



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

### Menachos Daf Chuf Tes

- The pasuk says that Shlomo made menorahs of “michlos” gold. **R' Ami** said that it finished up all the best quality gold that Shlomo had, because it was refined over and over. Like **R' Yehuda in the name of Rav** said, Shlomo made 10 menorahs. Each one was made with 1,000 kikars of gold, which was then put into the kiln 1,000 times, with the result that each one was only one kikar of refined gold.
  - **Q:** The pesukim tell of the vast amounts of gold that Shlomo had, so how can we say that this finished up his gold? **A:** It finished up this highly refined gold that he had.
  - **Q:** A Braisa tells of how they once put a menorah into the kiln 80 times and it only lost a very small amount of weight, so how could Shlomo's menorahs have gone from 1,000 kikars to one kikar? **A:** The Braisa is discussing where it was already at a very refined state, at which point it doesn't lose much weight anymore.
- **R' Shmuel bar Nachmeini in the name of R' Yonason** said, the pasuk of “ahl hamenorah hatehorah” teaches that the work of the menorah came down from Heaven.
  - **Q:** If so, when the pasuk regarding the Shulchan says “ahl haShulchan hatahor”, we should say the same thing!? Rather, there we say it means to teach that the Shulchan can become tamei. We should say the same thing about the pasuk regarding the menorah!? **A:** The pasuk needs to teach that the Shulchan can become tamei, because we would think that it is a wooden table that is meant to not be moved and therefore it should not become tamei. The reason it becomes tamei is because it is lifted on Yom Tov to show all the Yidden the miracle of the Lechem Hapanim, how they remained warm from week to week, to show how beloved we are by Hashem. However, regarding the menorah there is no need to teach that it can become tamei. It is a metal keili and as such can certainly become tamei. Rather, the pasuk must be teaching that it came down from Heaven.
  - A Braisa says, **R' Yose the son of R' Yehuda** said, an Aron of fire, a Shulchan of fire, and a Menorah of fire all came down from Heaven, and Moshe saw them and made the keilim as they looked when made of fire.
  - **R' Chiya bar Abba in the name of R' Yochanan** said, Gavriel dressed like a tradesman and showed Moshe how to make the menorah – as the pasuk says “v'zeh maasei hamenorah”.
    - **R' Yishmael** taught a Braisa that said that there were 3 things that were difficult for Moshe to understand until Hashem showed them to him – the menorah, as the pasuk says “v'zeh”, the moon of Rosh Chodesh, as the pasuk says “hachodesh hazeh”, and sheratzim, as the pasuk says “v'zeh lachem hatamei”. Some say also the halachos of shechita, as the pasuk says “v'zeh asher taaseh ahl haMizbe'ach”.

SHTEI PARSHIYOS SHEBIMEZUZH...

- **Q:** The Mishna said that even one missing letter is essential. That seems obvious!? **A:** **R' Yehuda in the name of Rav** said, this teaches that if even the point of a “yud” is missing, it is passul.
  - **Q:** This also seems obvious!? **A:** Rather, it is to teach the other ruling of **R' Yehuda in the name of Rav**, that each letter must be surrounded on all 4 sides by clear parchment (it can't be connected to another letter).
- **Ashyan bar Nidbach** said, if there is a hole in the inner part of a “hey” it is still valid, but if there is a hole in the leg of a “hey” it is passul.
  - **R' Zeira** said that **R' Huna** explained to him, if there is a hole in the inner part of a “hey” it is still valid, but if there is a hole in the leg of a “hey”, if enough remains for the size of the smallest letter (a yud), then it is valid. If not, it is passul.

- Agra, the father in law of **R' Abba** had a situation like this, with a “hey” in his tefillin. **R' Abba** paskened for him like **R' Huna** said.
- **R' Zeira** paskened in practice, for a “vuv” that was partially cut off, that it should be given to an average child to read – if he reads it as a “vuv” it is valid, and if not, it is passul.
- **R' Yehuda in the name of Rav** said, when Moshe went up to Heaven he saw Hashem putting the crowns on the letters in the Torah. Moshe asked, why are you waiting to give the Torah until you finish with the crowns (why can't you give it without the crowns)? Hashem said, there will be a person many generations from now, whose name is **Akiva ben Yosef**, who will darshem many halachos from each of these crowns. Moshe asked to see him. Hashem put him into **R' Akiva's** class. Moshe couldn't understand anything the students were talking about and felt bad about it. Then **R' Akiva** made a reference to a “Halacha L'Moshe MiSinai” and Moshe felt better. He asked Hashem why He is giving the Torah through him (Moshe) instead of **R' Akiva**. Hashem said that that is something he can't share with Moshe. Moshe asked to see **R' Akiva's** reward. He was shown that **R' Akiva's** flesh was being sold in the markets. Moshe asked, that is the reward for Torah!? Hashem said, remain quiet – this is not something that can be shared with you.
- **Rava** said, there are 7 letters that require 3 “tagin” (crowns) each – they are the letters of the word “sha'atnez geitz”.
- **R' Ashi** said, I have seen the Sefer Torah of the expert sofrim of **Rav** and saw that they have a stick going up on the top of a ches, as if to say that Hashem lives up above, and that the leg of the hey does not touch the top. The reason for this is because we are taught that this world was created by Hashem with the letter “hey”, because by being open on the bottom it symbolizes a person's free will. They would be careful to leave a space open over the leg to symbolize that a person who has strayed can always come back in with teshuva.
  - **Q:** Why do we need a second entrance for teshuva? Why can't the person come back in the way he left and strayed? **A:** This is because it is difficult for a person to do teshuva in the same way that he strayed.
  - The hey has a crown on top, because Hashem says, if one returns with teshuva, he receives a crown from Hashem.
  - **Q:** We are also taught that Olam Habbah was created with the letter “yud”. Why is that so? **A:** It is because it symbolizes the very few tzaddikim that there are there.
    - **Q:** Why does the head of the letter yud bend down? **A:** It symbolizes the tzaddikim who walk with bowed heads when they see the reward that others get for their deeds.
  - **R' Yosef** said, **Rav** taught two things regarding a Sefer Torah, and he is refuted from Braisos. One thing he said is that a Sefer Torah that has two mistakes per column may be fixed, but one that has 3 must be buried. However, a Braisa says that if it has 3 mistakes per column it may be fixed and if it has 4 it must be buried.
    - A Braisa says, if there is one column without any mistakes, it saves the Sefer Torah and the rest may then be fixed of its problems.
      - **R' Yitzchak bar Shmuel bar Marsa in the name of Rav** said, that is only if most of the Sefer Torah is written properly.
      - **R' Yosef** told **Abaye**, if a column has only 3 mistakes it can be fixed and is then a “column without any mistakes” and can save the rest of the Sefer so that all the mistakes can be fixed.
    - When we say that 4 mistakes may not be fixed, that is only if it is missing letters. If the mistakes are made of additional letters, it may be fixed.
      - **R' Abba** paskened this way in practice for his father in law.