



OVERVIEW of the Daf

1) Baking a "thick loaf"

A Baraisa records a dispute between Beis Shamai and Beis Hillel regarding the permissibility to bake "thick loaves" on Pesach.

R' Huna understands the Baraisa literally as referring to thick loaves, but this understanding is refuted.

The alternative explanation is that it refers to the issue of baking more loaves on Yom Tov than necessary, and two reasons are presented as to why the Tanna refers to this case as "thick loaves."

2) The use of different types of matzah

A Baraisa records rulings regarding the use of different types of matzos and specifically a discussion regarding forming matzos into distinct shapes.

3) Defining bread

A Baraisa lists different varieties of "bread" that are exempt from the obligation to separate challah.

According to Reish Lakish the reason why these "breads" are exempt from the obligation to separate challah is that they are fried rather than baked. According to R' Yochanan dough that is fried is subject to the challah obligation and the reason the breads mentioned are exempt is that they are baked in the sun.

Two unsuccessful challenges to Reish Lakish are presented.

The Gemara successfully challenges R' Yochanan's position and it is suggested that R' Yochanan would maintain that there is a dispute between Tannaim on the issue but this suggestion does not prove to be definitive.

The Gemara records a conversation among Rabbah, R' Yosef and R' Zeira about this issue. ■

Today's Daf Digest is dedicated by Mr. & Mrs. Dennis Ruben
In memory of their parents
ר' אברהם וואלף בן ר' בערל ז"ל
ר' חיים שלום בן ר' בנדיט מאיר ז"ל

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L'ilui nishmas for Chaim ben Yitzchak
(Harvey Bresler, Washington DC)

Distinctive INSIGHT

Breaking cakes with lettering on them

ובסריקין המצויירין בפסח וכו' ■

Rema (O.C. 340:3) writes that it is prohibited to break apart a cake on Shabbos if it has upon it any type of lettering. Even if one only has in mind to do so for the sake of eating, nevertheless, this is still considered "erasing," and it is a violation of Shabbos.

This seems to be a problem with our Gemara. We prohibit fashioning the matzah into shapes only due to the concern that the one baking it will spend extra time shaping the dough, thus creating a problem of chometz. However, this suggests that had it not been for this specific concern, it would be permitted to eat cakes or breads which are in the shape of letters. If Rema is correct, how can this be permitted, even without the issue of chometz?

Magen Avraham cites the מהר"ש הלוי who answers that the only case where the Rema prohibits breaking of cakes is where the writing on the cake is formed by a different substance (icing). However, if the writing is part of the cake or bread itself, this is permitted. Chazon Ish brings our Gemara as a source for the opinion of the מהר"ש הלוי. ■

REVIEW and Remember

1. How thick were the loaves of the lechem hapanim?

2. What is the dispute between R' Yochanan and Reish Lakish regarding fried dough?

3. At what point is dough considered sufficiently baked that it may be used for the mitzvah of matzah?

4. Why did R' Zeira refuse to present Rabbah's and R' Yosef's question to Ulla?

HALACHAH Highlight

The size of "thick bread"

[אין אופין פת עבה] וכמה פת עבה א"ר הונא טפח. שכן מצינו בלחם הפנים טפח. מתקיף לה רב יוסף אם אמרו וכו'.

One can not bake "thick bread." And how much is "thick bread?" R. Huna says: one handbreadth. As we find by the show-bread (in the Holy Temple) which was the size of a handbreadth. R' Yosef asked....

Even though R' Yosef argued against R' Huna, and rejects his proof that the size of "thick bread" is a tefach, we still find many Rishonim¹ and even the Shulchan Aruch² who hold that "thick bread" is one tefach. Therefore, the size of the matzohs should not be this size. Nonetheless, the Rema³ writes, that ideally⁴ one should make his matzohs extremely fine so they will not quickly ferment (and thereby become chometz). Truthfully, thin matzohs have another advantage, because if thick matzohs split⁵ in the middle, and the upper part becomes raised (i.e. it forms a bubble), it will become forbidden as it will be "matzoh nefuchah". Thin

matzohs however, says the Mishna Berura⁶, have no problems with the holes and cracks which are apparent on the outside. Furthermore, even if the matzoh is only partially thin layered, one does not have to worry about small bubbles that result from the baking (as opposed to the thicker matzohs where such bubbles do indeed present a problem). Also, the laws of "doubled-over matzohs" (where part of the matzoh folds upon itself) are more lenient⁷ for thin matzohs than for thick ones. ■

1. הריטב"א בשם הרא"ה כתב שנהגו בדקים, ובדיעבד עד טפח. וכ"כ עוד ראשונים. וע"ע ברבינו ירוחם נ"ג ח"ג מ"ב ב', ומאירי התיר פחות מטפח ועי' בכה"ח בשם כל בו וכ"ה באורחות חיים, שיעשה דקים מדין לחם עוני
2. באו"ח סימן ת"ס ס"ה
3. שם ס"ד. ועי"ש בד"מ ג' שמקורו ממהר"י ו"ל קצ"ג. (ועי"ש במהר"י שמקורו מרש"י בד"ה עושין, שהבין שגם כשאינם מצוירים יעשה דקים מה"ט, ועי"ש ברש"י וקצ"ע)
4. כ"כ שם המ"ב דר"ל לכתחילה
5. כמפורש במ"ב תס"א ס"ק ל"ג
6. שם ס"ק ל"ה. וכן עי"ש בעה"ש אות י"ב
7. וכמש"כ שם במ"ב וז"ל שאין לאסור תערובתה וכו' וה"ה לענין כפולה. עכ"ל. וע"ע מצ"מ פ"ח הערה כ"ד והובא בפסק"ת ב"ב ■

Distinctive INSIGHT

The minimum amount of baking necessary to be considered as "bread"

יצאין במצה הינא...מאי מצה הינא? אמר רב יהודה אמר שמואל כל שפורסה ואין חוטינ נמשכין הימנה. אמר רבא וכן לחמי תודה

If a matzoh is baked less than a minimum amount, it would not be considered matzoh, but rather dough. It would also present a problem as far as chometz is concerned, for matzoh must be baked adequately in order for the leavening process to come to a halt. The Gemara identifies this minimal amount of baking to be "הינא". This means half-baked. Rav Yehuda says in the name of Shmuel that at this point, if the matzoh is broken the parts will easily separate without strands of dough pulling out of it.

Rava adds that this degree of baking is also what is necessary for the

loaves which accompany the Todah offering. The halachah is that the forty loaves which accompany this offering become sanctified at the moment the animal for the Todah is slaughtered. This happens, however, only if the loaves are already baked at the moment of the שחיטה. Rava therefore informs us that the technical moment of "being baked" is at the stage of "הינא".

Rashi comments that this coincides with what the Gemara in Menachos defines as "קרמו פניה" where the surface crusts." Sfas Emes wonders, however, why our Gemara calls this moment of baking by a different term (קרמו) than is commonly used (הינא) פניה. He therefore explains that הינא is actually later than crusting. He then offers a fascinating insight to the words of Rava. While it is true that the loaves of the Todah become sanctified at the earlier moment of crusting, this is only true if the loaves are later allowed to continue to bake and eventually arrive

at the stage of הינא as well. If the baking is interrupted, however, then the earlier moment of slaughtering the animal when the loaves had merely crusted is now viewed as having been inadequate.

Chasam Sofer explains that the loaves of Todah should be baked in four forms of ten loaves each. However, if the four forms of loaves are baked as one large loaf each rather than ten loaves each, the offering is acceptable (Rav Tuvi bar Kisna, Menachos 76a).

The different stages of הינא and crusting can now be each referring to these two situations. If the loaves were baked as ten smaller loaves per type, then the minimum degree of baking would be crusting, as described in the Gemara in Menachos. However, if the loaves were baked as four larger loaves, then the minimum amount of baking to be considered as bread is a later stage, that of הינא, where the pieces would pull apart cleanly. ■