



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Pesachim Daf Lamed Vuv

- A Braisa says, we would have thought that one can fulfill his matzah obligation by eating matzah made of ma'aser sheini in Yerushalayim. **R' Yose Haglili** says, the pasuk refers to matzah as "lechem oni", which he darshens to mean "bread that can be eaten by an onan (one whose relative has died that day)". Since ma'aser sheini cannot be eaten by an onan, it cannot be used for matzah. **R' Akiva** says, the pasuk says "matzos" twice, to teach that ma'aser sheini can be used for one's matzah obligation. The words "lechem oni" teach that the dough used for matzah must be kneaded with only water, not wine, oil or honey.
 - **R' Akiva** says, the word "oni" is written with an "ayin", spelling "ani" (a pauper), to teach that it must be kneaded with water. **R' Yose Haglili** says, the word is read as "oni", which refers to one whose relative has died that very day. **R' Akiva** says, the reason it is read as "oni" is because the matzah is bread upon which many things are said.
 - **Q:** We find that **R' Akiva** allows kneading of matzah dough with wine, oil and honey!? **A:** He holds that for the obligatory mitzvah of eating matzah on the first night of Pesach, such matzah may not be used. However, for the optional mitzvah of eating matzah on the remaining days of Pesach, such matzah may be used.
 - **Q:** A Braisa said that all agree that matzah dough may not be kneaded with lukewarm water. Why is this different than the case of korbanos where the Mishna says that the non-chametz korbon mincha may be kneaded with lukewarm water!? **A:** Kohanim are careful and would make sure the dough would not become chametz, so we allow use of lukewarm water.
 - **Q:** If so, why does **Shmuel** say that the kernels of wheat of the korbon may not be soaked in water (even though it would lead to a higher quality flour) because we are afraid they may become chametz!? **A:** The soaking is done outside of the Beis Hamikdash, not necessarily by Kohanim.
 - **Q:** The kneading is not necessarily done by Kohanim either!? **A:** The kneading is done in the Beis Hamikdash complex, whereas the soaking is not.
 - **Q:** Why is soaking allowed by the Korbon Omer? **A:** That is a communal korbon, which Beis Din would make certain does not become chametz.
- A Braisa says, we would have thought that one can fulfill his matzah obligation by eating matzah made of Bikurim. **R' Yose Haglili** says, the pasuk says "b'chol moshvoseichem tochlu matzos" – matzah may only be made of something that can be eaten everywhere (bikurim must be eaten in Yerushalayim). **R' Akiva** says, the pasuk puts matzah and maror together, to teach that just like maror is not of bikurim (bikurim is only brought from the shivas haminim), so too matzah may not be made of bikurim. And, we can't say that just as maror cannot be from a species that is subject to bikurim, maybe the same should be with matzah (which would prohibit matzah made from wheat and barley), because the Torah writes the word "matzos" twice, to teach that wheat and barley may be used.
 - **Q:** Maybe the word "matzos" twice teaches that even bikurim may be used!? **A:** **R' Akiva** himself retracts from using the comparison of matzah to maror as the source for not allowing matzah of bikurim. A Braisa says that the source for not allowing matzah of bikurim is the pasuk of "b'chol moshvoseichem tochlu matzos". The Braisa then says that matzah of ma'aser sheini is allowed because the Torah writes the word "matzos" twice. Now, we have learned previously that **R' Akiva** is the one who says that ma'aser sheini may be used for matzah. Therefore, this Braisa must be following **R' Akiva**, and yet it uses the pasuk as the source for prohibiting bikurim. We see that **R' Akiva** retracted from using his original source.

- **Q:** Why doesn't **R' Yose Haglili** learn that matzah of bikurim may not be used because it may not be eaten by an onan (the same way he learned regarding ma'aser sheini)!? **A:** He holds like **R' Shimon** who says that bikurim may be eaten by an onan.
 - **The Rabanan**, who argue on **R' Shimon**, say that the pasuk compares bikurim to ma'aser to teach that just like ma'aser may not be eaten by an onan, bikurim may also not be eaten by an onan. **R' Shimon** says, the pasuk refers to bikurim as "terumah", to teach that it may be eaten by an onan, just like terumah.
 - **Q:** The pasuk says that bikurim must be brought with joy. If so, how can **R' Shimon** say it may be eaten by an onan!? **A:** That teaches that it must be brought in a joyous time (i.e. in the harvest season).
- A Braisa says, the words "lechem oni" teach that "chalut" (a fancy bread) and "ashisha" (a large bread) may not be used for matzah. One would think that he must use whole grain (low quality flour) matzah. The Torah therefore wrote the word "matzos" twice to teach that any matzah, no matter how high quality, may be used, except for "chalut" and "ashisha".