

Menachos – Simanim

פרק ח – התודה היתה באה

דף 80 – פ

1. When does a תודה's offspring require לחם?

The Mishnah on the previous Daf taught that the offspring of a תודה, or the תמורה of a תודה, or if one's תודה was lost, and one designated another, and the original was found, all are sacrificed without לחם. A Baraisa clarifies that a replacement תודה (where the first was lost) may be brought for his obligation (with לחם), and the first animal is brought without לחם. Rebbe Yochanan says an extra תודה is only exempt from לחם if it was brought כפרה – *after* he gained *atonement* through bringing the original תודה, but if it was brought כפרה – *before atonement* through the original תודה, they do require לחם. The Gemara proves this does not refer to a “replaced” תודה, and adds that the offspring of a תודה נדבה (where he designated the mother as a תודה) never requires bread, because it is תותר דתודה – *a surplus todah*, an outgrowth of the first *todah*. The Gemara concludes he refers to the offspring of a תודה חובה (i.e., where he said, “I am obligated in a תודה”), which does not require לחם if it is brought before the original תודה, because he holds אדם מתכפר בשבח הקדש – *a person can achieve atonement through benefit gained by hekdesh*. Shmuel disagrees with this ruling.

2. If a replaced תודה was lost and replaced

Rava discusses one who designated an animal for his תודה obligation and it was lost, and he designated another in its place which was also lost, and he designated a third, ושלושתן עומדות והרי הראשונות והרי שלשתן עומדות – *and the first ones were found, and all three stand* available to be brought for his תודה obligation. If he brought the first תודה for his obligation, then the second animal does not require לחם (since it was its replacement), but the third does require לחם, since it was designated to replace the second animal, which was not brought as his תודה. Similarly, if he brought the third animal as his תודה, then the second does not require לחם (since its replacement was brought as the תודה), but the first animal does. However, if he brought the second animal as his תודה, both the first and third do not require לחם. Abaye says that regardless which animal is used for his obligation, the other two do not require לחם, because כולה חליפין דהדדי נינהו – *they are all considered replacements of one another*. Rebbe Zeira applied Rava's rulings to a חטאת which was replaced twice: if the first or third animal was offered, the second is left to die, but not the remaining one. If the second is offered, both other animals must die. Abaye again argues that both remaining animals always die.

3. A תודה which was confused with its תמורה and one died has no resolution

Rebbe Chiya taught a Baraisa: תודה שנתערבה בתמורתה ומתה אחת מהן – *if a todah became mixed with its temurah, and one of them died* and it is unknown which one, חבירתה אין לה תקנה – *the other animal has no resolution*. It cannot be brought with bread, since it may be a תמורה, which is brought without bread. It cannot be brought without bread, since it may be a תודה. The Gemara points out that if the owner said “עלי” – *“It is an obligation upon me to bring a תודה,”* then he must bring another animal anyway to fulfill his נדר. He can then stipulate that if the surviving animal is the תמורה, then the new animal is his תודה, and this is its לחם. If the surviving animal is the תודה, then this is its לחם, and the new animal is designated as its אחריות – *guarantee* (which is brought without לחם). Therefore, the Gemara concludes that the above ruling is where one said “הרי זו” – *“This animal is hereby designated as a תודה,”* and since he has no responsibility to replace it, he cannot designate an אחריות for it. Eight possible resolutions are suggested, and are all rejected.

Siman – Painter

The painter working on a portrait of an offspring of a תודה חובה who wasn't sure if he should include breads in the picture, asked his friend who was working on a chart outlining which תודה needs breads in a case where the animal was lost and replaced twice and all were found, while another painter was busy creating a masterpiece depicting a תודה that was mixed with its תמורה and one died that had no תקנה.



The painter working on a portrait of an offspring of a תודת חובה who wasn't sure if he should include breads in the picture, asked his friend who was working on a chart outlining which תודה needs breads in a case where the animal was lost and replaced twice and all were found, while another painter was busy creating a masterpiece depicting a תודה that was mixed with its תמורה and one died that had no תקנה.

3 things to remember

1. When does a תודה's offspring require לחם?
2. If a replaced תודה was lost and replaced
3. A תודה which was confused with its תמורה and one died has no resolution



Menachos – Simanim

פרק ח – התודה היתה באה

Daf 81 – פא דף

1. טוב אשר לא תדור משתדור ולא תשלם

On the previous Daf, Rebbe Chiya taught that if a תודה became confused with its תמורה and one died, the surviving animal has no resolution. Eight possible resolutions are suggested, and are all rejected. In the final suggestion, Ravina was asked that the owner should bring an animal and say "הרי עלי" – *"It is an obligation upon me to bring a תודה,"* and designate that animal to fulfill his נדר. He should then bring a third animal and eighty loaves, and stipulate that if the surviving animal is the תמורה, these two new animals should be תודות, and the eighty loaves are for them. If the surviving animal is the original תודה, and the first new animal which was designated to fulfill his נדר is the other, the eighty loaves are for the two of them, and the third animal can be the אחריות of the נדר!? Ravina answered, "The Torah says: טוב אשר לא תדור משתדור ולא תשלם – *Better that you should not vow than that you should vow and not fulfill,* that תחילה, ואת אמרת ליקום ולינדור בתחילה, – *and you suggest he should arise and vow outright to bring a תודה!?"*

2. When the תודה or its לחם may be funded with מעשר שני money

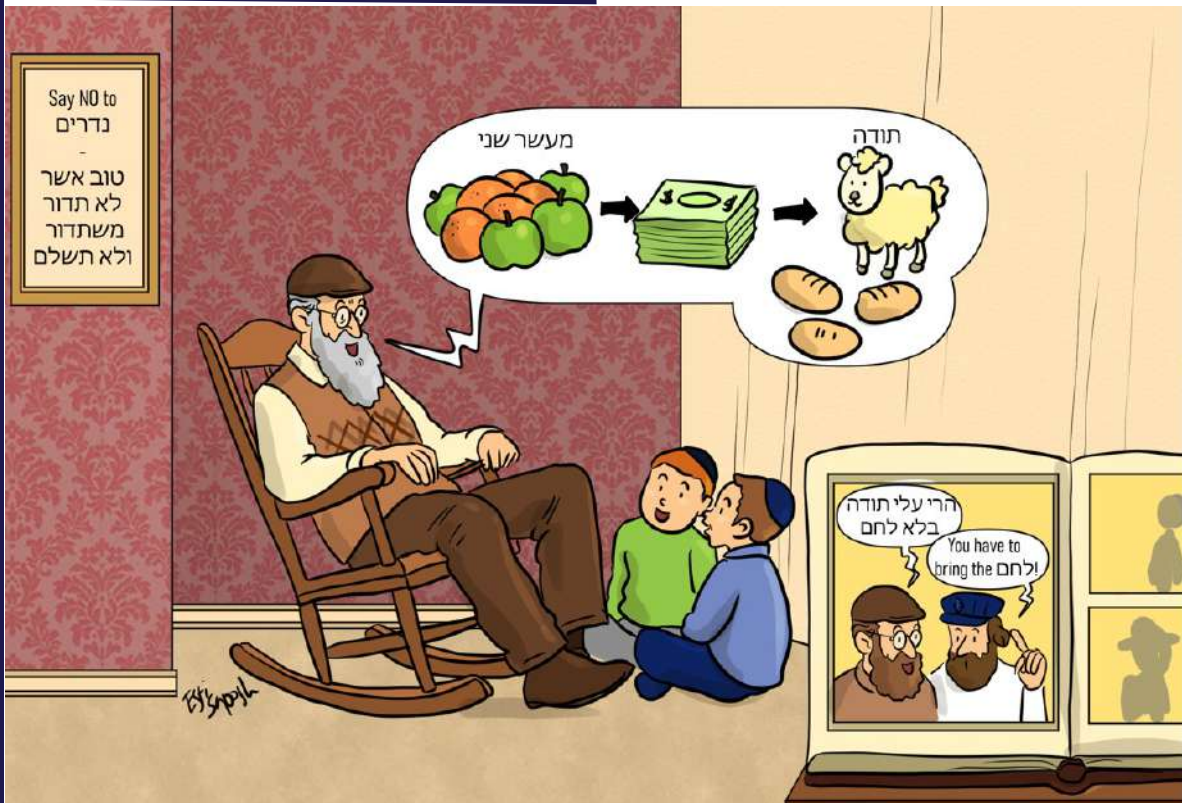
The next Mishnah states that if one accepts upon himself to bring a תודה, both the תודה and its לחם must be brought from חולין funds, because his acceptance makes it a personal obligation, and a דבר שבחובה – *obligatory* [offering] must be funded from *chullin*. If he says, "הרי עלי to bring a תודה from *chullin*, and its bread from *maaser*," both the *korban* and לחם must still be brought from *chullin*, because his initial pledge to bring a תודה from *chullin* included a לחם obligation. If he pledged to bring "a תודה from *maaser* and its bread from *chullin*," יביא – *he should bring* them according to his terms (i.e., the *korban* may be brought from *maaser* funds, but the לחם must be from *chullin*). If he said, "היא ולחמה מן המעשר," – *it and its bread from maaser,* יביא – *he should bring* as he pledged. The Gemara clarifies that this means that he may bring them from *maaser*, but can certainly also use חולין.

3. One who pledges to bring a תודה without לחם is forced to bring it with לחם

A Baraisa states that one who says, "הרי עלי תודה בלא לחם" – *"It is incumbent upon me to bring a todah without bread,"* or a *korban* without נסכים ולחמה, נסכים – *we force him to bring a todah with its bread,* and a *korban* with its נסכים. The Gemara wonders why: נדר ופתחו עמו הוא – *this is a neder which has its "opening" with it!?* Since it is impossible for a תודה to be brought without לחם, this qualification should be tantamount to an immediate retraction!? Chizkiyah answers that this Baraisa follows Beis Shammai, who holds תפוס לשון ראשון – *grasp* (i.e., give primacy to) *the first phrase*. Therefore, his pledge to bring a *todah* requires him to bring one with לחם, and we ignore his second expression. Rebbe Yochanan says Beis Hillel can agree with this Baraisa, and the case is where he said "לא הייתי נודר כך אלא כך," – *Had I known that one cannot vow this [way], I would not have vowed this way, but that way* (i.e., a תודה with bread)." Accordingly, he only needs to be "forced" to bring the תודה properly ביה הדר בעי הדר – *where he later wants to retract* from his נדר.

Siman – Grandpa

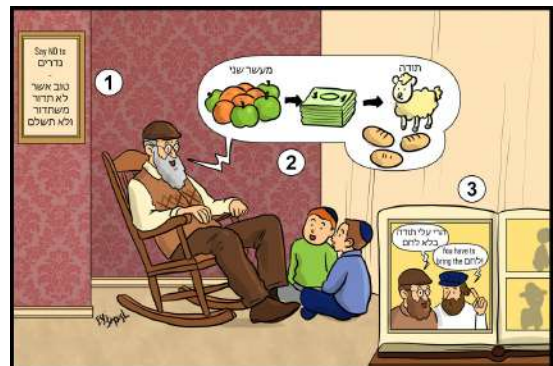
The **grandpa** who was giving his grandchildren advice for life told them that **it's better not to make a *nederim* at all than to vow and not fulfill,** and if they feel they must make a **neder to bring a תודה they can save themselves a few dollars by stipulating that they will bring it from *maaser*,** but they shouldn't try to save money like he once did by saying "הרי עלי תודה בלא לחם" **because they will be forced to bring the לחם.**



The grandpa who was giving his grandchildren advice for life told them that it's better not to make a nederim at all than to vow and not fulfill, and if they feel they must make a neder to bring a תודה they can save themselves a few dollars by stipulating that they will bring it from maaser sheni, but they shouldn't try to save money like he once did by saying "הרי עלי תודה בלא לחם" because they will be forced to bring the לחם.

3 things to remember

1. טוב אשר לא תדור משתדור ולא תשלם
2. When the תודה or its לחם may be funded with מעשר שני money
3. One who pledges to bring a תודה without לחם is forced לחם htiw ti gnirb ot



Menachos – Simanim

פרק ח – התודה היתה באה

Daf 82 – פב – דף

1. המתפיס מעות מעשר שני לשלמים

Amoraim discuss: המתפיס מעות מעשר שני לשלמים – if *one designates money of maaser sheni for purchasing a shelamim*, Rebbe Yochanan says קני – [the *shelamim*] “acquires” the funds, i.e., the designation is effective and a *shelamim* must be purchased with the money, but Rebbe Elazar says the designation is ineffective. The Gemara clarifies that according to Rebbe Yehudah, who holds הוא הידיוט ממון – *maaser sheni money is common property* (i.e., it is the owner’s personal property and has no קדושה), all agree that the *shelamim* designation is effective (since the money was not previously קדוש, so the *shelamim*’s קדושה can take effect on it). They argue according to Rebbe Meir, who holds מעשר שני is גבוה – *property of “the Most High,”* i.e., *hekdesh*. Therefore, Rebbe Elazar holds the קדושה of *shelamim* cannot take effect on money which already possesses קדושה, but Rebbe Yochanan says that since *maaser sheni* is supposed to be used to purchase a *shelamim*, כי מיתפסת ליה נמי תפיס, – *when you designate [maaser sheni] money for shelamim sanctity, [the קדושה of shelamim] also seizes it.*

2. דבר שבחובה אין בא אלא מן החולין

The next Mishnah asks, from where do we derive that one who accepts upon himself to bring a *todah*, that he must bring it from *chullin* and not from *maaser sheni*? The *passuk* says: – *and you shall shecht the pesach to Hashem, your G-d, flocks and cattle.* Since a *korban pesach* can only be brought from lambs and goats, not cattle, we *darshen* the mention of cattle לפסח – *to compare every [korban] which comes from flocks or cattle to the pesach*: just as the *pesach* is a mandatory *korban*, and must be brought from *chullin* (as derived below), – *so too, every mandatory [offering] must be brought from chullin.* Since one who accepts upon himself to bring a *todah*, *shelamim*, etc. becomes obligated to bring it, he must bring it from *chullin*. The Mishnah concludes that נסכים must always be brought from *chullin* (even where one stipulated to bring his *korban* from *maaser sheni* funds), because נסכים are not eaten, but are completely burned on the מזבח.

3. Rebbe Eliezer: פסח מצרים must be brought from chullin, as derived from פסח מצרים

Rebbe Eliezer says the requirement to bring a פסח from *chullin* is derived from the *pesach* brought in מצרים: just as that פסח was brought from *chullin* (since there was no *maaser sheni* then), so too the *pesach* brought for all generations must be from *chullin*. Rebbe Akiva objected: – *can we derive the possible from the impossible?* Can future *pesachs*, where *maaser* funds are available, be derived from the פסח of מצרים, which could not have been brought from *maaser*? Rebbe Eliezer replied that even though it is an impossibility, ראייה גדולה – *it is a great proof, and we may derive from it.* Rebbe Akiva objected further, that even Rebbe Eliezer should not derive the future פסח from the פסח of Mitzrayim, לגבי מזבח, – *which did not require placing its blood and אימורין onto the מזבח*, in contrast to פסח דורות?!? Rebbe Eliezer responds that the Torah says to perform the *pesach avodah* "בחדש הזה" – *in this month*, teaching כזה כזה – *that all the עבודות of this month should be like this one* (in מצרים). Even without this היקש, Rebbe Eliezer could respond that the *pesach* brought in the מדבר demonstrates that even a פסח with standard אימורין is brought from *chullin*.

Siman – Peanut Butter

While the **peanut farmer** who designated his money of מעשר שני for purchasing a שלמים, the successful **peanut butter salesman** used the *chullin* money he made from selling peanut butter to purchase a *todah*, since דבר שבחובה אין בא אלא מן החולין, as well as a *korban pesach*, just like the פסח מצרים which was purchased from חולין.

DAF 82 | דף פב | Peanut Butter



While the **peanut** farmer who designated his money of מעשר שני for purchasing a שלמים, the successful peanut butter salesman used the **chullin** money he made from selling **peanut butter** to purchase a **todah**, since דבר חולין, as well as a **korban pesach**, just like the פסח מצרים which was purchased from חולין.

3 things to remember

1. המתפיס מעות מעשר שני לשלמים
2. דבר שבחובה אין בא אלא מן החולין
3. Rebbe Eliezer: פסח must be brought from **chullin**, as derived from פסח מצרים



Menachos – Simanim

פרק ח – התודה היתה באה

Daf 83 – דף פג – 83

1. Rebbe Akiva: a דבר שבחובה must be brought from *chullin*, as derived from חטאת

On the previous Daf, Rebbe Akiva rejected Rebbe Eliezer's source that a *pesach* must be brought from *chullin*. Instead, Rebbe Akiva derives it from a superfluous *passuk* ("וזאת התורה לעולה ולחטאת וגו'") which teaches to compare numerous *korbanos* to each other. After presenting what Rebbe Eliezer *darshens* from each element of the *passuk*, the Gemara presents Rebbe Akiva's *derashos*. From "חטאת", he derives: מה חטאת אינה באה אלא מן החולין – *just as a chatas may only be brought from chullin, and must be offered during the day, and the avodah must be performed with [the Kohen's] right hand, so too all (mandatory) korbanos must be brought from chullin, and must be offered during the day, and with the Kohen's right hand [these last two laws are derived from elsewhere, and are mentioned בכדי – unnecessarily].* A חטאת must be brought from *chullin* based on the *passuk*: לו – *and Aharon shall bring the bull chatas which is his.* The word "לו" teaches it must be brought מעשר ולא משל מעשר – *from his own funds, and not from maaser sheni funds.*

2. Three sources that a מותר פסח is treated like a שלמים

The Gemara asks what Rebbe Akiva *darshens* from the mention of בקר in the *passuk* of "וזבחת פסח", and answers that it teaches that *a "residual pesach"* (e.g., extra money which had been designated for a *pesach*) *should be brought as something which comes from both flocks and cattle, i.e., a שלמים.* The Gemara objects that there are two other sources for treating a *pesach* like a *shelamim* during the year, and explains the necessity of all three *derashos*: one would have thought that only עברה זמנו ועברה שנתו – *[a pesach] whose time [for offering] had passed and its first year had passed becomes a שלמים, because it was completely pushed away from being used as a pesach, but not if it is still within its first year, since it is still eligible as a pesach sheni.* Therefore, the second *derashah* teaches this also becomes a שלמים. The third *derashah* teaches that even if neither its time nor first year passed, and it is still eligible for the *pesach* in ניסן, it still becomes a שלמים if it was *shechted* שלא לשמו before the appropriate time.

פרק ט – כל קרבנות הצבור

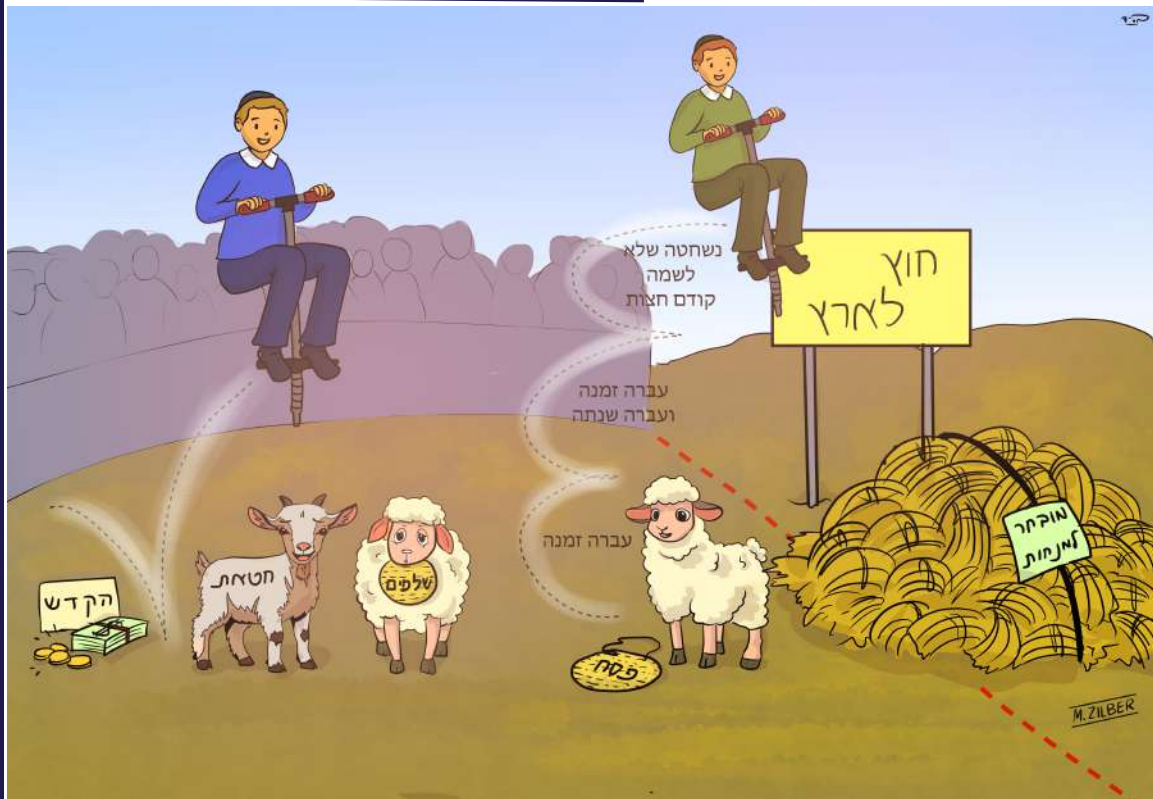
3. Most *menachos* may even come from חוץ לארץ, and from ישן, but all must be מובחר

The ninth Perek begins: כל קרבנות הציבור והיחיד – *the grain for all offerings, both communal and private,* באין מן הארץ – *and from either the new crop or the old crop, except for the עומר and הלחם, which must be brought from חדש, and from Eretz Yisroel.* And all of them may only come from the choicest produce. The Mishnah identifies the flour of מכניס and זיטחא – *foremost among fine flour,* and the flour of עפוריים in the valley as second to them. All the lands were valid, but they would bring the grain from here. This Mishnah disagrees with another Tanna, who holds that even the עומר and הלחם may be brought from the old crop, – *except that [such an offering] lacks a mitzvah to use the new crop.* This Tanna *darshens pesukim* which allow bringing each one מן העלייה – *even from the old crop stored in the attic.* The next Daf quotes a Tanna who even allows the עומר to be brought from חוץ לארץ.

Siman – Pogo Stick

When the boy on the **pogo stick** jumped over **hekdesh** money and a חטאת on his way to bring a **korban pesach** from **chullin** money, his friend not wanting to be outdone did a triple flip over a מותר **pesach** that became a שלמים and landed **outside the border of Eretz Yisroel** on a pile of choice wheat to be used for מנחות.

DAF 83 | דף פג | Pogo Stick



When the boy on the **pogo stick** jumped over **hekadesh** money and a **חטאת** on his way to bring a **korban pesach** from **chullin** money, his friend not wanting to be outdone did a triple flip over a **מותר pesach** that became a **שלמים** and landed **outside the border of Eretz Yisroel** on a pile of choice wheat to be used for **מנחות**.

3 things to remember

1. **Rebbe Akiva: a דבר שבחובה must be brought from *chullin*, as derived from חטאת**
2. **Three sources that a מותר פסח is treated like a שלמים**
3. **Most *menachos* may even come from חוץ לארץ, and from ישן, but all must be מן המובחר**



Menachos – Simanim

פרק ט – כל קרבנות הצבור

דף 84 – פד

1. Using *shemittah* produce for the עומר, rather than last year's crop

A Mishnah states: שומרי ספיחין בשביעית – *the watchmen of the aftergrowths of [shemittah]* who guard the barley for the עומר, שומר מתרומת הלשכה, עומר – *take their pay from funds removed from the treasury chamber* (which was designated for קרבנות ציבור). Rami bar Chama asked Rav Chisda how the עומר, which is completely burned, could be brought from *shemittah* produce, about which the Torah says "לאכלה" – *it is yours for eating*, ולא לשריפה – *but not for burning!*? Rav Chisda replied: רחמנא אמר לך לדורותיכם – *The Torah says the עומר is an eternal decree for your generations*, ואת אמרת תיבטל – *and you say it should be canceled during shemittah?*! Rami bar Chama explained that he meant they should use barley from the previous year. The Gemara answers that ברמל תקריב – *fresh kernels you shall offer* implies they must be fresh at the time of offering, which last year's crop is not. Rebbe Yochanan also made this *derashah*, but Rebbe Elazar *darshened* "ראשית קצירך" – *the first of your harvest*, to require the עומר to be brought from the first of the new crop's harvest, ולא סוף קצירך – *and not from the end of the previous year's harvest*. A Baraisa disproves Rebbe Yochanan's *derashah*.

2. ביכורים may not be brought from low-quality produce, *machlokes* if one did

A Mishnah teaches that ביכורים may only be brought from the שבעת המינים. It may not be brought מתמרים שבהרים – *from dates of the mountains*, nor מפירות שבעמקים – *from grain of the valley*, both of which are of inferior quality. עולא says: אם הביא לא קידש – *if one brought ביכורים from such produce, he did not sanctify them*, and his designation is ineffective. Below, the Gemara quotes Rebbe Yochanan ruling like עולא, but Reish Lakish says: אם הביא קדש – *if one brought such produce, he did sanctify it*; נעשה ככחוש בקדשים – *it becomes like a lean animal among korbanos*, that although a *korban* must be brought from one's choicest animals, if he designated an inferior animal as a *korban*, it is effective. Rebbe Elazar explains Rebbe Yochanan's opinion: the *passuk* says ביכורים should be brought "מראשית" – *"from" the first*, ולא כל ראשית – *but not all the first*, and "מארצך" – *"from" your land*, ולא כל ארצך – *but not all your land*, implying that inferior produce is completely disqualified from ביכורים. A Baraisa supports Reish Lakish's opinion, and Rebbe Yochanan concedes that it is a *machlokes* Tannaim.

3. הלחם שתי precedes all *menachos* and ביכורים to be brought from the new crop

A Baraisa discussing the הלחם שתי of Shavuot *darshens*: "קרבן ראשית" – *a first-fruit offering*, implying שתהא ראשית – *that it should be first to all the menachos* from the new crop. Not only do the הלחם שתי precede all *menachos* of wheat, but they even precede all *menachos* made of barley, based on an extra "חדשה". They even precede ביכורים, because the *passuk* says וחג שבעות תעשה לך בכורי קציר חטים – *and you shall make for yourself the festival of weeks, the first fruits of the wheat harvest*. Another *passuk* teaches that they also precede ביכורים of barley. The Baraisa proceeds to *darshens* that the הלחם שתי not only precede ביכורים from grains which were planted, but even from those which grew on their own. They also precede שבג ושבחורבה ושבעיץ ושבספינה – *those which grew on a roof, in a ruin, in a flowerpot, or on a boat*, which are of inferior quality, because the *passuk* says בכורי כל – *barley of everything* – *the first fruits of everything that is in their land*. Finally, a *gezeirah shavah* teaches that the הלחם שתי also precede נסכים and ביכורים from fruits of the tree.

Siman – Spaceship Launch Pad

On the **spaceship launch pad** where a freshly harvested crate labeled "שביעית\עומר" – **New Crop Only, Not Last Year's** was rushed onto the rocket, while a supervisor **rejected a box of low-quality ביכורים as another argued it might still count**, two giant loaves labeled "שתי הלחם" – **Must Launch First** were sent up **ahead of all the other ביכורים and מנחות**.



On the **spaceship launch pad** where a freshly harvested crate labeled “שביעית עומר—New Crop Only, Not Last Year’s” was rushed onto the rocket, while a supervisor rejected a box of low-quality **ביכורים** as another argued it might still count, two giant loaves labeled “שתי הלחם—Must Launch First” were sent up ahead of all the other **מנחות** and **ביכורים**.

3 things to remember

1. Using *shemittah* produce for the **עומר**, rather than last year’s crop
2. **ביכורים** may not be brought from low-quality produce
3. **שתי הלחם** precedes all *menachos* and **ביכורים** to be brought from the new crop



Menachos – Simanim

פרק ט – כל קרבנות הצבור

דף 85 – פה

1. How to produce superior grain for *menachos*, and how its sifting is examined

The next Mishnah states that we do not bring grain from a fertilized field, an irrigated field, or a field with trees, all of whose produce is inferior (Rashi says the Mishnah refers to the עומר and שתי הלחם, while Tosafos says the Mishnah refers to all *menachos*). The Mishnah describes how to produce superior grain: נרה שנה ראשונה – *He plows the first year without planting*, ובשנה שניה זורעה קודם לפסח שבועים יום – *and in the second year he plants it seventy days before Pesach*, והוא עושה סולת מרובה – *and it produces abundant fine flour*. The Gemara discusses if it is plowed again in the second year (in the summer, besides for the plowing just prior to planting), and eventually brings a Baraisa which states: נר חציה וזורע חציה – *he (plows the entire field and) leaves half of it fallow and plants the other half*, and the next year does the reverse. This indicates that there is no earlier pre-season plowing the second year. The Mishnah teaches that the גובר inserts his hand into the flour to see if it was sufficiently sifted, and if dust comes up in his hand, it is invalid until it is sifted again. In a Baraisa, Rebbe Nassan says the גובר smears his hand with oil and inserts it into the flour until he brings up all of its dust.

2. Does one incur *malkus* for being *makdish* wormy grain, like being *makdish* a בעל מום?

The Mishnah taught that if the flour became wormy, it is invalid. A Baraisa teaches that if the majority of fine flour or wheat kernels became wormy, it is invalid. Rava asked: if someone was *makdish* wormy grain for a *minchah*, מהו בעל מום משום בעל מום – *does he incur malkus for them because of the prohibition against being makdish a בעל מום?* Do we say that since it is invalid, it is like a בעל מום, or does this prohibition only apply to an animal? A similar question was asked regarding a Mishnah which teaches that any wood in which a worm was found is invalid to be used on the מזבח. [Shmul says this is only true regarding moist wood, but dry wood can be scraped off, and is valid.] Rava asked: if someone was *makdish* wormy wood, does he incur *malkus* as if he was *makdish* a בעל מום? Since it is invalid, is it like a בעל מום, or does the prohibition only apply to an animal? The Gemara concludes about each of these questions: תיקו – *let it stand unresolved*.

3. The abundant שמן in אשר's portion

The next Mishnah compares sources for oil for *menachos*. A Baraisa teaches: "וטובל בשמן רגלו" – *he dips his foot in oil*, referring to אשר's portion, שמושך שמן כמעין – *where oil flows like a spring*. The people of לודקיא once needed oil, and sent an agent to purchase a million *manehs'* worth of oil. He was eventually sent to a farmer in חלב, whom he found digging under his olive trees. He asked if he had a million *manehs'* worth of oil to sell, and the farmer told him to wait until he finished his work. After finishing, he shouldered his tools home, clearing stones as he went. The agent wondered if the Jews had made a mockery of him, sending him to this apparently poor farmer. At home, the farmer's maidservant brought him a golden bowl filled with oil, in which he dipped his hands and feet, fulfilling the above *passuk*. He then measured out the enormous quantity of oil for the agent, and offered him even more. Since the agent had no more money, the farmer followed him back to collect the payment, and when the townspeople came out to praise him, he told them to praise the farmer. This incident fulfills the *passuk*: יש מתעשר ואין כל – *there is one who appears wealthy and has nothing*, and מתרושש והון רב – *and one who appears poor and [has] great wealth*.

Siman – Dentist

As the **dentist** proudly displayed his treasure prize box to his young patients, filled with **superior grain for menachos so finely sifted that nothing clung to his hands as he checked it**, a child pointed out that **he was makdish wormy grain which might incur malkos like a בעל מום**, while a **poor-looking patient** suddenly flooded the waiting room with oil, dipping his hands and feet into a golden bowl he pulled out.



As the **dentist** proudly displayed his treasure prize box to his young patients, filled with **superior grain for menachos** so finely sifted that nothing clung to his hands as he checked it, a child pointed out that he was **makdish** wormy grain which might incur **malkos** like a **בעל מום**, while in the waiting room a **poor-looking** patient suddenly flooded the office with oil, dipping his hands and feet into a golden bowl he pulled out.

3 things to remember

1. How to produce superior grain for menachos, and how its sifting is examined
2. Does one incur *malkus* for being *makdish* wormy grain, like being *makdish* a בעל מום?
3. The abundant שמן in אשר's portion



Menachos – Simanim

פרק ט – כל קרבנות הצבור

Daf 86 – פו – דף

1. The three stages of the olive harvest, and the three grades of oil in each

The next Mishnah states that there are three olive harvests a year, and there are three grades of oil in each harvest. For the first harvest, *he picks [olives] at the top of the olive tree* (the Gemara emends this to "*he leaves it to ripen*"), which has the most sun exposure, then pounds the olives in a mortar and puts them into a basket, through which the oil drips into a container. Rebbe Yehudah says the olives are placed in the sides of the basket. This is the first oil of this harvest. He then presses the olives with the beam, and according to Rebbe Yehudah, with stones, producing the second oil. The olives are ground and then pressed again, yielding the third oil. The first of this group is fit for the Menorah, and the others are fit for *menachos*. The second harvest is *at the rooftops*, which ripens second, and its three grades of oil parallel those of the first harvest. The third harvest, taken from beneath the roofs, does not ripen on its own, is packed in a vat until the olives spoil (and soften), after which they are dried on the roof, and the same three grades are produced. Even in this harvest, the first grade is fit for the Menorah.

2. Menachos do not require *שמן זית זך*, because *התורה חסה על ממונן של ישראל*

The next Mishnah states: *all the menachos as well, logically, should have required pure olive oil* (the "first oils" mentioned above): if the Menorah, which is not for consumption, requires *שמן זית זך*, then the *menachos*, which are for consumption (by the *מזבח*), certainly should require *שמן זית זך*? Therefore, the Torah wrote that the oil should be "*pure, pounded for illumination*", implying *שמן זית זך* אין צורך – *there is no necessity to have pure oil from olives pounded for menachos*. A Baraisa defines "זך" as "נקי" – *clear*, and Rebbe Yehudah defines "כתית" as *כתוש* – *pounded in a mortar* (and not ground beforehand). This oil from crushed olives is also valid for *menachos*, because "כתית" is also written regarding a *minchah*. Rather, the Torah wrote "למאור" in order to teach that oil from pounded olives is not required for *menachos*, *for the purpose of sparing Jews the cost*, as Rebbe Elazar explained: *התורה חסה על ממונן של ישראל – the Torah is concerned for Yisroel's money*.

3. לא לאורה אני צריך - עדות הוא לכל באי עולם שהשכינה שורה בישראל

Moshe was told to command *to take pure olive oil – for you*, and Rebbe Shmuel bar Nachmani explained that Hashem was saying: *אליך ולא לי – the Menorah's light is for you, and not for Me*; *לא לאורה אני צריך – I do not need its light*. The *שולחן* was on the north side of the *היכל*, and the *מנורה* was on the south side (with the *מזבח הזהב* between them), whereby Hashem says: *לא לאכילה אני צריך ולא לאורה אני צריך – I do not need [the שולחן's] food and I do not need [the Menorah's] light*. The windows in the *Beis Hamikdash* were "*שקופים אטומים*" – *wide and narrow*, and a Baraisa explains that they were wide on the outside and narrow on the inside (the opposite of standard windows), because Hashem does not require outside light; rather, the light of the *Beis Hamikdash* goes out and illuminates the world. The phrase "*פרוכת העדות*" – *the curtain of testimony* (in the *משכן*) is *darshened* to mean: *[the Menorah] is a testimony to everyone in the world that the Shechinah resides in Yisroel*. This refers to the *נר מערבי*, which miraculously outlasted the other lamps, and sometimes burned an entire day.

Siman – Police

There was a heavy **police** presence guarding the olive trees where workers were **harvesting the olives for oil in three stages, the second sent to be pressed with a beam for menachos** because *התורה חסה על ממונן של ישראל*, while the **first was for the menorah whose light was an עדות** that *השכינה שורה בישראל*.



There was a heavy **police** presence guarding the olive trees where workers were harvesting the olives for oil in three stages, the second sent to be pressed with a beam for *menachos* because התורה חסה על ממונן של ישראל, while the first was for the menorah whose light was an עדות that the שכינה שורה בישראל.

3 things to remember

1. The three stages of the olive harvest, and the three grades of oil in each
2. Menachos do not require שמן זית זך, because התורה חסה על ממונן של ישראל
3. עדות הוא לכל באי עולם שהשכינה שורה בישראל



Menachos – Simanim

פרק ט – כל קרבנות הצבור

Daf 87 – דף פז – 87

1. Which wines may not be used for נסכים? (sweet wine, ישן)

The next Mishnah discusses from where wine was brought for נסכים. We do not bring "הליסטיון" (wine from grapes hung out in the sun), because it was very weak and sweet, but if one did, it is valid. Rebbe says: אין מביאין ישן – *we do not bring old wine* (from the previous year), but the Chochomim validate it. We may not use sweet wine, nor smoked or cooked wine, and these are פסול even after the fact. The Gemara asks that this latter ruling contradicts the earlier ruling that הליסטיון (another sweet wine) is valid בדיעבד? Ravina answers: כרוך ותני – *combine* the two cases *and teach* them together as פסול even בדיעבד. Rav Ashi differentiates between the two: חוליא דשימשא לא מאיס – *sweetness caused by the sun is not repulsive*, so הליסטיון is valid בדיעבד, but חוליא דפירא מאיס – *sweetness caused by the fruit itself is repulsive*, so sweet wine is פסול even בדיעבד. Although Rebbe does not allow using old wine, a Baraisa proves that Rebbe agrees that it is valid בדיעבד. Rava explains that Rebbe's reason is the *passuk* אל תרא יין כי יתאדם – *do not look upon wine when it is red*, indicating that wine is best when it is reddest, which is within its first year.

פרק י – שתי מדות

2. מדות for measuring יבש in the Mikdash

The tenth Perek begins: שתי מדות של יבש היו במקדש – *there were two sizes of measures for dry goods in the Mikdash*, an עשרון and חצי עשרון. Rebbe Meir says there were two types of עשרון (explained below), and חצי עשרון. The עשרון was used to measure flour for all *menachos*, including those requiring multiple עשרונות (e.g., three עשרונות for a פר), by measuring an עשרון multiple times. The חצי עשרון was used to divide the כהן גדול into the two halves which were brought in the morning and afternoon. Rebbe Meir explains in a Baraisa that the *passuk's* phrase "עשרון" indicates that there are two עשרון measures, אחד גדוש ואחד מחוק – *one which measures an עשרון when heaped, and one which measures an עשרון when leveled*. The (smaller) גדוש measure was used for all *menachos*, and the (larger) מחוק measure was used for the כהן גדול (since this *minchah* had to be divided, using a leveled measure avoids spilling some of the flour).

3. Can the שולחן be *mekadesh* in its airspace?

Rami bar Chama asked Rav Chisda: שלחן מהו שיקדש קמצים בגודש שלו – *can the שולחן consecrate קמצים of לבונה in its airspace?* Do we say מדמקדש לחם – *since [the שולחן] sanctifies bread (the לחם הפנים) on its surface, it can also consecrate קמצים of לבונה (despite not being in the בזיכין – spoons)*, or do we say דחזי ליה מקדש – *that which is fit for [the שולחן] (i.e., the לחם הפנים) it can consecrate*, but it cannot be *mekadesh* קמצים of לבונה, which are not fit for it? Rav Chisda replied that it cannot be *mekadesh* them. Rami bar Chama objected that Rebbe Yochanan taught that the שולחן can be *mekadesh* up to the total height of the לחם הפנים (according to one opinion, fifteen *tefachim*, and according to another opinion, twelve *tefachim*), proving that it is *mekadesh* other items!? Rav Chisda replied: אינו מקדש ליקרב – *it cannot consecrate another item to be offered*, אבל מקדש ליפסל – *but it consecrate it to the degree that it can become disqualified* (if it is touched by a טבול יום, or leaves the עזרה).

Siman – Golden Pez Candy Dispenser

The candies made from the **sweet and old wine that could not be used for נסכים**, where loaded into **עשרון and חצי עשרון golden pez candy dispenser** measures, and then stacked in boxes on a **שלחן that was designed not to be *mekadesh levonah* in its airspace.**

דף פז | DAF 87

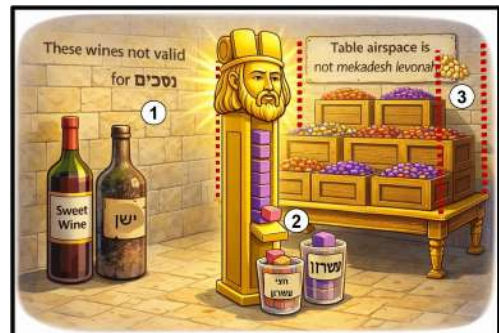
Golden Candy Dispenser



The candies made from the sweet and old wine that could not be used for נסכים, where loaded into עשרון and golden candy dispenser measures, and then stacked in boxes on a שלחן that was designed not to be mekadesh levonah in its airspace.

3 things to remember

1. Which wines may not be used for נסכים? (sweet wine, ישן)
2. מדות for measuring יבש in the Mikdash
3. Can the שולחן be mekadesh קמצים in its airspace?



Menachos – Simanim

פרקי – שתי מדות

דף פח – 88 Daf

1. *Machlokes* about the listing of the seven מדות for liquids

The Mishnah on the previous Daf taught that there were seven מדות for liquids in the Mikdash. In a Baraisa, Rebbe Yehudah lists them in ascending order, from a quarter-לוג to הין, and Rebbe Meir lists these מדות in descending order. Rebbe Yochanan explains that Rebbe Yehudah holds בירוצי המדות נתקדשו – *the heaping above the measures was sanctified*; he holds Hashem gave Moshe רביעית (מדה) (the smallest) and told him to measure the other מדות (using the רביעית) to be large enough to include the additional בירוצין (because pouring into a larger vessel usually retains the בירוצין). Rebbe Meir holds the בירוצין were not sanctified, and holds that Hashem gave Moshe הין and told him to measure the other מדות from it, whereby the בירוצין would fall (and not be included). Abaye says they disagree about the term "מלאים" – *filled*. Rebbe Meir holds it means שלא יחסר ושלא יותיר – *one may not decrease nor increase* the precise amount, so the הין (the largest) was used to measure the other מדות (because carefully pouring into smaller vessels does not produce foam). Rebbe Yehudah holds overfilling is considered "מלאים", so the רביעית (the smallest) could be used to measure the others, although the foam produced during pouring may result in larger מדות.

2. The procedure for relighting a נר of the Menorah which went out prematurely

Rebbe said: נר שכבתה: – *if a lamp of the Menorah went out prematurely (during the night), and the oil became full of ash from the wick, or the wick turned to ash, he must clean it out, refill it with new oil, and light it.* Rebbe Zerika asked how much oil is put in: כמו שחסרה או כמו ראשונה – *like the original amount (of a חצי לוג), or only as much as is missing from it (i.e., the amount which was left in it and discarded)?* Rebbe Yirmiyah said that it obviously must be refilled with the full לוג חצי, because if he would replace the amount which was discarded, how would he know how much it is? In order to measure such arbitrary amounts, far more than seven מדות would be required in the Mikdash!? Rebbe Zerika cited a *passuk* in reference to Rebbe Yirmiyah: והדרך צלח רכב – *and with your splendor, succeed and ride, for the sake of truth and righteous humility.* Rebbe Yirmiyah's answer is supported by a statement quoted from Rebbe.

3. *Machlokes* if the נרות of the Menorah were removable

Rav Sheishess said: נר שבמקדש של פרקים הוה – *each lamp of the Menorah in the Mikdash was made of parts which were thin and flexible, and could be bent downwards during cleaning, but could not be detached from the Menorah.* He holds that the requirements to make the Menorah from a ככר of gold, and "מקשה" – *hammered out* from a single piece, included the Menorah and its lamps, so the נרות were attached. Thus, if the Menorah were not made of flexible parts, it could not be properly cleaned before each day's lighting. Rav Sheishess is challenged from a Baraisa which describes the cleaning process: מסלקן ומניחן באוהל – *he removes [the lamps] and leaves them in the [משכן], and he wipes them with a sponge,* puts oil in them and lights them. This proves the נרות were detachable? The Gemara answers that Rav Sheishess follows the Chochomim, who said: לא היו מזיזין אותה ממקומה: – *they would not move [a lamp] from its place* during cleaning, which is interpreted to mean that a נר would not move from its place, because it was attached. The Gemara proceeds to cite more Tannaim's opinions on this matter.

Siman – Garbage Can (פח)

The **garbage man** who was obsessed with the Beis Hamikdash and made himself **two sets of measuring cups** in the shape of **garbage cans**, **one in ascending order and one descending**, practiced **refilling his model menorah to the top when one of the lamps went out in middle of the night, by first cleaning it out by bending it over since it could not be detached.**

דף פח | DAF 88

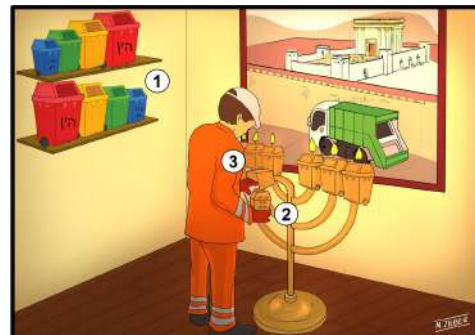
Garbage Can



The **garbage man** who was obsessed with the Beis Hamikdosh and made himself **two sets of measuring cups** in the shape of garbage cans, one in ascending order and one descending, practiced refilling his model menorah to the top when one of the lamps went out in middle of the night, by first cleaning it out by bending it over since it could not be detached.

3 things to remember

1. **Machlokes** about the listing of the seven נרות for liquids
2. The procedure for relighting a נר of the Menorah which went out prematurely
3. **Machlokes** if the נרות of the Menorah were removable



DAF 89 | דף פט | Pot



The **cholent pot** salesman demonstrating that the pots could also be used to pour a חצי עשרון of oil into each of the menorah that it should burn from evening to morning, and were perfect for mixing the nesachim of bulls with the nesachim of rams since the oil to flour ratio was the same, was approached by a metzora who wanted to buy a pot for his nesachim despite the fact that his asham was brought לא לשמו.

3 things to remember

1. תן לה מדה שתהא דולקת. והולכת מערב עד בקר
2. Mixing מנחת נסכים and wine נסכים of different *korbanos*
3. An אשם מצורע which was *shechted* שלא לשמו still requires נסכים



Menachos – Simanim

פרק י – שתי מדות

דף צ – 90 Daf

1. *Machlokes* about מדת הלח and מדת היבש of בירוצי מדות

In the next Mishnah, the Tanna Kamma says: מדת הלח בירוציהו קדש – regarding *liquid measures, their heaping over the measures is sanctified*, but the בירוצין of dry measures are *chullin*. The Gemara explains that he holds a מדת הלח was מבחוץ בין מבפנים בין נמשחה – *anointed both on the inside and on the outside*, so the outer lip can sanctify its בירוצין, whereas a מדת היבש was only מבפנים, but not מבחוץ, and cannot sanctify its בירוצין. Rebbe Akiva says that מדת הלח are קודש, and sanctify even their בירוצין, whereas the מדת היבש are חול, so their בירוצין are *chullin*. He agrees that a מדת הלח was anointed even on the outside, but holds a מדת היבש was not anointed at all. As such, the measure does not even sanctify that which is inside the כלי; it merely becomes קדוש through the owner's פה קדושת – *verbal sanctification*. Rebbe Yosef agrees with Rebbe Akiva's *halachah*, but for a different reason: שהלח נעקר והיבש – *because a liquid is displaced from inside the כלי, whereas dry material is not displaced*. He holds both measures were sanctified only on the inside, but בירוצין of a liquid are presumed to have previously been inside the מדה (and already sanctified).

2. One who committed to supply flour for the Beis Hamikdash, and the price changed

A Mishnah teaches that "מותר נסכים" – *excess of nesachim* is sold and the proceeds are used for קיץ המזבח – *"dessert" of the mizbeich, i.e., korbanos* offered when the מזבח is otherwise idle. Rebbe Chiya bar Yosef defines מותר נסכים as בירוצי המדות – *the heaping over of measures*. Rebbe Yochanan explains it is like the *halachah* in the following Mishnah: המקבל עליו לספק סלתות מארבע – *if one commits to supply fine flour for the Beis Hamikdash at four סאה per sela*, ועמדו בשלש – *and the price of flour increased to three סאה per sela* – *he must supply it at the original price of four per sela*. This is because *hekdesh* immediately acquired the flour when the גזבר originally gave money to the supplier. If the price was initially three סאה per סלע, and decreased to four סאה per סלע, he must supply flour at the new lower price, שיד הקדש על העליונה – *because hekdesh always has the upper hand* (and since a הדיוט would receive the lower price in such a case, *hekdesh* must receive the same). Such extra flour obtained by *hekdesh* is used to fund קיץ המזבח.

3. Any type of *korban* which is בא נדר ונדבה requires נסכים

The next Mishnah states that all *korbanos*, both communal and private, require נסכים, except for מעשר, בכור, פסח, חטאת, and אשם, which do not. However, the מצורע do require נסכים. We know an עולה requires נסכים from the word "עולה" in the *passuk*, the word "זבח" includes שלמים, and the superfluous זבח "או" includes תודה. Obligatory *korbanos* do not require נסכים, because the *passuk* says לפלא נדר או נדבה – *expressing a vow or donation*, which teaches: בא נדר ונדבה טעון נסכים – *[a korban] which comes as a vow or donation requires nesachim*, but a *korban* which does not come as a נדר or נדבה does not require נסכים. This excludes a בכור, מעשר, פסח, חטאת, and אשם. Still, the obligatory *korbanos* brought on the רגל (i.e., the עולת ראייה and the שלמי חגיגה) do require נסכים, because another *passuk* includes all *korbanos* of festivals. This might have included even the שעירי חטאת brought on the רגל, but a *passuk* singles out "בן בקר" to teach that just as a young bull comes as a נדר and נדבה, so too any type of *korban* which comes as a נדר or נדבה requires נסכים, as opposed to חטאת.

Siman – Tzedaka Box

The gabbai **tzedakah** who was using an empty **tzedakah box** to demonstrate בירוצי מדות and to explain if they are **kadosh or not**, was looking forward to emptying out his **tzedakah box** to buy wheat for *korbanos* when the price dropped, which had a smaller box attached to it on the side for נסכים.



The **gabai tzedakah** who was using an empty **tzedakah box** to demonstrate **בירוצי מדות** and to explain if they are *kadosh* or not, was looking forward to emptying out his **tzedakah box** to buy wheat for korbanos when the price dropped, which had a smaller box attached to it on the side for **נסכים**.

3 things to remember

1. בירוצי המדות.

One who committed to supply

2. flour for the Beis Hamikdash, and the price changed

3. Any type of korban which is a *neder* or *nedavah* requires נסכים



מסכת מנחות

פרק א – כל המנחות

- ב**
House
- Most *menachos* whose קמיצה was שלא לשמן are valid, and the remaining *avodah* must be לשמה
 - Rebbe Shimon holds מנחות with שלא לשמן count for obligations, because מעשיה מוכיחין
 - Rabbah: Rebbe Shimon validates מנחות שלא לשמן with קודש, שינוי בעלים, not שינוי בעלים
- ג**
Camel
- Korbanos* שלא לשמה which are obviously false, and valid according to Rebbe Shimon
 - Rava: Rebbe Shimon validates מנחות with intent for another *minchah*, not intent for a *korban*
 - Rav Ashi: Rebbe Shimon validates a *kemitzah* made מרחשת לשום, not מנחת מרחשת לשום
- ד**
Door
- Source that מנחת חוטא and מנחת קנאות are invalid
 - Rav: מנחת העומר שקמצה שלא לשמה is invalid, since it failed to be מתיר
 - מכשירין vs. מכשירין, regarding bringing a *korban* after the owner's death
- ה**
Hay
- Reish Lakish: מנחת העומר שקמצה שלא לשמה is כשר, but שיריה אין נאכלין
 - Rava: מנחת העומר שקמצה שלא לשמה is fully כשר, and its שירים may be eaten
 - Why a טריפה's disqualification as a *korban* cannot be derived from מום בעל מום
- ו**
Sword
- Three sources disqualifying טריפה
 - Machlokes* about returning an improperly taken קומץ to the כלי to repeat the קמיצה
 - Machlokes* if בתירא בן allows returning the קומץ after being מקדש it in a כלי
- ז**
Gun
- How to return the invalid *kometz* to the original כלי without being מקדש it automatically
 - Placing the *minchah*, performing *kemitzah*, and placing the *kometz* in a כלי on the ground
 - Receiving the *kometz*, דם חטאת, or מי חטאת divided in two כלים
- ח**
Challah
- Machlokes* if כהן גדול can become לחצאין
 - Sanctifying flour alone, שמן alone, or לבונה alone ("שכן מצינו")
 - מזרקות can be מקדש solids
- ט**
Teapot
- בללה חוץ לחומת עזרה
 - מנחה שחסרה קודם קמיצה
 - שירים שחסרו בין קמיצה להקטרה for הקטרה
- י**
Minyan
- יד יד לקמיצה רגל רגל לחליצה אוזן אוזן לרציעה
 - כל מקום שנאמר אצבע וכהונה אינה אלא ימין
 - Second source for ימין for *kemitzah* teaches קידוש קומץ, or מנחת חוטא
- יא**
Stars
- How *kemitzah* is performed
 - Questions about unusual forms of *kemitzah*, חפינה, and קידוש קומץ
 - How much of the לבונה must remain at the end?
- יב**
12 Bros
- חוץ לזמנו or חוץ למקומו of a *minchah* performed with intent of עבודות
 - If burning the *kometz* for שירים שחסרו can effect פיגול or remove מעילה
 - אין אכילה והקטרה מצטרפין

מסכת מנחות

פרק ג – הקומץ רבה

- כה

Silver A.

- ↪ The *יוצא* is *מרצה* for *tumah*, not for *יוצא*
 - ↪ Contradiction if the *ציץ* is *מרצה* for *מזיד*, *machlokes* about *קנס*
 - ↪ Distinguishing between *במזיד* and *טומאה* in *במזיד* and *דריקה*
- כו

Coup

- ↪ *Machlokes* about *הקטרה* for a *minchah* whose *שירים* were *נטמא* or destroyed
 - ↪ Rebbe Shimon validates a *kometz* without *קידוש כלי*: three explanations
 - ↪ *קומץ מאימתי מתיר שירים באכילה*
- כז

Kazoo

- ↪ Components of *menachos*, etc. which are *מעכב* each other
 - ↪ *Machlokes* if *מינים ד'* of *לולב* must be tied in a bundle
 - ↪ Contradiction about *הזאות* of the *פרה אדומה* not directed towards the *פתח ההיכל*
- כח

Strong Man

- ↪ What is *מעכב* in the Menorah when it is made of gold vs. from other materials
 - ↪ *Machlokes* about which materials may be used for the Menorah
 - ↪ The Menorah's design (number and placement of *ופרחים* and *כפתורים*)
- כט

Cot

- ↪ Deficiencies of a single letter in *מזוזה* or *תפלין*, asking a child
 - ↪ Moshe sees Hashem tying *תגין* to letters, and Hashem shows him Rebbe Akiva
 - ↪ The two Worlds were created with a *yud* and *hei*, and the reason for the *hei's* design
- ל

Melamed

- ↪ *Machlokes* if Moshe wrote the last eight *pesukim* of the Torah
 - ↪ The merit of one who purchases, writes, or merely corrects a *sefer* Torah
 - ↪ *בשם הטועה*: five opinions
- לא

Judge

- ↪ Taking *maaser* for *טבל* mixed into *chullin* using produce from an *עם הארץ*, or an *עכו"ם*
 - ↪ A *mezuzah's* lines which were written like a *שירה*, a *קובה*, or a *זנב*
 - ↪ The placement of "*על הארץ*" on the last line of a *mezuzah*
- לב

Lab

- ↪ Are the *פרשיות* of a *mezuzah* written *פתוחות* or *סתומות*?
 - ↪ *שרטוט* for *tefillin* and *mezuzah*
 - ↪ Sitting on a bed which has a *sefer* Torah on it
- לג

Peg Leg

- ↪ Using *היכר ציר* to determine the direction of a doorway
 - ↪ The proper height for placing a *mezuzah*
 - ↪ Placing the *mezuzah* near *רשות הרבים*, Hashem guards His servants from outside
- לד

Ladder

- ↪ An entrance with only one *פצים*, and the requirement to place the *mezuzah* on the right side
 - ↪ The interior structure of the *ראש של יד* and *תפלין של יד*, and their *פרשיות*
 - ↪ The order of the *פרשיות* in *tefillin*
- לה

Choir

- ↪ External structural requirements of *תפלין*, from *למשה מסיני* (ex. *תיתורא*)
 - ↪ Requirements of the *רצועות* (color, length)
 - ↪ (וראו כל עמי הארץ) *קשר של תפלין*
- לו

Lulav

- ↪ *תפלין של ראש* and *תפלין של יד* over *ברכות*
 - ↪ Whether *tefillin* are worn at night, or on Shabbos
 - ↪ *חייב אדם למשמש בתפלין בכל שעה*
- לז

Laser Tag

- ↪ *שולט בשתי ידיו*, *אטר* are placed on the left arm (*שולט בשתי ידיו*)
 - ↪ Where *תפלין* are placed on the arm and head
 - ↪ *Machlokes* if four *ציצית* are one *מצוה* or four *מצוות*

מסכת מנחות

פרק ד - התכלת

- לח**
Soup
- Machlokes* if תכלת and לבן threads are מעכב each other
 - The *mitzvah* for the לבן to precede the תכלת is not מעכב
 - גרדומין – *Stubs*
- לט**
Letter
- קשר עליון דאורייתא
 - Forming the *tzitzis* as גדיל – *braids* and פתיל – *loose threads*
 - Tzitzis* of צמר or פשתן for garments of the opposite type, or other materials
- מ**
Pool
- Machlokes* about תכלת on linen garments, and why the Rabbis forbade it
 - Is the *tzitzis* obligation determined by the material of the main garment or the corners?
 - Adding a fourth corner onto a three-cornered garment with *tzitzis* – תעשה ולא מן העשוי
- מא**
Grandma
- Is *tzitzis* a גברא or a חובת טלית?
 - Doing טצדקי to avoid the *mitzvah* of *tzitzis*, punished during a time of ריתחא
 - The required number of threads, placement on the garment, and minimum length
- מב**
Mobster
- Making a *berachah* upon making *tzitzis*, and *tzitzis* which were made by an עכו"ם
 - טוייה לשמה and עשייה לשמה
 - "טעימה" is invalid because צביעה לשמה is required
- מג**
Magazine
- Several *derashos* from "ראיתם אותו" – excludes a night garment, שקולה כנגד כל המצות
 - בית המרחץ – Dovid Hamelech in "שבע ביום הללתיך", חביבין ישראל שסיבבן הקדוש ברוך הוא במצות
 - חייב אדם לברך מאה ברכות בכל יום
- מד**
Mud
- Description of the חלזון
 - The man whose *tzitzis* prevented him from sinning
 - Machlokes* about the order of the מנחה and נסכים of a נסכים
- מה**
מה נשתנה
- The *korbanos* of Rosh Chodesh and Shavuot are not מעכב each other
 - Pesukim* in יחזקאל appeared to contradict the Torah, until clarified by חזקיה בן חזקיה (ex. טריפה)
 - Machlokes* about the הלחם or שתי **כבשים** being מעכב the other
- מו**
Cow
- שני כבשים, connecting the הלחם שתי to the שחיטה עושה זיקה
 - If לחם is replaced after תנופה, is a new תנופה required?
 - עיבור צורה שתי כבשים brought without הלחם are burned after
- מז**
Maze
- Are both שחיטה and זריקה required to sanctify the הלחם שתי?
 - Machlokes* if זריקת פיגול is effective on לחם which left Yerushalayim
 - If the לחם was lost after *shechitah*, can זריקה be performed לשמה שלא to permit the meat?
- מח**
Brainiac
- Redeeming superfluous חלות in the עזרה after *shechitah*
 - If four כבשים were *shechted* (עמוד וחטא בשביל שתזכה) (שחיטה)
 - כבשי עצרת ששחטן שלא כמצותן
- מט**
Butcher
- עקירה בטעות
 - If there are insufficient animals for today's מוספין and tomorrow's תמידין
 - The supply of six checked lambs, and requirement to examine תמידין four days prior

מסכת מנחות

פרק ד - התכלת

- נ**
 Non-stop flight
 Which *avodah* of the day inaugurates the מזבח הפנימי and מזבח החיצון where the Kohen Gadol died after the first half was brought
Machlokes about the order of baking and frying the כהן גדול
- נא**
 Beaver
 Source that שמן לוגין of כהן גדול require three
 Who funds the חביתין when a new Kohen Gadol was not appointed?
 Two תקנות according to Rebbe Shimon re: the funding of the כהן גדול
- נב**
 Newbie
 When a full עשרון is brought for the morning חביתין (כה"ג), is another brought בין הערבים
Machlokes how much לבונה was brought in כהן גדול
 Most מנחות are offered as מצה; how the שאור is added to מנחות of חמץ

פרק ה – כל המנחות באות מצה

- נג**
 N. Prince
 Why Hashem only shows gratitude to the Avos, טובתי בל עליך
 "מה לידידי בביתי" – Avraham in the Beis Hamikdash during the חורבן
 Why Yisroel is compared to a זית
- נד**
 Noodles
Machlokes if one may add water to a מנחת חוטא
 Meat which shrank to less than a כביצה and then swelled back to a כביצה re: *tumah*
 Separating *maaser* from גרוגרות ותאנים, and vice versa
- נה**
 Speed Limit Sign
 Separating מעשר תרומת מנחת from longer-lasting produce vs. superior quality produce
 Even the שירים of a *minchah*, which are eaten by Kohanim, cannot be made חמץ
 One is liable separately for each act of the baking process for a *minchah* baked as חמץ
- נו**
 Nu Nu Guy
 Baking a *minchah* as חמץ is additionally liable for completing the עריכה
 Letting blood of a *bechor* animal to heal it: four opinions
Machlokes about מום בבעל מום
- נז**
 Nose
 One who placed meat onto coals on Shabbos but did not turn it over
 חימצה ויצאת וחזר וחימצה
 One who offers *korban* meat or שירים of a *minchah* on the כבש
- נח**
 Noach Goldberg
 Liability for offering up בשר חטאת העוף which is not burned on the מזבח
 (אין הקטרה פחותה מכזית *machlokes* if מקצתו כולו)
 One who offered a mixture of שאור and דבש onto the מזבח (לאו שבכללות)
- נט**
 Knight
 Which *Menachos* require שמן and לבונה, which require just שמן or לבונה, and which require neither
 Adding שמן disqualifies a מנחת חוטא or מנחת קנאות, but adding לבונה does not
 Minimum שיעורים for invalidating a *minchah* through adding שמן or לבונה
- ו**
 Smiley Face
Machlokes if מנחת כהן משיח and מנחת כהנים require הגשה
 Sources requiring the הגשה for various מנחות (deriving מנחת העומר from a השוה)
 A מנחת נדבה cannot be brought from barley
- זא**
 Saw
 Offerings which require תנופה
 Opinion that תנופה require ביכורים
 תנופה of *korbanos* of idolators and women is performed alone by the Kohen

מסכת מנחות

פרק ה – כל המנחות באות מצה

כב

Sub

- The positions of the הלחם and שתי עצרת during תנופה: four opinions
- The symbolism of תנופה in all directions
- Machlokes* how the post-*shechitah* תנופה of עצרת and הלחם is performed

גו

Segway

- The difference between a מנחת מרחשת and a מנחת מחבת
- Machlokes* if a מנחת מאפה can be brought as half חלות and half רקיקין
- Harvesting for the עומר on Shabbos vs. a weekday

פרק ו – רבי ישמעאל

דו

Secret Agent

- One who catches fish and thereby saves a drowning child (בתר מחשבתו או בתר מעשיו)
- Detaching two figs on two stems vs. three figs on one stem (where two figs are needed)
- Bringing the עומר from nearby grain, once brought from צריפין גגות (Mordechai's interpretations)

הו

Shepherd

- The publicized ceremony of קצירת העומר
- The debate over privately donating the תמיד
- The debate over the dates for Shavuos and סיפרת העומר and the meaning of "ממחרת השבת"

יו

Tailor

- מצוה למימני יומי ומצוה למימני שבועי
- Machlokes* how the barley for the עומר was toasted
- מעשר עומר is subject to שירים if מירוח הקדש פוטר

זו

Barbeque

- If חלה גלגול עובד כוכבים exempts from חלה
- The חלה obligation can be easily evaded, as opposed to *maaser*
- The marketplace was full of new grain immediately after the עומר was brought

חו

S'chach

- When does חדש become permitted?
- Eating חדש in חוץ לארץ when there is a ספק if it has become permitted
- מנחות brought before the עומר are invalid, but those brought before the הלחם שתי are valid

טו

Soot

- חטין וזרען בקרקע
- An elephant swallowed palm fibers and expelled them, and they were made into a basket
- Using wheat which descended from clouds for the הלחם שתי

עו

1 eyed Martian

- One who separated *maaser* from stalks of grain and replanted them
- The five grains which are subject to חלה and חדש, excluding אורז and דוחן
- Grain, flour, and dough combine with one another

עא

Donkey

- The קצירה prohibition only applies to places from which the עומר may be taken
- Six practices of יריחו אנשי, three of which the חכמים found objectionable
- Various opinions about whether harvesting unripe grain is considered "קצירה"

עב

Thick Cake

- Machlokes* if the עומר may be harvested during the day
- Explaining the opinion that קצירת העומר is דוחה Shabbos
- מצוה בשעתה is only חביבה דוחה Shabbos where שבת was already overridden

מסכת מנחות

פרק ז – ואלו מנחות נקמצות

- עג**
Ostrich Egg
 - Sources for various offerings eaten by Kohanim
 - שלמי העובדי כוכבים עולות
 - Can an עכו"ם offer נסכים?
- עד**
Witness
 - A Kohen may bring his own *korbanos*, including a חטאת
 - Three opinions about the procedure of a מנחת חוטא of Kohanim
 - What is done with offerings of wine or oil?
- עה**
Am Ha'aretz
 - Machlokes* if בוללן or חלות בוללן, and the procedure of the three oil applications
 - פתיתה – *breaking the minchah* into pieces
 - כזית is said on bread smaller than a המוציא
- עו**
IV
 - The requirements of *menachos* and שיפה בעיטה
 - If one brought four large loaves of *todah* instead of the baking forty smaller loaves
 - The sifting process of the עומר and other *menachos*

פרק ח – התודה היתה באה

- עז**
Goat
 - The amount of flour used in לחמי תודה
 - אין מוסיפין על המדות יותר משתות
 - One of each type of תודה bread taken as "תרומה"
- עח**
Child - Uch
 - The עבודה beginning כהן גדול and כהן הדיוט – "מנחת חינוך" – *initiation minchah*
 - Shechting* the תודה when the לחם is "outside" (*machlokes* about בסמוך "על" במשך)
 - תודה ששחטה על שמונים חלות
- עט**
Scribe/Pen
 - When is an invalid תודה *mekadesh* its לחם?
 - אין הנסכים מתקדשין אלא בשחיטת הזבח
 - Switching נסכים to another *korban* where the first was invalidated
- פ**
Payday
 - When does a תודה's offspring require לחם?
 - If a replaced תודה was lost and replaced
 - A תודה which was confused with its תמורה and one died has no resolution
- פא**
Grandpa
 - A תודה which was confused with its תמורה and one died has no resolution
 - When the תודה or its לחם may be funded with שני מעשר money
 - One who pledges to bring a תודה without לחם is forced to bring it with לחם
- פב**
Peanut Butter
 - המתפיס מעות מעשר שני לשלמים
 - דבר שבחובה אין בא אלא מן החולין
 - Rebbe Eliezer: פסח must be brought from *chullin*, as derived from מצרים
- פג**
Pogo
 - Rebbe Akiva: a דבר שבחובה must be brought from *chullin*, as derived from חטאת
 - Three sources that a מותר פסח is treated like a שלמים
 - Most *menachos* may even come from לארץ, and from ישן, but all must be מן המובחר

מסכת מנחות

פרק ט – כל קרבנות הצבור

- פד**
Launch Pad
 - Using *shemittah* produce for the עומר, rather than last year's crop
 - ביכורים may not be brought from low-quality produce, *machlokes* if one did
 - שתי הלחם precedes all *menachos* and ביכורים to be brought from the new crop
- פה**
Dentist
 - How to produce superior grain for *menachos*, and how its sifting is examined
 - Does one incur *malkus* for being *makdish* wormy grain, like being *makdish* a מום? בעל מום
 - The abundant שמן in אשר's portion
- פו**
Police
 - The three stages of the olive harvest, and the three grades of oil in each
 - Menachos* do not require זך שמן, because התורה חסה על ממונן של ישראל
 - לא לאורה אני צריך - עדות הוא לכל באי עולם שהשכינה שורה בישראל

פרק י – שתי מדות

- פז**
Gold Pez
 - Which wines may not be used for נסכים? (sweet wine, ישן)
 - מדות for measuring יבש in the Mikdash
 - Can the שולחן be *mekadesh* in its airspace?
- פח**
Garbage Can
 - Machlokes* about the listing of the seven מדות for liquids
 - The procedure for relighting a נר of the Menorah which went out prematurely
 - Machlokes* if the נרות of the Menorah were removable
- פט**
Pot
 - תן לה מדתה שתהא דולקת והולכת מערב עד בקר
 - Mixing נסכים of different *korbanos* and מנחת נסכים
 - An אשם מצורע which was *shechted* still requires נסכים
- צ**
Tzedaka
 - Machlokes* about מדות הלח of בירוצי מדות and מדת היבש
 - One who committed to supply flour for the Beis Hamikdash, and the price changed
 - Any type of *korban* which is בא בנדר ונדבה requires נסכים

פרשת שמיני תשפ"ו – Zichru Simanim Parshas haShavua Quiz

30. ולהורות את בני ישראל (שם, יא) - רבו שאמרו רבו שלמדו חכמה ולא רבו שלמדו מקרא ומשנה דברי ר"מ ר"י אומר כל שרוב חכמתו הימנו ר' יוסי אומר אפי' לא האיר עיניו אלא במשנה א' זה הוא רבו
31. שם - כל הפורש מאשתו סמוך לו סתה הויין לו בנים זכרים דכתיב להבדיל בין הטמא ובין הטהר וסמיך ליה אשה כי תזריע וילדה זכר ריב"ל אומר הויין לו בנים ראויין להוראה דכתיב להבדיל ולהורות
32. קחו את המנחה הנותרת (שם, יב) - ואלו שמנחותיהן נשרפות האומרת טק' אני ושבאו לה עדים שהיא טק'...גזירה שמה יאמרו מוציאין מפלי שרת לחול
33. שם - המקדש בחלקו בין קדשי קדשים בין קדשים קלים אינה מקודשת
34. ואכלה מצות אצל המזבח (שם) - כל המנחות נלושות בפושטין ומשמרן שלא יחמיצו ואם החמיצו שיריה עובר בלא תעשה...מנא הני מילי אמר ר"ל דאמר קרא לא תאפה חמץ חלקם אפי' חלקם לא תאפה חמץ
35. ויקצף (שם, טז) - כל הכועס כל מיני גיהנם שולטין בו שנאמר והסר כעס מלבך והעבר רעה מבשרך
36. במקום הקדש (שם, יז) - אמרת מן האגף ולפנים כלפנים הא אגף עצמו כלחוץ אגף מן האגף ולחוץ כלחוץ הא אגף עצמו כלפנים
37. הן היום הקריבו את חטאתם ואת עלתם לפני ה' ותקראנה אתי פאלה (שם, יט) - בדאורייתא מותבינן תיובתא והדר עבדינן מעשה בדרבנן עבדינן מעשה והדר מותבינן תיובתא
38. זאת החיה אשר תאכלו (יא, ב) - גיבירין של חיה ושל עופות אין צדין מהם ביו"ט ואין נותנין לפניהם מזונות קשיא חיה אחיה קשיא עופות אעופות
39. שקץ הם לכם (שם, י) - תינוק והולך עד כ"ד חדש מכאן ואילך פיוגק שקץ דברי ר"א רבי יהושע אומר אפי' ד' וה' שנים פירש לאחר כ"ד חדש וחזר פיוגק שקץ
40. ואת החגב למיניהו (שם, כב) - חגב חי טהור כל שהוא מת כגורגרת...ר"י אומר אף המוציא חגב חי טמא כל שהוא שמצניעין אותו לקטן לשחוק בו
41. וכל אשר יפל עליו (שם, לב) - הכלב והגדי שקפצו מראש הנג ושברו את הכלים משלם נזק שלם נפלו פטורין
42. אשר יבוא עליו מים (שם, לד) - איתמר אמר רב פפא האי מאן דכפתיה לחבריה ואשקיל עליה בידקא דמאי גירי דידיה הוא ומיחייב הני מילי בכלח ראשון אבל בכלח שני גרמא בעלמא הוא
43. מעין ובור (שם, לו) - אמר רבה בבור ברה"ר כולי עלמא לא פליגי דמיחייב...לא נחלקו אלא בבור ברשותו ר"ע סבר בור ברשותו נמי חייב דכתיב בעל הבור בבור דאית ליה בעלים קאמר רחמנא ורבי ישמעאל סבר בעל התקלה...רבי יוסף אמר בבור ברשות היחיד כולי עלמא לא פליגי דמיחייב...כי פליגי בבור ברה"ר
44. שם - א' הבור וא' הדות בקרקע אלא שהבור בחפירה והדות בבנין
45. וכי יתן מים על זרע (שם, לח) - פירות שנפלו לתוך אמת המים ופשט מי שידי טמאות ונטלן ידיו טהורות ופירות אינן בכי יותן ואם בשביל שיודחו ידיו טהורות והפירות הרי הן בכי יותן
46. והאכל מנבלתה (שם, מ) - רב יצחק בר ביסנא אירכסו ליה מפתחי דבי מדרשא ברה"ר בשבתא אתא לקמיה דרבי פדת א"ל זיל דבר טלי וטליא וליטילו התם דאי משקחי להו מייתי להו אלמא קסבר קטן אוכל נבלות אין ב"ד מצווין להפרישו
47. הבהמה והעוף וכל נפש החיה (שם, מו) - כל שעה שמותר לאכול כהן בתרומה ישראל מאכיל חולין לבהמה לחיה ולעופות ל"ל למיתנא בהמה ל"ל למיתנא חיה
48. ויחר אף ה' בעזה ויכהו שם על השל (שמואל ב ו, ז) - רבי יוחנן ורבי אלעזר חד אמר על עסקי שלו וחד אמר שעשה צרכיו בפניו
49. נשקפה בעד החלון (שם, טז) - היו ב' רואין אותו מחלון זה וב' רואין אותו מחלון זה וא' מתרה בו באמצע בזמן שמקצתו רואין אלו את אלו הרי אלו עדות א' ואם לאו הרי אלו ב' עדיות
50. אנכי יושב בבית ארזים (ז, ב) - הבונה פלטרין גדולים בנכסי הגר ובא אחר והעמיד להן דלתות קנה מ"ט קמא לבני בעלמא הוא דאפיך

1. שבת פז	11. ברכות לד	21. עירובין כט	31. שבועות יח	41. בבא קמא כא
2. ראש השנה כח	12. מגילה כב	22. תענית יז, סנהדרין כב	32. סוטה ו	42. סנהדרין עז
3. חגיגה ז	13. עירובין סג	23. נדרים פג	33. קידושין נב	43. בבא קמא נ
4. יומא מג	14. סנהדרין נב	24. נזיר יא	34. מנחות נה	44. בבא בתרא סד
5. בבא מציעא כד	15. גיטין עג	25. קידושין מח	35. נדרים כב	45. חגיגה יט
6. מכות יב	16. זבחים קטו	26. נזיר כט	36. פסחים פה	46. יבמות קיד
7. סנהדרין ק	17. סנהדרין יט	27. נזיר ל	37. עירובין סז	47. פסחים כא
8. הוריות ב	18. מועד קטן יד	28. עבודה זרה סא	38. ביצה כד	48. סוטה לה
9. סוכה לז, מנחות סב	19. מועד קטן כה	29. זבחים יז	39. כתובות ס	49. מכות ו
10. מגילה יז	20. סוכה כה	30. בבא מציעא לג	40. שבת צ	50. בבא בתרא נג