



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

### Menachos Daf Samach Gimme!

#### MISHNA

- If someone promises to bring a "machavas", he may not instead bring a "marcheshes", and visa-versa.
- What is the difference between a machavas and a marcheshes? **R' Yose Haglili** says, the difference is that a marcheshes has a cover and a machavas does not. **R' Chanina ben Gamliel** says, a marcheshes is made in a deep pan and it "shakes" (because of the fluffy nature) whereas a machavas is shallow and is hard.

#### GEMARA

- **Q:** What is the reason for **R' Yose's** view? It can't be based on similar uses of these words that can suggest marcheshes as referring to something that is covered and machavas as referring to something that is uncovered, because we find other uses of these words with the opposite references!? **A:** Rather, he had a kabbalah that this is what each one means.

#### R' CHANINA BEN GAMLIEL OMER...

- The reason for his view is that the pasuk says "**bamarcheshes**", which means "in" rather than "on", which means that it refers to something that is deep. Regarding machavas the pasuk says "ah", which suggests that it is something that is shallow.
- A Braisa says, **B"S** say, if someone promises to bring a marcheshes (rather than making a promise to bring "in a marcheshes"), he must wait until Eliyahu comes to tell him what to do. [**B"S** is uncertain whether "marcheshes" refers to the keili or to the actual mincha.] **B"H** say, there was a keili in the Mikdash called a marcheshes [**B"H** hold it is called marcheshes because of the keili].

#### MISHNA

- If one promises to bring a mincha that was baked in a tanur oven, he may not fulfil this promise with something that was baked in a kupach oven, or on a re'afim oven (heated tiles), or in the Arabian pots that were used for baking. **R' Yehuda** says he can bring a mincha baked in a kupach oven.
- If one promises to bring a baked mincha, he may not bring half as challos and half as rekikin. **R' Shimon** says that he may, because both types are under the title of a baked mincha.

#### GEMARA

- A Braisa says, the pasuk says "maafei tanur" which teaches that it may not be baked in a kupach, on re'afim, or in Arabian pots. **R' Yehuda** says, the word "tanur" is written twice, which comes to allow the mincha baked in a kupach. **R' Shimon** says, the two words of tanur are used to teach that they must be baked in a tanur, and that they become kadosh in the tanur.
  - **Q:** We find that **R' Shimon** allows the baking of the Shte Halechem and the Lechem Hapanim in the Beis Pagi (which was outside the Azarah). Now, if it becomes kadosh in the oven, they would become passul for being outside the Azarah!? **A:** **Rava** said, **R' Shimon** means that a person should say that he is making the flour kadosh for the sake of being baked in an oven.

#### HAREI ALAI MINCHAS MAAFEH LO YAVI MECHTZA...

- A Braisa says, the pasuk regarding the mincha baked in an oven says "v'chi sakriv", which refers to a voluntary korbon mincha, "korbon mincha" – **R' Yehuda** says this teaches that the entire korbon must be brought of one kind (either challos or rekikin). **R' Shimon** said to him, the pasuk says "korbon" once, but also says it is challos and rekikin, which teaches that it may be brought of either type or of both types, which would then be mixed together and one kometz would be

taken from the mixture, and even if the kometz is of only one of them he would still be yotzeh. **R' Yose the son of R' Yehuda** says, the pasuk of the baked mincha is followed by the pasuk of the marcheshes and the machavas. Just as the second pasuk refers to a korbon brought exclusively of one type, the pasuk regarding the baked mincha does as well.

- **R' Yehuda** disagrees with what was said to him by **R' Shimon**, because he says the pasuk does say "bashemen" twice, which is functionally the same as if the pasuk had said the word korbon twice. **R' Shimon** says that the double mention of bashemen is needed to teach that the korbon may be brought exclusively of either of the two types, and need not be brought of a mixture of the two.
- **Q:** What is the difference between the opinions of **R' Yehuda** and his son **R' Yose**? **A:** According to **R' Yehuda**, if one brought a mixture of the two it would be valid b'dieved. According to **R' Yose** it would be passul.

## HADRAN ALACH PEREK KOL HAMENACHOS!!!

### PEREK R' YISHMAEL -- PEREK SHISHI

#### MISHNA

- **R' Yishmael** says, when the Omer was brought on Shabbos it was processed from 3 se'ah of barley (which was then ground and refined to produce one issaron of fine flour). If it was brought during the week it was processed from 5 se'ah of barley. The **Chachomim** say that in both cases it was processed from 3 se'ah.
- **R' Chanina Sgan HaKohanim** said, on Shabbos the barley for the Omer was cut by one person, with one sickle, and put into one box. During the week it was done with 3 people, put into 3 boxes, and used 3 sickles. The **Chachomim** say, that in both cases it was cut with 3 people, using 3 boxes, and 3 sickles.

#### GEMARA

- **Q:** The view of the **Rabanan** is understandable, because they hold that 3 se'ah of barley is what is needed to produce one issaron of fine flour, and that is why the same amount of barley is used whether the Omer is brought on Shabbos or a weekday. However, what does **R' Yishmael** hold? If 5 se'ah is needed to produce that amount of fine flour, then that amount should even be used on Shabbos. If only 3 se'ah is needed, then that amount should even be used on a weekday!? **A:** **Rava** said, **R' Yishmael** holds that an issaron of fine flour can be processed without much effort from 5 se'ah, but can also be processed with effort from 3 se'ah. During the week we use the 5 to yield the better result. On Shabbos, we rather that one do more sieving than cutting.
  - **Q:** **Rabbah** said, maybe we can say that **R' Yishmael** and **R' Yishmael the son of R' Yochanan ben Broka** share the same view. A Braisa says that **R' Yishmael the son of R' Yochanan ben Broka** says that when the Korbon Pesach is brought on Shabbos, the animal may only be skinned from its hind legs until its chest (which gives one the ability to easily remove the parts of the animal that must be offered on the Mizbeach). The **Chachomim** say that the animal may be fully skinned (like any other year). Presumably, the view of **R' Yishmael the son of R' Yochanan ben Broka** is based on the same idea that on Shabbos we may not do more melacha than is absolutely necessary? **A:** The Gemara says, it may be that **R' Yishmael** only holds that way in our Mishna, because there is no disgracing of kodashim involved. However, regarding the skinning of a korbon, where less than a full skinning is disgraceful for the animal, maybe he would agree with the **Chachomim**. **A2:** We can also say that **R' Yishmael the son of R' Yochanan ben Broka** only holds that way there, because the full purpose is accomplished with this limited melacha. However, in the case of the Omer, 5 se'ah would produce a better flour, and therefore he may agree that we may do the extra melacha associated with using 5 se'ah of flour.