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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. There is an argument whether or not a person can use *ma’aser sheini* grain to fulfill his *mitzvah of matzah*.

The *Braisa* states: Rabbi Yosi ha’Glili says that a person cannot use *ma’aser sheini* (*tithe of grain that is taken off most years that has to be eaten in Yerushalayim*) grain to fulfill his *mitzvah of matzah*. He derives this from the verse that *matzah* must be “*lechem oni*” – “bread of affliction,” implying that it cannot be made from grain of *ma’aser sheini* which must be eaten with happiness. Rabbi Akiva argues that a person can use *ma’aser sheini* grain to fulfill his *mitzvah of matzah*. He says that the verse does not spell the word “*oni*” – “affliction” with the letter *vav*, which would imply that the meaning of the word “*oni*” – “sadness” with an *alef* (*interchangeable with an ayin, forming a word spelled alef, vav, nun, yud*) would also apply. Being that “*oni*” with an *alef* is also spelled with a *vav* and this word has no *vav*, this is not the intention of the verse. (36a)

2. The *hallel* (*psalms of praise*) and *hagadah* (*telling of the story of being enslaved and being redeemed from Egypt*) is said at the time that we are commanded to eat *matzah*.

Rabbi Akiva explains that although the word “*oni*” is spelled without a *vav*, it is read as if it has a *vav*. This is to teach us that we are supposed to be “*oneh*” – “answer,” meaning that we are supposed to do the *mitzvos* of reciting *hallel* and the *hagadah* when it is time to eat *matzah* (*see Insight below*). (36a)

3. A person cannot use *bikurim* grain to fulfill his *mitzvah of matzah*.

The *Braisa* quotes Rabbi Yosi ha’Glili as deriving this from the verse, “*b’chol moshvoseichem tochlu matzos*,” – “in all of your settlements you should eat *matzos*.” This implies that *matzah* must be made from grain that can be eaten in all of your settlements. However, the *Gemora* clarifies that although Rabbi Akiva agrees to this teaching, he still permits *matzah* to be made out of *ma’aser sheini* grain that can also only be eaten in Yerushalayim (*see point 1. above*). This is because the verse says *matzos* twice, indicating that we should include certain types of grain that one might think that he cannot use. Rabbi Akiva understands that this means we should include the usage of *ma’aser sheini* grains. (36a – 36b)

INSIGHTS TO THE DAF

4. There is an argument whether or not *bikurim* (first fruits brought to the Beis Hamikdash) can be eaten by an *onein* (a relative of someone who died on the day of their relatives burial, and ever since their relative died).

The *Tanna Kamma* states that *bikurim* cannot be eaten by a *Kohen* who is an *onein*, while Rabbi Shimon says they can. The *Tanna Kamma* derives this from a verse comparing *ma'aser sheini* to *bikurim*. Just as *ma'aser sheini* cannot be eaten by an *onein*, so too *bikurim* cannot be eaten by an *onein*. Rabbi Shimon understands that this is permitted, as the Torah compares *bikurim* to *terumah* (tithe given to the *Kohen*). Just as one who is an *onein* can eat *terumah*, so too an *onein* can eat *bikurim*. (36b)

5. **Matzah used to fulfill the mitzvah of matzah cannot be made into a fancy boiled pastry, nor into a large loaf.**

The *Gemora* quotes a *braisa* that says that *matzah* used to fulfill the *mitzvah* of *matzah* cannot be made into a fancy boiled pastry, nor into a large loaf. The *Gemora* understands that this is derived from the Torah's description of *matzah* as "*lechem oni*" – "bread of affliction." This indicates that *matzah* cannot be something fancy and proud, such as a fancy pastry or a large loaf. (36b)

Matzah and Maror before you

Rabbi Akiva explains that although the word "*oni*" is spelled without a *vav*, it is read as if it has a *vav*. This is to teach us that we are supposed to be "*oneh*" – "answer" on the *matzah*.

Does this mean that we are supposed to fulfill the *mitzvos* of reciting *hallel* and the *hagadah* only when the *matzah* is present?

The *Teshuvos Chesed l'Avraham* (*Tinyana, Orach Chayim #54*) indeed writes that someone who does not have *matzah* is indeed exempt from the *mitzvah* of *hagadah* known as "*sipur yetzias mitzrayim*" – "telling (the story of) going out of Egypt." This is also apparent from the statement of the *Mechilta*, that the *mitzvah* of *sipur yetzias mitzrayim* is only "at a time when *matzah* and *maror* are placed before you."

However, the *Minchas Chinuch* (*mitzva #21*) and most *Acharonim* understand that these two *mitzvos* are independent of each other. The *Mechilta's* intent (and that of our *Gemora*) is merely to state that the time when one is commanded to tell over the story of the Exodus from Egypt is the same time as when he is commanded to eat *matzah* and *maror*. *Matzah* does not have to be in front of a person when he is fulfilling the *mitzvah* of *sipur yetzias mitzrayim*.