



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

Menachos Daf Ayin Ches

MISHNA

- The "milu'im" korbon (brought when Aharon and his sons were installed as Kohanim) was also brought with breads, and these breads were like the matzah breads of a todah – they were of challos, rekikin, and revucha. The breads that accompany a korbon nazir are brought as two parts of the todah breads – challos and rekikin, but no revucha. Therefore, the nezirus breads were made of 10 Yerushalmi kav of flour, which equals 6 and 2/3 issaron.

GEMARA

- **Q:** How do we know that there was revucha brought with the milu'im (challos and rekikin are written explicitly in the pasuk)? **A:** **R' Chisda in the name of R' Chama bar Gurya** said, the pasuk makes reference to "challas matzah", which refers to challos, it mentions "rekik echad", which is the rekikin, but it also mentions "challas lechem shemen". What does that refer to? It refers to the revucha (which had a lot of oil).
 - **Q:** **R' Avya** asked, maybe it refers to a cake of gelled oil (and not bread at all)? **A:** Rather, the source is the drasha of **R' Nachman bar R' Chisda in the name of R' Tavla**, who said that the pasuk creates a hekesh between the Kohen Gadol's daily minchas chavitin to a regular Kohen's mincha that he brings on the day that he begins to do the Avodah. This teaches that just as the chavitin are of revucha, the Kohen's mincha is as well. The Milu'im was a korbon brought for the Kohanim beginning to do the Avodah, therefore it must be that it also included revucha.
- **R' Chisda** said, when a Kohen Gadol is installed to do the Avodah he must bring two revucha menachos – one for the daily Kohen Gadol chavitin and one for the inauguration into the Avodah. **Mar bar R' Ashi** said, he must bring 3 menachos.
 - The Gemara says that they do not argue. **R' Chisda** is talking about a case where this Kohen had done Avodah as a regular Kohen before becoming the Kohen Gadol and **Mar bar R' Ashi** is talking about where he never did the Avodah (he brings one as the daily chavitin, one for being initiated into the Avodah as any other Kohen, and one for being initiated as Kohen Gadol).

NEZIRUS HUYSA BA'AH SHTEI YADOS...

- A Braisa says, the pasuk regarding todah says "shelamav", which comes to include the nazir's shelamim into the halachos of a todah, to teach that the 2 types of breads must be made of 10 Yerushalmi kav and ¼ lug of oil. We would think that it should even teach that a third type of bread (revucha) should be required as well. The pasuk regarding nazir therefore says "matzos".
 - **R' Pappa** explained, the word "matzos" teaches that only breads regarding which the pasuk says "matzos" are brought (and therefore revucha are not brought). The yeshiva of **R' Yishmael** taught a Braisa that says that "matzos" is a klal, "challos and rekikin" is a prat, and therefore, based on how we learn a klal uprat, the only things included are the challos and rekikin, and nothing else.

MISHNA

- If one shechts a todah in the Azarah while the breads are "outside the wall", the breads do not become kadosh. If the korbon was shechted before the breads became crusted in the oven, or even if all the breads became crusted except for one, the bread does not become kadosh.

GEMARA

- **Q:** What is meant by "outside the wall"? **A:** **R' Yochanan** says it means outside the wall of "Beis Pagi" (the wall surrounding Yerushalayim), and **Reish Lakish** says it means the wall of the

Azarah. **Reish Lakish** holds that the pasuk says the challos must be offered “ahl” (with) the korbon, and “ahl” means it must be close by. **R’ Yochanan** doesn’t darshen in this way and he therefore says it is valid as long as it is in Yerushalayim.

- **Q:** They already argue about this elsewhere! A Mishna says, one who shechts the Pesach “over” chametz has violated a lav. **R’ Yehuda** says the same applies to the shechting of the afternoon Tamid on Erev Pesach. On this Mishna **Reish Lakish** says, one would not be chayuv unless there is chametz owned by the one who slaughters, the one who does the zerika, or by one of the people of the ownership group of this Pesach, *and* the chametz must be present in the Azarah (based on the word “ahl”). **R’ Yochanan** says the chametz need not be present in the Azarah. Why do they need to argue regarding the todah as well? **A:** If we only had the case of chametz we would say that **R’ Yochanan** only holds that way there, because the issur of chametz exists no matter where the chametz is. However, regarding todah maybe he agrees to **Reish Lakish**. If we only had the case of todah we would say that **Reish Lakish** may agree with **R’ Yochanan** regarding chametz.
- There is a Braisa regarding todah that says like **R’ Yochanan**.

SHACHTA AHD SHELO KARMU PANEHA BATANUR

- This is based on a Braisa. The Braisa says, “ahl challos lechem chametz yakriv korbano ahl zevach” teaches that the breads only become kadosh if they had already crusted in the oven. “Yakriv korbano ahl zevach” teaches that the breads only become kadosh with the shechting of the korbon. “Zevach todas” teaches that if the korbon was shechted not lishma, the breads do not become kadosh.
- A Braisa says, one can be yotzeh with partially baked matzah or with matzah made in a pan.
 - **Q:** What is partially baked matzah? **A:** **R’ Yehuda in the name of Shmuel** said, it means that it is baked enough that if one were to break it, it would break cleanly, without strands of dough connecting the pieces. **Rava** said, the same is true for the breads of a todah (they must be baked to that level).
 - **Q:** It is obvious that the todah breads would be like the matzah, because they both are referred to as “lechem” in the pasuk!? **A:** We would think that since the pasuk regarding the todah bread says “echad”, it teaches that it may not be broken, and partially baked may be viewed as broken. He therefore teaches that partially baked is sufficient.
- If a todah was shechted over 80 loaves instead of the required 40, **Chizkiya** says 40 of them become kadosh and **R’ Yochanan** says none of them become kadosh.
 - **R’ Zeira** said, all agree that if he said at the shechita that 40 out of the 80 should become kadosh, they would become kadosh. All also agree that if he said that 40 should only become kadosh if all 80 become kadosh, none of them will become kadosh. The machlokes is where he said nothing. In that case, **Chizkiya** said that we view the additional 40 as being brought as achrayus and therefore 40 become kadosh, and **R’ Yochanan** said that we view the additional 40 as the person wanting to bring an extra large korbon with 80 loaves, and therefore none become kadosh.
 - **Abaye** said, all agree that we view the additional 40 as the person wanting to bring an extra-large korbon with 80 loaves. The machlokes is whether a kli shareis can make something kadosh without the person’s intent. **Chizkiya** holds that it does (therefore the 40 become kadosh even without his intent to do so) and **R’ Yochanan** holds it does not (and since he never intended for only 40 loaves to become kadosh, nothing becomes kadosh).
 - **R’ Pappa** said, all agree that a kli shareis can make something kadosh even without intent. The machlokes is whether the shechita knife, which is a kli shareis, can make the breads kadosh without intent. **Chizkiya** holds that it does, and **R’ Yochanan** holds that since nothing is put inside this kli, it can only make something kadosh with intent.
 - **Others** say that **R’ Pappa** said that all agree that a kli shareis can make something kadosh only with intent. The machlokes is whether the shechita knife, which is a kli shareis, is treated differently than other klei shareis. **Chizkiya** holds that it is superior to another kli shareis, as we see it can make something kadosh even though it has no inside to it. Therefore, it also has the ability to make something kadosh without intent as well. **R’ Yochanan** says a knife is not

treated differently than any other kli shareis and therefore it can only make something kadosh with intent.