

OVERVIEW of the Daf

- 1) **Blood of a korban that mixes with water (cont.)**
Rava reconciles the contradiction between the two rulings of R' Yehudah.
- 2) **Putting oil on a sinner's Minchah**
R' Yochanan and Reish Lakish disagree about the status of a sinner's minchah that was oiled.
Reish Lakish's lenient position is unsuccessfully challenged.
- 3) **Attachments of things that go on the Altar**
Rava inquires about the status of a minchah whose oil was squeezed onto wood and then the kometz was placed on that wood. Are attachments to things that go on the Altar treated like the things that go on the Altar or not?
Ravina suggests that this issue is debated by R' Yochanan and Reish Lakish.
R' Ashi explains how this question could be asked according to both opinions and the matter is left unresolved.
- 4) **MISHNAH:** The Mishnah presents three additional cases of minachos or kemitzos that become mixed with other things.
- 5) **Nullification**
R' Chisda and R' Chanina disagree about how we determine whether different items are considered the same item as far as the laws of nullification are concerned.
The Gemara searches for and identifies the Tanna whose position is relevant for this discussion and explains the point of dispute between R' Chisda and R' Chanina.
Four unsuccessful attempts to find support for R' Chanina from the Mishnah are presented. ■

REVIEW and Remember

1. Explain עולין כעולין דמו חבורין עולין כעולין דמו.
2. What is the point of dispute between R' Chisda and R' Chanina?
3. Why does the Torah mention הקטרה regarding the leftovers of the mincha?
4. May one use spiced matzah for the mitzvah of eating matzah?

Distinctive INSIGHT

Some of the oil dripped on the wood
בעי רבא קומץ שמיצה שמנו על גבי עצים מהו? חיבורי עולין כעולין דמו או לאו כעולין דמו

The Gemara discusses the case of a kometz of a minchah upon which oil was placed. Rava asked whether the kometz is still valid to be burned on the Altar if some of the oil of the kometz became absorbed by the wood of the Altar. The case is where the kohen took the kometz and squeezed it so that some of the oil dripped upon the wood of the Altar. Can the kohen then take that kometz and burn it on that oil that is on that pile of wood? On the one hand, perhaps that kometz is now deficient, and it cannot be burned. Or, do we say that the kohen's placing the deficient kometz upon the very oil which dripped from it can now be considered as if it is recombined and that the kometz is now restored to its full complement?

A number of approaches are presented by the Rishonim to explain Rava's inquiry.

In Rashi's first explanation, the question is that the kometz is deficient due to the oil which has been squeezed from it. Yet, the contact between the kometz and the wood might be considered a connection. Chazon Ish (29:12) points out that the procedure of the kometz is that it is tossed from the service vessel (כלי שרת) in which it was consecrated directly onto the fire of the Altar (see 26a). Accordingly, the question is where the wood with the oil was added to the service vessel with the kometz.

In an alternate explanation, Rashi explains that the case is whether it is necessary to burn the oil dripped onto the wood. Shitta Mikubetzes explains that the kometz itself may be burned although it is lacking some of its oil. The Gemara must be assuming that a minchah is only deficient if it loses some of its substance before the kometz is removed, but once the kometz is removed even if some of the oil drips out this is not a problem. Tosafos notes that there will always be some oil which remains in the vessel which does not get burned. The question is whether we say that the oil which dripped out and is on the wood is part of the offering and that it must be burned, or not?

Tosafos (ד"ה קומץ) explains that the question is where

(Continued on page 2)

Today's Daf Digest is dedicated
By Mr. and Mrs. George Saks
in loving memory of their mother, Malka bas Avrohom
and grandmother Chaya Baila bas Yitzchok Yaakov

HALACHAH Highlight

Spiced matzah

מצה היא אלא שנקראת מצה מתובלת

It is matzah it is just that it is called "spiced matzah"

The Gemara quotes a Baraisa that teaches that matzah that was spiced with ketzach or sesame is fit because it is matzah even though it is called "spiced matzah." Shulchan Aruch¹ explains that the Baraisa refers to where one included ketzach or sesame when kneading the dough. He adds, however, that even though it is considered matzah one should preferably not add spices since spices are sharp and this heats up the dough. Rema² notes that one may not add pepper, even **בדיעבד**. Mishnah Berurah³ explains that even one peppercorn has the capacity to make the entire dough into which it falls chometz, if it is kneaded into the dough. If, however, a peppercorn falls on the dough one may remove it and the dough remains fit.

Mishnah Berurah⁴ cites Magen Avrohom who understands that the Baraisa's statement that the matzah is fit means that it may even be used for the mitzvah of eating matzah at the Seder. Even though the dough was spiced it is not considered matzah ashirah, matzah that was kneaded with wine, oil or honey. Consequently, spiced matzah may not be eaten on Erev Pesach since it is prohibited on Erev Pesach to eat matzah that could be used to fulfill the mitzvah of matzah at the Seder. Others disagree with Magen Avrohom and as-

(Insigh...continued from page 1)

the oil which dripped off the kometz on the wood, and some of the oil became absorbed into the wood, while some is still on the surface of the wood. Do we say that the absorbed oil is still intact because it is in contact with oil on the surface, and by burning it with the kometz we have the full complement of necessary oil, or do we say that the absorbed oil is not here, thus leaving us with a deficient amount of oil, which is not valid? ■

sert that the Baraisa teaches that spiced matzah is not chometz but it may not be used to fulfill the mitzvah of eating matzah since it is categorized as matzah ashirah as a result of the spices that were mixed into the dough. Mishnah Berurah rules that one should adopt the stringent position about this matter. Although Rema⁵ writes that the custom of Ashkenazim is to avoid eating matzah ashirah altogether, it would seem that this custom does not include spiced matzah. Mishnah Berurah⁶ explains that the custom to be stringent regarding matzah ashirah is due to the opinion of some Rishonim that fruit juice hastens the leavening process. The dough of spiced matzah is made with water, and the spices are added to the dough. As such, it may not be subject to the custom to be stringent regarding matzah ashirah. ■

1. שו"ע או"ח סי' תנ"ה סעי' ו'.
2. רמ"א שם.
3. מ"ב שם ס"ק מ"ח.
4. מ"ב שם ס"ק מ"ו.
5. רמ"א סי' תס"ב סעי' ד'.
6. מ"ב שם ס"ק ט"ו. ■

STORIES Off the Daf

Appeasing the King

"לא ישים עליה שמן ולא יתן עליה לבונה..."

Rav Zalman Sorotzkin, ז"ל, gives a very practical explanation of the verse brought on today's daf. "לא ישים עליה" "שמן ולא יתן עליה לבונה". The verse teaches that one must not put oil or frankincense on a sin offering. This teaches that Hashem does not want gifts from a person as long as he remains sullied in sin."

He wrote, "This is clear from the gemara in Zevachim brought in Rashi on Chumash which explains why we first bring a korban chatas and only then an

olah. This is compared to an advocate who first works to appease the king and only then does he send his sovereign his gift. While the king is not appeased, it is inappropriate to send a gift. We do not allow oil or frankincense on a korban chatas for a similar reason. These substances are mehaddrim the sacrifice and are like a gift, which is not appropriate for a sinner until he first appeases the king with his sin offering."

He continued, "We can learn a practical lesson from this regarding someone who wishes to do teshuvah. If this person knows in his heart that he should fast yet he cannot, since doing so would ruin his constitution, the seforim give clear direction regarding what he should do. Instead of fasting he should subsist

on the simplest foods he can. First and foremost he should avoid all superfluous food eaten only for pleasure. If possible, he should live on bread and water for a certain amount of time (with the exception of Shabbos of course)."

He concluded, "This is a practical way for one to fulfill the sacrifice of דלי דלות. As the Gemara in Nedarim 40 explains 'אין דל אלא חולה' — There is no poor man like a sick man.' Today, when we are not healthy enough to fast, we should at least fulfill what we can. 'לא ישים עליה שמן ולא יתן עליה לבנה כי חטאת היא'; through eating bread and water or avoiding whatever ta'anugim we can, our sins will be atoned." ■

1. אזנים לתורה, ויקרא, ה': י"א. ■