

OVERVIEW of the Daf

1) Using disqualified produce for bikkurim (cont.)

The Gemara defends R' Yochanan's position, namely that disqualified produce taken for bikkurim does not become sanctified, by noting that the issue is subject to a disagreement between Tannaim.

2) Aforaim

The Gemara retells a conversation between Moshe Rabbeinu and a couple of Egyptian sorcerers that relates to the place called Aforaim.

3) MISHNAH: The Mishnah begins with a list of grains that should preferably not be used for a mincha. The Mishnah then discusses how they would cultivate superior quality grain as well as how they would determine whether the flour was sufficiently sifted.

4) Clarifying the Mishnah

The Gemara inquires whether in the second year they would plow and plant or just plant.

An unsuccessful attempt to resolve this issue is presented.

The Gemara concludes that in the second year they would just plant.

5) Growing barley for the omer

R' Yochanan states that barley for the omer must come from a field with southern exposure that has sunshine the entire day.

A Baraisa is cited that supports this statement.

A related incident is recorded.

6) Worm infestation

A Baraisa rules that flour or kernels that become wormy may not be used for a mincha.

R' Yirmiyah inquires whether the Baraisa refers to individual kernels or a se'ah and the question remains unresolved.

Rava inquires whether one who sanctifies wormy grain deserves lashes for sanctifying something that is blemished and the inquiry is left unresolved.

A Mishnah teaches that wormy wood may not be used on the altar.

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Distinctive INSIGHT

Coals to Newcastle—Grain to Aforaim

תבן אתה מכניס לעפריים

The Mishnah (83b) noted that the flour for the menachos was brought from the choicest barley and wheat. The Mishnah listed the places where this top-quality grain was found. The best place was Zatcha, and the second best was Aforaim, in the valley.

Our Gemara cites an anecdote regarding the outstanding and unique reputation of Aforaim. We are told that when Moshe Rabbeinu went to Egypt to appeal for the release of the Jewish people, he presented several signs and wonders before Pharaoh and his advisors. Egypt was the world center of magic and sorcery at that time, and Moshe was ridiculed for his trying to impress anyone by performing a few simple tricks in front of them. Yochana and Mamre were the head magicians. They confronted Moshe and proclaimed, "Are you bringing chaff to Aforaim?!" Aforaim was known for its overabundance of the best grain. The point of the magicians was that anyone bringing a few poor-quality stalks into Aforaim would be foolish. Similarly, performing magic in front of the Egyptians was not impressive.

Moshe responded and explained with a popular adage, "the city of vegetables is where people bring their vegetables to sell." According to Shitta Mikubetzes, Moshe was answering properly to their ridicule of him, as he pointed out that people bring their wares to the city where it is sold to find the best buyers. It was particularly appropriate for Moshe to bring his signs and wonders to Egypt because that is where the power of God could be appreciated for its greatness. Moshe thereby challenged the sorcerers of Pharaoh by insisting that his "wares" were superior to theirs.

Ra"n, in Drashos (#3) explains that the sorcerers thought that Moshe was coming with the same tricks that they all used. They ridiculed Moshe for thinking that he could impress them with the same old devices that they all knew. Moshe was telling them that superior quality vegetables can only be detected by experts who are familiar with all that the market has to offer. Similarly, Moshe was coming to prove to the magicians of Egypt that his wonders were not just tricks, but that they were undoubtedly signs from the heavens. This is something that only the "experts" of Egypt could verify.

Maharsha adds a new approach to understanding this parable. In reference to false prophecy, the verse in Yirmiyahu (23:28) uses a term "How can the chaff compare to the kernel?" Chaff is used to describe something false. The magicians of Egypt asked Moshe why he was introducing more falsehood into their domain. Moshe responded that his signs were valuable, just like best quality vegetables. ■

HALACHAH Highlight

Does the principle of soaking include foods soaked in water?

שנשרו במים ולא מן הכבושים

An olive may not be used ... If it was soaked in water nor may one use olives that were pickled

Shulchan Aruch¹ rules that when a prohibited food and a permitted food are soaked together for 24 hours the status of the permitted is the same as if it were cooked with the prohibited food even though the foods were soaking in a cold liquid. The reason for this is that after soaking together for 24 hours the permitted food inevitably absorbed some of the taste of the prohibited food. Mordechai² writes that according to Rashi³ this halacha is limited to when foods soak in vinegar or some other sharp liquid. Mordechai disagrees and points to a Mishnah in Shevi'is (7:7) that teaches that even when soaked in oil there is a transfer of taste that will occur.

Avnei Nezer⁴ contends that even Mordechai who maintains that the principle of soaking includes even liquids that are not sharp would agree that the principle does not apply to water. He cites our Mishnah as proof to this assertion. The Mishnah enumerates many different olives whose oil may not be used for a Mincha. Included in that list of disqualified olives are olives soaked in water (שנשרו במים) and olives that were pickled (כבושים). If something soaked in water is the same as if it were soaked in any other liquid there is no reason for the Mishnah to enumerate two categories, one soaked in water and the other pickled in other liquids. The Mishnah should have simply stated that olives that are soaked are invalid for use to produce oil to be used for a Minchah. Furthermore, one should not suggest that כבוש refers to where the olives were soaked for 24 hours or three days and נשרו refers to less than that duration of time for if that

REVIEW and Remember

1. How did they cultivate a field to produce the highest quality grain?
2. What type of field was used to grow barley for the omer?
3. Is wormy wood usable for the Altar?
4. Where did we find oil flowing like a stream?

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Shmuel limits this ruling to moist wood but with dry wood the infested section could be scraped away.

Rava inquires whether one who sanctifies wormy wood deserves lashes and the question remains unresolved.

7) **MISHNAH:** The Mishnah discusses the oil that accompanies a Minchah.

8) **Olive oil**

R' Yochanan explains why Yoav looked to Tekoa for a wise woman.

A Baraisa is cited that contains an aggadic discussion of olive oil. ■

were true, once we know that if it soaks for less than 24 hours it is invalid for use certainly if it soaked for more than 24 hours it is invalid for use. ■

1. שוייע יו"ד סי ק"ה סעי א'

2. מרדכי ביצה פ"ב סי תרע"ד.

3. רש"י פסחים ע"ו. ד"ה כבוש.

4. שו"ת אבני נזר יו"ד סי קי"ג. ■

STORIES Off the Daf

Going to Market

"למתא ירקא ירקא שקול..."

The Ran explains that kabbolas haTorah was the greatest possible experience for mankind. In order to expunge all doubt of its veracity God first delivered us from Egypt, the heart of sorcery, with great miracles. If there had been any trickery, surely the sorcerers there would have figured it out. It is specifically in such a place that God demonstrated that He can completely override nature when He desires. After the sorcerers admitted this, it was clear that God is Lord without a shadow of a doubt.¹

Rav Moshe Ludmir brings this Ran and applies it to a statement on today's daf. "This is the meaning of the exchange between the Egyptian sorcerers and Moshe. The sorcerers mocked Moshe for bringing what they thought was mere magic into Egypt, the capital of such things. Moshe responded that people say that if one has vegetables to sell he should bring his produce to a vegetable market. Moshe is saying that precisely because the Egyptians are expert sorcerers, it will become clear as day that what Hashem empowered him to do would far exceed that which they could do. It is specifically in this manner that they will recognize God and admit that He is above all powers."²

Interestingly, the Chazon Ish taught a

practical lesson from this statement. It was when yeshivos were still struggling that Rav Hillel Vitkind, zt"l, asked the Chazon Ish, zt"l, what should be done to keep his yeshiva in Tel Aviv going.. The Chazon Ish surprised him by suggesting that he move the yeshiva to Bnei Brak.

"But Bnei Brak is filled with yeshivos!" responded Rav Hillel.

The Chazon Ish answered, "On the contrary, that is exactly why you should move your yeshiva to Bnei Brak. Don't our sages say that one should bring vegetables to a vegetable market?"³ ■

1. דרשות הר"ן, דרוש השלישי, ע' ל"ט

2. יגדיל תורה, ח"ב, ע' נ"ד

3. מעשה איש, ח"ה, ע' כ"ז ■