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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 regarding whether or not one can use an *esrog* of *ma’aser sheini* on *Sukkos*, and whether or not one can separate *chalah* from *ma’aser sheini* dough.

There is an argument between Rabbi Meir and the *Chachamim* regarding the status of *ma’aser sheini* (tithe taken from grain that is supposed to be eaten in Yerushalayim). Rabbi Meir holds that such grain (or if it is redeemed, money) is deemed “money of Hashem,” and not called yours. The *Chachamim* argue that *ma’aser sheini* is your grain that has a stipulation attached that it must be eaten in Yerushalayim. Being that regarding the four species taken on *Sukkos* the *passuk* states they must be “yours,” and regarding *chalah* (a portion of dough which is separated and then given to a Kohen; has *halachos* like *terumah*) it states that it is taken “from your dough,” Rabbi Meir holds that *ma’aser sheini* cannot be used. (38a)

2. There is an argument whether or not one can use *matzah* of *ma’aser sheini* to fulfill the *mitzvah* of *matzah* on the first night of *Pesach*.

The *passuk* does not say anywhere that *matzah* must be “yours.” The *Gemora* therefore asks, why does Rabbi Meir say that *matzah* of *ma’aser sheini* cannot be used for the *mitzvah*? The *Gemora* answers that he derives this from the similar word “*lechem*” used by *matzah* and by the taking of *chalah*. Just as *chalah* must be from your dough, also *matzah* must be “yours,” and not *ma’aser sheini*. (38a)

3. *Matzos* which are offered as part of a *korban* (i.e. loaves of a nazirite or a “*korban todah*” – “offering of thanks”) cannot be used for the *mitzvah* of *matzah*.

The *Gemora* quotes an argument regarding the source of this law. One *braisa* states that it is from the *passuk* “and you will guard the *matzos*,” implying that the reason they are guarded is because they are going to be used to fulfill the *mitzvah* of *matzah*, and not because of other laws, such as *korbanos*. Another states that the *passuk* says “you will eat *matzah* for seven days.” This excludes *matzah* which must be eaten within the time limit of a regular *korban*, which is one day and one night. (38a – 38b)



INSIGHTS TO THE DAF

4. A small amount of oil in a *matzah* does not qualify it as rich *matzah*. It can therefore still be used for the *mitzvah* of *matzah*.

The *Gemora* asks: How can we entertain using the loaves of a *korban todah* for *matzah*? Didn't they contain oil, which means they are considered "*matzah ashirah*" – "rich *matzah*" that cannot be used for the *mitzvah* of *matzah*? The *Gemora* answers that there was only a small amount of oil divided into many big loaves. The loaves therefore are not deemed to be *matzah ashirah* (see Insight below). (38b)

5. If someone sells these loaves to be used in *korbanos*, he is allowed to decide instead to use them for the *mitzvah* of *matzah*.

The *Gemora* explains that if someone sold these loaves to people who needed to bring *korbanos*, and then he decided to use them for the *mitzvah* of *matzah* instead, he may do so. This is because his original intent when making them was probably that he will use them for the *mitzvah* of *matzah* in case he cannot sell them. [They therefore do not lack the qualification that they were made with intent to be used for the *mitzvah* of *matzah*.] (38b)

Rich Matzah

The Magen Avraham (471:5) deduces from our *Gemora* that if a person uses mostly fruit juice and some water as the liquids with which he makes his *matzah*, he does not fulfill the *mitzvah* of *matzah* in any way with this *matzah*. Being that our *Gemora's* question was that the *matzah* of the *korbanos* should be invalid because it is mixed with oil, and the answer was that it is only a small amount of oil, this implies that if it would be mostly oil the *matzos* could not be used at all. He later says that even if the oil is less than half of the total liquid, the *matzah* cannot be used for the *mitzvah*. The *matzah* can only have the proportion of oil that the loaves of the *todah* had. The Mishnah Berurah (471:10) similarly rules that even if the fruit juice is a minority, if it can be tasted in the *matzah* one cannot fulfill the *mitzvah* of *matzah* with it. [See the Sfas Emes on our *Gemora* who refutes the proof of the Magen Avraham.]