



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Menachos Daf Chuf Ches

MISHNA

- The seven branches of the menorah are essential to each other.
- The seven lamps of the menorah are essential to each other.
- The two parshiyos of a mezuzah are essential to each other. Even the proper writing of one letter is essential.
- The four parshiyos of the tefillin are essential to each other. Even the proper writing of one letter is essential.
- The four tzitzis are essential to each other, because all four of them make up one mitzvah. **R' Yishmael** says, the four of them are four separate mitzvos.

GEMARA

- The 7 branches are essential, because the pasuk uses a term of "havaya".
 - A Braisa says, the menorah has to be made of one block of material and it would be made of gold. If it was made of pieces of gold it is passul. If it was made of another metal, it is valid (even if made of pieces of this other metal rather than from one block).
 - **Q:** The requirement that it be made from one block is essential, because the pasuk says "miksha" and "havaya". In that same way the pasuk says "zahav" and "havaya", so why is the requirement that it be of gold any less essential? **A:** The word "tei'aseh" teaches that it may be made of other metals as well.
 - **Q:** Maybe instead say that "tei'aseh" teaches that it can be made of pieces of gold? **A:** That can't be, because the word "havaya" is written regarding the "miksha" requirement.
 - **Q:** The word "tei'aseh" is also written regarding the "miksha" requirement!? **A:** The word "miksha" is written twice, which teaches that it is essential.
 - **Q:** The word zahav is also written twice, so it too should be essential!? **A:** The word "zahav" is written twice and the word "miksha" is written twice. If we say that the requirement that the menorah be made from a single block is essential but that the requirement that it be gold is not essential, we can understand the repetition of these words as they can be used for drashos (as will be shown). However, if we say that the menorah can be made of pieces of metal and that it must be of gold, we would have no drashos for all these words.
 - The drashos are as explained in a Braisa. The Braisa says, the pasuk says "kikar zahav tahor...", which teaches that the requirement that the piece weigh a kikar is only if the menorah is being made of gold. Another pasuk says it should be made of "zahav tahor" and goes on to require that cups, buttons, and flowers be designed into it. This teaches that these designs are only required if the menorah is made of gold. [The Gemara says, although the same pasuk also says that it should be made of 7 branches, we can't say that that is only if it is made of gold, but if it is made of another metal there is no such requirement, because without branches it is a candlestick, not a menorah.] The pasuk

says “v’zeh maasei hamenorah miksha zahav”, which teaches that if it is made of gold it must be made of one block, but if it is made of another metal it may be made of separate pieces.

- **Q:** What does the last “miksha” come to teach? **A:** It comes to exclude the trumpets of Moshe, that a Braisa says were made of one block of silver, and the Braisa says, if they were made of pieces of silver it would be valid, but if made from another metal they would be passul. The Gemara explains, we learn from the “miksha hee” written regarding the menorah that the requirement that the trumpets be made of one block is not essential. The pasuk teaches that this requirement is only essential for the menorah, and not for the trumpets.
- A Braisa says, all the keilim that Moshe made were valid for his generation and all future generations, except for the trumpets, which were only valid for his generation.
 - **Q:** Why were the trumpets not valid for future generations? It can’t be because the pasuk says “assei lecha” – for you and not for future generations, because then the Aron should not be valid for future generations either, as the pasuk also says “v’asisa lecha” regarding the Aron!? **A:** Regarding the trumpets the pasuk says twice “lecha”. That is why it is not valid for future generations.
- **R’ Pappa the son of R’ Chanin** taught a Braisa in front of **R’ Yosef** that said as follows. The Menorah was made from a single block of gold. If it was made of silver it would still be valid. If it was made of tin, lead, or “gistiron”, **Rebbi** said it would be passul and **R’ Yose the son of R’ Yehuda** said it would be valid. If it was made of wood, of bone, or of glass, all would agree that it would be passul. **R’ Yosef** asked, how do you explain the shitos of the Braisa? **R’ Pappa** said, all views darshen a klal uprat uklal, but **R’ Yose** darshens it to teach that it must be made of metal (which is why even tin and the others are valid) and **Rebbi** darshens that it must be a prestigious material (which is why tin and the others would be passul). **R’ Yosef** said, erase your version of the Braisa for my version, which says as follows. If a kli shareis is made of wood, **Rebbi** says it is passul and **R’ Yose the son of R’ Yehuda** says it is valid. The machlokes is that **Rebbi** darshens the pesukim of menorah as a klal uprat uklal, and therefore darshens to include anything made of metal, and **R’ Yose** darshens the pesukim as a ribuy umi’at v’ribuy, and therefore darshens to include everything except earthenware. **R’ Pappa** asked, maybe my version is correct and yours is not!? **R’ Yosef** said, two other Braisos clearly say that **R’ Yose the son of R’ Yehuda** holds that a menorah made of wood is valid. Therefore, it must be my version of the Braisa that is correct.
- **Shmuel** said in the name of an Elder, the height of the menorah was 18 tefachim: the legs and the flower on it were 3 tefachim, the next 2 tefachim were blank, the next tefach had a cup, a button, and a flower, and the next 2 tefachim were blank, the next tefach had a button from which two branches came out – one on each side, rising to the height of the menorah, and the next tefach was blank, the next tefach had a button from which two branches came out – one on each side, rising to the height of the menorah, and the next tefach was blank, the next tefach had a button from which two branches came out – one on each side, rising to the height of the menorah, and the next 2 tefachim were blank, and in the remaining 3 tefachim were 3 cups, a button, and a flower. The cups looked like cups of Alexandria. The buttons looked like small apples. The flowers looked like the flowers carved into pillars. Based on this there were 22 cups, 11 buttons, and 9 flowers. The cups are essential to each other, the buttons are essential to each other, and the flowers are essential to each other. The cups, buttons, and flowers are also essential to each other as well.

- **Q:** It makes sense to say that there were 22 cups, because the pasuk says that the menorah (the center branch) had 4 cups and that each other branch had 3 cups. It also is correct to say that there were 11 buttons, because there were 2 on the center branch, one on each of the other 6 branches, and then one on the center branch at each point of where the branches extended from. How do we know there were 9 flowers? The main branch had 2 and each other branch had one, which only makes for a total of eight!? **A: R' Salman** learns from a pasuk that there was a third one on the main branch right above the base.
- **Rav** said that the menorah was 9 tefachim high. **R' Simi bar Chiya** asked him, a Braisa says that the Kohen stood on 3 steps to reach the top of the menorah. If it was only 9 tefachim why did he need steps!? **Rav** said, I meant that it is 9 tefachim tall from the place of the first branches.