



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

### Menachos Daf Pey Tes

#### CHATZI LUG SHEMEN L'TODAH

- A Braisa says, **R' Akiva** says, why does the pasuk regarding the not chametz Todah breads say "bashemen...bashamen" (using the word twice)? If it would only say it once we would think that these 30 loaves should get a full lug of oil just like all other menachos. The pasuk therefore repeats the word, creating a "ribuy" followed by a "ribuy", which serves to limit and teach that these 30 only get a half lug of oil. [The Gemara asks, one of the words is needed and therefore it is only one that can be used as a drasha for a "ribuy"! The Gemara answers, the pasuk didn't have to say the word even once, and we would have learned from other menachos that it requires a lug. The fact that it says it twice acts to limit the amount of oil to a half lug.] The Braisa continues, we would think that the half lug should be divided into 3 equal parts, with one part for the challos, one for the rekikin, and one for the revicha. The pasuk says "bashemen" regarding the revichin, which teaches that it should get more oil than the other two kinds. Therefore, we divide the half lug into two – half goes for the revichin and half goes for the challos and rekikin. **R' Elazar ben Azarya** said to **R' Akiva**, I do not agree with your drasha. Rather, the halacha of a half lug for the loaves of a Todah that are not chametz, and the revi'is of oil for a nazir, and the 11 days between one niddah period and the next are all Halacha L'Moshe MiSinai.

#### BALUG HAYA MODEID

- A Braisa says, regarding a poor metzora's korbon the pasuk says "issaron...balul...v'lug". The **Chachomim** say that this teaches that each issaron requires a lug of oil. **R' Nechemya and R' Eliezer ben Yaakov** say that even a mincha that is brought of 60 issaron only comes with one lug of oil, based on the pasuk of "l'mincha v'lug shamen".
  - **Q:** What do **R' Nechemya and R' Eliezer** learn from "issaron...balul...v'lug"? **A:** This was needed to teach that the poor metzora brings a mincha of only one issaron. The **Rabanan** say this is not needed for that, because from the fact that a wealthy metzora brings 3 korbanos and 3 issaron of flour, it must be that the poor metzora who brings one korbon brings one issaron. The other Tanna'im say that since we find that the Torah had pity and allowed him to bring a much less expensive korbon, we would think that he would not have to bring a mincha at all. Therefore we need the pasuk to teach that he must bring a mincha. The **Rabanan** say, we would never have thought that he is totally patur from a mincha, and the pasuk is not needed to teach that.
  - **Q:** What do the **Rabanan** learn from the pasuk of "l'mincha v'lug shamen"? **A:** They say that it teaches that if one donates a mincha he should never donate less flour than would require a lug – which is an issaron of flour. The other Tanna'im say that we can learn that from the pasuk as well.

#### SHISHA L'PAR ARBA'AH L'AYIL SHLOSHA L'KEVES

- **Q:** How do we know this? **A:** The pasuk says "v'niskeyhem chatzi hahin yihiyeh lapar". We know that a hin is 12 lug, based on the pasuk "shemen zayis hin" and the pasuk regarding that oil says "zeh", which is gematriya 12. Therefore, a half hin is equal to 6 lug, a third of a hin is equal to 4 lug, and a quarter hin is equal to 3 lug.

#### SHLOSHA UMECHETZA LAMENORAH CHATZI LUG L'CHOL NER

- **Q:** How do we know this? **A:** A Braisa says, the pasuk says "mei'erev ahd boker", which teaches that it should be given enough oil so that it can last from evening until morning. Another drasha is that this is the only Avodah that is valid to be done from evening until morning. The **Chachomim** determined that a half lug is what is needed to keep it burning from evening until morning.

## MISHNA

- We may mix the nesachim of parim with the nesachim of rams, the nesachim of lambs with the nesachim of lambs, the nesachim of an individual with the nesachim of the tzibbur, and the nesachim of today with the nesachim of yesterday. However, we may not mix the nesachim of lambs with the nesachim of bulls and rams. If the ingredients of the ones which may not be mixed were first mixed themselves (properly) and were then mixed with the other type, it would be valid. If it became mixed with the other type before they were properly mixed, they are passul.
- With regard to the lamb brought with the Omer, although the mincha is doubled (it is made of two issaron instead of one), its nesachim are not doubled.

## GEMARA

- **Q:** A Braisa says that the pasuk of “v’hiktiro” (he should burn “it”) teaches that one may not mix parts of one korban with parts of another korban!? **A: R’ Yochanan** said, the Mishna does not mean that they may be mixed l’chatchila. It means that if they became mixed it is valid b’dieved.
  - **Q:** The later part of the Mishna says that we may not mix the nesachim of lambs with the nesachim of bulls and rams. According to what was just said this would mean that even b’dieved it would be passul. However, the Mishna then says that if the ingredients were first mixed and then they became mixed in the other kind it is valid. This means that the Mishna that said that they should not be mixed is only discussing l’chatchila!? **A: Abaye** said, the Mishna means that if the flour and oil of the different types become mixed, which is never allowed l’chatchila, then we are allowed to mix their wine even l’chatchila.
    - **Q:** That would mean that if the flour and oil were not mixed together we would not be allowed to mix their wine l’chatchila. However, a Braisa seems to say that the wines may even be mixed l’chatchila!? **A:** Rather, **Abaye** said, where the flour and oil were already offered on the Mizbe’ach, the wine may be mixed even l’chatchila. If they were not yet offered on the Mizbe’ach, then if flour and oil were mixed we may then mix their wines, but if the flour and oils were not mixed we may not mix their wines as a gezeira that mixing the wines may lead to the mixing of the flour and oil as well.

## KEVES HABAH IHM HA’OMER

- A Braisa says, the pasuk regarding the lamb that is brought with the Omer says “uminchaso shnei esronim” which teaches that the amount of flour in the mincha is doubled. We would think that the wine should also be doubled, so the pasuk says “v’nisko yayin revi’is hahin”. We would think that the wine is not doubled because it is not mixed with the mincha, but the oil which is mixed with the mincha should be doubled. The pasuk therefore says “v’nisko”, to teach that it is not doubled. **R’ Elazar** explains, the word “v’nisko” is written with a “hey” which is the feminine, and we read it as if there was a “vuv” which is the masculine. This teaches that it refers to the oil for the mincha (mincha is a feminine word) and to the wine for the lamb (keves is masculine), and teaches that neither of them are doubled.
- **R’ Yochanan** said, the asham of a metzora that was shechted not lishma requires nesachim, because if you don’t say that, you have made it passul.
  - **Q: R’ Menashyeh bar Gada** asked, based on this, if the lamb brought with the Omer was shechted not lishma, its mincha should still be doubled, because if you don’t say that, you have made it passul!? Also, if the morning Tamid was shechted not lishma it should still need one Kohen to put two pieces of wood on the Mizbe’ach, because if you don’t say that, you have made it passul!? Also, if the afternoon Tamid was shechted not lishma it should require two Kohanim to put the two pieces of wood, because if you don’t say that, you have made it passul!? **A:** All this is true, and **Abaye** explains that **R’ Yochanan** just chose one example to state his ruling. **A2: Rava** said, the Tamid and the lamb of the Omer are Olos, and therefore even if they are not fit for the obligatory Olah, they can be brought as a donated Olah. However, the metzora’s Asham, if it is not brought as it is supposed to be brought, we can’t simply say that it is treated as a donated asham, because there is no concept of a donated asham!
  - A Braisa says like **R’ Yochanan**. The Braisa says, the asham of a metzora that was shechted not lishma or from which the blood was not placed onto the thumbs of the

metzora, it is still offered on the Mizbe'ach and requires nesachim, but the metzora must bring another asham to complete his tahara process.