



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

Menachos Daf Nun Beis

- A Braisa says, the funds used to purchase a par helam davar shel tzibbur and the goat brought for the tzibbur's aveira of avodah zara: **R' Yehuda** says is raised with a new collection that is done when this obligation arises, and **R' Shimon** says it is taken from the communal funds of the terumas halishka.
 - **Q:** Another Braisa has these shitos reversed!? **A:** We must follow the Braisa that was taught later (that is the one presumed to be more correct). The **Rabanan** said in front of **R' Ashi** that it would seem that the first Braisa is the later one. We have said earlier that **R' Shimon** is concerned for negligence when it comes to getting people to pay for something. Therefore, here too it would make sense that he would not advise to make a new collection and risk that negligence. Rather, he would suggest that we take money from the terumas halishka. **R' Ashi** said, this is not a reason to say that the first Braisa is the later one. It may be that the second Braisa is the later one. It may be that **R' Shimon** is only concerned for negligence when the people being asked to pay do not get a kapparah from that korbon. In this case they are, so he would not be concerned for negligence and may say that a new collection should be made.
 - **Q:** What is the final decision regarding this? **A:** **Rabbah Zuti** said to **R' Ashi**, a Braisa clearly says that **R' Shimon** darshens a pasuk to teach that the par helam davar and the goat brought for the tzibbur's aveira of avoda zara are both paid for from the funds in the terumas halishka.

USHLEIMA HUYSIA KREIVA...

- **Q:** **R' Chiya bar Abba** said, **R' Yochanan** asked, does the Mishna mean that in this case a full issaron was brought in the morning and another full issaron in the afternoon, or does it mean that a full issaron was brought in the morning and nothing was brought in the afternoon? **A:** **Rava** said, a Mishna lists the number and function of the Kohanim involved in the tamid every day and lists a Kohen who would bring up the chavitin of the Kohen Gadol. Now, since the Mishna makes no exception to this rule, it must mean that the chavitin is brought every morning and every afternoon without exception. This would mean that when there is no Kohen Gadol, a full issaron is brought in the morning and a full issaron is brought in the afternoon.
 - When this proof was said to **R' Yirmiya** he strongly disagreed. He said that the Mishna also lists Kohanim to carry the flour and wine for the mincha that accompanies the tamid. Now, we learn that the halacha is that if the mincha is not available, it may even be brought the following day. In that case those Kohanim would not be needed, and yet the Mishna lists them as if there is no exception! The same thing can be said regarding the chavitin. Clearly, the Mishna means to list the normal procedure. It may be that regarding the chavitin as well, the Mishna is only listing the normal procedure, but if there is no Kohen Gadol, it may be that no chavitin was brought in the afternoon. When this was repeated to **Rava**, he said, even if it cannot be learned from the Mishna, it can be learned from the pasuk of "soles mincha tamid", which teaches that the chavitin is like the mincha of the tamid – meaning that it is brought every morning and afternoon, without exception.
 - **Q:** How do we come out regarding this machlokes? **A:** **R' Nachman bar Yitzchak** said, a Braisa says that a full issaron was offered in the morning and then again in the afternoon.
- **R' Yochanan** said, **Abba Yosef ben Dustai** and the **Rabanan** argue regarding the levonah of the chavitin – **Abba Yosef** says that the Kohen Gadol brings two kematzim of levonah with the chavitin, one to be offered in the morning and one for the afternoon, and the **Rabanan** say that he brings only one kometz, half is offered in the morning and half in the afternoon.

- The machlokes is that **Abba Yosef** holds that we never find that a half of kometz is offered, whereas the **Rabanan** hold that we never find one issaron requiring more than one kometz of levonah to be brought with it.
- **Q: R' Yochanan** asked, if a Kohen Gadol died and no replacement was yet appointed (and a full issaron is brought as the chavitin during this time), would the **Rabanan** say that the amount of levonah should be doubled? Do we say that just as the amount of flour is doubled to a full issaron, the amount of levonah is also doubled, or do we say that the Torah teaches that the flour is doubled, but we are not taught regarding the levonah so it is not doubled? Also, what about the amount of oil according to **Abba Yosef and the Rabanan** (do we double the oil since the flour is doubled)? **A: Rava** said, a Mishna says there are 5 examples of a kometz. Now, if according to the **Rabanan** there is a full kometz that is brought with each chavitin, there are actually 7 examples!
 - The Gemara says this is not a valid proof, because it may be that the Mishna doesn't include the example for a case that *may* happen (i.e. the Kohen Gadol dies and no replacement is appointed).
 - **R' Pappa** repeated this and **R' Yosef bar Shmaya** asked, the Mishna lists the example of a kometz offered outside the Azarah, which is also not a normal case and yet the Mishna included it!?
 - **Q:** How do we come out on this issue? **A: R' Nachman bar Yitzchak** said, a Braisa says, if a Kohen Gadol died and no replacement is appointed, they bring a full issaron for a chavitin in the morning and a full issaron in the afternoon and he separates two kematzim of levonah for it, one offered in the morning and one in the afternoon, and he separates 3 lugin of oil, one and a half for the morning and one and a half for the afternoon. Now, this can't be following the **Rabanan**, because why would the levonah be doubled but the oil not be doubled? Rather, it must be the view of **Abba Yosef** who says that the chavitin of the Kohen Gadol always needs two kematzim of levonah, and therefore, in this case, just as the levonah is not doubled the oil is also not doubled. Since the oil is not doubled according to **Abba Yosef** (because the Torah doesn't say it should be doubled), we can say that according to the **Rabanan** the levonah will also not be doubled.
 - **R' Yochanan** said, the halacha follows **Abba Yosef ben Dustai**.
 - **Q: R' Yochanan** has said that we follow an anonymous Mishna, and the anonymous Mishna says that there are only 5 examples of kematzim (and does not include a kometz for the chavitin)!? **A:** It is a machlokes Amora'im as to how **R' Yochanan** paskened.

HADRAN ALACH PEREK HATECHEILES!!!