



## PARSHA

## ENCOUNTERS

4 Nisan 5770 / March 19, 2010

Parshas Vayikra ✍️ Rabbi Meir Stern

## Beyond Doubt

*"Daber El Bnei Yisroel V'amarta Aleihem Adam Ki Yakriv Mikem Korban Lashem"*

*"Speak to the Jewish People and tell them, when a man amongst you brings an offering to Hashem."*

Rashi says "*Ki Yakriv*" denotes a *korban nedavah*, a voluntary *korban*. Rashi then questions why the term "*adam*" is used, as opposed to the more common "*ish*." Rashi answers that the purpose of that word choice is to teach us a lesson based on Adam HaRishon's actions; just as he did not offer anything which had been stolen as his *korban*, because everything belonged to him, we too, should only offer animals which have not been stolen.

The *Kehillas Yitzhak* poses two questions. First, why did Rashi comment on the words "*ki yakriv*" before questioning the use of the term "*adam*?" Rashi should have followed the sequence of the *posuk* by first discussing the term "*adam*" and only then addressing the words "*ki yakriv*." Second, the explanation of the word "*adam*" seems entirely superfluous, as we already know that we cannot bring a *korban* from a stolen animal; this information is obvious given the statement in *Baba Kama* (66b): "*Korbano, V'lo Min Hagezel*," - his *korban*, and not from stolen material.

The *Kehillas Yitzhak* explains that in certain instances, an item might be permitted according to *halachah*, yet pious men and people of great stature nevertheless refrain from using/eating the item. Chazal tell us that Yechezkel HaNavi was one such individual; he refrained from eating an animal which had been the subject of a *shailah* of *traifus*, even though a rav had ultimately permitted its consumption. Although eating the animal certainly presented no *halachic* problem, Yechezkel's greatness compelled him to refuse to eat it (perhaps he was concerned that the rav had been mistaken in his ruling).

Similarly, if a person emerges victorious from a *Din Torah* involving money, and the court commands the defendant to pay the plaintiff his due according to their ruling, would it be proper for the plaintiff to then bring a *korban* from this sort of money? If mere humans who have attained a high level of piety would not touch food or money whose permissibility was once in question, surely we must conclude that the money is not appropriate for a *korban* offered to Hakadosh Boruch Hu.

The comparison to Adam HaRishon, alluded to by the word choice of "*adam*," is therefore essential. The *posuk* of "*Korbano V'lo Min Hagezel*" teaches us that a stolen item may not be used for a *korban*. From Adam HaRishon we learn that items whose permissibility was ever in question are not fit for *korbanos*.

However, this is only applicable where a *korban nedavah*, a voluntary *korban*, is concerned. If the *korban* is a *korban chovah*, a *korban* which one is obligated to bring, and one does not have any funds other than the money won in *Bais Din*, then he is obligated to bring the *korban* from whatever he owns. The reason is, being that he is required by *halachah* to offer this type of *korban*, and refraining from offering the money is an act of piety, *halachah* must take precedence over piety.

We can now appreciate why Rashi switched the sequence of the *posuk*. First Rashi established that the *korban* in question is a *korban nedavah*, with that premise it is now applicable the reference to Adam HaRishon, and the admonishment to only use funds which were never even **suspected** of impermissibility. A *korban chovah* is excluded from this teaching because the only restriction on the source of such a *korban* would be funds which were actually stolen.

In the *zechus* of learning about *korbanos*, may we merit to bring *korbanos* in the *Bayis Shilishi* speedily in our days.

*Rabbi Stern learns daily at the kollel.*

## COMING THIS WEEK!

**YESHIVAS BEIN HAZEMANIM**

Shiurim Tues., Wed., & Thurs. at 11:45 a.m. given by  
**The Roshei Kollel,**

**Rabbi Dovid Zucker & Rabbi Moshe Francis**  
And **Rosh Chaburah, Rabbi Yehoshua Goldstein**  
Mincha daily at 1:30 and 6:05 p.m.

# HALACHA ENCOUNTERS

## Non-Pas Foods

Rabbi Pesach Gottesman

Chazal instituted a special *berachah rishonah* for bread made from the five species of grain (wheat, barley, oats, rye, and spelt) because of its importance as the main staple of a meal. Bread which is generally not used as a meal food (designated by Chazal as *Pas Haba Bakisnin*), such as cake and crackers, does not require the *hamotzi berachah* unless it is eaten as a meal (*kvias seudah*). Certain foods do not rate the status of “*pas*” (what Chazal call “bread,” including *Pas Haba B’Kisnin*) even though they are made from the five special grains. A *tavshil* (cooked food) such as oatmeal or farina never takes on *pas* status since it is cooked and not baked, and retains the *berachah* of *borei minei mezonos* even when served as a meal (*kvias seudah*). Another practical ramification of this category, which is beyond the scope of this article, is its application to the Rabbinic decree of *Pas Akum*. (See *Shulchan Aruch O.C.* 168, 8) for an additional ramification.)

### Boiled Dough

The *Shulchan Aruch* (168,13) quotes a disagreement regarding whether or not a thick dough which is subsequently boiled is considered *pas*. The conclusion is that although one may be lenient and treat it as a *tavshil* (cooked food), a *yorei shamayim* should be stringent and only eat it during a bread meal. Accordingly, a *yorei shamayim* should not be *kove’a seudah* (i.e. eat a large amount in place of a full meal, see previous **Halachah Encounters** for details) on doughnuts or lasagna without making a *hamotzi* on bread (sefer *V’sain Berachah*, pg. 496). Spaghetti is never considered *pas* because of its size, which is less than a *k’zayis*, and the fact that its shape does not resemble bread at all. Others maintain that lasagna does not have *tzuras hapas* (the form of bread) and its *berachah* remains *mezonos* (*V’zos Haberachah*, pg. 219).

A thinner dough which is baked, such as one which is used for cakes, pancakes, or blintzes, has the *halachah* of *Pas Haba B’Kisnin* and must be treated accordingly. A pancake which is fried in a pan with no oil or a small amount just to avoid burning is also considered baked and has the same *halachah*. There is a *halachic* uncertainty if frying with a small amount of oil which is also intended to give taste, is considered like cooking or baking; one should not be *kove’a seudah* without

reciting *hamotzi* on something else first. A liquid batter which is baked very thinly, such as one used to make blintz shells, never attains *pas* status because it does not have *tzuras hapas*. Although bagels are boiled for a short time, they are primarily prepared by baking and are therefore just like bread. Cheerios are produced through a process called air gun popping, which heats the dough to about 900° F in a pressurized chamber, and then releases the pressure, which causes the pieces to puff out. It is then toasted for a short period of time to achieve the crunchy texture. It is said in the name of R’ Shlomo Zalman Auerbach *zt’l* that cheerios are *Pas Haba B’Kisnin* and require *hamotzi* when eaten *b’kvias seudah*. Others insist that air gun popping is not considered “baking,” and the toasting afterwards is not sufficient to render it *pas*. Still others stress that Cheerios don’t have *tzuras hapas* (R’ Shlomo Miller *shlit’a*). Even if a cooked dough is subsequently baked, it does not become *pas* (consensus of *poskim* quoted in *V’sain Berachah*, pg. 218).

### Cooking Bread

Even after dough has been baked and turned into bread, it may lose its bread status. Bread of less than a *k’zayis* (about one square inch) which is cooked loses its *tzuras hapas*. However, the length of required cooking time is unclear. The Chazon Ish (26,9) maintains that it must be long enough to affect its taste (or at least *ma’achal Ben Drusa*). The *Mishnah Berurah* (168, 52) questions if *Irui Kli Rishon* (pouring liquid from a vessel which was heated to the degree of *yad soledes* directly over a fire) is sufficient for the food to be considered “cooked.” This implies that placement in a *kli rishon* even for a short amount of time suffices. If the pieces are larger than a *k’zayis* they remain *pas* unless cooked, or even soaked in water long enough to change the color of the water. Deep frying bread is like cooking; regular frying in oil is the subject of a dispute, and foods prepared in that manner should not be eaten unless in middle of a *seudah* (*M.B.* 168,56). One who wants to avoid washing *hamotzi* and *bentching* could cook small pieces of bread or matzah for a short amount of time and then use them to make French toast or matzah *brie*. Croustons made from regular bread will retain their bread status unless deep fried.

Another way to lose *pas* status is to attach small pieces of bread using liquids such as gravy or honey, so that it is no longer recognizable as bread. *Kneidlach* made from matzah meal are not *pas* even if they are larger than a *k’zayis*.

*Rabbi Gottesman is a full-time member of the kollel.*