Menachos 54 – Good Morning Raboisai

1️⃣ How the Leavening Agent Is Added

The Mishnah discusses how to introduce the **שאור**(leavening agent) into the flour used for the loaves that require chametz.

Two methods were suggested:

1. **Remove some flour**, make it into a starter, and then return it to the mixture.
2. **Place an existing starter directly into the flour.**

Problems arise with both approaches:

- If the starter is created from the flour itself, it may not become strong enough.
- If an external starter is added, the moisture may **change the volume of flour**, creating too much or too little for the required measure.

Rav Chisda explains:

- **A small amount of water** causes the flour to settle, leading one to add extra flour.
- **A large amount of water** creates a thin batter, leaving too little flour in the vessel.

Either way, the exact **עשרון**measurement becomes inaccurate.

2️⃣ Measuring – Do We Look at the Present or the Original State?

A key principle emerges:

Do we measure based on **what the mixture is now** or **what it originally was**?

Two possible approaches:

- **כמו שהן**– based on its current state.
- **כמו שהיו**– based on how it originally was.

Example given by the Gemara:

A piece of meat:

- Originally **half the size of an egg**
- Later **swelled to the size of an egg**

Question:

Does it now transmit **טומאה**?

If we follow **the present state**, it is טמא.
If we follow **the original state**, it is not.

This becomes a central discussion throughout the sugya.

3️⃣ Fruit Juice as a Leavening Agent

A Baraisa discusses whether **מי פירות**(fruit juice) can cause dough to ferment.

Tana Kama

- Fruit juice does **not properly leaven dough**.

Rabbi Chanina ben Gamliel

- Fruit juice **can cause fermentation**.

A practical case is brought:

If **terumah fruit** was crushed and added to dough, causing it to ferment, the entire dough becomes **forbidden**.

Why?

Because the terumah **actively created the fermentation**, giving it halachic significance.

However, even according to those who say fruit juice cannot create full chametz, it may produce:

חמץ נוקשה– a weaker form of chametz.

4️⃣ The Difficulty of Kmitzah

The Gemara states:

אין לך קשה בעבודות יותר מקמיצה

There is no Temple service more difficult than **קמיצה**.

Why?

The Kohen must:

- Scoop flour using **three fingers**
- Remove excess using the **thumb and pinky**

- Leave a perfectly level measure.

If the flour is too loose, it spills.
If it protrudes above the fingers, it is invalid.

Thus it requires **great precision and skill**.

5️⃣ The Question of Size Changes

Another example is discussed:

A piece of meat that:

1. Was originally the required size
2. Later shrank
3. Then expanded again

Do we say the impurity returns?

This depends on a broader principle:

יש דיחוי באיסורים או אין דיחוי באיסורים

- If something is pushed away from its status, does that status return when the condition returns?

This is debated by the Amoraim.

6️⃣ Maaser from Figs

A case is brought regarding **figs that shrank** after drying.

Example:

- Large figs dried into smaller ones.
- When separating **מעשר**, can a large fig be used for ten small ones?

If we consider **what they originally were**, the calculation works.

If we consider **their current size**, the proportions may become incorrect.

The Gemara concludes that in some cases we follow **their original status**, especially in matters related to **תרומה ומעשר**.

🔑 Yesodos of the Daf

- Measuring flour for מנחות must preserve the exact **עשרון**.
- A central debate: **current state vs original state**.
- Fruit juice may produce **חמץ נוקשה**.
- **קמיצה**is the most technically difficult Temple service.
- Changes in size affect laws of **טומאה**and **מעשר**.
- The sugya explores whether halachah follows **present reality or original condition**.

Ilui Nishmas Imi Morosi Ruth Bas Harav Menachem Mendel