



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

Menachos Daf Mem Daled

- A Braisa says, with regard to the chilazon, its body is similar in color to the sea, its form is similar to a fish, and it comes up from the water once every 70 years. Its blood is used as the dye to make techeiles. Since it only comes up once in 70 years, techeiles is very expensive.
- A Braisa says, **R' Nosson** said, "There is no small mitzvah in the Torah that is not rewarded greatly in this world. As for in Olam Habbah I don't even know how great the reward will be!" We can learn this from the "small" mitzvah of tzitzis. It once happened that a person went to be mezaneh with a very expensive zonah. After paying and undressing, his tzitzis banged against him. This caused him to refuse to do the aveirah. When the zonah demanded to know what happened, he explained that Hashem rewards and punishes, and these tzitzis now appear to him as 4 witnesses, ready to testify to what he was about to do. This zonah was so inspired that she converted to Judaism, and married this man. We see from here the reward this person got in this world. We cannot even imagine how great is his reward in Olam Habbah.
- **R' Yehuda** said, a borrowed garment is not chayuv in tzitzis for the first 30 days. After that, it is chayuv in tzitzis.
 - A Braisa says this regarding mezuzah as well. The Braisa says that one who is living in a hotel in EY, or one who rents a house in chutz laaretz is patur from mezuzah for 30 days. After that point he is chayuv. One who rents a house in EY is chayuv in mezuzah immediately. This was enacted to promote settling in EY (once a mezuzah is put up, it may not be removed, which will incentivize the renter to stay and not abandon the house, or will incentivize another Yid to quickly come and live in this house if the renter leaves).

TEFILA SHEL YAD EINA ME'AKEVES

- **R' Chisda** said, this is only true if he has both tefillin. However, if he only has one, each one is essential to the other. They asked **R' Chisda**, do you actually say that a person who only has one tefillin should not wear it!? **R' Chisda** said, I do not say that. If the person can't fulfil two mitzvos should he not at least fulfil one!? Initially, when **R' Chisda** made the statement, he did so out of concern that people would only buy one of the tefillin, feeling that they would fulfil the mitzvah.
- **R' Sheishes** said, a person who doesn't wear tefillin is oiver on 8 asseis, a person who doesn't wear tzitzis is oiver on 5 asseis, a Kohen who doesn't duchan is oiver on 3 asseis, a person who doesn't have a mezuzah on his doorway is oiver on 2 asseis.
 - **Reish Lakish** said, whoever wears tefillin merits long life.

MISHNA

- The flour and oil of a minchas nesachim are not essential to the wine, and the wine is not essential to the flour and oil.
- The blood applications of a korbon on the outside Mizbe'ach are not essential to each other (if even one is done, the kaparah is achieved).

GEMARA

- A Braisa says, the pasuk says "uminchasam v'niskeyhem", which teaches that the mincha is brought before the nesachim. **Rebbi** says, another pasuk says "zevach unesachim", which teaches that the nesachim are brought after the korbon, before the mincha.
 - **Rebbi** uses the other pasuk to teach that the mincha and nesachim may even be brought at night or even the following day. The **Rabanan** use the pasuk of **Rebbi** to teach the teaching of **Ze'iri**, that nesachim only become kadosh with the shechting of the korbon.

- **Q: Rebbi and the Rabanan** each need the pesukim for the others' drasha as well!? **A:** Rather, the reason the **Rabanan** say that the mincha comes first is the pasuk of "olah umincha", which teaches that the mincha is brought right after the olah, before the nesachim.
 - **Q:** Based on this, **Rebbi** should hold that the mincha is brought first as well!? **A:** Rather, when a minchas nesachim is brought to accompany a korbon all agree that the mincha is brought before the nesachim, based on the pasuk of "olah umincha". The machlokes is when the minchas nesachim is brought by itself (not at the same time as the korbon). The **Rabanan** hold that the mincha is brought before the nesachim, just as it is when it is brought at the same time as the korbon. **Rebbi** holds that when they are brought with the korbon, since the korbon, which is something that is eaten, was brought, we then bring the mincha, which is also something that is eaten, before moving on to the nesachim. However, when they are brought not at the time of the korbon, the nesachim take precedence, because it is brought along with the shira of the Levi'im.

HAMATANOS SHE' AHL MIZBE'ACH HACHITZON EIN ME'AKVOS ZU ES ZU

- A Braisa says, how do we know that for blood that is applied to the outside Mizbe'ach even one application brings the kapparah? The pasuk says "v'dam zevachecha yishafeich", which suggests that even one pouring brings kapparah.