

OVERVIEW of the Daf

1) Offering non-sacrificial parts (cont.)

R' Yochanan cites a Baraisa that addresses what else could be derived from the word **אותם** since he rejects R' Elazar's exposition.

It is noted that this Baraisa contradicts another Baraisa.

R' Amram reconciles the two Baraisos.

This explanation is unsuccessfully challenged.

Rami bar Chama inquires whether one who offers the meat of a bird chattas violates the prohibition against offering a non-sacrificial part on the Altar.

R' Chisda answered that there is liability.

It is noted that this matter is subject to a dispute between Tannaim.

Two practical differences between these two opinions are identified.

2) Burning leaven on the Altar

A Baraisa discusses the prohibition against offering leaven on the Altar.

Abaye explains the intent of the Baraisa.

Rava offers another explanation of the intent of the Baraisa.

The point of dispute between Abaye and Rava is identified.

Abaye and Rava disagree about the number of prohibitions that are violated when offering leaven and honey on the Altar.

Two explanations of Abaye's opinion are recorded. ■

REVIEW and Remember

1. Why were birds offered with bikkurim?
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2. What makes the Baraisa difficult, necessitating Abaye and Rava's respective explanations?
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3. What is the practical difference between Abaye's and Rava's position?
.....
4. Explain **לאו שבכללות**.
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Leiluei Nishmas Eliyahu Yochanan ben Aharon Yosef A"H
by his family

Distinctive INSIGHT

The law not to burn honey on the Altar

תנו רבנן שאור בל תקטירו, אין לי אלא כולו, מקצתו מניין?

Our Gemara discusses the law of not burning any leaven or honey on the Altar. Sefer HaChinuch (Mitzvah 117) explains that "honey" is a general name for honey made by bees, as well as honey from dates, which is usually the "honey" mentioned in the Torah. It is also used for the juice that runs from all sweet fruits. The admonition not to burn it on the Altar includes a ban not to put any of it into the compounding of the incense.

In general, the Chinuch explains that the purpose of giving reasons for the mitzvos is to educate the young and make them realize, as they begin to learn sacred texts, that the words of the Torah have reasons and purposes, and let them accept them in their way of learning, according to the limitations of their intelligence. The mitzvos should not be for them, at the beginning, like the "words of a sealed book" (Yeshayahu 29:11), lest they consequently rebel against them in their youth, and then leave them forever and go off to worthless pursuits.

The Chinuch writes that the basic reasons for this particular mitzvah are too hidden to find even a small hint of them. Yet, let us present an approach. Everything to do with an offering is in order to bestir the thought of the person who brings it; in accord with that deed he will acquire his conceptions in his soul. Therefore, by keeping chametz, which is made in a long interval of time, far removed from his offering, a person will attain the idea of acquiring the quality of alertness, lightness and swiftness in the service of God. As Chazal said (Avos 5:20): "Be light as an eagle, swift as a deer, and strong as a lion, to do the will of your Father in heaven."

We should explain to the children, in order to discipline them, that the reason for the rejection of honey is to influence one's concepts so that a person will minimize his craving for foods that are sweet to his taste, and that one should set his heart only on foods that are beneficial to his body and necessary to his sustenance and that uphold the health of his limbs.

Another reason for the ban on leaven and honey is that leaven rises, and honey similarly rises greatly when it

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HALACHAH Highlight

Reciting kiddush on wine that contains sugar

עירובו מנין

What is the source that it is prohibited even in a mixture?

The Gemara cites verses that teach that one may not mix honey into something that will be offered on the Altar. Rambam¹ writes that one may not recite kiddush with a cup of wine that contains honey since the wine used for kiddush must be fit to be poured on the Altar. Yerushalmi², however, maintains that it is permitted to recite kiddush on kunditon wine—wine that has honey and pepper mixed in. This position is the primary opinion cited by Shulchan Aruch³. Although he mentions Rambam's opinion as a secondary opinion, Rema⁴ confirms that custom allows the recitation of kiddush with wine that has honey mixed in.

Pri Megadim⁵ writes that according to Rambam it would be prohibited to recite kiddush with a cup of wine that contains sugar. The basis of this is the disagreement between Rishonim whether the term **דבש** refers only to honey or does it include anything that is sweet⁶. Teshuvos HaRadvaz⁷ raises the question of whether bee's honey is the same as date honey. In the course of his analysis of the matter he explains that the prohibition against offering honey or something that contains honey on the Altar is based on the fact that idolaters specifically offered foods that were sweet. Since the intent of the Torah was to counter that approach it seems that all sweet things

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is boiling. Hence they were rejected, to imply that "an abomination to God is everyone who is high and proud in heart." (Mishlei 16:5) Moreover, the Ramban wrote that because the offerings are for the good will of God, those things that have a strong power to change states of nature are not to be brought. So, also, should utterly sweet things, such as honey, not be brought. Rather, only tempered, balanced substances should be brought, as Chazal said, "In the creation of the world, God joined the quality of mercy with the quality of justice." ■

may not be offered on the Altar. Accordingly, according to Rambam it would be prohibited to recite kiddush with wine that has sugar mixed in. Teshuvos Or L'tzion⁸ writes that according to Rambam it is preferable to recite kiddush with sparkling wine than to recite kiddush with wine that has sugar added. Daas Torah⁹, however, writes that since according to Halachos Ketanos one may use sugar in place of salt for a korban it must be that it is permissible to put sugar on the Altar. Accordingly, it is permitted to recite kiddush on wine that contains sugar as well. ■

1. רמב"ם פכ"ט מהלי שבת הי"ד.
2. ירושלמי פסחים פ"י הי"א.
3. שו"ע או"ח סי' ער"ב סעי' ח'.
4. רמ"א שם.
5. פמ"ג משי"ז סק"ג.
6. ע"ר ש"י ואבן עזרא לויקרא ב' י"א.
7. שו"ת הרדב"ז ח"ג סי' תקכ"ז.
8. שו"ת אור לציון ח"ב פ"כ ס"ק י"ח.
9. דעת תורה או"ח שם. ■

STORIES Off the Daf

Keeping Your Word

"מוצא שפתיך תשמור..."

On today's daf we find the verse, 'מוצא שפתיך תשמור' — that one should guard that which he says.

The Chazon Ish, ז"ל, was exceedingly careful to always fulfill everything that came out of his mouth. When someone asked if he must keep an agreement when the man had explicitly said, 'בלי נדר,' the Chazon Ish

explained that this stratagem didn't help much. "Although saying ensures that the statement was not a vow, one is still obligated to fulfill what he agreed to do! Better to say that you hope to do it or the like, which is clearly not a commitment."

As is well known, the Chazon Ish tried to form a minyan to daven Minchah Gedolah in his beis midrash. Once, there were only nine people and after fifteen minutes' effort, they located a man willing to serve as the tenth. But he insisted that in order to stay he required a psak halachah that

he was permitted. "I invited someone to my house for an appointment in very few minutes. I can either daven and be late, or leave and disband the minyan..."

The Chazon Ish did not hesitate, "This is no question at all. It is better for you to keep your word even if as a direct result of this there is no minyan today."

And that is exactly what happened. The man hurried home and there was no minyan that day.¹ ■

1. מדבר שקר תרחק, ע"ק מ"ג. ■