



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

Menachos Daf Ayin Hey

CHALLOS BOLILAN DIVREI REBBI V'CHACHOMIM OMRIM SOLES

- A Braisa says, the pasuk says "soles bilula", which teaches that it should be mixed with oil when it is still flour. **Rebbi** says, the pasuk says "challos...bilulos", which teaches that they are mixed after having been made into challos. The **Rabanan** said to him, the pasuk regarding the Todah breads also says "challos...bilulos" and yet it is impossible to mix them with oil when they are already challos, rather they must be mixed when they are flour! The Braisa continues, how are the menachos prepared? He puts oil into the keili and then puts the flour on top of the oil. He then puts more oil onto it and mixes it and kneads it and fries it. He then breaks it into pieces, pours the rest of the oil onto it, and the kemitza is then done. **Rebbi** says they are mixed when they are challos, based on the pasuk of "challos...bilulos bashemen". How is this done? He first puts oil into a keili, then puts the flour onto the oil, kneads it and fries it. He then breaks it into pieces and puts more oil onto it and mixes it. He then puts the rest of the oil onto it and does the kemitza.
 - **Q:** What did the **Rabanan** mean that it is impossible to mix the Todah challos with oil? **A: R' Shmuel bar R' Yitzchak** said, it is because there is only a revi'is of oil for 20 challos. It is impossible to mix so many baked challos with that small amount of oil. Therefore, it must be that the oil is mixed when it is still flour.

HACHALLOS TE'UNOS BELILAH UREKIKIN MISHICHAH

- A Braisa says, the pasuk says "challos...bilulos", which teaches that rekikin are not mixed with oil. We would think to say that if challos, which are not smeared with oil, must be mixed with oil, then rekikin, which must be smeared with oil, must surely be mixed with oil! The pasuk therefore teaches that this is not so. The pasuk says that rekikin are smeared with oil, which teaches that challos are not smeared with oil. We would have thought to say that if rekikin, which are not mixed with oil, are smeared with oil, then challos, which must be mixed with oil, must surely be smeared with oil! The pasuk therefore teaches that this is not so.
 - **Q:** Why can't we say that the procedure is written by each but should be applied to the other as well? **A: Rava** said, if that were true, there would have been one pasuk that would have mentioned smearing for challos and mixing for rekikin.

KEITZAD MOSHCHAN K'MIN KI V'HASHAR NECHAL...

- **R' Kahana** explained, this means it is smeared in the shape of the Greek letter "ki".
- A Braisa says, if a mincha is brought of half challos and half rekikin, one brings a lug of oil and splits it between the two types. For the challos he mixes the oil in, and for the rekikin he smears the oil on them. He smears the entire top of the rekikin and any leftover oil is given over to the challos. **R' Shimon ben Yehuda in the name of R' Shimon** says, he smears the oil in the shape of the "ki" and the remaining oil is eaten by the Kohanim.
- A Braisa says, if rekikin are brought by themselves, one brings a lug of oil and smears the rekikin again and again until all of the oil is used up. **R' Shimon ben Yehuda in the name of R' Shimon** says, he smears the oil in the shape of the "ki" and the remaining oil is eaten by the Kohanim.

MISHNA

- All menachos that are made in a kli shareis must be broken into pieces.

GEMARA

- **Q:** What type of mincha does the Mishna mean to exclude? **A: R' Pappa** said it comes to exclude the Shte'i Halechem and the Lechem Hapanim.
- A Braisa says, the pasuk says "pasos osah pitim...mincha". This extra word "mincha" teaches that all menachos must be broken into pieces. The word "osah" comes to exclude the Shte'i

Halechem and the Lechem Hapanim. The pasuk then says “v’yatzakta...shemen mincha”. This extra word “mincha” teaches that all menachos are included in the requirement of “pouring”. The word “aleha” comes to exclude the challos of a baked mincha from this requirement, and the word “hee” comes to exclude rekikin from this requirement.

- **Q:** How do we know to exclude the baked mincha from this requirement? Maybe we should instead exclude a Kohen’s mincha? **A: Rabbah** said, there are two exclusionary words in the pasuk, and the baked mincha is the one that has two types and therefore needs the two exclusionary words to be excluded.

MISHNA

- When breaking up a mincha of a Yisrael, he first folds it into two, then folds the two into four, and breaks it into the 4 pieces. When breaking the mincha of a Kohen, he first folds it into two, then folds the two into four, but does not then break it into the 4 pieces. The mincha of the Kohen Gadol is not folded. **R’ Shimon** says that the mincha of a Kohen and of the Kohen Gadol are not broken into pieces because they do not require a kemitza, and any mincha that does not require a kemitza is not broken into pieces. All of them that are broken must be broken into smaller pieces, the size of an olive.

GEMARA

- A Braisa says, the pasuk says “pasos”. We would think it should be broken into only 2 pieces. The pasuk therefore then says “pitim”, which teaches to break it into 4 pieces. If we only had the word “pitim” we would think that it should be crumbled into crumbs. The pasuk therefore says “osah”, which teaches that the mincha should be broken into pieces, but the pieces should not then be broken down further into smaller pieces. How is this done? The mincha of a Yisrael is folded into two, then folded into four, and then separated into four pieces. The mincha of Kohanim and of the Kohen Gadol would be folded (but not broken).
 - **Q:** Our Mishna said that the mincha of the Kohen Gadol is not folded!? **A: Rabbah** said, the Mishna means that it is not folded into four, but it is folded into two.

R’ SHIMON OMER MINCHAS KOHANIM...

- **Rav Yosef** said, “chavitza” – a cooked mixture with kezayis size pieces of bread requires that a hamotzi be made before eating it. If the pieces are smaller than a kezayis, it requires a mezonos. **R’ Yosef** brings a proof from a Braisa that says that a Kohen makes a hamotzi on a korban mincha, and we learned in our Mishna that the broken pieces are at least the size of a kezayis.
 - **Q: Abaye** asks, if that’s true, then according to **R’ Yishmael** who says that the mincha is broken down to flour one should not make a hamotzi. However, this can’t be, because a Braisa says that one may use the mincha for his matza on pesach!? This means it is bread and needs a hamotzi, not like **R’ Yosef** said!? **A:** It can be used for matzah only if it is kneaded back together to a kezayis sized piece.
 - **Q:** The verbiage of the Braisa suggests that it can be used for matzah even in its broken state, without kneading it back together?! **A:** One can be yotzeh with smaller pieces if they are broken from a piece that is larger than a kezayis piece which is still intact at the time of the bracha.
 - **Q:** How do we come out l’halacha regarding a chavitza? **A: R’ Sheishes** said, even if it is made with crumbs that are smaller than a kezayis, a hamotzi is made.
 - **Rava** said, this is only if the pieces still have the appearance of bread.