



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

### Menachos Daf Ayin Vuv

#### MISHNA

- All menachos require 300 rubbings (he rubs it in his hands to make the shells easily removed) and 500 punches (with his fist).
  - The rubbing and punching is done to the wheat (to make the shells come off easily). **R' Yose** says it is done to the dough (to make a better dough).
- All menachos are brought in groups of ten, except for the Lechem Hapanim and the chavitim of the Kohen Gadol, which are brought in groups of 12. This is the view of **R' Yehuda**. **R' Meir** says all are brought in groups of 12 except for the challos of a todah and a nazir, which are brought in groups of ten.

#### GEMARA

- A Braisa says, he rubs once and punches twice. He then rubs twice and punches 3 times. This continues until there are 300 rubbings and 500 punches.
  - **Q: R' Yirmiya** asked, is rolling it back and forth considered to be 2 rubs or one? **TEIKU**.

#### SHIFA UBE'ITA B'CHITIN R' YOSE OMER B'BATZEIK

- **Q: Does R' Yose** mean it is *only* done to the dough or does he mean it's done *also* to the dough (after being done to the wheat)? **A:** A Braisa implies that he holds that it is only done to the dough.

#### KOL HAMENACHOS BA'OS...

- With regard to the Lechem Hapanim the pasuk explicitly says that there should be 12. With regard to the chavitim of the Kohen Gadol, we learn a gezeira shava from Lechem Hapanim on the word "chukah" to teach that it must also be brought as a group of 12.
- With regard to all other menachos requiring 10, we learn that from the Todah breads – just as those are brought in a group of 10, the same is for all the others.
  - **Q: Why don't we** instead learn from the Lechem Hapanim that they should be brought in groups of 12? **A:** It makes more sense to compare them to the Todah in that they are both brought by individuals, are donated, have oil, become passul with linah, are not offered on Shabbos, and are not offered when tamei.
    - **Q: Maybe we should compare them to Lechem Hapanim** since they are both kodshei kodashim, require levonah, are matzah, and are brought on their own (not along with a korbon)? **A:** There are more ways in which they are similar to the Todah, and therefore we compare them to it.
    - **Q: If we hold that something that was learned via a gezeira shava can then teach further via a binyan av,** we should learn the other menachos from the chavitin of the Kohen Gadol, and they should also need to be brought in a group of 12!? **A:** The other menachos are more comparable to todah than they are to the chavitim, because like todah they are brought by common people, are donated, are not offered in halves, are subject to piggul, are not offered on Shabbos, and are not offered when tamei.
    - **Q: Maybe they should be learned from chavitim,** because they are similar to it in that they are both brought from an issaron of flour, are both placed in a kli shareis, both have levonah, are made of matzah, are brought on their own, require hagasha, and are put onto the fire of the Mizbe'ach. In fact, there are more ways that they are similar to chavitim than to todah!? **A:** The fact that the todah and the others are brought by common people is a more important characteristic, and therefore it is compared to todah.

## R' MEIR OMER KULAN BA'OS SHTEIM ESREI

- If **R' Meir** holds that something learned via a gezeira shava can then teach further through a binyan av, he could learn the other menachos from the chavitim of the Kohen Gadol because there are more ways in which they are similar to it. If he holds that it can't teach further, he learns the other menachos from Lechem Hapanim, because he holds that the fact that they are both kodshei kodashim is a more important characteristic.

## CHUTZ MILACHMEI TODAH UNEZIRUS SHEHEIN BA'OS ESER ESER

- The todah breads are written explicitly in the pasuk that they are to be brought in a group of ten. With regard to the nezirus breads, this is learned from the word "shelamav" written regarding the todah.
- **R' Tuvi bar Kisna in the name of Shmuel** said, if one baked the todah breads (there are 4 different kinds that are brought) as 4 challos (instead of 10 each he baked one each), he is yotzeh.
  - **Q:** We need 40 challos!? **A:** That is only needed l'chatchila.
  - **Q:** We need to separate a terumah from each type of bread, but if there is only one of each how can we do so? You can't say that he takes a piece from each of the 4 challos, because the pasuk of "echad" teaches that it can't be taken as a broken piece!? **A:** He takes the terumah while it is still dough.
  - **Q:** A Braisa says, all menachos whose number of challos were increased or decreased are valid, except for the Lechem Hapanim, the chavitim of the Kohen Gadol, the todah breads, and the nazir breads. This contradicts **Shmuel**!? **A:** **Shmuel** holds like the **T"K** of another Braisa who says that even if the number of todah breads were increased or decreased it would be valid.
- **R' Huna** said, if a baked mincha was made as one challah, he is yotzeh. This is based on the pasuk that says "matzos", written without the "vuv".
  - **Q:** **R' Pappa** asked, if it would have been written with the "vuv" we would say that it would be passul? Regarding the todah breads the word "matzos" is written with the "vuv" and still **Shmuel** said that if they are baked as 4 challos it is valid!? **A:** **R' Huna** would argue with **Shmuel**.

## MISHNA

- The Omer was brought of an issaron of flour sifted from 3 se'ah of barley. The Shte Halechem was brought of 2 issarons sifted from 3 se'ah of wheat. The Lechem Hapanim was brought from 24 issarons sifted from 24 se'ah.

## GEMARA

- **Q:** Why is the Omer brought from so much barley? **A:** Since it is brought from the new produce (which has more chaff than older produce) and is brought from barley (as opposed to wheat), in order to get one issaron of high quality fine flour we must use 3 se'ah of barley.

## SHTEI HALECHEM SHTEI ESRONOS MISHALOSH SA'IN

- Since it is from wheat, even though it is from the new crop, we only need 3 se'ah to produce 2 issaron of high quality fine flour.

## LECHEM HAPANIM...

- Since this comes from wheat and from older produce, we can produce an issaron of high quality fine flour from just one se'ah of wheat.
- A Braisa says, if a mincha was offered with more than the required amount of issarons or less than the required amount, it is passul. If it had the proper amount of issaron, but was made from either more than the proper amount of se'ah or less than the proper amount, it is valid.

## MISHNA

- The Omer was sifted through 13 sifters. The Shte Halechem was sifted through 12 sifters. The Lechem Hapanim was sifted through 11 sifters. **R' Shimon** says, there was not a set number of sifters to be used. Rather, when the flour was deemed to have been properly sifted, it was brought, as the pasuk says "v'lakachta soles v'afisa osah", which suggests that flour can be brought and offered as long as it has been properly sifted.

## GEMARA

- A Braisa says, the flour was put through a fine sifter, then a coarse sifter, then a fine one, then a coarse one. **R' Shimon ben Elazar** said, there were 13 sifters in the Mikdash, each one above the other (they were of graduated coarseness). The upper one takes out the bran and a lower one collects the soles flour.

## R' SHIMON OMER LO HAYA LAHEN KITZVAH

- A Braisa says, the pasuk says “soles v'afisa osah”, which teaches that the flour for the Lechem Hapanim is bought as fine flour that has already been sifted. The word “v'lakachta” in that pasuk teaches that they may also buy wheat and sift it themselves to make the soles flour. The word “osah” in the pasuk teaches that it is only the Lechem Hapanim for which the flour may be bought as flour, or may be bought as wheat and sifted into flour. This is to try and save the expense. However, all other menachos must be bought as soles flour.
  - **Q:** What is meant that this is allowed to save the expense? **A: R' Elazar** said, the Torah is concerned for the Yidden's money and therefore allows the purchase of wheat for the Lechem Hapanim.

**HADRAN ALACH PEREK EILU MENACHOS NIKMATZOS!!!**