



Chametz Menachot

The fifth *perek* compares different *mincha* offerings by outlining the laws that apply to some of the *korbanot*. The first *Mishnah* teaches that while most of the baked *menachot* were *matzot*, the some of the *lachmei todah* and the *shtei halechem* were *chametz*. A debate ensues as to how the *korbanot* became *chametz*. To be more precise the *tenaim* argue regarding how the *se'or* (sourdough) was created that would be added to the *mincha* to stimulate the leavening.

R' Meir maintains that some of the flour is separated from the already measured *issaron* and then kneaded and covered in the remaining flour in order to create the *se'or* (*Rashi*¹). This approach has the advantage that a complete *issaron* was accurately brought. *R' Yehuda* however maintains that the *se'or* prepared in this manner is not potent enough and it is better to use *se'or* from home that was prepared well in advance and a vigorous leaven. It can be placed in the *issaron* measuring container and then filled with the flour to make up the required volume.

R' Meir however is not satisfied with *R' Yehuda's* approach due to the likely inaccuracy in the required volume of flour. The density of the *se'or* will vary depending on its preparation so a full *issaron* of flour, despite being measured, cannot be guaranteed. The *Tosfot* (54a) explains that *R' Yehuda* is not concerned since a full *issaron* volume, not necessarily all dry flour, is required.

With *Pesach* preparations well underway, the following question of the *Tifferet Yisrael* seems justified. The *Mishnah* and *Gemara* discuss when

dough becomes *chametz*. There are two stages. The first is *se'or*, which one must burn but one is exempt if they eat it. The second is *sidduk* and one is *chayav karet* if they eat it. *R' Yehuda* maintains that *se'or* is when the dough begins to form cracks (resembling grasshopper antennae) and *sidduk* is when the cracks begin to intersect. *R' Meir* maintains that both are already *chametz*. *Se'or* is when the dough turns white. That being the case, why does *R' Meir* require the separation of some of the flour to prepare the *se'or*? Simply add water to the entire mixture, wait for the cracks to form and the *mincha* is *chametz*.

The *Tifferet Yisrael* explains the *R' Meir* agrees that we need a good *chimutz* for the *mincha* and leaving the dough for one day would not be enough (despite being *chayav karet* for its consumption on *pesach*). A small portion must be separated to make a starter and left for a number of days.² Even though the flour was measured in the *issaron*, he explains that the dry measures would not sanctify it such that it would be invalid having been left over night. That said, the entire amount could not be kneaded days in advance since the preparation must be done inside using the *kli sharet* which would sanctify thereby causing it to be invalid when left over night.

The *Tifferet Yisrael* continues that *R' Yehuda* is not satisfied with this solution since it is likely that one would be apprehensive and not separate and prepare the sour early enough. One would be concerned about a mishap that might occur with the rest of the flour that has already been set aside for the *korban*. Consequently the leaven would not be potent enough.

Yisrael Yitzchak Bankier

¹ The necessity of burying it in the remaining flour is based on the later concern in the *Gemara* (53b). Warming it or wrapping it in other leaven could make a better leaven. There is a concern that in the end one would see the prepared *se'or* be returned to the remaining flour and think that it is being added to a full *issaron* – more than is required – and do that in the future. This is based on *Rashi's* first explanation there.

² Regarding the previous footnote, the *Tifferet Yisrael* here is following *Rashi's* second explanation.

Revision Questions

מנחות א': ג' ג' ז'

- Is a *mincha* offering invalid if too much oil was added? (א': ג')
- Is a *mincha* offering invalid if too much *levonah* was added? (א': ג')
- Provide some examples of how *pigul* applies to *mincha* offerings? (א': ג')
- Does having a *pigul* thought definitely mean the *korban* will become *pigul*? (ד': א')
- Explain the debate regarding a “mixture” of *machshevet chutz le'zmano* and *machshevet chutz le'mekomo*. (Where else have we seen this debate?) (ד': א')
- Explain the debate regarding one who performs *kemitza* with the intention of offering the *levonah* outside its specified time. (א': ב')
- Which two other cases are debated in a similar manner? (ב': ב')
- Explain how a *korban todah* can cause *pigul* to *lachmei todah*, but *lachmei todah* cannot cause *pigul* to a *korban todah*. (ג': ב')
- What two other cases share a similar ruling? (ב': ג' ד')
- Explain the debate regarding one who had *machshevet pigul* when burning the *kometz* but not when burning the *levonah*. (ב': ה')
- What other case is debated in a similar manner? (ה': ב')
- What is the law if when slaughtering one of the *kivsei atzeret*, a person had *machshevet pigul* regarding the other? (ב': ה')
- Explain the debate regarding one that performs *kemitza* with the intent to eat it the next day. (א': ג')
- What is the minimum size that one has in mind with *machshevet pigul* in order to make the *mincha offering pigul*? (א': ג')
- What is the law if one forgets to mix the flour of the *mincha* offering with its oil? (ב': ג')
- What is the law if one forgets to add salt to the *mincha* offering? (ג': ב')
- What is the law if the *kometz* from different *mincha* offerings gets mixed together? (ג': ב')
- With respect to which three *mincha* offerings does *R' Yehuda* argue? (ב': ג')
- What is the law if two *mincha* offerings that had not had *kemitza* performed to them, got mixed together? (ג': א')
- What is the law regarding a *kometz* that became *tameh* and was nonetheless offered on the *mizbeach*? (ג': ג')
- What if the *kometz* was taken outside the *Beit Ha'Mikdash*? (ג': א')
- Explain the debate regarding a *mincha* offering whose *shirayim* became *tameh* before the *kometz* was offered. (ד': ג')
- Explain the debate regarding a *mincha* offering whose *kometz* was not first placed in *kli sharet* prior to its offering. (ד': ג')
- Can the *kometz* be offered bit-by-bit? (ד': ג')
- Regarding what four things: מעוטו מעכב את רובו? (ה': ג')
- In connection to *mincha* offerings, regarding what two pairs: מעכבים זה את זה? (ה': ג')
- What other seven pairs: מעכבים זה את זה? (ו': ג')
- Can one have *tefillin* missing a *parasha*? (ז': ג')
- Explain the debate regarding a *tallit* with *tzitzit* on only three corners. (ז': ג')

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
31 st March כ"ח אדר	1 st April כ"ט אדר	2 nd April א' ניסן	3 rd April ב' ניסן	4 th April ג' ניסן	5 th April ד' ניסן	6 th April ה' ניסן
Menachot 6:1-2	Menachot 6:3-4	Menachot 6:5-6	Menachot 6:7-7:1	Menachot 7:2-3	Menachot 7:4-5	Menachot 7:6-8:1

