

**ZICHRU™**

**מסכת מנחות**

# Menachos – Simanim

## פרק א – כל המנחות

### דף 2 – ב

#### 1. Most *menachos* whose קמיצה was **שלא** לשמן are valid, and the remaining *avodah* must be לשמה

The first Mishnah begins: כל המנחות שנקמצו שלא לשמן כשירות – *all menachos whose kemitzah was performed not for its sake are valid*, אלא שלא עלו לבעלים לשם חובה – *except that they do not count for the owner's obligation*. [A מנחת חוטא and a *sotah's minchah* are invalid when performed לשמה (שלא לשמה).] The Mishnah's language implies that אסור לשנויי – *it is prohibited to make more changes* (שלא לשמה). As Rava taught, if an עולה was *shechted* לשמה, one may not do its *zerikah* לשמה. This can be derived logically: וליזיל – *just because he changed it* (by performing its first *avodah* לשמה), *should he keep changing it* [with the later *avodos*]?! Alternatively, this can be derived from a *passuk*: באשר נדרת לה' אלקיך נדבה – *like you vowed to Hashem, your G-d, a donation*. These contradictory terms of נדר and נדבה teach that if one *shechted* his *korban* לשמה, it counts for his נדר, but if not, נדבה יהא – *it will be a nedavah* (an additional, donated *korban*). And is it permitted to make changes to a *nedavah*? Since a *nedavah* must certainly be brought לשמה, so too if a sacrifice was begun לשמה, its remaining *avodah* must likewise be performed לשמה.

#### 2. Rebbe Shimon holds מנחות with קמיצה שלא לשמן count for obligations, because מעשיה מוכיחין

In a Baraisa, Rebbe Shimon says that *menachos* (including מנחת חוטא) whose קמיצה was performed לשמה are valid, and they do count for the owner's obligation. He explains that *menachos* are different from *korbanos* (where one does not fulfill his obligation with *avodah* לשמה), because if one does *kemitzah* on a מנחת מחבת (fried on a flat griddle) for the sake of a מנחת מרחשת (fried in a deep pan), *its makeup demonstrates that it is actually being prepared for a machavas*. Similarly, if *kemitzah* of a חריבה – *dry minchah* is performed for the sake of a בלולה – [*minchah*] mixed with oil, *its makeup demonstrates that it is being prepared for a dry [minchah]*. In contrast, *korbanos* have no distinctions indicating which type of *korban* is being sacrificed: שחיטה אחת לכולן – *there is only one type of shechitah for all of them*, and only one זריקה and קבלה for all of them. The Gemara discusses whether our Mishnah can agree with Rebbe Shimon, depending on the different explanations of his opinion.

#### 3. Rabbah: Rebbe Shimon validates מנחות שלא לשמן with שינוי קודש לאו בשינוי בעלים

In the above Baraisa, Rebbe Shimon says a *minchah* whose קמיצה was performed לשמה is fully valid and counts for his obligation. This is contradicted by another Baraisa, in which Rebbe Shimon explains that the Torah says a *minchah* is “like a חטאת and like an אשם” to teach that a מנחת חוטא is like a חטאת, and disqualified לשמה, while a מנחת נדבה is like an אשם, and valid לשמה, and like an אשם, it would not fulfill the owner's obligation!? Three answers are given, the first of which appears on this Daf. Rabbah answers: [the first Baraisa] *is with a change of “holiness,”* i.e., intent for a different type of *minchah*, and Rebbe Shimon rules that since it is readily apparent that his intent is false, it is disregarded, and the *minchah* is completely valid. [the second Baraisa] *is with a change of owner,* i.e., intent for one person's *minchah* to be for someone else's sake; since there is no indication from the *minchah* that his intention is false, it can invalidate the *minchah*. Rebbe Shimon is דריש טעמא – *Hashem only invalidated sacrifices brought with an intention which is not recognizable* as false.

#### Siman – House

When the Kohen brought a *minchah* brought לא לשמה to the Minchah **House** covered in flour and was told **it was valid but does not fulfill the owner's chiyuv**, a Rabbi objected and said that it does since it's clear that it was brought as a מנחת מרחשת and not מחבת, unlike the *minchah* of a Kohen he turned away where the קמיצה was done with שינוי בעלים since the intention is not recognizable as false.



When the Kohen brought a *minchah* brought לא לשמה to the Minchah House covered in flour and was told it was valid but does not fulfill the owner's *chiyuv*, a Rabbi objected and said that it does since it's clear that it was brought as a מנחת מרחשת and not מחבת, unlike the *minchah* of a Kohen he turned away where the קמיצה was done with בעלים since the intention is not recognizable as false.

### 3 things to remember

1. Most menachos whose קמיצה was שלא לשמן are valid, and the remaining avodah must be לשמה
2. Rebbe Shimon holds מנחות with קמיצה שלא לשמן obligations, because
3. Rabbah: Rebbe Shimon validates מנחות שלא לשמן with שינוי קודש לאו בשינוי בעלים



## Menachos – Simanim

### פרק א – כל המנחות

#### דף ב – 2 Daf

##### 1. *Korbanos* שלא לשמה which are obviously false, and valid according to Rebbe Shimon

On the previous Daf, Rabbah explained that Rebbe Shimon validates a *minchah* brought שלא לשמה when it is obvious from its makeup that the intent is false, as opposed to *korbanos*, whose עבודות are identical. The Gemara asks a series of questions from cases of *korbanos* where it seems likewise obvious that his intent שלא לשמה is false. Most are deflected as not readily apparent, but the Gemara concedes that some questions are correct: a חטאת העוף whose blood was sprinkled למטה – below the middle line of the *mizbeich* לשם is fully valid (and counts for the owner's obligation) according to Rebbe Shimon, since an עולה's blood would be squeezed למעלה. Also, if one *shechts* a calf or bull for the sake of a *korban pesach* or *asham* (which must be a lamb or ram, respectively), it is fully valid, דעגל ופר בפסח ואשם ליבא – because there is no such thing as a calf and bull used as a *pesach* or *asham*. When Rebbe Shimon said that "זבחים" – [animal] *korbanos* are different from מנחות (that their intent שלא לשמה invalidates them), he meant רב זבחים – most *korbanos*.

##### 2. Rava: Rebbe Shimon validates מנחות with intent for another *minchah*, not intent for a *korban*

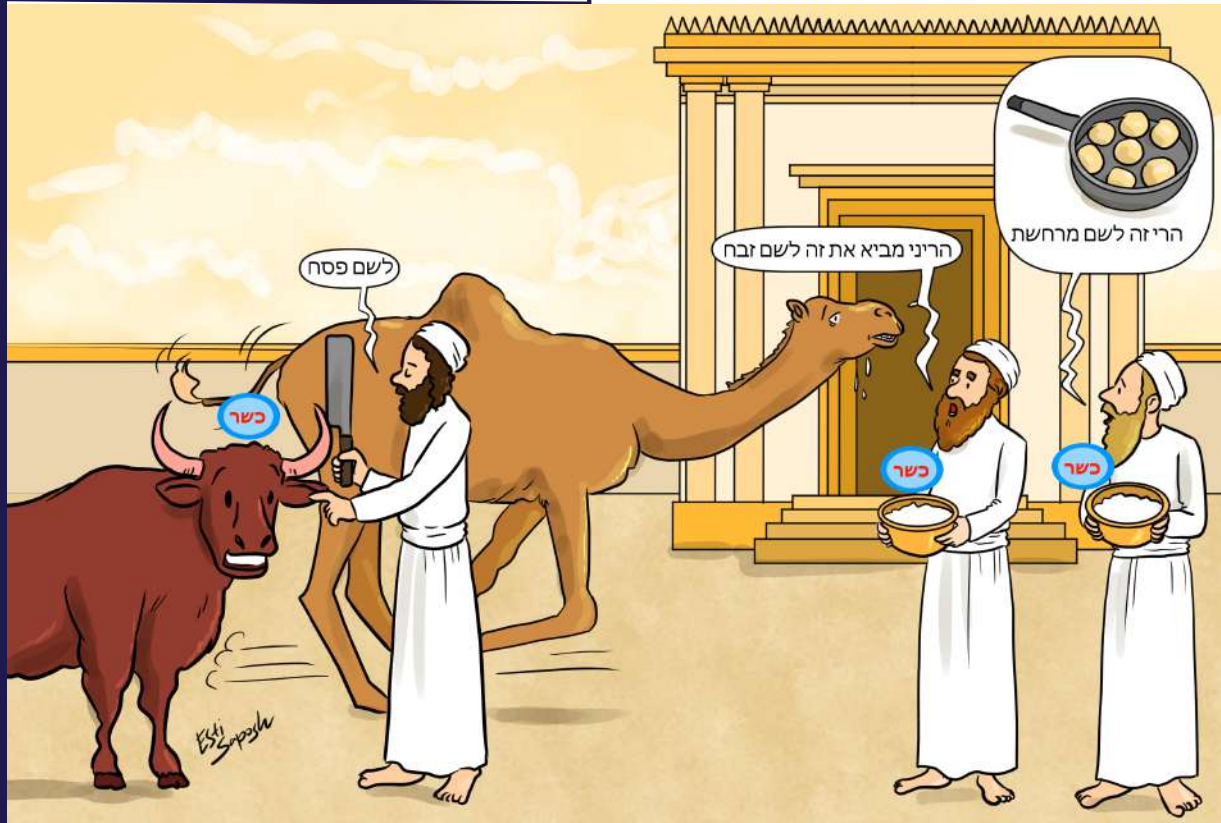
Rava offers another answer to the contradiction between Rebbe Shimon's rulings about a *minchah* whose *kemitzah* was performed שלא לשמה: if he performed the *kemitzah* לשום מנחה – for the sake of another type of *minchah*, it is fully valid, because the *passuk* says "וזאת תורת המנחה" – and this is the law of the *minchah*, teaching תורה אחת לכל המנחות – there is one law for all different types of *menachos*. However, מנחה לשום זבח – if he offers a *minchah* for the sake of a *korban*, it is invalid, because the *passuk* does not say "this is the law of the *minchah* and the זבח – *korban*." After the Gemara explains how to interpret Rebbe Shimon's given rationale in the Baraisa, it points out that if one *shechts* חלב (i.e., brought for eating חלב) for the sake of a דם, חטאת עבודה, or חטאת עבודה, כובבים, Rebbe Shimon would rule it valid (contrary to the standard *halachah* of a שלא לשמה), since the *passuk* says "וזאת תורת החטאת" – and this is the law of the *chataos*, teaching תורה אחת לכל חטאות – there is one law for all types of *chataos*.

##### 3. Rav Ashi: Rebbe Shimon validates a *kemitzah* made לשום מרחשת, not מנחת מרחשת

Rav Ashi offers a final answer to the contradiction between Rebbe Shimon's rulings: if the *kemitzah* of a מחבת was performed לשום מרחשת – for the sake of a *marcheshes*, it is valid, because במנא קא מחשב – he is intending for it to be for the sake of a particular vessel, ומחשבה במנא לא פסלה – and intent for the sake of a vessel does not invalidate, because it is a meaningless intent. However, if the *kemitzah* was made לשום מנחת מרחשת – for the sake of a *minchas marcheshes*, במנא דפסלה בה מחשב קא מחשב – then he is intending for a *minchah*, whose intention does invalidate. The Gemara proceeds to explain how to interpret Rebbe Shimon's given rationale in the Baraisa. The Gemara asks that in the Baraisa's case of a dry *minchah* for a "בלולה" – [*minchah*] mixed with oil, it is obvious that he is referring to a type of *minchah*, since he did not mention any type of כלי. It answers that he may mean לשום בילה בעלמא – for the sake of some [non-*minchah*] mixture (in contrast to an intent for the sake of a "*shelamim*," which is the name of a type of a *korban*).

#### Siman – Camel

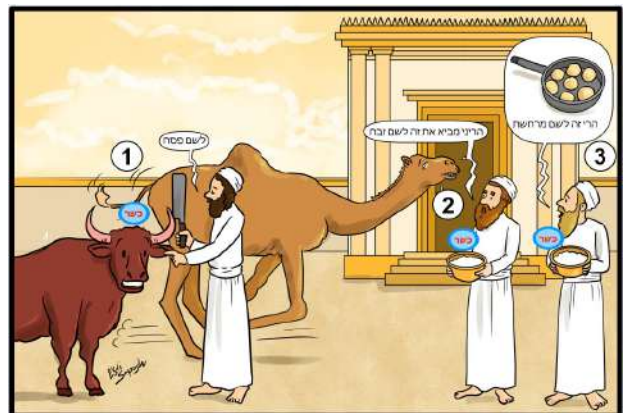
The **camel** who ran away terrified when he saw a Kohen *schecht* a bull as a פסח which was נשר because bulls are obviously not a פסח, קרבן פסח, confused the Kohen bringing a *minchah* who said he is bringing it זבח לשם, and another Kohen bringing a מחבת מחבת to say he is bringing it as a מרחשת, and not a מנחת מרחשת.



The camel who ran away terrified when he saw a Kohen shecht a bull as a פסח which was כשר because bulls are obviously not a קרבן פסח, confused the Kohen bringing a minchah who said he is bringing it לשם זבח, and another Kohen bringing a מנחת מחבת to say he is bringing it as a מרחשת, and not a מנחת מרחשת.

### 3 things to remember

1. **Korbanos** שלא לשמה which are obviously false, and valid according to *Rebbe Shimon*
2. **Rava:** *Rebbe Shimon* validates מנחות with intent for another minchah, not intent for a korban
3. **Rav Ashi:** *Rebbe Shimon* validates a kemitzah made מרחשת לשום, not לשום מנחת מרחשת



## Menachos – Simanim

### פרק א – כל המנחות

#### Daf 4 – דף ד

##### 1. Source that מנחת חוטא and מנחת קנאות performed שלא לשמה are invalid

The Mishnah taught that although most מנחות are valid when the קמיצה is שלא לשמה, a מנחת חוטא and מנחת קנאות are both פסול when their קמיצה was שלא לשמה. The Gemara suggests that a מנחת חוטא is invalid because חטאת (עון עון) from *chatas*. However, the Gemara proves that this *gezeirah shavah* does not teach the laws of שלא לשמה, because the *passuk* about חטאת says "ושחט אותה לחטאת" – *and he shall slaughter it as a chatas*, teaching אותה לשמה בשירה שלא לשמה, because the *passuk* about חטאת says "only it (a *chatas*), is valid when offered for its own sake and invalid when offered not for its own sake, but all other *korbanos* are valid even when offered שלא לשמה. Instead, a similar *derashah* can be made by מנחת חוטא and מנחת קנאות, about which the *passuk* also says "היא". Although the word "היא" is also written regarding an אשם, this does not teach that an אשם offered לשמו is invalid, because it is written after הקטרת אימורין – *the burning of the sacrificial parts*, which itself is not מעבב in the *korban*.

##### 2. Rav: מנחת העומר שקמצה שלא לשמה is invalid, since it failed to be מתיר

Rav said: מנחת העומר שקמצה שלא לשמה – *the minchah of the eומר whose קמיצה was performed שלא לשמה is completely invalid*, הואיל ובאת להתיר ולא התירה – *since it came to permit the new grain and did not permit it*. Since the purpose of this מנחה is to permit חדש, and it failed to do so (since a *korban* brought שלא לשמה does not count for the obligation), it is פסול. Similarly, an אשם נזיר (of a *nazir* who became *tamei*, which allows him to restart his count) or אשם מצורע (which allows the מצורע to enter the מחנה), which were *shechted* שלא לשמן, הואיל ובאו, שלא לשמן – *since they came to qualify their owners and did not qualify them* (since they were brought שלא לשמן). The Gemara explains why these exceptions were not listed in the first Mishnah of *Zevachim* and *Menachos*, respectively. [On the next Daf, a Baraisa teaches that an אשם מצורע which was *shechted* שלא לשמו is valid, and Rav is refuted.]

##### 3. מכשירין vs. מכפריין, regarding bringing a *korban* after the owner's death

Rav said that an אשם נזיר and אשם מצורע which were *shechted* שלא לשמן are פסול, since they failed to be מכשיר their owners. The Gemara asks that the same should apply to an אשם גזילות – *asham for theft* and אשם מעילות, that באו – *they came for atonement and did not atone!*? Rebbe Yirmiyah answers that we find a distinction between מכפריין and מכשירין, in that מכפריין אית בהו דאתו לאחר מיתה – *for there are some atoning [korbanos] which are brought after the owner's death*, whereas no מכשירין are ever brought after the owner's death. This is illustrated by a Mishnah which teaches that if a woman gave birth, brought her חטאת, and died, her יורשין bring her עולה, which is מכפיר. However, if she instead brought her עולה and died, her יורשין do not bring her חטאת, which serves as מכשיר (to allow her to eat *kodashim*). The Gemara asks that if a *nazir* designated funds for each of his *korbanos* (which are מכשירין, since they end his *nazir* prohibitions) and died, an עולה is brought from the עולה money, and שלמים is brought from the שלמים money! Rav Pappa answers that we never find קבוע – *a set qualifier* brought after the owner's death. A *nazir's korbanos* are not קבוע, since bringing any one of his three *korbanos* ends his *nazir* prohibitions.

#### Siman – Door

Next to the **Passul Menachos door** where a מנחת חוטא and מנחת קנאות were left on the left side because they were brought לא לשמה, and a מנחת עומר brought לא לשמה was left on the right side since it came to be מתיר the new grain but did not permit it, there was another door where **one יורש entered to bring his late mother's עולה which is מכפיר but another man was prohibited to come through with his late mother's חטאת since it is a מכפיר**.



Next to the **Passul Menachos door** where a מנחת חוטא and מנחת קנאות were left on the left side because they were brought לא לשמה, and a מנחת עומר brought לא לשמה was left on the right side since it came to be מתיר the new grain but did not permit it, there was another door where one יורש entered to bring his late mother's עולה which is מכפר but another man was prohibited to come through with his late mother's חטאת since it is a מכשיר.

### 3 things to remember

1. Source that מנחת חוטא and מנחת קנאות performed שלא לשמה are invalid
2. Rav: מנחת העומר שקמצה שלא לשמה is invalid, since it failed to be מתיר
3. מכפרים vs. מכשירין, regarding bringing a *korban* after the owner's death



## Menachos – Simanim

### פרק א – כל המנחות

#### דף ה – 5 Daf

##### 1. Reish Lakish: שיריה אין נאכלין בשם, but is מנחת העומר שקמצה שלא לשמה

Reish Lakish says that a מנחת העומר whose קמיצה was performed שלא לשמה is valid, ושיריה אין נאכלין – *but its remainder may not be eaten* until another מנחת העומר is brought and permits it (since the עומר is brought from חדש, and the first עומר did not permit חדש). The Gemara asks, if the grain used in this מנחה remains forbidden in consumption, how can he offer it on the מזבח? But the *passuk* says: "ממשיקה ישראל" – *from the feast of Yisroel*, teaching that *korbanos* must be brought לישראל – *from that which is permitted to Yisroel* for consumption! Rav Adda bar Ahavah answers that Reish Lakish holds: אין מחוסר זמן לבו ביום – *there is no disqualification of prematurity for a korban* which will become permitted *that day*. Since this עומר's שירים will become permitted that day, when another עומר is brought, it is considered "ממשיקה ישראל" even beforehand. This explanation is eventually refuted, and Rav Pappa answers instead that Reish Lakish holds: האיר מזרח מתי – *the illuminating of the eastern sky on the sixteenth of Nissan permits* the new grain in consumption, not the bringing of the עומר. It is merely a *mitzvah* not to eat the שירים until the עומר is properly brought, so the grain is considered "ממשיקה ישראל".

##### 2. Rava: מנחת העומר שקמצה שלא לשמה is fully בשם, and its שירים may be eaten

Rava says that a מנחת העומר whose קמיצה was performed שלא לשמה, and its שירים may be eaten, and no other מנחת העומר is required to permit it. He explains that שלא לשמה intent is completely ineffective for the מנחת העומר – *because disqualifying intent is only effective by someone fit for the avodah*, and only with something which is fit for the avodah, – *and only in a place which is fit for avodah*. The Gemara explains each phrase: "Someone fit for avodah" excludes the intent of a בעל מום, who is unfit for avodah. "Something fit for the avodah" excludes intent about the מנחת העומר, which is not fit for any other type of offering, דחידוש הוא – *because it is an anomaly*, since barley is not ordinarily acceptable as a מנחה. "A place fit for avodah" means to exclude המזבח - where *the mizbeiach was damaged*, teaching that פיגול intent while the מזבח was damaged and unfit for avodah is ineffective.

##### 3. Why a טריפה's disqualification as a korban cannot be derived from בעל מום

A Baraisa *derashens* "מן הבקר" – *from the cattle* – to exclude a *tereifah* from being used as a *korban*. The Baraisa asks that this should be derived from a *kal vachomer*: ומה בעל מום שמוותר להדיוט – *if a blemished [animal], which is permitted in consumption for a commoner*, אסורה לגבוה – *is forbidden for the "Most High"* (i.e., as a *korban*), then a טריפה, which is forbidden in consumption for a הדיוט, should certainly be forbidden as a *korban*! The Baraisa explains why this *kal vachomer* cannot be disproven from חלב, דם, and מליקה, which are all permitted to despite being prohibited in consumption. It concludes: ואם השבתה – *and if you will respond* that the *kal vachomer* can be undermined, we have the above *derashah* which disqualifies טריפה. The Gemara attempts to identify the counterargument to the *kal vachomer*. Suggested proofs from מנחת העומר (which is חדש, and forbidden to a הדיוט), פטום הקטורת (which is forbidden to make for a הדיוט), Shabbos (forbidden for a הדיוט's מלאכה, but permitted for תמידין and מוספין), and כלאים (permitted in a Kohen's garments), are all rejected because מצותה בכך – *its commandment is such*, and cannot be performed otherwise. This discussion continues on the next Daf.

#### Siman – Hay

The two Kohanim on a hay ride made from barley from the field the עומר was cut from who were arguing if the שירים are eaten if the עומר was brought שלא לשמה, one saying you must wait for a new one to be brought and one saying it can be eaten as is, were being pulled by a טריפה whose disqualification for a *korban* cannot be learned out from his partner the בעל מום.

DAF 5 | דף ה | Hay



The two Kohanim on a **hay ride** made from barley from the field the עומר was cut from who were arguing if the שיריים are eaten if the עומר was brought לשמה , one saying you must wait for a new one to be brought and one saying it can be eaten as is, were being pulled by a טריפה whose disqualification for a *korban* cannot be learned out from his partner the בעל מום.

### 3 things to remember

1. Reish Lakish: מנחת העומר שקמצה כשר is שלא לשמה, but שירה אין נאכלין
2. Rava: מנחת העומר שקמצה שלא לשמה is fully כשר, and its שירים may be eaten
3. Why a טריפה's disqualification as a *korban* cannot be derived from בעל מום



## מנחות – סימנים

### פרק ראשון – כל המנחות

דף 1

#### 1. שלש מקורות לפסול טריפה

הגמ' מסיק דאי אפשר ללמוד טריפה מצד השוה מבעל מום ויוצא דופן שכן מומן ניכר לאפוקי טריפה דאין מומו ניכר, ולכן נלמד מהפסוק מן הבקר להוציא את הטריפה, והקשה הגמ' וטריפה מהכא נפקא מהתם נפקא ממשקה ישראל מן המותר לישראל, מכל אשר יעבור תחת השבט נפקא פרט לטריפה שאינה עוברת, צריכי דאי ממשקה ישראל ה"א למעוטי היכא דלא היתה לה שעת הכושר דומיא דערלה וכלאי הכרם, אבל היתה לה שעת הכושר אימא תתכשר כתב רחמנא כל אשר יעבור, ואי כתב רחמנא כל אשר יעבור הוה אמינא למעוטי היכא דנטרפה ולבסוף הקדישה דומיא דמעשר, אבל הקדישה ולבסוף נטרפה דבעידנא דאקדשה הוה חזיא אימא תתכשר, כתב רחמנא מן הבקר, צריכי

#### 2. מנחה שנקמצה בפסול אם מותר לחזור לכלי ולקמוץ

במתני', אחד מנחת חוטא ואחד כל המנחות שקמצן זר און טבול יום מחוסר בגדים מחוסר כיפורים שלא רחץ ידיו ורגליו ערל טמא יושב עומד על גבי כלים על גבי בהמה ע"ג רגלי חבירו פסול, קמץ בשמאל פסול, בן בתירא אומר יחזיר ויחזור ויקמוץ בימין, ובגמ' ביאר דבן בתירא פליג נמי על כל הפסולים ברישא, למה לי למתנא אחד מנחת חוטא ואחד כל המנחות ליתני כל המנחות שקמצן זר ואון, לר"ש איצטריך דתניא א"ר שמעון בדין הוא שתהא מנחת חוטא טעונה שמן ולבונה שלא יהא חוטא נשכר, ומפני מה אינה טעונה שלא יהא קרבנו מהודר, סד"א הואיל ואמר ר"ש שלא יהא קרבנו מהודר כי קמצי לה פסולין נמי תתכשר קמ"ל

#### 3. מחלוקת אם התיר בן בתירא לחזור ולקמוץ אף אם כבר נתקדש בכלי

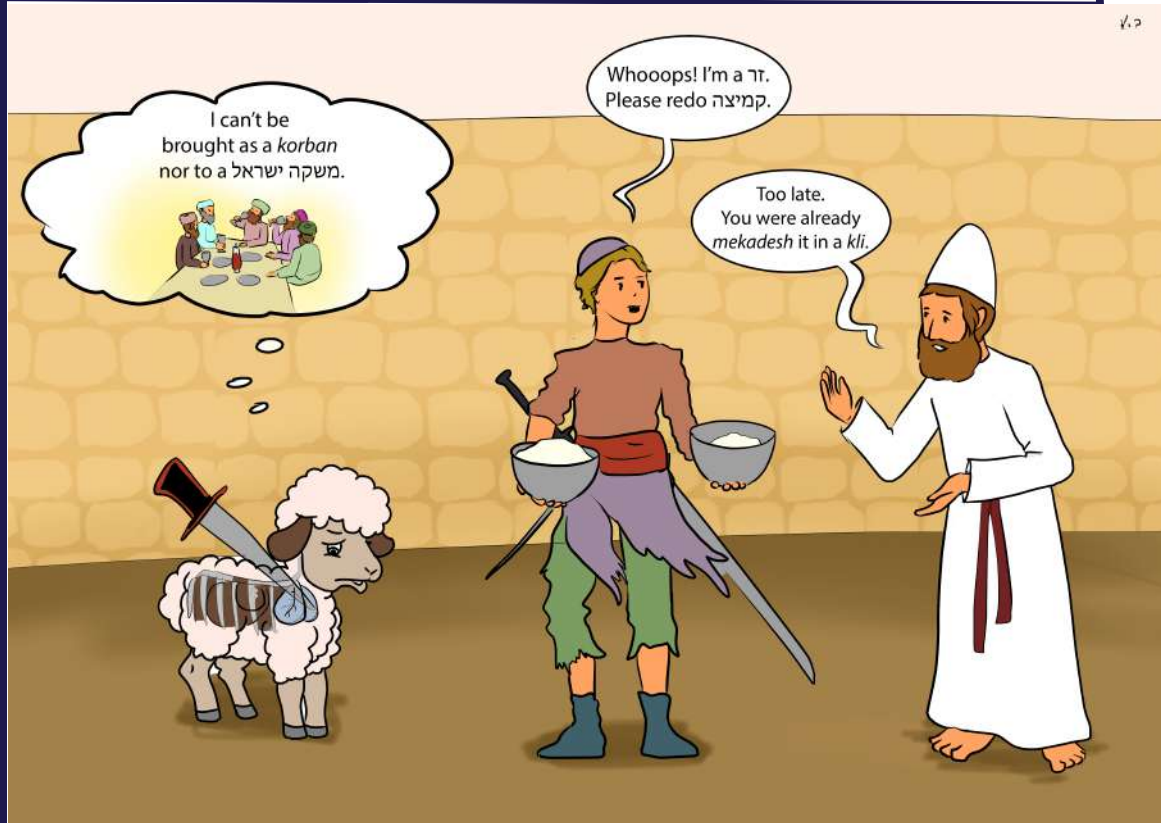
אמר רב זר שקמץ יחזיר, והגמ' הוכיח דקאי אליבא דבן בתירא, פשיטא, אלא הא קמשמע לן רב קמץ ואפילו קידש, ולאפוקי מהני תנאי דתניא רבי יוסי בן יוסי בן יאסיין ורבי יהודה הנחתום אמרו בד"א שקמץ ולא קידש אבל קידש פסול, ואיכא דאמרי קמץ אין קידש לא, כמאן כהני תנאי ולאפוקי מתנא קמא, מתקיף לה רב נחמן מאי קא סברי הני תנאי אי קמיצת פסולין עבודה היא אע"ג דלא עביד ליה מתן כלי, אי קמיצת פסולין לאו עבודה היא כי עבד לה מתן כלי מאי הוה, הדר אמר ר"נ לעולם עבודה היא ולא גמרה עבודתה עד דעביד לה מתן כלי

#### סימן: חרב

החרב שננעצה בבהמה ועשתה אותה טריפה שאסורה לגבוה, היתה שייכת לזר שקמץ מנחה והחזיר כדי שהכהן יקמוץ, שאמר לו שלא יכשיר משום שקידש במתן כלי ופסול.

#### Siman – Sword (A “vav” is straight like a sword)

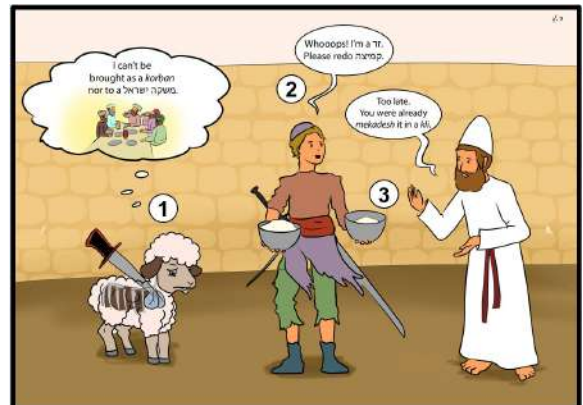
The sword that punctured the lung of an animal making it a טריפה and ineligible to be brought as a korban, belonged to a חרב swordsman who mistakenly did *kemitzah* and returned the bowl to a Kohen to redo, who told him that it would not be possible since the swordsman was already *mekadesh* the *kemitzah* in a *kli*.



The **word** that punctured the lung of an animal making it a טריפה and ineligible to be brought as a *korban*, belonged to a דר swordsman who mistakenly did *kemitzah* and returned the bowl to a *Kohen* to redo, who told him that it would not be possible since the swordsman was already *mekadesh* the *kemitzah* in a *kli*.

### 3 things to remember

1. Three sources disqualifying טריפה
2. Machlokes about returning an improperly taken קומץ to the כלי to repeat the קמיצה
3. Machlokes if בן בתירא allows returning the קומץ after being מקדש it in a כלי



## Menachos – Simanim

### פרק א – כל המנחות

#### דף ז – 7 Daf

##### 1. How to return the invalid *kometz* to the original *kli* without being *mekadesh* it automatically

Rav taught that an improperly performed *kemitzah* can be returned to the original *kli*, provided it was not sanctified in the second *kli*. The Gemara asks that returning it to the first *kli* should likewise sanctify and disqualify it permanently!? Rebbe Yochanan answers: זאת אומרת כלי שרת אין מקדשין אלא מדעת – *this teaches that a שרת כלי only sanctifies with intent* to sanctify what is placed inside, and this *kometz* was returned without intent to be *mekadesh* it. Rav Amram answers that it was returned above the airspace of the שרת *kli*. This could not have been a *beis sa' gedusha* – *heaped vessel*, but טפופה – *rounded*, to enable the *kemitzah* to be taken from the *kli*'s interior. Since returning the *kometz* to the hole left by the *kemitzah* act would be *mekadesh* it, the Gemara explains that he places the *kometz* at the side of the *kli*, and shakes it, and it falls inside on its own – *and it falls inside on its own*, הקוף – *and is considered as if a monkey returned* [the *kometz*], which is not *mekadesh* it (for even if intent is not required, a human act is required).

##### 2. Placing the *minchah*, performing *kemitzah*, and placing the *kometz* in a *kli* on the ground

Rav Nachman asked Avimi how to perform *kemitzah*, and how to be *mekadesh* the *kometz*, and Avimi answered each time “with this *kli*” which was on the ground (if it would be a שרת *kli*). When asked if one could perform *kemitzah*, or be *mekadesh* the *kometz*, with a *kli* on the ground, Avimi replied: דמגבה ליה כהן – *I meant where a Kohen lifted it.* However, Rav Sheishes and Rava both derived that *kemitzah* can be performed from a *kli* on the ground, from the fact that only four Kohanim are necessary to remove the לחם הפנים from the שלחן: two remove the two loaves, and two remove the two בויכין – *spoons* of לבונה, which are burned on the מזבח, and their removal parallels *kemitzah* of a normal *minchah*. Still, additional Kohanim are not required to lift the שלחן during their removal, proving that *kemitzah* can be taken from a *kli* on the ground. Rava additionally proved that one may be *mekadesh* a *minchah* in a *kli* on the ground, from the fact that four Kohanim place the new לחם הפנים on the שלחן (two for the loaves, and two for the בויכין), and no Kohanim need to lift the שלחן. However, Rava said that the *kometz* cannot be placed into a *kli* on the ground, deriving it from the parallel of קבלת הדם of a *korban*, which must be in a lifted *kli*.

##### 3. Receiving the *kometz*, דם חטאת, or חטאת מי divided in two כלים

The Gemara objects that Rava does not derive laws of placing the *kometz* from קבלת הדם: regarding קומץ שחלקו בשני כלים – *a kometz which was divided into two vessels* for sanctification, Rav Nachman ruled it is not קדוש, and Rava ruled it is, although דם (of a חטאת הפנימית) which was received in two כלים (less than the necessary הזאה in each *kli*) is not valid!? The Gemara answers that Rava retracted this second ruling and agreed with Rav Nachman. The source disqualifying דם received in two כלים is presented: a Baraisa teaches that if one was *mekadesh* less than the *shiur* of water for מי חטאת in one *kli*, and again in another *kli*, the water is invalid for מי חטאת, even after being combined. They asked if the same applies to דם חטאת. Is the law of מי חטאת (למשה מסיני) a מי חטאת, and cannot be applied elsewhere? Or is its reason because "וטבל בַּמַּיִם" – *and he shall dip it in the water* implies that the same water used for dipping is the amount needed for קידוש? If so, the similar phrase regarding *korban chatas*, "וטבל...בַּדָּם" – *and he shall dip...in the blood*, would require a full שיעור הזאה during קבלה. Rebbe Elazar said the law applies to דם חטאת, and Rava quoted a Baraisa saying the same.

#### Siman – Gun

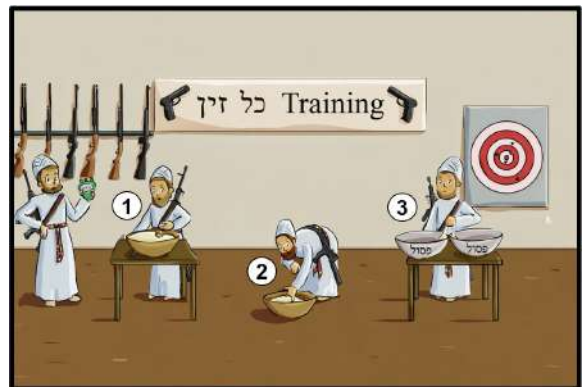
The obstacle training course for the Kohanim **armed guard** corps included **returning an invalid *kometz* to the side of the *kli* without intent to be *mekadesh* it by shaking it so it falls in, taking *kemitzah* from a *kli* on the ground, and doing an invalid *kemitzah* by dividing it into two *keilim* all in under a minute.**



The obstacle training course for the Kohanim **armed guard** corps included **returning an invalid kometz to the side of the kli** without intent to be מקדש it by shaking it so it falls in, taking *kemitzah* from a *kli* on the ground, and doing an invalid *kemitzah* by dividing it into two *keilim* all in under a minute.

### 3 things to remember

1. How to return the invalid *kometz* to the original *kli* without being מקדש it automatically
2. Placing the *minchah*, performing *kemitzah*, and placing the *kometz* in a *kli* on the ground
3. Receiving the *kometz*, דם חטאת, or כלים divided in two מי חטאת



# Menachos – Simanim

## פרק א – כל המנחות

### דף ח – Daf 8

#### 1. *Machlokes* if חביתי כהן גדול can become קדוש לחצאין

Regarding חביתי כהן גדול – [the Kohen Gadol's *minchah* made of an עשרון of flour, divided in half and brought in the morning and evening], Rebbe Yochanan says: אינה קדושה לחצאין – *it cannot be sanctified in halves* (in separate כלים), but must be placed together into one כלי. Rebbe Elazar says: מתוך שקרבה לחצאין קדושה לחצאין – *since it is offered in halves, it can be sanctified in halves*. The Gemara asks that Rebbe Elazar should derive from the קבלה of דם חטאת, whose requisite *shiur* cannot be received in two כלים!? For we find that Rebbe Elazar derives the laws of one *korban* from another, because he ruled that *kemitzah* inside the היכל is valid, שכן מצינו בסילוק בדיבין – *because so we find with removing the spoons* of לבונה of the לחם הפנים (which serves as the *kemitzah*). The Gemara answers that Rebbe Elazar derives the laws of one *minchah* from another, but not from the laws of דם. Rebbe Yochanan's source is the *passuk*: מנחה...מחציתה – *a minchah...half of it*, teaching הביא מנחה ואח"כ חוצייהו – *bring the minchah whole, and then halve it*. Two Baraisos clearly teach to bring the עשרון whole, and according to Rebbe Elazar that is למצוה, but it would be sanctified in halves as well.

#### 2. Sanctifying flour alone, שמן alone, or לבונה alone ("שכן מצינו")

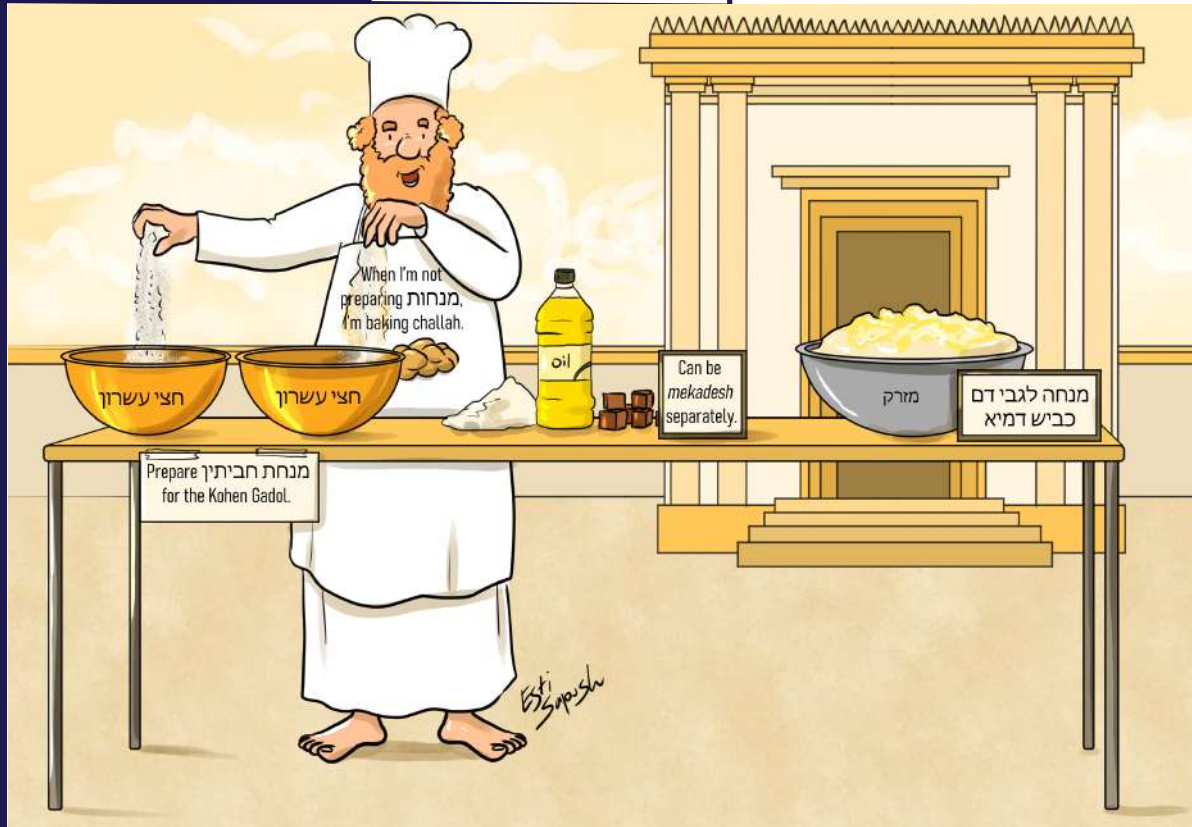
Rav said: מנחה קדושה בלא שמן – *a minchah can be sanctified without oil*, שכן מצינו בלחם הפנים – *for so we find with the לחם הפנים* (where oil is not required). A *minchah* can be sanctified without לבונה, for so we find with a מנחת נסכים (which has no לבונה). A *minchah* can be sanctified without oil or לבונה, because a מנחת חוטא has neither. שמן can also be sanctified on its own, based on the לוג שמן of a *metzora*. לבונה can be sanctified on its own, based on the לחם הפנים found in the בדיבין of the לחם הפנים. Rebbe Chanina disagrees, and requires all three ingredients (flour, שמן, and לבונה) for sanctification. According to Rebbe Chanina, we must say that the reason the עשרון vessel was anointed was only to sanctify the מנחת חוטא, but it would not sanctify any other flour by itself. Similarly, the לוג vessel was anointed only to sanctify the לוג שמן of a *metzora*, but it would not sanctify any other oil by itself.

#### 3. מוקדש solids can be מזרקות

A Mishnah states that כלי הלח – *vessels designated for fluids* sanctify liquids, and מדות היבש – *measures designated for solids* sanctify solids. כלי הלח are not מקדש solids, and מדות היבש are not מקדש liquids. Shmuel said this ruling only applies to מדות – *measures* for liquids, but מזרקות – *basins* (which are used for liquids) are also מקדש solids, because the *passuk* says (about a basin and bowl): שניהם מלאים סלת בלולה בשמן למנחה – *both of them filled with fine flour mixed with oil for a minchah*. This proves that Shmuel holds that flour alone ("solids") can be sanctified in a כלי, like Rav. Rav Acha miDifti asked Ravina how this *passuk* can prove that a מזרק can be מקדש solids, since this *minchah* is liquid (since it described as "בלולה" – *mixed with oil*)? He answered: [the *passuk*] is only necessary for the dry elements within [the *minchah*]. Meaning, some particles of flour inevitably did not become mixed into the oil and remained dry. Since they too became sanctified, we see that a מזרק can be מקדש dry solids. Alternatively, you can answer: מנחה לגבי דם כיבש דמיא – *a minchah (even mixed with oil) is considered solid relative to blood* (the normal usage of the מזרק).

#### Siman – Challah (Baker)

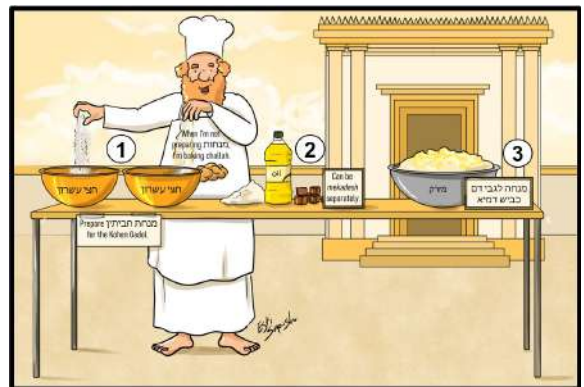
The Kohen **challah baker** preparing a מנחת חביתין for the Kohen Gadol by sanctifying the halves in two separate bowls, organized his flour, oil and *levonah* separately on the table since they can be sanctified alone for various *menachos*, and next to the מזרק where he had sanctified solids as well.



The *Kohen challah baker* preparing a *מנחת חביתין* for the *Kohen Gadol* by sanctifying the halves in two separate bowls, organized his flour, oil and *levonah* separately on the table since they can be sanctified alone for various *menachos*, and next to the *מזרק* where he had sanctified solids as well.

### 3 things to remember

1. *Machlokes* if כהן גדול can become קדוש לחצאין
2. Sanctifying flour alone, שמן alone, or לבונה alone ("שכן מצינו")
3. מזרק can be מקדש solids



# Menachos – Simanim

## פרק א – כל המנחות

### דף ט – 9 Daf

#### 1. בללה חוץ לחומת עזרה

Amoraim discuss: בללה חוץ לחומת עזרה – *if one mixed [a minchah's flour] with oil outside the Courtyard*, Rebbe Yochanan says it is invalid. Reish Lakish says it is valid, because the *passuk* mentions pouring the oil and placing the *minchah* before mentioning Kohanim taking the *kemitzah*, indicating that from *kemitzah* and on, Kohanim are required. לימד על יציקה ובלילה שבשרין בזר – *This teaches that pouring and mixing the oil are valid even if done by a non-Kohen*. ומדכהונה לא בעיא פנים נמי לא בעיא – *And since Kehunah is not required, doing it inside the עזרה is also not required*. Rebbe Yochanan disagrees, and says that כלי [שרת] הוא – *since its mixing is performed in a כלי*, so although Kehunah is not required, it still must be performed inside the עזרה. A Baraisa supports Rebbe Yochanan.

#### 2. מנחה שחסרה קודם קמיצה

Amoraim discuss: מנחה שחסרה קודם קמיצה – *a minchah which became deficient before kemitzah*, Rebbe Yochanan says: יביא מתוך ביתו וימלאנה – *he should bring more flour from his house and refill it*, but Reish Lakish says he cannot, and the *minchah* is disqualified. The Gemara explains that Rebbe Yochanan holds קביעה ליה – *the kemitzah establishes it as a minchah*, so the disqualification (derived on *amud beis*) of מנחה שחסרה – *“a minchah which became deficient”* does not apply before *kemitzah*, and it may be refilled. Reish Lakish holds כלי קדושת ליה – *the sanctity of the כלי establishes it as a minchah*, and it is subject to the disqualification of מנחה שחסרה even before the *kemitzah*. A Baraisa teaches that אמן מצרוע of a *minchah* which became deficient before being poured may be refilled, although it was already placed in a שרת כלי. Thus, Reish Lakish is refuted.

#### 3. שירים שחסרו בין קמיצה להקטרה for the קטרה

Amoraim discuss: שירים שחסרו בין קמיצה להקטרה – *remnants of a minchah which became deficient between the kemitzah and the burning of the kometz*, Rebbe Yochanan says: מקטיר קומץ עליהן – *one still burns the kometz for them*, but Reish Lakish says one may not burn the *kometz* for them. According to Rebbe Eliezer, who holds the *kometz* can be offered even if the שירים are destroyed, all agree this deficient *kometz* can be offered. They argue according to Rebbe Yehoshua, who holds that if the שירים were completely destroyed, the *kometz* may not be offered. Rebbe Yochanan says that Rebbe Yehoshua agrees that היבא דאישתייר – *where some of it remains*, the *kometz* may be offered. On *amud beis*, two *derashos* teach that a *minchah* which became deficient is invalid. They apparently prove both of Reish Lakish's opinions, teaching that a *minchah* which became deficient before *kemitzah* is פסול (and cannot be refilled), and that if שירים became deficient after the *kemitzah*, the *kometz* cannot be offered!?! The Gemara answers that the first teaches that if the *minchah* became deficient before *kemitzah*, it must be refilled, and the second teaches that if שירים became deficient after the *kemitzah*, then even though the *kometz* may be offered, the שירים are still forbidden in consumption.

#### Siman – Tea Pot

At the Cake and Tea stand set up right outside the עזרה a man who was mixing oil into a *minchah* was approached by a Kohen asking him for some flour to fill in for a *minchah* which became deficient before *kemitzah*, just as they heard an announcement from inside that even a *minchah* whose שירים became deficient between קמיצה and הקטרה can be brought.

DAF 9

דף ט |

Teapot



At the Cake and Tea stand set up right outside the עזרה a man who was mixing oil into a *minchah* was approached by a Kohen asking him for some flour to fill in for a *minchah* which became deficient before *kemitzah*, just as they heard an announcement from inside that even a *minchah* whose שירים became deficient between קמיצה and הקטרה can be brought.

### 3 things to remember

1. בללה חוץ לחומת עזרה
2. מנחה שחסרה קודם קמיצה.
3. Performing הקטרה for שירים שחסרו בין קמיצה להקטרה



## Menachos – Simanim

### פרק א – כל המנחות

#### Daf 10 – דף י

##### 1. יד יד לקמיצה רגל רגל לחליצה און און לרציעה.

On the previous Daf, Rebbe Zeira explained why *kemitzah* is performed *with the left hand* – *a passuk* about *kemitzah* mentions "כפו" – *his palm*, and since the *passuk* about *מצורע* states the oil is poured *on the Kohen's left palm*, and the word "שמאלית" is extra, it teaches that only this "כף" refers to the left, הא כל מקום – *but anywhere else that "palm" is mentioned, it means only the right one*. Rava provides a different source: since the Torah states to pour the oil "on the blood of the *asham*" which was placed on the *מצורע's* right hand and toe, why does the Torah explicitly write to pour it on the "right" hand and toe? Therefore, Rava explains: יד יד לקמיצה – the *gezeirah shavah* of "יד יד" teaches to require the right hand *for kemitzah*, רגל רגל לחליצה – the *gezeirah shavah* of "רגל רגל" teaches to require the right foot *for chalitza* of a *יבמה*, and און און לרציעה – the *gezeirah shavah* of "און און" teaches to require the right ear for *boring* the ear of an *עבד עברי* who chooses to remain an *עבד*.

##### 2. כל מקום שנאמר אצבע וכהונה אינה אלא ימין.

Rabbah bar bar Chanah said: כל מקום שנאמר אצבע וכהונה אינה אלא ימין – *wherever "a finger" and Kehunah are stated in a passuk, it means none other than the right hand*. This is derived from *מצורע*, where the *passuk* uses both terms and explicitly requires *ימין*. However, since the *passuk* of *קמיצה* only mentions *Kehunah*, and *קמיצה* with the left hand is *פסול*, Rava clarifies that wherever *either* "אצבע" or *כהונה* is written, it means to require *ימין*. Abaye asked Rava that "כהונה" is written regarding *הולכת אברים לכבש* – *bringing the limbs [of a korban] to the ramp* of the *מזבח*, yet some limbs of the *קרבן תמיד* were carried in their left hands!? Rava answered that this rule only applies to something which is *מעבב* the *כפרה*, similar to the procedure of the *מצורע*. Regarding *קבלת הדם*, where the *passuk* mentions *כהונה*, the *Tanna Kamma* of a *Mishnah* invalidates *קבלה* done with the left hand, but Rebbe Shimon *validates* it. The *Gemara* ultimately explains that Rebbe Shimon holds that "כהונה" does not require *ימין*; only "אצבע" does. Therefore, Rebbe Shimon also allows *זריקה* to be done with the left hand.

##### 3. Second source for *ימין* for *kemitzah* teaches *קידוש קומץ*, or *מנחת חוטא*

Having established that the word "כהונה" alone requires using the right hand, and the word "כהונה" is written regarding *kemitzah*, the *Gemara* asks why Rava's *gezeirah shavah* of "יד יד" for *kemitzah* is necessary. It answers: *חד* לקומץ – *one source requires using the right hand for kemitzah*, and *הוא* לקידוש קומץ – *and the other one requires using the right hand for sanctifying the kometz* in *בלי שרת*. This answer does not suffice for Rebbe Shimon, who also has another source requiring *ימין* for *kemitzah*, because Rebbe Yannai says Rebbe Shimon does not require *קידוש קומץ* at all, and Rav Nachman bar Yitzchak holds that although he does require *קידוש קומץ*, he holds it can be done with the left hand. According to Rebbe Shimon, the *Gemara* explains that "יד יד" teaches that the right hand is required for *kemitzah* of a *מנחת חוטא*. Since Rebbe Shimon explained that oil and *לבונה* are not placed on this *minchah* שלא יהא *מיוחד* – *so that his korban should not be elegant*, one might have thought that its *kemitzah* would also be valid with the left hand, so this *derashah* teaches otherwise.

#### Siman – Minyan of Yidden

In the **minyan of right handed yidden**, where they had woven into the *paroches* **יד יד לקמיצה רגל רגל לחליצה און און לרציעה**, and everyone held up their **right hand when the words אצבע or כהונה were read from the Torah**, a member bragged to a left handed guest that **even kemitzah of a מנחת חוטא is done with the right hand**.



In the **minyan of right handed yidden**, where they had woven into the *paroches* **אוזן אוזן** לחליצה רגל רגל לקמיצה, and everyone held up their right hand when the words **אצבע** or **כהונה** were read from the Torah, a member bragged to a left handed guest that even *kemitzah* of a **מנחת חוטא** is done with the right hand.

### 3 things to remember

1. יד יד לקמיצה רגל רגל לחליצה אוזן אוזן לרציעה
2. כל מקום שנאמר אצבע וכהונה אינה אלא ימין
3. Second source for ימין for kemitzah teaches קידוש קומץ, or מנחת חוטא



## Menachos – Simanim

### פרק א – כל המנחות

#### דף יא – Daf 11

##### 1. How *kemitzah* is performed

Abaye asked Rava how *kemitzah* is performed, and he replied: בדקמצי אינשי – *the way people take a fistful*. Abaye proves from a Baraisa which calls the fourth finger the "קמיצה" that the little finger is not used in *kemitzah*, and the Gemara clarifies that Rava meant להשוות – the little finger is used to *even out* the flour grasped with his three middle fingers. Rav described *kemitzah*: חופה שלש אצבעותיו עד שמגיע על פס ידו וקומץ – *he closes his three middle fingers until he reaches the palm of his hand, and grasps what is inside them*. A Baraisa *darshens* to do as Rav described, and not מבורץ – *overflowing* or בראשי אצבעותיו – *with just his fingertips*. For a מחבת and מרחשת, which were fried and then broken into pieces before *kemitzah*, so edges would likely protrude from his hand, מוחק בגודלו מלמעלה ובאצבעו קטנה – *he smooths out [the kometz] with his thumb from above and his little finger from below*. וזו היא עבודה קשה – *And this was a difficult avodah performed in the Mikdash, in addition to מליקה and the חפינה of Yom Kippur*.

##### 2. Questions about unusual forms of *kemitzah*, חפינה, and קידוש קומץ

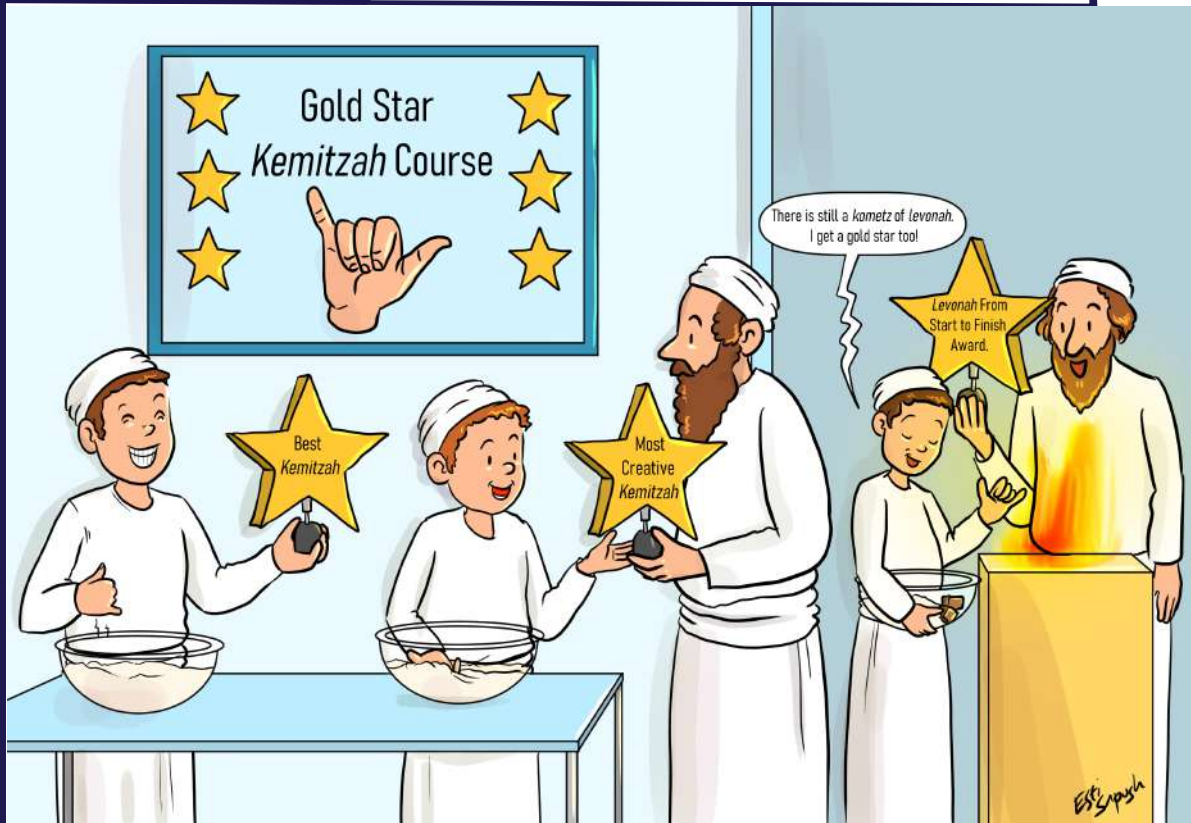
Rav Pappa said that "מלא קומצו" – *his full kometz* clearly implies בדקמצי אינשי – *how people take a fistful*. He asked about several unusual forms of *kemitzah*, including: בראשי אצבעותיו – *with his fingertips* (inserting them into the flour and closing them up to his palm), מן הצדדין – *from the sides* (pushing the back of his hand into the flour until it poured into his palm from the sides), and ממטה למעלה – *from the bottom up* (inserting his fingers into the flour, with the back of his hand facing the flour, until he lifted flour into his hand). Regarding חפינה – *cupping hands* for taking on Yom Kippur, Rav Pappa said that "מלא חפניו" – *his cupped-handful* clearly implies כדחפני אינשי – *how people normally fill their hands*. He asked about several unusual forms of חפינה, including בראשי אצבעותיו (as above), and מן הצדדין, בראשי אצבעותיו – *if he cupped in each [hand] separately and then brought [his hands] together*. Rav Pappa asked: דבקה לקומץ בדפניה דמנא – *if one attached the kometz of a minchah to the wall of the כלי*, is it a valid sanctification, since it is inside the כלי, or is הנחה בתוכו – *placing down inside the כלי* floor required? Mar bar Rav Ashi asked about one who turned over a כלי and attached the *kometz* to the underside. All these questions are left unresolved.

##### 3. How much of the לבונה must remain at the end?

The next Mishnah states that ריבה שמנה – *if he increased its oil* beyond its required amount, חסר שמנה – *diminished its oil*, or חסר לבונה – *diminished its levonah*, the *minchah* is פסול. Rebbe Yochanan says there are three opinions about how much לבונה must remain until the *kometz* is burned. Rebbe Meir holds: קומץ בתחילה וקומץ בסוף – *there must be a kometz in the beginning during the kemitzah, and a full kometz at the end*, at the הקטרה. Rebbe Yehudah holds there must be a *kometz* in the beginning, and שני קרטין – *merely two particles at the end*. Rebbe Shimon requires a *kometz* at the beginning, and only קורט אחד – *one particle* at the end. Rebbe Yochanan explains each Tanna's source. Rebbe Yochanan says this *machlokes* only applies to לבונה brought along with a מנחה, but regarding לבונה עצמה – *levonah coming by itself* as an independent offering, all agree to require a full *kometz* at the end (another Amora quoted below disagrees). Also, all would agree regarding the two בזיבין – *spoons* of לבונה brought with the לחם הפנים that the full two קמציין must be also present at the end.

##### Siman – Stars (The eleven stars in Yosef's dream)

At the "Gold Star Kemitzah Course", where one young Kohen got a big gold star trophy for **doing a kemitzah properly** while another boy doing a **strange kemitzah with the back of his hand** was awarded a **gold star** trophy for most creative *kemitzah*, a third boy got a big **gold star** for **maintaining a kometz of levonah from the time of kemitzah until the הקטרה**.



At the "Gold Star Kemitzah Course", where one young **Kohen** got a big gold star trophy for **doing a kemitzah properly** while another boy doing a **strange kemitzah with the back of his hand** was awarded a **gold star** trophy for most creative kemitzah, a third boy got a big **gold star** for **maintaining a kometz of levonah from the time of kemitzah until the הקטרה**.

### 3 things to remember

1. How *kemitzah* is performed
2. Questions about unusual forms of *kemitzah*, *חפינה*, and *קידוש קומץ*
3. How much of the *לבונה* must remain at the end?



## Menachos – Simanim

### פרק א – כל המנחות

#### דף יב – 12 Daf

##### 1. חוץ לזמנו or חוץ למקומו of a *minchah* performed with intent of עבודות.

The next Mishnah teaches that if one performs *kemitzah* with the intent to eat its שירים (or a כזית of its שירים), בחוץ – *outside* the עזרה, or to burn the קומץ (or a כזית of it), or the לבונה, בחוץ, the *minchah* is פסול, but does not obligate ברת for eating it. If he intended to eat שירים or burn קומץ or לבונה the next day, it is פיגול, and obligates ברת. The Mishnah presents a rule: anyone who performs *kemitzah*, places the *kometz* in a שרת, כלי שרת, brings it, or burns it on the מזבח, intending לאכול דבר שדרבו להקטיר – *to eat something meant to be eaten*, or ולהקטיר דבר שדרבו להקטיר – *or to burn something meant to be burned*, חוץ למקומו – *outside its prescribed place*, it is פסול but does not obligate ברת, but if he intended to eat it or burn it לזמנו – *beyond its time*, it is פיגול and obligates *kares*, ובלבד שיקריב המתיר במצותו, i.e., that the *kometz* (which permits the *minchah*'s שירים to be eaten) was offered without additional disqualifying intent. The Mishnah illustrates numerous cases of this principle.

##### 2. If burning the *kometz* for שחרו can effect פיגול or remove מעילה

The Gemara asks, according to the opinion that שחרו – שירים – if the *remnants became deficient* between the *kemitzah* and הקטרה, one may still burn the *kometz*, about which we rule that the שירים may not be eaten, מהו – *what is the halachah whether burning [the kometz] will effectively establish piggul* – ולפקינהו מידי מעילה – *and remove them from being subject to me'ilah?*

Rav Huna says that even though Rebbe Akiva said זריקה ליוצא – *throwing the blood is effective to remove me'ilah from kodashim which left the עזרה before זריקה*, that is only for the disqualification of יוצא – *since [the korban] still exists*, ופסול מחמת דבר אחר הוא – *and its disqualification is external* (i.e., the airspace of Yerushalayim), but regarding חסרון – *deficiency*, הוא – *which is an intrinsic disqualification*, the הקטרה would not remove *me'ilah*. Rava says the opposite: even though Rebbe Eliezer says זריקה does not remove *me'ilah* from יוצא, that is only for יוצא – *which is not inside* the עזרה, but חסרון, which is inside the עזרה, *zerikah* would remove it from *me'ilah*. Rava later retracts based on a Baraisa, but Abaye deflects his proof.

##### 3. אין אכילה והקטרה מצטרפין

The next Mishnah states: לאכול כחצי זית ולהקטיר כחצי זית – *if one intended to eat a half-zayis (of שירים) and to burn a half-zayis (of kometz) the next day*, נשר – *[the minchah] is valid* – *because intentions for eating and burning do not combine* to a כזית. The Gemara infers that these intentions do not combine because they are about different acts, מצטרף – *but if he intends to eat [שירים חצי זית] and eat [חצי זית] something not normally eaten* (i.e., the קומץ), it would combine to invalidate the *minchah*. But the previous Mishnah taught that intent to eat לאכול דבר שאין דרכו לאכול is not effective at all!? Rebbe Yirmiyah says this Mishnah is Rebbe Eliezer, who disagrees and holds מזבח [לאכילת] אדם – *one can have intent about something meant for human consumption to be consumed by the mizbeiach*, אדם – *and have intent about something meant for the mizbeiach's consumption to be consumed by a person*. Therefore, these two intentions can combine. Abaye explains the Mishnah differently.

#### Siman – Twelve Brothers

The oldest of **twelve Kohen brothers** who helped his siblings remember that חוץ לזמנו **with a *minchah* is *chayav* ברת** whereas חוץ למקומו **is not** by writing the word "ברת" on a big clock, and then challenged them by holding up a bowl where the שירים had become deficient between the קמיצה and the הקטרה and asked if burning the *kometz* can effect פיגול or remove מעילה, had his two youngest brothers dressed in אכילה and הקטרה costumes stand far away from each other to teach that אין מצטרפין אכילה והקטרה.



The oldest of **twelve Kohen brothers** who helped his siblings remember that **חוץ לזמנו** with a *minchah* is **chayav** כרת whereas **חוץ למקומו** is not by writing the word "כרת" on a big clock, and then challenged them by holding up a bowl where the **שירים** had become deficient between the **קמיצה** and the **הקטרה** and asked if burning the **kometz** can effect **פיגול** or **remove מעילה**, had his two youngest brothers dressed in **אכילה** and **הקטרה** costumes stand far away from each other to teach that **אכילה והקטרה אין מצטרפין**.

### 3 things to remember

1. **עבודות of a minchah performed with intent of חוץ למקומו or**
2. **If burning the kometz for שירים שחסרו can effect פיגול or remove מעילה**
3. **אין אכילה והקטרה מצטרפין**



# Menachos – Simanim

## פרק ב – הקומץ את המנחה

### Daf 13 – דף יג –

#### 1. *Machlokes* about *kemitzah* with intent to burn *levonah* למחר (אין מתיר מפגל את המתיר)

The second Perek begins: הקומץ את המנחה – *one who performs kemitzah on a minchah* with the intent to eat its שירים or burn its *kometz* the next day, Rebbe Yose agrees it is fully פיגול. However, if he performs *kemitzah* with the intent to burn its *levonah* למחר, Rebbe Yose says it is פסול, but has no ברת, and the Chochomim say it is fully פיגול. The Gemara explains that the Mishnah's first case clarifies that Rebbe Yose's reasoning is not that he holds אין מפגלין – *one cannot effect piggul with half of the permitter* (here, the לבונה alone). Rather, his reason is because אין מתיר מפגל את המתיר – *one permitter cannot effect piggul on another permitter*. Thus, an *avodah* with one מתיר (the *kometz*) with intent about another מתיר (the לבונה) cannot effect פיגול. Although the Rabbonon agree that one מתיר generally cannot effect פיגול in another מתיר, they disagree here, because היבא דאיקבעו בחד מנא – *where* [the two מתירין] were set together in one כלי (which the קומץ and לבונה are), כחד דמי – *they are like one* item, so intent about one מתיר during *avodah* with the other effect פיגול.

#### 2. ליקוט לבונה בזר פסול

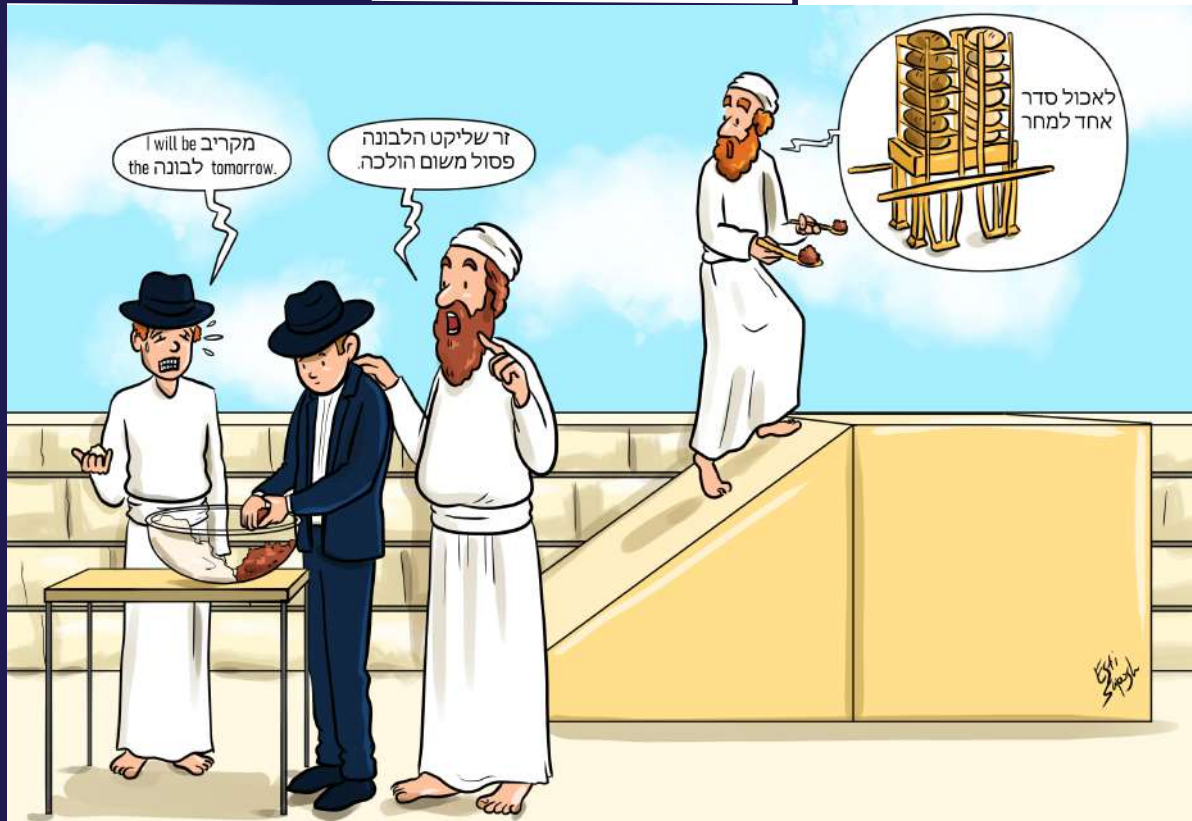
Rebbe Yannai said: ליקוט לבונה בזר פסול – if *the gathering of the levonah* from the top of the flour is done by a *non-Kohen*, [the *minchah*] is invalid. Rebbe Yirmiyah explains the reason: משום הולכה נגעו בה – *they connected this to the law of "bringing"* (one of the four essential עבודות of a *minchah*), since gathering up the לבונה brings it closer to the מזבח. Although the זר did not walk with the לבונה toward the מזבח, Rebbe Yannai holds הולכה שלא ברגל שמה הולכה – *bringing not by foot is called "bringing,"* and הולכה בזר פסולה – *bringing performed by a non-Kohen is invalid*.

#### 3. *Machlokes* if פיגול intent about one חלה makes the other פיגול

The next Mishnah states that if one *shechted* the two בבשים – lambs (of Shavuot) with the intent to eat one of the two חלות the next day, or one burned the two בזיכין of the לחם הפנים with the intent to eat אחד מן הסדרים – *one of the two arrangements* of loaves the next day, Rebbe Yose says: אותו החלה ואותו הסדר שחישב עליו – *that loaf or that arrangement about which he intended* is פיגול and incurs ברת, but the other is merely פסול, and does not incur ברת. The Chochomim say both are full פיגול. Rav Huna says that Rebbe Yose's opinion applies universally, and he would hold that if one had פיגול intent about a *korban's* right thigh, לא נתפגל הירך של שמאל – *the left thigh does not become piggul*. This can be explained logically: לא עדיפא מחשבה ממעשה הטומאה – [*piggul*] *intent is no better than tumah*; just as one detached limb which became *tamei* is not *metamei* the other limbs of the *korban*, the same applies to פיגול. Alternatively, this can be derived from a *passuk*: והנפש האוכלת ממנו עונה תשא – *and the person who eats of it shall bear his sin*, implying that ברת applies to one who eats "ממנו" – from "it" (the particular limb about which he intended), ולא מחבירו – *and not for eating from its fellow* (another limb). Rav Huna's explanation for Rebbe Yose is rejected on the next Daf, and another explanation is given.

#### Siman – Bar Mitzvah Bachur

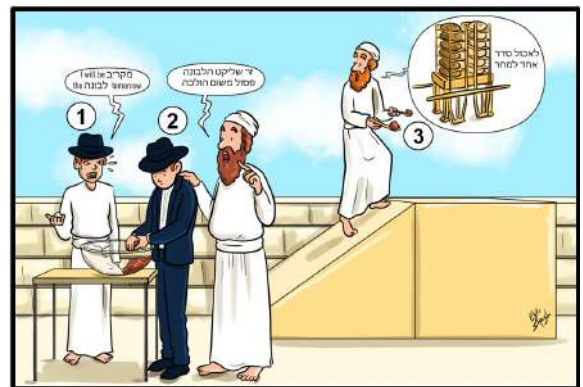
When the Kohen **Bar Mitzvah bachur** got so overwhelmed that he was finally allowed to do the *avodah* that **he did kemitzah with intent to burn the לבונה the next day**, and his friend **the זר** who came along for the celebration gathered up the לבונה making it פסול, the bar mitzvah boy's father got so distressed that **he burned the בזיכין of the לחם הפנים with intent to eat one of the piles of loaves the next day**.



When the **Kohen Bar Mitzvah bachur** got so overwhelmed that he was finally allowed to do the *avodah* that he **did kemitzah** with intent to burn the לבונה the next day, and his friend the זר who came along for the celebration gathered up the לבונה making it פסול, the bar mitzvah boy's father got so distressed that he **burned the לוח הפנים** of the **בזיבין** with intent to eat one of the piles of loaves the next day.

### 3 things to remember

1. **Machlokes** about *kemitzah* with intent to burn *levonah* (אין למחר מתיר מפגל את המתיר)
2. ליקוט לבונה בזר פסול
3. **Machlokes** if **פיגול** intent about one חלה makes the other **פיגול**



## Menachos – Simanim

### פרק ב – הקומץ את המנחה

#### Daf 14 – דף יד

##### 1. חטאות הפנימיות of "דבר הנעשה בחוץ" פיגול

The Gemara brings three sources to disprove Rav Huna's statement on the previous Daf, that Rebbe Yose holds that פיגול intent about one part does not render the rest of the *korban* פיגול. In the second proof, Rebbe Yose in a Baraisa discusses חטאות הפנימיות פיגול – "inner" *chataos*, whose blood is sprinkled inside the היכל. He says: that if he had פיגול intent with something done outside the היכל, it is פיגול, but not if he had פיגול intent with something done inside the היכל. Thus, whether he intended to sprinkle the blood on the מזבח הפנימי the next day, or had פיגול intent (about an "outside" *avodah*) while he sprinkled the blood inside, it is not פיגול. However, if he *shechted* outside intending to pour the שירים or burn the אימורין the next day, it is *piggul*, בחוץ בדבר הנעשה בחוץ – *because* there is *intent outside about something done outside*. Since consuming פיגול blood (or any מתיר which has no מתיר for itself) never incurs כרת, Rebbe Yose must mean that through פיגול intent about the blood, he is liable to כרת for eating the *korban's* meat, disproving Rav Huna's statement!?

##### 2. Rebbe Yose considers שתי הלחם and לחם הפנים separate items for פיגול, but they can be combined

On the previous Daf, Rebbe Yose ruled that פיגול intent about one loaf of שתי הלחם does not render the other loaf פיגול, yet he ruled in a Baraisa that פיגול intent for a כזית from both loaves can combine to make פיגול. Having proven that Rebbe Yose agrees that פיגול about one part makes the entire *korban* פיגול, Rebbe Yochanan gives a new explanation of Rebbe Yose's ruling: והכתוב עשן שני גופין – *the Torah made them one item*, and הכתוב עשן שני גופין – *and the Torah made them two (separate) items*. They are considered one item, *because they are essential to each other*, and both are required to offer either. Yet, they are considered two items, because Hashem said they should be made separately. Therefore, regarding פיגול, they can also be considered one item or two items: ערבינהו – *if he combined them* (by intending to eat a כזית from both), *they are combined* and the פיגול is effective; פלגינהו מיפליגי – *if he separated them* (by intending פיגול only about one of them), *they are separated*, and only that loaf is פיגול.

##### 3. Combining פיגול intents during different עבודות

A Baraisa states that if one intended during *shechitah* to eat a חצי זית, and then intended during זריקה to eat a חצי זית (the next day), it is *piggul* – מפני ששחיטה וזריקה מצטרפין – *because shechitah and zerikah can be combined* for פיגול. Some inferred that only *shechitah* and *zerikah* – דתרווייהו מתירין – *which are both permitters* (since *shechitah* permits the blood for the מזבח), can be combined, but קבלה and הולכה cannot. Others said that if *shechitah* and *zerikah*, *which are distant* from each other, can be combined, then certainly קבלה and הולכה, which are near each other, can be combined. The Gemara objects that Levi taught a Baraisa ruling that none of the four עבודות can be combined for פיגול! Rava answers that this second Baraisa reflects Rebbe's opinion: if one *shechted* one כבש of Shavuos intending to eat a חצי זית of one לחם, and *shechted* the other כבש intending to eat a חצי זית of the other לחם (the next day), Rebbe says it is כשר, proving he does not combine two separate half-*zayis* intents. Abaye rejects Rava's inference, because Rebbe's case was combining a חצי זית from one half-מתיר with another half-מתיר (each of the two lambs), but perhaps he would agree to combine two half-זיתים from one full מתיר with another (i.e., two עבודות)!?

##### Siman – Hand (Juggler)

At the mock Piggul juggling show the **juggler** juggling חטאות פנימיות **cups tried hard to concentrate only on avodos done on the outer מזבח and not on those done in the Heichal**, while another juggler told the crowd **he could juggle the two sedorim of the לחם הפנים either separately or together**, and a third one juggled *shechitah* knives and *kabbalah* jugs showing that two עבודות can be combined for *piggul*.

דף יד | DAF 14

Hand (Juggler)



At the mock *Piggul* juggling show the juggler juggling פנימיות cups tried hard to concentrate only on *avodos* done on the outer *מזבה* and not on those done in the *Heichal*, while another juggler told the crowd he could juggle the two *sedorim* of the לחם הפנים either separately or together, and a third one juggled *shechitah* knives and *kabbalah* jugs showing that two עבודות can be combined for *piggul*.

### 3 things to remember

1. דבר הנעשה בחוץ" of פיגול for "דבר הנעשה בחוץ" of חטאות הפנימיות
2. Rebbe Yose considers שתי הלחם and לחם הפנים separate items for פיגול, but they can be combined
3. Combining פיגול intents during עבודות different



## מנחות – סימנים

### פרק שני – הקומץ את המנחה

דף טו

#### 1. מחלוקת אם נטמא אחד משתי הלחם או לחם הפנים, אין קרבן ציבור חלוק

במתני' (לעיל דף יד, עמוד ב) נטמאת אחת מן החלות או אחד מן הסדרים רבי יהודה אומר שניהם יצאו לבית השריפה שאין קרבן ציבור חלוק, וחכמים אומרים הטמא בטומאתו והטהור יאכל, א"ר אלעזר מחלוקת לפני זריקה אבל לאחר זריקה דברי הכל הטמא בטומאתו והטהור יאכל, ולפני זריקה במאי פליגי, אמר רב פפא בציץ מרצה על אכילות קא מיפליגי רבנן סברי הציץ מרצה על אכילות ורבי יהודה סבר אין הציץ מרצה על אכילות, והגמ' דחה פירוש זה ומסיק, אלא א"ר יוחנן למוד ערוך הוא בפיו של רבי יהודה שאין קרבן ציבור חלוק

#### 2. צירוף מחשבה בתודה ובלחם לעשות הלחם פיגול

במתני', התודה מפגלת את הלחם והלחם אינו מפגל את התודה, הכבשים מפגלין את הלחם והלחם אינו מפגל את הכבשים, ובגמ', מ"ט לחם גלל תודה ואין תודה גלל לחם, לחם גלל כבשים ואין כבשים גלל לחם, בעא מיניה ר"א מרב השוחט את התודה לאכול כזית ממנה ומלחמה למחר מהו לאיפגולי תודה לא מיבעיא לי השתא כולו מלחמה לא מיפגלא ממנה ומלחמה מיבעיא, כי קא מיבעיא לי לאיפגולי לחם, מי מצטרפה תודה לאיפגולי ללחם או לא, אמר ליה אף בזו הלחם מפוגל והתודה אינה מפוגלת

#### 3. מחלוקת אם הזבח מפגל את הנסכים

במתני', הזבח מפגל את הנסכים משקדשו בכלי דברי ר"מ, הנסכים אינן מפגלים את הזבח, כיצד השוחט את הזבח לאכול ממנו למחר הוא ונסכיו מפוגלין, להקריב נסכיו למחר הנסכים מפוגלין הזבח אינו מפוגל, ובגמ', ת"ר נסכי בהמה חייבין עליהן משום פיגול מפני שדם הזבח מתירן לקרב דברי ר"מ, אמרו לו לר"מ והלא אדם מביא זבחו היום ונסכיו עד י' ימים, אמר להן אף אני לא אמרתי אלא בבאין עם הזבח, א"ל אפשר לשנותו לזבח אחר, אמר רבא קסבר ר"מ הוקבעו בשחיטה כלחמי תודה

#### Siman – Fruit Bowl (Tu B'Shevat)

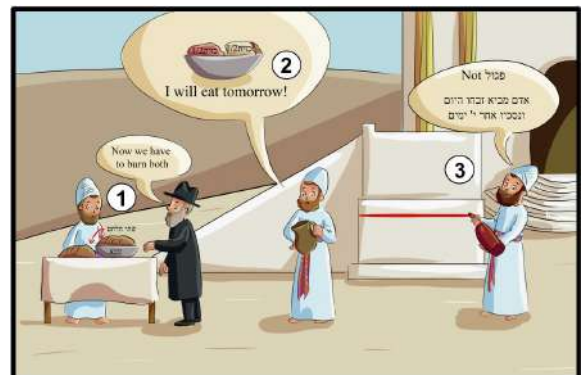
The Rabbi yelling at the Kohen who put **one of the שתי הלחם** into a **fruit bowl**, since now **he would have to burn both of them**, confused the **Kohen doing zerikah** on the **כבשי** into thinking about eating a **kezayis** of combined **בשר** and **חלב** served in a fruit bowl the next day, which would make the **korbon פגול** but not the **נסכים**.



The Rabbi yelling at the *Kohen* who put one of the **שתי הלחם** into **טמא fruit bowl**, since now he would have to burn both of them, confused the *Kohen* doing *zerikah* on **בבשי עזרת** into thinking about eating a *kezayis* of combined **בשר** and **לחם** served in a **fruit bowl** the next day, which would make the *korbon* **פגול** but not the **נסכים**.

### 3 things to remember

1. **Machlokes** where one of the **שתי הלחם** or **לחם הפנים** became **tamei** (אין קרבן ציבור חלוק)
2. Combining intent about **תודה** and its **לחם** (or **כבשים** and its **לחם**) to make the **לחם piggul**
3. **Machlokes** if **נסכים** become **פיגול** along with the **korban**



# Menachos – Simanim

## פרק ב – הקומץ את המנחה

### Daf 16 – דף טז – 16

#### 1. *Machlokes* about being מחצי מתיר

The next Mishnah states that if one had פיגול intent during the burning of the *kometz* but not of the לבונה, or during the burning of the לבונה but not of the *kometz*, Rebbe Meir says it is פיגול and obligates ברת, but the Chochomim say – *it does not incur kares unless he intends piggul during the entire permitter* (i.e., the burning of both the *kometz* and לבונה). They likewise disagree about *shechitah* of one of the כבשים of Shavuot with פיגול intent to eat the two accompanying loaves the next day, or burning one of the ביכין with intent to eat the לחם on the next day, since each case is פיגול intent about half the מתיר. Rav says the *machlokes* only applies where he placed the first מתיר on the *mizbeiach* – בשתיקה – *silently* (without specific intent) and the second מתיר with פיגול intent, but if he placed the first מתיר on the מזבח with פיגול intent and the second בשתיקה, all agree it is full פיגול, – *because anyone who does several acts does the later ones according to his original intent*. Shmuel says they argue in both cases.

#### 2. חצי מתיר of a פיגול בהולכה

The Gemara asks: – if one had *piggul* intent while bringing the קומץ (but not the לבונה) to the מזבח, is this considered *piggul* of a חצי מתיר? Rebbe Yochanan says: הולכה בקמיצה – *bringing is the same as kemitzah*. Just as *kemitzah* makes *piggul* with intent about just the *kometz* (since there is no parallel *kemitzah* of לבונה), so too הולכה of just the *kometz* makes *piggul* (as will be explained). Reish Lakish says: הולכה כהקטרה – *bringing is the same as burning*; just as burning just the *kometz* with פיגול intent does not make פיגול according to the Chochomim, so too הולכה of the *kometz* with פיגול intent does not make פיגול (since לבונה also requires הולכה, the הולכה of the *kometz* is only half the *avodah*). Rava explains that Rebbe Yochanan holds that although הולכה involves the לבונה as well, כל עבודה חשובה היא לפגל עליה בפני עצמה – *any avodah which does not permit the korban* – *is considered a significant avodah that can effect piggul by itself*. Since הולכה is not essential to a *korban* (since the קומץ and לבונה can be passed from one Kohen to another until the מזבח), each הולכה is considered a full *avodah*, although each is done with a חצי מתיר.

#### 3. הקטיר שומשום לאכול שומשום עד שכלה קומץ כולו

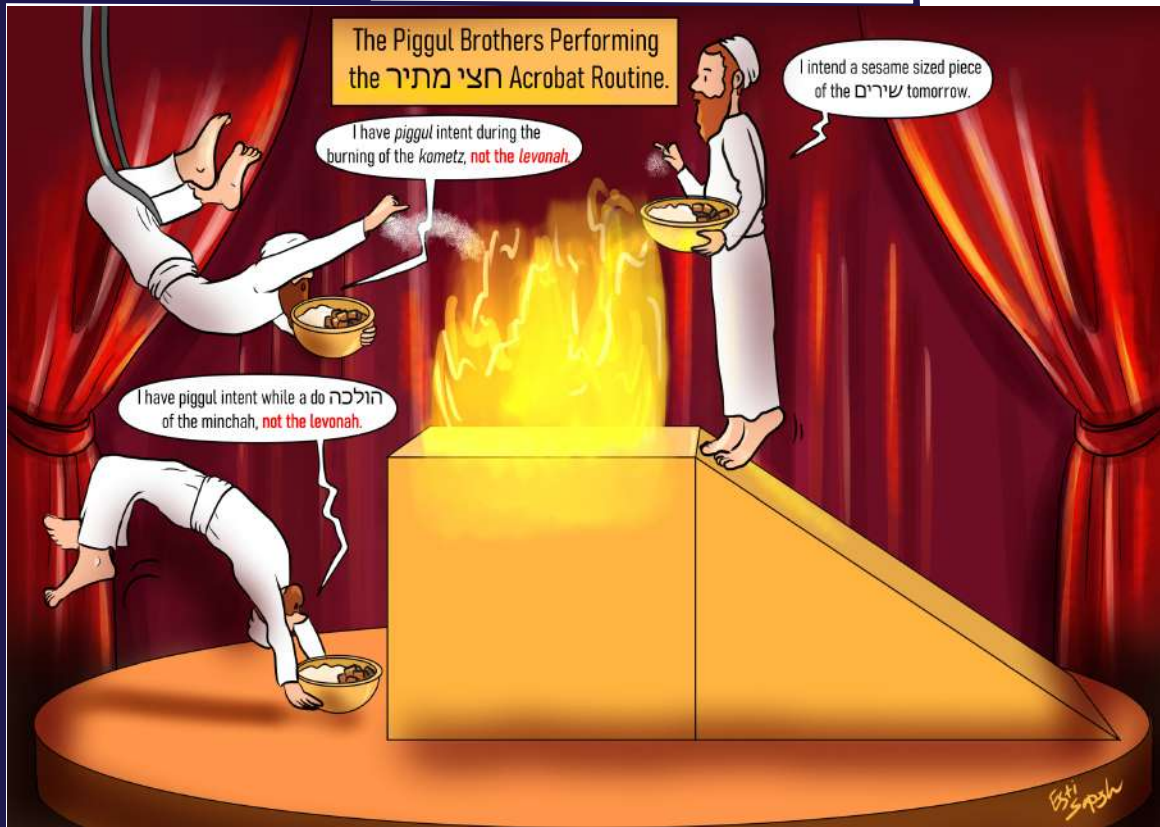
Amoraim discuss: – if one burned a sesame-sized [piece] of the *kometz* on the מזבח intending to eat a sesame-sized [piece] of the שירים the next day, – and did so repeatedly until the entire *kometz* and לבונה were finished, there is a three-way *machlokes* between Rav Chisda, Rav Hamnuna, and Rav Sheishess: one says it is fully פיגול, one says it is merely פסול, and one says it is כשר. The Gemara explains how all opinions of Tannaim in cases of a חצי מתיר can agree with any opinion in this case. Therefore, it explains that the opinion that this case is full פיגול holds בכך ודרך הקטרה בכך – [burning the *kometz* in sesame-sized increments] is a normal manner of burning, and [eating the שירים in sesame-sized increments] is a normal manner of eating (thus, both the פיגול and הקטרה intent are effective). The opinion that the *minchah* is פסול holds that although it is a normal manner of eating, it is not a normal manner of הקטרה, so it is like a *minchah* whose *kometz* was never burned, and is invalid. The opinion that it is fully כשר holds that it is legitimate הקטרה, but not a legitimate manner of eating; thus, the *minchah* has a valid הקטרה, but the פיגול intent is ineffective.

#### Siman – Toes (Acrobat with large toes)

The Piggul Brothers Acrobat Team performing the חצי מתיר routine featuring one **acrobat with large toes** swinging over a *mizbeiach* with *piggul* intent during the burning of the *kometz* but not the *levonah*, as another did somersaults as he did הולכה of the *minchah* but not the *levonah* with *piggul* intent, wowed the crowd as a third acrobat stood on his tippy toes the whole time while he burned a sesame-sized piece of the *kometz* on the מזבח intending to eat a sesame-sized piece of the שירים the next day, and did so repeatedly until the entire *kometz* and *levonah* were finished.

דף טז | DAF 16

Toes (Acrobat with large toes)



The Piggul Brothers Acrobat Team performing the חצי מתיר routine featuring one acrobat with large toes swinging over a mizbeich with pigul intent during the burning of the kometz but not the levonah, as another did somersaults as he did הולכה of the minchah but not the levonah with piggul intent, wowed the crowd as a third acrobat stood on his tippy toes the whole time while he burned a sesame-sized piece of the kometz on the מזבח intending to eat a sesame-sized piece of the שירים the next day, and did so repeatedly until the entire kometz and levonah were finished.

### 3 things to remember

1. Machlokes about being מפגל בחצי מתיר
2. חצי מתיר of a פיגל בהולכה
3. הקטיר שומשום לאכול שומשום עד. שכלה קומץ כולו



## Menachos – Simanim

### פרק ב – הקומץ את המנחה

#### Daf 17 – דף יז – 17

##### 1. *Machlokes* if הקטרה מפגלת הקטרה

The *Sharp Ones of Pumbedisa* said: *burning* of one חצי מתיר *can effect piggul in the burning* of another חצי מתיר. Thus, burning the *kometz* with intent to burn the לבונה the next day makes פיגול. Although the Rabbonon hold one cannot effect פיגול with a חצי מתיר, that is where he intended to eat the שירים the next day, but the לבונה is קיימא – *remained in its proper state*. But where his פיגול intent was about burning the *levonah*, חצי מתיר דמי – *it is considered like he intended [piggul] about the entire מתיר*. Rav Chisda was quoted as saying *burning* of one חצי מתיר *cannot effect piggul in the burning* of another חצי מתיר. Even Rebbe Meir, who holds one can effect פיגול with a חצי מתיר, that is only where his intent was about the שירים, *because the kometz is a permitter of the remnants*, but since the *kometz* is not a חצי מתיר of the לבונה, the הקטרה of the *kometz* cannot effect פיגול through intent about the הקטרה of the לבונה.

##### 2. If one burned the *kometz* intending to burn the לבונה and eat the שירים the next day

Rav Hamnuna said: *Rebbe Chanina gave this point over to me, and it is as valuable to me as all of my learning*: if one was מקטיר the *kometz* with the intent to burn the לבונה and eat the שירים on the next day, it is פיגול. The Gemara asks that if he holds the הקטרה of one חצי מתיר can make *piggul* with the other (like the חריפי דפומבדיטא), or that one can make פיגול with a חצי מתיר (like Rebbe Meir), he should have only mentioned the relevant part of the case. If he was teaching both, he should have discussed a case where he had one intent or the other. Therefore, Rav Adda bar Ahava says that Rav Hamnuna holds אין הקטרה מפגלת אין הקטרה, and אין מפגלין בחצי מתיר. However, in this case where he had *piggul* intent about burning the לבונה and eating the שירים, it does become *piggul*, מחשבה בכולה מנחה – *because his פיגול intent spread throughout the entire minchah*.

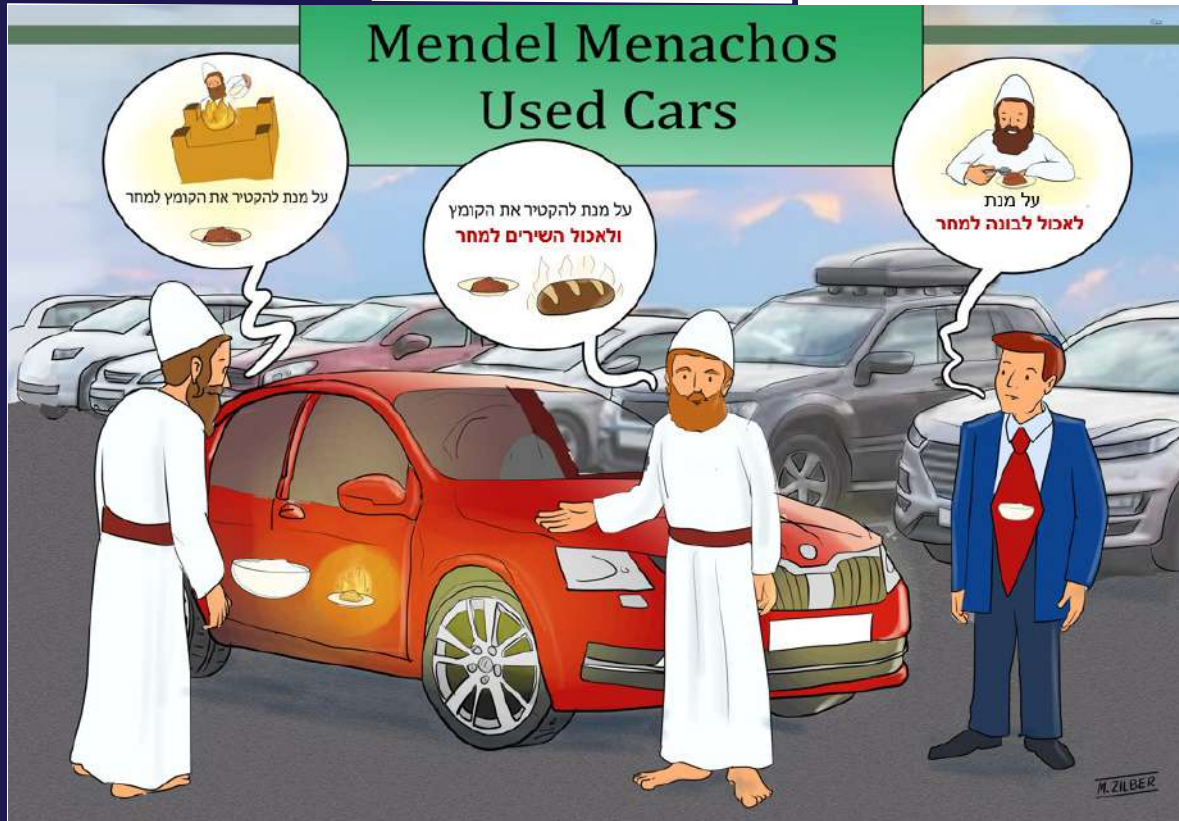
### פרק ג – הקומץ רבה

##### 3. *Machlokes* about פיגול intent to eat items meant for הקטרה, or vice versa

The third Perek begins: if one performs *kemitzah* with the intent לאכול דרכו שאין דרכו לאכול – *to eat something not meant to be eaten* (rather, to be burned on the מזבח, i.e., the *kometz* or *levonah*), *or to burn* on the מזבח *that which is not meant to be burned* (rather, it is meant to be eaten), and intended this to occur חוץ למקומו or חוץ לזמנו, the Tanna Kamma says the *korban* remains valid (because his intentions were not legitimate), but Rebbe Eliezer invalidates it. Rebbe Yochanan explains Rebbe Eliezer's source: the double phrase "האכל יאכל" hints to two kinds of consumption, *human consumption* and *"consumption" of the mizbeich* (i.e., the הקטרה), teaching that פיגול intent also applies to the הקטרה. Rebbe Eliezer additionally compares the two, teaching that *one can have intent about something meant for human consumption to be consumed by the mizbeich*, and vice versa. Rebbe Zeira objected that if Rebbe Eliezer considers it *piggul* מדאורייתא, it should incur כרת, yet Rebbe Yochanan said that Rebbe Eliezer does not obligate כרת in this case!? Rav Assi replied that Tannaim disagree whether Rebbe Eliezer's opinion is דאורייתא or דרבנן. However, the basis for this *machlokes* Tannaim is rejected.

##### Siman – Used Car Salesman

When the Kohen told the **used car salesman** the fiery red car reminded him of the time **he burned the קומץ with intent to burn the לבונה the next day**, and his friend, never one to be outdone, said **he once burned the קומץ with intent to burn the לבונה and eat the שירים the next day**, he replied **he once saw someone burn the קומץ with intent to eat the לבונה the next day**.



When the Kohen told the **used car salesman** the fiery red car reminded him of the time **he burned the קומץ** with intent to burn the לבונה the next day, and his friend, never one to be outdone, said **he once burned the קומץ** with intent to burn the לבונה and eat the שירים the next day, he replied **he once saw someone burn the קומץ** with intent to eat the לבונה the next day.

### 3 things to remember

1. **Machlokes** if הקטרה מפגלת the הקטרה
2. If one burned the **kometz** and לבונה intending to burn the the next day שירים eat the
3. **Machlokes** about פיגול intent to eat items meant for הקטרה, or vice versa



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### דף יח – Daf 18

##### 1. אשריכם תלמידי חכמים שדברי תורה חביבין עליכם ביותר.

Yosef HaBavli was once sitting before Rebbe Elazar ben Shamua, to whom he was extremely beloved. Yosef asked Rebbe Elazar about the *halachah* of *shechitah* with intent to leave over some of the blood until the next day, and Rebbe Elazar replied that it is כשר. He repeated this ruling several times, but on the fifth time, he added that Rebbe Eliezer says it is invalid. Upon hearing this, צהבו פניו של יוסף הבבלי – *Yosef HaBavli's face lit up*. Rebbe Elazar ben Shamua said: יוסף כמדומה אני שלא כיווננו שמועתינו עד עתה – *“Yosef, it seems to me that our teaching was not correct until now.”* Yosef explained that he reacted this way because he recalled that his former teacher, Rebbe Yehudah, taught him that this case is invalid, but none of Rebbe Yehudah's other talmidim remembered him saying so. Now that Rebbe Elazar ben Shamua related that Rebbe Eliezer invalidates the *korban*, החזרת לי אבידתי – *“you have returned to me my lost [teaching].”* Rebbe Elazar ben Shamua's eyes flowed with tears, and he said: אשריכם תלמידי – *“Fortunate are you, Torah scholars, that the words of Torah are especially dear to you!”* He applied to Yosef HaBavli this *passuk*: מה אהבתי תורתך כל היום היא שיחתי – *How I love Your Torah; all day it is my conversation!*

##### 2. Non-essential עבודות of a *minchah* (e.g., בלילה)

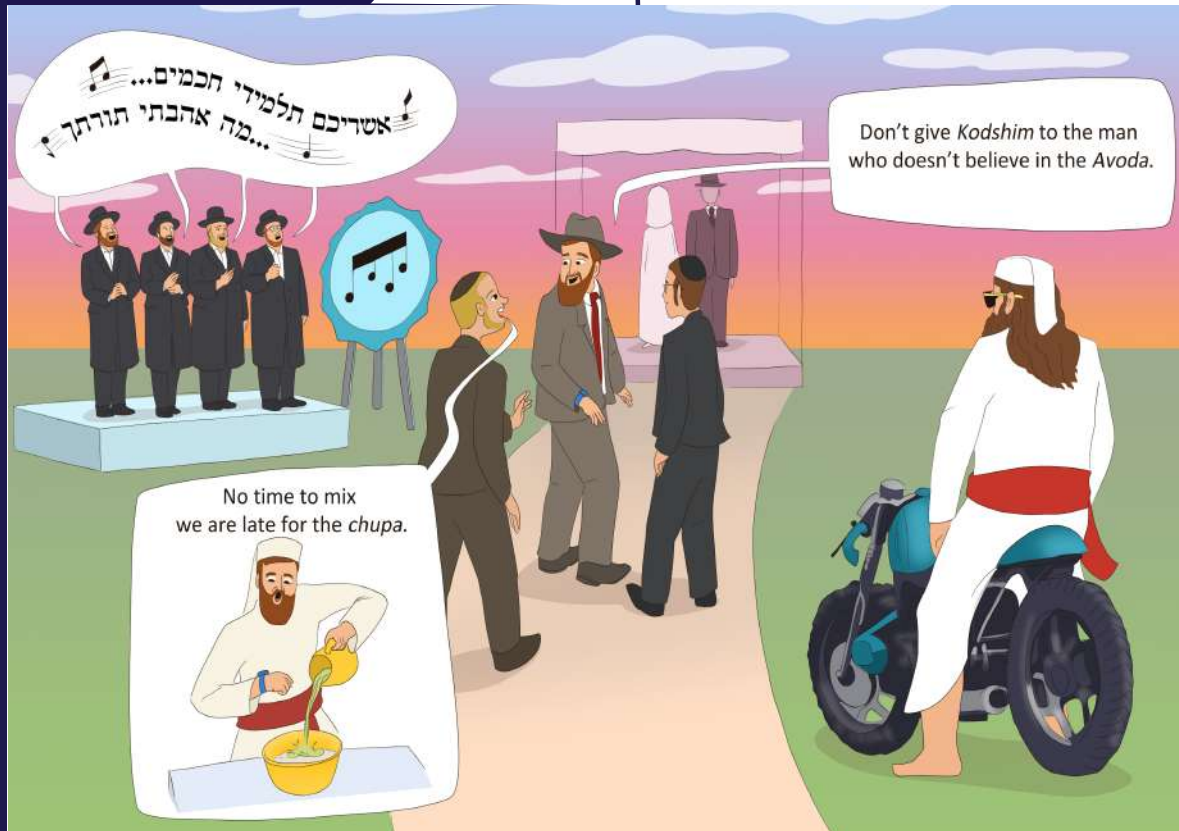
The next Mishnah states: לא יצק – *if one did not pour* oil into the *minchah* (the third and final pouring), or he did not mix the oil and flour (but poured the entire log in without mixing it), or he did not break the *minchah* into pieces (required by all *menachos* which are baked before *kemitzah*), or he did not salt it, wave it, bring it near the מזבח, or smear it with oil, the *minchah* is still valid. The Gemara clarifies that pouring the oil is actually מעכב, and the Mishnah's case is where the יציקה was performed by a non-Kohen, teaching that this is valid. Still, the Mishnah's next case of "לא בלל" means that even if it was literally not mixed at all, it is still valid, as Rebbe Zeira taught: כל הראוי לביילה – *any [minchah] which is fit for mixing*, אין בילה מעכבת בו – *actual mixing is not critical to it*, and it is valid without it. וכל שאינו ראוי לביילה – *But any [minchah] which is not fit for mixing*, e.g., if the *minchah* contained more than sixty *issarons* of flour, which cannot be mixed properly with the oil, then בילה מעכבת בו – *mixing is critical to it*, and the *minchah* is invalid.

##### 3. Rebbe Shimon holds כל כהן שאינו מודה בעבודה אין לו חלק בכהונה

Rebbe Shimon taught in a Baraisa: כל כהן שאינו מודה בעבודה – *any Kohen who does not accept the avodah* (as commanded by Hashem, but believes they were invented by Moshe) אין לו חלק בכהונה – *does not receive a portion of the kodashim foods of the Kehunah*, because the *passuk* says: המקריב את דם השלמים ואת החלב מבני אהרן לו תהיה שוק – *one who offers the blood of the shelamim and the fat, [one] of the sons of Aharon, the right thigh shall be his as a portion*. This teaches that only one who accepts the *avodah* has a portion of the *kodashim* foods of the Kehunah, but *one who does not accept the avodah has no portion of the kodashim foods of the Kehunah*. He *darshens* that this applies to fifteen other עבודות: pouring (oil), mixing, breaking (the *minchah* into pieces), salting, waving, bringing the *minchah* near, הקטרה, *melikah* – *receiving* blood in a שרת, בלי שרת, sprinkling blood, making a סוטה drink the *sotah* waters, עריפת העגלה, purification of a *metzora*, and נשיאות כפים, both inside and outside the Mikdash.

##### Siman – Chuppah

The Rabbi on the way to receive his *berachah* at the **chuppah** while the choir sang אשריכם תלמידי חכמים told his talmidim not to worry that he had poured the oil into the *minchah* without mixing it in his haste to get to the wedding because כל הראוי לביילה אין בילה מעכבת בו, and instructed them not to give any of the *kodshim* meal being served to the Kohen who didn't believe in the *avodah*.



The Rabbi on the way to receive his *berachah* at the *chuppah* while the choir sang **אשריכם תלמידי חכמים** told his *talmidim* not to worry that **he had poured the oil into the *minchah* without mixing it** in his haste to get to the wedding because **כל הראוי לבילה אין בילה מעבבת בו**, and instructed them **not to give any of the *kodshim* meal being served to the *Kohen* who didn't believe in the *avodah*.**

### 3 things to remember

1. אשריכם תלמידי חכמים שדברי תורה חביבין עליכם ביותר
2. Non-essential עבודות of a *minchah* (e.g., בלילה)
3. Rebbe Shimon holds כל כהן שאינו מודה בעבודה אין לו חלק בכהונה



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### דף יט – Daf 19

##### 1. *Shechitah* does not need to be done by the בעלים of a *korban*, except for the פרום כפור

The Gemara asks that Rebbe Shimon, who *darshens* a “*vav*” to add a second subject onto a previously mentioned subject, should require a Kohen for *shechitah*, since the “*vav*” introducing Kohanim in the *passuk* is mentioned after *shechitah*. It answers that since *shechitah* is written near סמיכה – *leaning* on the animal, we derive that just as סמיכה is performed by זרים, *shechitah* is also valid with אר. The Gemara asks that we should also derive that just as סמיכה must be performed by בעלים – *by the owners* of the *korban*, the owners should also need to *shecht* their *korban*!?! The Gemara first answers that since זריקה, which is the עיקר כפרה – *main cause of atonement*, is not performed by the owners, certainly the same should apply to *shechitah*. If we cannot derive אפשר משאי אפשר – “*possible*” from “*impossible*” (i.e., *shechitah*, which can theoretically be done by the owner, from *zerikah*, which requires a Kohen), then we can answer that the Torah specified that on Yom Kippur, the Kohen Gadol *shechts* the bull “אשר לו” – *which is his*, בעלים, מכלל דשחיטה בעלמא לא בעינן בעלים – *implying that shechitah normally does not need to be done by the owner*.

##### 2. *Machlokes* if taking a *kemitzah* by hand is מעבב

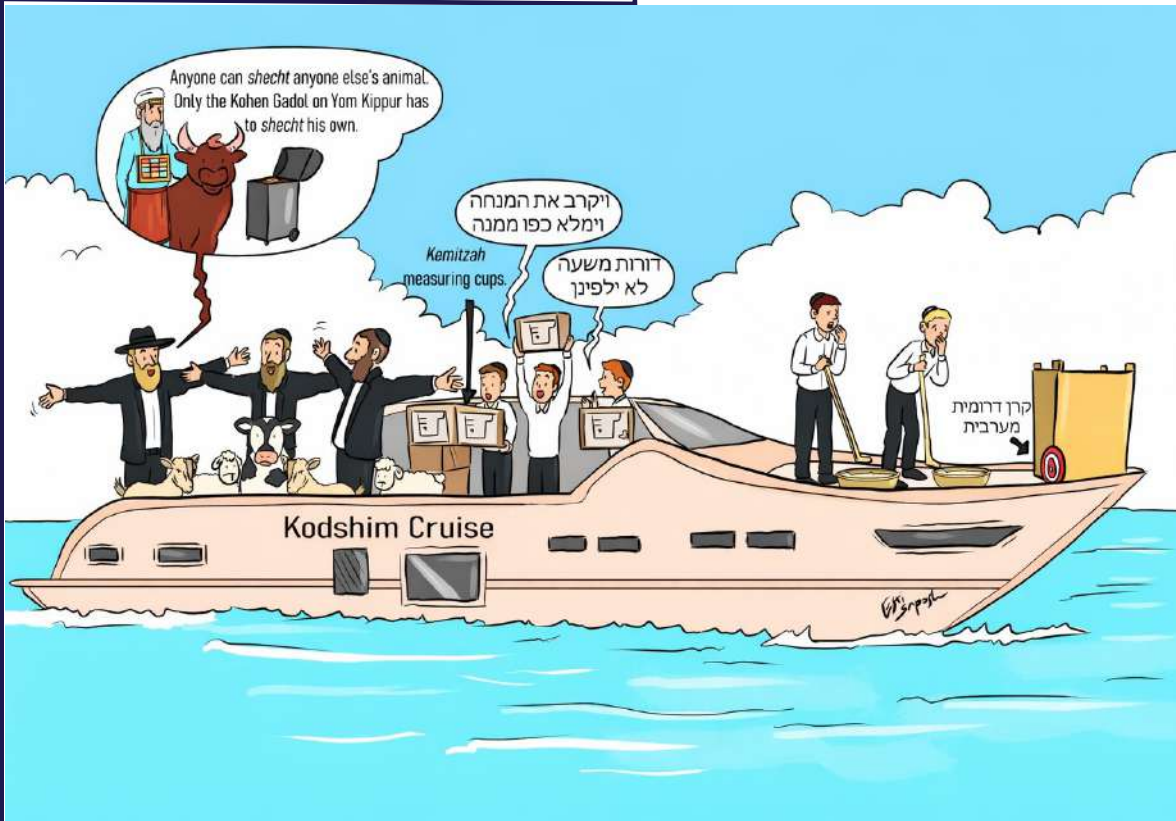
Rav said: אינו מנחה בתורה – *wherever the Torah repeated itself to you regarding minchah*, כל מקום שהחזיר לך הכתוב בתורה מנחה – *it is only to teach that the law is essential to the minchah*. Shmuel says that only גרש – *fine flour* and שמן – *oil*, which are repeated, are מעבב, but other things which are repeated are not מעבב. Since Shmuel surely agrees that repetition of a law teaches that it is מעבב, the Gemara explains that they are arguing about the law derived from the phrases “מלא קומצו” – *his full hand* and “בין קומצו” – *in his kometz*: “שלא יעשה מדה לקומץ” – *that one may not make a measure for the kometz*; rather, one must take *kemitzah* with his hand. Rav says that this law is מעבב, because during the inauguration of the משכן, it is repeated: “ויקרב את המנחה וימלא כפו ממנה” – *and he brought the minchah near, and he filled his palm from it*, indicating it must be taken by hand. Shmuel responds: דורות משעה לא – *we do not derive permanent laws for generations from laws of a one-time [minchah]*.

##### 3. *Machlokes* to which part of the מזבח to perform הגשה of a *minchah*

The Gemara asks that two *pesukim* dictate to bring a *minchah* close to the מזבח, yet הגשה is not מעבב!?! It answers: “הוא לקבוע לה מקום הוא דאתא” – *that comes to establish the location [of the מזבח] to which the minchah is brought*. In a Baraisa, the Tanna Kamma says that “לפני ה'” – *before Hashem* would indicate the *minchah* should be brought to מערב – *the west side* of the מזבח, whereas the phrase “אל פני המזבח” – *to the front of the mizbeich* implies דרום – *the south side* (where the ramp is located). This apparent contradiction leads to the conclusion: מגישה בקרן דרומית – *he brings it to the southwest corner* (of the מזבח) – *and that is sufficient*. Rebbe Eliezer says that wherever you find two *pesukim*, one which fulfills itself and fulfills the other, and one which fulfills itself and negates the other, we follow the *passuk* which fulfills both. Since placing the *minchah* on the western side would not fulfill “the front of the מזבח,” the Kohen places it on the southern side, which does fulfill “before Hashem” (because he holds the south side of the מזבח was opposite the Heichal entrance).

#### Siman – Yacht

On the Kodshim Cruise **Yacht** where **everyone was invited to shecht everyone else’s animal, because only the Kohen Gadol on Yom Kippur has to shecht his own**, the commotion around the troublemakers trying to throw the shipments of **Kemitzah measuring cups** overboard, was disturbing the kids’ shuffleboard game where they pushed **bowls of flour towards the southwest corner of the mock mizbeich**.



On the **Kodshim Cruise Yacht** where **everyone** was invited to **shecht** everyone else's animal, because **only the Kohen Gadol on Yom Kippur** has to **shecht** his own, the commotion around the troublemakers trying to throw the shipments of **Kemitzah** measuring cups overboard, was disturbing the kids' shuffleboard game where they pushed **bowls of flour** towards the southwest corner of the mock **mizbeich**.

### 3 things to remember

1. **Shechitah** does not need to be done by the בעלים of a **korban**, except for the פרוס כפור
2. **Machlokes** if taking a **kemitzah** by hand is מעכב
3. **Machlokes** to which part of the of a הגשה to perform מזבח **minchah**



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### דף כ – 20 Daf

##### 1. Is salting a *minchah* מעבב?

On the previous Daf, Rav taught that anything which is repeated in the parsha of מנחות is מעבב. This is challenged from מלח – *salting*, which is not repeated, yet a Baraisa teaches that it is מעבב? In a Baraisa, Rebbe Yehudah says that "ברית מלח עולם הוא" – *it is an eternal covenant of salt* teaches במלח אמורה – *that there will be a covenant said regarding salt*, requiring it for *korbanos*. Rebbe Shimon derives this from a *gezeirah shavah* from Kehunah, that just as *korbanos* cannot be offered without Kohanim, so too *korbanos* cannot be offered without salt. Rav Yosef answers that Rav holds like our Mishnah, which states: לא מלח בשר – *if he did not salt [the minchah], it is valid*, and disagrees with this Baraisa. Abaye objects that just as the case of "לא יצק" – *he did not pour* the oil actually means it was poured by a זר (but pouring itself is מעבב), the case of "לא מלח" may mean the same, but salting is מעבב! Rav Yosef replied that the Mishnah cannot be discussing a זר salting: וכי תעלה על דעתך שזר קרב לגבי מזבח: *does it enter your mind that a non-Kohen may approach the מזבח to salt the minchah?!* Alternatively, since "ברית" is written regarding salting, it is as if it was repeated, and is מעבב.

##### 2. Which sacrificial items require מלח (anything burned with wood on the מזבח)

A Baraisa teaches that if the Torah would have only commanded to bring a *korban* with salt, we would include blood and wood in the salt requirement, since they are also called "*korban*." Therefore, the *passuk* writes "מנחה", teaching: מה מנחה מיוחדת שאחרים באין חובה לה – *just as a minchah is unique in that other [items] come as an obligation for it* (i.e., the *kometz* requires wood to burn it on the מזבח), so too all sacrificial items which require other items (wood for their burning) must be salted, to the exclusion of blood and wood (on the next Daf, this is emended to be blood and נסכים – *libations* brought with a *korban*, which are poured onto the מזבח). The word "קרבן" teaches that only the *kometz* of the *minchah* (which is offered on the מזבח) requires מלח, and not the entire *minchah*. The Baraisa proceeds to teach that salt is also required for the לבונה of a *minchah*, or any לבונה, קטורת, or *minchah* which is completely burned, as well as any parts of *korbanos* which are burned on the מזבח.

##### 3. Rebbe holds עצים themselves can be a *minchah*, and require מלח, הגשה, *kemitzah* and עצים

In a Baraisa, the Tanna Kamma *darshens* עצים שמתנדבין עצים – *that we may donate wood* as an offering, which requires שני גזרין – *two blocks* of wood (another *passuk* also mentions "קרבן עצים" – *an offering of wood*). Rebbe says that a wood offering is a *minchah*, הגשה, וטעוניה מלח וטעוניה – *and they require salting and require bringing close* to the מזבח, like every *minchah*. Rava adds that according to Rebbe, the wood of such an offering require *kemitzah*. Rav Pappa adds that according to Rebbe, עצים צריכין עצים – *the wood* of this offering *requires* other wood to burn them, like every *minchah*.

#### Siman – Café

At the Menachos **Café** where **salting the menachos** style dishes was מעבב serving the dish, the chef would salt any dish that required burning with wood on the grill shaped like a מזבח, and made sure to salt any wood that people would donate to the café as well.



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### 3 things to remember

1. Is salting a *minchah* מעבב?
2. Which sacrificial items require מלח (anything burned with wood on the מזבח)
3. Rebbe holds עצים themselves can be a *minchah*, and require מלח, הגשה, *kemitzah* and עצים



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### דף כא – Daf 21

##### 1. דם שבישלו

Ze'iri says: דם שבישלו אינו עובר עליו – *blood which one cooked, one does not transgress the prohibition of consuming blood for it*. Abaye challenged this from a Baraisa teaching that if one hardened blood with heat and ate it, he is חייב? Rava answered that Ze'iri's ruling was where he heated it באור – *with fire*, דלא הדר – *which does not return* to its original consistency (and cannot be used for *korbanos*), whereas the Baraisa is discussing blood heated בחמה – *with the sun*, which returns to its liquid state, and can still be used for *korbanos*. Abaye objected that even if it will return to liquid, Rebbe Yochanan ruled הואיל ואידיחי אידיחי – *since it was pushed away* from being fit for a *korban* while it was hard, it [remains] *pushed away* even after returning to liquid form, and one is exempt for consuming it!? Rava was silent. Abaye suggested that the Baraisa is discussing blood of החיצוניות – *outer chataos*, whose blood may be applied even while hardened, whereas Ze'iri exempts one who consumes blood of הפנימיות – *inner chataos*, whose hardened blood is invalid (since it requires “dipping” and “sprinkling”). Rava himself holds, however, that one is even liable for consuming hardened blood of הפנימיות, since such blood is valid for חטאות החיצוניות, and would even be liable for consuming hardened blood of a donkey.

##### 2. The laws of salting *korbanos*

A Baraisa *darshens* the *pesukim* of salting *korbanos*. Although one might think "תבונה" (explained below), the *passuk* teaches otherwise. "במלח" requires using actual salt, not מלח מי – *saltwater*. "ולא תשבית מלח" – *and you shall not discontinue the salt* teaches to use מלח שאינה שובתת – *salt never ceases* to be produced, i.e., מלח סדומית, which comes from the sea. However, "תקריב" – *you shall offer* teaches that if מלח סדומית is not available, then מלח איסתרוקנית (mined salt) may be used. "תקריב" allows using salt מקום – *from any place*, and even on Shabbos, and even while *tamei* (for a ציבור). The הוה אמינא of "תבונה" is analyzed, and Rav Ashi ultimately explains: יכול יתן בו – *one would think he should put in* only enough salt to *give flavor to* [the *korban*], *like understanding* (בינה) in a person, so "תמלח" teaches otherwise. The Gemara explains the procedure: מביא האבר ונותן עליו מלח – *he brings the limb and places salt on it*, וחוזר והופכו ונותן עליו מלח – *and turns it over and again places salt on it*, and brings it onto the מזבח. Abaye says: וכן לקדירה – *the same amount of salt suffices for removing blood from meat for a pot* (i.e., consumption).

##### 3. Kohanim may use the salt for their *korban*, but not for the *chullin* that is eaten with it

A Mishnah teaches that Beis Din stipulated בהן הכהנים נאותין – *regarding the wood and salt [of hekdesh] that the Kohanim may benefit from them*. Shmuel says this is only לקרבנם – *for their korbanos*, but not לאכילה – *for eating*. This cannot mean that Kohanim may only use the salt for the *mitzvah* of salting *korbanos*, but not for eating their meat, because a Baraisa teaches that they may even use the salt for salting the עורות – *hides* of the *korbanos*, so certainly they may use it for eating *kodashim*!? Rather, Shmuel meant that although they may use it for eating the *korbanos* themselves, they cannot use the salt for eating *chullin*. The Gemara wonders how *chullin* would be brought into the עזרה to eat, and explains that a *derashah* teaches that Kohanim eat *chullin* and *terumah* along with *kodashim*, על השובע, כדי שתהא נאכלת על השובע – *so that [the kodashim] will be eaten while they are satisfied*. Still, salt of *hekdesh* may not be used for this *chullin*.

##### Siman – Car (Bostonians pronounce “car” as “ca”)

When the man showing off his vintage **car** showed how he uses the engine to cook with, his friend pointed out that if he would **cook up blood it would exempt him from eating it**, and when he flipped over the meat and salted both sides another friend said it reminded him of **salting korbonos with sea salt**, and that the **Kohanim could use the salt to season their kodshim but not their chullin**.

דף כא | DAF 21

Car (Bostonians pronounce "car" as "ca")



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### 3 things to remember

1. דם שבישלו
2. The laws of salting *korbanos*
3. *Kohanim* may use the salt for their *korban*, but not for the *chullin* that is eaten with it



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### דף כב – Daf 22

##### 1. משל ציבור for private *korbanos* are funded עצים

A Baraisa teaches the source that wood for private *korbanos* is funded משל ציבור – *from communal* funds. One would think that someone who accepts to bring an עולה should bring his own wood, just like he brings his own נסכים. Therefore, the *passuk* says: על העצים אשר על האש אשר על המזבח – *on the wood which is on the fire which is on the מזבח*. This compares the wood to the מזבח, and Rebbe Elazar bar Rebbe Shimon says it teaches: מה מזבח משל ציבור – *just as the מזבח was funded from communal funds, so too the wood and fire for personal korbanos come from communal funds*. Rebbe Elazar ben Shamua says the comparison teaches: מנה מזבח שלא נשתמש בו – *just as the מזבח required that no commoner had ever used its materials, the wood for a korban must also be from unused materials*. The Gemara explains they disagree whether חדתי – *new [wood]* must be used. Although we find that Aravnah offered Dovid to use his wooden farming tools for firewood for *korbanos*, the Gemara explains they were unused.

##### 2. If a *minchah's kometz* became mixed with another *minchah* of a different consistency

The next Mishnah states: נתערב קומצה בקומץ חבירתה – *if [a minchah's] kometz became mixed with the kometz of another [minchah], or with the minchah of a Kohen, the daily minchah of the Kohen Gadol, or a מנחת נסכים (which is brought with korbanos), all of which are entirely burned on the מזבח, the Tanna Kamma rules them all valid to be offered*. Rebbe Yehudah says that where the *kometz* was mixed into a Kohen Gadol's *minchah* or מנחת נסכים, it is invalid, שזו בלילתה עבה – *because this [kometz's] mixture of flour and oil is thick (being one לוג of oil per עשרון of flour)*, whereas זו בלילתה רכה – *whereas this [מנחת כהן משיח and מנחת נסכים's] mixture is thin (being three לוגין of oil per עשרון of flour)*, והן בולעות זו מזו – *and they absorb one from the other*. Meaning, the thick *kometz* mixture will absorb some oil from the thinner *minchah* mixture, resulting in the *kometz* having too much oil, and the *minchah* having too little oil, both of which are invalid.

##### 3. Mixing the blood of the פר and שעיר proves אין מבטלין זה את זה עולין או, עולין אין מבטלין זה את זה

A Mishnah teaches that if blood of a *korban* became mixed with water, if it still has the appearance of blood, it is valid. If it became mixed with (red) wine, רואין אותו כאילו הוא מים – *we view it as if it were water*, and if the blood in this amount of water would appear as blood, it is valid. The Tanna Kamma says the same applies if it became mixed with blood of *chullin* animals, but Rebbe Yehudah says: אין דם מבטל דם – *blood does not nullify blood*. Rebbe Yochanan says these Tannaim derive their different opinions from the requirement to mix the blood of the פר and שעיר of Yom Kippur, and then sprinkle the mixed blood. Since the פר's blood greatly exceeds the שעיר's blood, and the mixed sprinkling is still valid, the Rabbonon say: מבאן לעולין שאין מבטלין זה את זה – *from here we see that things which go up on the מזבח do not nullify one another*, so the שעיר's blood is not בטל. Rebbe Yehudah says: מבאן למין – *from here we see that a kind mixed with its own kind is not nullified, and that is why the שעיר's blood is not בטל*. These derivations are further analyzed.

#### Siman – Cab

The **cab driver** transporting wood for private *korbanos* that came from communal funds, had a Kohen Gadol and Kohen as passengers whose *kemitzahs* with different consistencies became mixed and were invalid, and overheard the Kohen Gadol say that when it comes to the mixing the blood of the פר and שעיר of Yom Kippur, they are not בטל since אין מבטלין זה את זה.

דף כב | DAF 22

Cab



The **cab** driver transporting wood for private *korbanos* that came from communal funds, had a *Kohen Gadol* and *Kohen* as passengers whose *kemitzahs* with different consistencies became mixed and were invalid, and overheard the *Kohen Gadol* say that when it comes to the mixing the blood of the פר and שעיר of *Yom Kippur*, they are not בטל since עולין אין מבטלין זה את זה.

### 3 things to remember

1. משל ציבור for private *korbanos* are funded עצים
2. If a *minchah's kometz* became mixed with another *minchah* of a different consistency
3. Mixing the blood of the פר and שעיר proves עולין אין מבטלין זה את זה, or מין במינו אינו בטל זה, or



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### דף כג – Daf 23

##### 1. If oil was placed on the *kometz* of a *חוטא* *מנחת*

Amoraim discuss: *קומץ דמנחת חוטא ששמנו* – if *one placed oil on the kometz of a sinner's minchah*, Rebbe Yochanan says it is פסול, but Reish Lakish says: *הוא עצמו משבשבו בשירי הלוג ומעלהו* – *one should rub [the kometz] itself with the remnants of a log* of oil from another *minchah* and offer it up on the מזבח. Meaning, one should ideally rub this *kometz* along the inside of a כלי which contains drops of oil from a *minchah* it previously held; therefore, the *kometz* certainly remains valid if oil was placed on it. The Gemara objects that the *passuk* says "לא ישים עליה שמן" – *he shall not place oil on it* [the *מנחת חוטא*!] It answers: *הוא שלא יקבע לה שמן כחברותיה* – *that is teaching that he should not set oil for it like other [menachos]*, i.e., before the *kemitzah*, but he can (and should) place some oil on the *kometz* afterwards.

##### 2. Two *menachos* or their elements became mixed together

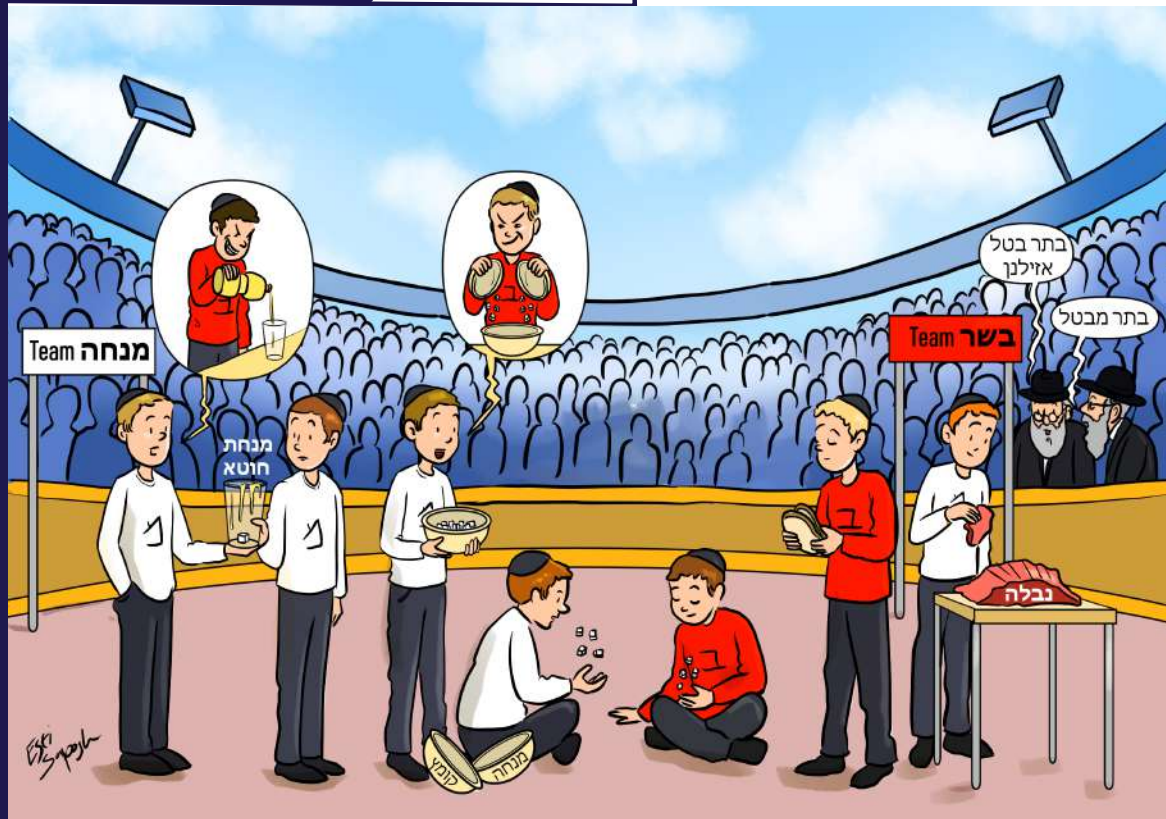
The next Mishnah states: *שתי מנחות שלא נקמצו ונתערבו זו בזו* – *two menachos to which kemitzah had not been performed became mixed with each other*, *אם יכול לקמץ מזו בפני עצמה ומזו בפני עצמה* – *if one can do kemitzah from this one separately and do kemitzah from this one separately* (i.e., enough of each *minchah* remained separate, allowing for its *kemitzah*), both *menachos* are valid, but if not, they are invalid. If a *kometz* became mixed with a *minchah* before its *kemitzah*, he cannot burn the mixture on the מזבח, since the *mitzvah* of burning only applies to a *kometz*, not the rest of the *minchah* (he also cannot remove two קמצים from the mixture, since each *kometz* may include flour from the other *minchah*). However, if he did burn it on the מזבח, the *minchah* which had been נקמץ counts for its owner, but the *minchah* which had not been נקמץ does not count for its owner.

##### 3. *Machlokes* about *נבילה* and *שחטה* being *מבטל* each other (בטר בטל or בטר מבטל)

Rav Chisda says: *נבילה בטילה בשחטה* – *neveilah [meat] becomes nullified by shechted [meat]*, meaning if one piece of *נבילה* became mixed with two pieces of *שחטה*, the *נבילה* is בטל, so a person who touches one piece is not *tamei*. Although Rebbe Yehudah holds that מין במינו does not become בטל, *אי אפשר לשחטה שתעשה נבילה*, so they are not considered בטל. However, *שחטה* would not become בטל among more pieces of *נבילה* because it is possible for *נבילה* to become [like] *שחטה*, *דלכי מסרחה פרחו טומאתה* – *because when it spoils, its tumah departs*. Therefore, it is considered מין במינו, and not בטל. Rebbe Chanina says the reverse: *כל שאפשר לו להיות כמוהו אינו בטל* – *any mixture where [the minority] can become like [the majority], it is considered מין במינו and not בטל*, and where the minority cannot become like the majority, it is not considered מין במינו, and is בטל. The Gemara explains that Rav Chisda holds *בטר מבטל אזלין* – *we follow the nullifying [item] when determining which item can become like the other*, whereas Rebbe Chanina holds *בטר בטל אזלין* – *we follow the [item] becoming nullified*.

#### Siman - Kugelach

When Team Minchah saw that the other team tampered with their *מנחת חוטא*-style **kugelach** by putting oil on them, and mixing up their *Kometz kugelach* with other *minchah kugelach*, they retaliated by taking team Bosor's meat from their sandwiches and mixing it with *נבילה* which sparked a debate if we go after the *בטל* or *מבטל* for מין במינו.



When Team *Minchah* saw that the other team tampered with their *מנחת חוטא*-style *kugelach* by putting oil on them, and mixing up their *Kometz kugelach* with other *minchah kugelach*, they retaliated by taking team *Bosh*'s meat from their sandwiches and mixing it with *נבילה* which sparked a debate if we go after the *בטל* or *מבטל* for *במינו* or *בטל*.

### 3 things to remember

1. If oil was placed on the *kometz* of a *מנחת חוטא*
2. Two *menachos* or their elements became mixed together
3. *Machlokes* about *נבילה* and *שחטה* being *מבטל* each other (*בשר בתר בטל* or *בטל בתר מבטל*)



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### דף כד – Daf 24

##### 1. צירוף of two halves of a *minchah* (re: *tumah* and *kemitzah*)

Rav Kahana answered several questions asked by Rebbe Chiya's sons about צירוף כלי – a vessel's ability to combine *hekdesh* items inside it. If two halves of an עשרון of a *minchah* were placed into the ביסא – bowl, and a טבול יום touched one half, the other half is also disqualified, because כלי מצרף מה שבתוכו לקדש – *a combines what is inside it regarding hekdesh*, even though the two halves are not touching. If a third half-עשרון was placed between them, and a טבול יום touched it, the other two halves are not disqualified, because a כלי only combines לכלי – [something] which needs the כלי, whereas this third half-עשרון is not part of the *minchah*. If the טבול יום stuck his finger in the airspace between the two halves, they are not disqualified, because only a כלי חרס is *metamei* through airspace. Rav Kahana then asked Rebbe Chiya's sons: מהו לקומץ מזה על זה – what is the halachah about doing *kemitzah* for [one] half-עשרון for [the other]? צירוף דאורייתא או דרבנן – Is the halachah of combination Biblical, so the two halves are considered touching even for a leniency, to allow a *kemitzah* of one for the other, or is it only Rabbinic, and only a stringency?

##### 2. שבע לה טומאה

Rava asked: if an עשרון was divided, and one half became *tamei*, and they were then placed into the ביסא, and then a טבול יום touched the *tamei* half, does the *tahor* half become *tamei* through צירוף כלי? Do we say שבע לה טומאה – [the flour] is already satiated with *tumah*, and the second event of *tumah* does not affect it (and cannot be extended to the other half with צירוף כלי), or not? [The original *tumah* definitely does not spread to the other half, since they were not together when the *tumah* was contracted] The Gemara proceeds to clarify that a more stringent *tumah* definitely takes effect on a less stringent one. Thus, a sheet which was *tamei* from מגע מדרס – touched by a *midras*, can then become a full מדרס (if a זב sits on it), and if it loses its מדרס status (by being made into a curtain, which is not designed for sitting on), it will revert to its former מגע מדרס *tumah*. Also, if two טומאות are conveyed simultaneously, both take effect.

##### 3. צירוף between a lost half-עשרון, its replacement, and the original other half

Rava discusses a divided עשרון, where one half was lost and another was designated in its place, and the first was found. All three halves were together in the ביסא, and one became *tamei*: if the אבוד – lost one contracted *tumah*, then it and the "ראשון" – first half (which was never lost) "combine" to become *tamei*, but not the מופרש – the designated [replacement], which was never intended to be one *minchah* with the אבוד. Similarly, if the מופרש contracted *tumah*, it and the ראשון are *tamei*, but not the אבוד. However, if the ראשון contracts *tumah*, then all three halves are *tamei*, since both other halves were designated to be a *minchah* with it. Abaye says that no matter which half contracted *tumah*, all three halves become *tamei*, because כולו בני ביקתא דהדדי ניהו – they are all members of the same house, i.e., they all belong to one *minchah*. They have a parallel *machlokes* regarding *kemitzah*: Rava says if he took *kemitzah* from the אבוד, or from the מופרש, then the שירים from it and the ראשון are permitted, but not from the third half. If he took *kemitzah* from the ראשון, neither of the others can be eaten (since *kemitzah* can only permit one other half, which cannot be determined). Abaye says that regardless which half he took *kemitzah* from, neither of the others can be eaten, since they are all "בני ביקתא דהדדי".

##### Siman – Pitcher

The *tevil yom* who stuck his right hand into a glass pitcher touching one half of an *issaron* of a *minchah*, disqualifying the other half in it because כלי מצרף מה שבתוכו לקדש, placed his left hand in another glass pitcher and touched half an *issaron* of a *minchah* that was already *tamei*, wondering if we say שבע לה טומאה and it won't disqualify the other half, while a second *tevil yom* stuck his hand into a large pitcher with three half *issarons* in it, where one had been lost, replaced, and then found again.



The *tevul yom* who stuck his right hand into a glass **pitcher** touching one half of an *issaron* of a *minchah*, disqualifying the other half in it because **בלי מצרף מה שבתוכו לקדש**, placed his left hand in another glass pitcher and touched half an *issaron* of a *minchah* that was already *tamei*, wondering if we say **שבע לה טומאה** and it won't disqualify the other half, while a second *tevul yom* stuck his hand into a large pitcher with three half *issarons* in it, where one had been lost, replaced, and then found again.

### 3 things to remember

1. **צירוף כלי of two halves of a minchah (re: tumah and kemitzah)**
2. **שבע לה טומאה**
3. **עשרון-צירוף between a lost half, its replacement, and the original other half**



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### Daf 25 – דף כה – 25

##### 1. The ציץ is מרצה for *tumah*, not for יוצא

The next Mishnah states that if the *kometz* became *tamei*, and the Kohen offered it (despite its being disqualified), the ציץ is מרצה – *effects acceptance* and the שירים may be eaten. However, if the *kometz* left the עזרה, and the Kohen offered it, the ציץ is not מרצה, מטמא על הטמא – *because the ציץ effects acceptance for tumah*, על ואינו מרצה על – *but does not effect acceptance for the disqualification for leaving the עזרה*. A Baraisa analyzes the *passuk* describing where the ציץ is מרצה: "ונשא אהרן את עון הקדשים" – *and Aharon will bear the sin of the offering*. This cannot refer to *avodah* with intent of למקומו or חוץ לזמנו, because these are both invalid. It must refer to the sin of *tumah*, שהותרה מכללה בציבור – *which has an exception to its general prohibition for a communal [korban], which may be brought in a state of tumah*. It does not refer to יוצא, although it is permitted on a במה, because the *passuk* says "לפני ה'" – *before Hashem*, indicating the ציץ is only מרצה on an ה' – *a sin before Hashem* (i.e., *tumah*, which is disqualified "before Hashem," inside the עזרה), and not יוצא. The Gemara explains why it cannot refer to the disqualification of שמאל – *left-handed [avodah]*, or a בעל מום.

##### 2. Contradiction if the ציץ is מרצה for מזיד, *machlokes* about קנס

A Baraisa teaches that if blood of a *korban* became *tamei* (and was unfit for זריקה), and a Kohen performed זריקה with it, בשוגג הורצה – if it occurred *mistakenly*, [the *korban*] is accepted (through the ציץ) and its meat may be eaten; במזיד לא הורצה – if it was *intentional*, it is not accepted insofar as its meat is Rabbinically prohibited to eat. The Gemara asks that this contradicts another Baraisa, which teaches that the ציץ is מרצה on blood, meat, or חלב of a *korban* which became *tamei*, whether בשוגג or במזיד, באונס – *accidentally* or ברצון – *willingly*! Rav Chisda eventually answers that they reflect a *machlokes* Tannaim about whether a מזיד was penalized; the second Baraisa is Rebbe Eliezer, who taught that if one separates *terumah* from *tamei* produce on *tahor* produce (which is prohibited), even intentionally, the *terumah* is valid (although *terumah* is not as strict as *kodashim*, we presume he holds the same for *kodashim*). [The Baraisa cannot be Rebbe Yose, who also holds מזיד was not penalized, because the second Baraisa says the ציץ is also מרצה for *tamei* meat, and Rebbe Yose holds the ציץ is not מרצה for "אכילות" – [parts of the *korban*] which are eaten.]

##### 3. Distinguishing between זריקה במזיד and טומאה במזיד

Ravina answers the above contradiction differently: טומאתו בין בשוגג בין במזיד הורצה – regarding its contracting *tumah*, whether it occurred *mistakenly* or *intentionally*, it is accepted. However, זריקתו בשוגג הורצה במזיד לא הורצה – Regarding its זריקה, if it was done *mistakenly*, it is accepted, but if it was done *intentionally*, it is not accepted. Thus, the first Baraisa, which distinguishes between מזיד and שוגג, is discussing how the זריקה was performed, whereas the second Baraisa, which says even "מזיד" is accepted, is referring to how it became *tamei*. Rav Shila makes the opposite distinction: regarding its זריקה, whether it was performed בשוגג or במזיד, the *korban* is accepted, but regarding how it became *tamei*, if it occurred בשוגג, it is accepted, but if it occurred במזיד, it is not accepted. He therefore explains the first Baraisa to be discussing how it became *tamei*, and the second Baraisa to be discussing how the זריקה was performed.

#### Siman – Silver Anniversary (Celebrating 25 Years)

**The twenty fifth wedding anniversary** dinner at the Tzitz themed restaurant where מנחות dishes were still served if the *kometz* was טמא, not if it was יוצא, was a disaster when a waiter intentionally threw *tamei* blood at the mock *mizbeich* thinking he could still serve the meat but was told by the maître de that he couldn't since the ציץ is only זריקה במזיד, טומאה במזיד, not זריקה במזיד.



The **twenty fifth wedding anniversary** dinner at the Tzitz themed restaurant where **מנחות** dishes were still served if the **kometz** was טמא, not if it was יוצא, was a disaster when a waiter intentionally threw **tamei** blood at the mock **mizbeich** thinking he could still serve the meat but was told by the maître de that he couldn't since the **ציץ** is only מרצה for טומאה במזיד, not זריקה במזיד.

### 3 things to remember

1. The **ציץ** is מרצה for **tumah**, not for יוצא
2. Contradiction if the **ציץ** is מרצה for קנס במזיד, **machlokes** about קנס במזיד
3. Distinguishing between טומאה במזיד and זריקה במזיד



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### דף כו – Daf 26

##### 1. *Machlokes* about the *haktera* for a *minchah* whose *shirim* was *netama* or destroyed

The next Mishnah states that if the *shirim* of a *minchah* became *tamei*, were burned, or were lost before the *kometz* was offered on the *mizbeiach*, then according to Rebbe Eliezer's opinion, that *zriקה* of a *korban* may be performed even if there is no meat to permit, this *kometz* may also be offered. But according to Rebbe Yehoshua's opinion, that *zriקה* cannot be performed without meat to permit, this *kometz* cannot be offered. Rav says that Rebbe Yehoshua only invalidates the *minchah* if the entire *shirim* became *tamei*, but if some remained *tahor*, the *minchah* is valid. He holds *leftover* part of *shirim* is *significant*, and the same would apply if some of the *shirim* were lost or burned and some remained. A Baraisa supports Rav's statement, and additionally indicates that Rebbe Yehoshua allows *zriקה* not only if meat exists, but even if only *chלב* – *sacrificial fats* (or other sacrificial parts) exist, which the *zriקה* permits for burning on the *mizbeiach*. The source for this law is provided.

##### 2. Rebbe Shimon validates a *kometz* without *kidush* כלי: three explanations

The next Mishnah states: *שלא בכלי שרת פסול* – if the *kometz* of a *minchah* was *not* placed in a *service vessel* for sanctification, *it is invalid*, but Rebbe Shimon validates it. Rebbe Shimon's opinion is explained in three ways: (1) Rebbe Yehudah *brei d'Rebbe Chiya* says that a *passuk* describes a *menחה* as "*כחטאת וכאשם*" – *like a chatas and like an asham*. This *hekesheh* teaches: *בא לעובדה ביד* – if he comes to offer it by hand (without a *שרת*, כלי שרת), *עובדה בימין כחטאת* – he offers it with his right hand, like a *chatas* (whose blood is applied with the right hand); *בכלי* – if he offers it in a vessel, *עובדה בשמאל כאשם* – he can offer it even with his left hand, like an *asham*. (2) Rebbe Yannai says that once he performed *kemitzah* from a *שרת*, כלי שרת, *מעהו ומקטירו אפילו בהמינו* – he may bring [the *kometz*] up and burn it on the *mizbeiach* even with his sash, *ואפילו במקידה של חרש* – and even in an earthenware pot, i.e., neither a *שרת* כלי nor the right hand is necessary. (3) Rav Nachman bar Yitzchak says that even Rebbe Shimon agrees that a *kometz* must be sanctified in a *שרת* כלי, and only allows the *עבודות* afterwards without a *שרת* כלי. This last explanation is later refuted.

##### 3. קומץ מאימתי מתיר שירים באכילה

Amoraim discuss: *when does the kometz permit the shirim in consumption?* Rebbe Chanina says: *משמשלה בו את האור* – from when the fire catches on to [the *kometz*]. Rebbe Yochanan says: *משתצית בו* – from when the fire ignited most of the *kometz*. Rav Yehudah explained Rebbe Yochanan's source: *אין בבשן מעלה* – and behold, the smoke of the land rose like the smoke of a furnace. *A furnace does not raise smoke until the fire ignites most of [the burning item]*. A Baraisa teaches that even *דברים שדרך ליקרב ביום* – things whose way of sacrificing is by day, such as a *kometz*, *לבונה*, *קטורת*, etc., which may be offered on the *mizbeiach* *משם השמש* – after sunset, which is emended to read: *עם בא* – at sunset (i.e., just before), *שמתעכלין והולכין כל הלילה* – that they continue to be consumed the entire night. Since something offered just before sunset could not be mostly ignited before sunset, this Baraisa apparently proves that just the fire catching on to the *kometz* is considered *הקטרה*! The Gemara answers: *באן לקלוט* – [the Baraisa's ruling] is for acceptance by the *mizbeiach* (that after catching fire before sunset, it will not be disqualified with *לינה*), *באן* – whereas [Rebbe Yochanan's ruling] is to permit it for consumption, and requires most of it to be ignited.

##### Siman – Coup

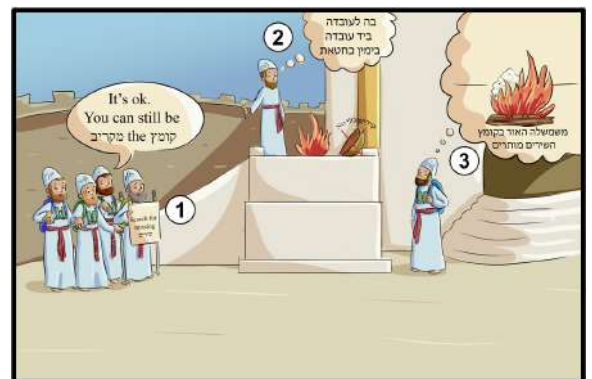
Even though the Kohanim **coup** search party that went looking for the missing *shirim* of a *minchah* came back empty handed they still told the Kohen **holding the קומץ in his right hand, and not in a כלי, that he could be מקטיר it**, and if they would have found the *shirim* it would have been permitted to eat as soon as the fire catches on to the *kometz*.



Even though the *Kohanim coup* search party that went looking for the missing **שיריים** of a *minchah* came back empty handed they still told the *Kohen* holding the **קומץ** in his right hand, and not in a כלי, that he could be מקטיר it, and if they would have found the **שירים** it would have been permitted to eat as soon as the fire catches on to the *kometz*.

### 3 things to remember

1. *Machlokes* about הקטרה for a *minchah* whose שירים was נטמא or destroyed
2. Rebbe Shimon validates a *kometz* without קידוש כלי: three explanations
3. קומץ מאימתי מתיר שירים באכילה



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### דף כז – Daf 27

##### 1. Components of *menachos*, etc. which are מעבב each other

The next Mishnah begins a series of Mishnayos detailing various parts of *mitzvos* which are מעבב each other. This Mishnah discusses components of *menachos*: הקומץ מיעוטו מעבב את רובו – regarding a *kometz*, its *small part is essential to its larger part* (if any is missing, it is invalid). The same applies to the עשרון of flour, the wine of נסכים, and the שמן. The flour and שמן are מעבב each other, and the *kometz* and לבונה are מעבב each other. The Gemara presents *derashos* for all these laws. The next Mishnah lists parts of various *korbanos* which are מעבב each other, such as the two שעירים of Yom Kippur, and the two כבשים of Shavuot. Other components of *korbanos*, such as the three components of the פרה אדומה procedure (the עץ ארז, אזוב, and שני תולעת), and the four components of a *metzora's* purification procedure (the above three, plus a pair of birds), are מעבב each other. The Mishnah lists הזאות which are מעבב each other: the seven הזאות of the פרה אדומה, the seven הזאות of Yom Kippur בין הבדים – *between the poles* of the ארון, and the seven הזאות on the פרוכת, and on the מזבח הזהב.

##### 2. *Machlokes* if מינים of ד' לולב must be tied in a bundle

The Mishnah taught that the four מינים of the לולב are מעבב each other, because "ולקחתם" – *and you shall take* indicates לקיחה תמה – *a complete taking*. Rav Chanan bar Rava says they are only מעבב each other when he does not have them, but if he has them all, it is not מעבב to take them together in one bundle. This is challenged from a Baraisa which states about the מינים ד': two of them (the אתרוג and palm trees) produce fruit, and two do not; *the one which produce fruit require those which do not produce fruit*, and vice versa, and a person is not יוצא his obligation אחת באגודה כולן שיהיו כולן באגודה אחת – *unless they are all tied in one bundle*. וכן ישראל. – *So too, for Yisroel regarding appeasement, they cannot obtain it unless they are all united in one group*. The Gemara answers that the Rabbonon hold bundling the מינים ד' is not required, while Rebbe Yehudah holds it is. Even the Rabbonon agree it is a mitzvah to bundle them, because the *passuk* states: זה קלי ואנורו – *This is my G-d and I will glorify Him*.

##### 3. Contradiction about הזאות of the פרה אדומה not directed towards the פתח ההיכל

A Baraisa teaches that if the seven הזאות of the פרה אדומה were performed שלא מכוונות – *not directed* towards the opening of the Heichal, they are not valid. This is contradicted by another Baraisa, which teaches that such הזאות are valid! Rav Chisda says this reflects a *machlokes* Tannaim: Rebbe Yehudah and the Rabbonon disagree about the punishment for entering the קדש הקדשים. After the *machlokes* is analyzed, it emerges that according to Rebbe Yehudah, the word "אל" – *in front of the Cover* (of the ארון) is דוקא – *precise*, since one is not liable for entering other parts of the קדש הקדשים, whereas according to the Rabbonon, "אל" is not דוקא, since one is liable for entering any part of the קדש הקדשים. Thus, according to Rebbe Yehudah, "והזה אל נבח" – *and he shall sprinkle toward* (the אהל מועד entrance) means specifically opposite the entrance, whereas according to the Rabbonon, this phrase is not precise, and sprinkling even not towards the אהל מועד is valid. Rava answers that according to the Rabbonon, only sprinkling westward would be valid (even not precisely towards the אהל מועד), but sprinkling towards north or south would not.

**Siman – Kazoo** (A toy instrument children blow into that makes a buzzing sound)

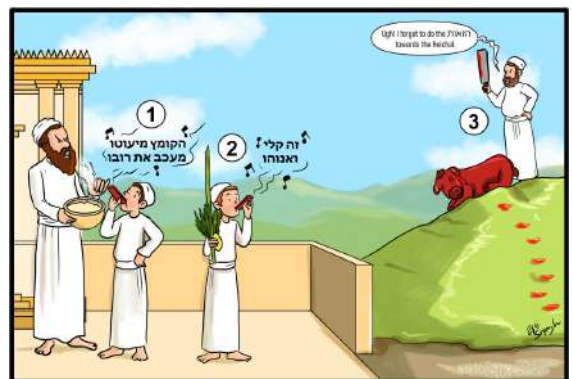
The sounds from the boy playing the מעבב song on his **kazoo** as he **blew a small part of the *kometz* away from a Kohen's *kemitzah***, and from his friend who blew the זה קלי ואנורו tune **holding the *dalet* minim together as an *agudah* since it's a *mitzvah***, distracted the Kohen who invalidated the הזאות of the blood of the *parah adumah* when he forgot to direct them towards the entrance of the Heichal.



The sounds from the boy playing the **מעבב** song on his **kazoo** as he blew a small part of the **kometz** away from a Kohen's **kemitzah**, and from his friend who blew the **זה קלי ואנוהו** tune holding the **dalet minim** together as an **agudah** since it's a **mitzvah**, distracted the **Kohen** who invalidated the **הזאות** of the blood of the **parah adumah** when he forgot to direct them towards the entrance of the **Heichal**.

### 3 things to remember

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



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### Daf 28 – כח – דף

This Daf discusses the Menorah's design.

##### 1. What is מעבב in the Menorah when it is made of gold vs. from other materials

The next Mishnah states: *שבעה קני מנורה מעבבין זה את זה* – *the seven branches of the Menorah are essential to one another*, and the seven נרות – *lamps* are essential to one another. A Baraisa teaches that the Menorah was made from עשת – *a single block* of gold. If it was made from scraps of gold, it is invalid, but if it was made from other metals, it is valid. Since "מקשה" – *hammered out* (of a block) is written twice, being made from a single block of gold is מעבב. Multiple mentions of "זהב" are *darshened*: "כבר זהב" – *a talent of gold* teaches: *באה זהב באה כבר* – *if [the Menorah] is made of gold, it must be the weight of a kikar*, but if it is not made of gold, it does not need to weigh a כבר. If the Menorah is made from another metal, the גביעים כפתורים ופרחים – *goblets, knobs, and flowers* in the Menorah's design are not required, and "מקשה" is not required (i.e., it can be made from scraps). Regardless, the seven branches are מעבב, without which it would be called a פמוט – *candlestick*, not a Menorah.

##### 2. Machlokes about which materials may be used for the Menorah

Rav Pappa brei d'Rav Chanin quoted a Baraisa before Rav Yosef teaching that a Menorah made from silver is valid. If it was made של בעץ ושל אבר ושל גיסטרון – *out of tin, lead, or a metal alloy*, Rebbe says it is valid, while Rebbe Yose bar Rebbe Yehudah says it is invalid. If it was made from wood, bones, or glass, all agree it is invalid. Rav Pappa explained that both Tannaim agree to *darshen* ככל ופרט וכלל – *similar to the "specification."* Rebbe includes all metals as being similar to gold, while Rebbe Yose bar Rebbe Yehudah only includes דבר חשוב – *something valuable*, but does not consider cheap metals similar to gold. Rav Yosef rejected this version of the Baraisa in favor of his, in which these Tannaim disagree about a כלי שרת made of wood. He explains that Rebbe Yose bar Rebbe Yehudah *darshens* the more inclusive "ריבה ומיעט וריבה", which includes everything (even wood), and only excludes חרס – *earthenware*. This version is supported by two more Baraisos, including one in which these Tannaim debate from what material the חשמונאים made the Menorah.

##### 3. The Menorah's design (number and placement of גביעים כפתורים ופרחים)

Shmuel said in an elder's name: *גובהה של מנורה שמונה עשר טפחים* – *the height of the Menorah was eighteen tefachim*. The legs at the Menorah's base and the פרח – *flower* just above it were three *tefachim*, the next two *tefachim* were blank, then a *tefach* containing גביע וכפתור ופרח – *a goblet, a knob, and a flower*, then two blank *tefachim*. The next *tefach* is a כפתור with two קנים – *branches* emerging from it on each side, *ונמשכין ועולין כנגד גובהה* – *and they extend and rise parallel to the Menorah's height*. The next *tefach* is blank, followed by another *tefach* of a כפתור with two קנים emerging from it, and then another blank *tefach* followed by a *tefach* of a כפתור with the last two קנים, and the next two *tefachim* are blank (totaling fifteen *tefachim*). This leaves three more *tefachim* for three גביעין, a כפתור, and a פרח. The גביעין are described as similar to Alexandrian cups, the כפתורים were similar to apples of ברתיים, and the פרחים were similar to flowers sculpted into columns. In total, there were twenty-two גביעין, eleven כפתורים, and nine פרחים, all of which are מעבב each other.

##### Siman – Strong Man

At the **Strong Man** Menorah Maker's Shop where the **strong man** was busy **fashioning a menorah out of a single block of gold with his bare hands, making sure it had seven נרות**, one customer was told **they don't make menorahs out of tin or lead**, while another customer admired the **exquisite design of a finished menorah**.



At the **Strong Man** Menorah Maker's Shop where the strong man was busy fashioning a menorah out of a single block of gold with his bare hands, making sure it had seven **נרות**, one customer was told they don't make menorahs out of tin or lead, while another customer admired the exquisite design of a finished menorah.

### 3 things to remember

1. What is **מעבב** in the Menorah when it is made of gold vs. from other materials
2. Machlokes about which materials may be used for the Menorah
3. The Menorah's design (number and placement of **כפתורים** ו**פרחים**)



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### Daf 29 – דף כט

##### 1. Deficiencies of a single letter in מזוזה or תפלין, asking a child

The Mishnah taught that even a single letter is מעבב in a מזוזה, and since even the קוצה של יוד – *point of the* [letter] *yud* is obviously מעבב, the Gemara explains it teaches Rav's ruling: כל אות שאין גויל מוקף לה מארבע רוחותיה פסולה – *any letter which is not surrounded by parchment on its four sides is invalid*. Rav Yehudah said: ניקב תוכו של ה"י בשר – *if the inside of a hei (the blank parchment inside) is punctured, it is valid*, but if יריבו – *its leg* is punctured, it is invalid. This means that it is only valid if there was enough left of the leg כשיעור אות קטנה – *like the size of the smallest letter (a yud)*. Rebbe Abba ruled this way for his father-in-law, who had tefillin in which the ה"ה of "העם" was split by a hole. Rami bar Tamrei had tefillin in which the leg of the vav of "ויהרג" – *and He killed* was split by a hole, and it appeared somewhat like a *yud*. Rebbe Zeira ruled: זיל אייתי ינוקא דלא חבים ולא טפש – *Go bring a child who is neither clever (who would figure out the correct reading) nor foolish (who can only read perfectly written letters); if he reads it correctly, it is valid, but if not, then it reads as "ויהרג" – He shall be killed, and is invalid.*

##### 2. Moshe sees Hashem tying תגין to letters, and Hashem shows him Rebbe Akiva

When Moshe went up to שמים, he saw Hashem sitting and tying תגין – *crowns* to letters, and asked who prevents Hashem from giving the Torah as is. Hashem said, "There is a man destined to live after many generations, named Akiva ben Yosef, של הלכות, תילין תילין וקוץ וקוץ – *who is destined to darshen piles and piles of halachos from each and every point*. Moshe asked to see him, and, upon observing Rebbe Akiva's class, he could not understand what they were saying and became weakened. Rebbe Akiva's students asked him for his source, which he said was a למשה מסיני, and Moshe's mind was relieved. Moshe said: רבונו של עולם יש לך אדם כזה ואתה נותן – *Master of the World, You have a person like this and You give the Torah through me?!"* Hashem replied: שתוק כך עלה במחשבה לפני – *Be silent; thus has arisen in thought before Me*, and it is not for you to understand." Moshe asked to see Rebbe Akiva's reward, and Hashem showed him Rebbe Akiva's flesh being sold in the market. Moshe said: רבש"ע עזו תורה וזו שכרה – *Master of the World! This is the Torah and this is its reward?!"* Hashem again replied: שתוק כך עלה במחשבה לפני.

##### 3. The two Worlds were created with a yud and hei, and the reason for the hei's design

The *passuk* says כי ביה ה' צור עולמים – *for in G-d, Hashem, is the strength of the worlds*, and Rebbe Yehudah bar Rebbe Il'ai *darshened* that it is written "ביה" with a *beis* to refer to the two worlds which Hashem created with a *yud* and a *hei*. עולם הזה was created with a *hei*, מפני שדומה לאבסדרה – *because its design is similar to a pavilion* (i.e., open underneath), שכל הרוצה לצאת יצא – *that anyone who wants to leave righteousness and engage in wickedness has the free will to do so*. The left leg of the *hei* is suspended, דאי הדר בתשובה מעיילי ליה – *so that if he returns in repentance, they can bring him back through the opening*. The Gemara asks why he cannot re-enter from where he left, and explains: לא מסתייעא מילתא – *it will not be successful*, as Reish Lakish taught: בא לטהר מסייעין אותו – *if one comes to purify himself, he is assisted from above*, but if he comes to defile himself, they provide him an opening to do so. The *hei* has a תג, because Hashem says: [בן] אני קושר לו [בתר] – *if he repents, I will fasten for a crown to [his head]*.

#### Siman – Cot

The young boy who was awoken from his nap on a **cot** to read a questionable letter in a pair of tefillin was upset that his sleep was disturbed as he was in middle of a wonderful dream about **Rabbi Akiva darshening the tagin on the letters**, and a **baal teshuva** climbing into the break in the ה that was used to create עולם הזה.



The young boy who was awoken from his nap on a cot to read a questionable letter in a pair of tefillin was upset that his sleep was disturbed as he was in middle of a wonderful dream about Rabbi Akiva *darshening* the *tagin* on the letters, and a *baal teshuva* climbing into the break in the ה that was used to create עולם הזה.

### 3 things to remember

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



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### דף ל – Daf 30

##### 1. *Machlokes* if Moshe wrote the last eight *pesukim* of the Torah

Rav said: שמונה פסוקים שבתורה יחיד קורא אותן בבית הכנסת – *the last eight pesukim of the Torah, must be read by a single person* in the synagogue, and they cannot be divided into two *aliyos*. This apparently does not follow Rebbe Shimon's opinion in a Baraisa: Rebbe Yehudah (or Rebbe Nechemiah) says: אפשר משה – *is it possible that Moshe was alive, and wrote, "and Moshe died there"?! Rather, we must say that Yehoshua wrote these pesukim.* Rebbe Shimon objected: אפשר ס"ת חסר אות אחת – *is it possible that Moshe's sefer Torah was missing even a single letter?! But the passuk implies it was complete!?* Rather, until this point Hashem would dictate to Moshe, and Moshe would repeat it and write it, but for the final eight *pesukim*, הקדוש ברוך הוא אומר ומשה כותב בדמעה – *Hashem would dictate, and Moshe would write with tears.* The Gemara assumes that Rav holds that Yehoshua wrote these eight *pesukim*, so their laws are different. However, it answers that even if Moshe wrote them, הואיל ואשתנו אשתנו – *since they were written differently* (i.e., with tears), *they are different* from the rest of the Torah.

##### 2. The merit of one who purchases, writes, or merely corrects a sefer Torah

Rav said: כחוטף מצוה מן השוק – *one who purchases a sefer Torah from the market is like one who grabs a mitzvah from the market* (Rashi explains that he has performed a *mitzvah*, but writing it would be a greater *mitzvah*). כתבו מעלה עליו הכתוב כאילו קיבלו מהר סיני – *if he wrote it, the Torah considers him as if he received it on Har Sinai.* Rav Sheishesh says: אם הגיה אפי' אות אחת – *if he corrected even a single letter of a sefer Torah he purchased in the market,* מעלה עליו כאילו כתבו – *[the Torah] considers him as if he wrote it entirely.*

##### 3. הטועה בשם: five opinions

A Baraisa discusses the הטועה בשם – *one who makes a mistake by neglecting to write the Name of Hashem,* and records five opinions as to what he should do: (1) Rebbe Yehudah says: גורר את מה שכתב – *he scrapes off what he wrote,* ותולה את מה שגרר – *and suspends [the scraped-off letters] by writing them above the line,* וכותב את השם על מקום הגרר – *and then writes [Hashem's] Name on the place of the scraping.* (2) Rebbe Yose says: אף תולין את השם – *one may even suspend [Hashem's] Name in the space above the line, and nothing needs to be erased.* (3) Rebbe Yitzchak says: אף מוחק וכותב – *one may even erase* (i.e., blot out the wet ink) *and write Hashem's Name on the erased space,* although it is less beautiful than if the letters were scraped off after drying. (4) Rebbe Shimon Shezuri says: כל השם כולו תולין – *one may suspend [Hashem's] entire Name above the line, but מקצתו אין תולין – he may not suspend just part of it.* (5) Rebbe Meir says we do not write Hashem's Name on the place of scraped letters, nor erased letters, nor do we suspend Hashem's Name above the line. Rather, מסלק את היריעה כולה וגוזזה – *he removes the entire sheet and hides it away.*

##### Siman – Melamed

The **melamed** interrupted his class on “**who wrote the last eight pesukim of the Torah**” to take the children to a **hachnosas Sefer Torah** celebrated by a man who corrected one word in a Torah, which was delayed when an argument broke out **what to do when it was discovered that a *shem* Hashem was skipped.**



The **melamed** interrupted his class on “who wrote the last eight *pesukim* of the Torah” to take the children to a hachnosas *Sefer Torah* celebrated by a man who corrected one word in a Torah, which was delayed when an argument broke out what to do when it was discovered that a *Shem Hashem* was skipped.

### 3 things to remember

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



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### דף לא – Daf 31

##### 1. Taking *maaser* for טבל mixed into *chullin* using produce from an הארץ עם, or an עבו"ם

Rebbe Shimon Shezuri related that his טבל once became mixed into a majority of *chullin*. Rebbe Tarfon told him to purchase produce from the market (i.e., עם הארץ from an דמאי), and take *maaser* from it on his טבל. The Gemara explains that Rebbe Tarfon holds דאורייתא ברובא בטל – Biblically speaking, [the *tevel*] is nullified by the majority of *chullin* (and only requires *maaser* to be taken מדרבנן). He also holds רוב עמי הארץ מעשרים הן – *most amei haaretz do take maaser* properly, so the requirement to take *maaser* from their produce is only Rabbinical. Thus, this case is כתורם מן הפטור על הפטור – *like one who separates terumah from the (Biblically) exempt for the (Biblically) exempt*, which is valid. The Gemara explains that Rebbe Tarfon did not suggest purchasing produce from an עובד כוכבים, because he holds מעשר מיד מעשר – *an idolator cannot have ownership of land in Eretz Yisroel* regarding removing its produce from *maaser* obligations. In another version, Rebbe Tarfon did recommend purchasing produce from an עבו"ם, because he holds an עבו"ם can own land in Eretz Yisroel to remove the *maaser* obligation. In contrast, he did not recommend purchasing an הארץ עם's produce, because he holds most עמי הארץ do not take *maaser*.

##### 2. A *mezuzah*'s lines which were written like a שירה, a קובה, or a זנב

Rav said that a *mezuzah* which was written שתיים שתיים – *two* [words per line] is valid. The Gemara asks about a *mezuzah* written with two words on one line, three on the next, and one on the third, and Rav Nachman bar Yitzchak answered: כשנן שעשאה כשירה – *certainly it is valid, since he has made it like a song* (i.e., like "אז ישיר" in the Torah, which alternates between long and short lines). Although a Baraisa teaches that if one made "it" like a שירה or made a שירה like "it," it is פסול, that refers to a sefer Torah, not a *mezuzah*. Rebbe Yochanan also validated a *mezuzah* written in the above fashion, and added: ובלבד שלא יעשנה כקובה – *provided he does not make it like a "tent,"* i.e., narrow at the top and widening downwards (one word on a line, then two words, then three words), and provided he does not make it like a "tail," i.e., wide at the top and narrowing downwards (three words, then two, then one).

##### 3. The placement of "על הארץ" on the last line of a *mezuzah*

Rav Chisda says: על הארץ בשיטה אחרונה – the last words of the *mezuzah*, "on the earth," are written alone *on the last line*. Some say they are written בסוף שיטה – *at the end of the line*, and some say they are written בתחלת שיטה – *at the beginning of the line*. The first opinion reasons that the word "שמים", which is the last word in the second-to-last line, should appear directly over the word "הארץ", hinting that one's days should be lengthened על הארץ כגובה שמים – *like the height of the heaven over the earth*. The second opinion argues that the word "הארץ" should be at the beginning of the line, as far as possible from the word "שמים", hinting that one's days should be lengthened כי היכי דמרחקא שמים מארץ – *like the heaven is far from the earth*.

#### Siman – Judge

The **judge** at the *mezuzah* contest who sent his clerk to go buy some produce from an הארץ עם so he could take *maaser* מדרבנן from it for his *chullin* snack which some טבל fell into, ruled that the מזוזה written like a שירה was מבשר but the ones like a tent or a tail are *pasul*, and על הארץ must always be written alone on the last line for a long life.

דף לא | DAF 31

Judge



The **judge** at the *mezuzah* contest who sent his clerk to go buy some produce from an **עמ הארץ** so he could take *maaser* **מדרבן** from it for his *chullin* snack which some **טבל** fell into, ruled that the **מזוזה** written like a *שירה* was **כשר** but the ones like a tent or a tail are *pasul*, and **על הארץ** must always be written alone on the last line for a long life.

# 3 things to remember

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



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### דף לב – Daf 32

##### 1. Are the פרשיות of a *mezuzah* written פתוחות or סתומות?

Rebbe Chelbo says he saw Rav Huna roll his *mezuzah* from the word "אחד" to the word "שמע", ועושה פרשיותיה, "שמע", in the beginning of the line, then left a gap, and began the second paragraph, "והיה", on the same line). This is challenged from a Baraisa in which Rebbe Shimon ben Elazar reports several of Rebbe Meir's practices in writing a *mezuzah*, including that he made its *parshiyos* פתוחות – *open* (meaning, he began the second פרשה on a new line). Although they are written סתומות in a sefer Torah, Rebbe Meir explained: הוהיל ואין סמוכות מן התורה – *because* [these פרשיות] *are not adjacent* to each other *in the Torah*. Since Rav said the *halachah* follows Rebbe Shimon ben Elazar's reported ruling, it proves that the *mezuzah's* פרשיות are written פתוחות? The Gemara answers that Rav referred to another ruling of the Baraisa. Rav Yosef proves this, because the מנהג is to write the *parshiyos* סתומות, and Rav rules to follow the מנהג. Rav Nachman bar Yitzchak says the *mitzvah* is to write them סתומות, but פתוחות is also valid, and Rebbe Shimon ben Elazar was reporting that Rebbe Meir would even make them פתוחות.

##### 2. שרטוט for *tefillin* and *mezuzah*

A Baraisa teaches that a sefer Torah or *tefillin* שבלו – *which wore out* cannot be made into a *mezuzah* (by removing those two פרשיות קלה, (פרשיות לקדושה חמורה מקדושה חמורה לקדושה קלה, *because we may not lower a mitzvah item from a stringent kedushah to a more lenient kedushah*. This implies that otherwise, the פרשיות of either would be valid for a *mezuzah*. The Gemara objects: והא בעיא שרטוט – *but* [a *mezuzah*] *requires scoring* its parchment, because Rav said a *mezuzah* which is not scored is invalid, and Rav Manyumi bar Chilkayah said the שרטוט requirement for a *mezuzah* is a הלכה למשה מסיני? The Gemara answers that it is a *machlokes* Tannaim, because Rebbe Yirmiyah said in Rabbeinu's name: תפילין ומזוזות נכתבות שלא מן הכתב – *tefillin and mezuzos may be written without copying from a text*, ואין צריכות שירטוט – *and they do not require scoring*. The *halachah* is that *tefillin* do not require שרטוט, but a *mezuzah* does require שרטוט. Both may be written without copying from a text, because מיגרס גריסין – *they are familiar* to everyone, and a *sofer* will not make a mistake.

##### 3. Sitting on a bed which has a sefer Torah on it

Rav Chelbo says he saw Rav Huna going to sit on a bed which had a sefer Torah on it, and he first overturned a jug and placed the sefer Torah onto it, and only then sat on the bed. He holds: אסור לישוב על גבי מיטה שס"ת מונח עליה – *it is forbidden to sit on a bed on which a sefer Torah is resting*. This disagrees with Rabbah bar bar Channah, who quoted Rebbe Yochanan permitting sitting on a bed with a sefer Torah resting on it. He added that if someone will attempt to prove otherwise from an incident involving Rebbe Elazar, who was sitting on a bed, and he realized there was a sefer Torah resting on it, and he slid off and sat on the ground, ודומה כמי שהבישו נחש – *and he appeared like a snake had bitten him*, apparently from the great anguish for having sat on the bed with a sefer Torah, this is an incorrect deduction. For actually, the sefer Torah was on the ground, and that was what pained Rebbe Elazar so greatly.

##### Siman – Lab

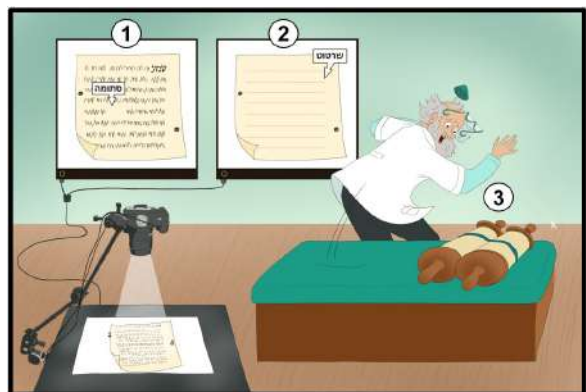
The mad scientist in the *safrus lab* working on a machine to detect if the spacing in a *mezuzah* was a סתומה and not a פתוחה, and trying to add a שרטוט feature to detect that the *mezuzah* has שרטוט, which would not be relevant for *tefillin*, jumped up when he realized there was a sefer Torah on the bench he was sitting on.



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### 3 things to remember

1. Are the פרשיות of a mezuzah written פתוחות or סתומות?
2. שרטוט for tefillin and mezuzah
3. Sitting on a bed which has a sefer Torah on it



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### דף לג – Daf 33

##### 1. Using the **היכר ציר** to determine the direction of a doorway

Shmuel said: במצוה הלך אחר היכר ציר – *regarding the laws of mezuzah, follow the indication of the pivot*. Rav Adda explained that this refers to the hole in the ground in which the pin of the door is inserted, on which the door turns. The Gemara illustrates when we follow this indicator: בגון פיתחא דבין תרי בתי – *in the case of the entrance between two houses*, בין גברי לבי נשי – *between the men's house and the women's house*. Rashi explains that someone divided his home in two, one side for men visiting his house, and the other for the women of the house to conduct their activities privately, and a doorway opened from one to the other. Since the *mezuzah* must be placed on the right side of the entrance, we must determine which direction is the entry. Here, Shmuel ruled that whichever room the pivot is in is considered the “inside,” and the *mezuzah* is placed on the right side for entering that room.

##### 2. The proper height for placing a *mezuzah*

Shmuel said: מצוה להניחה בתחלת שלישי העליון – *it is a mitzvah to place [the mezuzah] at the beginning of the upper third of the doorpost* (i.e., just above two-thirds of the doorpost's height). Rav Huna says one must raise it above a *tefach* from the ground, and distance it a *tefach* from the beam over the door, and the rest of the entrance is fit for the *mezuzah*. In a Baraisa, Rebbe Yehudah says exactly like Rav Huna, and Rebbe Yose says that "וקשרתם" – *and you shall bind them (tefillin) is written near "וכתבתם" – and you shall write them (מזוזות) to teach: מה קשירה בגובה – just as binding (תפילין של ראש) is at the top of one's head, אף כתיבה בגובה – so too is the writing (the mezuzah) placed at the top of the doorpost*. Since Rebbe Yose seems to hold the *mezuzah* is placed at the very top, neither Tanna holds like Shmuel!? The Gemara answers that Shmuel holds like Rebbe Yose, and his statement was regarding *להרחיקה – distancing it from the upper beam, teaching that one should not distance it from the upper beam more than a third, but it can be higher*.

##### 3. Placing the *mezuzah* near רשות הרבים, Hashem guards His servants from outside

Rava said: מצוה להניחה בטפח הסמוך לרה"ר – *it is a mitzvah to place [the mezuzah] within the tefach closest to the public street*. The Rabbis explain: כדי שיפגע [במצוה] מיד – *so that he should encounter the mitzvah immediately* as he enters the doorway. Rav Chanina of Sura explains: כי היכי דתינטריה – *so [the mezuzah] will guard [the house] from מזיקין from the very beginning of the entranceway*. Rebbe Chanina said: בוא וראה שלא כמדת הקדוש ברוך הוא מדת בשר – *Come and see that Hashem's trait is not like a flesh-and-blood [king's] trait*. Regarding a מלך יושב, בשר ודם – *the king sits inside his palace, and his subjects guard him from outside*. But Hashem is not like that; rather, עבדיו יושבין מבפנים והוא משמרן מבחוץ – *His servants sit inside their homes and He guards them from outside*, as the *passuk* says: ה' שמרך ה' צלך על יד ימינך – *Hashem is your Guardian, Hashem is your shade at your right hand*.

#### Siman – Peg legged Pirate

The **peg legged pirate** who instructed his men to **go after היכר ציר for the door in the middle of the hide out**, was measuring the entrance to the hideout to **put a mezuzah on the top third of the door** when he realized **the reason for putting it near the outside of the door is to show that Hashem is guarding them and promptly did teshuvah**.



The **peg legged pirate** who instructed his men to **go after ציר היכר** for the door in the middle of the hide out, was measuring the entrance to the hideout to put a **mezuzah** on the top third of the door when he realized the reason for putting it near the outside of the door is to show that **Hashem** is guarding them and promptly did **teshuvah**.

### 3 things to remember

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



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### Daf 34 – דף לד

##### 1. An entrance with only one פצים, and the requirement to place the *mezuzah* on the right side

Rav Pappa visited the home of Mar Shmuel, and saw that his entrance had only אחד פצים – *one sidepost*, which was on the left side of the entrance, and it had a *mezuzah*. Rav Pappa challenged Mar Shmuel that although Rebbe Meir (cited below) holds that an entrance with a single sidepost requires a *mezuzah*, that is only when the sidepost is on the right side of the entrance, not on the left! This is based on a Baraisa which *darshens* "ביתך" – *your house* to mean the right side, as Rabbah explains: דרך ביאתך מן הימין – *the way of your entering*, which is *the right side*, דכי עקר [ברישא] – *because when a person begins to move, it is his right foot which he moves first*. Another source is brought from a *passuk* describing a chest for donations placed on the right side of the *עזרה's* main entrance. In a Baraisa, Rebbe Meir says that a house which has only one sidepost requires a *mezuzah*, while the Rabbonon say it does not. The Rabbonon say the plural "מזוזות" – *doorposts* requires two doorposts, and Tannaim give two explanations of Rebbe Meir's position.

##### 2. The interior structure of the פרשיות של ראש and תפלין של יד, and their פרשיות

A Baraisa states that the פרשיות של ראש are made of four בתים – *compartments* made of a single hide. The פרשיות are written on four separate hides, but if they were written on one and were inserted into the four compartments, they are valid. If they are written on one hide, Rebbe says a space must be left between the פרשיות, but the Chochomim say it is unnecessary. All agree, however, that a string or cord must be inserted between each compartment. It concludes: ואם אין חריצן ניכר – *and if their grooves* (external lines indicating the separate compartments) *are not recognizable*, the *tefillin* are invalid. Another Baraisa describes the תפלין של יד: the פרשיות are written onto a single hide, but if they were written on four separate hides, it is valid. Rebbe Yehudah says they must be attached, but Rebbe Yose says it is unnecessary. Rebbe Yose says Rebbe Yehudah conceded that תפלין של ראש may be used as תפלין של יד by draping a hide over them, because Rebbe Yehudah retracted his opinion. The Gemara adds that only unused תפלין של ראש can be used as תפלין של יד.

##### 3. The order of the פרשיות in *tefillin*

A Baraisa teaches: ביצד סדרן – *what is the order* [of the four פרשיות of *tefillin*]? The פרשיות of "קדש לי" and "והי' כי" – *placed on the right side*, and the פרשיות of "שמע" and "והיה אם שמוע" are *placed on the left side*. The Gemara objects that another Baraisa says the opposite, and Abaye answers: כאן מימינו של קורא – *here* (the first Baraisa) refers to *the right side of someone reading* the פרשיות (i.e., facing the wearer), כאן מימינו של מניח – *whereas here* (the second Baraisa) refers to *the right side of the wearer*. *And the reader* (who faces the wearer) *reads* the פרשיות *according to their order* in the Torah (i.e., from right to left, קדש, then "והי' כי", then שמע, then שמוע, then "והיה אם שמוע", then שמע, then שמע). [This is the order according to Rashi, and is how "Rashi *tefillin*" are made. Rabbeinu Tam reverses the order of the last two פרשיות, so that שמע is in the leftmost chamber (and the two "והי' כי" *parshiyos* are side-by-side), and is the order used in "Rabbeinu Tam *tefillin*."] Rav says: החליף פרשיותיה פסולות – *if one changed the order of the פרשיות, they are invalid*.

#### Siman – Ladder

After climbing one **ladder** to enter the **doorway** to the *batim macher* that had only one post but still had a *mezuzah* because the post was on the right, the customers climbed a **large ladder** to the second floor where they were shown how the *batim shel rosh* are made with four compartments from one עור and given a choice if they want the order of the *parshios* of *tefillin* according to Rashi or Rabbeinu Tam.

דף לד | DAF 34

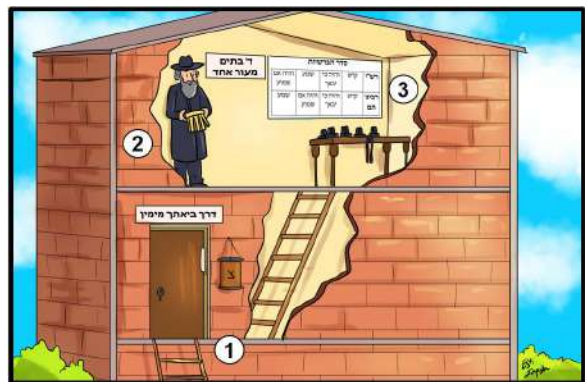
Ladder



After climbing one **ladder** to enter the doorway to the *batim macher* that had **only one post** but still had a *mezuzah* because the post was on the right, the customers climbed a large **ladder** to the second floor where they were shown how the *batim shel rosh* are made with four compartments from **one עור** and given a choice if they want the order of the *parshios* of *tefillin* according to Rashi or Rabbeinu Tam.

### 3 things to remember

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



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### דף לה – Daf 35

##### 1. External structural requirements of תפלין, from למשה מסיני (ex. תיתורא)

Rav says the "תיתורא" of *tefillin* was taught as a הלכה למשה מסיני. This refers to the extended fourth wall of the *tefillin*, which is folded underneath to close the compartments (called "תיתורא" – *bridge* because it resembles a plank). Abaye says a הלכה למשה מסיני requires the "מעברתא" of *tefillin*, i.e., the back extension of the תיתורא, through which the strap "passes" back and forth. Abaye said a הלכה למשה מסיני requires the "שי"ן" of *tefillin* (the creases made on the outer sides of the ראש של תפלין resembling the letter *shin*). – *And the groove between each compartment must reach the place for the stitching at the bottom.* However, Rav Dimi said that as long as the grooves are recognizable on top, they need not reach the base. Later, a Baraisa adds that a הלכה למשה מסיני requires תפלין to be מרובעות – *square*. Rav Pappa says this means בתפרן – *in their stitching* (i.e., he should not pull the stitch too tight, causing the leather base to contract and no longer be square), – *and in their diagonal* (i.e., the length and width should be equal, so that the diagonal matches that of a proper square).

##### 2. Requirements of the רצועות (color, length)

Rebbe Yitzchak says that a הלכה למשה מסיני requires the רצועות – *straps* of the *tefillin* to be black. This is challenged from a Baraisa teaching that the רצועות must be במינן – *with their type* of material (i.e., leather), and can be dyed green, black, or white! [However, they may not be red, because it disgraces the wearer, who will seem to have bleeding scabs, or had relations with his wife while she was a נדה.] The Gemara answers: – *באן מבפנים* [the Baraisa] allows various colors for the *inside* of the straps, whereas מבחוץ – [Rebbe Yitzchak] required black for the *outside* of the straps. Even the inside coloring can cause disgrace to the wearer, because זימנין דמתהפכי ליה – *occasionally they turn over*, and their color is visible. Later, the Gemara proves that רצועות have a minimum *shiu*r in length beyond the knot. Reish Lakish says it is עד אצבע צרדה – *until the index finger*. Rav Kahana demonstrated this as כפוף – *curved*, i.e., the space between one's index and middle finger spread apart. Rav Ashi demonstrated this as פשוט – *straight*, i.e., the index finger and thumb spread apart. The Gemara records practices of Amoraim whose רצועות were too long: Rabbah hung them behind his back, Rav Acha bar Yaakov braided them, and Rabbah brei d'Rabbana, hung them in front of himself, as we do.

##### 3. (וראו כל עמי הארץ) קשר של תפלין

Rav was quoted as saying that a הלכה למשה מסיני teaches the requirements of קשר של תפלין – *the tefillin knot*, which together form the letters ש, ד, and י. The *shin* is embossed on the ראש של תפלין, the knot of the ראש של תפלין is tied into a *daled*, and the small knot attaching the יד של תפלין forms a *yud*. Rav Nachman adds: – *and their beauty must face outward*, referring to the letters forming the name שקי, or the side of the רצועות dyed black. The *passuk* says: וראו כל – *and all the nations of the world will see that Hashem's Name is proclaimed over you, and they will be in awe of you.* Rebbe Eliezer says this refers to the ראש של תפלין. Rebbe Shimon Chasida says that when Hashem told Moshe he would see "Hashem's back," it means the קשר של תפלין at the back of His head. Rav Yehudah says the קשר must be למעלה – *above*, on the back of the head, ולא למטה, – *to symbolize that Yisroel should be above and not below.* It must be כלפי פנים – *opposite his face*, i.e., centered, כדי – *to symbolize that Yisroel should be in the front, and not the back.*

##### Siman – Children's Choir Singing "La-la-la"

The **children's choir** who used giant tefillin props with a תיתורא and a מעברתא and a שי"ן just like the הלכה למשה מסיני, waved black *retzuos* with multicolored backs, but never red, as they sang about when Hashem showed Moshe Rabbeinu the תפלין של תפלין.

דף לה | DAF 35

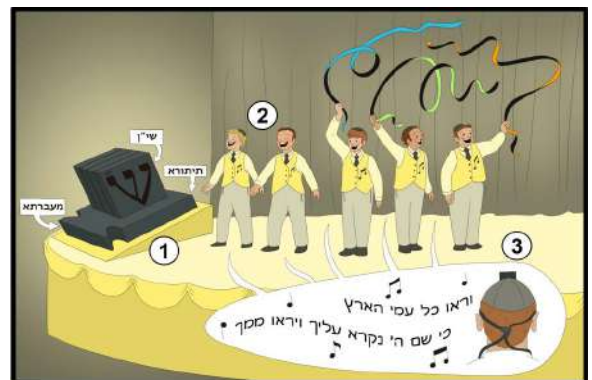
Childrens Choir Singing 'La-La-La'



The children's choir who used giant tefillin props with a תיתורא and a מעברתא and a שי"ן just like the הלכה למשה מסיני , waved black retzuos with multicolored backs, but never red, as they sang about when Hashem showed Moshe Rabbeinu the קשר של תפילין.

# 3 things to remember

1. External structural requirements of תפילין, from הלכה למשה מסיני (ex. תיתורא)
2. Requirements of the רצועות (color, length)
3. קשר של תפילין (וראו כל עמי הארץ)



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### Daf 36 – לו – דף

##### 1. תפילין של ראש and תפילין של יד over ברכות

On the previous Daf, Shmuel said one recites the *berachah* over *tefillin* "משעת הנחתן" – *from the time of donning them*. Since all *berachos* must be made עובר לעשייתן – *just before their performance*, it is explained to mean משעת הנחה ועד שעת קשירה – *from the time of putting on until the time of binding*, because the *mitzvah* is completed when he secures the *tefillin*. Rav Chisda said: סח בין תפילה לתפילה חוזר ומברך – *if one spoke between putting on the arm tefillin and the head tefillin, he must again recite a blessing*. This implies that if he did not speak, he would not make a second *berachah*, and the Gemara objects that Rebbe Yochanan said that the *berachah* over the תפילין של יד concludes "על מצות תפילין" – *regarding the mitzvah of tefillin*, indicating each has its own *berachah*! Abaye and Rava answer that if he did not speak, he makes a single *berachah* over both, but if he spoke, he makes these two *berachos* (this is Rashi's interpretation, followed by Sephardim). Rabbeinu Tam explains that if he did not speak, he makes one *berachah* (על מצות) on the של ראש; if he spoke, he makes both *berachos* on the של ראש; this is followed by Ashkenazim).

##### 2. Whether *tefillin* are worn at night, or on Shabbos

Tannaim disagree if one wears *tefillin* until the sun sets, until people are no longer in the marketplace, or until the time of sleeping. However, they agree that if one removed them after שקיעה to go to the הכסא or bathhouse, he does not put them back on. Rashi explains they all hold *tefillin* are not worn at night. The Gemara initially assumes that whoever holds לאו זמן תפילין – *Shabbos is not a time for the mitzvah of tefillin* also holds *tefillin* are not worn at night, because the same *passuk* excludes both. Rebbe Yose HaGlili *darshens*: ושמרת את החוקה הזאת למועדה – *and you shall keep this decree in its appointed season from day to day*. "ימים" ולא לילות – *"days" implies but not nights*, and "מימים" – *"from" days implies but not all days*, thus excluding Shabbos and Yom Tov. Rebbe Akiva says this *passuk* only discusses the *korban pesach*, not *tefillin*. However, the Gemara concludes that Rebbe Akiva excludes Shabbos from elsewhere: והיה לאות על ירך ולטוטפת בין עיניך – *and it shall be a sign upon your arm and tefillin between your eyes*, מי שצריכין אות, *tefillin* are worn on [days] which need a sign, יצאו שבתות וימים – *Shabbos and Yom Tov are thus excluded, which are themselves a "sign."*

##### 3. חייב אדם למשמש בתפילין בכל שעה

Rabbah bar Rav Huna said: חייב אדם למשמש בתפילין בכל שעה – *a person is obligated to touch his tefillin constantly to remain mindful of them*. This can be derived from a *kal vachomer* from the ציץ: אין בו אלא אזכרה אחת, *which has only one mention of Hashem's Name on it*, yet the Torah said "והיה על מצחו תמיד" – *and it shall be on [the Kohen Gadol's] forehead constantly*, which teaches ממנו דעתו תסיח – *that he may not divert his attention away from it*, then *tefillin*, שיש בהן אזכרות הרבה – *which have many mentions of Hashem's Name in them* (in their four פרשיות), על אחת כמה וכמה – *all the more so that one should not divert his attention from them!*

##### Siman – Lulav

The man who noticed a **lulav** on the table as he was putting on his tefillin asked his friend "Do we make a *berachah* on tefillin on Chol Hamoed" in between making the *berachah* on the *shel yad* and putting on the *shel rosh*, to which his friend answered "Chol Hamoed is like Yom Tov and we don't wear tefillin" while their friend nearby touched his own tefillin because his attention to them was being distracted by the conversation.



The man who noticed a **lulav** on the table as he was putting on his **tefillin** asked his friend "Do we make a **berachah** on **tefillin** on **Chol Hamoed**" in between making the berachah on the **shel yad** and putting on the **shel rosh**, to which his friend answered "**Chol Hamoed** is like **Yom Tov** and we don't wear **tefillin**" while their friend nearby touched his own **tefillin** because his attention to them was being distracted by the conversation.

### 3 things to remember

1. The תפלין של יד over ברכות and תפלין של ראש
2. Whether *tefillin* are worn at night, or on *Shabbos*
3. חייב אדם למשמש בתפילין בכל שעה.



## Menachos – Simanim

### פרק ג – הקומץ רבה

#### דף לז – Daf 37

##### 1. שולט בשתי ידיו (אטר) are placed on the left arm תפלין של יד

A Baraisa teaches that when the Torah says to place יד תפלין של יד – *your hand*, it means the left, because several *pesukim* contrast "יד" with "ימין" – *right hand*, implying that "יד" indicates the left hand. Rebbe Nosson says that the words וקשרתם...וכתבתם – *and you shall bind them...and you shall write them* (מזוזות) compare the two terms: מה כתיבה בימין אף קשירה בימין – *just as writing [a mezuzah] is usually done with the right hand, so too binding [tefillin] is done with the right hand*. Since he binds with his right hand, the placing must be onto the left arm. Rav Ashi says the spelling of "ידכה" with a *hei* alludes to כהה – *the weak left arm*. A Baraisa teaches that אטר – *a left-handed person* places *tefillin* onto his right arm, שהוא שמאלו – *because it is considered his "left" hand*, since it is the weaker of the two. Another Baraisa which states that אטר should place *tefillin* on his left arm is referring to שולט בשתי ידיו – *one who controls both his hands*, i.e., an ambidextrous person.

##### 2. Where תפלין are placed on the arm and head

A Baraisa defines "על ירך" as referring specifically to the קיבורת – *the biceps muscle*. The place for the ראש, expressed as "בין עיניך" – *between your eyes*, means the "קדקד", which is further explained as מקום שמוחו של תינוק – *the place where an infant's skull is soft*. A Baraisa gives several sources that "ירך" refers to the biceps muscle: (1) we compare יד תפלין של יד with תפלין של ראש. Just as the ראש של is placed בגובה שבראש – *on the high part of the head*, the יד של is also placed בגובה שביד – *on the high part of the arm*. (2) The *passuk* says: והיה לך לאות – *and it shall be a sign for you*, which implies לאות ולא לאחרים לאות – *for you the wearer, it shall be a sign, but it shall not be a sign for others*. Thus, it is placed on the biceps muscle, a location which is ordinarily not visible to others, and not on the hand (however, the תפלין may be visible). (3) The *passuk* says to place Hashem's words "על לבבכם" – *on your hearts*, then it says "וקשרתם" – *and you shall bind* (תפלין), teaching שתהא שימה כנגד הלב – *that the placing shall be opposite the heart*. Two sources are given for the correct place for the ראש של.

##### 3. מצוות if four ציצית are one מצוה or four מצוות

The Mishnah on Daf 28a stated that all four ציציות are מעבב each other, שארבעתן מצוה אחת – *because the four of them are one mitzvah*, while Rebbe Yishmael said they are four *mitzvos*. Amoraim offer three practical differences between these opinions: (1) Using סדין בציצית – *a linen sheet with wool tzitzis*. If the garment is missing one ציצית, and the other three contain שעטנד, the Tanna Kamma holds he transgresses the prohibition to wear שעטנד, since he is not fulfilling the *mitzvah* of ציצית, whereas Rebbe Yishmael says he fulfills three *mitzvos* with the ציצית on the garment, and does not transgress שעטנד. (2) טלית בעלת חמש – *a five cornered-cloak*. According to the Tanna Kamma, only four of the corners require ציצית, while Rebbe Yishmael would require ציצית at all five corners, since each corner is an independent *mitzvah*. (3) Rav Huna ruled that one who goes out into רשות הרבים on Shabbos wearing טלית שאינה מצוייצת בהלכה – *a garment which is not properly fringed* is liable for חטאת (because the invalid ציצית is considered a burden). These Tannaim disagree if this would apply where ציצית are on three of the four corners.

##### Siman – Laser Tag

The boys who knew they **must put tefillin on their left arm because they use their right hand to write** and to shoot in **laser tag**, aimed for the **tefillin targets on their opponents biceps right near their heart**, and argued that they should get **four separate points for hitting the targets on the four corners of their opponents tzitzis**.

דף לז | DAF 37

Laser Tag



The boys who knew they must put *tefillin* on their left arm because they use their right hand to write and to shoot in *laser tag*, aimed for the *tefillin* targets on their opponents biceps right near their heart, and argued that they should get four separate points for hitting the targets on the four corners of their opponents *tzitzis*.

### 3 things to remember

1. **תפלין של יד** are placed on the left arm (אטר, שולט בשתי ידיו)
2. **תפלין** are placed on the arm and head
3. **Machlokes** if four **ציצית** are one מצוה or four מצוה



## Menachos – Simanim

### פרק ד - התכלת

#### דף לח – Daf 38

##### 1. *Machlokes* if תכלת and לבן threads are מעבב each other

The fourth Perek begins: תכלת אינה מעבבת את הלבן – the *techeiles* thread (dyed blue with the secretion of the חלזון) *is not essential* for the validity of the white thread, and the לבן is not מעבב the תכלת. Thus, if someone has only תכלת threads or only לבן threads, he is יוצא. The תפלה של יד is not מעבב the ראש של יד, nor vice versa. The Mishnah appears to disagree with Rebbe, who *darshens*: "וראייתם אותו" – *and you shall see it*, זה מלמד שמעבבין זה את זה – *this teaches that [the white and the techeiles] are essential to each other*, but the Chochochim say they are not מעבב each other. The Gemara explains Rebbe's *derashah*: מין כנף – "הכנף" – the term "of the corner" implies that *tzitzis* should be *the same type as the "the corner"* (i.e., the garment), which was usually white [linen]. The *passuk* says to add "פתיל תכלת" – *a thread of techeiles*, and says "וראייתם אותו" – *you shall see "it,"* implying the *tzitzis* are not valid בחד לחודיה – *unless both (לבן and תכלת) are present together*. The Rabbonon hold that "it" refers to כל חד לחודיה – *each one by itself* (i.e., the לבן and the *techeiles*).

##### 2. The *mitzvah* for the לבן to precede the תכלת is not מעבב

Rav suggested that the Mishnah can agree with Rebbe, because the Mishnah's statement that תכלת and לבן are not מעבב each other refers to the law of להקדים – one type of thread *preceding* the other. A Baraisa states: מצוה להקדים – *it is a mitzvah to put the white threads onto the garment before the techeiles threads*, ואם להקדים תכלת – *but if he put on the techeiles before the white he is יוצא* – *but he is missing a mitzvah*. Rav explains that he completely fulfilled the *mitzvah* of *tzitzis*, but missed the *mitzvah* of the correct order, and לא עבד – *he did not do the mitzvah in the preferred way*. The Gemara asks how Rav will explain the Mishnah's statement that *techeiles* is not מעבב white threads (since *techeiles* is not supposed to be first). Rami bar Chama suggests that it refers to תכלת שכולה תכלת – *a garment made entirely of techeiles*, in which case the *techeiles* should be put on first, but this order is not מעבב. However, Rava objects: מידי ציבעא קא גרים – *does the color of the thread determine the order of threads?* Since most garments are white, the white threads must always be first, so Rav's interpretation is rejected.

##### 3. גרדומין – *Stubs*

Rava answers that the Mishnah can agree with Rebbe, and refers to גרדומין – *stubs* left when threads tear. Thus, the Mishnah is teaching that if the *techeiles* threads were reduced to stubs and the white threads remain, or vice versa, the *tzitzis* are still valid. The Gemara asks for the minimum *shiur* of these stubs, and Shmuel says כדי לענבן – *enough to tie them into a slipknot*. The Gemara asks if this requires enough to tie all eight threads together into one slipknot, or only to tie each one individually into a slipknot, and this question is left unresolved. Rav Ashi asks, if the threads are אלימי – *thick* and cannot be tied into a slipknot, but are long enough that if they had been thin, they could have tied into a slipknot, are they valid? Rav Acha brei d'Rava answered: כל שכן דמינבר מצותיהו – *certainly, their mitzvah is even more noticeable* when the threads are thick, and their thickness cannot detract from their validity.

##### Siman – Soup (דבר לח)

When the man cooking up תכלת in a **chicken soup** pot to dye his kids *tzitzis* told them to just use white because it won't be ready for a while and תכלת is not מעבב לבן, his nephew **said he will wait but in the meantime will put white on his blue בגד** because white strings always come first, while their cousin came in with his תכלת strings **ripped and the white ones whole**.

דף לח | DAF 38

Soup (דבר לח)



When the man cooking up תכלת in a chicken soup pot to dye his kids tzitzis told them to just use white because it won't be ready for a while and תכלת is not מעכב לבן, his nephew said he will wait but in the meantime will put white on his בגד blue because white strings always come first, while their cousin came in with his תכלת strings ripped and the white ones whole.

### 3 things to remember

1. *Machlokes* if תכלת and לבן threads are מעכב each other
2. The *mitzvah* for the לבן to precede the תכלת is not מעכב
3. גרדומין – Stubs



## Menachos – Simanim

### פרק ד - התכלת

#### דף לט – Daf 39

##### 1. קשר עליון דאורייתא

Rabbah says we can prove *the upper knot of tzitzis is a Biblical requirement* (meaning, *tzitzis* must be tied to the garment with at least one knot): had the requirement only been Rabbinical, *מאי איצטריך למישרי* – why was it necessary for the Torah to permit a linen cloak with woolen *tzitzis* (i.e., a *derashah* teaching to attach *tzitzis*, including the woolen תכלת, onto all garments, including linen ones, thus overriding the שטטנב prohibition)? If it is not required מדאורייתא to tie the *tzitzis* onto the garment, פשיטא – *it is obviously* permitted to use woolen *tzitzis* for a linen garment without tying it, because התוכף תכיפה אחת אינו חיבור – if one stitches wool to linen with a single stitch, it is not considered an attachment, and would not violate שטטנב!?! Since the Torah needed to permit woolen *tzitzis* on a linen garment, it proves that they must be tied on with a knot, and would transgress the שטטנב prohibition.

##### 2. Forming the *tzitzis* as גדיל – braids and פתיל – loose threads

Rabbah quoted Shmuel, though others quoted it from Rav: תכלת שכרך רובה כשרה – *if most of the techeiles was braided* (i.e., two-thirds of the *tzitzis* were braided and one-third loose), *it is valid*. Rav also said: *ונויי תכלת שלישי גדיל* – *the beauty of techeiles is to have one third braid and two thirds fringe*. A man was once wearing a garment made entirely of *techeiles*, and its *tzitzis* were completely braided, with no loose threads. Rav said: *יא* – *the garment is fitting, but the techeiles is not fitting*, since it lacks loose threads. Rabbah bar bar Channah said: *יא גלימא ויא תכלתא* – *the garment is fitting, and the techeiles is fitting*. The Gemara explains that he holds that since the *passuk* describes *tzitzis* as "גדיל" – braid and elsewhere as "פתיל" – thread, we derive that *tzitzis* may be פתיל או גדיל – either entirely braided or entirely loose thread. Rav holds that loose threads are always required, and the word "גדילים" teaches the number of threads required in *tzitzis*. The singular "גדיל" would indicate two threads (for a braid), the plural "גדילים" indicates four threads, and the additional term "פתיל" teaches מתוכו – *make a braided fringe and let loose threads emerge from within it*.

##### 3. *Tzitzis* of צמר or פשתן for garments of the opposite type, or other materials

Levi said: *woolen threads release a garment made of linen from its white thread tzitzis* obligation. The Gemara asks: does this only apply to white threads of wool, since the תכלת threads must certainly be wool despite being שטטנב with the linen garment, but פשתים – *linen* threads would not be permitted for a woolen garment? Or, since the prohibition of *wool and linen together* is written near the *mitzvah* of *tzitzis*, it permits even פשתן threads in a צמר garment? Rav Yehudah says that either צמר or פשתן can be used for *tzitzis* in the opposite type of garment, and can be used for any other material. Rava posed a contradiction between *pesukim*: "הכנף" – *the tzitzis of the corner* implies that *tzitzis* threads should be made from כנף – *the same type* of material as the corner (i.e., the garment itself), but elsewhere the *passuk* specifies צמר and פשתים, implying wool and linen should be used for all types of garments. He concludes that צמר and פשתים can be used for all materials, and any material may be used as *tzitzis* in their own type of garment, but not for others.

##### Siman – Letter (Mailman)

The *tzitzis* wearing Jewish **mailman** who made sure the upper knot of his *tzitzis* was tight since **דאורייתא** קשר עליון דאורייתא and made sure that his ***tzitzis* were one third braided and two thirds fringe**, was delivering a package of **wool tzitzis** to the man who was going **to put them on his linen garment**.

דף לט | DAF 39

(Letter (Mailman))



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### 3 things to remember

1. קשר עליון דאורייתא
2. Forming the *tzitzis* as גדיל – braids and פתיל – loose threads
3. *Tzitzis* of צמר or פשתן for garments of the opposite type, or other materials



## Menachos – Simanim

### פרק ד - התכלת

#### דף מ – 40 Daf

##### 1. *Machlokes* about תכלת on linen garments, and why the Rabbis forbade it

Regarding the obligation of בציצית – *a linen cloak in tzitzis*, Beis Shammai exempts it, and forbids putting *techeiles* on it, because Beis Shammai holds that שעטנד was never permitted for *tzitzis* (rather, he must place four white linen threads). Beis Hillel obligates a linen cloak in ordinary *tzitzis* with *techeiles*, because שעטנד is overridden for *tzitzis*. Rebbe Elazar bar Tzadok said: – והלא כל המטיל תכלת בירושלים אינו אלא מן המתמיהין – *but anyone who places techeiles (on linen garments) in Yerushalayim simply astonishes everyone who sees it!* Rebbe said that since the *halachah* follows Beis Hillel that שעטנד is permitted for *tzitzis*, why did they forbid it in Yerushalayim? לפי שאין בקיאים – *Because they are not experts in halachah*. The Gemara assumes this means they are unfamiliar with the special permit for שעטנד in *tzitzis*, but objects that we should publicize it. Rava eventually explains they were concerned that one's garment may tear within three fingerbreadths of the corner, which he might sew with linen and leave a thread hanging as *tzitzis*, which is invalid because of "תעשה ולא מן העשוי" – *"you shall make [tzitzis]," and not [use] that which was already made*. Rav Zeira explains they were concerned for שעטנד in a כסות לילה – *night garment*, which does not require *tzitzis*, and therefore has no permit for שעטנד.

##### 2. Is the *tzitzis* obligation determined by the material of the main garment or the corners?

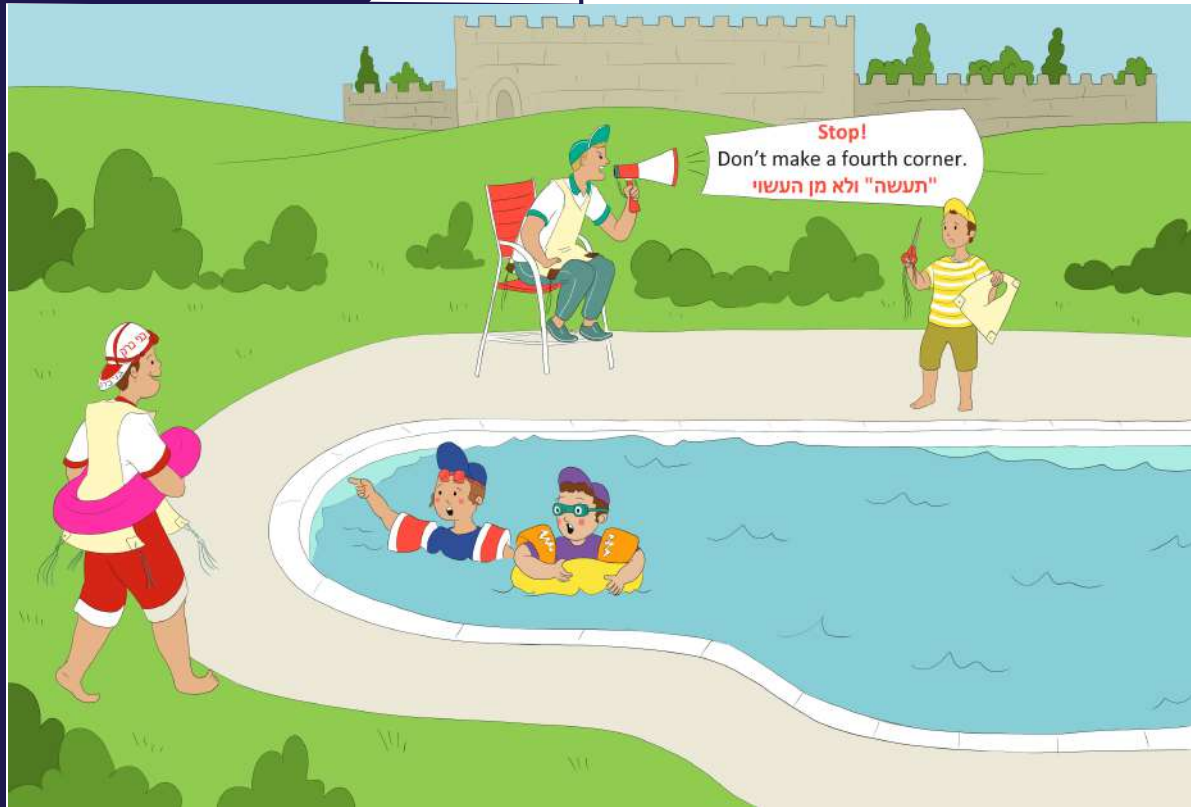
Rava presented a ruling which was also taught in Eretz Yisroel in Rebbe Zeira's name: – היא של בגד וכנפיה של עור חייבת – *if [the garment] is made of cloth but the corners are made of leather, it is obligated in tzitzis*. היא של עור וכנפיה של – *if [the garment] is made of leather and the corners are made of cloth, it is exempt from tzitzis*. The reason for these *halachos* is עיקר בגד בעינין – *we require the main part of the garment to be of a material obligated in tzitzis*, not its corners. Rav Achai, on the other hand, – אזיל בתר כנף – *followed the corner* of a garment in determining whether the garment was obligated in *tzitzis*. Thus, he arrived at the opposite ruling: regardless of what the body of the garment was made of, if the corners were cloth, he required *tzitzis*, and if the corners were leather, he did not require *tzitzis*.

##### 3. תעשה ולא מן העשוי – Adding a fourth corner onto a three cornered garment with *tzitzis*

Rav Huna said: – הטיל לבעלת שלש והשלימה לארבע – *if one placed [tzitzis] on a three-cornered [garment], and then completed it into a four-cornered [garment] and added tzitzis to the fourth corner, it is invalid*, תעשה – *משום* [because of] תעשה – *because of the principle: "You shall make [tzitzis]," and not use that which was already made*. The garment was not subject to *tzitzis* when the first three were placed onto it (since it lacked a fourth corner), and did not fulfill the *mitzvah*. Therefore, after the fourth corner is added, the first three cannot become valid after the fact. The Gemara challenges applying "תעשה ולא מן העשוי" to prematurely attached *tzitzis*, because Rebbe Zeira said: – הטיל – *if one placed [tzitzis] on [a garment] which already had [tzitzis] placed onto it, the new tzitzis are valid, even if the original tzitzis are removed*. Although these *tzitzis* were attached when they were not required, they are not disqualified because of "תעשה ולא מן העשוי"? Rava suggests that since adding superfluous *tzitzis* violates "בל" – *do not add to a mitzvah*, their attachment to the garment was not considered "making" *tzitzis* until the original threads are removed. Rav Pappa rejects this answer, because the superfluous *tzitzis* may have been attached to nullify the original threads (and does not violate "בל תוסיף"), and therefore is an event of "making" (invalid) *tzitzis*.

#### Siman – Pool

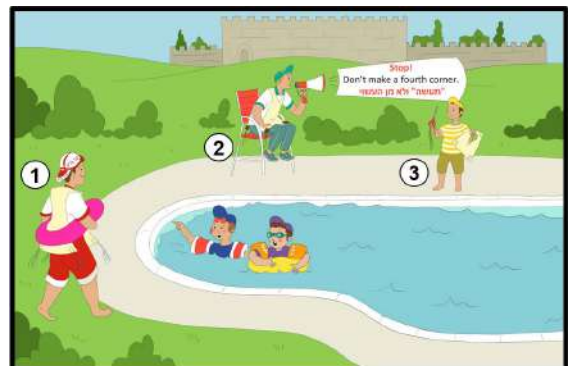
The boy from Bnei Brak who astonished the Yerushalmi children when he walked into the **pool** area wearing a linen garment with *techeiles*, heard the lifeguard who was wearing a wool garment with leather corners and *tzitzis* call out to a boy to **stop trying to add a fourth corner on a three corner garment with tzitzis because of תעשה ולא מן העשוי**.



The boy from *Bnei Brak* who astonished the *Yerushalmi* children when he walked into the pool area wearing a linen garment with *techeiles*, heard the lifeguard who was wearing a wool garment with leather corners and *tzitzis* call out to a boy to stop trying to add a fourth corner on a three corner garment with *tzitzis* because of תעשה ולא מן העשוי.

### 3 things to remember

1. *Machlokes* about תכלת on linen garments, and why the Rabbis forbade it
2. Is the *tzitzis* obligation determined by the material of the main garment or the corners?
3. תעשה ולא מן העשוי – Adding a fourth corner onto a three cornered garment with *tzitzis*



## Menachos – Simanim

### פרק ד - התכלת

#### Daf 41 – מא – דף

##### 1. Is *tzitzis* a **גברא** or a **חובת טלית**?

Tannaim disagree if *טלית כפולה* – a garment which is worn *folded* requires *tzitzis* at the corners of the crease. Rava bar Rav Nachman did, and the garment unfolded, leaving the *tzitzis* in the middle of the garment. When Rabbah bar Huna commented that these *tzitzis* do not fulfill the "כנף" mentioned in the Torah, Rava bar Rav Nachman took it off and put on another garment. Rabbah bar Huna said: *מי סברת חובת גברא הוא* – *Do you think that [tzitzis] is a personal obligation*, and only applies to a garment which is worn? *חובת טלית הוא* – *It is an obligation relating to the garment*, requiring every four-cornered garment which one owns to have *tzitzis*, even when not being worn. Therefore, *זיל רמי לה* – *go place [tzitzis] on [the garment you removed]*. Later, Shmuel says: *כלי קופסא חייבין בציצית* – *articles of clothing left in a drawer are obligated in tzitzis*, because he holds *חובת טלית* is a garment. However, he agrees that a garment made for a burial shroud does not require *tzitzis*, because the *passuk* says "אשר תכסה בה" – *with which you cover yourself*, and *היא לא לאיכסויי עבידא* – *this one is not made for covering a living person*.

##### 2. Doing **טצדקי** to avoid the **mitzvah** of *tzitzis*, punished during a time of **ריתחא**

The Gemara stated that *מלאך* disagreed with Rabba bar Huna (that *חובת טלית* is a garment): *א* once found Rav Ketina wearing a linen cloak, which the Rabbis had exempted from *techeiles*. The *מלאך* said to him, "Ketina, Ketina, *סדינא בקייטא וסרבלא בסיתוא* – *since you wear a linen cloak in the winter, and a woolen cloak with rounded corners in the summer*, *מה תהא עליה* – *what will become of the mitzvah to have tzitzis with techeiles?*" Rav Ketina responded: *ענשיתו אעשה* – *Do you punish for not fulfilling a positive commandment in which one is not obligated?*" The *מלאך* replied: *בזמן דאיכא ריתחא ענשין* – *At a time when there is Heavenly anger, we do punish even those who do not fulfill mitzvos such as tzitzis.*" The Gemara assumes this punishment would not apply if *חובת טלית* was a garment, since his garments are not obligated in *tzitzis*. However, it counters that even if *חובת גברא* is a garment, it certainly only applies when one wears a garment obligated in *tzitzis*! Therefore, it concludes that the *מלאך* was telling him: *טצדקי למיפטר נפשך מציצית* – *you appear to be employing tactics to exempt yourself from tzitzis*, and that is the cause for punishment.

##### 3. The required number of threads, placement on the garment, and minimum length

A Baraisa asks: *כמה חוטין הוא נותן* – *how many threads does one place for tzitzis?* Beis Shammai requires four, but Beis Hillel requires only three. *וכמה תהא משולשת* – *And how much should it hang down?* Beis Shammai says four fingerbreadths, and Beis Hillel says three, but is referring to larger fingerbreadths which are four per *tefach*, not five. Rav Pappa clarifies that a Biblical *tefach* equals *ארבע בגודל* – *four fingerbreadths measured with the thumb*, which is six with the little finger, and five with the middle finger. Rav Huna rules that *חובת טלית* is made of four threads, attached within four *אצבעות* of the garment's edge, and should hang down four *אצבעות*. Rav Yehudah says it is made of three threads, attached within three *אצבעות* of the garment's edge, and should hang down three *אצבעות*. Rav Pappa concludes with the *halachah*: *ד' בתוך שלש משולשת ארבע* – *it is four threads, attached within three אצבעות of the garment's edge, and hangs down four אצבעות*. The Gemara objects that a Baraisa teaches that the elders of Beis Shammai and Beis Hillel ruled that *חובת טלית* have no *shiur*? The Gemara answers that they have no maximum shiur, but do have a minimum *shiur*.

#### Siman – Grandma

The **Grandma** made sure that **all of the בגדים in the drawer had tzitzis on them** as she gazed lovingly at the portrait of her **poor husband who was punished in a time of anger for always avoiding the mitzvah of tzitzis**, that sat on the dresser next to his *tzitzis* chart showing **four strings within three fingers from the edge of the בגד**.



The **Grandma** made sure that all of the בגדים in the drawer had *tzitzis* on them as she gazed lovingly at the portrait of her poor husband who was punished in a time of anger for always avoiding the *mitzvah* of *tzitzis*, that sat on the dresser next to his *tzitzis* chart showing four strings within three fingers from the edge of the בגד.

### 3 things to remember

1. Is *tzitzis* a חובת גברא or a חובת טלית?
2. Doing טצדקי to avoid the *mitzvah* of *tzitzis*, punished during a time of ריתחא
3. The required number of threads, placement on the garment, and minimum length



## Menachos – Simanim

### פרק ד - התכלת

#### דף מב – 42 Daf

##### 1. Making a *berachah* upon making *tzitzis*, and *tzitzis* which were made by an עבו"ם

Rav Nachman once saw Rav Adda bar Ahavah putting *tzitzis* onto his garment, and making a *berachah* "לעשות ציצית" – to make *tzitzis*. Rav Nachman said: מאי ציצי שמענא – "What is this "tzizi" sound I hear? Rav said attaching *tzitzis* does not require a *berachah*!" Rav Chisda posed a contradiction in Rav's ruling, because Rav said that *tzitzis* made by an עבו"ם are פסול. Rav Yosef explained that Rav Chisda holds that one recites a *berachah* for a *mitzvah* which is invalid when performed by an עבו"ם, but not for a *mitzvah* which an עבו"ם can perform. However, this assertion is refuted from the laws of *tefillin*, because *tefillin* written by an עבו"ם are פסול, yet one does not recite a *berachah* upon making them!?! Therefore, the Gemara concludes: כל מצוה דעשייתה גמר מצוה – any *mitzvah* whose performance is the completion of the *mitzvah*, such as מילה, one recites a *berachah* over it even if an עבו"ם can perform it, and any *mitzvah* which is not completed by its performance, such as writing *tefillin*, one does not recite a *berachah* even if it is invalid when done by an עבו"ם. The *machlokes* about reciting a *berachah* over attaching *tzitzis* depends on whether it is a חובת טלית (and is completed then), or a חובת גברא (and completed when worn).

##### 2. טוייה לשמה and עשייה לשמה

Rav Yehudah said that Rav said: עשאו מן הקוצים – if one made [*tzitzis*] from thornlike threads (left in the garment from the weaving process), ומן הגרדין – or from fringes hanging from the garment's edge, it is פסול, because we require לשמה – [attaching] it for the sake of the *mitzvah*. If it was made מן הסיסין – from balls of weaving thread, it is כשר, since he attached the *tzitzis* to the garment for the sake of *tzitzis*. When Rav Yehudah reported Rav's ruling to Shmuel, he said that even *tzitzis* made from balls of thread are פסול, because טוייה לשמה – we even require spinning of the threads to be for the sake of [*tzitzis*]. This parallels a *machlokes* Tannaim: the Tanna Kamma says that although *tefillin* covered with gold, or the hide of a nonkosher animal, are invalid, they are valid when covered with the hide of a kosher animal, ואף על פי שלא עיבדן לשמן – even though he did not tan them for the sake of [*tefillin*]. Rabban Shimon ben Gamliel says that even a kosher animal's hide is פסול unless it was tanned לשמה.

##### 3. "טעימה" is invalid because צביעה לשמה is required

Rav Shmuel bar Yehudah explained how he dyes *techeiles*: he takes blood of the חלזון with some herbs, then puts them in a pot and boils it up. He then takes a bit of the dye in an eggshell, וטעמינן להו באודרא – and tests it with a wad of wool to check the dye's quality. The rest of the dye in the eggshell is spilled out, and the wad of wool used for testing is burned. The wad is burned because טעימה פסולה – [wool dyed for] testing is unfit to be used for *tzitzis*. The reason for this is דבעינן צביעה לשמה – we require dying of תכלת for the sake of [*tzitzis*]. The dye in the eggshell is spilled out and not returned to the vat because טעימה פסלה – [dye used for] testing invalidates all the dye if it is returned to the vat. Tannaim argue if testing dye disqualifies it: Rebbe Chanina ben Gamliel says that "כליל תכלת" – completely *techeiles* teaches that dye which was used for testing is disqualified for *techeiles*, but Rebbe Yochanan ben Dahavai says even the שני מראה – second shade produced by the dye is fit for *techeiles*, because the *passuk* says "ושני תולעת" – and a thread of red wool, darshened as a second dyeing.

##### Siman – Mobster

The Blue Blood **mobster** bosses who yelled at the gang for making a *berachah* while tying *tzitzis* onto their suits and using the leftover fringes for *tzitzis*, warned them to make sure to burn the sample of the תכלת.



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### 3 things to remember

1. Making a **berachah** upon making **tzitzis**, and **tzitzis** which were made by an עכו"ם
2. טויה לשמה and עשייה לשמה
3. "טעימה" is invalid because צביעה לשמה is required



## Menachos – Simanim

### פרק ד - התכלת

#### דף מג – 43 Daf

##### 1. Several *derashos* from "וראיתם אותו" – excludes a night garment, שקולה כנגד כל המצות

A Baraisa states that all Jews are obligated in *tzitzis*, including women, but Rebbe Shimon says women are exempt, because it is a מצות עשה שהזמן גרמא – *positive commandment which is dependent on a specific time* (as explained below), and women are exempt from any מצות עשה שהזמן גרמא. A Baraisa explains Rebbe Shimon's view: "וראיתם אותו" – *and you shall see it*, פרט לכסות לילה – *this excludes a night garment* from *tzitzis*, which is a time they are not seen. A blind person (who cannot see his *tzitzis*) is included by the phrase "ואשר תכסה בה" – *with which you cover yourself*. It is more reasonable to include a blind person's garment and exclude a night garment, rather than the reverse, because [a blind person's garment] *can be seen by others*, whereas a night garment cannot be seen by anyone. Several other *derashos* from the phrase "וראיתם אותו" are presented, including: "וראיתם אותו וזכרתם את כל מצות ה'" – *and you shall see it and remember all of Hashem's mitzvos*, teaching: שקולה – *this mitzvah is equal to all the mitzvos combined*. Rashi adds that "ציצית" has the *gematria* of 600, plus eight threads and five knots, totaling 613, paralleling מצות תרי"ג.

##### 2. בית המרחץ, חביבין ישראל שסיבן הקדוש ברוך הוא במצות, Dovid Hamelech in the

A Baraisa states: חביבין ישראל – *Beloved are the Jewish people*, שסיבן הקדוש ברוך הוא במצות – *for Hashem surrounded them with mitzvos: tefillin* upon their heads and arms, *tzitzis* on the four corners of their garments, and מזוזות on their doorways. About these *mitzvos* Dovid Hamelech said: שבע ביום הללתיך על משפטי צדקך – *“seven” times a day I praised You for Your righteous laws* (because these *mitzvos* total seven). When Dovid entered a bathhouse and found himself standing unclothed (without these *mitzvos*), he said: ווי לי שאעמוד ערום בלא מצוה – *“Woe is to me, that I should stand unclothed without any mitzvah!”* But once he remembered his ברית מילה, he was relieved. After he left, he said a shira about this *mitzvah*: "למנצח על השמינית מזמור לדוד" – *for the conductor, on the eighth, a psalm by Dovid*, על מילה שניתנה בשמיני – *this is about מילה which was given to be performed on the eighth day of a baby's life*. Rebbe Elazar ben Yaakov says: whoever has *tefillin* on his head, *tefillin* on his arm, *tzitzis* on his garment, and a *mezuzah* on his doorway, הכל בחיזוק שלא יחטא – *there is a complete presumption that he will not sin*, as the *passuk* says: והחוט המשולש לא במהרה ינתק – *and the three-ply cord is not easily severed*.

##### 3. מאה ברכות

Rebbe Meir used to say: חייב אדם לברך מאה ברכות בכל יום – *a person is obligated to recite one hundred blessings every day*, because the *passuk* says: ועתה ישראל מה ה' אלקיך שואל מעמך – *now, Yisroel, what does Hashem, your G-d, ask of you?* The word "מה" can be read as if it says "מאה" – *one hundred*. The Gemara reports that Rav Chiya brei d'Rav Avya, on Shabbos and Yom Tov (when there are fewer ברכות because there are only seven ברכות in עשרה), would strain himself to fill his quota of one hundred *berachos* ומגדי באיספרמקי ומגדי ברכות על *fragrant spices and delicacies*.

#### Siman – Magazine

The ad in the *Mitzvah Magazine* selling *tzitzis* free night garments, was opposite an ad for a concert featuring the new song, שבע ביום הללתיך with a picture of the singer wearing *tzitzis* and *tefillin* standing in a doorway with a *mezuzah*, and holding a daily chart promoting the importance of reciting one hundred *berachos* daily.



The ad in the **Mitzvah Magazine** selling **tzitzis free night garments**, was opposite an ad for a concert featuring the new song, **שבע ביום הללתיך** with a picture of the singer wearing **tzitzis** and **tefillin** standing in a doorway with a **mezuzah**, and holding a daily chart promoting the importance of reciting one hundred **berachos** daily.

### 3 things to remember

1. Several *derashos* from "ראיתם אותו" – excludes a night garment, כנגד כל המצות שקולה
2. חביבין ישראל שסיבבן הקדוש ברוך. הוא במצות בית המרחץ, Dovid Hamelech in
3. מאה ברכות



## Menachos – Simanim

### פרק ד - התכלת

#### דף מד – Daf 44

##### 1. Description of the חלזון

A Baraisa describes the חלזון: גופו דומה לים – *its body is similar in color to the sea*, וברייתו דומה לדג – *its anatomy is similar to a sea creature*, ועולה אחד לשבעים שנה – *it goes up onto the land once in seventy years*, ובדמו צובעין תכלת – *and one dyes techeiles with its "blood."* לפיכך דמיו יקרים – *Therefore, because the חלזון is so difficult to obtain, [techeiles] is expensive.*

##### 2. The man whose tzitzis prevented him from sinning

Rebbe Nassan said: בתורה קלה שכתובה בתורה – *there is not even a light mitzvah written in the Torah* שאין מתן עולם הבא – *and as for the reward in עולם הבא, I do not even know how great it will be.* This is demonstrated from an incident about a man who was careful about the mitzvah of tzitzis, מצות עשה. He once sent four hundred zuz for a distant זונה's fee, and as he prepared to sin with her, his four tzitzis fringes struck him on his face. He moved away and sat on the floor. She followed him and demanded to know what flaw he saw in her. He replied that he saw none; rather, he was prevented by the mitzvah of tzitzis, about which is written twice "אני ה' אלקיכם" – *I am Hashem, your G-d*, meaning to say: *אני הוא שעתיד ליפרע – I am He Who will later punish sinners*, ואני הוא שעתיד לשלם שכר – *and I am He Who will later give reward to the righteous.* עכשיו נדמו עלי כד' עדים – *Now [these four fringes] appeared to me like four witnesses* to the sin I was about to commit. She was inspired to convert, and married him. This demonstrates the reward in this world for a "light" mitzvah, and as for עולם הבא, we do not even know.

##### 3. Machlokes about the order of the מנחה and נסכים of a מנחת נסכים

In a Baraisa, the Tanna Kamma says that the order of "ומנחתם ונסכיהם" – *and their minchah and their nesachim* implies: הבא מנחה ואחר כך הבא נסכים – *bring the minchah (flour and oil) and only afterwards bring the נסכים (wine libation).* Rebbe says that "זבח ונסכים" – *a sacrifice and its נסכים* implies: הבא זבח ואחר כך הבא נסכים – *bring a korban and immediately afterwards bring its נסכים, before its minchah.* The Gemara eventually explains that עם הזבח – *regarding [a מנחת נסכים] brought together with the korban*, all agree the מנחה is brought before the נסכים, because "עולה ומנחה" implies that the minchah immediately follows the korban. They argue about בפני עצמן – *[a מנחת נסכים] being brought by itself.* The Rabbonon hold that here, too, the מנחה precedes the נסכים, but Rebbe holds that this only applies where it is brought with the korban, דאידי – *because once he began to sacrifice something eaten (the korban), he then brings the מנחה, which is something eaten.* In this case, however, the נסכים take precedence, והואיל דמיתאמרא שיהי עלייהו – *since the Leviim's song is recited over them.*

##### Siman – Mud

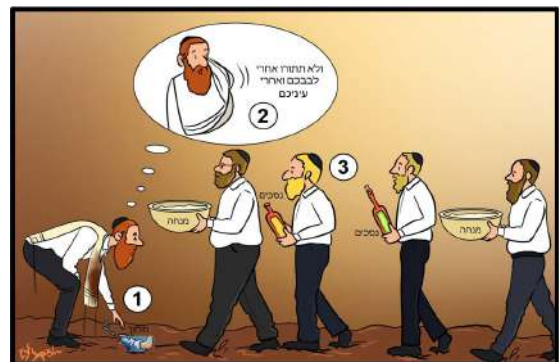
The man who was very upset that his tzitzis got **muddy** while **searching for a חלזון**, especially since they were **precious to him** because **they had saved him from sin**, watched in awe as to groups carrying **מנחות and נסכים** waded through the **mud**, **one with the מנחה first and one with the נסכים first.**



The man who was very upset that his *tzitzis* got **muddy** while **searching** for a **חלזון**, especially since **they were precious** to him because they had saved him from sin, watched in awe as to groups carrying **מנחות** and **נסכים** waded through the mud, one with the **מנחה** first and one with the **נסכים** first.

### 3 things to remember

1. Description of the **חלזון**
2. The man whose *tzitzis* prevented him from sinning
3. *Machlokes* about the order of מנחת of a נסכים and מנחה the נסכים



## Menachos – Simanim

### פרק ד - התכלת

#### דף 45 – מה

##### 1. The *korbanos* of Rosh Chodesh and Shavuos are not מעבב each other

The Mishnah on the previous Daf taught that פרים, איילים, and כבשים are not מעבב each other, and the Gemara explains that the פרים and כבשים refer to those brought on Rosh Chodesh and on Shavuos as mentioned in במדבר (i.e., the מוספין). [The Gemara explains the Mishnah's plural use of "rams," since only one ram is mentioned in במדבר.] The Torah requires two פרים to be brought on Rosh Chodesh, but a *passuk* in יחזקאל says that "a bull" is brought. This teaches שאם לא מצא שנים מביא אחד – *that if he did not find two bulls, he should still bring one*. Similarly, that *passuk* says to bring six lambs, whereas the Torah required seven, and teaches that if seven could not be found, they should still bring six. The next *passuk*, "ולבבשים כאשר תשיג ידו" – *and for the lambs according to his means*, teaches that even if they only have one lamb, it should be offered. Still, the *passuk* says to bring six, דכמה – *that as much as it is possible to seek more lambs, he should seek them*. The *passuk* concludes with "יהיו" – *they shall be*, to teach that if he has all the requisite *korbanos*, they are מעבב each other.

##### 2. *Pesukim* in יחזקאל appeared to contradict the Torah, until clarified by חזקיה בן חזקיה (ex. טריפה)

The Gemara quotes several *pesukim* in יחזקאל which appear to contradict the Torah, such as the one quoted above, and explains them. For example, a *passuk* says that Kohanim cannot eat נבילה or טריפה from a bird or animal. This implies that a Yisroel may eat these foods, which is certainly not true!?! Rebbe Yochanan declared: פרשה זו אליהו – *Eliyahu will eventually expound this passage*, but we cannot understand it ourselves. Ravina answers that the *passuk* is teaching that even Kohanim cannot eat them: one might have thought מליקה לגבייהו – *since a העוף, which is killed through melikah (and is thus a נבילה and טריפה), is permitted for them to eat, perhaps they may always eat נבילה and טריפה*. Therefore, this *passuk* teaches otherwise. Rav said: זכור אותו האיש לטוב – *remember that man favorably*, and חזקיה בן חזקיה is his name, יחזקאל, הוא נגנז ספר יחזקאל – *because without him, sefer Yechezkel would have been hidden away*, because it appears to contradict the Torah. He brought up three hundred barrels of oil (for his lamp), and secluded himself in an upper story, until he resolved all the apparent contradictions.

##### 3. *Machlokes* about the הלחם or שתי כבשים being מעבב the other

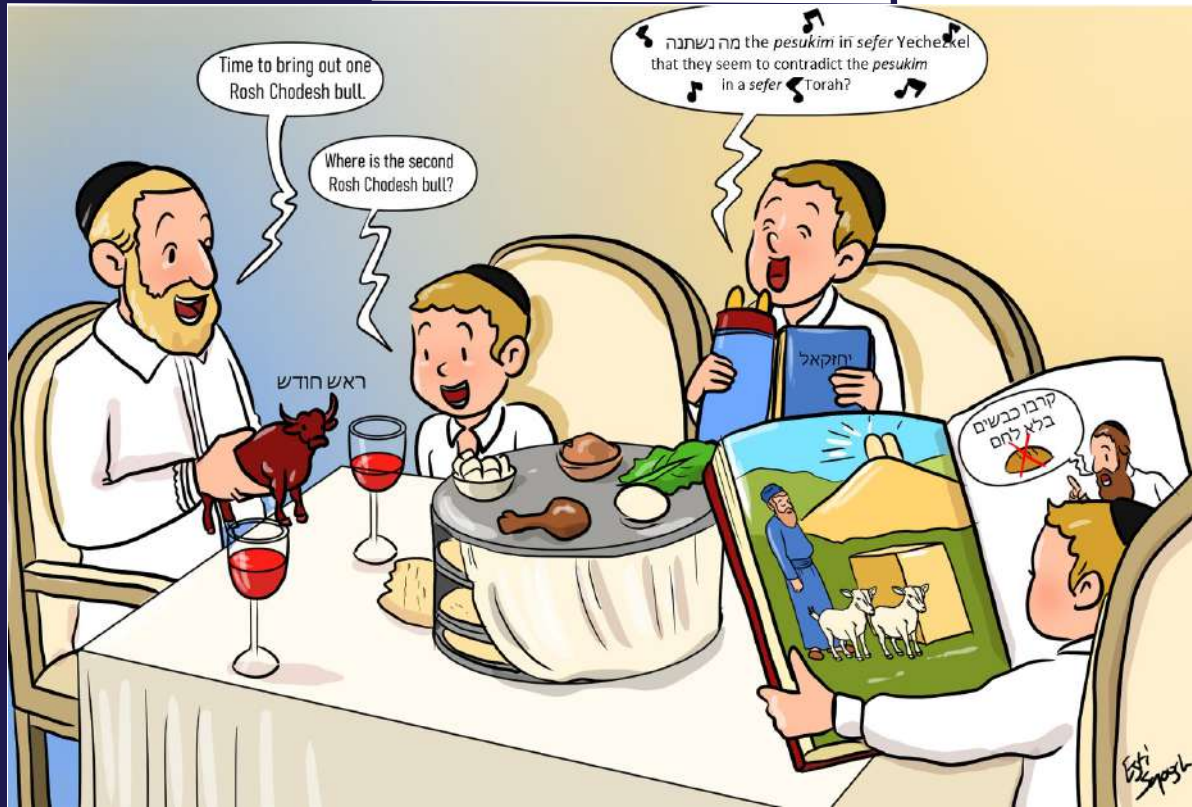
In the next Mishnah, Rebbe Akiva says the שתי הלחם of Shavuos are מעבב the two כבשים brought with it, but the כבשים are not מעבב the לחם. Rebbe Shimon ben Nannas says the reverse, that the כבשים are מעבב the לחם, but the לחם is not מעבב the כבשים, כבשים בלא לחם – *because we find that when Yisroel was in the Wilderness for forty years, קרבו כבשים בלא לחם – the lambs were offered without bread* (since the שתי הלחם could only be brought from Eretz Yisroel's produce). *Here, too, the lambs may be offered without bread*. Rebbe Shimon says the *halachah* is like בנס, but not for his reason (Rebbe Shimon holds even the שני כבשים were not brought in the מדבר). Rather, the כבשים may be brought alone, מפני שהכבשים מתירין את עצמן – *because the lambs permit themselves*, but the לחם cannot be brought alone, שאין לו מי יתירנו – *because it has nothing to permit it* (since no part of the לחם is offered, it is the *avodah* of the כבשים which permits it).

##### Siman – מה נשתנה (Passover Seder)

The father who put only **one** toy Rosh Chodesh bull on the seder table to get the children to ask questions because **he couldn't find the other one**, was delighted when his youngest son asked, "**Ma Nishtana the *pesukim* in sefer Yechezkel that they seem to contradict the *pesukim* in a sefer Torah?**" while another child was busy looking at a Har Sinai Haggadah with a picture of the כבשי עצרת being brought in the in the *midbar* without the שתי הלחם.

דף מה | DAF 45

מה נשתנה (Passover Seder)



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### 3 things to remember

1. The **korbanos** of Rosh Chodesh and Shavuos are not מעבב each other
2. **Pesukim** in יחזקאל appeared to contradict the Torah, until clarified by חנינא בן חזקיה (ex. טריפה)
3. **Machlokes** about the שתי לחם or מעבב the other



## Menachos – Simanim

### פרק ד - התכלת

#### דף 46 – דף מו

##### 1. שני בבשים שחייטה עושה זיקה, connecting the שתי הלחם to the שני בבשים

In the Mishnah, Tannaim had argued if the שתי הלחם are מעבב the שני בבשים, or vice versa. Rebbe Yochanan says: זה הכל מודים שאם הוזקו זה לזה שמעבבין זה את זה – *everyone agrees that if they became connected to one another, they are מעבב one another*. ואיזה הוא זיקה שלהן – *And what creates their connection? שחייטה – The slaughter of the two בבשים*. This is challenged from a Baraisa, which teaches that if the לחם of a תודה קרבן became invalidated after the תודה was *shechted* (either נפרס – [the לחם] *broke*, or left Yerushalayim, or became *tamei*), the *korban's* עבודה is completed for the sake of a *shelamim* (and he must bring another). But if שחייטה connects the לחם to the *korban*, then once the לחם became פסול, the *korban* should likewise be פסול! The Gemara answers that a תודה is different, because the Torah calls it a *shelamim*; therefore, לחם בלא קרבים – *just as a shelamim is brought without bread*, לחם בלא קרבה – *so too a todah may be offered without bread* (if the לחם became פסול).

##### 2. If לחם is replaced after תנופה, is a new תנופה required?

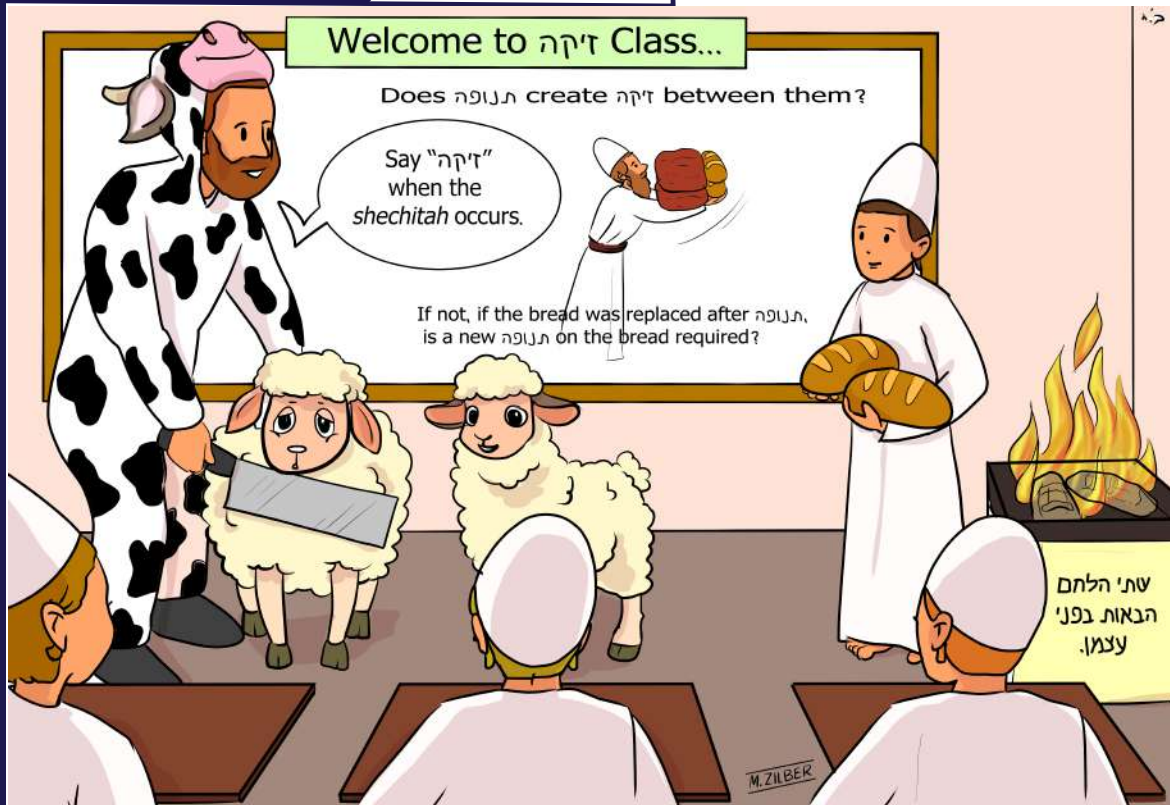
In Eretz Yisroel they asked: תנופה עושה זיקה – *does waving* the בבשים and לחם *create a connection* between them, or not? Although Rebbe Yochanan only said the *shechitah* creates זיקה, he may have been uncertain if תנופה does as well. This question is left unresolved. Rebbe Yirmiyah asked, if תנופה does not create זיקה, so לחם is replaced if it was lost after the תנופה, תנופה, טעון תנופה או אינו טעון תנופה – *does that bread require waving or does it not require waving?* [If the בבשים were lost and replaced, the new בבשים certainly require a new תנופה (because they are the *permitters* of the offering, and because תנופה is written expressly about the בבשים).] According to ננס, בן ננס, who holds עיקר עיקר – *the lambs are primary* (because they are מעבב the לחם), the replaced לחם would definitely not require a new תנופה. Rebbe Yirmiyah's question is according to Rebbe Akiva, who considers the לחם primary (since it is מעבב the בבשים): since the לחם is primary, does its replacement require a new תנופה, or not, since the בבשים are the מתירין? This question is left unresolved.

##### 3. עיבור צורה בbrought without שתי הלחם

A Baraisa teaches: שתי הלחם הבאות בפני עצמן – *the two loaves which are brought by themselves* (following Rebbe Akiva's opinion that they may be brought if there are no בבשים), are waved, ותעובר צורתן – *and they are left out overnight until their appearance changes*, ויצאו לבית השריפה – *and then they go out to the place of burning*. The Gemara asks that if they are supposed to be eaten, they should be eaten, and if they are supposed to be burned, they should be burned right away!? Rabbah answers that Biblically speaking, they should be eaten, but we are concerned that if the בבשים are available the following year, people may mistakenly eat the לחם before the בבשים are offered, recalling that the לחם was eaten without בבשים the previous year (and since it is גזירה, the לחם cannot be burned until it is left overnight and becomes נותר). Rav Yosef answers that Biblically, they should be burned, and ultimately explains that they are not burned immediately in case בבשים become available later that day. Accordingly, they are burned as soon as they can no longer be offered (not the next day).

##### Siman – Cow (Moo)

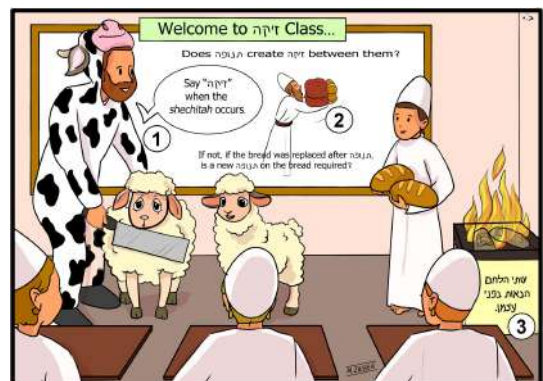
The Kohen dressed in a **cow** costume teaching young Kohanim about **שני בבשים ושתי הלחם זיקה of the שני בבשים, who had his class yell "זיקה" when the שחייטה connected them**, was going to address **whether תנופה creates a זיקה between them**, while he had **two loaves which were brought by themselves burned** in the corner of the class **after their appearance changed overnight**.



The Kohen dressed in a **cow** costume teaching young Kohanim about the זיקה of the **שתי כבשים ושתי הלחם**, who had his class yell “זיקה” when the שחיטה connected them, was going to address whether תנופה creates a זיקה between them, while he had two loaves which were brought by themselves burned in the corner of the class after their appearance changed overnight.

### 3 things to remember

1. שחיטה עושה זיקה, connecting the הלחם שתי to the כבשים שני
2. If לחם is replaced after תנופה, is a new תנופה required?
3. שתי הלחם brought without כבשים are burned after עיבור צורה



## Menachos – Simanim

### פרק ד - התכלת

#### דף מז – 47 Daf

##### 1. Are both שחיטה and זריקה required to sanctify the לחם שתי?

A Baraisa teaches that the כבשי עצרת are מקדש – sanctify the לחם שתי with *shechitah*. Thus, if both the שחיטה and זריקה were done לשמן, the לחם may be eaten. If they were *shechted* לשמן, שלא, the לחם is not sanctified. If the *shechitah* was לשמן but the זריקה was שלא לשמן, Rebbe says: הלחם קדוש ואינו קדוש – *the bread is “sanctified and not sanctified”* (explained below). Rebbe Elazar bar Rebbe Shimon says it is not קדוש unless both the שחיטה and זריקה were לשמן. Rebbe’s ruling that the לחם is "קדוש ואינו קדוש" is explained in two ways: Abaye says: קדוש ואינו גמור – *it is sanctified, but not completely*. Rava says: קדוש ואינו ניתן – *it is sanctified, but not permitted* to eat. The Gemara explains that the practical difference between Abaye and Rava is למיתפס פדיונו – whether [the לחם’s] *redemption money would be invested* with קדושה. According to Abaye, that the לחם attains partial הגוף קדושה – *physical sanctity* (which is unredeemable), the remaining דמים קדושה – *monetary sanctity* transfers onto the money, which must be used for communal sacrifices. According to Rava, that the לחם attains complete הגוף קדושה, the redemption is ineffective and the money remains *chullin*.

##### 2. *Machlokes* if זריקה פיגול is effective on לחם which left Yerushalayim

A Baraisa teaches that if the לחם שתי left Yerushalayim between the שחיטה and זריקה, and the זריקה was done with intent to eat the lambs חוץ לזמנן – *outside their allotted time*, Rebbe Eliezer says the לחם does not become פיגול, and Rebbe Akiva says it does. Rav Sheishess explains they both hold that *shechitah* is מקדש the לחם, and follow their opinions whether זריקה is effective for *kodashim* which is outside its prescribed area: Rebbe Eliezer says that אימורין which left the עדה before זריקה do not become subject to *me’ilah*, nor make one liable for consuming פיגול, נותר, and Rebbe Akiva says they do, because the זריקה was effective for them. An Amora asks, according to Rebbe Akiva, if we say that just as זריקה with פיגול intent makes even the לחם *piggul*, so too *zerikah* שלא לשמה would also be effective for the לחם (to permit it in consumption, like the meat). Or, does Rebbe Akiva only hold the זריקה is effective for the bread לחומרא – *for a stringency* (i.e., פיגול), but not לקולא – *for a leniency* (to allow eating the לחם)? Rav Pappa explains the first *machlokes* differently.

##### 3. If the לחם was lost after *shechitah*, can זריקה be performed שלא לשמה to permit the meat?

Rebbe Yirmiyah asked Rebbe Zeira: if the כבשים were *shechted* properly, and the לחם was subsequently lost (so if the זריקה is completed properly, the כבשים would need to be destroyed), מהו שיזרוק דמן שלא לשמן להתיר בשר באכילה, *can he throw their blood not for their sake to permit the meat for consumption?* [If זריקה is performed for the sake of an ordinary שלמים, it removes the "כבשי עצרת" status from the כבשים, and may permit their consumption without לחם]. Rebbe Zeira replied: יש לך דבר שאינו כשר לשמו – *Do you have anything which is not valid* where its זריקה is performed *for its own sake*, yet is *valid* when its זריקה is performed *not for its own sake*?! Although a *korban pesach* is invalid when *shechted* לשמו both before and after Pesach, yet *is* valid (as a *shelamim*) when *shechted* שלא לשמו (both before and after Pesach), the Gemara clarifies Rebbe Zeira meant there is nothing לשמו – *that was once fit to be offered for its own sake*, and was additionally *shechted* לשמו – *and then became rejected from being offered for its own sake*, that would be valid לשמו.

#### Siman – Maze

The contestants at the **maze** entered by **being מקדש the לחם שתי** by passing through **both the שחיטה and זריקה gates**, and were challenged to do a **זריקה פיגול** while looking through the telescope at the **לחם outside the maze**, and to find **the missing לחם because if it stays lost there is no solution to do a זריקה שלא לשמה to permit the בשר to be eaten**.



The contestants at the **maze** entered by **being מקדש** the **שתי הלחם** by passing through **both the שחיטה and זריקה gates**, and were challenged to do a **זריקת פיגול** while looking through the **telescope** at the **לחם** outside the **maze**, and to find the **missing לחם** because if it stays lost there is no solution to do a **זריקה שלא לשמה** to permit the **בשר** to be eaten.

### 3 things to remember

1. Are both **שחיטה** and **זריקה** required to sanctify the **שתי הלחם**?
2. **Machlokes** if **זריקת פיגול** is effective on **לחם** which left **Yerushalayim**
3. If the **לחם** was lost after **shechitah**, can **זריקה** be performed **שלא לשמה** to permit the meat?



## Menachos – Simanim

### פרק ד - התכלת

#### דף מח – 48 Daf

##### 1. Redeeming superfluous חלות in the עזרה after *shechitah*

A Baraisa states that if one *shechted* the two כבשים on four חלות (instead of two), מושך שתיים מהן ומניפן – *he removes two of them and waves them together with the shechted lambs, והשאר נאכלות בפדיון – and the remaining loaves are eaten through redemption*. The Rabbis thought this cannot agree with Rebbe, who holds *shechitah* is מקדש the לחם, so two of these loaves would attain קדושת הגוף and two remain with קדושת דמים. Since they cannot be identified, where are the loaves when he redeems the superfluous loaves? If they are outside the עזרה, the two with קדושת הגוף will be invalidated through יוצא – *leaving* the עזרה (since the תנופה takes place in the עזרה)!? If they are redeemed inside the עזרה, הא מעייל חולין לעזרה – *he is thereby bringing chullin into the עזרה, which is forbidden!* Therefore, the Rabbis assumed this Baraisa holds that the לחם only attains קדושת הגוף after זריקה, so none are disqualified by leaving the עזרה. Rav Chisda explained that the Baraisa can agree with Rebbe, and the פדיון takes place inside the עזרה, וחולין ממילא קא הוויין – *and they become chullin on their own, which does not transgress “bringing” chullin into the עזרה.*

##### 2. If four כבשים were *shechted* (עמוד וחטא בשביל שתזכה)

Rebbe Chanina taught a Baraisa before Rebbe Yochanan that if one *shechted* four כבשים over two loaves, מושך שנים מהן וזורק דמן שלא לשמן – *he removes two of them and throws their blood not for their sake* (but for an ordinary שלמים's sake), because otherwise, the last two כבשים will be forbidden in consumption (since only two כבשים are required). Rebbe Yochanan objected: וכי אומר לו לאדם עמוד וחטא בשביל שתזכה – *but do we tell a person, “Arise and sin so that you will gain”?! How can we permit זריקה שלא לשמה to enable the consumption of all four כבשים? But the Rabbonon say that if אברי חטאת became mixed with אברי עולה, one cannot be מקטיר the אברי חטאת (which are not allowed on the מזבח) to enable burning the אברי עולה!? The Gemara answers that while we would permit sinning with a חטאת to gain with a חטאת, we do not say בעולה שתזכה בעולה – “Arise and sin with the chatas so you will gain with the olah.” The Gemara objects that if כבשים were *shechted* לשמן, we do not permit זריקה on Shabbos to allow burning its own אימורין!? It answers that we would permit sinning on Shabbos to gain on Shabbos, but not to permit burning the אימורין, which would be after Shabbos.*

##### 3. כבשי עצרת ששחטן שלא כמצותן

Rav Yitzchak taught a Baraisa: כבשי עצרת ששחטן שלא כמצותן – *if lambs of Shavuot were shechted not according to their prescribed way, rather, they were shechted לשמן, they are פסול, and are left overnight and are burned*. Rav Nachman told him that he compares the עצרת כבשי to חטאת (because they are mentioned together in the *passuk*), deriving that just as a חטאת *shechted* שלא לשמה is פסול, so כבשי עצרת כבשי *shechted* לשמן are פסול. However, a Tanna of Levi's yeshivah holds they are בשר, deriving חובה משלמי נדבה – *obligatory shelamim from voluntary shelamim* (that Baraisa discusses שלמים of a *nazir*, another case of שלמים). The Gemara proceeds to prove that Levi agrees that an אשם מצורע or אשם נזיר which were in their second year (instead of their first year, as required) are פסול. Not only does he not derive from שלמים to consider them valid, but he does not even derive these אשמות from an אשם גזילות or אשם מעילות, which require a second-year animal, because אין דנין דבר שלא אין דנין דבר שלא – *we do not derive something improperly performed from something properly performed.*

##### Siman – Brainiacs (מוח)

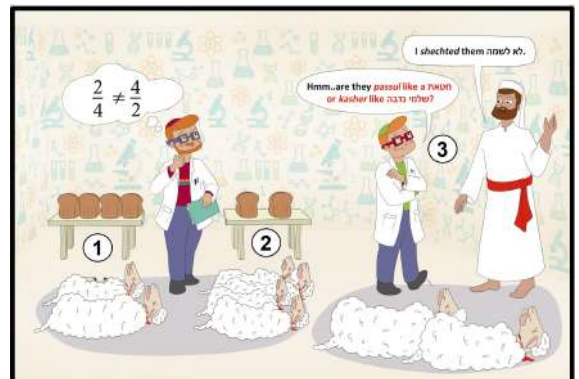
While one **brainiac** was trying to compute **what happens when two כבשים were shechted on four loaves**, by contrasting it with a case **where four כבשים were shechted over two loaves**, another **brainiac** was working to determine **whether עצרת כבשי brought לשמן are passul like a חטאת or kosher like נדבה שלמי**.



While one **braniac** was trying to compute what happens when two כבשים were *shechted* on four loaves, by contrasting it with a case where four כבשים were *shechted* over two loaves, another **braniac** was working to determine whether כבשי עצרת brought לשמן שלא are *passul* like a חטאת or kosher like נדבה.

### 3 things to remember

1. Redeeming superfluous חלות in the עזרה after *shechitah*
2. If four כבשים were *shechted* (עמוד) (וחטא בשביל שתזכה)
3. כבשי עצרת ששחטן שלא כמצותן.



## Menachos – Simanim

### פרק ד - התכלת

#### Daf 49 – מט – דף

##### 1. עקירה בטעות

Rabbah bar bar Channah taught a Baraisa before Rav: כבשי עצרת ששחטן לשום אילים – *lambs of Shavuot which one shechted for the sake of rams* are valid, ולא עלו לבעלים לשום חובה – *but do not count for the owner for his obligation* (because they were *shechted* לשמן [שלא לשמן]). [Lambs are within their first year, and rams are more than a year old]. Rav said: עלו ועלו – *they certainly do count* for the obligation! Rav Chisda says that Rav's position is reasonable where he thought they were rams and *shechted* them for the sake of lambs (since he actually *shechted* them for the correct purpose), but כסבור אילים ושחטן לשום אילים – *if he thought they were rams and he shechted them for the sake of rams*, they should not count for the community's obligation, because עקירה בטעות היא עקירה – *an erroneous uprooting* (of לשמה) is still considered *an uprooting*. But Rabbah says עקירה בטעות לא היא עקירה, and Rav would say the community fulfills its obligation even in the above case. Rabbah challenges his own opinion from a Baraisa which proves that פיגול intent is effective even בשוגג – *erroneously*, and Abaye explains that it is where he intentionally *shechts* with פיגול intent, but באומר מותר – *where he thinks it is permitted* to do so.

##### 2. If there are insufficient animals for today's מוספין and tomorrow's תמידין

Rebbe Chiya bar Avin asked Rav Chisda: ציבור שאין להן תמידין ומוספין – *if the community does not have enough animals for the temidin and musafin obligations*, אי זה מהן קודם – *which one of them takes precedence?* The תמידין of that day certainly take precedence over the מוספין of that day, since that day's תמידין are תדיר ומקודש – *more frequent and holy*. The question is where there are only enough animals for tomorrow's תמידין or today's מוספין, since the תמידין are תדיר, but the מוספין are מקודש (since they are being brought on Shabbos, in contrast to the next day's תמידין). Rav Chisda suggested a proof from our Mishnah, which states that תמידין and מוספין are not מעכב one another. This presumably cannot refer to the order of sacrifice, since the תמיד must always be brought first. Rather, it must mean that when they lack sufficient animals for tomorrow's תמידין and today's מוספין, they are equal, and either can be brought. Abaye answers that the Mishnah does refer to the order of sacrifice, because the requirement to bring the תמיד first is only בעלמא – *a mere mitzvah*, not an absolute requirement.

##### 3. The supply of six checked lambs, and requirement to examine תמידין four days prior

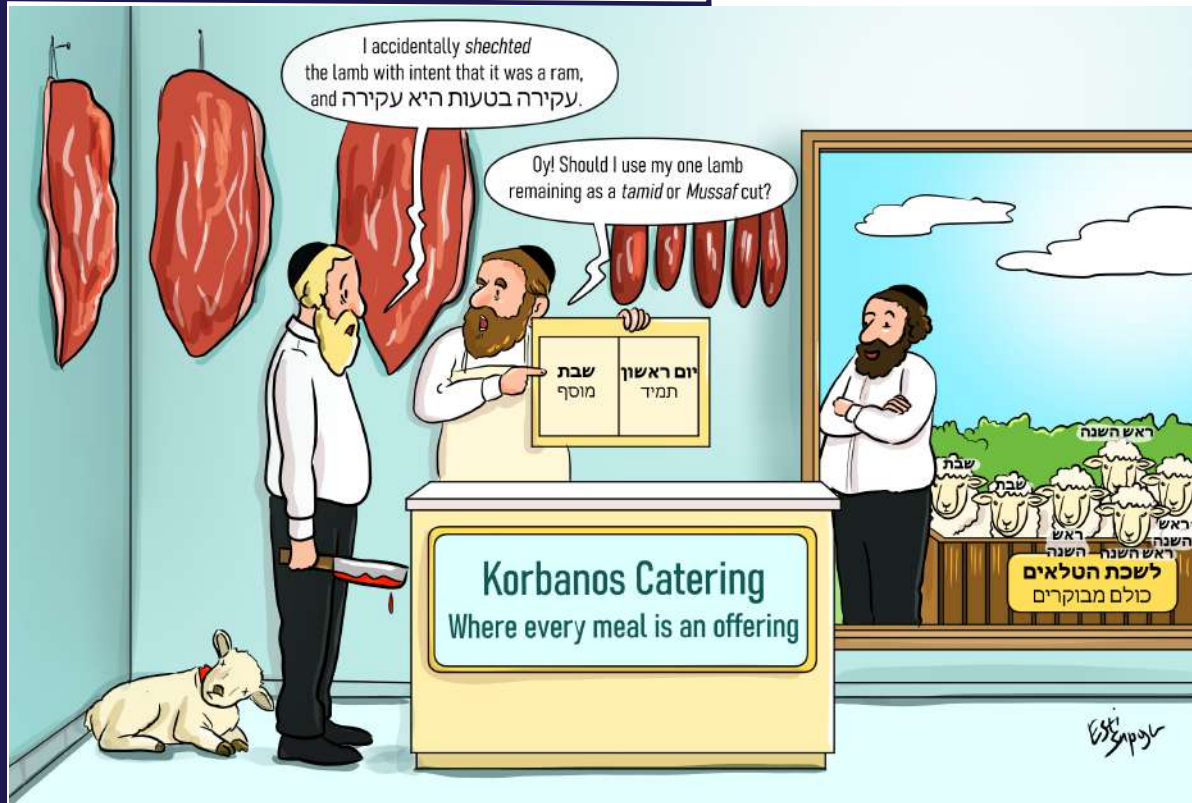
A Mishnah states: אין פוחתין מששה טלאים המבוקרין בלשבת הטלאים – *we have no fewer than six checked lambs in the Chamber of Lambs*, enough for the *korbanos* necessary for Shabbos and two days of Rosh Hashanah (i.e., three days of two תמידין each). The Gemara explains that this refers to lambs which were examined (for מומין) for four days before *shechitah*. בג. ב. *darshened a gezeirah shavah* between the תמיד and the *korban pesach*, teaching: מה להלן – *just as [the pesach] requires examination for four days before its shechitah* (since they were commanded to purchase them on the tenth on Nissan, and *shechted* on the fourteenth), so too the תמיד must be checked for four days before *shechitah*. The Gemara asks that seven lambs should be necessary when Shabbos and Rosh Hashanah fall out consecutively, since they will need a תמיד the next morning, before having a chance to search for one. It concludes that the requirement to have six checked lambs at all times is not actually to have enough for Shabbos and Rosh Hashanah, but is סימנא בעלמא – *a mere mnemonic* to remember the required number of lambs.

##### Siman – Meat (Butcher)

The **butcher** from Korbanos Catering who was upset when his *shochet* informed him **he shechted a lamb with intent that it was a ram, since עקירה בטעות היא עקירה**, had to decide whether to **use the one lamb for his tamid cut or Mussaf cut**, while his competitor proudly looked on as he always kept **a supply of no less than six checked lambs, necessary for Shabbos and the two days of Rosh Hashanah.**

דף מט | DAF 49

Meat (Butcher)



The **butcher** from Korbanos Catering who was upset when his shochet informed him he *shechted* a lamb with intent that it was a ram, since עקירה בטעות היא עקירה, had to decide whether to use the one lamb for his *tamid* cut or *Mussaf* cut, while his competitor proudly looked on as he always kept a supply of no less than six checked lambs, necessary for Shabbos and the two days of Rosh Hashanah.

### 3 things to remember

1. עקירה בטעות
2. If there are insufficient animals for today's מוספין and tomorrow's תמידין
3. The supply of six checked lambs, and requirement to examine תמידין four days prior



## Menachos – Simanim

### פרק ד - התכלת

#### דף נ – 50 Daf

##### 1. Which *avodah* of the day inaugurates the מזבח החיצון and מזבח הפנימי?

The Mishnah on Daf 49a discussed various עבודות done twice a day where the morning עבודה was not performed. The Mishnah is emended to say that if they did not offer the morning תמיד, they do not offer the afternoon תמיד. However, this is only if the מזבח החיצון had not yet been inaugurated, because it can only be inaugurated with the morning תמיד. If it was already inaugurated, the afternoon תמיד is brought even if the morning תמיד was not brought. Rebbe Shimon says that if Kohanim intentionally did not offer the morning תמיד, they are penalized and may not offer the afternoon תמיד (rather, other Kohanim must bring it). Rebbe Simon agrees that Kohanim who did not bring the קטורת in the morning may still bring it in the afternoon (and are not penalized); דביון דלא שכיחא ומעתרא – *since קטורת is not common, and it makes the one who brings it wealthy, חביבא להו ולא פשעי – it is dear to [the Kohanim], and they are not negligent* about it. The Mishnah taught that the inauguration of the מזבח הזהב must be done with the afternoon קטורת. He derives the מזבח הזהב's inauguration from the Menorah's first kindling (and its inauguration), which was in the afternoon. A Baraisa disagrees and holds it is inaugurated with the morning קטורת, deriving the מזבח הזהב from the מזבח החיצון, which was inaugurated in the morning.

##### 2. מזבח חבית כהן גדול where the Kohen Gadol died after the first half was brought

The next Mishnah states that the מזבח חבית כהן גדול (the *minchah* he brings twice daily) were not brought originally in halves (of an עשרון); rather, מביא עשרון שלם וחוצהו – *he brings a full עשרון of flour and divides it*, and offers half in the morning and half in the afternoon. If a Kohen Gadol brought half in the morning and died, and another Kohen Gadol was appointed that day, he cannot bring another half-עשרון for the afternoon, nor can he use the original remaining half-עשרון. Instead, he must bring another full עשרון, divide it, and offer half of it, while the other half is destroyed. In total, two halves are offered, and two halves are destroyed. A Baraisa teaches that both destroyed halves require עיבור צורה – *change of appearance* (through remaining overnight) before being burned. The first half (left unoffered by the first Kohen Gadol) cannot be burned immediately, since it was originally fit to be offered. Although the second half (left by the new Kohen Gadol) was always intended to be destroyed, this Tanna holds that even פיגול (a stringent, inherent פסול) requires עיבור צורה. Alternatively, Rav Ashi explains that since the second Kohen Gadol could have used either half of the second עשרון, both halves were originally fit for offering.

##### 3. Machlokes about the order of baking and frying the מזבח חבית כהן גדול

Amoraim debate how the מזביתין are prepared. Rebbe Chiya bar Abba said in Rebbe Yochanan's name: אופה ואח"כ – *he bakes it in an oven and afterwards fries it* on a griddle. He supports this with the word "תופיני", *darshening it as תאפינה נאה – it must be baked while it appears attractive* (whereas frying it first would blacken it). Rebbe Assi said in Rebbe Chanina's name that it is first fried and then baked, and he *darshens* "תופיני" as תאפינה נא – *it should be baked while partially cooked* (i.e., after being fried). In a Baraisa, the Tanna Kamma *darshens* תופיני this way, and Rebbe *darshens* it as תאפינה נאה. Rebbe Yose says: תאפינה רבה – *it should be baked a lot*. He interprets it as both נא and נאה; therefore, it is first baked (so it is baked while "attractive"), then fried, then baked again (so it is "partially cooked" before baking).

##### Siman – Nonstop Flight

The passengers on the **nonstop flight** who were delayed and missed **the inauguration of the מזבח החיצון in the morning and the מזבח הזהב in the afternoon**, and saw the shocking news that **the כהן גדול died after bringing his חצי עשרון of the מנחת חביתין in the morning and what happened when a new כהן גדול was appointed that day**, could smell the aroma from the galley where the steward was **preparing the חביתין style meals by baking, then frying and baking**.

דף נ | DAF 50

Non Stop Flight



The passengers on the **nonstop flight** who were delayed and missed the **inauguration of the מזבח החיצון** in the morning and the **מזבח הזהב** in the afternoon, and saw the shocking news that the **כהן גדול** died after bringing his **חצי עשרון** of the **מנחת חביתין** in the morning and what happened when a new **כהן גדול** was appointed that day, could smell the aroma from the galley where the steward was preparing the **חביתין** style meals by **baking, then frying and baking**.

### 3 things to remember

1. Which *avodah* of the day inaugurates the **מזבח החיצון** and **מזבח הפנימי**?
2. **כהן גדול** where the *Kohen Gadol* died after the first half was brought
3. *Machlokes* about the order of baking and frying the **כהן חביתין** גדול



## Menachos – Simanim

### פרק ד - התכלת

#### דף נא – Daf 51

##### 1. Source that **שמן לוגין of oil require three כהן גדול**

A Baraisa *darshens*: "בשמן" – *with oil* (which is superfluous, since the *passuk* says it is fried on a מחבת, and would require a לוג of oil like any מנחת מחבת (מנחת מחבת לה שמן) – להוסיף לה שמן, the extra word comes to *add oil onto it* beyond the standard amount, but does not indicate how much. Rebbe Yishmael the son of Rebbe Yochanan ben Berokah says that the *passuk*, "סלת מנחה תמיד" – *fine flour as a minchah continually*, compares it to the *minchah* brought with the *korban tamid*: just as the מנחת תמיד requires three לוגין of oil, so too the כהן גדול require three לוגין of oil. Rebbe Shimon says: "ריבה כאן שמן" – [the Torah] *increased the oil required here* for חביתין (based on the superfluous "בשמן"), and [the Torah] *increased the oil required for the minchah of the lambs* (i.e., the תמיד) beyond the standard לוג of oil for an עשרון of flour. Just as the תמיד requires three לוגין of oil for an עשרון of flour, so too חביתין require three לוגין of oil for their עשרון. We do not derive from a *minchah* of פרים and אילים to require two לוגין of oil per עשרון, because חביתין are more similar to מנחת תמיד, which is likewise one עשרון of flour, as opposed to the מנחה of פרים and אילים, which are multiple עשרונות.

##### 2. Who funds the **חביתין** when a new Kohen Gadol was not appointed?

The next Mishnah states that if no Kohen Gadol was appointed in place of a Kohen Gadol who died, משל מי היתה – *from* [whose funds] were the חביתין brought? Rebbe Shimon says it was brought משל ציבור – *from the funds of the community*, and Rebbe Yehudah says משל יורשין – *from the [Kohen Gadol's] heirs*. These חביתין were brought whole (i.e., the entire עשרון was offered). Rebbe Yehudah derives his opinion from the *passuk*: והכהן המשיח תחתיו: *and if the anointed Kohen [dies], in his place, from [one of] his sons, he shall make it*. They do not bring it in halves, like the Kohen Gadol did, because the *passuk* says "אותה" – *it*, implying they bring חציה ולא כולה – *all of it, not half of it*. Rebbe Shimon *darshens* חק עולם – *an eternal law to teach עולם* – it is funded *from the community* (when there is no Kohen Gadol).

##### 3. Two תקנות according to Rebbe Shimon re: the funding of the **כהן גדול**

The Gemara asks that Rebbe Shimon's *derashah* in the Baraisa, which implies that the חביתין were funded (when there is no Kohen Gadol) from the community מדאורייתא, is contradicted by a Mishnah, in which Rebbe Shimon lists seven תקנות, including: ותנאי בי"ד הוא – *it is a stipulation of Beis Din* that אחר תחתיו – *if a Kohen Gadol dies, and they did not appoint another Kohen in his place*, שתהא מנחתו קריבה משל ציבור – *that his minchah (of חביתין) should be brought by communal funds*. This proves that it is a Rabbinical enactment!?! Rebbe Avahu answers that there were two תקנות: מדאורייתא, they were funded from the ציבור, but during the second Beis Hamikdash (when many unworthy Kohanim Gedolim purchased the position, and did not survive a full year), Beis Din saw it was draining on the funds of the לשכה, they enacted that the יורשים should fund the חביתין. Later, when they saw the יורשים were negligent in paying for it, they restored the Biblical law for the ציבור to fund the חביתין (and this is the "תקנה" to which Rebbe Shimon referred).

##### Siman – Beaver (Gnaw)

While the community reminisced about **how the Kohen Gadol used to use beaver skin pouches to bring the three לוגין of oil to the Bais Hamikdash for his מנחת חביתין**, the Rav who declared **that התורה מן התורה since a new Kohen Gadol has not yet been appointed the צבור should be paying for the חביתין** was interrupted by another Rav in a **beaver hat** who said **since this is happening way too often the יורשים must now pay**.

דף נא | DAF 51

Beaver (Gnaw)



While the community reminisced about how the Kohen Gadol used to use **beaver** skin pouches to bring the three **לוגין** of oil to the Bais Hamikdash for his מנחת חביתין, the Rav who declared that **מן התורה** since a new Kohen Gadol has not yet been appointed the **צבור** should be paying for the חביתין was interrupted by another Rav in a **beaver** hat who said since this is happening way too often the **יורשים** must now pay.

### 3 things to remember

1. Source that **כהן גדול** require three **לוגין** of שמן
2. Who funds the חביתין when a new Kohen Gadol was not appointed?
3. Two תקנות according to Rebbe Shimon re: the funding of the חביתין כהן גדול



## Menachos – Simanim

### פרק ד - התכלת

#### דף נב – Daf 52

##### 1. When a full עשרון is brought for the morning חביתין (כה"ג without a ג), is another brought בין הערבים

The Mishnah taught that when the Kohen Gadol died and was not replaced, a full עשרון was offered for the morning חביתין (not half, as a Kohen Gadol offers). Rebbe Yochanan asked if another עשרון was offered בין הערבים, or were the חביתין suspended בין הערבים? Rava suggested a proof from a Mishnah listing the thirteen Kohanim involved in the daily תמידין, the eighth of which brings the חביתין onto the מזבח. If חביתין are not brought בין הערבים when there is no Kohen Gadol, this eighth Kohen would be left out, yet the Mishnah makes no exceptions!? Rebbe Yirmiyah reacted to this proof: בשלמי טפשי – *“Foolish Babylonians! שמעתתא דמחשבן – Because they live in a dark land (a valley), they say “dark” (i.e., weak) teachings!”* Just as that Mishnah did not mention exceptions for Kohanim bringing the נסכים, which can be brought on a later date, it also did not mention this exception! Rava commented on his reply: מבישותין אמרי קמייהו – *“They only tell [the Rabbonim of Eretz Yisroel] our inferior [teachings];* מטיבותין לא אמרי קמייהו – *they do not tell them our superior [teachings].”* Ultimately, however, Rava found a proof, and a Baraisa teaches, that another עשרון was brought בין הערבים.

##### 2. Machlokes how much לבונה was brought in כהן גדול

Rebbe Yochanan related a *machlokes* about the standard כהן גדול. Abba Yose ben Dostai says: מפריש לה שני – *he separates two kematzin of frankincense*, one which he offers with the morning חביתין, and the other which he offers with the afternoon חביתין. The Rabbonon say he separates one קומץ, and offers half with the morning חביתין, and half in the afternoon. The Gemara explains that Abba Yose holds חצי קומץ דקריב – *we never find a half-kometz offered with a minchah*, so a full kometz must be brought with each *minchah*. The Rabbonon hold לבונה – *we never find an עשרון of flour which requires two kematzin* of לבונה. Rebbe Yochanan asks, if the Kohen Gadol died and was not replaced, which requires a full עשרון to be brought in the morning and בין הערבים, are the לבונה and שמן doubled as well, or perhaps we only double that which the Torah taught to double? The Gemara concludes that they are not doubled.

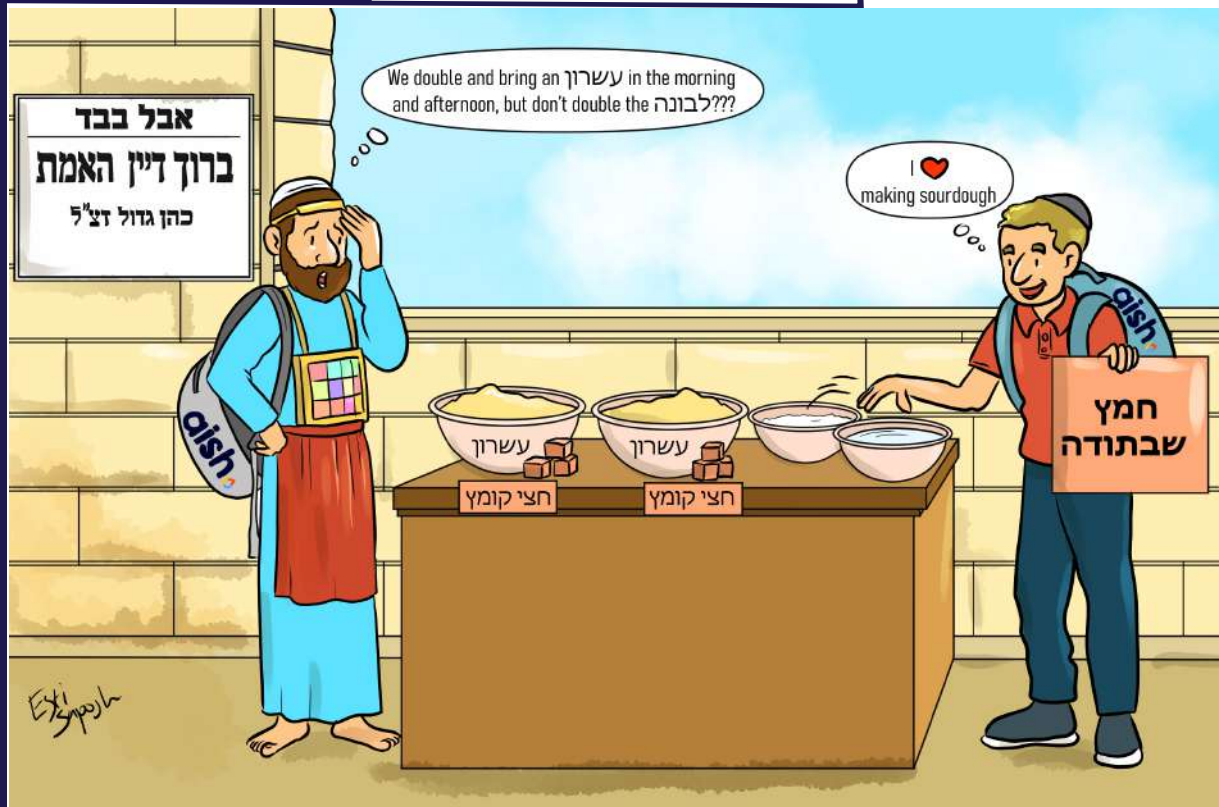
### פרק ה – כל המנחות באות מצה

##### 3. Most מנחות are offered as מצה; how the שאור is added to מנחות of חמץ

The fifth Perek begins: כל המנחות באות מצה – *all menachos are brought as matzah* (unleavened bread), חוץ מחמץ – *except for the leavened bread of the todah* (ten of its forty loaves), and the two loaves (brought on Shavuos), which are brought as *chametz*. Tannaim discuss how to add sourdough to a *minchah* of *chametz* (to hasten the leavening process) without deviating from the correct volume. Rebbe Meir says: השאור בודה – *he removes the sourdough from within [the menachos themselves] and it leavens them*. Meaning, he removes some of the measured flour, mixes it with water, and leavens the remaining flour with it. Rebbe Yehudah says: אף היא אינה מן המובחר – *even that would not be preferable*, because such שאור is not sufficiently leavened. Rather, one should bring his own fully-fermented שאור, put it into a measuring vessel, and fill it with flour, thereby avoiding having too much flour. However, they said to him: אף היא היתה חסרה או יתרה – *even that would be either deficient or excessive*, depending on the שאור's water content.

#### Siman – Newbie to Yiddishkeit

When the Kohen Gadol died, one **Newbie to Yiddishkeit** was confused why a full עשרון for the מנחת חביתין was brought in the morning and again בין ערבים, yet the לבונה wasn't doubled and only a half קומץ was offered each time, while his friend was busy adding sourdough to a *minchah* of *chametz*.



When the Kohen Gadol died, one **Newbie to Yiddishkeit** was confused why a full עשרון for the מנחת חביתין was brought in the morning and again בין ערבים, yet the לבונה wasn't doubled and only a half קומץ was offered each time, while his friend was busy adding sourdough to a *minchah* of chametz.

### 3 things to remember

1. When a full עשרון is brought for the morning חביתין (without a כה"ג), is another brought בין הערבים?
2. Machlokes how much לבונה was brought in כהן גדול
3. Most מנחות are offered as מצה; how the שאור is added to מנחות of חמץ



## Menachos – Simanim

### פרק ה – כל המנחות באות מצה

#### דף נג – Daf 53

##### 1. טובתי בל עליך, Hashem only shows gratitude to the Avos

Rebbe Preida's students told him that Rebbe Ezra, grandson of Rebbe Avtolas, and a descendant of Rebbe Elazar ben Azaryah and Ezra, was standing at his door. Rebbe Preida wondered at the extensive lineage given: אי בר אוריין הוא יאי – *"If he is a scholar, fine. If he is a scholar and of distinguished ancestry, fine. But if he has distinguished ancestry and is תַּחַת a scholar, אישא תיכליה – let fire consume him!"* They said he was a scholar, and he was invited to enter. Seeing that Rebbe Ezra was upset, Rebbe Preida told him the following *derashah*: אמרת לה' אדני אתה – *You said to Hashem: You are my Master.* טובתי בל עליך – *My gratitude is not to You.* He explains that בנסת ישראל said before Hashem, *"Ribbono shel Olam! המצוה לי טובה שהודעתך בעולם – Show me gratitude that I have made You known in the world."* Hashem replied: טובתי בל עליך – *My gratitude is not to you; איני מחזיק טובה אלא לאברהם יצחק ויעקב – I only show gratitude to Avraham, Yitzchak, and Yaakov, שהודיעוני תחלה בעולם – who first made Me known to the world, as indicated in the next passuk. That passuk mentions the word "אדיר" – mighty one, and reminded Rebbe Ezra about Aggada he heard using "אדיר" multiple times, and he quoted a series of such teachings.*

##### 2. "מה לידידי בביתי" – Avraham in the Beis Hamikdash during the חורבן

Rebbe Yitzchak says that at the time the Beis Hamikdash was destroyed, Hashem found Avraham standing in the Beis Hamikdash. Hashem said to him: מה לידידי בביתי – *"What is My beloved doing in My House?"* Avraham replied: על עיסקי בני באתי – *"I have come concerning my children,"* and Hashem told him they had sinned and were exiled. Avraham suggested that the sins were בשוגג, or only by the minority, but Hashem said this was not the case. Avraham proposed other defenses on their behalf, which were likewise denied. Avraham put his hands on his head and cried out and wept, and said: שמא חס ושלום אין להם תקנה – *"Maybe, Heaven forbid, there is no remedy for them."* א זית רענן יפה פרי תואר קרא ה' שמך – *Hashem has called your name, "A leafy olive tree, beautiful with shapely fruit."* מה זית זו אחריתו בסופו – *Just as an olive tree, its destiny is fulfilled at its end (i.e., long after being planted), אף ישראל אחריתן בסופו – so too Yisroel, their destiny is fulfilled at their end.* The next phrase is *darshened* to teach that Hashem said – *"I have heard your voice, and I will have pity on them."* The Gemara describes how their subjugation to the four kingdoms would be shortened.

##### 3. Why Yisroel is compared to a זית

Rebbe Yehosua ben Levi said: למה נמשלו ישראל לזית – *Why is Yisroel compared to an olive tree?* It is to tell you: מה – *neither in the summer nor in the winter, לא בימות החמה ולא בימות הגשמים – Just as the olive tree, its leaves do not fall out, זית אין עליו נושרין לא בעוה"ז ולא – so too Yisroel, they will never be nullified, אף ישראל אין להם בטילה עולמית, בעולם הבא – neither in this world nor in the World to Come.* Rebbe Yochanan explained the comparison differently: אף ישראל, *just as an olive tree does not release its oil except through crushing, זית אינו מוציא שמנו אלא ע"י כתיחה* אף ישראל, *so too Yisroel will not return to the right way except through suffering.*

##### Siman – Nigerian Prince

The Jew loving **Nigerian Prince** who told a scholar who was a descendant of distinguished ancestry standing at the door that Hashem only shows gratitude to the Avos, sat on his throne in front of a huge painting of Avraham in the Beis Hamikdash at the time of the Churban, and showed off the olive tree he had planted in his chamber with leaves that never fall out, which is like Klal Yisroel which will never be nullified.

דף נג | DAF 53

Nigerian Prince



The Jew loving Nigerian Prince who told a scholar who was a descendant of distinguished ancestry standing at the door that Hashem only shows gratitude to the Avos, sat on his throne in front of a huge painting of Avraham in the *Beis Hamikdash* at the time of the *Churban*, and showed off the olive tree he had planted in his chamber with leaves that never fall out, which is like Klal Yisroel which will never be nullified.

### 3 things to remember

1. Hashem only shows gratitude to the Avos, טובתי בל עליך.
2. "מה לידידי בביתי" – Avraham in the *Beis Hamikdash* during the חורבן
3. Why Yisroel is compared to a זית



## Menachos – Simanim

### פרק ה – כל המנחות באות מצה

#### דף נד – Daf 54

##### 1. *Machlokes* if one may add water to a מנחת חוטא

Rebbe Ill'a said: אין לך הקשה לקמיצה יותר ממנחת חוטא – *you have no minchah which is more difficult to perform kemitzah than the sinner's minchah*, because no oil is added, and some of the dry flour will likely fall away when the Kohen brushes the *kometz*. Rav Yitzchak bar Avdimi said that one can knead a מנחת חוטא with water, which eases the *kemitzah*. The Gemara suggests that the latter opinion holds כמות שהן משערינן – *we assess the flour's volume as it is now*, so adding water will not deviate from the correct volume, and Rebbe Ill'a holds כמות שהיו משערינן – *we assess the flour's volume based on what it was originally*, so one may not add water, which will alter the required volume of flour. However, the Gemara concludes that all may agree we assess its volume as it is now. Rav Yitzchak bar Avdimi holds that the Torah's term "חריבה" – *dry* only means חריבה משמן – *dry from oil*, but water may be added, and Rebbe Ill'a holds it means חריבה מכל דבר – *dry from any [liquid]*, and even water may not be added.

##### 2. Meat which shrank to less than a כביצה and then swelled back to a כביצה re: *tumah*

A Mishnah states: בשר העגל שנתפח – *meat of a calf which swelled* to a כביצה (the minimum *shiur* for *tumah*), ובשר זקנה שנתמעך – *meat of an old [cow] which shrank* to less than a כביצה, כמות שהן – *are assessed as they are*. Some Amoraim read this Mishnah as "כמות שהן" – [they are measured] as they are now, whereas others read it as "לכמות שהיו" – *as they were* originally. After several challenges are posed to these opinions, Rabbah clarifies the *machlokes*: if the meat was initially a כביצה, but shrank and is currently less than a כביצה, all agree it is not subject to *tumah*. If it initially was not a כביצה, and currently is a כביצה, all agree it is subject to *tumah*, but only מדברנן. Their argument is only כגון שהיה בו כשיעור וצמק וחזר ותפח – *where it originally had the requisite measure, then shrank to less than a כביצה, and then swelled back to its original volume*. They argue whether or not באיסורא יש דיחוי – *there is a concept of rejection regarding laws of prohibition, such as tumah, (i.e., once it is disqualified from tumah, it remains disqualified)*. However, a Mishnah proves that there is דיחוי for איסור.

##### 3. Separating *maaser* from תאנים for גרוגרות, and vice versa

A Baraisa states: תורמין תאנים על הגרוגרות במנין – *we separate [maaser] from fresh figs for dried figs by number*, not volume. This apparently proves that shrunken items are measured according to their original volume, because if they are measured according to their current volume, then separating by number for dried figs (which have shrunken במעשרות – *separating excessive maaser* (since the fresh figs are more than ten percent of the dried figs' volume). A Baraisa teaches that if one separates excessive *maaser*, פירותיו מתוקנים ומעשרותיו מקולקלין – *his produce is rectified for consumption, but his maaser is ruined* (since *maaser* must be exactly ten percent, any excess amount remains *tevel* and prohibits the mixture)!? The Gemara counters that the סופא of this Baraisa indicates the opposite, because it teaches that one separates *maaser* from dried figs for fresh figs במדה – *by volume*, not by number. This apparently proves we assess according to current volume!? The Gemara ultimately explains that both cases are discussing terumas maaser, and following Abba Elazar ben Gomeil's opinion that תרומת מעשר is compared to *terumah*, and is given בעין יפה – *in a generous way* (not strictly ten percent).

#### Siman – Noodles

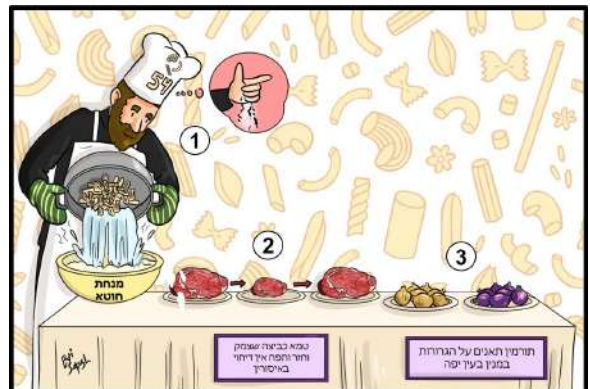
The **noodle chef** who poured the water from cooking noodles onto flour for a מנחת חוטא to make the *kemitzah* easier, served the noodles with meat that was טמא but shrank to less than a כביצה and then swelled back to a כביצה, with a dessert of dried figs of מעשר that תרומת מעשר was taken using fresh figs by number בעין יפה.



The **noodle** chef who poured the water from cooking noodles onto flour for a מנחת חוטא to make the *kemitzah* easier, served the noodles with meat that was טמא but shrank to less than a כביצה and then swelled back to a כביצה, with a dessert of dried figs of מעשר that תרומת מעשר was taken using fresh figs by number יפה בעין יפה.

### 3 things to remember

1. *Machlokes* if one may add water to a מנחת חוטא
2. Meat which shrank to less than a כביצה and then swelled back to a כביצה re: tumah
3. Separating maaser from תאנים for גרורות, and vice versa



## Menachos – Simanim

### פרק ה – כל המנחות באות מצה

#### Daf 55 – דף נה –

##### 1. Separating מעשר תרומת מעשר from longer-lasting produce vs. superior quality produce

A Baraisa teaches that we separate *terumos maaser* from תאנים – fresh *figs* for גרוגרות – *dried figs* במקום שרגילין – *in a place where they commonly make fresh figs into dried figs*. This implies that in a place where they are not commonly dried, one may not separate תאנים for גרוגרות, since the dried ones last longer. The Gemara asks that if a Kohen is available, he should still separate תאנים for גרוגרות, because a Mishnah teaches that where a Kohen is available, תורם מן היפה – *one separates terumah from the superior* [produce], even if it will not last as long!? Rather, this Baraisa's case is where there is no Kohen available, so he may only separate תאנים for גרוגרות if they can be easily made into גרוגרות. However, the סיפא of this Baraisa teaches that גרוגרות may not be separated for תאנים, even in a place where they do make תאנים into גרוגרות. This case must be where there is a Kohen available, because a Mishnah teaches that where no Kohen is available, תורם מן המתקיים – *one separates terumah from the long-lasting* [produce], not the superior produce!? The Gemara concedes that the רישא and סיפא of this Baraisa discuss different cases.

##### 2. Even the שירים of a *minchah*, which are eaten by Kohanim, cannot be made חמץ

The next Mishnah states: כל המנחות נילושות בפושרין – *all menachos are kneaded with lukewarm water*, ומשמרן שלא – *And if (even) its remnants became leavened*, he transgresses a תעשה. לא תעשה. The Mishnah gives the source for the first law: כל המנחה – *any minchah which you offer to Hashem shall not be prepared leavened*. Reish Lakish provides the source that even שירים may not be made *chametz*: לא תאפה חמץ חלקם – *it shall not be baked leavened; their portion* (etc.). These words are *darshened* to be read together, teaching: אפיו חלקם לא תאפה חמץ – *even their (the Kohanim's) portion may not be baked leavened*. The Gemara clarifies that it is the superfluous word "חלקם" which teaches this *derashah*.

##### 3. One is liable separately for each act of the baking process for a *minchah* baked as חמץ

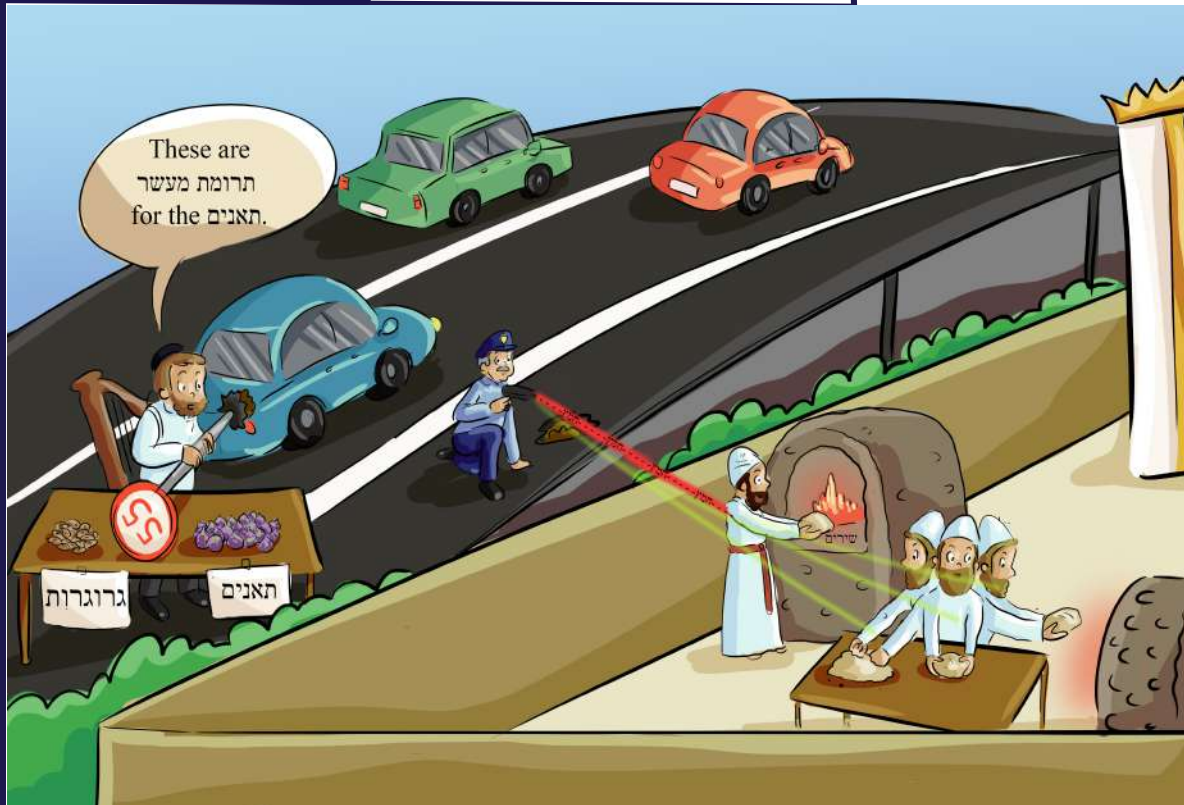
The Mishnah concluded: וחייב על לישתה ועל עריכתה ועל אפייתה – *one is liable for preparing a minchah as chametz, for its kneading, its shaping, or its baking*. A Baraisa *darshens* that although the Torah already said לא תעשה חמץ [a *minchah*] shall not be prepared leavened, one might have thought that if someone performed multiple steps of the baking process, he would only be liable to a single set of *malkus*. Therefore, another *passuk* says: לא תאפה – *it shall not be baked* (as חמץ). Baking was בכלל – included in the general category of the prohibition to prepare a *minchah* as חמץ, and was singled out to compare all preparatory acts to baking: מה אפייה מיוחדת שהיא מעשה יחידי – *just as baking is unique in that it is a distinct act of the baking process*, וחייבין עליה בפני עצמה, – *and one is liable for it by itself*, אף – *and every other distinct act in its baking process* (this last phrase means to include קיטוף – *smoothing* the dough's surface with water), that one is liable separately for each act.

##### Siman – Speed Limit Sign of 55

The Levi who took the **Speed Limit Sign of 55** to separate *terumos maaser* from fresh figs for dried figs, didn't notice the policeman hiding behind with his *chometz* detector radar gun who **zapped one Kohen who let his שירים become *chametz***, and **zapped another one three separate times for kneading, shaping and baking a *minchah* that was *chametz***.

דף נה | DAF 55

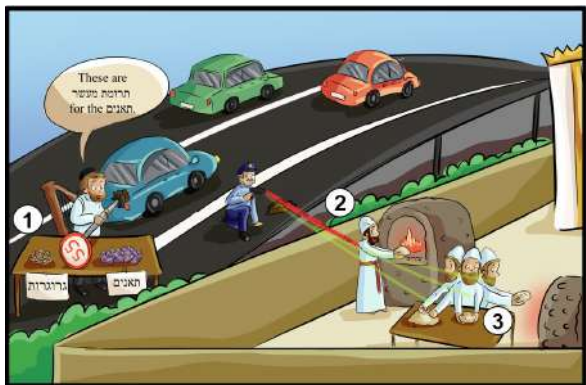
Speed Limit Sign of 55



The Levi who took the **Speed Limit Sign of 55** to separate *terumos maaser* from fresh figs for dried figs, didn't notice the policeman hiding behind with his *chometz* detector radar gun who zapped one Kohen who let his **שירים** become *chametz*, and zapped another one three separate times for kneading, shaping and baking a *minchah* that was *chametz*.

# 3 things to remember

1. Separating תרומת מעשר from longer-lasting produce vs. superior quality produce
2. Even the שירים of a *minchah*, which are eaten by Kohanim, cannot be made חמץ
3. One is liable separately for each act of the baking process for a *minchah* baked as חמץ



## Menachos – Simanim

### פרק ה – כל המנחות באות מצה

#### דף נו – 56 Daf

##### 1. Baking a *minchah* as חמץ is additionally liable for completing the עריכה

The Mishnah on the previous Daf taught that one is liable for processing a *minchah* which is חמץ for every step of the baking process. Rav Pappa says: אפאה לוקה שתיים – if he baked it leavened, he incurs two sets of *malkus*, one for its shaping, and one for its baking, despite not having performed the shaping itself, because the baking completes the shaping process. The Gemara objects that the Baraisa on the previous Daf said one is liable for baking "בפני עצמה" – *by itself*, indicating there is only one set of *malkus* for the baking act!? It answers that Rav Pappa is discussing a case הוא ואפה הוא – דעריך הוא ואפה הוא – where he shaped it and he also baked it. Since he is already liable for the primary act of shaping, the baking act only obligates him in one set of *malkus* for baking, but not for shaping. The Baraisa's case is דעריך חבירה ויהיב ליה ואפה – where his friend shaped it and gave it to him, and then he baked it.

##### 2. Letting blood of a *bechor* animal to heal it: four opinions

A Baraisa states: בבור שאחזו דם – if a *firstborn* animal was seized by an excess of blood, Rebbe Meir says: מקיזין אותו – we may let its blood out in a place which will not cause a blemish in it (because it will heal), but not where it will cause a מום (e.g., the eye or ear, which will not heal). The Chochomim say one may even let blood in a place which will cause a מום (because they permit inflicting a second מום on a מום, such as this sick animal) – ובלבד שלא ישחוט [על אותו מום] – provided that he does not shecht the animal (for personal consumption) on the basis of that blemish; rather, he must wait for an additional מום to develop before shechting it. Rebbe Shimon says that it can even be shechted on the basis of the מום inflicted by bloodletting (Rashi explains this is because Rebbe Shimon permits שאין מתכוין – an unintentional act resulting as a byproduct of a different act). Rebbe Yehudah takes the most stringent position: אפילו מת אין מקיזין לו את הדם – even if it will die if left untreated, we may not let its blood, even without creating a מום, lest one come to let its blood where it will create a מום.

##### 3. *Machlokes* about מטיל מום בבעל מום

Although Tannaim argue about inflicting a מום on a *korban* which is already a מום, Rebbe Yochanan said that all agree that מחמץ אחר מחמץ – one who processed a leavened [*minchah*] after someone already processed this leavened [*minchah*] is liable. Similarly, all agree that מסרס אחר מסרס – one who castrates an animal after someone already castrated it is liable (based on *pesukim* about each respective prohibition). The Tannaim argue specifically about מטיל מום בבעל מום – inflicting a blemish on an already blemished [animal]. Rebbe Meir holds that "כל מום לא תמים יהיה לרצון" – there shall not be any blemish in it teaches to include this case, but the Rabbonon say that "it shall be unblemished to find favor" implies that if it is already blemished, there is no prohibition to blemish it further. Rebbe Meir *darshens* "תמים יהיה לרצון" to permit inflicting a blemish in לאחר פדינום – disqualified *korbanos* after their redemption (which are permitted in consumption, but remain forbidden in work and shearing). The Rabbonon *darshens* "כל מום לא יהיה בו" to prohibit even causing something else to harm the animal (e.g., placing dough on the animal's ear so a dog will snatch it and harm the animal).

##### *Siman* – Shusher who goes "nu-nu"

The **shusher who said "nu-nu"** to the Kohen getting lashed twice for baking a *minchah* as *chametz* even though he didn't shape it himself, had no problem letting the blood out of a *bechor* that was seized by excess blood by puncturing the animal's ear, since he held one can be מטיל מום בבעל מום, unlike the cases of מחמץ אחר מחמץ and מסרס אחר מסרס which everyone agrees are *chayav*.

דף נו | DAF 56

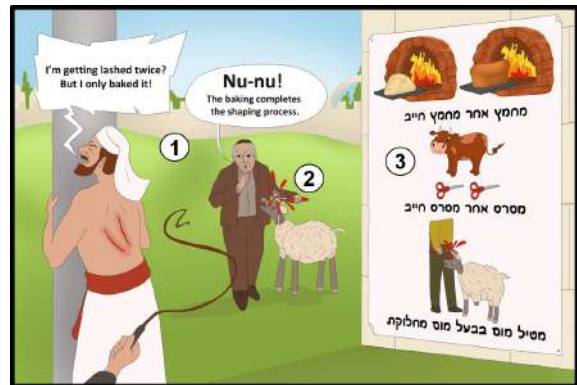
Shusher who goes "nu-nu"



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### 3 things to remember

1. Baking a *minchah* as *חמץ* is additionally liable for completing the עריכה
2. Letting blood of a *bechor* animal to heal it: four opinions
3. *Machlokes* about מום בבעל מום מום



## Menachos – Simanim

### פרק ה – כל המנחות באות מצה

#### דף נז – Daf 57

##### 1. One who placed meat onto coals on Shabbos but did not turn it over

Rebbe Yochanan said: *הניח בשר על גבי גחלים* – if *one placed meat onto coals* on Shabbos, *היפך בו חייב* – then if *he turned* [the meat] *over* so the other side would roast, *he is liable*, but if he did not turn it over, he is exempt. The Gemara explains that the case is where, without the meat being turned, it would have cooked *on one side* *במאכל בן דרוסאי* – like the cooking level of *Ben Derosai's food* (i.e., one-third cooked), and by turning it, both sides were roasted *במאכל בן דרוסאי*. Rebbe Yochanan is teaching that one-sided cooking which is only *במאכל בן דרוסאי* is not considered cooking at all, and exempt. Rava adds: *ואם נצלה בו כגרוגרת מצד אחד במקום אחד* – if *a dried-fig's volume* of meat was *completely roasted on one side and in one place*, he is liable without turning it over. The Gemara infers that if the roasted meat is in two or three places, they are not combined to a *גרוגרת* and he is exempt. In a second version, Rava says one is liable even if the roasted meat is in multiple places.

##### 2. חימצה ויצאת וחרז וחיימצה

A Baraisa *darshens*: *אשר תקריבו לה* – that you offer to Hashem, that the prohibition to prepare a *minchah* as *חיימצה* applies to *פסולה* and *לא פסולה* – a valid [*minchah*] and not an invalid one. Rav Pappa asked: *חימצה ויצאת וחרז וחיימצה מהו* – if *one leavened* [a *minchah* dough], and it left the *עזרה*, and he leavened it again, what is the *halachah*? Although a second leavening is normally liable, since this *minchah* left the *עזרה* before the second leavening, it became disqualified, and an invalid *minchah* is not liable for leavening. However, perhaps we say: *כיון דחיימצה* – since he leavened [the dough] before it left the *עזרה*, disqualifying it for offering, *פסול יוצא לא מהני ביה* – the disqualification of having left does not affect it, and he would be liable for the second leavening. The Gemara concludes: *תיקו* – let it stand unresolved.

##### 3. One who offers korban meat or שירים of a minchah on the מבש

A Baraisa prohibits offering up (onto the *מזבח*) the meat of a *chatas*, *asham*, or any *korban* meat which is eaten, or the *שירים* of any *minchah* which is eaten. The *passuk* says *כי כל שאור וכל דבש לא תקטירו ממנו אשה לה* – for any leavening or any honey you shall not burn from it as a fire-offering to Hashem, which teaches: *כל שהוא ממנו לאישים* – any offering from which part of it was already given to the fires of the *mizbeich*, *הרי הוא בבל תקטירו* – is subject to the prohibition, “you shall not burn.” Amoraim discuss: *המעלה מכולם על גבי הכבש* – if one offers up any of [these aforementioned items] onto the *ramp* of the *מזבח*, Rebbe Yochanan says he is *חייב*, but Rebbe Elazar says he is *פטור*. Rebbe Yochanan quotes a Baraisa which *darshens* “*ולא המזבח לא יעלו* [לריוח ניחוח]” – but they may not go up to the *mizbeich* for a satisfying aroma to include the *כבש*. But Rebbe Elazar says that after the *passuk* mentions “*שאור*” – leavening and “*דבש*” – honey, it says “*אותם*” – them, teaching: *אותם הוא דרבי לך כבש כמזבח* – only for them did [the Torah] include the ramp like the *מזבח* itself in the prohibition of offering up, *אבל מידי אחרינא לא* – but not other items mentioned in the Baraisa.

##### Siman – Nose

The man who used the long **nose from his doll** to put some meat on the coals on *שבת* and was *פטור* because only one side got cooked *במאכל בן דרוסאי* and he didn't flip it over, watched a Kohen who used the **nose from his doll** to mix some sourdough into a *minchah* in the *עזרה* take it out and mix in some more, while throwing another doll at a Kohen who was taking meat and flour from a *korban* that was supposed to be eaten onto the *מזבח* of the *כבש*.



The man who used the long **nose from his doll** to put some meat on the coals on שבת and was פטור because only one side got cooked כמאכל בן דרוסאי and he didn't flip it over, watched a Kohen who used the **nose from his doll** to mix some sourdough into a *minchah* in the עזרה take it out and mix in some more, while throwing another doll at a Kohen who was taking meat and flour from a *korban* that was supposed to be eaten onto the כבש of the מזבח.

### 3 things to remember

1. One who placed meat onto coals on Shabbos but did not turn it over
2. חימצה ויצאת וחזר וחימצה
3. One who offers *korban* meat or שירים of a *minchah* on the כבש



## Menachos – Simanim

### פרק ה – כל המנחות באות מצה

#### דף נח – 58 Daf

##### 1. Liability for offering up **בשר חטאת העוף which is not burned on the מזבח**

Rami bar Chama asked: **המעלה מבשר חטאת העוף ע"ג המזבח** – *if one offered up the meat of a bird chatas onto the mizbeich, is he liable?* Do we say the Torah only prohibited offering "כל שממנו לאישים" – *any offering from which part of it was already given to the fires*, **מזבח** – *but there is nothing from this (חטאת העוף) which is given to the fires*, so the prohibition would not apply to it? Or does the prohibition include **כל ששמו קרבן** – *anything entitled "an offering,"* **קרבן** – *and this (חטאת העוף) is also entitled "an offering"?* Rav Chisda answered that he is liable, since it is called a *korban*. This question is the subject of a *machlokes* Tannaim: Rebbe Eliezer says **כל שממנו לאישים**, and Rebbe Akiva says **כל ששמו קרבן**. Rav Chisda says the practical difference between them is the meat of a **חטאת העוף**, and Rava says the difference is **מצורע של שמן** – *a metzora's log of oil*, none of which is offered onto the **מזבח**, but is also called a "*korban*."

##### 2. **אין הקטרה פחותה מכזית (machlokes if מקצתו and כולו)**

A Baraisa quotes the *passuk*: **שאוּר..לא תקטירו** – *leaven you shall not burn*. **כולו** – *With only these words, I would only know that burning all of it is liable, i.e., an entire measure of שאור*. To include liability for burning even **מקצתו** – *part of [a measure of שאור]*, the *passuk* says "כל" – *"any."* We derive liability for burning even **עירובו** – *its mixture* (i.e., a mixture of **שאור** and unleavened material) from "כי כל" – *"for" any*. Amoraim debate the definitions of "כולו" and "מקצתו". Abaye says "כולו" means a **כזית**, and "מקצתו" is even less than a **כזית**. He holds **יש קומץ פחות משני** – *there is a kometz of less than two olives'* volume (i.e., there is no minimum requirement of two **כזיתים**), so when the Torah includes "מקצתו" (implying half of "כולו") it emerges that **הקטרה פחותה מכזית** – *burning on the "מזבח" applies to even less than a כזית*. Rava says "כולו" is a full *kometz*, and "מקצתו" is a half *kometz* (but a full **כזית**). He holds **יש קומץ** requires two **כזיתים**, so even after half a *kometz* was included, it remains that **הקטרה פחותה מכזית** – *burning on the מזבח does not apply to less than a כזית*.

##### 3. **One who offered a mixture of שאור and דבש onto the מזבח (לאו שבכללות)**

Amoraim discuss: **המעלה משאוּר ומדבש על גבי המזבח** – *if one offers up mixture of leaven and honey onto the mizbeich*, Rava says he incurs **four** sets of *malkus*: for offering **שאור**, for offering **דבש**, for offering **עירובי שאור** – *leaven mixtures*, and for offering **עירובי דבש** – *honey mixtures* (since they were mixed into each other). Abaye says: **כל שאור** incorporates both the prohibition of leaven and a leaven mixture, and "כל דבש" includes both the prohibition of honey and a honey mixture, they are each **לאו שבכללות**. There are two versions of Abaye's opinion: according to some he still incurs one set of *malkus* for each prohibition, but there is no second *malkus* for the additional mixture prohibitions (thus, he would be liable to two sets of *malkus*). According to others, **חדא נמי לא לקי** – *he does not even incur one set of malkus*, **דהא לא מיוחד לאויה בלאו דחסימה** – *because its prohibition is not specific, like the לאו prohibiting muzzling an animal while it threshes*. Since that is the prototype for *malkus*, and these **לאוין** are different from it, they do not incur any *malkus* at all.

##### Siman – Noach Goldberg the Zookeeper

At the Mizbeach Liability-for-Feeding Exhibit, **Noach Goldberg the Zookeeper** first tossed the meat of a bird *chatas* onto the flames, explaining that even though none of it normally goes to the fires it is still called a *korban*, while sprinkling **שאור** smaller than a **כזית** onto it since he held **הקטרה פחותה מכזית**, while his assistant spilled a sticky mixture of leaven and honey onto the *mizbeach* and the nearby *Beis Din* debated whether he deserved four sets of lashes, two, or none, because the prohibition is a **לאו שבכללות**.



At the Mizbeach Liability-for-Feeding Exhibit, **Noach Goldberg the Zookeeper** first tossed the meat of a bird *chata*s onto the flames, explaining that even though none of it normally goes to the fires it is still called a *korban*, while sprinkling *שאור* smaller than a *כזית* onto it since he held *פחותה מכזית* יש, while his assistant spilled a sticky mixture of leaven and honey onto the *mizbeach* and the nearby *Beis Din* debated whether he deserved four sets of lashes, two, or none, because the prohibition is a *לאו שבכללות* לאו.

### 3 things to remember

1. Liability for offering up **בשר** חטאת העוף which is not burned on the מזבח
2. כולו and מקצתו (*machlokes* if אין הקטרה פחותה מכזית)
3. One who offered a mixture of **שאור** and **דבש** onto the מזבח



## Menachos – Simanim

### פרק ה – כל המנחות באות מצה

#### דף נט – 59 Daf

##### 1. Which *Menachos* require שמן and לבונה, which require just שמן or לבונה, and which require neither

The next Mishnah states: יש טעונות שמן ולבונה – *there are [menachos] which require both oil and levonah*; some require oil but not לבונה; some require לבונה but not oil, and some require neither oil nor לבונה. The Mishnah proceeds to list ten *menachos* which require both שמן and לבונה (a *minchah* of סולת – *fine flour*, of מרחשת, of מרחשת – *loaves*, of ריקין – *wafers*, a *minchah* of Kohanim, of the בהן משיח, a *minchah* of an idolator, a *minchah* of women, and the מנחת העומר). א מנחת נסכים (brought along with a *korban*) requires שמן but not לבונה, and the לחם requires לבונה, but not שמן. The שתי הלחם of Shavuot, the מנחת חוטא – *sinner's minchah*, and מנחת קנאות – *minchah of jealousies* (i.e., of a סוטה) require neither oil nor לבונה. The sources for the various categories of this Mishnah are discussed at length.

##### 2. Adding שמן disqualifies a מנחת חוטא or מנחת קנאות, but adding לבונה does not

The next Mishnah states that one is liable for adding oil to a *minchah* by itself, and liable for adding לבונה by itself. הלך עליו שמן – *if he put oil onto [a מנחת חוטא], he disqualifies it*. But if he put on *levonah*, ילקטנה – *he collects [the לבונה], and the minchah is valid*. Rabbah bar Rav Huna asked Rebbe Yochanan, if one placed לבונה שחוקה – *ground levonah* onto the *minchah*, is it disqualified? Does לבונה ordinarily not invalidate a מנחת חוטא because it can be removed, whereas this לבונה which cannot be removed would disqualify it? Or is the reason לבונה does not disqualify a *minchah* – *because it is not absorbed into the minchah*, and this ground לבונה, which is likewise not absorbed into the *minchah*, would also not disqualify it? A Baraisa teaches that פיגול intent does not make a *minchah* פיגול while there is לבונה on it, since the *minchah* is not valid then, but after the לבונה is removed, פיגול intent would render it פיגול. This proves the לבונה must actually be removed to validate the *minchah*.

##### 3. Minimum שיעורים for invalidating a *minchah* through adding שמן or לבונה

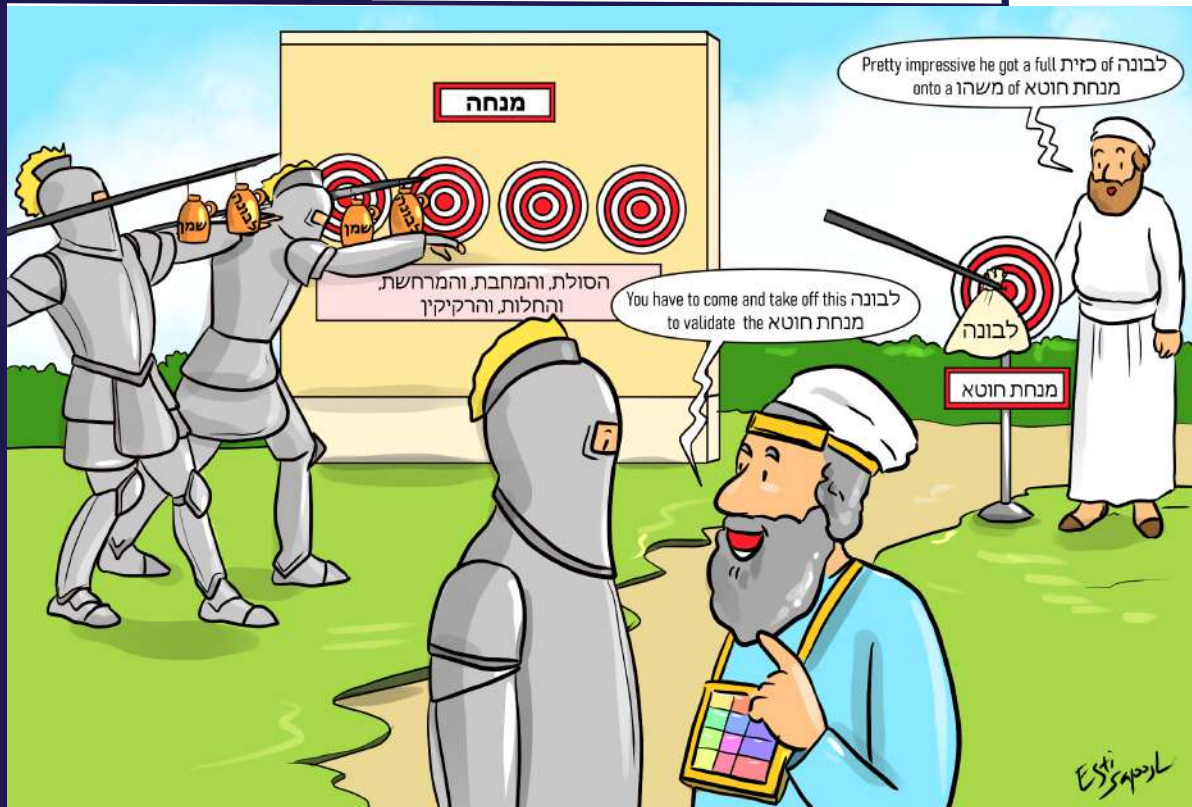
Rebbe Yochanan says: נתן משהו שמן על גבי כזית מנחה פסל – *if one placed even a minimal amount of oil onto a כזית of a sinner's minchah, he disqualifies it*. The *passuk* says "לא ישים" – *he shall not place oil on it*, which implies even a *minimal placing* is disqualifying. However, the word "עליה" – *on it* implies that the *minchah* is not disqualified through adding oil – *until there is a full כזית measure of the minchah receiving the oil*. Regarding לבונה, Rebbe Yochanan says: נתן כזית לבונה על גבי משהו מנחה פסל – *if one placed a כזית of levonah onto even a minimal amount of a minchah, he disqualified it*. The *passuk* says "לא יתן" – *he shall not put [levonah]*, implying that *levonah* does not disqualify the *minchah* – *until there is a significant putting*. The word "עליה" – *on it* in this *passuk* (following the "עליה" of the *passuk* about oil) is a *darshened למעט* – *to limit*, and applies even to a minimal portion of a *minchah*. In another version, Rebbe Yochanan was uncertain if placing a משהו of oil onto a כזית of *minchah* disqualifies it, or if the שימה – *placing* of oil must parallel the נתינה – *putting* of *levonah*, and requires a כזית.

#### Siman – Knight in Shining Armor

As the **knights in shining armor** practiced throwing javelins with שמן and לבונה on them at מנחה targets, the knight who threw לבונה at a מנחת חוטא was told he must collect it off the מנחה target, even though his aim was so good that he managed to get a full *kezayis* of לבונה onto a משהו *minchah* target.

דף נט | DAF 59

Knight in Shining Armor



As the **knight in shining armor** practiced throwing javelins with **שמן** and **לבונה** on them at **מנחה** targets, the knight **who** threw **לבונה** at a **מנחת חוטא** was told he must collect it off the **מנחה** target, even though his aim was so good that he managed to get a full **kezayis** of **לבונה** onto a **משרה minchah** target.

### 3 things to remember

1. Which **Menachos** require **שמן** and **לבונה**, which require just **שמן** or **לבונה**, and which require neither
2. Adding **שמן** disqualifies a **מנחת חוטא** or **מנחת קנאות**, but adding **לבונה** does not
3. Minimum **שיעורים** for invalidating a **minchah** through adding **שמן** or **לבונה**



# Menachos – Simanim

## פרק ה – כל המנחות באות מצה

### Daf 60 – דף ס

#### 1. *Machlokes* if הגשה require מנחת כהן משיח and מנחת כהנים

The next Mishnah states: יש טעונות הגשה ואין טעונות תנופה – *there are offerings which require “bringing near”* (to the מזבח) *but do not require waving*, some require both, some require only תנופה, and some require neither. This Mishnah lists all offerings which require הגשה but not תנופה, which are ten types of מנחות (the same as the ten listed on the previous Daf, except that the last *minchah* is מנחת חוטא instead of the עומר). Rebbe Shimon disputes two of the *menachos* listed by the Tanna Kamma, arguing that a מנחת כהן משיח and a מנחת כהנים do not require הגשה, because these מנחות do not require any *kemitzah* (since they are entirely burned on the מזבח), וכל (מזבח) *and any [menachos] which do not require kemitzah do not require bringing near*. The other categories are detailed in the next Mishnah.

#### 2. Sources requiring הגשה for various מנחות (deriving מנחת העומר from a השוה)

A Baraisa says that "והבאת את המנחה" – *and you shall bring “the minchah”* teaches that הגשה of the entire מנחה is required, not just the קומץ. The word "את" requires הגשה for מנחת חוטא. Rebbe Shimon continues that "והבאת" requires הגשה for the מנחת העומר, about which a *passuk* says "והקריבה". "והקריבה" – *and he shall present it* requires הגשה for מנחת סוטה. Rebbe Yehudah disagrees and says that "והבאת" teaches that מנחת סוטה requires הגשה, and the requirement for מנחת העומר is derived from a השוה: although a מנחת חוטא is brought from wheat (whereas the עומר is from barley), and a מנחת סוטה is uniquely לברר עון – *to clarify a sin*, both together teach that מנחת העומר also requires הגשה. Rebbe Shimon argues that מנחת העומר cannot be derived from a השוה between מנחת חוטא and מנחת סוטה, שכן מצויין – *because they are frequent* (since they can be brought as often as necessary, even a hundred times a year), whereas the מנחת העומר is only once a year!?! Rebbe Yehudah responds: אדרבה הא – *at times those* (מנחת חוטא) *and מנחת סוטה) are not brought at all*.

#### 3. A מנחת נדבה cannot be brought from barley

The Baraisa questions the respective *derashos* of the Tannaim from "והבאת", saying that perhaps it means to teach *aside from these [menachos] listed in the subject of voluntary menachos*. For one might make a logical argument: the ציבור brings an obligatory *minchah* from wheat (the הלחם), and brings an obligatory *minchah* from barley (the עומר); יביא מנחה מן – *so too, an individual, who brings a voluntary minchah from wheat*, מן החיטין נדבה – *he should be able to bring a voluntary minchah from barley*. The Torah therefore writes "אלה" – *these*, teaching: *I only have these [menachos]*, and no others. Thus, the word "והבאת" remains to be *darshened* as the Tannaim did above.

#### Siman – Smiley Face Stickers

The Kohanim bringing a מנחת כהן משיח and מנחת כהן who walked along the path of **smiley face stickers with their minchas that required הגשה but not תנופה**, were followed by a Kohen with a **smiley face sticker** bringing the מנחת העומר which required הגשה based on a השוה between מנחת חוטא ומנחת סוטה, who turned away a Kohen who attempted to bring a מנחת נדבה from barley.



The Kohanim bringing a **מנחת כהן** and **מנחת כהן משיח** who walked along the path of **smiley face stickers** with their **minchas** that required **הגשה** but not **תנופה**, were followed by a Kohen with a **smiley face sticker** bringing the **מנחת העומר** which required **הגשה** based on a **צד הוטה** between a **מנחת חוטא** and **מנחת סוטה**, who turned away a Kohen who attempted to bring a **מנחת נדבה** from barley.

### 3 things to remember

1. **Machlokes** if **מנחת כהנים** and **מנחת משיח כהן** require **הגשה**
2. **Sources** requiring **הגשה** for various **מנחות** (deriving **מנחת העומר** from a **צד הוטה**)
3. A **מנחת נדבה** cannot be brought from barley



## Menachos – Simanim

### פרק ה – כל המנחות באות מצה

#### דף סא – 61 Daf

##### 1. Offerings which require תנופה

The next Mishnah lists the offerings which require תנופה but not הגשה: the לוג שמן of a *metzora*, and his אשם, איבורים according to Rebbe Eliezer ben Yaakov, the חזה ושוק of a private *shelamim*, and the שתי הלחם with the שני כבשים of Shavuot. The מנחת העומר and מנחות קנאות (*sotah's minchah*) require both הגשה and תנופה. The לחם הפנים and מנחת נסכים (brought with a *korban*) do not require either. Rebbe Shimon says: ג' מינין טעונין ג' מצות – there are *three types* of offerings requiring between them *three* different *mitzvos*, בהן – there are only *two* of the three *mitzvos* for each one, and not the third: (1) A private שלמים requires סמיכה while it is alive, and תנופה after it is *shechted*, but no תנופה while it is alive. (2) The שלמי ציבור (of Shavuot) require תנופה while they are alive and after they are *shechted*, but do not require סמיכה. (3) The אשם of a מצורע requires סמיכה and תנופה while it is alive, but does not require תנופה after *shechitah*.

##### 2. Opinion that איבורים require תנופה

The Mishnah stated that Rebbe Eliezer ben Yaakov holds that איבורים require תנופה. He derives this from the *passuk*: ולקח הכהן את הארבעה הכורים – *and the Kohen shall take the basket* (איבורים) *from your hand*, and *darshens* a *gezeirah shavah* (יד יד) from שלמים to require תנופה by איבורים. He also derives: מה כאן כהן אף להלן כהן – *Just as here, the Kohen waves the bikkurim, there too the Kohen waves the shelamim* portions. ומה להלן בעלים אף כאן בעלים – *And just as there, the owner waves the shelamim* portions, so too here, the owner waves the איבורים. The Baraisa explains how they wave it together: כהן מניח ידו תחת ידי בעלים ומניף – *the Kohen places his hands under the owner's hands and waves it together with him*. The Gemara wonders why our Mishnah did not mention that Rebbe Yehudah also holds that איבורים require תנופה, which he *darshens* from the superfluous word "והנחתו" – *and you shall place it*. Rava explains: *because the passuk opened first with it*, i.e., Rebbe Eliezer ben Yaakov's *derashah* appears earlier in the פרשה. Rav Nachman bar Yitzchak answers: *because* [Rebbe Eliezer ben Yaakov's] *power* in Torah wisdom is great.

##### 3. תנופה of *korbanos* of idolators and women is performed alone by the Kohen

A Baraisa *darshens* the phrase "בני ישראל" written before the *passuk* of תנופה to teach: בני ישראל מניפין – *the sons of Yisroel perform the waving*, ואין העובדי כוכבים מניפין – *but idolators do not perform the waving*. Similarly, בני ישראל מניפין – *the (male) sons of Yisroel perform the waving*, ואין הנשים מניפות – *but women do not perform the waving*. Rebbe Yose says that since the Torah differentiated between the *korbanos* of male Jews and the *korbanos* of idolators and women regarding סמיכה (i.e., that their *korbanos* do not require סמיכה at all), one would think the same differentiation would apply to תנופה, and their *korbanos* would not require any תנופה. However, they cannot truly be compared, because סמיכה is performed only by the owner, so once idolators and women were excluded from סמיכה, their *korbanos* are entirely excluded from סמיכה. In contrast, תנופה is performed by the Kohen, who may also act as the שליח of idolators and women. Therefore, we *darshen* "בני ישראל" to exclude idolators and women from performing the תנופה, and it is performed by the Kohen alone.

##### Siman – Saw

While the man put down the **saw** he used to cut off **החזה ושוק** from a שלמים in order to pick them up and **do תנופה**, and another man who used a **saw** to cut reeds to make a **basket** for איבורים put his down in order to **do תנופה together with the כהן**, a goy was told by the Kohen that even if he would wave his **saw** at them all day long they still **can't allow him to do תנופה**, and the כהן will do it alone.

דף סא | DAF 61

Saw



While the man put down the **saw** he used to cut off the **חזה ושווק** from a **שלמים** in order to pick them up and do **תנופה**, and another man who used a **saw** to cut reeds to make a **basket** for **ביכורים** put his down in order to **דחפה** together with the **כהן**, a **goy** was told by the Kohen that even if he would wave his **saw** at them all day long they still **can't** allow him to do **תנופה**, and the **כהן** will do it alone.

# 3 things to remember

1. Offerings which require **תנופה**

2. Opinion that **ביכורים** require **תנופה**

3. **תנופה** of *korbanos* of idolators and women is performed alone by the Kohen



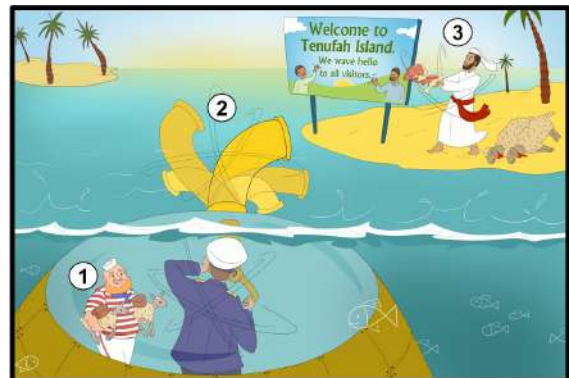




The **submarine** captain searching for *Tenufah* Island who had a crew member practice *tenufah* of the עצרת **כבשי** and שתי הלחם by having the loaves on top of the **בבשים**, while he practiced the **different directions** of *tenufah* using the periscope, was shocked when he spotted a Kohen on the island doing a **second *tenufah*** after the *shechitah* using just the **חזה ושוק**.

### 3 things to remember

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



## Menachos – Simanim

### פרק ה – כל המנחות באות מצה

#### דף סג – Daf 63

##### 1. The difference between a מנחת מרחשת and a מנחת מחבת

The next Mishnah states that if one said *להביא במחבת* – *"I take upon myself to bring (a minchah prepared) in a machavas, he may not bring one prepared in a marcheshes, and vice versa.* Rebbe Yose HaGlili describes the difference between them: *מרחשת יש לה כיסוי – a marcheshes has a cover, whereas מחבת אין לה כיסוי – a machavas has no cover.* The Gemara later concludes that *מרחשת גמירי לה – he knows through tradition that a מרחשת has a cover and a מחבת does not.* Rebbe Chanina ben Gamliel says that a מרחשת is *עמוקה – deep, ומעשיה רחשין – and its products shake* when touched, because its depth prevents the oil from being burned off. He says that a מחבת is *צפה – shallow, ומעשיה קשין – and its products are hard.* He holds that since the *passuk* refers to a *minchah* being prepared *במרחשת – in a marcheshes,* whereas another *passuk* refers to a *minchah* prepared *על מחבת – on a machavas,* this indicates that a מרחשת is a deep pan and a מחבת is a flat griddle.

##### 2. Machlokes if a מנחת מאפה can be brought as half חלות and half ריקין

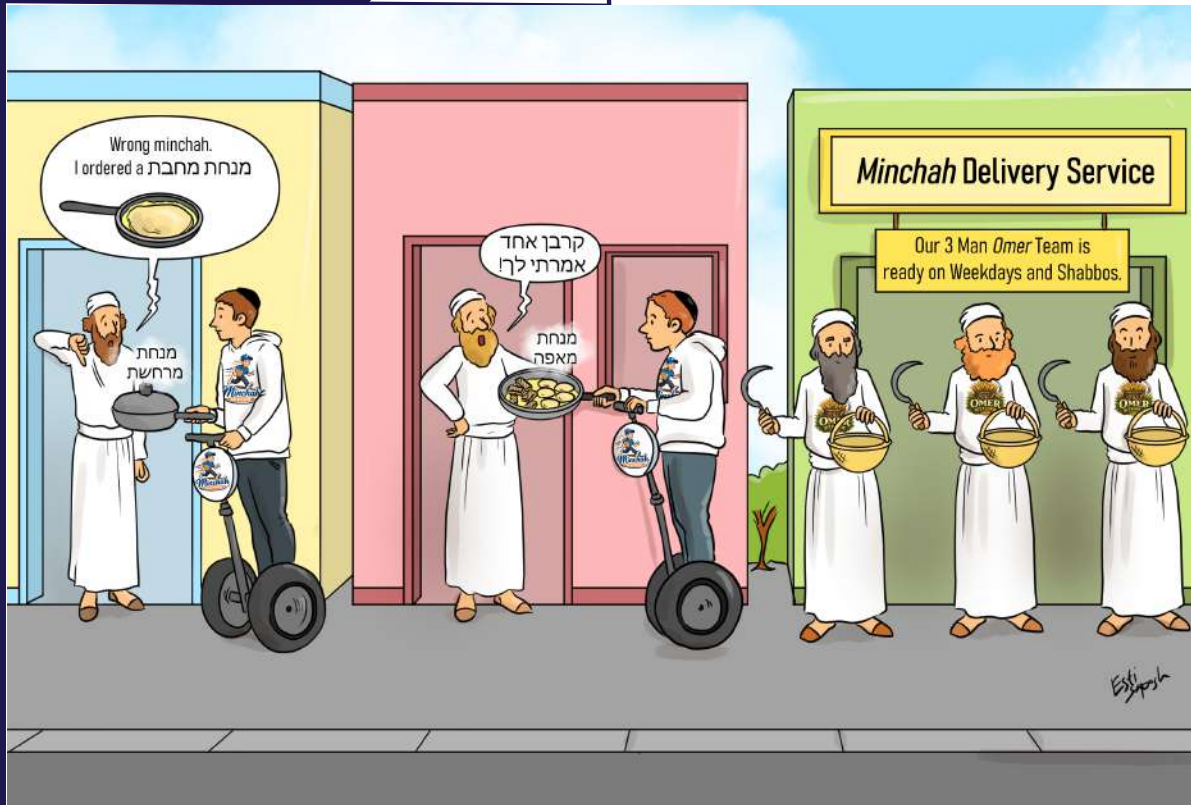
The next Mishnah states that one who pledges to bring a *minchah* baked in a *תנור* cannot bring one baked in other types of ovens. If he pledged to bring a "מנחת מאפה" – *baked minchah,* the Tanna Kamma says: *לא יביא מחצה חלות – he may not bring half as loaves (baked with oil) and half as wafers (baked without oil), but must bring all ten as either חלות or ריקין.* Rebbe Shimon permits bringing a combination of both types, *מפני שהוא קרבן אחד – because it is one offering.* The Tanna Kamma's opinion is derived from the singular "קרבן מנחה", teaching: *קרבן אחד – I have only told you to bring one offering, and not two or three offerings.* Rebbe Shimon responds that the word *korban* is only written once regarding חלות and ריקין, proving they are considered a single type of offering. Thus, he may bring them all as חלות, ריקין, or half as חלות and half as ריקין. Rebbe Yose bar Rebbe Yehudah derives from a different source that one cannot bring a combination of חלות and ריקין, and the Gemara clarifies that he holds such a combination is invalid even *בדיעבד – after the fact.*

##### 3. Harvesting for the עומר on Shabbos vs. a weekday

The sixth Perek begins: *עומר היה בא בשבת משלש סאין – the omer was brought on Shabbos from three סאה of barley, sifted to one עשרון of fine flour, ובחול מחמש – but when brought during the week, it was brought from five סאה of barley.* But the Chochomim say that whether on Shabbos or a weekday, it was always brought from three סאה. Rebbe Chanina S'gan Hakohanim says that on Shabbos, it was cut by one person with one sickle and put into one basket (to minimize מלאכה), but during the week, it was cut by three people, and put into three baskets, using three sickles. The Chochomim say that it was always cut in this second manner. The Gemara explains that the Rabbonon hold that three סאה suffice for an עשרון of fine flour, but wonders why Rebbe Yishmael requires different amounts for Shabbos and weekdays. Rava explains that he holds *עשרון מובחר בלא טירחא – an issaron of choice flour comes from five סאה without effort, and from three סאה with effort (i.e., more sieving).* Therefore, during the week, five סאה are used, *דהבי שביחא מילתא – because this is the better [flour].* On Shabbos, three סאה are used to reduce the number of מלאכות required (although it will require more sieving).

##### Siman – Segway

The *minchah* delivery man on a **Segway** who **messed up** an order and **brought a מנחת מרחשת instead of a מנחת מחבת** while his partner **messed up** his order for a **מאפה תנור by delivering half as loaves and half as wafers, had three workers ready to cut the three se'ah for the omer, using three baskets and three sickles, whether it was a Shabbos or a weekday.**



The *minchah* delivery man on a **Segway** who **messed up** an order and **brought a מנחת מרחשת** instead of a **מנחת מחבת** while his partner **messed up** his order for a **מאפה תנור** by **delivering half as loaves and half as wafers**, had three workers ready to cut the three se'ah for the **omer**, using three baskets and three sickles, whether it was a **Shabbos** or a **weekday**.

### 3 things to remember

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



## Menachos – Simanim

### פרק ו – רבי ישמעאל

#### דף 64 – טו דף

##### 1. One who catches fish and thereby saves a drowning child (בתר מחשבתו או בתר מעשיו)

Rabbah said that if one *shechted* a כחושה – *lean animal* for a חטאת ציבור on Shabbos, it is still permitted to *shecht* a שמינה – *fat animal*, the preferable *korban*. Ravina asked Rav Ashi, what if they discovered the first animal was internally כחושה after the second *shechitah*? בתר מחשבתו אזלינן? – *Do we follow his intent*, קא מיכוין, – *and the man intended a transgression*, since he did not know the first animal was כחושה? Or בתר מעשיו אזלינן? – *do we follow his actions*, which emerged to have been correct? Rav Ashi replied: if one heard a child was drowning at sea and he spread his net to catch fish, then if he caught only fish, he is liable. However, if he brought up both fish and the child, Rava says he is חייב for his forbidden intent, while Rabbah says he is פטור. Rabbah holds that since he heard about the drowning child, דמי דעתיה אתינוק, – *we say his intent was also about saving the child*, but if he had not heard about the child (paralleling our case of the second *shechitah*), Rabbah would agree he is liable. In another version, Rav Ashi compares this *machlokes* to our case, and says Rabbah exempts even one who was unaware of the drowning child.

##### 2. Detaching two figs on two stems vs. three figs on one stem (where two figs are needed)

Rava asked: if a sick person was assessed as requiring two dried figs on Shabbos for his survival, and there are two figs attached to the tree by two separate stems (requiring two acts of cutting), and there are three figs attached by one stem, which do we bring? שתיים מיייתין דחזו ליה? – *Do we bring the two figs because they are both fit for him* and no superfluous figs are detached, דקא ממעטא קצירה, – *or perhaps we bring the three figs, because we thereby reduce the acts of harvesting*, since they only require a single act of detaching? The Gemara replies that it is obvious that we bring the three figs, because the reason that Rebbe Yishmael (in our Mishnah) required harvesting less barley for the עומר on Shabbos is only דכי ממעט באכילה קא ממעט קצירה – *because by reducing the consumption* (the amount of barley used for the עומר) *it also reduces the total acts of harvesting*. But here, דכי קא, – *that by reducing consumption* (the number of figs obtained) *it increases the acts of harvesting*, we should certainly bring the three figs, which only require one act of cutting.

##### 3. Bringing the עומר from nearby grain, once brought from גגות צריפין (Mordechai's interpretations)

The next Mishnah states: מצות העומר להביא מן הקרוב – *the mitzvah of עומר is to bring the barley from the closest place to Yerushalayim*. If nearby barley had not yet ripened, it can be brought from anywhere. The עומר was once brought from גגות צריפין, and the wheat for the שתי הלחם was once brought from the valley of עין סוכר (both a great distance from Yerushalayim). There are two reasons for bringing the closest barley: it better fulfills the *passuk's* directive to bring "כרמל" – *plump kernels* (which is *darshened* as רך ומל – *soft and crushable*, which is less likely if brought from a distance), and because מעבירין על המצות – *we do not pass over opportunities to fulfill mitzvos*, and should use the first barley encountered. The incident of the עומר being brought from גגות צריפין occurred when the kings besieged each other, and the surrounding crops were destroyed (the famous story of the חזיר sent up the wall in place of the תמיד is presented). They did not know where to obtain barley, until a mute man put one hand on a roof (גג) and another on a hut (צריף). Mordechai realized he referred to a place called גגות צריפין or גגות צריפין. Several other stories of Mordechai's interpretations are related.

#### Siman – Secret Agent

**The secret agent** outdid himself one Shabbos when after informing a fisherman that his child was drowning who then saved him while catching fish and was *patur*, and decisively slicing a branch with three figs for the חולה who needed two, he decoded the secret message from a mute identifying that the spot to cut the עומר that year is גגות צריפין.



The **secret agent** outdid himself one Shabbos when after informing a fisherman that his child was drowning who then saved him while catching fish and was *patur*, and decisively slicing a branch with three figs for the *חולה* who needed two, he decoded the secret message from a mute identifying that the spot to cut the *עומר* that year is *גגות צריפין*.

### 3 things to remember

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



## Menachos – Simanim

### פרק ו – רבי ישמעאל

#### דף 65 – סה

##### 1. The publicized ceremony of קצירת העומר

The next Mishnah describes the reaping of barley for the עומר. שלוחים of Beis Din tied the barley into bundles while it was attached to the ground, so it would be easier to reap. Residents of nearby towns gathered there, כדי שיהא נקצר בעסק גדול – *so it should be reaped as a great affair*. Once it became dark, the one reaping asked those present a series of questions, with each exchange repeated three times. He asked "בא השמש" – "*Has the sun set?*", and they answered "היין" – "*Yes.*" He asked, "במגל זה" – "*With this sickle?*," "קופה זו" – "*This basket?*," and "שבת זו" – "[On] *this Shabbos?*," all of which they affirmed. He asked, "אקצור" – "*Shall I reap?*" and they answered, "קצור" – "*Reap!*," and this exchange was also repeated three times. The reason for all these questions was to publicize the date of reaping for the עומר, because the בייתוסים said it was not on the night following Yom Tov (i.e., the first day of Pesach), but on the first מוצאי שבת after Pesach.

##### 2. The debate over privately donating the תמיד

The Baraisa of תענית enumerates days on which it is prohibited to fast, and some on which it is even prohibited to eulogize, to commemorate great events which occurred on those days. From Rosh Chodesh Nissan until the eighth day of Nissan, איתוקם תמיד – *the law of the תמיד was correctly established*, and even הספדים are prohibited on those days. From the eighth day until the end of Pesach, איתותב חגא דשבועיא – *the correct date for the Yom Tov of Shavuos was correctly settled* (as explained below), and fasting is prohibited on those days. The Gemara explains the debate about the תמיד: the צדוקים claimed that an individual can donate and bring the תמיד, because the *passuk* uses the singular "תעשה" – *you shall make*. However, the Sages countered that the next *passuk* about the תמיד uses the plural "תשמרו" – *you shall be careful* (to offer), teaching מתרומת הלשכה – *that all* [the תמידין] *should come from* the communal funds of *the תרומת הלשכה* (made from the half-*shekels* that all men donated annually).

##### 3. The debate over the dates for Shavuos and סיפירת העומר and the meaning of "ממחרת השבת"

The Gemara explains the debate over the date of Shavuos: the בייתוסים interpreted "ממחרת השבת" – *the day after "Shabbos"* to mean that the עומר was always brought on Sunday, with Shavuos occurring fifty days later. Rabban Yochanan ben Zakkai addressed them: "שוטים מנין לכם" – "*Fools! From where do you know this?*" An old man responded confrontationally that Moshe loved the Jews, and since Shavuos is only a single day, he fixed it to always fall out on Sunday so they should have two days of no labor. Rabban Yochanan ben Zakkai retorted that if Moshe loved the Jews, he should have brought them directly into Eretz Yisroel within eleven days, instead of taking forty years! Although the בייתוסים did not accept his response, Rabban Yochanan ben Zakkai proceeded to present the first of five proofs in this Baraisa demonstrating that ממחרת השבת refers to the second day of Pesach. Another Baraisa follows which also presents five proofs. On the next Daf, Rava says that most of them can be refuted. In the first irrefutable proof, Rebbe Yishmael compares the שתי הלחם with the עומר: just as the שתי הלחם were brought רגל רגל – *on the Yom Tov* (of Shavuos), *at the start of the Yom Tov*, the עומר is also brought at the beginning of Pesach.

##### Siman – Sheep (Shepherds)

While the **shepherds** gathered around the one reaping the *omer* were busy answering responsively to his questions, one **shepherd** stopped a *Tzaduki* who took a **sheep** he intended to donate as a *tamid*, while another made fun of a בייתוסי by showing him a calendar with ממחרת השבת falling on the second day of Pesach, and not the day after Shabbos.



While the **shepherds** gathered around the one reaping the omer were busy answering responsively to his questions, one shepherd stopped a *Tzaduki* who took a sheep he intended to donate as a *tamid*, while another made fun of **בייתוסי** by showing him a calendar with **ממחרת השבת** falling on the second day of *Pesach*, and not the day after **Shabbos**.

### 3 things to remember

1. The publicized ceremony of קצירת העומר
2. The debate over privately donating the תמיד
3. The debate over the dates for Shavuot and סיפרת העומר and the meaning of "ממחרת השבת"



## Menachos – Simanim

### פרק ו – רבי ישמעאל

#### דף 66 – 10

##### 1. מצוה למימני יומי ומצוה למימני שבועי

Abaye said regarding sefiras ha'Omer: מצוה למימני יומי ומצוה למימני שבועי – *it is a mitzvah to count days, and it is a mitzvah to count weeks*. The Rabbonon of Rav Ashi's yeshivah counted the days and counted the weeks. However, Ameimar only counted the days, but did not count the weeks. He explained that after the חורבן of the Beis Hamikdash, when the עומר is no longer offered, זכר למקדש הוא – [the mitzvah of העומר] is only kept as a remembrance for the Mikdash, and counting just the days suffices.

##### 2. Machlokes how the barley for the עומר was toasted

In the next Mishnah, Rebbe Meir says that after the harvested barley was put into baskets, it was brought into the ערה – *and they toasted it over the fire*, כדי לקיים בו מצות קלי – *in order to fulfill the mitzvah of toasting*. But the Chochomim say the barley was first threshed, which was done with soft reeds and stems so the kernels would not be crushed. The kernels were then placed in an אבוב – *copper pipe* to be toasted, which was מנוקב – *perforated*, כדי שיהא האור שולט בבולו – *so that the fire would have power over all of it*. It was then spread out in the ערה, and the wind would blow on it. It was then ground in a bean mill, and an עשרון of fine flour was obtained after sifting it through thirteen sieves. In a Baraisa, Rebbe Meir explains that "קלוי באש" – *toasted in a fire* teaches שהיו – *that Yisroel would toast it over fire*. But the Chochomim say: אין אור לשון קלי – *directly toasting over a fire is not "קלי"*; אלא דבר אחר – *rather, it means toasting with something else in between*. Alternatively, אין לשון קלי אלא דבר קליל, – *the term "קלי" only implies something shiny, i.e., a shiny copper pipe for toasting*.

##### 3. מעשר עומר of שירים, machlokes if מירוח הקדש פטר

The Mishnah concluded: והשאר נפדה ונאכל לכל אדם – *the remainder of the barley flour (which was not used for the עומר) is redeemed and may be eaten by anyone*, and it is subject to the חלה obligation, but exempt from *maaser*, since it was owned by *hekdesh* during מירוח – *smoothing* the grain piles (the completion of the processing). Rebbe Akiva says it is subject to *maaser* as well. Rav Kahana explained that Rebbe Akiva holds that מירוח הקדש – *smoothing* of grain while it belongs to *hekdesh* does not exempt it from *maaser*. However, the Gemara proves that Rebbe Akiva agrees that מירוח הקדש generally exempts from *maaser*, and Rebbe Yochanan explains Rebbe Akiva's opinion: תלמוד – *that [hekdesh] money is only given for what they are needed for, i.e., the עשרון of flour*. The rest of the three סאה was never *hekdesh* and is not exempt from *maaser*. (Tosafos discusses if it requires redemption).

##### Siman – Sew (Tailor)

The **tailor who sewed** an elaborate *sefirah* chart counting the days and the weeks was very proud of his custom pouch he **sewed** for the shiny iron pipe used to roast the barley kernels for the עומר making them קלי and his מירוח פטור tags that he made for the remainder of the barley not used for the עומר.



The **tailor who sewed** an elaborate *sefirah* chart counting the days and the weeks was very proud of his custom pouch he sewed for the shiny iron pipe used to roast the barley kernels for the עומר making them קלי and his מירוח פטור tags that he made for the remainder of the barley not used for the עומר.

### 3 things to remember

1. מצוה למימני יומי ומצוה למימני שבועי
2. *Machlokes* how the barley for the עומר was toasted
3. מירוח הקדש פטור, *machlokes* if מעשר of עומר is subject to מעשר



# Menachos – Simanim

## פרק ו – רבי ישמעאל

### דף 67 – סז

#### 1. If **exempt** from חלה לגול עובד כוכבים

The previous Daf quoted a *machlokes* Tannaim if מירוח עובדי כוכבים – *smoothing* of the grain piles while they are owned by *idolators* exempts them from *maaser*. Rava asked: לגול עובד כוכבים מאי – *what is the halachah about mixing* of dough while it belonged to an *idolator*? A Mishnah teaches that the dough of a גר which he prepared before he converted is exempt from חלה. Is this Mishnah unanimous, and even those who hold מירוח of an עבו"ם does not exempt grain from *maaser* agree that לגול of an עבו"ם does exempt dough from חלה (based on the respective *derashos* of each obligation)? Or is this Mishnah the opinion of those who hold that מירוח עבו"ם exempts grain from *maaser*, but those who hold it does not would derive from a *gezeirah shavah* (ראשית ראשית) that לגול עבו"ם likewise does not exempt dough from חלה? Rava eventually concluded that the same *machlokes* applies to both.

#### 2. The חלה obligation can be easily evaded, as opposed to *maaser*

The Gemara challenges Rava from two Baraisos which prove that even Tannaim who hold that מירוח עבו"ם exempts his produce from *maaser* agree that לגול עבו"ם does not exempt **his produce** from חלה. The Gemara answers that מעשר is required מדרבנן, as a גזירה because of ביסים – *wealthy people* who might falsely claim they purchased large quantities of produce from idolators to avoid taking *maaser*. The Gemara asks why the same decree was not made regarding חלה, and answers that one can easily avoid the חלה obligation by baking less than the minimum *shiur* of five quarters *kavs* of flour plus a fraction, and the גזירה would be ineffective. The Gemara objects that one could also avoid the *maaser* obligation, as Rebbe Oshaya said: מערים אדם על תבואתו – *a person can be cunning with his grain* and bring it into his house in its chaff.

#### 3. The marketplace was full of new grain immediately after the עומר was brought

The next Mishnah describes the offering of the עומר: one put the oil and לבונה into a כלי, and added the flour, poured more oil and mixed it. He then waved it and brought it near the מזבח, performed *kemitzah* and burned the *kometz* and לבונה on the מזבח. The שירים was eaten by the Kohanim in the עזרה. *Once the omer was offered*, permitting the new crop in consumption, יוצאין ומוצאין שוק ירושלים שהוא מלא קמח קלי, *they would go out and find the marketplace of Yerushalayim filled with* ordinary flour and flour of *oven-dried grain* from the new crop, but this was *against the will of the Sages*, according to Rebbe Meir, who holds the Rabbis prohibited working with the new crop before it became permitted to eat, out of a concern someone may eat it before the עומר was brought. But Rebbe Yehudah says: ברצון חכמים היו עושין – *they did it in accord with the will of the Sages*, and they were not concerned that someone would eat it before it was permitted.

#### **Siman – Sizzling Barbecue**

The *bochurim* at the **sizzling barbecue** debating if the dough being mixed by an idolater they wanted for their **hamburger buns was exempt from *challah***, were horrified when they heard a **wealthy family** at the next picnic table **falsely claim they bought large quantities of produce from a *nochri* to avoid taking *maaser***, while they were waiting for a *bochur* to return from **the marketplace which was full of flour from the new crop on the same day the *omer* was brought.**

דף סז | DAF 67

Sizzling Barbecue



The *bochurim* at the **sizzling barbecue** debating if the dough being mixed by an idolater they wanted for their hamburger buns was exempt from *challah*, were horrified when they heard a wealthy family at the next picnic table falsely claim they bought large quantities of produce from a *nochri* to avoid taking *maaser*, while they were waiting for a *bochur* to return from the marketplace which was full of flour from the new crop on the same day the omer was brought.

### 3 things to remember

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



## Menachos – Simanim

### פרק ו – רבי ישמעאל

#### דף 68 – סו

##### 1. When does חדש become permitted?

The next Mishnah states: משקרב העומר הותר חדש מיד – *Once the omer was offered, the new crop became permitted immediately*. Those who live far from Yerushalayim may eat the new crop from midday, because they can assume the עומר was offered. After the Beis Hamikdash was destroyed, Rabban Yochanan ben Zakkai instituted שיהא יום הנך – *that the entire “day of waving” be prohibited* (i.e., the sixteenth on Nissan, when the עומר was waved). Rebbe Yehudah argues that the entire sixteenth of Nissan is prohibited מדאורייתא, because the *passuk* says עד עצם היום הזה – *until this very day*. Rav and Shmuel say that when the Beis Hamikdash was standing, the עומר permits the new crop, and after its destruction, האיר מזרח מתיר – *the illumination of the eastern sky on the sixteenth of Nissan permits it*. They explain that "עד הביאכם" – *until you bring* (the עומר) refers to the Beis Hamikdash period, and "עד" – *until the appearance of the day*, i.e., the sixteenth, permits it after the חורבן היום הזה. Rebbe Yochanan and Reish Lakish say that the morning of the sixteenth permitted חדש even during the Beis Hamikdash period, and waiting until the עומר is brought is only למצוה – *for fulfilling a mitzvah*.

##### 2. Eating חדש in חוץ לארץ when there is a ספק if it has become permitted

Rav Pappa and Rav Huna brei d’Rav Yehoshua would eat from the new crop on the evening after the sixteenth, and did not wait an extra day (to account for the possibility that the next day was actually the sixteenth, a constant doubt in חוץ לארץ). The Gemara explains that they held: חדש בחוצה לארץ דרבנן – *the new crop is only Rabbinically prohibited outside Eretz Yisroel*, ולא פיקא לא חיישין – *and we are not concerned about doubt* regarding Rabbinical laws. The Rabbi of Rav Ashi’s yeshiva waited until the morning of the seventeenth, because they held that חדש in חוץ לארץ is forbidden מדאורייתא. Still, they did not wait the entire seventeenth, because they held that Rabban Yochanan ben Zakkai’s enactment prohibiting the entire sixteenth was not instituted in cases of ספק. Therefore, the day of the seventeenth in חוץ לארץ is permitted. Ravina was told that his father waited until the end of the seventeenth, because he held like Rebbe Yehudah that חדש is prohibited מדאורייתא on the entire sixteenth, and also held that חדש is prohibited מדאורייתא in חוץ לארץ. Therefore, he was stringent out of doubt on the seventeenth.

##### 3. brought from חדש before the עומר are invalid, but brought before the שתי הלחם are valid

The next Mishnah states: העומר היה מתיר במדינה – *the omer permitted the new crop in the provinces* (i.e., for common consumption), ושתי הלחם במקדש – *and the שתי הלחם permitted it for the Mikdash*, i.e., for offerings. One may not bring *menachos*, ביכורים, or *menachos* brought with a *korban* from חדש before the עומר is brought, and if he did, the *minchah* is invalid. These also may not be brought before the שתי הלחם are brought on Shavuos, but if he did, the *minchah* is valid. Rebbe Tarfon was once wondering about the difference between *menachos* brought before the עומר and those brought before the שתי הלחם, and Yehudah bar Nechemiah replied that before the עומר was brought, לא הותר מכללו אצל הדיוט – *[the new crop] did not become permitted from its general [prohibition] regarding a commoner*, whereas before the שתי הלחם, the new crop has already been permitted to a הדיוט. Rebbe Tarfon was silent, and Yehudah’s face lit up. Rebbe Akiva said, “Yehudah ben Nechemiah, צהבו פניך שהשבת את זקן – *I will be astonished if you live long.*” Indeed, he died within months, before Shavuos.

##### Siman – S’chach

The man who confused Succos with Pesach and came into the succah with *s’chach* on the 16th and asked if he could eat חדש today was told that besides for being the wrong month since it is *chutz la’aretz* he would have had to wait until the end of the seventeenth, as the kids were hanging a poster explaining that a *Mincha* brought from before the שתי הלחם is kosher but before the עומר it is not.



The man who confused Succos with Pesach and came into the sukkah with **s'chach** on the 16th and asked if he could eat **חדש** today was told that besides for being the wrong month since it is **chutz la'aretz** he would have had to wait until the end of the seventeenth, as the kids were hanging a poster explaining that a **minchah** brought from **חדש** before the **לחם שתי** is kosher but before the **עומר** it is not.

### 3 things to remember

1. When does **חדש** become permitted?
2. Eating **חדש** in **חוץ לארץ** when there is a **ספק** if it has become permitted
3. **מנחות** from **חדש** before the **עומר** are invalid, before the **שתי הלחם** are valid



## Menachos – Simanim

### פרק ו – רבי ישמעאל

#### דף 69 – סט

##### 1. חטין וזרען בקרקע

Rava asked: חטין וזרען בקרקע – regarding *wheat kernels* which *one planted in the ground*, עומר מתירן – *does the omer permit them* or not? The Gemara explains that the kernels were harvested and replanted, and the עומר was offered before they took root. Can they be taken out and eaten? Are they כמאן דשדייא בכדא דמיא – *as if they were thrown into a container*, and the עומר permits them, or perhaps ארעא לגבי ארעא – *he subordinated them to the land*, and they are considered plants, so the עומר can only permit them after they take root? This question is asked regarding two other *halachos*: (1) Would they be subject to the laws of אונאה, like מטלטלין, or not, like קרקע? The Gemara clarifies that if the seller planted less than he claimed in the land being sold, the sale can be voided (as a mistaken sale) even if the kernels are considered land, and even for less than the rate of אונאה. Rather, the case is where he claimed to have adequately planted the field, but he did not (which may be based on a mistaken estimate). (2) Would one make a *shevuah* (e.g., for מודה במקצת) on planted grain, or is it exempt like land? All these questions remain unresolved.

##### 2. An elephant swallowed palm fibers and expelled them, and they were made into a basket

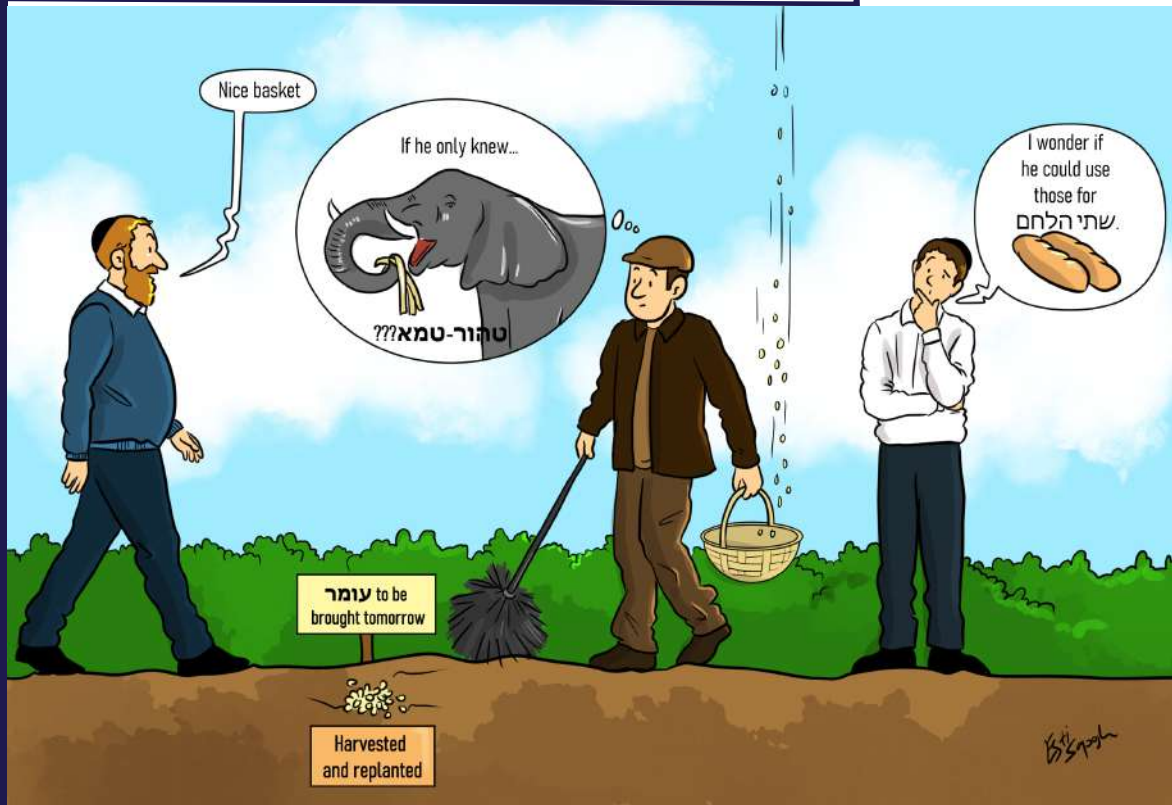
Rami bar Chama asked: והקיאיה דרך בית הרעי – *if an elephant swallowed a palm-fiber basket, and expelled it through its rectum*, what is its *halachah*? The Gemara wonders regarding what *halachah* this question was asked. It cannot be למבטל טומאתה – *to nullify its tumah* (by losing its status as a utensil), because a כלי only loses its *tumah* status בשינוי מעשה – *through physical change*, and this basket remained intact!? Rather, the case is דבלע הוצין – *that it swallowed palm fibers* and expelled them, ועבדינהו כפיפה מצרית – *which one then made into a palm-fiber basket*. Is this considered עיכול – *digestion*, in which case the basket would be כבלי גללים – *like utensils made of dung*, which are not susceptible to *tumah* (even Rabbinically), or is it not considered עיכול? The Gemara attempts to resolve this question from an incident in which wolves swallowed two children and excreted them whole. The Sages ruled the bodies *tahor* (and *halachically* like dung), proving this is עיכול. However, the Gemara says that only flesh is considered digested, דרכיך – *because it is soft*, as opposed to palm fibers. The Gemara also rejects proving the opposite from the Sages' ruling that the children's bones remained *tamei*, because bones are especially hard.

##### 3. Using wheat which descended from clouds for the שתי הלחם

Rebbe Zeira asked: חטין שירדו בעבים מהו – *wheat kernels which descended from the clouds* with the rain, *what is their halachah*? Rashi explains that clouds took up water from the ocean and swept up a ship full of wheat. The Gemara explains that they can certainly be used for ordinary *menachos*, and Rebbe Zeira's inquiry was about using them for the שתי הלחם. When the Torah required that the שתי הלחם should be brought "ממושבותיכם" – *from your dwelling places*, was it only excluding wheat from לארץ, but wheat from clouds may be used, or must it literally come from your dwelling places, and even wheat descended from clouds are invalid for the שתי הלחם? The Gemara wonders if such an occurrence ever takes place, and reports an incident with an Arab for whom wheat descended a כיזבא (about a *tefach*) high over an area three פרסה across.

##### Siman – Chimney Sweep (Soot)

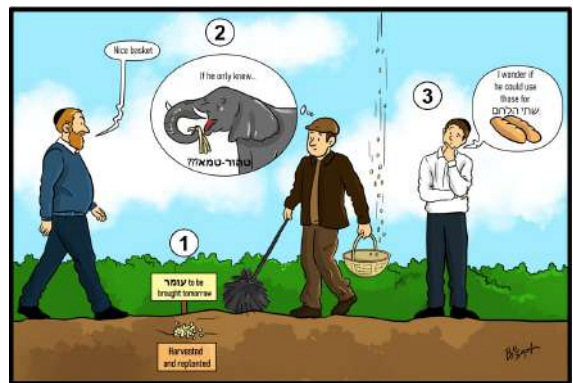
When the passerby saw the **chimney sweep** using his brushes to cover **kernels that were harvested and replanted before the עומר** complemented him on his **basket**, the chimney sweep thought to himself "if he would only know that it was **from palm fibers that were eaten by an elephant**", while he used the basket to catch **kernels falling from the clouds to use for the שתי הלחם**.



When the passerby saw the **chimney sweep** using his brushes to cover **kernels that were harvested and replanted before the עומר** complimented him on his **basket**, the chimney sweep thought to himself "If he would only know that it was **from palm fibers that were eaten by an elephant**", while he used the basket to catch kernels falling from the clouds to use for the **שתי הלחם**.

### 3 things to remember

1. חטין זרען בקרקע
2. An elephant swallowed palm fibers and expelled them, and they were made into a basket
3. Using wheat which descended from clouds for שתי הלחם



## Menachos – Simanim

### פרק ו – רבי ישמעאל

#### דף ע – Daf 70

##### 1. One who separated *maaser* from stalks of grain and replanted them

Rava asked, if one harvested stalks of grain and separated *maaser* from them, and then replanted them and they increased in size, what is the *halachah*? This question follows the one on the previous Daf about whether we “follow the עיקר – original root” even when it results in a leniency, or only as a stringency. Assuming we do not follow the עיקר for a leniency, and this new growth would require separating *maaser*, does the עיקר also require separating *maaser* (a second time), and is it considered part of the new grain? Although wheat and barley is always planted after *maaser* is removed, and the entire new crop requires removing *maaser*, that is דבר שזרעו כלה – something whose seed decomposes (like grain kernels), where the entire crop is a new entity. Rava’s question concerns replanted stalks which do not decompose, but continue to grow. The Gemara suggests resolving this question from Rebbe Yochanan’s ruling that a ליטרא of onions which were replanted (after removing *maaser*) require separating *maaser* לפי כולו – according to its entirety, including the original ליטרא. However, the Gemara argues that there, היינו זריעתו – that is its ordinary manner of planting, and even the original onion is considered part of the new crop. Rava’s question concerned grain stalks, which are not normally replanted.

##### 2. The five grains which are subject to חלה and חדש, excluding אורז and דוחן

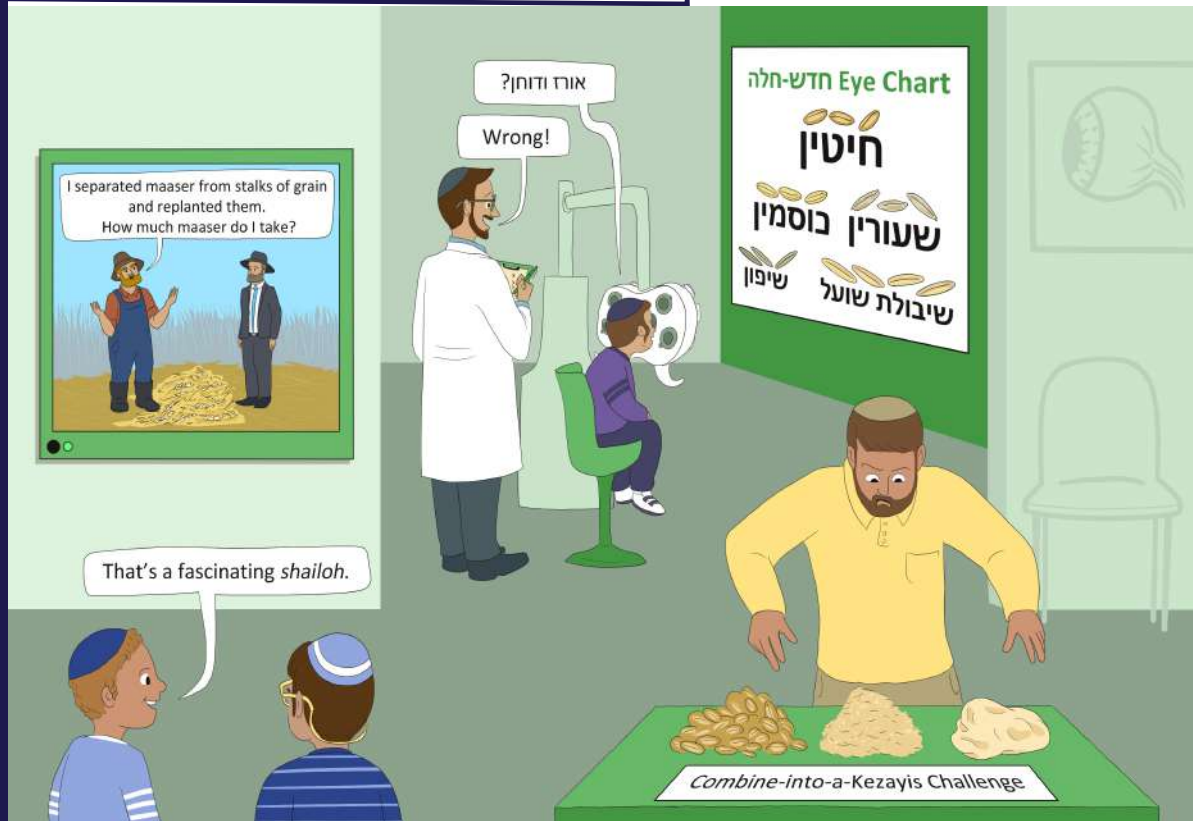
The next Mishnah states: החיטין – wheat, והשעורים – barley, והכוסמין – spelt, והשיבולת שועל – oats, והשיפון – and rye, והרי אלו חייבין בחלה – they are all obligated in removing חלה from their dough, and מצטרפין זה עם זה, and they combine with one another for this obligation. They are forbidden to be eaten as חדש before the עומר, and are forbidden to be harvested before Pesach (as the Gemara will explain). A Baraisa teaches that spelt is a subspecies of wheat, and oats and rye are subspecies of barley. Thus, when the Mishnah taught that the five grains combine with each other, it refers to these species combining with each other. The Mishnah implies that אורז – rice and דוחן – millet are not subject to חלה at all, which is derived from a *gezeirah shavah* (לחם לחם) from מצה. Rice and millet are not valid as מצה, because a היקש with חמץ teaches that only חימוץ לידי חימוץ – things which can come to leavening, אדם יוצא בהן ידי חובתו בפסח – a person can fulfill his מצה obligation with them on Pesach. Rice and millet, which do not come to חימוץ, but to סרחון – spoiling, cannot be used for מצה.

##### 3. Grain, flour, and dough combine with one another

A Baraisa teaches: התבואה והקמחים והבציקות מצטרפין זה עם זה – kernels of grain, flour, and dough combine with one another. Rav Kahana says this means that one who eats a כזית of חדש combined from these three types of food is liable to *malkus*. Rav Yosef says it refers to חמץ on Pesach (that eating a combined כזית of these three incurs *malkus*). Rav Pappa says it means that one who eats a combined כזית from these three of *maaser sheni* outside Yerushalayim incurs *malkus*. Rava says it refers to food *tumah*, which requires כביצה of food. The Gemara explains that the Baraisa is teaching that just as flour and dough do not contain husks, the “grain” of barley which combines for *tumah* excludes its husks. This is supported by a Baraisa which states that wheat combines for *tumah* whether it is *peeled* or not, but only peeled barley combines for *tumah*, not unpeeled barley. Although another Baraisa teaches that even unpeeled barley combines for *tumah*, that refers to לחות – moist [husks].

#### Siman – Eye Doctor

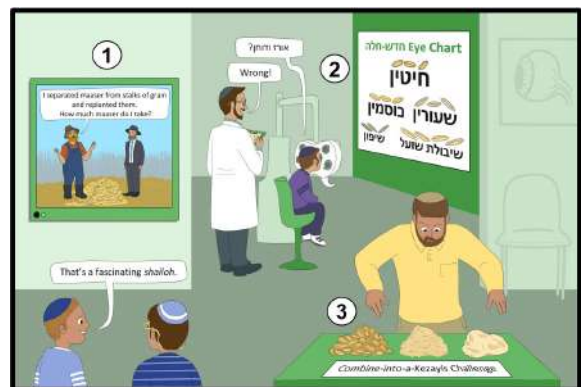
While the kids in the **eye doctor’s** waiting room watched a fascinating video of a farmer who separated *maaser* from stalks of grain and then replanted them, asking a Rabbi how much *maaser* he must take since they increased in size, the eye doctor had one patient read the **Challah/Chadash** Eye Chart featuring the **five types of grain**, while he tested another patient’s eye-hand coordination by **combining grain, flour and dough into a kezayis which can make one chayav for chadash, chametz and eating maaser sheini outside Yerushalayim**.



While the kids in the **eye doctor's** waiting room watched a fascinating video of a farmer who separated maaser from stalks of grain and then replanted them, asking a Rabbi how much maaser he must take since they increased in size, the **eye doctor** had one patient read the Challah/Chadash Eye Chart featuring the five types of grain, while he tested another patient's eye-hand coordination by combining grain, flour and dough into a kezayis which can make one *chayav* for chadash, chametz and eating maaser sheini outside Yerushalayim.

### 3 things to remember

1. One who separated maaser from stalks of grain and replanted them
2. The five grains which are subject to חדש and חלה
3. Grain, flour, and dough combine with one another



## Menachos – Simanim

### פרק ו – רבי ישמעאל

#### דף עא – Daf 71

##### 1. The prohibition only applies to places from which the omer may be taken

The next Mishnah states: קוצרין בית השלחין שבנמקים – *we may harvest irrigated fields in the valleys* before the omer is harvested, אבל לא גודשין – *but we cannot stack the grain*. The people of Yericho harvested such grain before the omer in accordance with the Sages' wishes, but they also stacked it, which was against the sages' wishes, but they did not protest against them. In a Baraisa, Rebbe Binyamin explains the permit to harvest irrigated fields of a valley before the omer: the *passuk* says *את עומר והבאתם את קצירה* [when] *you reap its harvest, you shall bring an omer offering*, implying that harvesting can precede the omer, yet the omer is referred to as "ראשית קצירכם" – *the first of your harvest*, implying the omer must be the first harvest. This apparent contradiction teaches that *ממקום שאתה מביא* – *from a place which you may bring the omer*, קוצר – *you may not harvest*, but any place whose grain may not be used for the omer (such as irrigated fields) may be harvested before the omer.

##### 2. Six practices of the people of Yericho, three of which the sages found objectionable

A Baraisa relates six practices of the people of Yericho, שלשה ברצון חכמים – of which three were in accordance with the Sages' wishes, and three were against their wishes. The first three were: (1) they grafted palm trees the entire Erev Pesach (and did not consider it labor), (2) ובורכין את שמע – *and they would "wrap" the Shema* (i.e., they did not pause between the first and second line), and (3) they harvested their grain before the omer. The three which were against the sages' wishes were: (1) they also stacked the harvested grain before the omer, (2) they allowed benefiting from branches cut off from *hekdesch* carob and sycamore trees, and (3) they made breaches in their gardens and orchards to allow the poor to take the fallen fruit on Shabbos and Yom Tov during famines (the sages were concerned they might climb the trees and pick the fruit). Rebbe Yehudah argued that if the first three practices were with the sages' full consent, יהו כל אדם עושין כן – *let every person do so*, not just the people of Yericho!?! Rather, all these practices were against the sages' wishes, ועל שלשה מיחו בידם – *but for three of them, they protested against* [the people of Yericho], and for three they did not protest. [Rebbe Yehudah's list of practices differs slightly from Rebbe Meir's.]

##### 3. Various opinions about whether harvesting unripe grain is considered "קצירה"

A Mishnah lists numerous separations which divide a field regarding פאה, such as a ravine or a road (requiring פאה in each section). Rebbe Meir says קוצר לשחת מפסיק – *one who harvests unripe grain, [the harvested area] divides the field in two*, because he does not consider such reaping the first stage of harvesting the field. The Chochomim say the field is only divided if he plows the harvested area, because they consider this reaping itself as harvesting, which does not divide the field. Rebbe Yochanan suggests that Rebbe Meir holds like Rebbe Shimon in our Mishnah, who permits harvesting שחת for animals (before the omer) even after it reaches שלישי – *a third* of its growth. However, a Baraisa proves that Rebbe Meir holds harvesting grain which reached שליש considered קצירה, even it was "cut" by locusts. Rebbe Meir also does not agree with Rebbe Yehudah in our Mishnah, who only permitted harvesting grain to feed animals, whereas Rebbe Meir holds even reaping שחת for human consumption is not considered קצירה. The Gemara concludes that Rebbe Meir followed Rebbe Akiva, who said harvesting a field in "patches" divides it for פאה, which Shmuel said refers to harvesting unripe grain for קליות – *toasted kernels*, which is for human consumption.

#### Siman – Donkey (EeeAww)

The **donkeys brayed "eeeeaww"** in delight at the men cutting grain from a בית השלחין before the omer, but brayed "awwee" in protest at the men from Yericho who stacked their grain before the omer and cut branches from **carob and sycamore trees**, as they were being used to plow שחת down the middle of a field separating it into two for פאה.

דף עא | DAF 71

Donkey braying "eeeaw"



The donkeys brayed "eeeaww" in delight at the men cutting grain from בית השלחין before the עומר, but brayed "awweee" in protest at the men from Yericho who stacked their grain before the עומר and cut branches from הקדש carob and sycamore trees, as they were being used to plow שחת down the middle of a field separating it into two for פאה.

### 3 things to remember

1. The קצירה prohibition only applies to places from which the עומר may be taken
2. Six practices of אנשי יריחו, three of which the חכמים found objectionable
3. Whether harvesting unripe grain is considered "קצירה"



## Menachos – Simanim

### פרק ו – רבי ישמעאל

#### דף עב – Daf 72

##### 1. *Machlokes* if the עומר may be harvested during the day or must be done at night

The Mishnah on the previous Daf taught that although the *mitzvah* of the עומר is to be harvested during the night of the sixteenth of Nissan, if it was harvested during the day, it is valid. The Gemara objects that a Mishnah lists various *mitzvos* which are performed during the night or the day, listing קצירת העומר as performed during the night.

Comparing the two groups indicates that just as *mitzvos* of the day (e.g., *shechitah* of *korbanos*) cannot be performed at night, so too *mitzvos* of the night, including קצירת העומר, cannot be performed during the day!?

Rabbah answers that this reflects a *machlokes* Tannaim: a Baraisa teaches that if the עומר became *tamei* before being offered, Rebbe says that if more barley is available to be harvested, it should be brought (although it is harvested by day); if none is available, we tell him: הוי פקח ושתוק – “Be wise and remain silent” (and offer the *tamei* עומר). Rebbe Elazar bar Rebbe Shimon says that even if there is available barley to be harvested, we tell him to be wise and remain silent, שלא במצותו פסול – *because any omer which is harvested not in its prescribed manner is invalid*. i.e., it cannot be harvested during the day.

##### 2. Explaining the opinion that קצירת העומר is דוחה Shabbos

Rebbe Yochanan explains Rebbe Elazar bar Rebbe Shimon’s basis for disqualifying קצירת העומר performed during the day. He holds like Rebbe Akiva, his father’s teacher, who said a general rule: כל מלאכה שאפשר לו לעשותה מערב שבת – *any labor which can be performed on Erev Shabbos* השבת את דוחה – *does not override Shabbos*, and must be performed before Shabbos. Furthermore, he holds like Rebbe Yishmael, who *darshened* that harvesting the עומר is a *mitzvah* which overrides Shabbos. Rebbe Elazar bar Rebbe Shimon reasons that if קצירת העומר would be valid during the day, it could not be דוחה Shabbos, since it could be performed on Erev Shabbos! Since Rebbe Yishmael taught it does override Shabbos, it proves it cannot be harvested during the day. The Gemara asks that since Rebbe was a talmid of Rebbe Shimon, he should likewise hold that any מלאכה which can be performed before Shabbos does not override Shabbos. Since he holds that קצירת העומר performed during the day is valid, how can it override Shabbos? The Gemara will ultimately concede that Rebbe holds קצירת העומר is not דוחה Shabbos.

##### 3. חביבה מצוה בשעתה is only דוחה Shabbos where שבת was already overridden

The Gemara suggests that although Rebbe holds קצירת העומר is valid during the day, it still overrides Shabbos, because Rebbe Shimon said: בא וראה כמה חביבה מצוה בשעתה – *Come and see how beloved is a mitzvah performed in its proper time!* For הקטר חלבים ואברים – *burning the fats and limbs* of *korbanos* is valid all night, yet the burning the חלבים ואברים of the *korbanos* brought on Shabbos is not postponed until the night (after Shabbos), because the preferred time of הקטרה is by day. Likewise, Rebbe can hold that although קצירת העומר is valid by day, it may still override Shabbos to be harvested during the night of the sixteenth, its optimal time. However, the Gemara counters that Rebbe Elazar bar Rebbe Shimon surely also learned this ruling of Rebbe Shimon, and still held that קצירת העומר would not be דוחה Shabbos if it would be valid by day! Rather, הקטר חלבים is different, שיהי דחתה שחיטה את השבת – *since the shechitah* of the *korbanos* already overrode Shabbos, so it can be overridden again to allow הקטר חלבים in the preferred time. In contrast, harvesting the עומר in its preferred time would not override Shabbos, since Shabbos was not previously overridden.

##### **Siman – Thick Piece of Cake (עב)**

The man who did the קצירת העומר eating a **thick piece** from the קצירת העומר בלילה themed **cake**, sitting in his *bigdei* Shabbos at a Shabbos table in the field since קצירת העומר is דוחה שבת, could smell the scent from the הקטר חלבים wafting from the Beis *Hamikdash* since מצוה חביבה בשעתה and Shabbos was already overridden from the שחיטה of the *korbanos*.



The man who did the קצירת העומר eating a **thick piece** from the קצירת העומר בלילה themed **cake**, sitting in his bigdei Shabbos at a Shabbos table in the field since קצירת העומר is קצירת שבת דוחה שבת, could smell the scent from the הקטר חלבים wafting from the Beis Hamikdash since מצוה חביבה בשעתה and Shabbos was already overridden from the שחיטה of the korbanos.

### 3 things to remember

1. Machlokes if the עומר may be harvested during the day or must be done at night
2. Explaining the opinion that קצירת העומר is קצירת שבת דוחה Shabbos
3. קצירת העומר מצוה חביבה בשעתה is only קצירת שבת דוחה Shabbos where שבת was already overridden



# Menachos – Simanim

## פרק ז – ואלו מנחות נקמצות

### דף עג – Daf 73

#### 1. Sources for various offerings eaten by Kohanim

On the previous Daf, the seventh Perek began: ואלו מנחות נקמצות ושיריהן לכהנים – *and these are the menachos which are subject to kemitzah, and their remnants are for the Kohanim* to eat. It lists ten different *menachos*, and the Gemara asks for the source that even the שירים of barley *menachos* are eaten by Kohanim. Chizkiyah gives a source, and on this Daf, a Baraisa derives numerous offerings: "כל קרבנם" – *all their offerings* includes the לוג שמן of the מצורע. Although a *passuk* says remainders "מן האש" – *from the fire* are eaten by Kohanim, this *derashah* teaches that they also receive the לוג שמן. "לכל מנחתם" – *all their menachos* includes even the מנחת העומר, and the מנחת הקנאות (of a סוטה), teaching that although the *passuk* says "אשר כופר בהם" – [those] *who were atoned through them*, and the מנחת העומר is only להתיר – *to permit* (new grain), and the מנחת קנאות comes לברר עון – *to determine* if a *sin* was committed, these are also eaten by Kohanim. "ולכל חטאתם" – *and all their חטאות* includes a חטאת העוף, which would otherwise be prohibited as a נבילה, since it is killed through מליקה *אשמם* – *for all their אשמות* includes an אשם of a *nazir tamei*, although it comes להכשיר – *to qualify* him to restart his *nezirus*.

#### 2. שלמי העובדי כוכבים עולות

Rav Huna said: שלמי העובדי כוכבים עולות – *the shelamim [korbanos] of idolators are offered like olos*, and are completely burned on the מזבח. This can be derived from a *passuk*, or from logic. The logical argument is that עובד – *an idolator's mind* is that his sacrifices are completely offered *to Heaven*. The source from a *passuk* is: "אשר יקריבו לה' לעולה" – *that they will bring it to Hashem as an olah*, teaching: *כל דמקרבי עולה ליהוי – any [korban] they bring shall be an olah*. This ruling is challenged from our Mishnah, which teaches that the שירים of an עבו"ם *minchah* are eaten by Kohanim!? Rebbe Yochanan answers that they reflect a *machlokes* Tanna: "איש איש" – *every man teaches* לרבות את העובדי כוכבים שנודדו נדדים ונדבות כישראל – *to include idolators, that they can pledge vowed korbanos and donated korbanos like a Yisroel*. Rebbe Yose HaGlili proceeds to *darshen* various phrases of the *passuk* to include other types of offerings (including *shelamim*, תודה, birds, wine, and wood), and the word "לעולה" excludes idolators from *korbanos* of *nezirus*. But Rebbe Akiva says "לעולה" teaches *אין לי אלא עולה בלבד* – *I have only olah* for an עבו"ם's *korban*, and no others.

#### 3. Can an עבו"ם offer נסכים?

A Baraisa *darshens* "אזרח" – *native* to teach: אזרח מביא נסכים – *only a native Jew may bring nesachim* by themselves, without a *korban*, ואין העובד כוכבים מביא נסכים – *but an idolator may not bring nesachim* by themselves. יכול לא תהא – *One could* think that his *olah* would not require *nesachim* to be brought along with it, so the *passuk* says "ככה" – "so [shall be done for every bull, etc.]", to teach that even an עבו"ם's *olah* requires נסכים. The Gemara asks that this Baraisa does not conform with either Tanna quoted above, because Rebbe Yose HaGlili taught that an עבו"ם *can* bring wine by itself (i.e., נסכים), and Rebbe Akiva said that an עבו"ם can only bring an עולה, and nothing else!? The Gemara answers that the Baraisa can be either Tanna: we can say it is Rebbe Yose HaGlili, and delete the word "wine" from Rebbe Yose HaGlili's list, or it can be Rebbe Akiva, and he holds an עבו"ם can bring עולה – *an olah and all of its accompaniments* (i.e., its נסכים).

#### Siman – Egg (Giant Ostrich Egg)

The Kohanim eating their portions from *korbanos* served in **giant ostrich eggs** with the source written on them, told the **goy trying to bring a shelamim that it really is an olah**, and told his friend and fellow **goy bringing wine** in a giant egg that **he can't bring it on its own but can connect it to his olah**.



The Kohanim eating their portions from *korbanos* served in **giant ostrich eggs** with the source written on them, told the *goy* trying to bring a *shelamim* that it really is an *olah*, and told his friend and fellow *goy* bringing wine in a giant egg that he can't bring it on its own but can connect it to his *olah*.

### 3 things to remember

1. Sources for various offerings eaten by Kohanim
2. שלמי העובדי כוכבים עולות
3. Can an עכו"ם offer נסכים?



# Menachos – Simanim

## פרק ז – ואלו מנחות נקמצות

### Daf 74 – דף עד – 74

#### 1. A Kohen may bring his own *korbanos*, including a חטאת

A Baraisa on the previous Daf *darshened* לכהן כמנחה – *and it shall be for the Kohen like the minchah*, שתהא – *that its avodah* (of a Kohen's own חוטא *is fit* to be performed by him. The Gemara asks that this was derived elsewhere: מנין לכהן שבא ומקריב קרבנותיו בכל עת ובכל שעה שירצה – *From where do we derive that a Kohen may come and offer his own korbanos at any time and any moment he wishes* (even not during his משמרה)? The *passuk* says: ובא בכל אות נפשו...ושרת – *and [the Kohen] shall come whenever his soul desires...and minister*. The Gemara answers that this *passuk* only refers to a *korban* which is not for a חטא, so the above *passuk* allows a **Kohen** to even bring his own חוטא. The Gemara persists that this is also derived elsewhere: וכפר הכהן על הנפש – *and the Kohen shall atone for the erring soul, when he sins in error*, מלמד שהכהן מתכפר על – *this teaches that a Kohen can gain atonement by himself* (i.e., perform the *avodah*)!? It answers that this *passuk* would only teach he can bring his own חטאת for a שוגג, while the above *passuk* teaches he can even bring a חוטא מזיד – *a deliberate sin*.

#### 2. Three opinions about the procedure of a מנחת חוטא of Kohanim

In the Mishnah on Daf 72b and a Baraisa above, the Rabbonon say the מנחת חוטא of a Kohen is completely burned without any *kemitzah*, interpreting "והיתה לכהן כמנחה" – *it shall be for the Kohen like the minchah* to compare his מנחת חוטא with his מנחת נדבה. Rebbe Shimon says his מנחת חוטא does require *kemitzah*, but the *kometz* and the שירים are each burned on the מזבח. He holds a Kohen's מנחת חוטא is compared with a מנחת חוטא of a Yisroel, which requires *kemitzah*, but *darshens* "לכהן כמנחה" that it is only like a Yisroel's *minchah* regarding "a Kohen" (i.e., the *avodah* of *kemitzah*), but not לאשים – *regarding the fires* of the מזבח (i.e., its שירים are burned, not eaten). In another Baraisa, Rebbe Elazar bar Rebbe Shimon agrees with his father that the *kometz* is burned, but says: והשירים – *the remnants are scattered over "the place of the ashes."* Rebbe Yochanan wondered if anything is offered where ashes are placed at the base of the מזבח, and Rebbe Abba suggested: דלמא לאיבוד – *perhaps the שירים are scattered there for disposal*. Although some laughed at the suggestion that a *minchah* is originally offered for disposal, a Baraisa supports it.

#### 3. What is done with offerings of wine or oil?

The next Mishnah states that the *minchah* of כהנים, of the משיח, and a מנחת נסכים are all burned completely on the מזבח, and the Kohanim do not receive any of them. – *And in this group, the mizbeich's rights are stronger than Kohanim's rights*. The Mishnah's exclusive term teaches that other offerings are not burned, thus disagreeing with Shmuel's ruling, that מביאו ומזלפו על גבי אישים – *one who donates wine for an independent offering brings it to the Mikdash and [the Kohen] sprinkles it onto the fires* of the מזבח. Instead, our Mishnah holds it is poured into the שיתין, like the wine of נסכים accompanying a *korban*. The Mishnah also excludes oil from being completely burned on the מזבח, which supports another ruling of Shmuel, that if one donates an oil offering, a Kohen performs *kemitzah* with it, and Kohanim eat the שירים.

#### Siman – Witness

**The man** suspended from a helicopter with massive binoculars **who witnessed** one Kohen bringing his own מנחת חוטא, while another Kohen who had just burned the *kemitzah* from his מנחת חוטא was scattering the שירים over the בית הדשן, spotted a Kohen pouring wine that was donated as an offering into the שיתין of the *mizbeich*.

DAF 74 | דף עד Witness



The man suspended from a helicopter with massive binoculars who witnessed one Kohen bringing his own מנחת חוטא, while another Kohen who had just burned the kemitzah from his מנחת חוטא was scattering the שירים over the בית הדשן, spotted a Kohen pouring wine that was donated as an offering into the שיתין of the mizbeich.

### 3 things to remember

1. A Kohen may bring his own korbanos, including a חטאת
2. Three opinions about the procedure of a מנחת חוטא of Kohanim
3. What is done with offerings of wine or oil?



# Menachos – Simanim

## פרק ז – ואלו מנחות נקמצות

### Daf 75 – דף עה – 75

#### 1. *Machlokes* if חלות בוללן or סולת בוללן, and the procedure of the three oil applications

The Mishnah on the previous Daf taught that all *menachos* which are prepared in a כלי שרת require three applications of oil: יציקה – *pouring* at the end, בלילה – *mixing* oil in, and placing oil into the כלי before the *minchah* is prepared. Regarding בלילה, Rebbe said חלות בוללן – *he mixes* the oil in after *they* were already made into *loaves*. But the Chochomim say it is mixed in while the *minchah* is still סולת – *flour*. They *darshen*: "סלת בלולה" – *fine flour mixed* with oil, מלמד שנבללת סולת, – *teaching that it is mixed* with oil while it is *flour*. Thus, the full procedure is as follows: he puts some of the oil into the כלי, then puts the flour in, and puts oil on it and mixes it. He then kneads it, bakes it, breaks it into pieces, puts the remaining oil in, and performs *kemitzah*. Rebbe says that the *passuk* חלות...בלולות "חלות...בלולות" – *loaves mixed with oil* implies that the mixing takes place after the *minchah* is baked as loaves, and he details the full procedure, with the second application and mixing in of oil taking place after the *minchah* is baked and broken into pieces.

#### 2. פתיתה – *breaking the minchah* into pieces

The next Mishnah states that all *menachos* which are prepared in a כלי שרת require פתיתה – *breaking into pieces*. [This excludes הלחם שתי הפנים and לחם הפנים from פתיתה.] The next Mishnah describes the פתיתה of a Yisroel's *minchah*: [This excludes הלחם שתי הפנים and לחם הפנים from פתיתה.] קופל אחד לשנים ושנים לארבעה ומבדיל – *he folds one loaf into two, the two pieces into four, and he separates the four pieces*, to allow for *kemitzah*. A Kohen's *minchah* is also folded into quarters, ואינו מבדיל – *but he does not separate* the pieces, since it does not require *kemitzah*. Regarding the *minchah* of the כהן משיח (i.e., the כהן גדול), לא – *he would not fold it*. The Gemara will clarify that it was not folded into four, but was folded into two. Rebbe Shimon maintains that the *menachos* of Kohanim and the כהן משיח, which do not require *kemitzah*, also do not require פתיתה. A Baraisa explains that "פתות" – *break* teaches to fold the *minchah*, and "פתים" – *pieces* teaches to fold it again into four. יכול יעשנה פירורין – *One might think he should make it into crumbs*, so the *passuk* says "אותה" – *break it* into pieces, teaching that only the *minchah* is broken into pieces, but the pieces are not further broken into smaller pieces.

#### 3. If המוציא is said on bread smaller than a כזית

Rav Yosef said: הוא חביצא דאית בה פירורין כזית – *this [cooked dish with pieces of bread] which has pieces of bread the size of an olive*, one recites on it the *berachah* הארץ לחם מן הארץ, but if they are smaller than a כזית, he recites בורא מיני מזונות. Rav Yosef supports this from a Baraisa which teaches that one who eats שירים of a *minchah*, which our Mishnah taught is broken into כזיתים, recites המוציא. Abaye objects that according to Rebbe Yishmael, who holds a *minchah* is broken into pieces smaller than a כזית, one would not say המוציא!?! And if one would argue that this is indeed true, but a Baraisa teaches that if one gathers bits of bread into a total amount of a כזית and ate it, then if it was חמץ on Pesach, he incurs כרת, and if it was מצה, he fulfills his obligation. This proves that these small pieces are significant and considered bread!?! The Gemara eventually answers that the case is ברא מלחם גדול – *where the pieces come from a large bread*, which lends significance to its smaller pieces. Rav Sheishess rules that one recites המוציא even on pieces of bread smaller than a כזית. Rava adds that this is only where תוריתא דנהמא – *the appearance of bread* is still upon them.

#### Siman – Am Ha'aretz

The Kohen who was getting frustrated when the Kohanim עמי הארץ could not get the procedure of the three applications of oil in a *minchah* straight, and couldn't remember to fold the loaf of a *minchah* of a Yisroel into two and the two pieces into four, told them to go eat their lunch and remember to say המוציא even on less than a כזית as long as it looks like bread.



The Kohen who was getting frustrated when the Kohanim **עמי הארץ** could not get the procedure of the three applications of oil in a *minchah* straight, and couldn't remember to fold the loaf of a *minchah* of a Yisroel into two and the two pieces into four, told them to go eat their lunch and remember to say **ברכתו המוציא** even on less than a כזית as long as it looks like bread.

### 3 things to remember

1. **Machlokes** about the procedure of the three oil applications of a *minchah*
2. פתיתה – breaking the *minchah* into pieces
3. If **ברכתו המוציא** is said on bread smaller than a כזית



## Menachos – Simanim

### פרק ז – ואלו מנחות נקמצות

#### Daf 76 – דף עו – 76

##### 1. The **שיפה** and **בעיטה** requirements of *menachos*

The next Mishnah states: כל המנחות טעונות שלש מאות שיפה – *all menachos require three hundred rubbings* between his hands, וחמש מאות בעיטה, – *and five hundred poundings* with his fist or palm. The Tanna Kamma says the rubbings and poundings are performed on the wheat (so the husk will come off easily), but Rebbe Yose says it is performed *with the dough* (so it will look pleasant). [The Gemara will clarify that Rebbe Yose means it is only performed on the dough, and not on the wheat.] A Baraisa teaches that he rubs once, pounds twice, rubs twice, and pounds three times, and repeats this sequence one hundred times until the שיפה totals three hundred and the בעיטה totals five hundred. Rebbe Yirmiyah asks if אמטויי ואתויי – *rubbing back and forth* is considered one rubbing or two, and this is left unresolved. In the Mishnah, Rebbe Yehudah says that all *menachos* are brought in groups of ten loaves, except for the לחם הפנים and חביתי כהן גדול, which are brought in groups of twelve. Rebbe Meir says all *menachos* are brought in groups of twelve loaves, except for the breads of the תודה and of the נזיר, which are brought in groups of ten. The Gemara explains their *machlokes*.

##### 2. If one brought more or fewer than the requisite number of **לחות**

Shmuel said: לחמי תודה שאפאן ארבע חלות יצא – *loaves of todah which he baked as four large loaves* (baking each of the four types as a single loaf instead of ten of each), *he fulfills* his obligation. Although the Torah says forty loaves, this is only למצוה, but not critical. The Gemara objects that he must separate *terumah* from each of the four types, and he cannot take a piece from each loaf, because the Torah said "אחד" – *one*, teaching שלא יטול פרוס – *that one cannot take a broken piece!*? It answers: דאפרשינהו בלישה – *he separated [the terumah] during its kneading*, so a piece could be taken and the remaining loaf will still be whole. Shmuel is challenged from a Baraisa: כל המנחות חלתן במדת חלתן – *all menachos whose number of loaves was increased* (e.g., eleven loaves instead of ten), או חביתי כהן גדול, לחם הפנים, and the breads of the *todah* and the *nazir korbanos* are פסול!? The Gemara answers by proving that Tannaim argue if the numbers of תודה and *nazir* breads are מעבב.

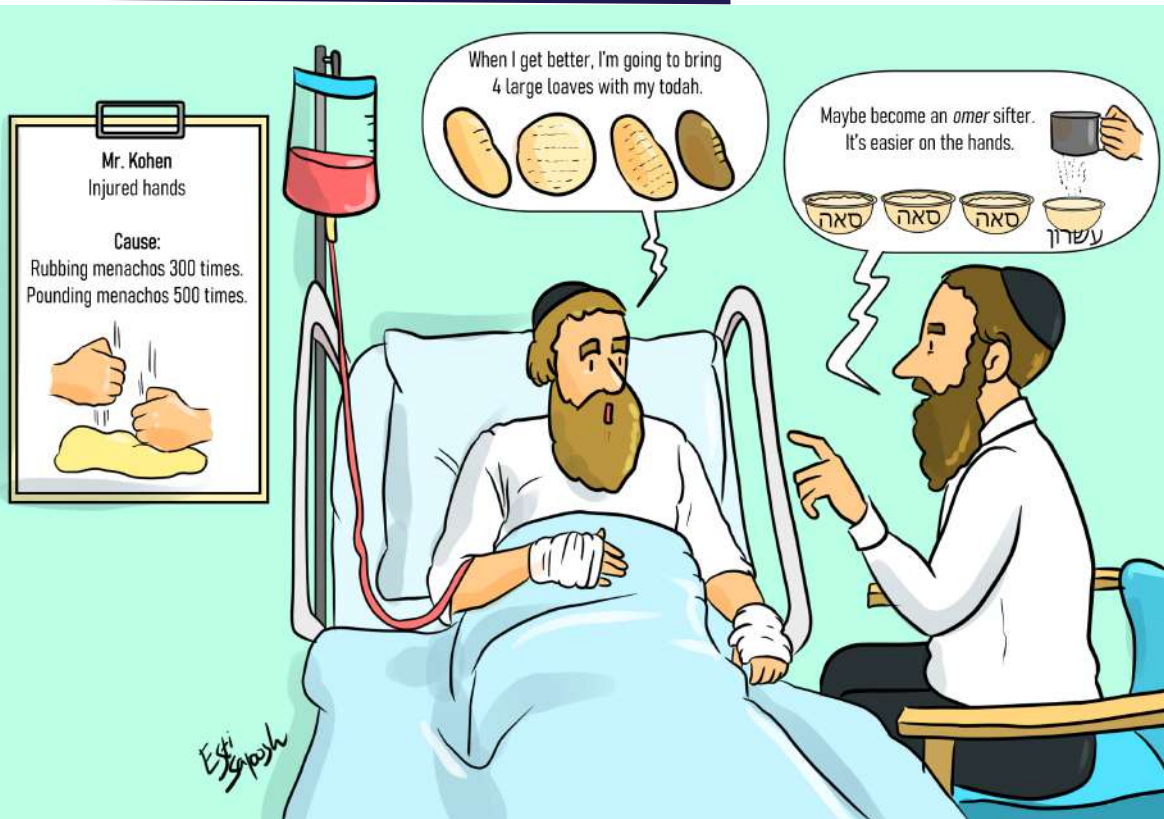
##### 3. The sifting process of the **עומר** and other *menachos*

The next Mishnah states that the עומר is a single עשרון of flour sifted from three סאה of flour (ten times the final amount). The שתי הלחם was two עשרונים sifted from three סאה, and the לחם הפנים was twenty-four עשרונים sifted from twenty-four סאה. The Gemara explains that the עומר is made from the new crop, and from barley, both of which increase the chaff, and three סאה are required to produce a single עשרון of fine flour. The שתי הלחם is also made from the new crop, but from wheat, which has less chaff, and requires less sifting. The לחם הפנים is made from wheat, and from the old crop, so less grain is required to produce the necessary flour. The next Mishnah states that the עומר was sifted through thirteen sieves, the שתי הלחם through twelve, and the לחם הפנים through eleven. Rebbe Shimon says there was no set number of sieves; rather, one could bring flour which was previously sufficiently sifted. A Baraisa describes the sequence of the sieves used as alternating between fine and coarse sieves which remove more flour dust and bran (respectively) than the ones before them.

##### **Siman – IV (Intravenous)**

When the Kohen on **IV** because his hands were so sore from **pounding the menachos five hundred times** couldn't feed himself, told his visitor that he intended to **bring four large loaves for his todah offering** when he recovered, his visitor suggested he change to a less intense role and ask to become the sifter of **the omer, which required three se'ah to sift to get one עשרון of flour**.

דף עו | DAF 76 (IV) Intravenous



When the Kohen on **IV** because his hands were so sore from **pounding the menachos five hundred times** couldn't feed himself, told his visitor that he intended to **bring four large loaves for his todah offering** when he recovered, his visitor suggested he change to a less intense role and ask to become the **sifter of the omer**, which required **three se'ah** to sift to get one **עשרון** of flour.

### 3 things to remember

1. The **ביעה** and **שיפה** requirements of **menachos**
2. If one brought four large loaves of **todah** instead of the forty smaller loaves
3. The sifting process of the **עומר** and other menachos



# Menachos – Simanim

## פרק ז – ואלו מנחות נקמצות

### Daf 77 – דף עז – 77

#### 1. The amount of flour used in לחמי תודה

The eighth Perek begins: התודה היתה באה חמש סאין ירושלמיות – [the breads of] *the todah came from five Yerushalmi* סאה of flour, which are equal to six מדבריות – *se'ah of the מדבר*, i.e., when the Torah was given (which was increased when they entered Eretz Yisroel). These equal two איפות, which is עשרון, which allows for ten עשרון for the עשרון חמץ loaves and ten עשרון for the מצה loaves. This resulted in one עשרון per מצה loaf (of which there were ten), but of the חמץ loaves, of which there were three types (רבוכה, רקיקין, and חלות) of ten loaves each, each type was made of three and a third עשרון, so there were three loaves per עשרון. The Gemara proves that an איפה equals three סאה, because a *passuk* says that a "בת" is identical to an איפה, and another *passuk* says that a בת is one-tenth of a בור. Since a בור is thirty סאה, an איפה equals three סאה, so the six מדבריות סאה of the Mishnah equal two איפה.

#### 2. אין מוסיפין על המדות יותר משתות

Shmuel said three rulings: אין מוסיפין על המדות יותר משתות – [A city] *cannot increase the sizes of their measures by more than a sixth*, ולא על המטבע יתר משתות – *nor can they increase the value of coins by more than a sixth*, והמשתכר – *and one should not profit through selling by more than a sixth*. The Gemara's first two explanations for Shmuel's first ruling about increased measures are rejected, and the Gemara suggests another: דלא זבן וזבין תגרא איקרי: *It is so the merchant does not suffer a loss of principal if he mistakenly sells a new measure for the old price (unaware of the increased volume), since a merchant usually profits by a sixth. The Gemara objects that if so, increasing the measure by a sixth should also be prohibited, since he will have no profit: זבן וזבין תגרא איקרי – does he buy and sell merchandise just to be called a merchant, without making any profit?! The Gemara concludes that Shmuel has a source in a passuk that coins (and measures) may be increased by a sixth, which is calculated מלבר – externally (i.e., a sixth of the final total, which is a fifth of the original amount). Shmuel's ruling is supported by our Mishnah, which taught that five ירושלמיות סאין are equal to six original סאין, reflecting an increase of a "sixth."*

#### 3. One of each type of תודה bread taken as "תרומה"

The next Mishnah states: מכולם היה נוטל אחד מעשרה תרומה – *from all [the four types of bread], he would take one of ten as "terumah,"* as the *passuk* says: והקריב ממנו אחד מכל קרבן תרומה לה' – *he shall offer from it one of each [bread] offering, as terumah to Hashem*. The word "אחד" implies שלא יטול פרוס – *that he should not take a broken piece, but a whole loaf*. "מכל קרבן" implies שיהיו כל הקרבנות שוות – *that all the bread offerings should be equal, ten loaves each, so he will not take [terumah] from one bread offering for another, but should take from each type for itself*. A Baraisa derives from תרומת מעשר with a *gezeirah shavah* (תרומה תרומה) that the *terumah* taken from לחמי תודה is a tenth of the breads. It proceeds to derive from שתי הלחם that the חמץ breads of *todah* are similarly made of one עשרון per loaf, for a total of ten עשרונות. It then derives that the מצה loaves are also made of a total of ten עשרונות, and since there are three types of מצות (חלות, רקיקין, and רבוכה), each of which is made as ten loaves, the result is that there were three מצה loaves per עשרון.

#### Siman – Goat

The **goat** carrying a large sack of flour for a *todah* that was marked as well as מדבריות סאין ירושלמיות as well as מדבריות סאין since they are equal in measure, walked through a city that just increased the sizes of their measures and values of their coins by a sixth, and was about to cross paths with a Kohen's **goat** carrying four loaves from the four types of לחמי תודה that the Kohen received as *terumah*.

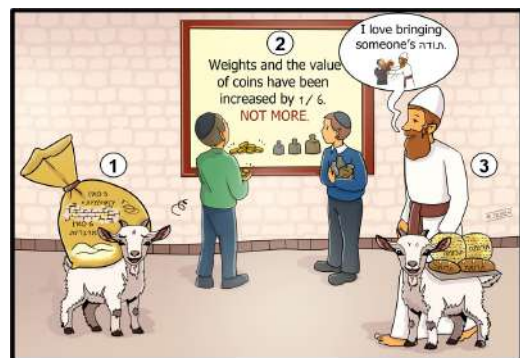
DAF 77 | דף עז | Goat



The **goat** carrying a large sack of flour for a todah that was marked **חמש סאין ירושלמיות** as well as **שש סאין מדבריות** since they are equal in measure, walked through a city that just increased the sizes of their measures and values of their coins by a sixth, and was about to cross paths with a Kohen's goat carrying **four loaves from the four types of לחמי תודה** that the Kohen received as *terumah*.

### 3 things to remember

1. The amount of flour used in לחמי תודה
2. אין מוסיפין על המדות יותר משתות
3. One of each type of bread taken as "תרומה"



## Menachos – Simanim

### פרק ז – ואלו מנחות נקמצות

#### דף עח – Daf 78

##### 1. The "מנחת חינוך" – *initiation minchah* of a **כהן גדול** and **כהן הדיוט**

The next Mishnah teaches that the *מילואים* (*korbanos* brought when Aharon and his sons were inaugurated as Kohanim) were accompanied with the same three מצה types as a *todah* (חלות, ריקיין, and רבוכה). The first two are clearly expressed in the *passuk*, and רבוכה (loaves scalded in water) is derived from a *היקש* comparing *המנחת* – [every Kohen's] *initiation to avodah to [the Kohen Gadol's] state of anointment*, i.e., the Kohen Gadol's daily *מנחת* חביתין. Just as the *כהן גדול* require "רבוכה", the *מנחת חינוך* of a *כהן הדיוט* also requires רבוכה (and the original *מילואים* required the same).

Rav Chisda says that when a new Kohen Gadol is introduced to the *avodah*, he must bring two עשרונות of an *איפה* (i.e., two רבוכה *menachos*), אחת להמנחתו ואחת לחינוכו – *one for his state of anointment* (his daily חביתין) and *one for his initiation* to Kohen Gadol status. Mar bar Rav Ashi says he must bring three *menachos*, and the Gemara explains that he refers to where he never previously performed the *avodah* as a *כהן הדיוט*. Therefore, he must bring one *minchah* for initiation to a *כהן הדיוט's avodah*, and another for his initiation as a Kohen Gadol.

##### 2. *Shechting* the תודה when the לחם is "outside" (*machlokes* about בסמוך "על")

The next Mishnah states: *השוחט את התודה לחמה ולחמה חוץ לחומה* – *if one shechts the todah inside the עזרה and its bread is outside the wall*, לא קדש הלחם – *the bread is not sanctified through the shechitah*. Rebbe Yochanan explains this means outside the wall of פאגי, i.e., outside Yerushalayim, but Reish Lakish says it means outside the wall of the עזרה. Reish Lakish requires בסמוך "על" – the Torah's requirement written as "with" to be fulfilled *nearby* (thus, since the Torah required bringing breads זבח התודה – "על" *with the todah sacrifice*, they must be near the תודה during its *shechitah*, i.e., in the עזרה). Rebbe Yochanan does not require "על" to be בסמוך, so the breads are sanctified even if they are outside the עזרה. The Gemara objects that they already disagreed about this question regarding the prohibition to *shecht* a *korban pesach* חמץ "על" – "over" *chametz* (i.e., while he still owns חמץ). Reish Lakish says one is only liable if he has חמץ with him in the עזרה, but Rebbe Yochanan says he is liable even if his חמץ is elsewhere. The Gemara explains why both disputes were necessary, and quotes a Baraisa supporting Rebbe Yochanan.

##### 3. תודה ששחטה על שמונים חלות

Amoraim discuss: *תודה ששחטה על שמונים חלות* – *if a todah was sheched over eighty loaves* instead of forty, Chizkiyah says *קדשו ארבעים מתוך שמונים* – *forty of the eighty loaves become קדוש*, but Rebbe Yochanan says they do not. Rebbe Zeira explains that if he explicitly said, "ליקדשו ארבעים מתוך שמונים" – "Let forty of the eighty become קדוש," all agree that forty become קדוש, and if he explicitly said, "The forty should not become קדוש unless all eighty become קדוש," all agree they do not become קדוש. Their argument is *בסתמא* – *where he was not specific*. Chizkiyah holds we assume *לאחריות קא מיכוין* – *he intends the extra loaves as a guarantee* in case the sanctified loaves become lost, and Rebbe Yochanan holds we assume *גדול קא מיכוין* – *he intends for a large offering* with eighty loaves, which is impossible. This *machlokes* is explained in other ways: Abaye says they all agree he intends for a *קרבת גדול*, which is invalid. However, Chizkiyah holds *כלי שרת* are able to be *mekadesh* *שלא מדעת* – *without the owner's intent*, so forty are automatically קדוש. Rav Pappa says they argue if a knife can be *mekadesh* *שלא מדעת*. There are two versions of this explanation.

#### Siman – Someone saying "Uchh!"

The newly appointed Kohen Gadol who had to bring two עשרונות the first day on the job and said Uchh! when told that they have to be scalded, had a very challenging first day when they told him that the תודה was sheched when the חלות were outside of the עזרה and that the owner was מקדש eighty loaves.

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Someone saying "Uch"



The newly appointed Kohen Gadol who had to bring two עשרונות the first day on the job and said Uchh! when told that they have to be scalded, had a very challenging first day when they told him that the תודה was shechted when the חלות where outside of the עזרה and that the owner was מקדש eighty loaves.

### 3 things to remember

1. The "מנחת חינוך" – initiation *minchah* of כהן and כהן הדיוט and גדול עבודה גנוי
2. *Shechting* the תודה when the לחם is "outside"
3. תודה ששחטה על שמונים חלות



# Menachos – Simanim

## פרק ז – ואלו מנחות נקמצות

### דף עט – Daf 79

#### 1. When is an invalid תודה *mekadesh* its לחם?

The Mishnah on the previous Daf taught that if one *shechted* a תודה with intent of לחם למקומה or חוץ לזמנה (that it should be consumed outside its time or place), the bread still becomes קדוש (and invalid) through the *shechitah*. If the תודה was *shechted* and was discovered to be a טריפה, לחם is not קדוש. If it was found to be a בעל מום (a minor מום, e.g., בדוקין שבעין – a *cataract*), Rebbe Eliezer says the לחם is קדוש, but the חכמים say it is not. If he *shechted* it שלא לשמה, לחם is not קדוש. This Mishnah is Rebbe Meir, who holds לחם לא קדש – *whenever* [the animal's] *invalidation preceded the shechitah, the bread is not sanctified*, but if the invalidation came about through the *shechitah*, לחם becomes קדוש. Rebbe Yehudah, however, holds that all Tannaim agree regarding a בעל מום that לחם is not קדוש. He says they argue about an intent of חוץ למקומה. Rebbe Eliezer compares it with חוץ לזמנה, where לחם becomes קדוש, but Rebbe Yehoshua disagrees and compares it with בעל מום, where לחם does not become קדוש. Their debate is recorded, and Rebbe Eliezer ultimately retracted and conceded to Rebbe Yehoshua.

#### 2. When do נסכים become קדוש to be disqualified with לינה?

Ze'iri says: אין הנסכים מתקדשין אלא בשחיטת הזבח – *nesachim only become sanctified through the shechitah of the korban*, because the *passuk* says "זבח ונסכים". This is challenged from the Mishnah, which states that if נסכים were sanctified in ארץ שרת and the *korban* was found invalid, then they may be used for another *korban* (as explained below), but if they were left overnight, לינה – *they are disqualified by remaining overnight*. Presumably, the *korban* was disqualified through its *shechitah*, which cannot be *mekadesh* the נסכים, yet they are disqualified with לינה because they were placed into ארץ שרת? The Gemara answers that the *korban* was disqualified through its זריקה, but its *shechitah* was valid and sanctified the נסכים. This appears to follow Rebbe's opinion, that either one of two מתירין – "*permitters*" of a *korban* can elevate it, so the *shechitah* can be *mekadesh* the נסכים without a valid זריקה. However, the Gemara concludes that even if both מתירין are necessary, the case can be where the blood was spilled after קבלת הדם, following Rebbe Shimon's opinion that כל העומד לזרוק כזרוק דמי – *any blood which stands to be thrown is as if it was already thrown*, so the נסכים were sanctified after קבלת הדם.

#### 3. Switching נסכים to another *korban* where the first was invalidated

The Mishnah taught that נסכים whose *korban* was disqualified may be used for another *korban*. The Gemara asks that Rav Chisda says that oil which was designated for one *minchah* may not be used for another *minchah*!? Rebbe Yannai answered: לב בית דין מתנה עליהם – *the mind of Beis Din stipulates about the קדושה* [קרבת ציבור] that if they are needed for their original designation, that designation remains in effect, but if not, they may be used for another *korban*. This cannot be applied to oil (even of a communal *minchah*), because שמן גופה דמנחה הוא – *the oil is part of the minchah itself* and cannot be changed. The Gemara objects that Beis Din should stipulate that if the oil is not needed, it should revert to חולין, and answers that there is גזירה that people will think קדושה can be removed from something which was sanctified in ארץ שרת. The Gemara objects that using נסכים for another *korban* may similarly lead people to think that נסכים may be transferred to another *korban* (without תנאי), and answers that the Mishnah's ruling applies specifically where a second *korban* was already *shechted*, so people will assume the נסכים were originally designated for it.

#### Siman – Sofer (Quill)

The *sofer* who sold "לחם לא קדש" signs for when a *todah* was brought with לחם למקומה intent since it's compared to a בעל מום, was in the middle of writing the *passuk*, "זבח ונסכים" which teaches אין הנסכים מתקדשין אלא בשחיטת הזבח when another *sofer* informed him that the נסכים from a *passul* *korban* can be used for another *korban*, unlike oil from a disqualified *minchah* since it's part of the *minchah* itself.



The **sofer** who sold "לחם לא קדש" signs for when a **todah** was brought with **חוץ למקומה** intent since it's compared to a **בעל מום**, was in the middle of writing the **passuk**, "זבח ונסכים" which teaches **אין הנסכים מתקדשין אלא בשחיטת הזבח** when another sofer informed him that the **נסכים** from a **passul korban** can be used for another **korban**, unlike oil from a disqualified **minchah** since it's part of the **minchah** itself.

### 3 things to remember

1. When is an invalid **תודה mekadesh** its **לחם**?
2. **אין הנסכים מתקדשין אלא בשחיטת הזבח**
3. Switching **נסכים** to another **korban** where the first was invalidated



# Menachos – Simanim

## פרק ח – התודה היתה באה

### Daf 80 – דף פב – 80

#### 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 *בפירה* – *after* he gained *atonement* through bringing the original תודה, but if it was brought *בפירה* – *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 תודה 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, *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 *כולהו 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

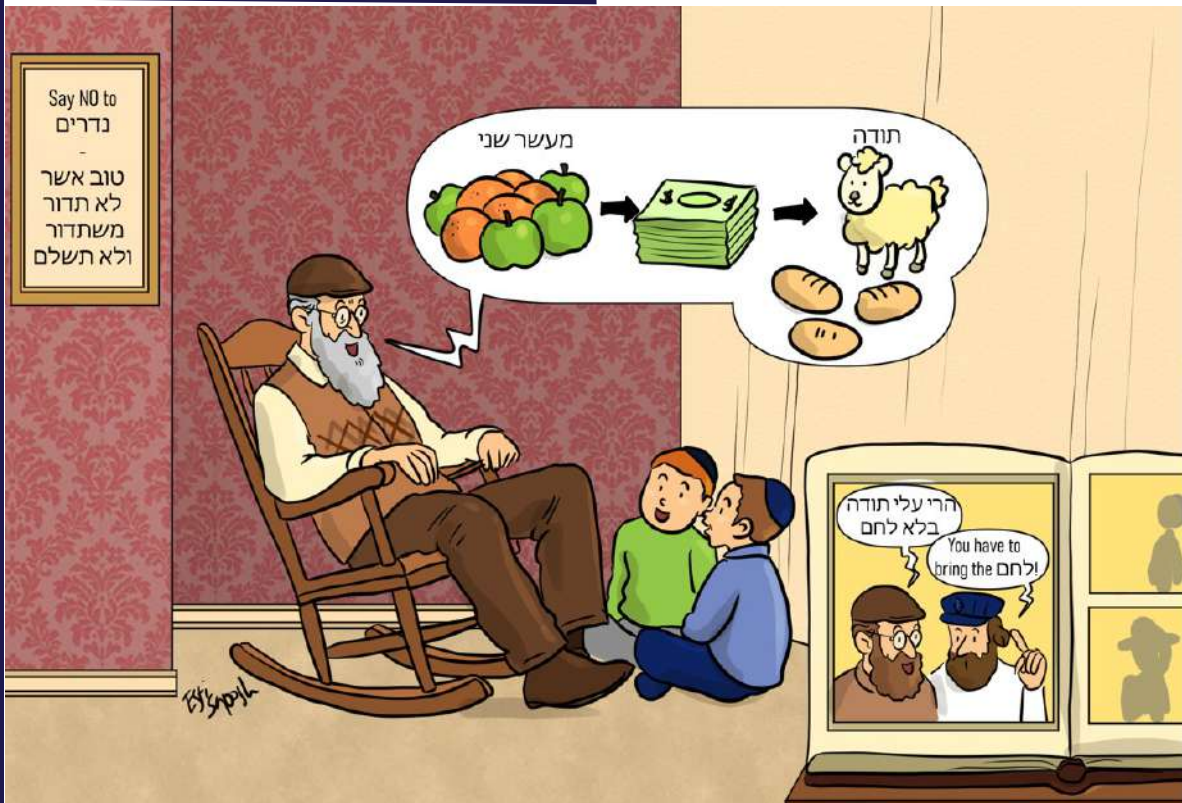
The next Mishnah states that if one accepts upon himself to bring a תודה, both the תודה and its לחם must be brought from חולין funds, because his acceptance makes it a personal obligation, and a דבר שבחובה – *obligatory* [offering] must be funded from *chullin*. If he says, "הרי עלי to bring a תודה from *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 אותו ומביא תודה 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

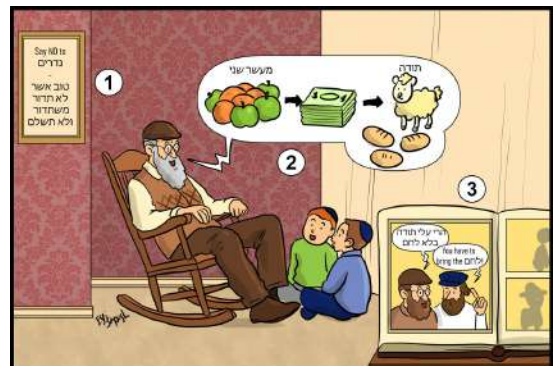
The **grandpa** who was giving his grandchildren advice for life told them that **it's better not to make a *nederim* at all than to vow and not fulfill,** and if they feel they must make a **neder to bring a תודה they can save themselves a few dollars by stipulating that they will bring it from *maaser*,** 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 *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 *maaser sheni* is *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*, *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 *korbanim* must always be brought from *chullin* (even where one stipulated to bring his *korban* from *maaser sheni* funds), because *korbanim* 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, *מזבח*, in contrast to 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 ואימורין 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 פסח מצרים, as well as a **korban pesach**, just like the פסח מצרים which was purchased from חולין.

### 3 things to remember

1. המתפיש 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 מן החדש ומן הישן, 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, אלא שחיסר מצוה – 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



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### 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**.



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### 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, מגרגרו בראש הזית – *he picks [olives] at the top of the olive tree* (the Gemara emends this to "מגלגלו" – *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 בגג – *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 זית זך, because חסה על ממונן של ישראל

The next Mishnah states: אף כל המנחות היו בדין שיטענו שמן זית זך – *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 זית זך, then the *menachos*, which are for consumption (by the מזבח), certainly should require זית זך!?! Therefore, the Torah wrote that the oil should be "זך כתיב למאור" – *pure, pounded for illumination*, implying אין זך – *there is no necessity to have pure oil from olives pounded for menachos*. A Baraisa defines "זך" as "נקי" – *clear*, and Rebbe Yehudah defines "כתיב" as כתוש – *pounded in a mortar* (and not ground beforehand). This oil from crushed olives is also valid for *menachos*, because "כתיב" 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 ישראל to take pure olive oil "אליך" – *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 מזבח 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 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 חסה על ממונן של ישראל, while the **first was for the menorah whose light was an עדות** that the שכינה 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 ממונה 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

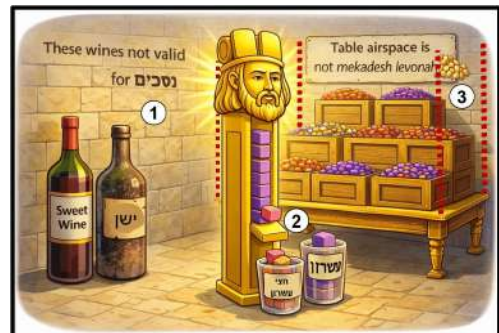
Golden Candy Dispenser



The candies made from the sweet and old wine that could not be used for נסכים, where loaded into עשרון and חצי עשרון 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) 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 מדה) 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 מדה) 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

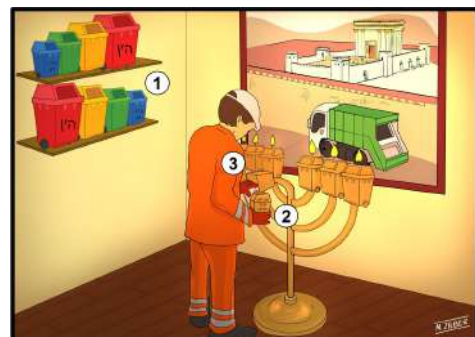
Garbage Can



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 *dry 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 בירוצין מבחוץ – *anointed both on the inside and on the outside*, so the outer lip can sanctify its בירוצין, whereas a מדת היבש was only בפינים, but not בחוץ, 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 קדושת פה – *verbal sanctification*. Rebbe Yose agrees with Rebbe Akiva's *halachah*, but for a different reason: שהלח נעקר והיבש אינו נעקר – *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 בנדר ונדבה requires נסכים

The next Mishnah states that all *korbanos*, both communal and private, require נסכים, except for בכור, מעשר, 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 בנדבה – *expressing a vow or donation*, which teaches: בא בנדר 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 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 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



## Menachos – Simanim

### פרק י – שתי מדות

#### דף צא – 91 Daf

##### 1. One who brings two *korbanos*, even of the same type, requires two sets of נסכים

The Gemara asks why the Torah needed to write בנדבה "או" לפלא נדר. According to Rebbe Yoshiyah, who holds a *passuk* is always needed to divide between items, this word tells us that נסכים are required for bringing a נדר or a נדבה, without bringing both. According to Rebbe Yonasan, who holds a *passuk* is not needed to divide between items, the word is needed because one might think בנדבה תיסיגי בנסכים דחד – if *one brought a נדר and a נדבה, it is sufficient with nesachim of one*. The word "או" teaches that he must bring separate נסכים for each *korban*. The word "או" is written three more times to teach progressively greater novelties: (1) Even if one brought an עולה and שלמים which were both a נדר, or both a נדבה, two sets of נסכים are still required. (2) Even if one brings two עולות, or two שלמים, one as a נדר and the other as a נדבה, two sets of נסכים are required. (3) Even if one brings two עולות, or two שלמים, both as either a נדר or a נדבה, two sets of נסכים are always required.

##### 2. The חטאת and אשם of a *metzora* require נסכים

The Mishnah on the previous Daf taught that although a חטאת and אשם generally do not require נסכים, the חטאת and אשם of a *metzora* do require נסכים. A Baraisa teaches that when the *passuk* about a *metzora's korbanos* requires bringing a *minchah*, מדבר – *the passuk is speaking about a minchah which comes together with the korban*, rather than an independent *minchah*. This is proven from the later *passuk* which says והעלה הכהן את העולה ואת המנחה – *the Kohen shall offer "the olah and the minchah,"* implying that the *minchah* is brought because of the *olah*. We derive that נסכים (of wine) are also required, from the *passuk* discussing נסכים which says to bring a quarter of a הין of wine for a נסך, "על העולה או לזבח לבש האחד" – *for the olah, or the sacrifice, or the one lamb*. "עולה" refers to a *metzora's* עולה, "זבח" refers to a *metzora's* חטאת, and "או" alludes to a *metzora's* אשם, thus requiring wine נסכים for all three. The Gemara proceeds to prove that the *passuk* refers to a *korbanos*, and not the חטאת and אשם of a *nazir*, nor the עולה brought by a woman who gave birth.

##### 3. A "פלגס" requires נסכים like an איל

The Gemara asks why the *passuk* says לאיל "או" – "or" for a ram, and answers that it teaches that a "פלגס" requires the same נסכים as an איל, not like those of a כבש. A פלגס is a male sheep in its thirteenth month, older than a כבש - *lamb*, but younger than an איל – *ram*. This answer fits with Rebbe Yochanan, who holds a פלגס is a "בריה" – an independent *entity* (neither כבש nor איל), so a *passuk* is needed to teach which נסכים to bring. As a Mishnah states, one who brought a פלגס (after vowing to bring either a כבש or an איל) brings נסכים of an איל, but it does not count for his *korban*. However, Bar Padda holds in this case: מיייתי ומתני – *he brings [איל of נסכים] and stipulates* (that if the פלגס is an איל, all the נסכים are for it, and if it is a כבש, the surplus נסכים should be a voluntary offering), דספיקא הוא – *because [פלגס] is a case of doubt* (i.e., if it is a כבש or איל). The Gemara asks, according to Bar Padda, אצטרך – *is a passuk necessary to include a ספק* to require bringing the נסכים of an איל?! The Gemara concedes that it is definitely difficult according to Bar Padda.

#### Siman – Exit Sign (יציאה)

As the man bringing two *olos* as *nedavos* left the *nesachim* store, under the **Exit Sign** with his two *nesachim*, followed by the *metzora* with his *nesachim* for his *chatas* and *asham*, a man entered with his **thirteen month old פלגס** which had an old **exit sign** in its mouth, to get *nesachim* similar to an איל, not a כבש.



As the man bringing two *olos* as *nedavos* left the nesachim store, under the **Exit Sign** with his two *nesachim*, followed by the *metzora* with his *nesachim* for his *chatas* and *asham*, a man entered with his thirteen month old **פלגס** which had an old **exit sign** in its mouth, to get *nesachim* similar to an **איל**, not a **בבש**.

### 3 things to remember

1. One who brings two *korbanos*, even of the same type, requires two sets of נסכים
2. The חטאת and אשם of a *metzora* require נסכים
3. A "פלגס" requires נסכים like an איל



## Menachos – Simanim

### פרקי – שתי מדות

#### Daf 92 – דף צב

##### 1. *Machlokes* if the *המשתלח* שעיר atones for Kohanim

The next Mishnah states that all קרבנות הצבור do not require *semichah*, except for the ציבור של פר and פר הולם דבר. Rebbe Shimon says that the שעיר עבודת כוכבים (for the העלם of idolatry) also requires סמיכה. In a Baraisa, Rebbe Shimon argues that סמיכה is always performed by a *korban's* owners, whereas the *semichah* of the שעיר המשתלח is performed by the Kohen Gadol! Rebbe Yehudah (our Tanna Kamma) replies: אף זה אהרן ובניו מתכפרין בו – *even with this* [שעיר המשתלח], *Aharon and his sons are atoned* (and are also “owners”). He says a *hekeshe* compares the כפרה of כהנים, לויים, and ישראלים, teaching: הושוו כולן לכפרה אחת – *they are all equated for one atonement*, specifically, the כפרה of the שעיר המשתלח for all *aveiros*. But Rebbe Shimon says that just as the וידוי – *confession* recited over the שעיר המשתלח is מכפר for all (other) *aveiros* of non-Kohanim, so too the וידוי over the פר atones for the Kohanim for all *other aveiros*, and they are not included in the שעיר המשתלח's atonement. Rather, they are only “equated” insofar as they are all atoned for all *aveiros*.

##### 2. *Machlokes* if the שעיר עבודת כוכבים requires סמיכה

In the Mishnah, Rebbe Shimon disagreed with the Tanna Kamma and said that a שעיר עבודת כוכבים requires סמיכה. In a Baraisa, Rebbe Yehudah *darshens*: וסמכו זקני העדה את ידיהם על ראש הפר – *the elders of the congregation shall lean their hands on the head of the bull*, teaching that only the פר הולם דבר requires סמיכה, but not the שעיר עבודת כוכבים. In another Baraisa, Rebbe Yehudah says that the word “החי” – *the live* [goat] written about the שעיר המשתלח teaches that only this שעיר requires סמיכה, not שעירי עבודת כוכבים. Rebbe Shimon replies that “החי” teaches that שעירי עבודת כוכבים do not require *semichah* by Aharon (like the שעיר המשתלח), but they do require *semichah* by the זקנים, who are owners. [The Gemara will later present Rebbe Shimon's source that ע”ש שעירי require *semichah*.] The Gemara asks why Rebbe Yehudah needs a *passuk* to exclude שעירי עבודת כוכבים from *semichah*, since Ravina taught above that שתי סמיכות בצבור – *there is a tradition that there are two cases of semichah required for a communal korban*, and this is not one of them! It answers: גירסא בעלמא – *it is merely an אסמכתא*, but no *passuk* is actually necessary.

##### 3. *Bechor, maaser, and pesach* do not require סמיכה

The Mishnah concluded that all קרבנות יחיד do not require *semichah*, except for *bechor, maaser, and pesach*. A Baraisa *darshens* the word “קרבונו” – *his sacrifice* written three times in the *pesukim* about שלמים to exclude these three *korbanos* from *semichah*. The Baraisa explains that without a *derashah*, they all should have required *semichah* based on a *kal vachomer* from שלמים: If a *shelamim*, שאין קדושתן מרחם – *whose sanctity is not from the womb*, requires *semichah*, then a *bechor*, which is קדוש from the womb, certainly should have required *semichah*. And if a *shelamim*, שאין מקדשין לפנייהם ולאחרייהם – *which does not sanctify something before and after it*, requires *semichah*, then *maaser*, which sanctifies the animal before and after it (if one mistakenly designated the ninth as “tenth,” the tenth as “ninth,” and the eleventh as “tenth,” they are all קדוש), certainly should have required *semichah*. Finally, if *shelamim*, which one is not required to bring, requires *semichah*, then *pesach*, which is a requirement to bring, certainly should have required *semichah*. The Gemara objects that none of these *korbanos* could have been derived from *shelamim*, which requires נסכים, and waving of the חזה ושוק! It concludes that these *derashos* are a mere אסמכתא.

#### *Siman* – Turtle (צב)

At the *semichah* training course held inside a giant **turtle-shell** building, where a Kohen Gadol was practicing doing *semichah* on a *המשתלח* שעיר for eating turtle soup, and **two זקנים were doing semichah** on a *שעיר עבודת זרה* for **Beis Din paskening it was mutar to bow down to a giant turtle idol**, three men bringing a **מעשר**, **בבוקר**, and **פסח** were turned away and given **turtle shaped** “**סמיכה**” signs.



At the *semichah* training course held inside a giant **turtle-shell** building, where a **Kohen Gadol** was practicing doing *semichah* on a **שעיר המשתלח** for eating **turtle soup**, and two זקנים were doing *semichah* on a **שעיר עבודת זרה** for Beis Din *paskening* it was *mutar* to bow down to a giant **turtle idol**, three men bringing a **מעשר**, **בכור**, and **פסח** were turned away and given **turtle shaped** “No סמיכה” signs.

### 3 things to remember

1. **Machlokes** if the **שעיר המשתלח** atones for Kohanim
2. **Machlokes** if the **שעיר עבודת זרה** כוכבים requires סמיכה
3. **Bechor, maaser, and pesach** do not require סמיכה



## Menachos – Simanim

### פרקי – שתי מדות

#### דף צג – 93 Daf

##### 1. *Machlokes* if a *Yorsh* performs *semichah* and makes *temurah*

Rav Chananyah taught a Baraisa in Rava's presence: יורש אינו סומך – *an heir does not perform semichah* on a *korban* he inherited; יורש אינו מימר – *an heir cannot effect temurah*. Rava asked him that the Mishnah on the previous Daf states the opposite: היורש סומך – *an heir performs semichah*, ומביא את נסכיו – *he brings its nesachim*, ומימר – *and he effects temurah!*? Rav Chananyah asked if he should reverse his Baraisa's text, but Rava explained that the Baraisa reflects Rebbe Yehudah's opinion from a recorded *machlokes*. Rebbe Yehudah *darshens* that one only performs *semichah* on "קרבונו" – *his own sacrifice*, ולא קרבן אביו – *and not his father's sacrifice*, and it is not considered his own. He then derives the beginning of *hekdesh* from the end of *hekdesh* (i.e., *temurah*, where the second animal receives *kedushah*, from *semichah*, which is performed just before *shechitah*): just as a *Yorsh* does not perform *semichah*, he also cannot effect *temurah*. The Rabbonon *darshen* "המר ימיר" – *substitute he will substitute to include* a *Yorsh*, and then derive סוף הקדש (*semichah*) from תחילת הקדש (*temurah*) to teach that a *Yorsh* performs *semichah*.

##### 2. *Semichah* is "שירי מצוה" and is not *מעבב כפרה*

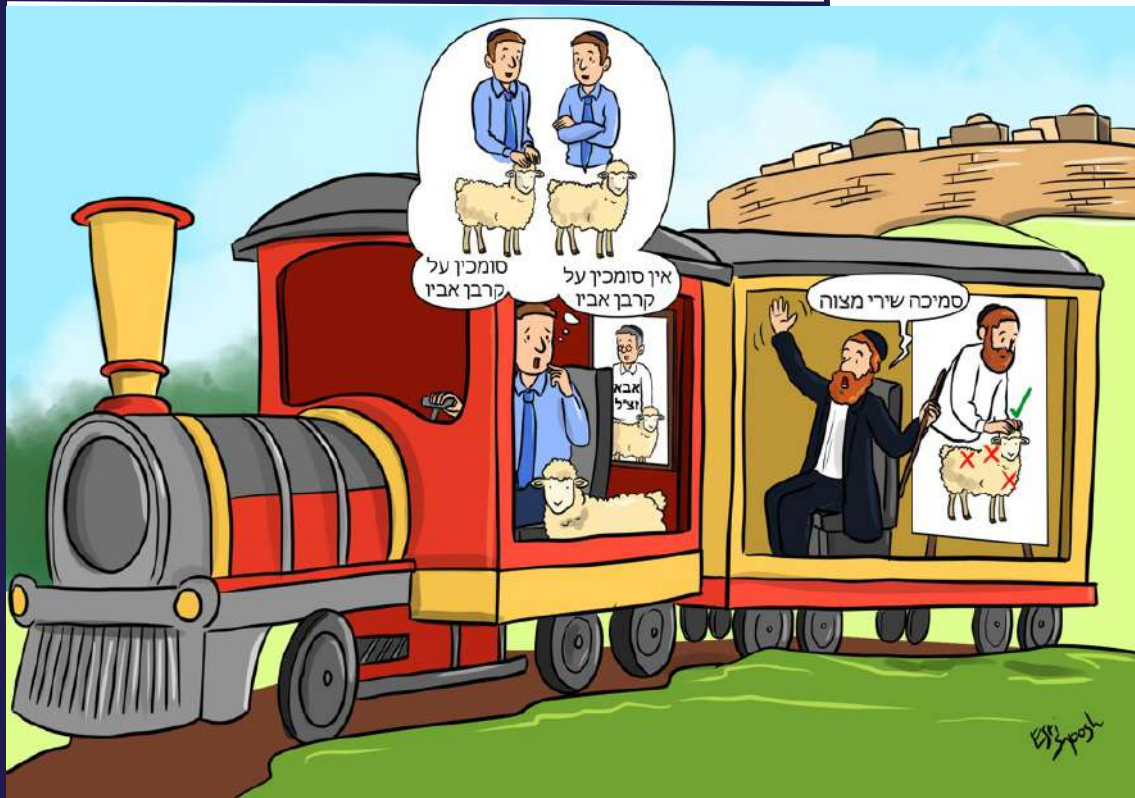
The next Mishnah states that all people perform *semichah*, except for a *Cheresh*, a *Shoteh*, a *Katan*, a blind person, an idolator, a slave, a *Shelich*, and a woman. [The Gemara explains all these exceptions.] *Semichah* is considered *the remnant of a mitzvah*, and is not *מעבב כפרה* if it was not performed. A Baraisa explains: the *passuk* uses the word "ונרצה" – *and it shall be acceptable* in reference to *סמיכה*. Since *כפרה* is accomplished with the blood of a *korban*, this *passuk* teaches *שירי מצוה* – *that if he treated semichah as a mere remnant of a mitzvah* (i.e., unimportant) and did not do it, *מעלה עליו הכתוב כאילו לא כיפר וכיפר* – *the passuk considers it for him as if it did not atone in the best way, but it actually did atone somewhat*. An identical *derashah* is made regarding *תנופה* – *waving*, about which a *passuk* says *לתנופה לכפר* – *for waving, to atone*, even though it is the *דם* which achieves *כפרה*.

##### 3. Laws of *semichah* (על הראש, two hands)

The Mishnah taught that *semichah* is performed על הראש בב' ידים – *on the head of the animal with two hands*. A Baraisa *darshens* three mentions of the words "על הראש" to teach that the *semichah* may not be performed על הצוואר – *on the neck*, nor על הגב – *on the back*, nor על החזה – *on the breast*. The additional novelty of the animal's back is that it is level with the animal's head, and the additional novelty of the *חזה* is that it is used in *תנופה*. They inquired if one may perform *semichah* על הצדדין – *on the sides* of the animal's head, and concluded that he cannot. Rebbe Yirmiyah asked if a cloth would be a *חציצה* between his hands and the animal, and a Baraisa is presented which states that there cannot be any *חציצה*. Reish Lakish explains the source for performing *semichah* with two hands. Regarding the *לעזאזל*, the *passuk* says: וסמך אהרן את שתי ידיו – *and Aharon shall lean his two hands*. The word is written "ידיו" as if it were singular, yet it says "שתי" – *two*, being plural. This teaches that even where the Torah says "ידיו" – *his hand* (such as regarding *semichah*), it means with two hands unless specified otherwise.

##### Siman – Train Chugging Along

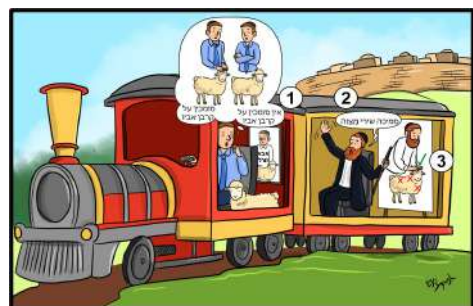
The **train** conductor heading to Yerushalayim with his inherited *korban* who wasn't sure if he should do *semichah* on it when he gets there, was relieved when he was told that *semichah* is not *מעבב כפרה*, but if he does it he should be sure to **do it on the head and not the neck, back or breast**.



The **train conductor** heading to Yerushalayim with his inherited *korban* who wasn't sure if he should do *semichah* on it when he gets there, was relieved when he was told that *semichah* is **שירי מצוה** and not **מעכב כפרה**, but if he does it he should be sure to do it on the head and not the neck, back or breast.

### 3 things to remember

1. Machlokes if a יורש performs *semichah* and makes תמורה
2. *Semichah* is "שירי מצוה" and is not מעכב כפרה
3. How *semichah* is performed (על הראש, two hands)



## Menachos – Simanim

### פרק י – שתי מדות

#### Daf 94 – דף צד

##### 1. One performs *semichah* for the others, but each performs *semichah*

The next Mishnah compares the relative stringencies of *semichah* and *tenufa*. The stringency of *semichah* is *shachad* – *but one cannot lean on the korban for all partners*. The stringency of *tenufa* is that it is performed even on *shechted korbanos*, and on nonliving items (e.g., *lechemi tודה*), in contrast to *semichah*. A Baraisa *darshens* "קרבנו" – *his sacrifice*, *to include all owners of a korban for semichah*. Without a *passuk*, we would have derived from a *kal vachomer* that if *tenufa*, which is required even for some *shechted korbanos*, still can be performed by one owner for the others, certainly this should have applied to *semichah*. The Gemara asks that since "קרבנו" requires *semichah* by every owner, a reverse *kal vachomer* should require *tenufa* by every owner!? It answers that this is impossible: if they would all perform *tenufa* simultaneously, there would be a *chitzah* between the *korban* and the other owners; they cannot perform *tenufa* one after the other, because the Torah said to perform "תנופה" (singular), and not multiple *tenufot*.

### פרק יא – שתי הלחם

##### 2. There were three *molds* for the *lechemi p'נים*

The eleventh Perek begins: *שתי הלחם נילושות אחת אחת – the Two Loaves (of Shavuot) are kneaded one by one and baked one by one*. The *lechemi p'נים* are kneaded one by one, but baked two by two. *בדפוס היה עושה* – *when he would remove them from the oven*, *He would make [the lechemi p'נים] in a mold*; *כשהוא רודן – when he would remove them from the oven*, *he put them in another mold, so they would not become ruined*. A Baraisa *darshens*: *ושמת – and you shall place them*, meaning *בדפוס – in a mold*. *There are three molds* used in preparing the *lechemi p'נים*: (1) it was placed into a mold while it was dough, to form the shape of the *lechemi p'נים* (as discussed below), (2) there was a sort of mold which contained it in the oven, and (3) when he removed it from the oven, he placed it in a mold so it would not be ruined. It could not be returned to the first mold, because it had expanded through baking.

##### 3. *Machlokes* if the *lechemi p'נים* was shaped like an *open box*, or a *fast ship*

Amoraim argue about the shape of the *lechemi p'נים*. Rebbe Chanina says: *כמין תיבה פרוצה* – *it was shaped like an open box* (with its cover and two walls removed). Rebbe Yochanan says: *כמין ספינה רוקדת* – *it was shaped like a fast ship*, tapering at the bottom and both ends. The Gemara asks, according to Rebbe Yochanan's opinion, where the *lechemi p'נים* would rest, since the *lechem* has no level area? It answers that the Kohen would fashion a resting place in a wall of the *lechem* before baking it. It asks where the outer *קנים – rods* would rest (since the *lechem* ended in tapered edges), and answers: *מורשא עבידי להו – he made protrusions* of bits of dough on the ends of [the *lechem*]. The *lechemi p'נים* – [prop] *attachments* of the *lechem* were able to support the *lechem*, according to Rebbe Yochanan, because *דעגיל להו מיגעל – they were circular*, formed around the bottom of the *lechem*. The Gemara then asks, if the *lechem* was like an open box, why did it need the support of the *lechemi p'נים*? It answers: *אגב יוקרא דלחם תלח – because of the bread's weight*, [the lower *lechem*] *could break*. The Gemara adds that according to this opinion, the *lechemi p'נים* rested on the ground.

#### Siman – Hunter

While one **hunter** did *tenufa* of an animal on behalf of himself and his **hunting partners**, while they lined up to each do *semichah* on the sheep they caught, the camp cook used three metal molds to bake breads that looked like open boxes and fast ships.



While one **hunter** did תנופה of an animal on behalf of himself and his hunting partners, while they lined up to each do **semichah** on the sheep they caught, the camp cook used three metal molds to bake breads that looked like open boxes and fast ships.

### 3 things to remember

1. One שותף performs תנופה for the others, but each שותף performs **semichah**
2. There were three דפוסים – molds for the הפנים לחם
3. **Machlokes** if the לחם הפנים was shaped like a תיבה פרוצה, or a ספינה רוקדת



## Menachos – Simanim

### פרק יא – שתי הלחם

#### דף צה – 95 Daf

##### 1. Did the לחם הפנים become פסול during the מסעות in the מדבר?

Amoraim asked: לחם הפנים נפסל במסעות או אינו נפסל במסעות? – *did the לחם הפנים become invalidated (through יוצא – leaving) during the journeys (in the מדבר, when the משכן was dismantled), or did it not become invalidated during the journeys?* Rebbe Yochanan and Rebbe Yehoshua ben Levi discussed this topic; one of them said it becomes פסול, and the other said it does not. The Gemara assumes they are arguing about this question, but ultimately objects that במסודר – *where [the לחם] was arranged (on the שולחן while journeying) all should agree it remains כשר*, because the *passuk* says יהיה עליו ולחם התמיד עליו – *and the constant bread shall remain on it*, implying the לחם remains valid while journeying. Therefore, Rav Dimi suggested they are arguing במסולק – *where [the לחם] was removed from the שולחן before journeying*. However, a Baraisa proves that the לחם does become פסול, because כן יסעו – *“as they encamp so shall they journey”* compares their encampment to journeying, teaching that the לחם becomes פסול through יוצא – *leaving* when the עזרה is dismantled during journeying. Therefore, the Gemara concludes that there is no argument; one Amora is discussing where the לחם was arranged on the שולחן, and the other was discussing where the לחם was removed.

##### 2. Sending זבין and מצורעים out of the מחנות when the משכן was dismantled during מסעות

A Baraisa taught: בשעת סילוק מסעות – *during the removal of the משכן for the journeys in the מדבר, all kodashim became פסול through יוצא (since there was עזרה), and זבין and מצורעים were משיצתן חוץ למחיצתן – sent out of their partitions (i.e., זבין were sent out of the מחנה לוייה, and מצורעים were sent out of the מחנה ישראל), because although there was עזרה שכינה (which invalidated the kodashim), the מחנה לוייה and מחנה ישראל remained. The Gemara objects that another Baraisa states: הוגללו הפרוכת – once the Curtains surrounding the עזרה were rolled up for traveling, הותרו הזבין ומצורעין ליכנס לשם – *the זבין and מצורעין became permitted to enter there!*? Rav Ashi answers that it is a *machlokes*, and the latter Baraisa follows Rebbe Eliezer, who *darshened* the היקש between sending out זבין, מצורעין, and those *tamei* from dead bodies, to teach: בשעה שטמאי מתים משתלחין – *at a time when those tamei from the dead are sent out of the Mikdash, זבין ומצורעין משתלחין – zavim and metzoraim are also sent out of their מחנות*. But whenever those who are *tamei* from the dead are not sent out, זבין and מצורעין are also not sent out.*

##### 3. Which preparations of the לחם הפנים and שתי הלחם took place בפנים?

In the next Mishnah, the Tanna Kamma says about the לחם הפנים and שתי הלחם that לישתן ועריכתן בחוץ – *their kneading and their shaping may be performed outside* the עזרה – *but their baking must be inside* the עזרה. ואפייתן בפנים – *And their [baking] does not override Shabbos*, rather, they must be baked beforehand. Rebbe Yehudah says: כל מעשיהם בפנים – *all their preparatory activities must be performed inside* the עזרה. Rebbe Shimon says: לעולם היו רגיל לומר – *one should always be accustomed to saying:* לחם הפנים and שתי הלחם are valid in the עזרה, and also valid in בית פאגי (i.e., throughout Yerushalayim). The Gemara explains that the Tanna Kamma holds the עשרון (the כלי for measuring the flour) was not a שרת, and was not מקדש it (to disqualify it through being outside the עזרה), but the תנור in which the לחם was baked was a שרת, and was מקדש it, so it must be baked בפנים. [The Gemara objects that if it must be baked before Shabbos, the לחם will be disqualified through not מקדש. This is not answered.] Rebbe Yehudah holds even the עשרון, and Rebbe Shimon holds even the תנור not מקדש. The Gemara concludes that their *machlokes* is based on received traditions.

#### Siman – Tzahal Tank Commander

The **tank commander** who instructed a battalion of tanks to escort the לחם הפנים **on it while they traveled with the Mishkan so no one should remove the breads and passul them** ביוצא, and another battalion to guard the camps so **no one should enter where they shouldn't**, sent scouts ahead to **prepare a place to knead and shape the לחם הפנים but told them to wait for the baking until they were inside the עזרה**.



The **tank commander** who instructed a battalion of tanks to escort the שלחן with the לחם הפנים on it while they traveled with the Mishkan so no one should remove the breads and **passul** them ביוצא, and another battalion to guard the camps so no זב or מצורע would enter where they shouldn't, sent scouts ahead to prepare a place to knead and shape the לחם הפנים but told them to wait for the baking until they were inside the עזרה.

### 3 things to remember

1. Did the לחם הפנים become פסול during the מסעות in the מדבר?
2. Sending זבים and מצורעים out of the מחנות when the משכן was dismantled during מסעות
3. Which preparations of the שתי הלחם and לחם הפנים took place בפנים?



## Menachos – Simanim

### פרק יא – שתי הלחם

#### Daf 96 – דף צו – 96

##### 1. The dimensions of the לחם הפנים and שולחן

The next Mishnah states that the לחם הפנים were seven *tefachim* long and four *tefachim* wide, with “horns” of dough four אצבעות long. The לחם הפנים were ten *tefachim* by five, with horns seven אצבעות long. Rebbe Yehudah provided a *siman* to remember these dimensions: ז"ד י"ד י"ז. Rebbe Yehudah says the שולחן was ten *tefachim* long and five *tefachim* wide. The Kohen placed the length of the לחם הפנים across the width of the שולחן, and bent upwards two and a half *tefachim* of excess length from either side. שולחן – It emerges that [the לחם's] length fills the שולחן's width (and the two stacks of loaves filled its length). Rebbe Meir says the שולחן was twelve *tefachim* long and six *tefachim* wide, and only two *tefachim* of the לחם הפנים on either end were bent upwards. After doing the same with the second stack of loaves, there remained two *tefachim* of the שולחן between them, כדי שתהא הרוח מנשבת בהם – so that air will flow around them, keeping them fresh. Abba Shaul says the two לבונה were placed in those two *tefachim*, but they told him the לבונה are placed on top of the לחם הפנים.

##### 2. Machlokes if the מסגרת of the שולחן was למטה or למעלה

Rebbe Yochanan calculated that according to the opinion that the לחם was folded upwards two and a half *tefachim* on each side, the שולחן can be *mekadesh* up to fifteen *tefachim* high (the total from the six loaves). According to the opinion that it was folded two *tefachim* upwards, the שולחן can be *mekadesh* up to twelve *tefachim* high. The rods did not add height, because they were sunk into the loaves. Although they were a bit raised to allow air flow, this was less than a *tefach*, which Rebbe Yochanan did not take into account. The לבונה rested inside the לחם, and the “horns” of the לחם were folded into the לחם, so they did not add any height. The Gemara asks that the מסגרת – frame of the שולחן added a *tefach* of height, and first answers that Rebbe Yochanan's calculation follows the opinion that the מסגרת was below the tabletop – [the שולחן's] frame was below the tabletop, and did not add height. Even if the מסגרת was למעלה, it was attached to the outside of the שולחן, not on top, and the לחם rested on the שולחן. In a Baraisa, Rebbe Yose says there the שולחן had סניפין – support attachments, because the לחם was supported by the מסגרת above the שולחן. They replied that the מסגרת was underneath.

##### 3. "ראו חיבתכם לפני המקום": the לחם הפנים remained hot and fresh the entire week

The Gemara asks that the שולחן should not have been susceptible to *tumah*, because it was כלי עץ העשוי לנחת – a wooden utensil made to remain in place, and only a כלי which is מוטל מלא וריקן – moved both full and empty is susceptible to *tumah*!? It answers that the שולחן was moved: Reish Lakish explained that the *passuk*'s expression, "השלחן הטהור", which implies it can possibly become *tamei*, as teaching that they would lift the שולחן before those who came to the Beis Hamikdash on the רגלים and display the לחם on it, saying: ראו חיבתכם לפני המקום – “See your belovedness before Hashem!” This follows Rebbe Yehoshua ben Levi's statement: נס גדול נעשה בלחם – a great miracle occurred with the לחם הפנים, סילוקו בסידורו, לחם הפנים – that during its removal it was as hot and fresh as during its arrangement a week earlier, as the *passuk* says: לשום לחם חם ביום הלקחו – to place bread which is hot on the day it is taken off. Since the שולחן was lifted to show them the לחם הפנים, it is susceptible to *tumah*.

##### **Siman – Royal Herald Proclaiming the King's Decrees**

The **royal herald** loudly proclaimed the **siman**, ז"ד י"ד י"ז to teach the measurements of the לחם הפנים and שתי הלחם while pointing to the מסגרת of the model of the שולחן which was below the tabletop, as the king's servants lifted the שולחן to proudly display that the לחם הפנים miraculously stayed hot and fresh the entire week.



The royal herald loudly proclaimed the **siman** ד"ד יה"ז to teach the measurements of the **שתי הלחם** and **לחם הפנים** while pointing to the **מסגרת** of the model of the **שלחן** which was **below the tabletop**, as the king's servants lifted the **שלחן** to proudly display that the **לחם הפנים** miraculously stayed hot and fresh the entire week.

### 3 things to remember

1. The dimensions of the *shtei halechem* and *lechem hapanim*
2. *Machlokes* if the *misgeres* was above or below the tabletop
3. The *lechim hapanim* remained hot and fresh all week



## Menachos – Simanim

### פרק יא – שתי הלחם

#### דף צז – 97 Daf

##### 1. Nowadays a person's שולחן atones for him in place of the מזבח

The Gemara says that although the שולחן was plated with gold, its susceptibility to *tumah* was based on its status as a wooden utensil, עץ דרחמנא קרייה עץ – *because Hashem called it "wooden,"* as the *passuk* says: המזבח עץ שלש אמות גבוה – *the mizbeich was wooden, three amos high, etc.,* and concludes: וידבר אלי זה השולחן אשר לפני ה' – *and he said to me, "This is the Table which is before Hashem."* The Gemara asks that the *passuk* began with the term "מזבח" and concluded with the word "שולחן", and Rebbe Yochanan and Rebbe Elazar explain: בזמן שביית המקדש קיים – *During the time when the Beis Hamikdash stood,* מזבח מכפר על אדם – *the mizbeich would atone for a person.* ועבשיו שאין בית – *But now that the Beis Hamikdash is not standing,* שולחנו של אדם מכפר עליו – *a person's table atones for him (through the mitzvah of providing for guests).*

##### 2. The arrangement and removal of the קנים supporting the לחם הפנים are not דוחה Shabbos

The Mishnah on the previous Daf taught that there were twenty-eight קנים – *rods* supporting the לחם הפנים, fourteen in each stack. Rav Ketina says "אשר יוסך בהן" – *with which it shall be covered* alludes to the קנים שמסכבין בהן את הלחם – *with which we cover the bread.* Rava asks, if the קנים are required מדאורייתא, why did the Mishnah say that the arrangement and removal of the קנים do not override Shabbos? However, Rava retracted his question, because Rebbe Akiva stated a rule: כל מלאכה שאפשר לה לעשותה מערב שבת – *any labor which can be done on Erev Shabbos does not override Shabbos.* Here, too, the קנים can be removed before Shabbos, and arranged back on the שולחן after Shabbos. The קנים's purpose is דלא ליעפש לחם – *so that the bread will not become moldy,* and this short time without the קנים will not cause them to become moldy. A Baraisa teaches that the rods are removed before Shabbos and placed along the length of the שולחן. On מוצאי שבת, he enters the Heichal, מגביה ראשיה של חלה – *lifts the edge of a loaf,* ומכניס קנה תחתיה – *and inserts the rod underneath it,* and does the same with all the other קנים.

##### 3. Which amos in the Mikdash were five tefachim and which were six tefachim?

In the Mishnah, Rebbe Yehudah said that the שולחן, which the Torah describes as two *amos* long and one *amah* wide, was ten *tefachim* by five *tefachim*, and Rebbe Meir said it was twelve *tefachim* by six *tefachim*. This is based on their *machlokes* elsewhere: Rebbe Meir says that all the אמות of the Mikdash were בינוניות – *medium* אמות of six *tefachim*, except for the אמות of the מזבח הזהב, and of the קרן, סובב, and יסוד of the החיצון, which were five *tefachim* each. Rebbe Yehudah says all *amos* of the Mikdash structure were of six *tefachim*, while those of the בלים (including the שולחן) were of five *tefachim*. The Gemara explains that their *machlokes* centers on how to interpret a *passuk* in יחזקאל. That *passuk* also describes the above-mentioned parts of the החיצון מזבח as being אמות of five *tefachim*, and the Gemara discusses at length whether this refers to their height or the width. It ultimately concludes that the [five-tefach] אמה of the יסוד refers to its height, the אמה of the סובב refers to its width, and the אמה of the קרנות can refer either to their height or width. It emerges that the מזבח's surface was slightly more than 26 by 26 *amos* wide, and its height of ten *amos* was slightly less than sixty *tefachim*.

##### Siman – Chess Master

The eccentric **chess master's** guest who ate at his **table** giving the **chess master** a כפרה just like the מזבח, was impressed that the **chess master** removed the rods on his elaborate שולחן chess set used to keep the pieces separate before Shabbos, and that the width of his one אמה table was exactly five *tefachim* like all *keilim* were, not like the אמות of the *Mikdash* structure which were six *tefachim*.



The eccentric **chess master's** guest who ate at his table giving the **chess master** a **כפרה** just like the **מזבח**, was impressed that the **chess master** removed the rods on his elaborate **שולחן** chess set used to keep the pieces separate before **Shabbos**, and that the width of his **אמה** table was exactly five **tefachim** like all keilim were, not like the **אמות** of the **Mikdash** structure which were **six tefachim**.

### 3 things to remember

1. Nowadays a person's **שולחן** atones for him in place of the **מזבח**
2. The arrangement and removal of the **קנים** supporting the **לחם** are not **דוחה** **Shabbos**
3. Which **amos** in **Mikdash** were five **tefachim** and six **tefachim**?



# Menachos – Simanim

## פרק יא – שתי הלחם

### דף צח – 98 Daf

#### 1. לעולם תהא אימת מלכות עליך – Image of Shushan HaBirah on the Easter Gate

A Mishnah teaches that an image of הבירה שושן was drawn upon the eastern gate of the second Beis Hamikdash. Rav Chisda and Rav Yitzchak bar Avdimi debate its purpose: one said it was כדי שידעו מהיכן באו – *so they should know from where they came* and properly thank the king of Persia. One said it was כדי שתהא אימת מלכות עליהן – *so that the awe of the rulership of Persia should be upon them* and they would not rebel against them. Rebbe Yannai said: לעולם ויודו כל עבדיך אלה – *the awe of the rulership should always be upon you*, as Moshe told פרעה: *and all these servants will come down to me and bow before me, saying, etc.* but he did not say that פרעה himself would come bow before him, (although he would do so), out of respect for royalty. Rebbe Yochanan derives it from a *passuk* describing Eliyahu running a great distance before the wicked king אחאב, so he should not travel unescorted.

#### 2. The orientation of the כלים in the Mikdash, machlokes about the ten שולחנות of Shlomo

A Baraisa teaches that all the כלים in the Mikdash were placed ארכן לארכו של בית – *with their length along the Sanctuary's length* (i.e., in an east-west direction), except the ארון, which stood in a north-south direction. The Gemara proceeds to demonstrate that the ארון's poles extended (eastward) to protrude from the פרוכת, and were attached to its width, proving that the ארון must have been placed in a north-south direction. A Baraisa teaches that Shlomo made ten שולחנות for the Beis Hamikdash, five to the right of Moshe's and five to its left. All were required to be in the northern half of the היכל, and they were placed from the halfway point of the היכל and inward. In another Baraisa, Rebbe says מזרח ומערב היו מונחין – *they were placed lengthwise from east to west*, and Rebbe Elazar bar Rebbe Shimon says they were placed from north to south. Later, the Gemara poses several challenges to this second opinion, and eventually proves that the שולחנות were not arranged in a single row running north-south, but in two rows.

#### 3. The orientation of the Menorah and the identity of the נר מערבי

The Gemara explains that Rebbe derives his opinion from the Menorah, which was also placed east to west. He proves this from the נר מערבי – *the western lamp*, which the *passuk* describes as "לפני ה'" – *before Hashem*, which implies that the other נרות are not "לפני ה'", i.e., they are further from the קודש הקדשים than the נר מערבי. If the Menorah was placed north to south, the נרות would be equidistant from the קודש הקדשים; therefore, the Menorah must have been placed from east to west, and the westernmost נר was "לפני ה'". Rebbe Elazar bar Rebbe Shimon derives that the שולחנות were placed from north to south from the ארון, but Rebbe holds we derive מחוץ – *outside* כלים from other *outside* כלים (i.e., the שולחנות from the Menorah), not from the ארון which is בפנים. Rebbe Elazar bar Rebbe Shimon holds that the Menorah *itself* was placed north to south. He explains that the נר מערבי was called "לפני ה'", because דמצדד להו אצדודי – [the outer נרות's wicks] *were turned* towards the center נר, and only the center נר was turned towards the קודש הקדשים, and was therefore called "לפני ה'". Rebbe Nassan said: מבאן שאמצעי – *from here we see that the middle is praiseworthy*.

#### Siman – Clown (צחוק)

Inside the circus tent that had an image of Shushan HaBirah on the Eastern Gate, two clowns were fighting whether ten tables should be set up in two rows from east to west or north to south, while a third clown was having trouble lighting a long wick on the central shaft of the menorah which faced the west.

DAF 98 | דף צח | Clown (צחוק)



Inside the circus tent that had an image of Shushan HaBira on the Eastern Gate, **two clowns** were fighting whether ten tables should be set up in two rows from east to west or north to south, while a **third clown** was having trouble lighting a long wick on the central shaft of the menorah which faced the west.

### 3 things to remember

1. Image of Shushan HaBira on the Eastern Gate - two reasons
2. *Machlokes* about the ten שולחנות of Shlomo
3. The orientation of the Menorah and the identity of the נר מערבי



## Menachos – Simanim

### פרק יא – שתי הלחם

#### דף צט – Daf 99

##### 1. מעלין הקודש ולא מורידין

In addition to the הזהב in the שולחן הזהב, there were two tables in the אולם, one of silver (Rashi says it was marble, but white like silver), and one of gold. The Kohanim placed the לחם on the silver table as they were entering the היכל, and on the gold table upon exiting, שמעלין בקודש ולא מורידין – *because we ascend in matters of sanctity, but do not descend* (so the לחם is not placed onto the silver table after being on the golden שולחן in the היכל). Rebbe says the source for "אין מורידין" is the *passuk* which describes Moshe's erecting the משכן, which both begins and ends with the loftier term "וויקם" – *and he raised up*. We derive "מעלין" from the fact that the shovels of Korach's followers began as מזבח – *accessories to the מזבח* (when they were used for offering קטורת), and later were used to cover the מזבח הזהב itself. Relatedly, both the second לוחות and the שברי לוחות – *broken pieces of the first לוחות* were placed inside the ארון, which teaches us regarding a תלמיד חכם who forgot his learning involuntarily, שאין נוהגין בו – *that we do not treat him in a demeaning way*.

##### 2. פעמים שביטולה של תורה זהו יסודה

Reish Lakish said: פעמים שביטולה של תורה זהו יסודה – *sometimes the cessation of Torah is itself its establishment*, because the *passuk* says about the לוחות, "אשת שברת" – *which you broke*, hinting that Hashem told Moshe: ישר כחך – *"May your strength stay true, for you broke the לוחות."* Reish Lakish also said: regarding a תלמיד חכם שסרה – *regarding a talmid chochom who sinned*, אין מבזין אותו בפרהסיא – *we do not disgrace him in public*, based on a *derashah*. He also said: כל המשכח דבר אחד מתלמודו עובר בלאו – *anyone who causes even one word of his Torah learning to be forgotten transgresses a prohibition*, as the *passuk* says: השמר לך ושמור נפשך מאד פן תשכח את הדברים – *beware for yourself and greatly guard your soul, lest you forget the things* [that you saw at הר סיני], and the term "השמר" constitutes a לאו. Ravina says "השמר" and "פן" constitute two לאוין, and Rav Nachman bar Yitzchak says "ושמור" constitutes a third לאו. This prohibition does not include forgetting אונסו – *involuntarily*, because the *passuk's* expression "ופן יסורו מלבבך" – *and lest you remove from your heart* implies במסירם מלבו – *one who removes them from his heart*. Also, the word "רק" – *"only"* excludes forgetting because תקפה עליו משנתו – *his learning overwhelmed him*.

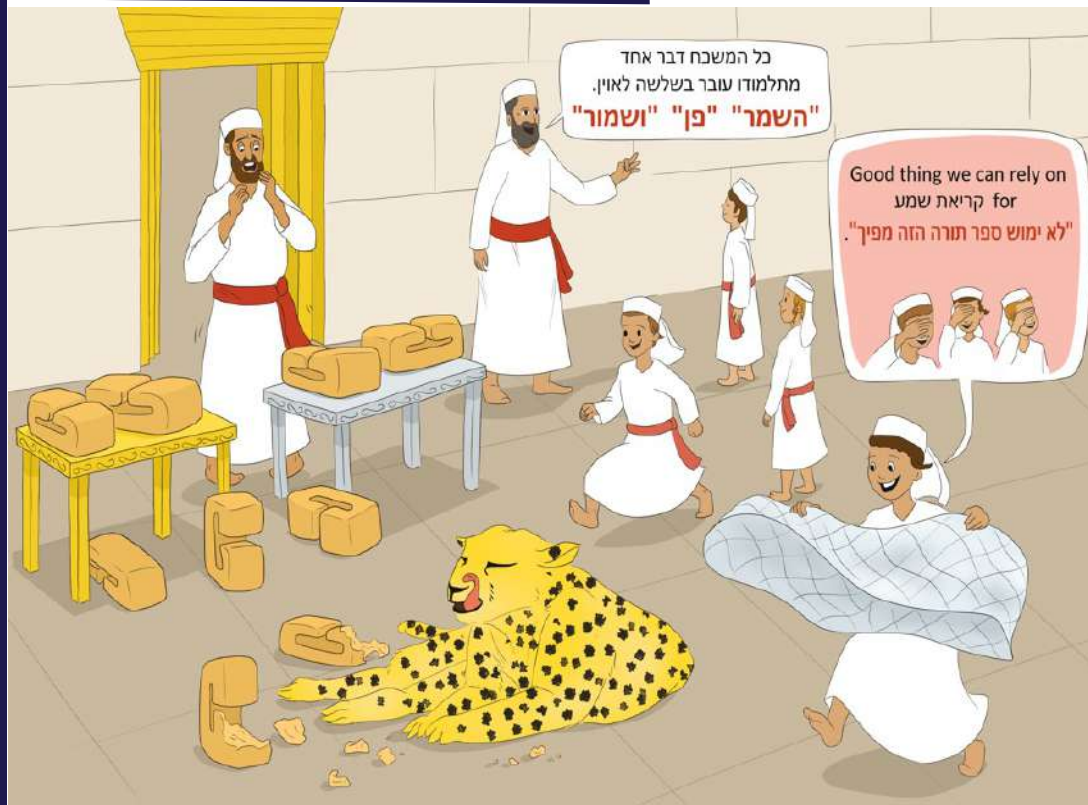
##### 3. לא ימוש ספר התורה הזה מפיו מפיך

In a Baraisa, Rebbe Yose says (disagreeing with the Mishnah's Tanna Kamma) that even removing the לחם הפנים in the morning and placing new לחם on it in the evening fulfills the "תמיד" – *"continuous"* requirement. Rebbe Ami derives from this: לא ימוש ספר התורה הזה מפיו מפיך – *even if a person only learned one chapter of Torah in the morning and one chapter in the evening*, he fulfilled the *mitzvah* of מפיך מפיך – *"this Book of the Torah shall not leave your mouth; [rather, you shall contemplate it day and night]."* Rebbe Shimon bar Yochai taught that even reciting שמע in the morning and evening fulfills "לא ימוש". Rebbe Yochanan added that it is forbidden to tell this before הארץ עמי, but Rava said it is a *mitzvah* to do so. Rebbe Yishmael's nephew asked him, having learned the entire Torah, can he learn Greek wisdom? He quoted the above *passuk* and said: צא ובדוק שעה – *go out and seek a time which is neither day nor night, and learn Greek wisdom then!* However, Rebbe Yonasan is quoted as saying that this *passuk* is neither an obligation nor a רשות, but a ברכה, which he proceeds to explain.

##### Siman – Cheetah

When a cheetah entered the Mikdash and ate the breads off of the silver table used for bringing them into the Kodesh and the gold table used for taking them out because שמעלין בקודש ואין מורידין, the Kohen giving a shiur nearby on the three לאוין for forgetting one's Torah, had his talmidim go and chase it since they at least fulfilled their obligation of לא ימוש by saying Shema in the morning and at night.

DAF 99 | דף צט | Cheetah



When a **cheetah** entered the Mikdash and ate the breads off of the silver table used for bringing them into the *Kodesh* and the gold table used for taking them out because מעלין בקודש ואין מורדין, the Kohen giving a shiur nearby on the three לאוין for forgetting one's Torah, had his *talmidim* go and chase it since they at least fulfilled their obligation of "לא ימוש" by saying Shema in the morning and at night.

# 3 things to remember

1. The silver and gold tables in the ullam - מעלין בקודש ולא מורדין
2. כל המשכח דבר אחד מתלמודו עובר בלאו
3. The mitzvah of לא ימוש ספר התורה הזה מפּיך



## Menachos – Simanim

### פרק יא – שתי הלחם

#### דף ק – 100 Daf

##### 1. If the לחם הפנים or לבונה was put on or removed from the שולחן on the wrong day

The next Mishnah states that if one correctly placed the לחם הפנים onto the שולחן on Shabbos, but placed the בזיבין of לבונה on Sunday, and then burned the לבונה on the following Shabbos, the לחם is פסול (since the לבונה was not on the שולחן for a full week, as required). Therefore, one is not liable for eating the לחם for prohibitions of פיגול, נותר, or טמא. If both the לחם and בזיבין were correctly placed on Shabbos, but he burned the לבונה on Sunday (rather than the next Shabbos), it is likewise פסול.

בת – If he arranged the bread and the spoons on the שולחן after Shabbos, and burned the לבונה on the following Shabbos, it is פסול, since the לחם and בזיבין were not yet on the שולחן a full week. Rather, כיצד יעשה – what should he do to validate לחם and בזיבין placed on Sunday? He should leave [them on] for the next Shabbos, because even if [the לחם] is on the שולחן for many days, it does not matter, and will not be invalidated through לינה (as explained below).

##### 2. If כלי שרת (or the שולחן) are mekadesh, שלא בזמנן, and if לילה is מחוסר זמן

A Baraisa states that a *minchah* which underwent *kemitzah* at night is invalid and burned. Rebbe Avin's father explained that the *kometz* cannot simply be returned to the *minchah* (to perform the *kemitzah* again by day), because כלי שרת are *mekadesh* offerings inside them שלא בזמנן – even when it is not their proper time, so the sanctified *kometz* cannot be returned. However, this is refuted from our Mishnah, which taught that the לחם and בזיבין which were placed on Sunday should remain for an additional week. If כלי שרת are *mekadesh*, then the שולחן was *mekadesh* the לחם then, and it would be disqualified the following Sunday, having remained on the שולחן over a week!? Rava confirms this refutation and explains that the earlier Baraisa holds לילה אין מחוסר זמן – the night before an offering's proper time is not considered premature, so the *kometz* was sanctified at night. The Gemara objects that the לחם should still be sanctified the first Friday night and disqualified the second Friday night!? Rava agrees, and says the Kohen must remove the לחם before Friday night and return it by day. Alternatively, since the לחם was placed on the wrong day, נעשה כמי שסדרו הקוף – it is as if a monkey arranged it, and the שולחן is not *mekadesh* it even when its time arrives.

##### 3. Possible days the שתי הלחם and לחם הפנים can be eaten (baking is not דוחה Yom Tov or Shabbos)

The next Mishnah states that the שתי הלחם are eaten either two or three days from when they are baked. If they are baked Erev Shavuos, they are eaten on Yom Tov (the second day from baking). If Shavuos fell on a Sunday, they are baked before Shabbos, and eaten on the third day. The לחם הפנים is eaten between nine and eleven days from its baking. It is ordinarily baked on Erev Shabbos, and eaten the following Shabbos. If Yom Tov, or the two days of Rosh Hashanah, fall out before Shabbos, it is baked before Yom Tov, and eaten on the following Shabbos. This is because its baking is not דוחה Shabbos or Yom Tov. Rebbe Shimon son of the סגן said that baking is דוחה Yom Tov, but not Yom Kippur.

Ravina says that according to the opinion that נדרים ונדבות אין קריבין ביום טוב – vowed and donated [korbanos] may not be offered on Yom Tov, it is Biblically prohibited. Baking the שתי הלחם does not override Yom Tov, and had the prohibition to offer נדרים and נדבות been מדרבנן, because שמא ישהה – one might delay bringing his *korbanos* until Yom Tov, this concern would not apply to the שתי הלחם.

#### Siman – Monkey

The Kohen's monkeys who tried to copy their master but kept messing up by burning the בזיבין לבונה from their לחם הפנים playset on the wrong day, and couldn't return the *kemitzah* to the כלי שרת when it did the *kemitzah* at night, thereby making it *passul*, prepared bunches of bananas to consume while they waited three days from the day the שתי הלחם was baked to eat it, since Shavuos that year fell out on a Sunday.



The Kohen's **monkeys** who tried to copy their master but kept **messing up** by burning the **לבונה** from their **לחם הפנים** playset on the wrong day, and couldn't return the **kemitzah** to the **כלי שרת** when it did the kemitzah at night, thereby making it **passul**, prepared bunches of bananas to consume while they waited three days from the day the **לחם שתי** was baked to eat it, since Shavuot that year fell out on a Sunday.

### 3 things to remember

1. If the **lechem hapanim** or **levonah** were put on or removed from the **shulchan** the wrong day
2. If **kli shareis** or **shulchan** are **mekadesh** שלא בזמנן
3. Possible days **shtei halechem** and **lechem hapanim** eaten



# Menachos – Simanim

## פרק יב – המנחות והנסכים

### דף קא – 101 Daf

#### 1. Can קדושת דמים be redeemed while it is still *tahor*?

On the previous Daf, the twelfth Perek began: המנחות והנסכים שנטמאו – *menachos* and *nesachim* which became *tamei*, then כלי שרת – *before they were sanctified in a שרת*, they can be redeemed (because they only have קדושת דמים – *monetary sanctity*), but after receiving קדושת הגוף in a שרת כלי, they cannot be redeemed. Shmuel says the קדושת דמים of מנחות and נסכים (before being placed in a שרת כלי) can even be redeemed while they are *tahor* and still viable for offering (he explains why the Mishnah discussed a case where it became *tamei*). This is challenged from the Mishnah's ruling that wood for the מזבח, לבונה, and כלי שרת cannot be redeemed, even though עצים and לבונה are not susceptible to *tumah* before being fit for the מזבח, and כלי שרת can become *tahor* in a *mikveh*! The Gemara answers that although קדושת דמים can ordinarily be redeemed, these cannot, because they are לא שכיחי – *not common* to find, and difficult to replace. The Gemara says the same for תמימים – *unblemished* animals, whose קדושת דמים cannot be redeemed. Rav Kahana disagrees with Shmuel, and says קדושת דמים cannot be redeemed unless it is *tamei*. Other Amoraim's opinions are cited.

#### 2. Rebbe Shimon holds food prohibited in הנאה is not מקבל *tumah*, unless it had a שעת הכושר

Rebbe Oshaya said he heard that Rebbe Shimon holds that a *minchah* which was made פיגול is not susceptible to *tumah*. Rebbe Shimon said that ערלה, כלאי הכרם, and other items which are אסור בהנאה are not susceptible to *tumah* (but concedes that בשר בחלב – *meat cooked with milk can* become *tamei*, because it had a שעת הכושר – *moment of fitness* before being cooked together). Rebbe Yochanan explains Rebbe Shimon's source: "מכל האוכל אשר יאכל" – *from any food which can be eaten*, which teaches: אוכל שאתה יכול להאכילו לאחרים קרוי אוכל – *food which you can feed to "others"* (i.e., non-Jews) is called "food," but food which is prohibited in benefit and cannot be given to gentiles is not called food, and cannot become *tamei*. Therefore, a *minchah* which became פיגול also cannot become *tamei*. Although a Baraisa proves that Rebbe Shimon holds פיגול can become *tamei*, that is where the grain had a שעת הכושר (i.e., it was permitted before becoming *hekdes*), whereas Rebbe Oshaya's case was דאקדישניה במחובר – *where he was makdish [the grain] while it was still attached to the ground (and not yet considered food)*.

#### 3. Rebbe Shimon holds כל העומד לפדות כפדוי דמי

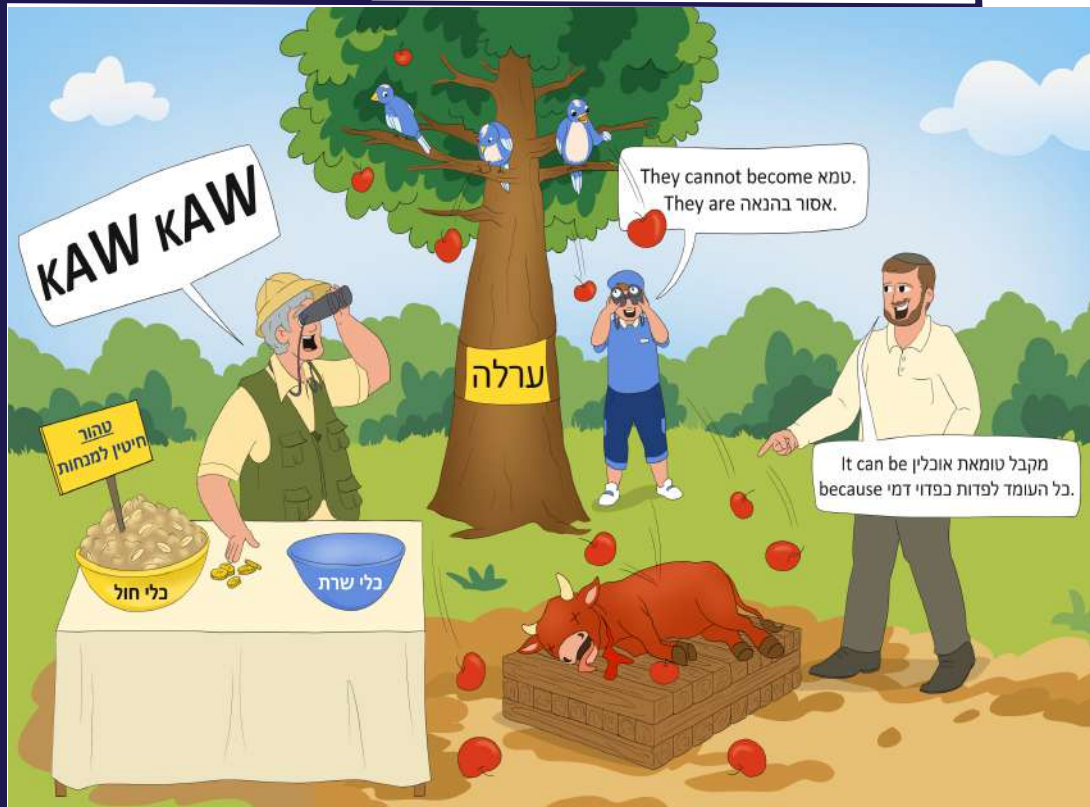
The Gemara objects to the above answer: even if he was *makdish* grain while it was attached to the ground, let him redeem it!? [This question is according to the version that Rebbe Oshaya holds like Shmuel, that קדושת דמים can be redeemed even while *tahor*.] The Gemara answers that he never actually redeemed it (so it never had a שעת הכושר), but objects that he could have redeemed it, and Rebbe Shimon holds כל העומד לפדות כפדוי דמי – *anything which stands to be redeemed is considered like it is already redeemed*! Rebbe Shimon taught in a Baraisa: פרה מטמא – *the meat of a shechted parah [adumah] contracts food-tumah*, despite being prohibited in benefit, because it had a שעת הכושר, i.e., there was a moment after *shechitah* when it was (considered) permitted in consumption. Reish Lakish explained that Rebbe Shimon ruled פרה נפדית על גב מערכתה – *a parah [adumah] may be redeemed [after shechitah] upon its pyre*. Here, too, since he could have redeemed the grain, it should constitute a שעת הכושר! The Gemara answers that regarding אדומה, it is a *mitzvah* to redeem it (if a better cow is found), but there is no *mitzvah* to redeem a *minchah*. This discussion continues into the next Daf.

Siman – Bird Caller going, "kaw-kaw"

The bird caller who called "kaw kaw" to some birds to get them to eat from the טהור grain he had redeemed before it got קדושת הגוף, watched some birds dropping fruit of an ערלה tree which cannot become טמא because they are מקבל טומאת אוכלין שעת הכושר, onto the meat of a פרה אדומה which can be טומאת אוכלין because כל העומד לפדות כפדוי דמי.

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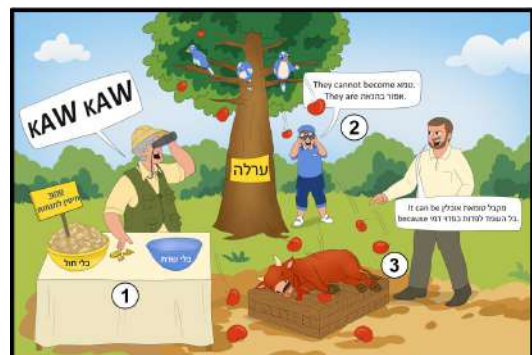
Bird Caller calling "Kaw Kaw"



The **bird caller who called "kaw kaw"** to some birds to get them to eat from the **טהור grain** he had redeemed before it got **קדושת הגוף**, watched some birds dropping fruit of an **ערלה tree** which cannot become **טמא** because they are **אסור בהנאה** with **שעת הכושר**, onto the meat of a **פרה אדומה** which can be **מקבל טומאת** because **כל העומד לפדות כפדוי דמי** **אוכלין**.

### 3 things to remember

1. Can **קדושת דמים** be redeemed while it is still *tahor*?
2. Rebbe Shimon holds food prohibited in **הנאה** is not **מקבל טומאה**, unless it had a **שעת הכושר**
3. Rebbe Shimon holds **כל העומד לפדות כפדוי דמי** - ex. **פרה אדומה**



# Menachos – Simanim

## פרק יב – המנחות והנסכים

### דף קב – 102 Daf

#### 1. Is the potential for *zerikah* considered a שעת הכושר for *tumah*?

The previous Daf taught that Rebbe Shimon holds כל העומד לפדות כפדוי דמי – *anything which stands to be redeemed is considered like it is already redeemed*, but only where redeeming is a *mitzvah*. The Gemara objects that Rebbe Shimon taught that a *korban* which became פיגול is not susceptible to *tumah*. But since it was a *mitzvah* to perform *zerikah* (properly) after the *shechitah*, it should be considered as if *zerikah* was already performed!? The Gemara first answers that the פיגול intent was during *shechitah*, and it was never fit for *zerikah*. Rav Nachman differentiates between פדיון and *zerikah*: דאי בעי פריק אמר – [Rebbe Shimon] says “if he wanted, he could have redeemed it,” since it is merely a verbal declaration, but אי בעי הוה זריק לא אמרינן – *we do not say, “if he wanted, he could have performed zerikah,”* because it requires a physical act, and is not considered as if it was already done.

#### 2. "אי בעי הוה זריק" regarding removing *me'ilah*

Rav Nachman's answer is challenged from a Mishnah: Rebbe Yehoshua says that any *korban* which had a שעת היתר – *moment of permissibility* to Kohanim before becoming invalidated is no longer subject to *me'ilah* (because it is no longer "קדשי ה'"), for example, לנה – [a *korban*] which remained overnight. The Gemara proves that this includes where the *zerikah* had never been performed, which demonstrates that the mere potential for *zerikah* is considered like it already took place!? Rav Ashi differentiates: מעילה משום קדושה ולא קדושה היא – *me'ilah depends on the korban's sanctity or lack of sanctity*; once its *kedushah* leaves (through being fit for *zerikah*), it can never return. In contrast, *tumah* [susceptibility] depends on whether something is a food or is not a food; only after actually performing *zerikah* can it be called a “food,” but beforehand, it is not considered a food (despite the potential for *zerikah*), since *zerikah* requires an action.

#### 3. חיבת הקודש renders that which is עומד לשרוף as “food” for *tumah*

Rav Ashi asked Rav Kahana that just as Rebbe Shimon holds anything which is עומד לזרוק is considered בזרוק, he should hold כשרוף דמי – *anything which stands to be burned is also considered as if it was already burned*. If so, why does Rebbe Shimon say (on the previous Daf) that פרה אדומה and נותר both transmit food *tumah*? Since they both stand to be burned, עפרא בעלמא נינהו – *they are like mere dust*, and should not be considered food!? Rav Kahana replied: חיבת הקודש מכשרתן – *the esteem for hekdesh [items] prepares them for tumah* and considers them “food.” Ravina asked that this presumably only applies לאיפסוליה דגופיה – *for its own disqualification*, but is it even effective to consider the *hekdesh* ראשון and שני לטומאה to be *metamei* others? If so, it should resolve Reish Lakish's question, which was if צריד – *dry piece of a minchah* touches *tumah* counts as ראשון or שני לטומאה (to be *metamei* others) through חיבת הקודש, or is only itself disqualified!? Rav Ashi answered that it is definitely counted as a ראשון and שני at least מדרבנן; Reish Lakish inquired if it is so even מדאורייתא (regarding burning what the *hekdesh* is *metamei*).

#### Siman – Cave

When the kohen heard that his פגול meat was not susceptible to טומאת אוכלין even though the *zerikah* could have been done, he hid it in a cave because the potential for *zerikah* did take off the מעילה איסור, right next to some meat from a פרה אדומה which was considered burnt but still מקבל טומאה because of חיבת הקודש.



When the kohen heard that his פגול meat was not susceptible to טומאת אוכלין even though the *zerikah* could have been done, he hid it in a **cave** because the potential for *zerikah* did take off the מעילה איסור, right next to some meat from a פרה אדומה which was considered burnt but still מקבל טומאה because of חיבת הקודש.

### 3 things to remember

1. Is the potential for *zerikah* considered a שעת הכושר for *tumah*?
2. "אי בעי הוה זריק" regarding removing *me'ilah*
3. חיבת הקודש renders that which is עומד לשרוף as "food" for *tumah*



# Menachos – Simanim

## פרק יב – המנחות והנסכים

### דף קג – 103 Daf

#### 1. One who vows to bring a *minchah*, but with incorrect elements

The next Mishnah states that one who says: הרי עלי מנחה מן השעורים – “It is hereby upon me to bring a *minchah* from barley” (which is impossible for a voluntary *minchah*), יביא מן החטים – *he must bring [a minchah] from wheat*.

Similarly, if he vowed to bring a *minchah* of קמח – ordinary flour (instead of סולת – *fine flour*), or without oil and לבונה, or only half an עשרון, he must bring a proper *minchah*.

The Gemara asks that he should be exempt, because this impossible stipulation should be considered an immediate retraction! Chizkiyah says this Mishnah follows Beis Shammai, who holds תפוס לשון ראשון – *grasp* (i.e., give primacy to) *the first phrase*. Therefore, his pledge to bring a *minchah* requires bringing one properly, and his second expression is ignored. Rebbe Yochanan says Beis Hillel can agree with the Mishnah, and the case is where he said לא הייתי נודר כך אלא כך, – “Had I known that one cannot vow this [improper way], *I would not have vowed this way, but that way* (i.e., a proper *minchah*).” Chizkiyah later agrees with Rebbe Yochanan’s interpretation, noting that the Mishnah specifically discussed a נדר to bring a *minchah* of barley (a reasonable error), but not one who vowed a *minchah* of lentils.

#### 2. כל מדות חכמים בן (e.g., sixty עשרון of flour can be mixed with oil)

The next Mishnah teaches that one may donate a *minchah* of up to sixty עשרונות and bring it in a single כלי, but if he donates a *minchah* of sixty-one עשרונות, it must be divided into two כלים. The Mishnah first explains that since the עשור brings a total of sixty-one עשרונות on Succos which falls out on Shabbos, an individual should bring one עשור fewer. However, Rebbe Shimon objects to this reason (since the עשור’s *menachos* cannot be mixed together), and explains instead: עד ששים יכולין ליבלל – *until sixty עשרון [the flour and oil] are able to be mixed*, but not with more than sixty עשרון. They asked him, is it possible that sixty עשרון can be mixed, but sixty-one cannot? He replied: כל מדות חכמים בן – *all the Sages’ measurements are so*, i.e., precise. For example, a person can immerse himself in forty סאה, but not in forty סאה minus a קורטוב (1/64 of a סאה). In a Baraisa, Rebbe Shimon provides more examples: a בביצה of food can transmit *tumah*, but the volume of a sesame seed less cannot. Cloth which is three by three *tefachim* can contract מדרס, but a single thread less cannot.

#### 3. כל שאינו ראוי לבילה בילה מעכבת בו

Rebbe Shimon explained that a נדר of sixty-one עשרונות must be divided into two כלים, because this amount of flour cannot be properly mixed with the oil. The Gemara asks why this is a problem, since a Mishnah states: אם לא בלל – *if he did not mix* the flour and oil, [the *minchah*] is still valid!? Rebbe Zeira answers: כל הראוי לבילה – *any [minchah] fit for mixing* the flour and oil, אין בילה מעכבת בו – *the mixing is not critical* and the *minchah* is valid without it, וכל שאינו ראוי לבילה – *but any [minchah] which is unfit for mixing* (because of the incorrect proportion of flour to oil), בילה מעכבת בו – *the mixing is critical to it*, and the *minchah* is invalid.

#### Siman – Kugel

The **kugel chef** stirring a thick oily barley noodle kugel who was told when he **incorrectly pledged to bring a *minchah* from barley that he must bring one from wheat**, was informed that he **can’t donate a *minchah* of sixty one עשרונות** like the size of his **mega kugels**, since the Rabbis knew that flour and oil are only able to be mixed up to sixty עשרונות and **כל שאינו ראוי לבילה בילה מעכבת בו**.

דף קג | DAF 103

Kugel



The **kugel chef** stirring a thick oily barley noodle kugel who was told when he incorrectly pledged to bring a minchah from barley that he must bring one from wheat, was informed that he can't donate a *minchah* of sixty one עשרונות like the size of his mega kugels, since the Rabbis knew that flour and oil are only able to be mixed up to sixty עשרונות and בילה מעכבת בו.

# 3 things to remember

1. One who vows to bring a *minchah*, but with incorrect elements
2. עשרון כן (e.g., sixty עשרון of flour can be mixed with oil)
3. כל שאינו ראוי לבילה בילה מעכבת בו



# Menachos – Simanim

## פרק יב – המנחות והנסכים

### Daf 104 – דף קד –

#### 1. One may donate three, four or six לוגין as wine for נסכים – Question if יש קבע לנסכים

The next Mishnah states that one may only donate נסכים of wine (as an independent *minchah*) in amounts which can be offered together with a *korban*. Therefore, one cannot donate נסכים of one, two, or five לוגין, since no *korban* is brought with these amounts, but one may donate נסכים of three, four, or six לוגין (which parallel the נסכים of a lamb, a ram, and a bull, respectively), or any amount higher than six (which can match a combination of any of the above). The Gemara asks: יש קבע לנסכים – *is there a fixing for nesachim* or not, i.e., is a donation of a certain amount of לוגין fixed to be brought as one offering, or can it be brought separately? Thus, if one donated five לוגין (which is not a legitimate amount for נסכים), then if a *nesachim* donation is not fixed, he would remove and offer four of them (paralleling a ram's נסכים), and the remaining לוג would be used for a voluntary קרבן ציבור (the law for surplus נסכים). If a נסכים of is fixed, then these five לוגין cannot be brought until a sixth is added to them.

#### 2. *Machlokes* if one may donate שמן as an independent offering

In the next Mishnah, Rebbe Akiva says: מתנדבין יין – *one may donate wine* as an independent offering, שמן – *but one may not donate oil* as an independent offering. Rebbe Tarfon says that one may donate שמן alone, reasoning: מה מצינו ביין שהוא בא חובה ובא נדבה – *just as we find about wine that it comes as an obligation* (together with a *korban*) and also as an independent donation, so too שמן which comes as an obligation together with a *korban* may be brought as an independent donation. Rebbe Akiva argues that we cannot compare wine, שכן קרב עם – *which is brought by itself* when offered along with its obligation, with oil, which is not brought by itself when brought along with its obligation, rather, it is combined with flour in a *minchah*. Rava says we can learn from both Tannaim that מתנדב אדם מנחת נסכים בכל יום – *a person may donate a minchas nesachim* every day, even without accompanying a *korban*. The Gemara asks that this seems obvious, and explains that since the Torah only revealed five types of voluntary *menachos*, one might think that other types (such as מנחת נסכים) may not be brought. Rava teaches that one may specify to donate a מנחת נסכים.

#### 3. A poor person who brings a *minchah* is considered נפשו

Rebbe Yitzchak asks, why does the Torah use the term "נפש" – *soul* regarding a voluntary *minchah* ("when a נפש offers a *minchah* to Hashem..."), which it does not use for any other voluntary *korbanos*? He explains that Hashem said: מי דרכו להביא מנחה – *Whose way is it to bring a minchah* (rather than an animal *korban*)? עני – *A poor person*. *I consider it for him as if he offered his own soul before Me*. Rebbe Yitzchak also asks why a *minchah* is unique in having חמשה מיני טיגון – *five different types of fried dishes* (i.e., containing oil)? He explains that it is comparable to a king whose friend prepared a feast for him, but the king knows his friend is poor and cannot afford much. He tells him: עשה לי מן חמשה מיני טיגון כדי שאהנה ממך – *Prepare for me five types of fried dishes, so I will get pleasure from you.*

#### Siman – Code

The Kohen **code breaker** who figured out the לugin code was "3-4-6 or more" but wasn't sure if it was fixed in a case of 5 לugin, interrupted his effort to figure out if יין ≠ שמן means one could not donate שמן as an independent offering like wine, to hand the עני on his way to bring a *minchah* a piece of paper with the code word "נפש" written on it.

דף קד | DAF 104

Code



The **code breaker** who figured out the *lugin* code was "3-4-6 or more" but wasn't sure if it was fixed in a case of 5 *lugin*, interrupted his effort to figure out if שמן ≠ יין means one could not donate שמן as an independent offering like wine, to hand the עני on his way to bring a *minchah* a piece of paper with the code word "נפש" written on it.

### 3 things to remember

1. One may donate three, four or six as wine for נסכים – יש קבע לנסכים
2. Machlokes if one may donate שמן as an independent offering
3. A poor person who brings a *minchah* is considered כאלו הקריב נפשו



# Menachos – Simanim

## פרק יב – המנחות והנסכים

### דף קה – 105 Daf

#### 1. Rebbe Yehudah says an unspecified *minchah* is a מנחת סולת, which is "מיוחדת"

On the previous Daf, the thirteenth Perek began that if one says: הרי עלי עשרון – “*It is upon me to bring an עשרון of flour,*” he must bring a *minchah* of one עשרון. If he said “עשרונות”, he brings two עשרונות. If he specified a certain number of עשרונות but forgot how many, he brings sixty עשרונות, the largest possible amount. If one vowed to bring “a *minchah*,” the Tanna Kamma says he may bring any of the five types mentioned in the Torah (סולת, מרחשת, מרחבת, חלות, and ריקין). Rebbe Yehudah says he must bring a *minchah* of סולת – *fine flour*, שבמנחות, *for it is the “distinctive one” among the menachos*. A Baraisa explains Rebbe Yehudah’s opinion: הואיל ופתח בו הכתוב תחלה – *because the Torah opened the section about menachos discussing [a מנחת סולת]*. The Gemara proves this cannot be his reason (if so, any נדר would be required to bring the first type mentioned in that section). Rather, he considers סולת unique because ליה שם לוי – *it does not have a modifying name* (i.e., the *passuk* simply calls it “a *minchah*”), in contrast to other *menachos*. [The Baraisa’s “reason” above was merely a סימן to remember which *minchah* Rebbe Yehudah requires.]

#### 2. How many *minchas* brought if one cannot remember which type he said according to Rebbe Shimon

The first Mishnah of the thirteenth Perek taught that if one specified one of the five types of *menachos*, but could not remember which, he must bring all five types. Rebbe Yirmiyah says this does not agree with Rebbe Shimon, who says that one who vows to bring a מנחת מאפה תנור – *oven-baked minchah* may bring some as חלות and some as ריקין (i.e., he does not consider them two different *menachos*, but variations of one *minchah*). According to Rebbe Shimon, even if he holds all *menachos* are brought as ten loaves (rather than twelve), there are eleven possible combinations of חלות and ריקין (all חלות, nine ריקין and one חלה, eight ריקין and two חלות, etc., until all חלות and no ריקין). Adding the other three types of *menachos*, he should bring a total of fourteen *menachos*, not five! Abaye explains that even according to Rebbe Shimon, only five *menachos* are necessary, because he holds ומיתי ומתני – *one may bring an offering and stipulate to offer it in a way that fulfills his obligation*. Here, he brings ten ריקין and ten חלות, and stipulates that whatever combination of ריקין and חלות he originally vowed should count towards his obligation, and the remaining ones should be another voluntary offering.

#### 3. Performing *kemitzah* on possibly mixed *menachos* in two כלים

Abaye had explained that according to Rebbe Shimon, one can bring ten ריקין and ten חלות and stipulate to accommodate all eleven possible combinations (using the remaining ten as another נדבה). The Gemara explains how the Kohen performs *kemitzah* on such *menachos*: he stipulates that if the original נדר was for a *minchah* of all חלות, and the ריקין are a new נדבה, or the reverse, then the *kemitzah* taken from the חלות is for the *minchah* of חלות, and the *kemitzah* taken from the ריקין is for the *minchah* of ריקין. But, if the original נדר was part ריקין and part חלות, then – *“that which I separate from challos shall be for the [minchah of] part challos part rekikin”* (for the original נדר), and the *kemitzah* taken from the ריקין shall be for the *minchah* of part ריקין part חלות (the new נדבה). Although each *minchah* may consist of both ריקין and חלות, Rebbe Shimon himself holds that *kemitzah* of either ריקין or חלות is sufficient for a *minchah* consisting of both.

#### Siman – Hacker

The **hacker** who was programming the computer to print a מנחת סולת card when someone entered an unspecified מנחה, received an email that he won the contest **minimizing the amount of *menachos* one must bring when in doubt according to Reb Shimon who allowed for half חלות and half ריקין**, and even won the bonus for explaining **how to do *kemitzah* on them**.



The **hacker** who was programming the computer to print a **מנחת סולת** card when someone entered an **unspecified מנחה**, received an email that he won the contest **minimizing the amount of menachos** one must bring when in doubt according to **Reb Shimon** who allowed for **half חלות** and **half ריקיין**, and even won the bonus for explaining how to do **kemitzah** on them.

### 3 things to remember

1. **Rebbe Yehudah: An unspecified minchah is a סולת, which is "מיוחדת"**
2. **How many minchas brought if one cannot remember which type according to Rebbe Shimon**
3. **Performing kemitzah on possibly mixed menachos in two כלים**



# Menachos – Simanim

## פרק יג – הרי עלי עשרון

### דף 106 – דף קו

#### 1. *Machlokes* if an unknown number of עשרונות may be brought together, or as sixty *menachos*

A Baraisa elaborates on the *machlokes* taught in the Mishnah on Daf 104b: if one specified to bring a particular number of עשרונים but cannot recall the amount, and established that it should be brought in a single כלי, the Chochomim say he brings a single *minchah* consisting of sixty עשרונים, thus covering every possibility. Rebbe says he must bring all possible *menachos* from one עשרון to sixty, totaling one thousand eight hundred and thirty עשרונים. Rav Chisda offers the first of four explanations of their *machlokes*: לעזרה קא מיפליג – *they are arguing if it is permitted to bring chullin into the עזרה*. [He assumes it is forbidden to mix a mandatory *minchah* with a נדבה.] Rebbe prohibits bringing *chullin* into the עזרה, so bringing a single *minchah* is not an option. Rather, he must bring sixty separate *menachos* ranging from one עשרון to sixty, stipulating that the correct amount should be for his נדר, and the others should be נדבות. The Rabbonon hold he can bring sixty עשרונים in one כלי and stipulate that whatever amount he vowed is his *minchah*, and the surplus flour should remain *chullin*.

#### 2. Second explanation: they argue whether it is לערב חובה בנדבה

Rabbah says all Tannaim prohibit bringing *chullin* into the עזרה. Rather, מיפליג קא – *they are arguing whether it is permitted to mix a mandatory [minchah] with a voluntary one* (i.e., a prior נדר with a נדבה). The Rabbonon permit it, so he may bring a single *minchah* of sixty עשרונים and stipulate that any amount beyond his original נדר should be for a נדבה. Rebbe prohibits mixing the נדר with a נדבה, so he must bring sixty separate *menachos*. In the Rabbonon's method, he must perform *kemitzah* twice, once for the נדר and once for the נדבה. To ensure each *kometz* does not include any flour from the wrong *minchah*, he stipulates that whatever comes into his hand for the first *kometz* should be sanctified for the נדר, and all the flour of the second *kometz* should be for the נדבה. The Gemara then objects that burning both קמצים should be problematic, since all sixty עשרונות may be needed for the נדר, and the other *kometz* being burned is actually שיריים!? The Gemara answers: לשום עצים – *that he burns [this second kometz] for the sake of firewood*, because Rebbe Eliezer *darshens* that although it is forbidden to offer שירים on the מזבח, that is only for "ריח ניחוח" (i.e., as a הקרבה), but not as firewood.

#### 3. One who donates wood, לבונה, or precious metals

The next Mishnah states that one who says הרי עלי עצים – "*It is hereby upon me to bring wood for the מזבח*," לא יפחות משני גזירין – *he may not bring less than two blocks of wood*. If he pledged to bring לבונה, he must bring at least a *kometz*. The Mishnah details how much one must bring if he pledges to give gold, silver, or copper. If he pledged a specific amount of a precious metal but forgot how much, he must bring enough of it until he can say לא לכך נתכוונתי – "*I did not intend this much*." In a Baraisa, the Tanna Kamma *darshens* שמתנדבין עצים – *that we may donate wood as an offering*, which requires שני גזירין (another *passuk* also mentions "קרבת עצים" – *an offering of wood*). Rebbe says that a wood offering is a *korban [minchah]*, הגשה – *and they require salting and require bringing close to the מזבח*, like every *minchah*. Rava adds that according to Rebbe, the wood of such an offering require *kemitzah*. Rav Pappa adds that according to Rebbe, עצים צריכין עצים – *the wood of this offering requires other wood to burn them*, like every *minchah*.

#### Siman – Tightrope Walker

**The tightrope walker** in the midst of bringing sixty different sized *menachos* across the line because he couldn't remember the specific amount he pledged, was followed by a tightrope walker on a bicycle who struggled to keep his balance as he mixed together a נדר מנחת נדר with a מנחת נדבה, because he was distracted by the next performer on the platform who forgot how much gold he pledged, and pointing to a big pile of coins shouted, "I did not intend this much."

דף קו | DAF 106

Tightrope Walker (Walking a Fine Line - קו)



The **tightrope walker** in the midst of bringing sixty different sized menachos across the line because he couldn't remember the specific amount he pledged, was followed by a **tightrope walker** on a bicycle who struggled to keep his balance as he mixed together a נדר מנחת with a נדבה מנחת, because he was distracted by the next performer on the platform who forgot how much gold he pledged, and pointing to a big pile of coins shouted, "I did not intend this much."

### 3 things to remember

1. **Machlokes** if unknown number of עשרונות may be brought together, or as sixty *menachos*
2. **Machlokes** whether it is מותר לערב מנחת נדר ומנחת נדבה
3. One who donates wood, לבונה, or precious metals



# Menachos – Simanim

## פרק יג – הרי עלי עשרון

### דף קז – Daf 107

#### 1. *Machlokes* about the minimum offering of oil (דון מינה ומינה)

The next Mishnah states that one who pledges to bring an offering of wine must bring at least three לוגין, which is the smallest amount of נסכים accompanying a *korban*. If one pledges an offering of oil, the Tanna Kamma says he must bring at least one לוג, but Rebbe requires three לוגין. The רבנן before Rav Pappa explained the *machlokes*: the Rabbonon hold דון מינה ומינה – *derive the law from it* and derive the parameters *from it*. Since the principle of donating a שמן offering is derived from *menachos*, we also derive that just as a *minchah* requires a single לוג, a שמן offering also requires one לוג. Rebbe holds דון מינה ואוקי באתרה – *derive the law from it, but establish its parameters according to its own place*. Therefore, although donating a שמן offering is derived from *menachos*, we derive the minimum amount of שמן from נסכים of wine, which are similar (in that they are brought on their own); just as נסכים require three לוגין, a שמן offering also requires three לוגין. Rav Pappa explained the *machlokes* differently, but a Baraisa supports the first interpretation.

#### 2. *Machlokes* if one brought a bigger animal than his original נדר

The next Mishnah states that if one specified to bring [an עולה] from בקר – *cattle*, but did not recall which type, he must bring both possibilities, פר ועגל – *a bull and male calf*. The Mishnah then details numerous other animals one would be required to bring for broader possibilities (e.g., an עולה from “an animal,” or a *shelamim*, which can include females). The Gemara wonders why, in the first case, he must bring both a פר and an עגל; let him bring a פר alone, which would even fulfill a נדר for an עגל, since a פר is bigger!?! It answers that this reflects the opinion of Rebbe from the end of the Mishnah, which states: לא יוצא – if one pledged to bring a *large* animal as a *korban* but brought a *small one*, he did not fulfill his obligation. However, קטן והביא גדול – if he pledged a *small one* and brought a *large one*, the Tanna Kamma says he is יוצא, but Rebbe says he is not יוצא. The Gemara explains that the סיפא is teaching that the above law (requiring to bring a פר and an עגל) is the subject of a *machlokes* Tannaim.

#### 3. Why were there six boxes נדבות in the Beis Hamikdash?

A Mishnah states: ששה לנדבה – *there were six* collection boxes in the Beis Hamikdash *for donated offerings*. Numerous explanations are given for why there are six boxes. Chizkiyah says they were for the six בתי אבות – *paternal houses* of Kohanim (divided by the days of the week), which the Sages instituted עמ זה שלום זה עם זה – *so there would be peace between one and the other*. Since the skins of *korbanos* brought from these boxes were given to the Kohanim of that day’s בית אב, one בית אב may receive more skins than another, leading to disputes. Therefore, separate boxes were made for each בית אב. Rebbe Yochanan says that since the donations were numerous, the Sages instituted to have several boxes so the money should not corrode. Ze’iri says they were for a bull, a calf, a ram, a lamb, a kid, and a goat (the six possible animals for an עולה): each of these *korbanos* has a particular minimum cost (as taught in the previous Mishnah). One who donated any of these *korbanos* placed the requisite funds into its particular box, whose funds would be used for that *korban*. Three more explanations are given for the six boxes, as discussed on the next Daf.

#### Siman – Couscous

The man in the **couscous restaurant** that modeled itself like the Beis HaMikdash was so angry when they **didn’t let him have a one lug bottle of oil for his nesachim salad with his three lugin bottle of wine**, and when he forgot **what he ordered for his olah special and made him take both a פר and an עגל**, that he didn’t leave a tip in any of the **six boxes for nedavos**.

דף קז | DAF 107 Couscous



The man in the **couscous** restaurant that modeled itself like the Beis HaMikdash was so angry when they didn't let him have a **one lug** bottle of oil for his **nesachim** salad with his **three lugin** bottle of wine, and when he forgot what he ordered for his olah special and made him take both a **פר** and an **עגל**, that he didn't leave a tip in any of the six boxes for **nedavos**.

### 3 things to remember

1. **Machlokes** about minimum offering of oil (דון מינה ומינה)
2. **Machlokes** if one brought a bigger animal than his original נדר
3. Why were there six boxes for נדבות in the Beis Hamikdash?



## Menachos – Simanim

### פרק יג – הרי עלי עשרון

#### Daf 108 – דף קח

##### 1. What is done with מותר עשירית האיפה של כהן גדול?

Several Amoraim disagree about the law of מנחת – *the excess funds of the Kohen Gadol's* of one-tenth of an איפה of fine flour (i.e., money was designated for the חביתין, but the flour decreased in price, leaving excess funds). Because the חביתין are called חטאת elsewhere, some hold that its מותרות are used for נדבת ציבור – *communal [olah] offerings*, like excess funds of a חטאת. Others hold – ירקב – [the excess money of the חביתין is left to rot; since it is not actually brought to atone for a חטא, its money cannot be used for נדבת ציבור]. Rav Nachman bar Yitzchak brings support for this second opinion: a *passuk* says that a מנחת חוטא does not require לבונה, "כי חטאת היא" – *for it is a chatas offering*, and Rebbe Yehudah *darshens*: "כי חטאת היא" – *it is called a chatas, but no other [minchah] is called a chatas*; this teaches that the עשירית האיפה של כהן גדול is not called חטאת, and does require לבונה. Similarly, its excess funds are not brought for נדבת ציבור, and are instead left to rot.

##### 2. A single עולה which developed a מום can be redeemed and brought as two עולות, and vice versa

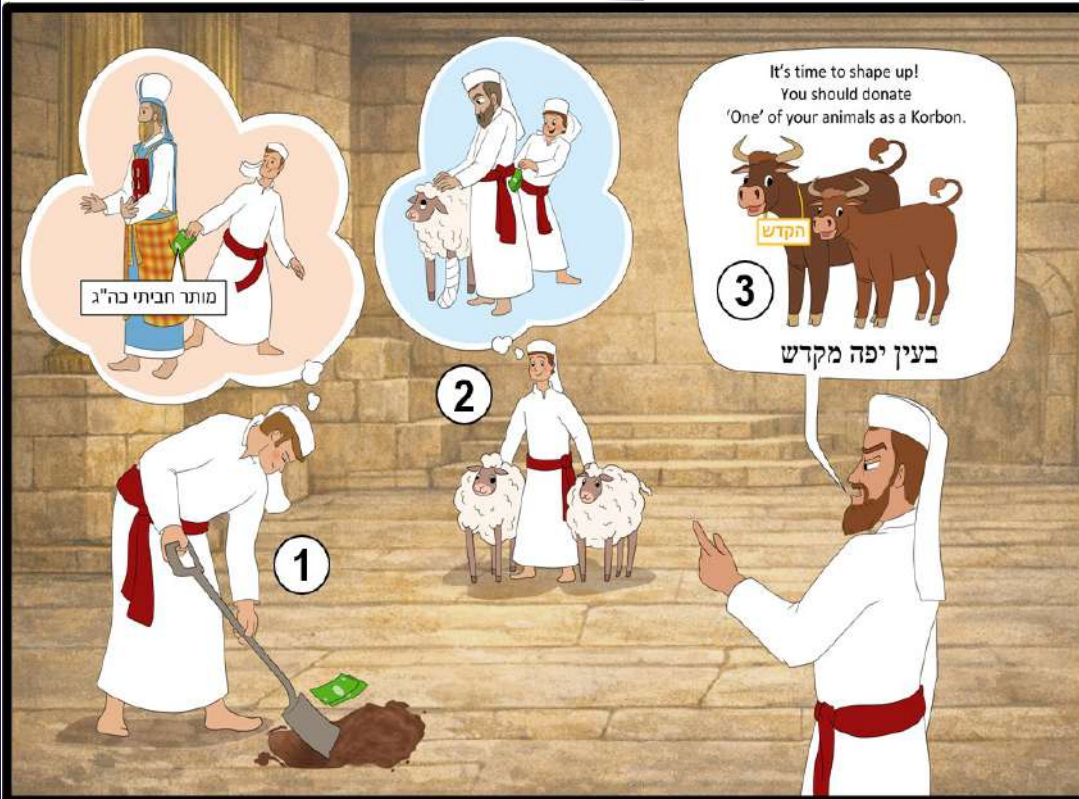
The next Mishnah states that if one said "שור זה עולה" – *this cow is an olah*, and it developed a מום, then רצה יביא עולות – *if he wants, he may bring two with its redemption money*. If two animals were designated עולות and became blemished, he may bring one עולה with their money. Rebbe prohibits doing so (but agrees that if he did, he is יוצא), and the Gemara explains that he considers it similar to bringing a small animal when he donated a large one. It adds that Rebbe argues in the first case as well. The Gemara asks that the previous Mishnah taught that if one pledged to bring a שור worth a מנה and instead brought two animals, together worth a מנה, he is יוצא? It answers that where he said "שור זה" is a *korban*, and it became a מום, he is exempt from his נדר as soon as the עולה became a מום. In the earlier Mishnah, where he said "הרי עלי שור" – *it is incumbent on me to bring a שור*, he remains responsible to fulfill his נדר until he actually brings the *korban* he pledged.

##### 3. One who is *makdish* "one of his animals" is *makdish* בעין יפה

The next Mishnah states that if one says, אחד מבבשי הקדש – *"one of my lambs shall be hekdesh"* (as a *korban*), then if he had two animals, the larger one is *hekdesh*. As the Gemara explains, מקדיש בעין יפה מקדיש – *one who is makdish does so generously*, and we assume he intended to be *makdish* the better *korban*. If he had three animals, בינוני – *the middle one of them is hekdesh*. The Gemara asks that this implies that one is *makdish* בעין רעה!? Shmuel explains that the Mishnah means we also consider the possibility that he may have meant the middle animal, because it is יפה relative to the smallest (but the largest animal also certainly may be *hekdesh*). Because of this doubt, Rebbe Chiya bar Rav says he must wait until the middle one develops a מום, and transfers its *kedushah* onto the larger one, so that the middle one is permitted, and the larger one is definitely *hekdesh*.

#### Siman – Pickpocket

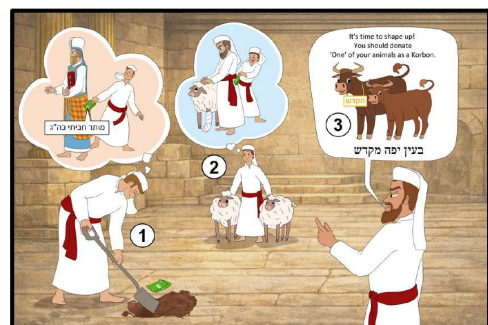
The mischievous kohen who **pickpocketed** some מותר חביתין כהן גדול and had to bury it, and his friend who **pickpocketed** the money redeemed from one animal that was a מום בעל מום and used it to buy two, were told that it's time to behave and they should donate one of their animals to *hekdesh*, which would mean their largest one because בעין יפה מקדיש.



The mischievous kohen who **pickpocketed** some גדול כהן מותר חביתי כהן גדול and had to bury it, and his friend who **pickpocketed** the money redeemed from one animal that was a מום בעל מום and used it to buy two, were told that it's time to behave and they should donate one of their animals to *hekdesh*, which would mean their largest one because בעין יפה מקדיש.

### 3 things to remember

1. What is done with מותר עשירית של כהן גדול?  
האיפה של כהן גדול?
2. A single עולה with a מום can be redeemed and brought as two עולות, and vice versa
3. One who is *makdish* one of his animals" is בעין יפה מקדיש



## Menachos – Simanim

### פרק יג – הרי עלי עשרון

#### Daf 109 – דף קט

##### 1. A *Korban* to bring a *korban* in בית חוניו

The next Mishnah states that one who vows to bring a *korban* must bring it in the Beis Hamikdash, and if he offered it in בית חוניו – *the Temple of Chonyo* in Alexandria, he is not יוצא. However, if he said הרי עלי שאקריבנה בבית חוניו – “It is upon me to bring an olah, to offer it in the Temple of Chonyo,” he still must offer it in the Beis Hamikdash, but if he offered it in בית חוניו, he is יוצא. Rebbe Shimon says אין זו עולה – *this animal is not an olah* at all, because the vow was illegitimate. The Gemara asks about the second case: היא מקטל קטלה – *he has merely killed* [the animal], i.e., sacrificing in בית חוניו it is not a valid offering at all!? Rav Hamnuna explains that his condition to “sacrifice” it in בית חוניו is tantamount to vowing אתחייב באחריותה – *on condition I am not responsible for replacing it if it dies,* since he has declared his intent to kill it. Rava explains differently: אדם זה לדורון נתכוין – *this man only intended to bring a gift*, not an actual *korban*, saying: אי סגיא בבית חוניו טרחנא – *“If it suffices to bring it in בית חוניו, I will bother to do so, but not more than that.”*

##### 2. *Machlokes* about disqualifying a Kohen for four forms of idolatry

A *passuk* permanently disqualifies any Kohen who served idols from ever performing *avodah* in the Beis Hamikdash. Rav Nachman and Rav Sheishess argued about four different forms of idolatry: (1) שגג בזריקה – if [a Kohen] acted *mistakenly regarding throwing blood for avodah zarah*, Rav Nachman says: קרבנו ריח ניחוח – *his subsequent korban is a pleasing aroma* (i.e., accepted, after he repents), but Rav Sheishess says he is permanently disqualified. He holds the *passuk's* expression “למכשול עון” – *a stumbling, an iniquity* refers to two types of sin, מזיד and שוגג. (2) הזיד – if he acted *intentionally regarding shechitah* for idolatry, Rav Nachman says his subsequent *korbanos* are accepted, because the phrase “אשר ישרתו” – *because they served* [idols] implies that only שירות – *service* for idolatry disqualifies Kohanim, and *shechitah* is not שירות. Rav Sheishess says the Kohen is disqualified, because נעשה משרת – *he became an attendant of idolatry* (but would not for *shechting* כובעים). (3) If he bowed to an idol, or (4) הודה – *accepted an idol upon himself*, Rav Nachman says his *avodah* is valid after repenting, but Rav Sheishess says he is disqualified.

##### 3. *Machlokes* if בית חוניו was idolatrous (the story of its origins, and the danger of prominence)

Tannaim debate if בית חוניו was a pagan temple: Shimon HaTzaddik instructed at his passing that his younger son חוניו should serve as Kohen Gadol after him. According to Rebbe Meir, his older brother שמעי was jealous, and tricked him into wearing feminine clothing to his inauguration, telling the Kohanim that חוניו had vowed to his wife to wear this clothing to his inauguration. The Kohanim sought to kill חוניו for the disgrace, and he fled to Alexandria, and built an idolatrous altar there. The Sages said: if שמעי, who had not even obtained prominence, still plotted his brother's death out of jealousy, וכמה – *one who actually obtains prominence, all the more so* will act destructively if removed! Rebbe Yehudah relates the story differently: חוניו declined the position, leaving it for his older brother שמעי. However, he changed his mind and plotted to have שמעי killed by having him dress in feminine clothing to his inauguration (the reverse of the above version). However, שמעי revealed חוניו's plot, and the Kohanim sought to kill חוניו, whereupon he fled to Alexandria and established a temple there, sacrificing שמים למשם. The Sages said: if Chonyo, שברח ממנה – *who originally fled from* [prominence], eventually came to this tragic end, המבקש לירד – *then one who seeks to obtain prominence, all the more so!*

##### Siman - Kit (Hatzalah kit)

**The Hatzalah member who grabbed his kit** and ran to treat the man who cut his finger while *shechting* an עולה in בית חניו told a Kohen he found there doing בשוגג זריקה that he can no longer serve in the Beis Hamikdash and was mesmerized by the mural depicting the story of how בית חוניו got started.



The **Hatzolah member** who grabbed his **kit** and ran to treat the man who cut his finger while *shechting* an *עולה* in *בית חוניו* told a *Kohen* he found there doing *זריקה בשוגג* that he can no longer serve in the *Beis Hamikdash* and was mesmerized by the mural depicting the story of how *בית חוניו* got started.

### 3 things to remember

1. A **נדר** to bring a *korban* in *בית חוניו*
2. *Machlokes* about disqualifying a *Kohen* from *עבודה* for four forms of idolatry
3. *Machlokes* if *בית חוניו* was idolatrous (its origins, and the danger of prominence)



## Menachos – Simanim

### פרק יג – הרי עלי עשרון

#### דף קי – Daf 110

##### 1. Learning Torah is considered like offering *korbanos*

A *passuk* says *everywhere* [there are *korbanos*] *burned* [and] *presented for My sake*. Rebbe Yonasan *darshens*: these are the תלמידי חכמים involved in learning Torah everywhere: מעלה אני עליהן כאילו – *I consider them as if they were burning and presenting [korbanos] for My sake*. Another *passuk* blesses all servants of Hashem "העומדים בבית ה' בלילות" – *who stand in Hashem's house at night*, and Rebbe Yochanan *darshens*: these are the תלמידי חכמים involved in learning Torah at night, whom the Torah considers כאילו – *as if they were involved in avodah* in the Beis Hamikdash. Reish Lakish says "זאת התורה לעולה למנחה" – *as if they were involved in avodah* in the Beis Hamikdash. Reish Lakish says "כל העוסק בתורה כאילו" – *this is the law of the olah, the minchah, the chatas, and the asham* teaches: *everyone who involves himself in learning Torah is as if he offered an olah, a minchah, a chatas, and an asham*. Rava *darshens* it that anyone involved in learning Torah does not need any of these offerings. Finally, Rebbe Yitzchak says "זאת תורת החטאת" – *this is the law of the chatas; this is the law of the asham*, teaches: *whoever involves himself in learning the Torah of chatas is as if he has brought a chatas*, and anyone who involves himself in learning the Torah of אשם is as if he brought an אשם.

##### 2. אחד המרבה ואחד הממעיט ובלבד שיכוין לבו לשמים

The final Mishnah states that the Torah uses the phrase "אשה ריח ניחוח" – *a fire-offering, a satisfying aroma* by an עולת בהמה, as well as by an עולת העוף, and also by a *minchah*. This teaches: *whether one gives a lot or a little, his korban pleases Hashem equally, provided that he focuses his intent towards Heaven*. Rebbe Zeira *darshens* a *passuk* as a source for this principle: מתוקה שנת העובד אם מעט ואם הרבה – *sweet is the sleep of the one who serves [avodah in the Beis Hamikdash, because he can sleep without fear], whether [his korban] is a lot or a little, he will benefit [from its reward]*. Rav Adda bar Ahava gives another source: ומה כשרון – *as goods (i.e., korbanos) increase, so do those who consume them (Kohanim), and what advantage, then does the Master (Hashem) have, [except for what His eyes see],* that he brought the *korban* with the right intentions.

##### 3. לרצונכם תזבחהו

Rebbe Shimon ben Azzai quotes *pesukim* which demonstrate that Hashem does not need *korbanos* for eating. Rather, He says: I did not tell you, "Shecht *korbanos*" so you should say: *I will do His will by offering korbanos that He needs (and thereby "bribe" Hashem) so that He will do my will.* לא לרצוני אתם זובחים אלא – *It is not for My [benefit] that you are shechting; rather, it is for your [benefit] that you are shechting*, as the *passuk* says: לרצונכם תזבחהו – *you shall shecht it for your will*. Alternatively, this *passuk* teaches: *shecht it according to your will*, meaning: לדעתכם זבחו – *shecht it with your awareness*, which Rashi explains to mean that he must intend to *shecht*. This is the answer that Rav Huna gave to Shmuel's inquiry: מנין לרצונכם זבחו – *from where do we know that if one is involved in a mundane activity and unintentionally shechts [korbanos], that it is invalid?* After *darshening* a *passuk* בן בן – *that shechitah should be done for the sake of the young bull*, Shmuel asked for the source that it is מעבב, to which Rav Huna responded with the above *derashah* from לרצונכם תזבחהו.

##### Siman – Gold Key Ceremony

At the Siyum Mesechta Menachos **Gold Key Ceremony** where a man who learned about a *chatas* was awarded the "I Brought a *Chatas*" gold key together with a man who learned about an *asham* who was given the "I Brought an *Asham*" gold key, a poor man who brought a *minchah* was presented with the **אשה ריח ניחוח** gold key because his *kavana* was towards *Shomayim* while the Master of Ceremonies concluded the evening by saying that Hashem can't be bribed by a gold key or a *korban*, and that we *shecht korbanos* for our benefit.



At the Siyum Mesechta Menachos **Gold Key Ceremony** where a man who learned about a *chatas* was awarded the "I Brought a *Chatas*" **gold key** together with a man who learned about an *asham* who was given the "I Brought an *Asham*" **gold key**, a poor man who brought a *minchah* was presented with the **אשה ריח ניחוח** **gold key** because his *kavana* was towards *Shomayim* while the Master of Ceremonies concluded the evening by saying that Hashem can't be bribed by a **gold key** or a *korban*, and that we *shecht korbanos* for our benefit.

### 3 things to remember

1. One who learned about a *korban* is as if he brought that *korban*
2. אחד המרבה ואחד הממעט ובלבד שיכוין לבו לשמים
3. Hashem can not be bribed by *korbanos* - לרצונכם תזבחוהו

