

57a

Gemara: **גרם חימוץ** by placing starter on the dough¹

- R' Ami – Liable, just like for indirectly causing צלייה on Shabbos
- Doesn't Shabbos require direct action? Rava: Yes; liable for indirect חימוץ like liable for direct צלייה.

Gemara (tangent from **גרם חימוץ**): R' Yochanan says liable for צלייה only if turn meat

- That's where it would have been מאכל בן דרוסאי² on one side without the turning³
- Rava I – If he fully roasted a גרוגרת space on one side in just one spot, חייב (even without turning)
 - Raveina: What about multiple spots that combine to reach גרוגרת⁴? No; that's one hole
- Rava II – If he fully roasted a גרוגרת space on one side in multiple spots, חייב (even without turning)
 - Raveina: Is this like making multiple minimal holes combine? No; that's one hole.

Gemara: Different aspects of **חימוץ מנחה**

ויקרא פרק ב:יא-יב - כל המנחה אשר תקריבו לד' לא תעשה חמץ כי כל שאר וכל דבש לא תקטירו ממנו אשה לד': קרבן ראשית תקריבו אתם לד' ואל המזבח לא יעלו לריח ניחח:

- The kometz – אשר תקריבו לד' לא תעשה חמץ
- The whole minchah, pre-kemitzah – מנחה
- Even non-marcheshet – כל המנחה
- Must be acceptable for hakravah – כל המנחה אשר תקריבו לד'
- shall not become chametz אשר תקריבו לד'
 - Version I
 - R' Yosi haGlili – Includes מנחת נסכים; it's mixed with water and so it could become חמץ
 - R' Akiva – Includes לחם הפנים⁵
 - (57b) But R' Akiva says לחם הפנים are not קודש, because they are only in a dry measure!
 - Version II
 - R' Yosi haGlili – Includes לחם הפנים
 - R' Akiva – Includes מנחת נסכים; it's mixed with water and so it could become חמץ
 - This suits R' Yosi haGlili/R' Yoshiyah that מדות יבש were anointed inside and created kedushah; יבש ויקדש אותם only excludes the exterior of the יבש
 - As opposed to R' Yonasan that אותם excludes exterior of לה, and יבש is just חול.
 - And R' Yonasan proves his point from שתי הלהם, that become kodesh only post-baking.
 - We don't say that R' Akiva is on the same page as R' Yonasan, though

Gemara (tangent from **אשר תקריבו לד'** to rest of that pasuk): Once part is put on מזבח, the rest is not

- If לא תקטירו ממנו already went on מזבח, don't put anything else from it on מזבח.
- What about putting them on the ramp?

¹ Placing starter atop dough does not normally cause real chimutz of the dough (Tosafot)

² Rashi – 1/3, Rambam Hilchos Shabbos 9:5 – 1/2

³ Is that because one-sided cooking is not even דרוסאי (Griz)

⁴ The issue is that אין דרך בישול בכך (Tosafot)

⁵ Why do we use חמץ for שתי הלהם, and not for לחם הפנים, and not for פסח? (Avnei Nezer in הדשא)