



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

Menachos Daf Nun Gimmel

PEREK KOL HAMENACHOS BA'OS MATZAH -- PEREK CHAMISHI

MISHNA

- All menachos are brought as matzah, except for the chametz breads of a Todah and for the Shte Halechem, which are made of chametz.
 - **R' Meir** says, we take the se'or (dough that ferments and can then be used to make other dough become chametz) from these menachos (the Todah or the Shte Halechem) themselves and allow them to become chametz. **R' Yehuda** says that would not be ideal, because the dough would not become fully chametz in that process (because the se'or would not have a chance to fully ferment). Rather, he brings se'or from elsewhere (where it had a chance to fully ferment) and puts it into the issaron measuring keili and fills the rest of the measure with flour for the korbon. **R' Meir** said, using that process would lead to a korbon that has either too much or too little flour (if the se'or is very dense, it will lead to more than an issaron of total flour, and if it is less dense it will lead to too little flour).

GEMARA

- **R' Preida** asked **R' Ami**, from where do we learn that all menachos must be brought as matzah? **R' Ami** said, what is the question? Regarding some menachos it is explicitly written in the pasuk, and regarding the other menachos we learn it from the pasuk of "zos Toras hamincha", which refers to *all* menachos, and the pasuk later says "matzos tei'acheil". So why do you ask what the source is? **R' Preida** said, I understand that it is a mitzvah to bring it as matzah, but I am asking how we know that if it is not brought as matzah it is passul even b'dieved. **R' Ami** said, that is also written in the pasuk of "lo sei'afeh chametz", which teaches that a mincha may not be brought as chametz, which must mean that it is brought as matzah.
 - **Q: R' Chisda** asked, maybe "lo sei'afeh chametz" teaches that it may not be brought as full chametz, but may be brought in a state that is in between matzah and chametz ("sey'ur"), but not that it must be brought as matzah!?
 - **Q:** There is a machlokes as to what stage in the process the dough is considered to be sey'ur. According to **R' Meir** it is when the top becomes white and according to **R' Yehuda** it is when the dough begins to have cracks. To which sey'ur is **R' Chisda** referring? It can't be the sey'ur of **R' Meir** according to **R' Yehuda**, because according to him that is fully matzah. It can't be the sey'ur of **R' Yehuda** according to **R' Meir**, because according to him that is fully chametz. It can't be the sey'ur of **R' Meir** according to **R' Meir**, because he holds that one gets malkus for eating that on Pesach, which means it is considered to be chametz! **A:** Rather, he refers to the sey'ur of **R' Yehuda** according to **R' Yehuda**.
 - **Q: R' Nachman bar Yitzchak** asked, maybe "lo sei'afeh chametz" teaches that it may not be brought as chametz, but may be brought when boiling water was poured over the flour?
 - **Q:** That would be the process of "revicha", which is required for certain types of menachos. If we are discussing such a mincha, the pasuk says that this must be done. If we are not discussing such a mincha, there is no such requirement!? **A:** We would think that when the Torah says it must be done there is a mitzvah to do so, but when it doesn't say so specifically, we have a choice to bring it like that or as matzah.

- **Q: Ravina** asked, maybe “lo sei’afeh chametz” teaches that a person is oiver a lav for allowing it to become chametz, but not that it becomes passul?
- **Q:** Now that **R’ Ami** has been refuted (from these 3 questions), how do we know that matzah is an essential requirement? **A:** A Braisa says, the pasuk says “matzah tihiyeh”, which makes it essential.
- **R’ Preida** asked **R’ Ami**, how do we know that menachos are kneaded using lukewarm water and must be guarded from becoming chametz? Do we learn this from Pesach where the pasuk says “ushmartem es hamatzos”? **R’ Ami** said, the pasuk regarding menachos says “matzah tihiyeh”, which can be understood as if it says “hachayeha” – keep it as is (keep it from becoming chametz).
 - **Q:** This pasuk was already used to make the matzah requirement essential!? **A:** The pasuk could have said “matzah hee” and instead says “matzah tihiyeh”, which allows for both drashos.
- It once happened that **R’ Ezra** the grandson of **R’ Avtulas** came to **R’ Preida**. At that time **R’ Preida** darshened a pasuk to mean that the Yidden asked Hashem to reward them for making Hashem known in the world. Hashem said, I will reward Avrohom, Yitzchak, and Yaakov, who were the first to make Me known in the world.
 - **R’ Ezra** then said, “let the mighty come and punish on behalf of the mighty from the mighty in the mighty”. He explained this to mean, let Hashem (who is referred to as Mighty in the pasuk) and punish on behalf of the Yidden (who are also referred to as mighty) from the Egyptians (who are also so referred) in the water of the sea (also referred to as mighty).
 - **R’ Ezra** then said another such statement – “let a beloved the son of a beloved come and build a beloved for a beloved in the territory of a beloved, and the beloved will receive a kapparah in it”. He explained this to mean, let Shlomo (referred to in a pasuk as a beloved, and the same is with all these references) the descendent of Avrohom come and build the Beis Hamikdash for Hashem in the territory of Binyamin so that the Yidden can receive a kapparah in it.
 - **R’ Ezra** then said, “let good come and receive good from good for those who are good”. He explained this to mean (again based on pesukim), let Moshe come and get the Torah from Hashem for the Yidden.
 - **R’ Ezra** then said, “let this come and receive this from this for this nation”. He explained this to mean (again based on pesukim), let Moshe come and get the Torah from Hashem for the Yidden.
- **R’ Yitzchak** said (based on drashos of pesukim), when the Beis Hamikdash was destroyed, Hashem found Avrohom standing in the Beis Hamikdash and asked him why he was there. Avrohom said, “I came because of my children”. Hashem said, “They have sinned and have been sent to galus”. Avrohom said, “Maybe they sinned b’shogeg?” Hashem said, “It was b’meizid”. Avrohom asked, “Maybe it was a minority who sinned”. Hashem said, “It was the majority”. Avrohom said, “You should remember the zechus of the bris milah”. Hashem said, “They have removed the bris milah from themselves”. Avrohom said, “Maybe if you give them time they will do teshuva”. Hashem said, “I gave them time and they did more aveiros”. Avrohom then put his hands on his head and cried. He asked, “Maybe there is no remedy for them?” A Bas Kol spoke and compared the Yidden to an olive tree, which taught that just as an olive tree’s fruit comes out long after it is planted, the Yidden too will eventually merit Moshiach in the future.
 - **R’ Chinina bar Pappa** darshened a pasuk to mean that the words of the meraglim caused the Yidden to be punished severely. They spoke as if Hashem would not be able to conquer the inhabitants of EY. **R’ Chiya b’R’ Chinina** darshened this pasuk to mean that Hashem told Avrohom, “I have heard your voice and will have mercy on the Yidden by decreasing the severity of the galus”.
 - **R’ Yehoshua ben Levi** said, the Yidden are compared to an olive tree, because just as the leaves of the olive tree never fall off the tree in any season, so too the Yidden are never batel – not in Olam Hazei or Olam Habbah.
 - **R’ Yochanan** said, the Yidden are compared to an olive tree, because just as the oil is only released by crushing the olive, so too the Yidden only do teshuva through suffering.

R' MEIR OMER HASE'OR BODEH LAHEN...

- **Q:** What is meant that the micnha will have too much or too little flour? **A: R' Chisda** said, if the se'or is thick there will be more flour than the issaron and if it is thin, there will be less.
 - **Q:** After all is said and done, he is measuring in an issaron keili, so it will be exactly an issaron!? **A: Rabbah and R' Yosef** explained, we measure based on the amount of flour before water is added. Therefore, the different amounts of water can distort the measurement of the flour.
 - **Q:** Why can't they first measure the flour and then take some of it and make it into se'or and put it back in with the rest of the flour? **A:** That is not allowed, as a gezeira that it may lead to measuring an issaron and then bringing se'or from elsewhere and adding it to the flour, thereby making it more than an issaron of flour.