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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

Our Rabbis taught. You might think that a man can discharge his obligation with ma’aser sheini in Yerushalayim; therefore it is stated, the bread of affliction [oni], teaching, [it must be] that which may be eaten in grief [aninus].¹ Thus this is excluded, which is not eaten in grief but [only] in joy;² these are the words of Rabbi Yosi HaGellili. Rabbi Akiva said: [The repetition of] ‘matzos’, ‘matzos’, is an extension. If so, what is taught by ‘bread of affliction’ [‘oni]? It excludes dough which was kneaded with wine, oil, or honey.³ What is Rabbi Akiva’s reason? — Is then lechem [bread of] oni [grief] written? Surely ani [poverty] is written.⁴ And Rabbi Yosi HaGellili? — Do we then read it ani? Surely we read it oni. And Rabbi Akiva? — The fact that we read it oni [is explained] as Shmuel’s [dictum]. For Shmuel said: Lechem oni [means] bread over which many words are recited [onin].⁵ (36a1 – 36a2)

Yet does Rabbi Akiva hold [that] dough which was kneaded with wine, oil, or honey is not [fit]? Surely it was taught: Dough must not be kneaded on Pesach with wine, oil, or honey; and if one did knead it, — Rabban Gamliel said: It must be burnt immediately;⁶ while the Sages say: It may be eaten. Now Rabbi Akiva related: I was staying [one Pesach] with Rabbi Eliezer and Rabbi Yehoshua, and I kneaded dough

for them with wine, oil or honey, and they said nothing to me. And though one may not knead, yet one may smooth the surface with them, — this is according to the first Tanna. But the Sages maintain: With that with which one may knead, one may smooth, while with that with which one may not knead, one may not smooth. And they all agree that dough may not be kneaded with lukewarm [water]!⁷ — There is no difficulty: the one refers to the first day of the Festival; the other, to the second day of the Festival.⁸ As Rabbi Yehoshua ben Levi said to his sons: For the first day do not knead [it] for me with milk; from then onwards knead it for me with milk. But it was taught: Dough must not be kneaded with milk, and if one does knead it, the whole loaf is forbidden, because it leads to sin?⁹ Rather, he said this: For the first day do not knead it for me with honey; from then onwards knead [it] for me with honey. Alternatively, I can say: After all it means with milk, [but] as Ravina said, [When made] like the eye of an ox, it is permitted;¹⁰ so here too, [it was] like the eye of an ox. (36a2 – 36a3)

‘And they all agree that dough may not be kneaded with lukewarm [water]’. Why is it different from minchah-

¹ Connecting oni with anah to mourn or grieve, though the former is spelled with an ‘ayin’, while the latter is with an ‘alef’, these letters often being interchangeable in Hebrew. — Aninus denotes the state of grief between the death of a near relative, e.g., one’s father, and his burial, the bereaved person then being called an onen.

² An onen may not eat ma’aser sheini.

³ Which makes it into ‘rich’ matzah. The phrase is now translated: bread of poverty, from ani - poor.

⁴ Though the word is read oni, as though spelled with a vav, it is actually written ani, without a vav.

⁵ A long liturgical service — called the haggadah — is read.

⁶ Rabban Gamliel holds that it ferments too quickly, and so to prevent it from becoming chametz it must be burnt immediately. But the Sages hold that it can be baked before it becomes chametz.

⁷ This causes fermentation very quickly.

⁸ On the night of the first day the matzah must be ‘bread of poverty’, whereas this is a rich matzah; hence it cannot be used. But on the second night any matzah is permissible.

⁹ One may come to eat it with meat. This refers to the whole year.

¹⁰ I.e., when made very small, so that it is at once entirely eaten up, and nothing is left for later.

offerings: for we learned: All minchah-offerings¹¹ are kneaded with lukewarm water, and he [the official in charge] guards them that they should not become chametz? — If this was said of [very] careful men [Kohanim], shall it [also] be said of those who are not careful?¹² If so, let it also be permitted to wash [the grain];¹³ why did Rabbi Zeira say in the name of Rabbah bar Yirmiyah in Shmuel's name: The wheat for minchah-offerings must not be washed? — The kneading was done by careful men, but the washing would not be done by careful men. Yet must the kneading be done by careful men [Kohanim]; surely it is written, and he shall bring it to Aaron's sons the Kohanim: and he shall take from it his handful.' from the taking of the handful and onwards is the duty of the Kehunah; this teaches concerning the pouring [of oil] and the mixing, that it is valid [when done] by any man? — The kneading, granted that it is not [done] by careful men, yet it is [done] in the place of careful men.¹⁴ For a Master said: The mixing is valid [if done] by a lay Israelite; [but if done] beyond the wall[s] of the Temple Court, it is invalid. Thus this excludes washing, which is not [done] by careful men nor in the place of careful men. And why do they [all other minchah-offerings] differ from the minchah-offering of the omer, for it was taught: The minchah-offering of the omer is washed and heaped up? — A public [offering] is different.¹⁵ (36a3 – 36a4)

Our Rabbis taught: You might think that a man discharges his duty¹⁶ with first fruits,¹⁷ therefore it is stated, in all your habitations shall you eat matzos, teaching, [it must be] matzos which is eaten in all your habitations, thus excluding bikkurim, which may not be eaten in all your habitations save in Yerushalayim [alone]; this is the view of Rabbi Yosi

HaGellili. Rabbi Akiva said: Matzos and marror [are compared]: just as marror which is not bikkurim,¹⁸ so matzos which is not bikkurim [must be eaten]. If so, just as marror is of a species not subject to bikkurim, so matzos of a species [of grain] not subject to bikkurim [is meant], [and] I will [thus] exclude wheat and barley, which species are subject to bikkurim? Hence [the repetition,] 'matzos', matzos', is stated as an extension. If [the repetition] 'matzos, matzos' is an extension, then even bikkurim too [may be included]? — Rabbi Akiva retracted. For it was taught: You might think that a man can discharge his obligation with bikkurim. Therefore it is stated, 'in all your habitations shall you eat matzos', teaching, [it must be] matzos which is eaten in all your habitations, thus excluding bikkurim, which may not be eaten in all your habitations save in Yerushalayim [alone]. You might think that I exclude ma'aser sheini too, but [the repetition] 'matzos', 'matzos', is stated as an extension. But what [reason] do you see to include ma'aser sheini and exclude bikkurim? — I include ma'aser sheini because it can be permitted [to be eaten] in all habitations,¹⁹ in accordance with Rabbi Elozar, and I exclude bikkurim, for which there is no permission in all habitations. For Rabbi Elozar said: From where do we know in the case of ma'aser sheini that became tamei, that we can redeem it even in Yerushalayim? From the verse: when you are not able se'eso [to bear it]. Now se'es can only refer to eating, as it is said, And he took and sent mase'os unto them from before him. Now, whom do you know to maintain that he fulfills his obligation with ma'aser sheini? Rabbi Akiva. Yet he excludes bikkurim through [the phrase] 'in all your habitations'. This proves that he retracted. (36a4 – 36b2)

¹¹ Which were offered unleavened.

¹² This is the answer. The preparing of matzos for minchah-offerings was in the hands of Kohanim, who were very careful and could be relied upon not to permit it to ferment. But matzos for Pesach is made in every home, and the people could not be trusted to take so much care.

¹³ I.e., to soak it slightly in water and then pound it so as to remove the bran and make a fine flour.

¹⁴ I.e., in the Temple Court, which is frequented by Kohanim, and these would take heed that whoever kneaded it should not permit fermentation.

¹⁵ This was a public offering, and everything in connection with it, right from the harvesting of the grain, was done under competent guidance and vigilance.

¹⁶ To eat matzah on Pesach.

¹⁷ E.g., a Kohen to whom an Israelite brought the bikkurim of his wheat harvest.

¹⁸ For only the seven species enumerated in the Torah, ('a land of wheat and barley, and vines and fig trees and pomegranates; a land of oil olive and honey') are subject to the law of bikkurim.

¹⁹ When it becomes tamei as explained below.

And Rabbi Yosi HaGellili, let him deduce it from [the phrase] ‘the bread of affliction [oni]’, implying, that which can be eaten in grief, thus excluding this [sc. bikkurim], which can be eaten only in rejoicing? — He holds as Rabbi Shimon, for it was taught: Bikkurim are forbidden to an onen; but Rabbi Shimon permits [them]. What is the reason of the Rabbis? — Because it is written, You may not eat within your gates [the tithe of your grain ... nor the terumah of your hand], and a Master said: ‘The terumah of your hand’ means bikkurim. Thus bikkurim are compared to ma’aser: just as ma’aser is forbidden to an onen, so are bikkurim forbidden to an onen. And Rabbi Shimon? — The Divine Law designated them ‘terumah’, [hence they are] like terumah: just as terumah is permitted to an onen, so are bikkurim permitted to an onen. Now Rabbi Shimon: granted that he does not accept the hekesh, yet ‘rejoicing’ is nevertheless written in connection with it, for it is written, and you shall rejoice in all the good etc.²⁰ — That comes for the time of rejoicing.²¹ For we learned: From Shavuot until Sukkos he [the Israelite] brings [the bikkurim] and recites [the ‘confession’]; between Sukkos and Chanukkah he brings [the bikkurim] but does not recite [the ‘confession’]. (36b2 – 36b3)

Our Rabbis taught: ‘Bread of poverty’, this excludes scalded bread²² and ashishah [pancake].²³ You might think that a man can discharge his obligation only with coarse bread; therefore [the repetition] ‘matzos’, ‘matzos’, is stated as an extension, [intimating] even [if it is] like the matzos of Solomon. If so, why is ‘bread of poverty’ stated? To exclude scalded bread and pancakes. And where is it implied that this [word] ‘ashishah’ denotes something of value? — Because it is written, And he dealt among all the people, even among the whole multitude of Israel, both to men and women, to everyone a cake of bread, and a good piece of flesh [eshpar] and an ashishah, whereon Rav Chanan bar Abba said: ‘Eshpar’ means one sixth [echad mishishah] of a bullock

[par]; ashishah means [a cake made with] one sixth of an eifah [of flour]. Now he differs from Shmuel, for Shmuel said: Ashishah is a cask of wine, for it is written, and those who love casks of [ashishe] grapes. (36b3)

INSIGHTS TO THE DAF

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*.

²⁰ This refers to bikkurim. Since rejoicing is required, an onen is automatically excluded.

²¹ I.e., to teach that the bikkurim must be brought to the Kohen, and the passage relative to that, called the ‘confession’, recited at a

time of natural rejoicing, viz., during the months of harvesting and collecting the produce from the fields.

²² A rich bread made of dough prepared by stirring the flour with hot water.

²³ Where the dough is made compact and substantial by pressing.