

OVERVIEW of the Daf

1) Assessing volume (cont.)

The Gemara completes its unsuccessful challenge to Rabbah's assertion that all opinions agree that volume is assessed according to an object's current state.

A related Baraisa is cited and explained.

R' Pappa infers from this a principle related to explaining difficult Baraisos.

2) MISHNAH: The Mishnah discusses kneading the flour and water together. If the remnants become chometz one transgresses a negative commandment. The Mishnah concludes with a discussion of the prohibition against preparing the Mincha that leavened.

3) Allowing the remnants to leaven

Reish Lakish cites the source that one transgresses a negative commandment for allowing the remnants to leaven.

This source is unsuccessfully challenged from a Baraisa.

The exposition of the Baraisa is challenged.

As part of the Gemara's response to this challenge R' Aftoriki teaches that generalizations and specifications that are distant from one another are not expounded as generalizations and specifications.

R' Ada bar Ahava challenges this principle from a Baraisa.

R' Ashi rejects this challenge and offers another interpretation of the Baraisa.

This new interpretation raises the question of what is excluded by the word **אותרו**.

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Distinctive INSIGHT

Guarding the dough for the menachos

ומשמרן שלא יחמיצו

The Mishnah teaches that all flour for menachos is kneaded with lukewarm water, and is guarded so that it does not become chametz. The concept of guarding dough so that it not become leavened is found in reference to matzah that is to be eaten for the mitzvah on Pesach. There, R' Chaim HaLevi writes (Hilchos Chametz u'Matzah 6:5) that there are two aspects to this designation. One is that we must assure that the dough does not become chametz, and the other is that we must guard it so that the dough will obtain a status of being "guarded for the sake of matzah" and nothing else. Sfas Emes asks whether dough kneaded for a minchah must have this second aspect of intent, that it be infused with the status of being a minchah.

Chazon Ish writes that the kneading of the dough for menachos be done with the intention that it be for a minchah (**לשמה**), and he adds that this also applies to the loaves which accompany a todah, even though they are not formally categorized as a minchah. Chazon Ish leaves it unresolved whether this element of intent is critical, and that the loaves would be disqualified without it, or if it is only a mitzvah that it be done, but the loaves would not be disqualified if it was lacking.

The Mishnah (53a) taught that all menachos are kneaded with lukewarm water, and that they must be guarded that they not become chametz. Shitta Mikubetzes notes that our Mishnah cites the verse (Vayikra 2:11) as the source for the halacha that the minchah not be allowed to become chametz, but the added specific requirement that the minchah be guarded is not indicated in the verse.

Taharas HaKodesh and Likutei Halachos note that it should be obvious that if the Torah prohibits the minchah from becoming chametz that it should be necessary to guard it as it is being blended. They therefore explain that the Gemara's discussion and inquiry (ibid.) regarding the need for the minchah to be guarded is actually focused upon the law of the Mishnah that the minchah be mixed only with lukewarm water. This is surprising, because it is prohibited to use lukewarm water when mixing the dough for matzah for Pesach, specifically due to the

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REVIEW and Remember

1. Why are dried figs different from other shrunken objects?

2. What is the source that the remnants of a mincha may not be chometz?

3. What is **כלל ופרט המרוחקין זה מזה**?
4. What is **שעיר נחשון**?

HALACHAH Highlight

Milk powder and concentrates

אי אמרת בשלמא לכמות שהן אמרינן

If you say that it is correct if we say that we measure according to its current volume

It happened once that some milk chocolate fell into a hot pot that had been used for frying fowl. The question was whether the pot contained sixty times the volume of the milk in the chocolate. As they investigated the matter they discovered that it was milk powder that was used rather than milk and now the question was whether they need sixty times the volume of the milk powder or sixty times the quantity of milk that could be made from the milk powder. Minchas Yitzchok¹ ruled was that if an olive's volume of milk powder fell into a pot with meat it is not sufficient to nullify the powder; rather there must be a quantity of food that could nullify the quantity of milk that would be made from the powder. Consequently, there must be a large quantity of meat to nullify the milk powder.

A similar issue applies regarding grape juice concentrate and determining what beracha is to be recited. Normally in order to recite the beracha of בורא פרי הגפן one may not add more than six parts water to one part wine or grape juice. What happens when one adds water to grape juice

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risk that the dough may become chametz. The reason this is allowed for the menachos is that they are prepared by kohanim, who are diligent and experienced. Here, we trust that the workers will guard the dough appropriately because it is a mitzvah to do so. This is as opposed to matzah which is delegated to each individual to prepare, and where the dough may not be allowed to become chametz, but there is no specific mitzvah in guarding the dough not to rise. ■

concentrate? Often times the ratio of water to concentrate is greater than six to one. When one reconstitutes grape juice concentrate, is the correct beracha הגפן or שהכל? In this case the outcome of the above analysis produces a lenient ruling. It was decided the ratio is measured according to the grape juice that was used to manufacture the concentrate rather than the concentrate itself.

A third issue² was separating terumah from grape juice for grape juice concentrate. He cited Rabbah's position in our Gemara that when a food shrinks it is calculated according to its present volume. Accordingly, when calculating how much grape juice should be separated for the concentrate one only need to calculate according to the concentrate's current volume. ■

1. שו"ת מנחת יצחק ליקוטי תשובות סי' ס"ז.
2. שו"ת נמחת יצחק ח"ה סי' ס"ז. ■

STORIES Off the Daf

The Line between Deliberation and Delay

"ומשמרן שלא יחמיצו..."

On today's daf we find that it is forbidden to allow a minchah offering to become chometz. The Sefer HaChinuch explains that matzah embodies zerizus, since it must be baked with dispatch. The Sefas Emes, zt"l, explains that the opposite is also true: chometz represents patience and mental composure.¹

As the Kotzker pointed out, "It is all too easy to confuse being deliberate with laziness. We can tell the difference between a lazy person and a delib-

erate one from that which happens later on. The lazy person doesn't do much, always offering excuses as to why he hasn't yet managed to complete his commitments. Conversely, after the deliberate man finishes his careful considerations, he acts with alacrity and gets things done."

Now we can understand why a minchah offering must not be allowed to become chametz. After careful deliberation of what should be done and how, one finally comes to the time when action is called for. At this point one should brook no delay.

The Chovos HaTalmidim added, "We must be careful not to indulge in a different type of indolence which is harder to spot. This person sits around until it is very late and only then begins

to do the job as rapidly as humanly possible to finish on time. But this too is a manifestation of laziness since his delaying forces him to do the job so swiftly that it is done haphazardly and lacks completion.² When it is time to bring our minchah—the poor man's offering, so precious to Hashem because it is from the heart—we must not delay in any way. ■

1. שפת אמת לפסח
2. מובא בחובת התלמידים ■

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The Gemara answers that it teaches that the Chatas must be slaughtered to the North but not the he-goat offered by Nachshon.

A Baraisa is cited for the source that Nachshon's he-goat required leaning. ■