



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

Menachos Daf Lamed Aleph

- A Braisa says, **R' Shimon Shezuri** said, "It once happened that I had tevel of demai that became mixed with chullin and I asked **R' Tarfon** what to do, and he told me to go and buy demai in the market and take maaser from what I buy for the tevel in the mixture."
 - The reason he gave this advice is because he held that most amei haaretz do give maaser, and therefore he would be taking maaser from something which is patur D'Oraisa for something that is also patur D'Oraisa.
 - **Q:** Why didn't he tell him to buy produce from goyim, which is also patur from maaser D'Oraisa? **A:** He holds that a goy does not have true ownership over land in EY to make it patur from maaser, and therefore there would be a chiyuv D'Oraisa to take maaser from produce bought from a goy.
 - **Some say** that **R' Tarfon** told him to go and buy produce from a goy and take maaser from that for the tevel in the mixture. He gave this advice, because he holds that a goy does have ownership in land in EY to make it patur from maaser, and therefore he would be taking maaser from something that is patur from maaser D'Oraisa for something that is also patur D'Oraisa. The reason he didn't give the advice to go and buy demai is because he holds that most amei haaretz do not give maaser, and therefore there is a chiyuv D'Oraisa to take maaser from demai.
 - **R' Yeimar bar Shlemya** asked **R' Pappa**, when **Ravin bar Chinina** said that the halacha always follows **R' Shimon Shezuri**, did he even mean in this case as well? **R' Pappa** said, absolutely.
 - **R' Ashi** said that **Mar Zutra** told him that **R' Chanina of Sura** said it is obvious that **Ravin** meant to include this case as well! He didn't say the halacha only follows **R' Shimon Shezuri** in a Mishna, he said it follows him all over, which would mean even when he is quoted in a Braisa (like in this case).
- **R' Ze'iri in the name of R' Chananel in the name of Rav** said, if a tear of the klaf goes into two lines of the writing, it may be sewn and repaired. If it goes into 3 lines, it may not be sewn and repaired.
 - **Rabbah Zuti** said to **R' Ashi** that **R' Yirmiya MiDifti in the name of Rava** said, when we said that when it goes into 3 lines it may not be repaired, that is only if it is "old" klaf, but if it is new klaf even if it is into 3 lines it may be repaired. "Old" klaf means klaf that was treated with gallnut juice.
 - When we say that it may be sewn back together, that is only when it is sewn with sinews, but it may not be sewn with thread.
 - **Q: R' Yehuda bar Abba** asked, what if the tear is 3 lines down, but it is in between the columns (and doesn't go through actual writing)? What if the tear goes in between the rows of writing? **TEIKU**.
- **R' Ze'iri in the name of R' Chananel in the name of Rav** said, if a mezuzah was written with two words on each line, it is valid.
 - **Q:** What if it was written with 2 words on one line, 3 on the next line, and one on the next? **A: R' Nachman bar Yitzchak** said, it is certainly valid, because it is written like a song (like Az Yashir).
 - **Q:** A Braisa says that if one wrote something that should be written regular and wrote it like a song, or visa-versa, it is passul!? **A:** The Braisa is discussing a Sefer Torah.
 - We find that **Rabbah bar Chanah in the name of R' Yochanan** said, that a mezuzah that was written with 2 words on one line, 3 on the next line, and one on the next, is valid. However, if it was written like a tent (one word on the first

line, 2 on the second, and 3 on the third), or like a tail (3 on the first, 2 on the second, and one on the third) it would be passul.

- **R' Chisda** said, the words "ahl haaretz" (the last two words of a mezuzah) are to be written alone on the last line.
 - **Some** say it should be written at the end of that last line so that it should be under the word "shamayim" and **Some** say that it should be written in the beginning of the line, so that it is far away from the word "shamayim" just as Heaven is far away from earth.