



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

### Menachos Daf Ayin Zayin

#### PEREK HATODAH HUYSA BA'AH -- PEREK SHMINI

##### MISHNA

- The breads of the todah would come from flour in the amount of 5 Yerushalmi se'ah, which is 6 Midbar se'ah. This is the same as 2 eiphos, because each eipha is 3 se'ah. The two eiphos have 20 issaron of flour, of which 10 were used to make chametz loaves and 10 were used to make the matzah loaves. The ten used for the chametz resulted in one issaron per chametz loaf. The other 10 were used for the matzos, of which there were 3 types that were made for the Todah – challos, rekikin, and revuchah – ten loaves of each type of matzah were made. The result is that 3.33 issaron of flour was used for each type of matzah, which means that there were 3 matzos made from each issaron.
  - In the Yerushalmi measures, the 5 se'ah were equal to 30 kav. Fifteen kav were used for the 10 chametz loaves, resulting in 1.5 kav per loaf. The other 15 kav were used for the matzah loaves, which consisted of 10 loaves of 3 types – challos, rekikin, and revuchah, resulting in 5 kav used for each type, and two matzos being made from each kav.

##### GEMARA

- **Q:** How do we know that an eifah is 3 se'ah? **A: R' Chisda** said, the pasuk says "ha'eiphah v'habas tochen echad yihiyeh" (the eiphah and the bas have the same amount). This teaches that just as a bas is 3 se'ah, and eiphah is also 3 se'ah.
  - **Q:** How do we know that a bas is 3 se'ah? **A:** A pasuk says that a bas is one tenth of a kor, and we know that a kor is 30 se'ah.
- **Shmuel** said, we may not increase the size of a measure by more than a sixth, nor the value of a coin by more than a sixth, and one who sells basic necessities should not profit by more than a sixth.
  - **Q:** Why can't measures be increased by more than a sixth? If it is to prevent inflation, then even increasing a sixth should be assur as well!? It can't be that it is to prevent the transaction from being subject to ona'ah, because **Rava** has said that anything sold by measure, weight, or number, can be voided even if it is less than the amount of ona'ah!? It can't be so that a merchant who mistakenly sold it at the old weight will only lose a sixth, which is the amount of his profit, and not lose any principal, because not making any profit is itself considered to be a loss!? **A:** Rather, **R' Chisda** said, that **Shmuel** based this on a drasha of a pasuk from which he learns 3 things: the maneh of Hekdesh was double the regular maneh, we may increase measures but not by more than 1/6, and that the 1/6 is measured based on the new amount, not based on the original amount.
    - **Ravina** said, we see this from our Mishna as well, because the Mishna said that the breads of the todah would come from flour in the amount of 5 Yerushalmi se'ah, which is 6 Midbar se'ah. We see that we may increase a measure by 1/6 that is measured based on the new amount, not the original amount.

##### MISHNA

- From each of the 4 types of breads the Kohen would take one of ten as terumah, as the pasuk says "v'hikriv mimenu echad mikol korbon terumah laHashem" – "echad" teaches that he should not take a broken loaf; "mikol korbon" teaches that each type of bread must have the same number of loaves and the Kohen should not take an extra of one type of bread instead of

another type; “laKohen hazoreik es dam hashelamim lo yihiyeh” teaches that the remaining breads are eaten by the owners.

#### GEMARA

- A Braisa says, the pasuk of “v’hikriv mimenu” teaches that the terumah should come from all loaves when they are attached to each other (when they are all in the same keili); “echad” teaches that he should not take a broken piece; “mikol korbon” teaches that he should not take the terumah from one type for another type; “terumah laHashem” teaches that this means that one of 10 breads should be taken, just as terumah means 1 of 10 in regard to terumas maaser. Maybe we should instead say that just as the word terumah regarding bikkurim has no set amount, so too the terumah here has no set amount? We compare it to terumas maser, since it and the terumah taken of the todah have no terumah taken after this terumah is taken, and we don’t compare it to bikkurim which has terumah taken from all the produce that ripens after the bikkurim. Maybe we should compare it to bikkurim, since the todah breads and bikkurim must be eaten in Yerushlayim, whereas terumas maaser may be eaten anywhere? To address this uncertainty, the pasuk regarding todah says “mimenu...terumah laHashem” and the pasuk regarding terumas maaser says “mimenu terumah”, which creates a gezeira shava between the two.
  - The Braisa continues, we now know that the todah has 10 loaves of each type of bread, but we still don’t know how much flour is used to make each loaf. To teach this, we find the word “lechem” used regarding the todah and used regarding the Shte Halechem. This teaches that just as the Shte Halechem has an issaron of flour per loaf, the same is true for the todah challos. Maybe we should instead compare it to the Lechem Hapanim where the pasuk also says “lechem”, and should say that just as the Lechem Hapanim uses 2 issaron of flour per loaf, the same should be true for the todah? It makes more sense to compare the todah breads to the Shte Halechem breads, since these breads are both brought as an accompaniment to a korbon and are brought as chametz, whereas the Lechem Hapanim is not brought with a korbon and is not chametz. Maybe we should instead compare it to the Lechem Hapanim since the todah breads and the Lechem Hapanim breads may both be brought from produce of EY or of chutz laaretz, and may be brought from new grain or old grain, whereas the Shte Halechem may only be brought from the new grain grown in EY? The pasuk regarding the Shte Halechem has the extra word “tavi’u”, which teaches that any other chametz challos that are brought should be of the same amount of flour as the Shte Halechem – one issaron per loaf. Maybe we should say that since a total of 2 issaron are used for the Shte Halechem the same should be for the chametz breads of the todah? The pasuk says “tihiyena”, which teaches that a total of 10 issaron were used for the 10 chametz breads of the todah.
  - The Braisa continues, we now know that 10 issaron were used for the chametz breads of the todah. How do we know that 10 issaron were used for the matza loaves as well? The pasuk says “ahl challos lechem chametz”, which teaches that whatever is brought for chametz must also be brought for matzah. The result is that there are 20 issaron brought for the todah – ten used for chametz and ten used for matzah.
  - The Braisa continues, we would say that just as there is one type of chametz loaf there is also only one type of matza loaf and those matzah loaves should be made from the 10 issaron. The pasuk therefore lists 3 types of matzos – matzos belulos, rekikei matzos, and soles murbeches. The result is that there is 3.33 issaron for each type of matzah, and since there are 10 of each type, there are 3 matzos per issaron of flour.
  - The Braisa concludes, that the result of all this is that there are 40 todah breads. Four of them (one of each type) is given to the Kohen and the remaining ones are eaten by the owners.
  - **Q:** The Braisa said that “v’hikriv mimenu” teaches that the terumah should come from all loaves when they are attached to each other. Based on this, we should similarly say that when the pasuk regarding a chatas says “v’eis kol chelbo yarim mimenu” it means that the fats should be taken when attached. Attached to what? **A:** It is like **R’ Chisda** said in the name of **Avimi** that this teaches that the meat should not be cut up until the eimurim are removed,

- **Q:** The Braisa said that we learn from “terumah” written regarding terumas maaser. Why don’t we instead learn from the word “terumah” written regarding the spoils of Midyan, where the amount of the terumah was only 1/500!? **A:** We learn from terumas maser, because that is something that applies to all generations, as does a korbon todah, and we will not learn from the case of Midyan, which does not apply to later generations.
- **Q:** Why don’t we instead learn from “terumah” written regarding challah? **A:** **R’ Yishmael** taught a Braisa that said, that by terumas maaser and by todah the pasuk says “mimenu terumah laHashem”, and by challah it does not.
- **Q:** **Rava** asked, if a non-Kohen eats the terumah taken from the todah breads, would he be subject to death at the Hands of Heaven (for a meizid) and a chomesh (for a shogeg) or not? Since it is compared to terumas maaser we should say that he would be, or maybe the pasuk uses the exclusionary term of “vachamishiso”, which teaches to exclude the terumah of the todah breads? **TEIKU.**
- **Q:** The Braisa said that “tihiyena” teaches that a total of 10 issaron were used for the 10 chametz breads of the todah. How is this learned from “tihiyena”? **A:** **R’ Yitzchak bar Avdimi** said, the word is written with two “yuds”, one of which is extra, and therefore teaches that there are 10 issarons that are used.
  - **Q:** Maybe it refers to 10 of some other measurement? **A:** **Rava** said, the pasuk is discussing issarons.
- **Q:** The Braisa said that the pasuk of “ahl challos lechem chametz” teaches that whatever is brought for chametz must also be brought for matzah. The amount used for the chametz breads is itself learned through a hekesh, so how can that now teach further through another hekesh? We have learned that this may not be done!? **A:** The chametz breads are learned partly through their own pasuk and partly through a hekesh, therefore it is not considered to have been learned only through a hekesh and may teach further through another hekesh.
  - **Q:** What about according to the view that even when it is only learned partly through a hekesh it may still not be used to teach further through a hekesh? **A:** The amount used for the chametz breads is learned from the word “tavi’u”, not from a hekesh. Therefore, it can then teach further through a hekesh.