



## OVERVIEW of the Daf

1) **MISHNAH (cont.):** The Mishnah continues to discuss what should be done when the blood of a korban becomes intermingled with other liquids including with blood of an invalid korban.

### 2) Blood in water

R' Chiya bar Abba in the name of R' Yochanan explains that the Mishnah's case of blood and water is limited to where the water fell in the blood but if the blood fell into water it becomes nullified.

R' Pappa asserts that this distinction does not apply concerning the mitzvah of covering the blood.

### 3) Mixing different prohibited foods

Reish Lakish rules that if one mixed together different prohibited foods and ate the mixture he is exempt.

The Gemara infers three principles from this ruling.

Rava challenges the second principle that relates to prohibited food giving taste to permitted food when the permitted food represents the majority.

On the second attempt the Gemara retracts the second inference from Reish Lakish's ruling.

The principles for nullification that are derived from Reish Lakish's ruling are challenged.

This challenge forces the Gemara to admit that there is a disagreement between Tannaim over these principles.

The ruling cited in the previously-cited Baraisa is challenged. ■

## REVIEW and Remember

1. According to R' Chiya bar Abba, what happens when blood of a korban falls into water?  
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2. What is a התראת ספק?
3. How do we determine the status of a מיני במינו mixture?  
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4. Explain the principle of רואין.  
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Today's Daf Digest is dedicated  
 By Mr. and Mrs. Dovid Tessler  
 In memory of their family that was  
 נהרג על קידוש השם  
 יהא זכרם ברוך

## Distinctive INSIGHT

*The taste of wheat is prominent*

עשה מן העיסה חיטין ומן אורז, אם יש בה טעם דגן חייבת בחלה ... אדם יוצא בה ידי חובתו בפסח

Reish Lakish issued a statement from which the Gemara derived three conclusions. The second conclusion is that a prohibited food which mixes with a permitted food and gives flavor to the mixture forbids the entire combination. This is true even if the permitted item is the majority of the mixture. Reish Lakish says that this principle is rabbinic, and not from the Torah.

Rava cites a Mishnah (Challah 3:7) to challenge this conclusion. A dough is made from wheat and rice. Even if the majority of the loaf is rice, if the taste of the loaf is wheat the loaf may be used to fulfill one's obligation to eat matzah on Pesach. Rava notes that the fulfillment of one's Torah obligation to eat matzah may be discharged with this loaf because the influence of the wheat taste is recognized as a Torah principle.

Rabeinu Tam holds that a person could fulfill his obligation of eating matzah with eating a k'zayis of this loaf, although it is made from a combination of rice and wheat, and that the rice is the majority. The taste of wheat determines that this is a wheat product, and eating one k'zayis of it is sufficient. See Tosafos Menachos 23b, ד"ה אלא.

There are other Rishonim (ר"ח, רשב"א, או"ז) however, who hold that one can only fulfill his obligation of eating matzah if the wheat component of the matzah is concentrated to the degree that the person can consume a k'zayis within the time of אכילת פרס, the time it takes to eat from a loaf the volume of three or four eggs. If the concentration of wheat in the loaf is less than this amount, he cannot fulfill his obligation, even if has a wheat taste

Ramban, in Hilchos Challah, is of the opinion that once the taste of the matzah is that of wheat, even if the volume of wheat is relatively small, the rice flour is drawn after the wheat, and the entire mixture is considered to be wheat. If the person eats even one k'zayis of this matzah he fulfills his obligation of eating wheat matzah. It seems that this is a unique situation regarding the nature of rice to become secondary to wheat, although there is an opinion among the Amoraim (Yerushalmi, Challah 1)

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# HALACHAH Highlight

## Making matzah from dough comprising wheat and rice

עשה עיסה מן חיטין ומן אורז

If one made dough from wheat and rice

The Gemara cites the Mishnah in Challah (3:7) that teaches that if someone made dough from wheat and rice, if the mixture has the taste of wheat one could bake that dough into matzah to be used for the mitzvah of matzah. This ruling is codified in Shulchan Aruch<sup>1</sup> as well. Mishnah Berurah<sup>2</sup> explains that the wording of Shulchan Aruch indicates that even if the dough does not contain a concentration of wheat that would allow a person to eat an olive's volume within "k'dei achilas pras" the mitzvah of matzah would still be fulfilled. Even if the rice represents the majority of the mixture the mitzvah would still be fulfilled. The reason is that the nature of rice is to be drawn after wheat and when the wheat leavens so does the rice. This ruling, however, is limited to wheat and rice but if one combined, for example, wheat and millet or if one mixed flour of the other grains with rice the mitzvah of matzah would not be fulfilled unless the concentration of grain is high enough that one could eat an olive's volume within "k'dei achilas pras".

Mishnah Berurah then cites a second more stringent

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that contends that the ability of wheat to be prominent in its taste is true even in regard to other grains, as well. According to Ramban, Rava's question against Reish Lakish in our Gemara has to be understood. Fulfilling one's obligation of matzah is only here, because the rice is considered wheat, and not due to the taste of the wheat. The point is, though, that if taste alone is nullified with majority, the wheat would not have the power to capture the rice to be drawn along with it. ■

opinion. According to this second opinion even when wheat and rice are combined to make dough one does not fulfill the mitzvah of matzah unless there is enough wheat to eat an olive's volume within "k'dei achilas pras". Furthermore, if the rice combined with one of the other grains besides wheat the mitzvah would not be fulfilled even if there is enough grain to consume an olive's volume within "k'dei achilas pras" unless the grain constitutes the majority ingredient. The rationale is that once the grain is the majority ingredient the rice becomes nullified to the majority. Mishnah Berurah concludes that *l'chatchila* one should follow the stringent opinion since the issue involves fulfillment of a Biblical mitzvah. In difficult circumstances one may rely on the lenient position. ■

1. שו"ע ארו"ח סי' תנ"ג סעי' ב'.

2. מ"ב שם ס"ק י"ד. ■

# STORIES Off the Daf

## A Permitted Mixture

"עשה עיסה מן הקטניות..."

When the Sma"k, zt"l, was asked about why some prohibit eating kitniyos he explained several reasons behind this custom. "It seems clear that those who are stringent regarding kitniyos are not afraid of confusing these grains with chametz, since every child can easily discern the difference between chametz and legumes. As we find explicitly in Zevachim 78, one only discharges his obligation to eat matzah on Pesach with matzah that tastes like grain. This is because kitniyos do not become chametz and therefore can-

not be made into kosher matzah. They cannot be more than some kind of filler for grain that can become chametz.

"One possible reason for this chumrah is that people make various cooked dishes with both of these and one could get confused and use chametz. In addition, in some place they make bread from kitniyos and someone who sees this may become confused and eat cereal and the like, thinking that this is acceptable.

"Another possible reason why they prohibit is that sometimes grains are mixed in with kitniyos. This is often hard to separate and they may come to eat chametz on Pesach, chas v'shalom. We must be especially vigilant in this since people are less expert in halachah than they were in earlier generations,

as Rav Saadiah Gaon, zt"l, explains in a different context."<sup>1</sup>

After learning about the seriousness of this custom, a certain man wondered if he was permitted to eat at the house of a Sefardic friend who was very careful about kashrus. Nevertheless, on Pesach he ate kitniyos and this is forbidden to Ashkenazic Jews.

When this question was brought before the author of the Zera Emes, zt"l, he permitted it. "Although the Rama prohibits eating kitniyos, he rules that if it is mixed with non-kitniyos one can eat the mixture if the non-kitniyos is the majority. Surely merely cooking the food in a pot which cooked kitniyos is permitted."<sup>2</sup> ■

1. מובא בב"י, ארו"ח, סי' תנ"ג.

2. שו"ת זרע אמת, ח"ג, ארו"ח, ח"ג, סי' מ"ח.