

OVERVIEW of the Daf

1) Making the Mincha from matzah (cont.)

R' Preida clarifies his question concerning the requirement that the mincha should be made of matzah.

R' Ami offers a source that it is essential that the mincha be matzah.

Three refutations of this teaching are presented.

A Baraisa is cited that derives from a verse that it is essential that the mincha be matzah.

R' Preida asked R' Ami for the source that the mincha is kneaded with lukewarm water and that one must be careful that it does not become chometz.

R' Ami told him that this could be derived from the laws of the mincha without having to resort to the laws of Pesach.

This response is unsuccessfully challenged.

An incident involving R' Preida is recounted.

Within this incident the Gemara cites numerous homiletic expositions of R' Ezra.

The Gemara elaborates on one of R' Ezra's references. Another verse is explained.

The exposition of this verse is unsuccessfully challenged.

Two explanations of the analogy between the Jewish People and an olive tree are recorded.

2) Clarifying the Mishnah

The terms "חסירה - deficient" and "יתירה - excessive" used by Chachamim in their objection to R' Yehudah are explained by R' Chisda.

Rabbah and R' Yosef further explain Chachamim's objection.

An alternative method of measuring the flour is suggested and rejected. ■

REVIEW and Remember

1. What is the point of dispute between R' Yehudah and R' Meir concerning שאור?

2. What lesson did R' Preida teach about ancestry?

3. How did Avrohom Avinu advocate for the Jewish people?

4. Why are the Jewish people equated with an olive tree?

Distinctive INSIGHT

They sank like lead in the water—the mighty Egyptians
מאדירים אלו המצרים דכתיב צללו כעופרת במים אדירים

Our Gemara states clearly that the phrase in the shira at Yam Suf that states "במים אדירים" means that the Egyptians, who were noble (אדירים) drowned in the water (במים). Accordingly, the Mishna Berura (51:#17), based upon the Pri Megadim, rules that when reading this verse, one should pause slightly between the words "במים" and "אדירים," because the word אדירים is not modifying the word "מים." In other words, the phrase does not mean "they drowned in the mighty waters," but rather, "they drowned in the water, the mighty [Egyptians]."

Maharsha notes that we find in the very next line of the Gemara that water is also referred to as being mighty, as we find in the verse in Tehillim (93:4), "The sound of the great, mighty waters." Therefore, we have to understand why the Gemara determined that "the mighty ones" here refer specifically to the Egyptians rather than to the water.

Maharsha explains that the Gemara noted that the verse contains several references to events which occurred: "They were covered up," and "they sank." Yet, this verse has no referent. If the word "אדירים" refers to the Egyptians, then we know that it was the Egyptians who were covered, it was they who sank. However, if the word "אדירים" modifies the word water, then the sentence remains without a referent.

Sefer Chok Nossan even comments that the simple reading of the verse suggests that the word "אדירים" refers to the water, because the prefix which precedes the word מים is written ב and not ב. Yet, he notes that the Gemara's conclusion that the word אדירים refers to the Egyptians is based upon the observation that lead sinks in all types of water, not only in mighty water. Therefore, from a contextual view, the word "mighty" is referring to the Egyptians, and not to the waters.

Cheishek Shlomo cites the Mechilta (Beshalach 7) which lists four items throughout Tanach which are called "mighty—אדירים," and one of them is the water in our verse. We see that, in fact, the Mechilta does understand that the term אדירים modifies the word מים. ■

HALACHAH Highlight

Someone who only has matzah ashirah

"לא תאפה חמץ" אלא מצה

"It may not be baked as chometz" only matzah

The Gemara teaches that the menachos must be matzah and it was necessary to assure that they do not become chometz. Notwithstanding the requirement that the mincha remain matzah, it was kneaded with oil. This demonstrates that flour kneaded with oil remains matzah. Maharal¹ infers a principle from this that could be applied to the matzos used at the Pesach Seder. Since the verse says (Shemos 12:18), "On that night you should eat matzah" the halacha is that the mitzvah could be fulfilled even with matzah ashirah which is matzah that is kneaded with fruit juice; oil being a type of fruit juice. Even though it is a mitzvah to eat (Devarim 16:3), "Lechem Oni," and matzah ashirah does not fulfill this requirement², nevertheless, someone who has only matzah ashirah and will anyways not fulfill the mitzvah of lechem oni, should eat matzah ashirah since it qualifies as matzah

and that part of the mitzvah could be fulfilled. An extension of this halacha is that since matzah ashirah qualifies as matzah, one may not eat it on Erev Pesach since it is prohibited to eat matzah that could be used at the Pesach Seder on Erev Pesach. Magen Avrohom³, however, disagrees with Maharal and proves that matzah kneaded with a large quantity of oil is not considered matzah and the phrase lechem oni excludes using a mixture of fruit juice and water.

Practically, this dispute does not have much application. Shulchan Aruch⁴ ruled that fruit juice mixed with water actually hastens the leavening process; therefore, one should not knead dough with such a mixture. Furthermore, Rema's ruling⁵ is that kneading dough with fruit juice without water may not be eaten altogether out of concern for the opinions that contend that fruit juice and flour can become leaven. According to those who consider this view of Rema would not make dough from fruit juice exclusively. ■

1. מהר"ל גבורות ה' פמ"ח.

2. שו"ע או"ח סי' תס"ב סעי' ב'.

3. מג"א סי' תע"א סק"ה.

4. שו"ע שם.

5. רמ"א שם סעי' ד'.

STORIES Off the Daf

How to Build Character

"למה נמשלו ישראל לזית..."

Rav Yechezkel Levenstein, zt"l, explains why Yisrael is compared to olives, as we find on today's daf. "Olives are pleasant and praiseworthy, but do not yield their oil easily. It is only through great exertion that sufficient pressure is applied to extract olive oil. Similarly, spiritual advancement is never easily. Vast efforts are required to climb to a fitting spiritual level.

"We should also learn a second lesson from the nature of olives. Not all olives mature at the same time. Some ripen quickly while others take longer to develop. Before pressing,

the olives must be separated between those which are ready and those which are as yet immature. And the same is true regarding tikun hamiddos, perfecting our character traits. Our first goal is to work out which midos are positive and which are negative. Even regarding positive character traits, we must clarify the exact extent of the good and what requires improvement.

"But, as has been said many times by earlier authorities, if one were asked to list his positive and negative character traits he would be incapable of supplying an honest response. Our character traits are such a complete mix of good and bad that it is very difficult to determine which are positive and which are negative. We go through life like a blind man, groping around even in well lit areas, since we

do not recognize the machinations of the yetzer hara. We learn and daven, but we lack this essential clarification which is a prerequisite to tikun hamiddos.

"Our entire intellect should be focused upon uprooting bad middos, especially arrogance. An arrogant man does not recognize hubris and is ignorant of the meaning of humility. And the same is true regarding other negative middos.

"It is only through working out our positive and negative middos that we perceive our real selves. We are then able to toil methodically, strengthening our positive midcos and slowly breaking our negative middos, one trait at a time."¹ ■

1. אור יחזקאל, ח"ז, מאמר בירור המדות ■

