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Menachos Daf 52

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### ***Me'ilah on Parah Ashes***

The *Mishna* had listed as one of the enactments of the Sages that one is not liable for *me'ilah* – misuse if he used the ashes of the *parah adumah* – red heifer.

The *Gemora* challenges this, since the *braisa* learns this from the verse, which says regarding the heifer - *chatas hi* – it is a sin offering. The comparison to a *chatas* teaches that one is liable for *me'ilah* on the *parah adumah*, but the qualification of *hi* – it, teaches that one is not liable for *me'ilah* on the ashes.

Rav Ashi explains that although the verse excludes one from *me'ilah* on using the ashes, the Sages saw that people were lax and used the ashes to heal wounds, and they therefore decreed that one is liable for *me'ilah*. When people then were avoiding using the ashes to sprinkle in cases of doubtful impurity, the Sages revoked the initial decree, and reverted to the rule of the verse, that one is not liable for *me'ilah*. (51b – 52a)

### ***How to Pay***

The *braisa* cites a dispute between Rabbi Shimon about the funding of a communal *chatas* offering. Rabbi Yehudah says that a dedicated collection is made to fund it, while Rabbi Shimon says that it is bought with the *terumas halishkah* - money already collected for shekalim and located in the office.

The *Gemora* cites a different *braisa*, which reverses the opinions of Rabbi Shimon and Rabbi Yehudah, and asks which *braisa* was taught last, and therefore correct.

The Sages said in front of Rav Ashi that perhaps the first *braisa* cited is the final version, as it is consistent with Rabbi Shimon's position, that we are concerned that the populace will be lax in raising funds. Therefore, he would say that we do not make a dedicated collection, which may not raise the necessary funds efficiently, but rather use the general funds already collected.

Rav Ashi deflected this suggestion, since Rabbi Shimon may only be concerned that people will be lax regarding something that does not atone for them, but he may not be concerned regarding the communal sacrifice, which atones for them.

The *Gemora* concludes that the first *braisa* is authoritative, based on a *braisa* that Rabba Zuti cites to Rav Ashi. The *braisa* cites Rabbi Shimon, who says that the verse mandating that the community ensure that they offer “my sacrifice” refers to the communal *chatas* sacrifices, and teaches that they are purchased with funds from the *terumas halishkah*. Since this *braisa* cites a verse, it is the authoritative position of Rabbi Shimon. (52a)

### ***Double Chavitin***



The *Mishna* says that while there is no *Kohen Gadol*, the *chavitin* offering was offered as a full *isaron*, and not halved.

Rabbi Yochanan asks whether the full *isaron* was offered only in the morning, or also in the afternoon.

Rava attempts to prove that it was offered also in the afternoon, as the *Mishna* listing the *Kohanim* involved in the daily service lists one who offers the *chavitin* in the afternoon, implying that it is always offered.

When the Sages related this proof to Rabbi Yirmiyah, he dismissed it, saying that the foolish Babylonians say unenlightened things, since they live in a dark land. The *Mishna* also lists a *Kohen* who offers the flour and one who offers the wine for the tamid offering, even though they can be offered at night or on another day, indicating that the *Mishna* is only listing the normative list of *Kohanim*, not accounting for extenuating circumstances. Therefore, even if the *chavitin* are not offered in the afternoon when there is no *Kohen Gadol*, the *Mishna* would list the *Kohen* who offers it, under normal circumstances.

When they related this dialogue to Rava, he complained that they only tell Rabbi Yirmiyah his less worthy statements, and not his superior statements.

On further reflection, Rava said that this was also a superior statement, as the verse refers to the *chavitin* as *tamid* – constant, comparing it to the *minchah* offered with the *tamid* sacrifice, which is always brought both at morning and afternoon.

The *Gemora* asks what the conclusion is, and resolves the question from a *braisa* cited by Rav Nachman bar Yitzchak, which explicitly says that a full *isaron* was offered in the morning, and one in the afternoon. (52a)

### ***Levonah of Chavitin***

Rabbi Yochanan says that there is a dispute about the *levonah* spice (*frankincense*) offered with the *chavitin* of a live *Kohen Gadol*. Abba Yossi ben Dostai says that two fistfuls are offered, one with the morning half, and one with the afternoon half, while the Sages say that one fistful is offered, split between the morning and afternoon halves.

The *Gemora* explains that Abba Yossi says that we never offer less than a full *komeitz* (*fistful*), while the Sages say we never offer more than one *komeitz* per *isaron*.

Rabbi Yochanan asked what their positions would be about the *chavitin* offered when there is no *Kohen Gadol*. According to Abba Yossi, only one *komeitz* per offering would be offered, but, according to the Sages, do we say that as the *chavitin* is doubled, so the *levonah* is doubled, or do we limit the doubling to the *chavitin*, which the verse explicitly states? According to both positions, do we double the amount of oil offered, or keep it at the total of three *log* measures per day?

Rava attempted to resolve this from the *Mishna*, which lists five fistful measures, but does not include a *komeitz* of *levonah* offered when there is no *Kohen Gadol*, implying that only half a *komeitz* is offered in all situations.

The *Gemora* deflects this, as perhaps the *Mishna* is only listing the fistfuls offered under normal conditions, but not accounting for extenuating circumstances.

When Rav Pappa related this dialogue, Rav Yosef bar Shmaya noted that the *Mishna* does seem to list fistfuls that are not normative, as it lists one who offers a fistful of the *minchah* out of the Temple, which is prohibited.



The *Gemora* asks what the conclusion is, and Rav Nachman bar Yitzchak resolves it from a *braisa*, which says that if there is no *Kohen Gadol*, a full *isaron* was offered in morning and afternoon, and each is offered with a *komeitz* of *levonah*, and one and a half *log* of oil. If this *braisa* is following the Sages, just as the *komeitz* is doubled, so should the oil be doubled. It therefore must be following Abba Yossi, who says that the *chavitin* of a *Kohen Gadol* is normally offered with a full *komeitz* each time. This proves that the oil is not doubled according to Abba Yossi, which indicates that we assume that only the *chavitin* themselves are doubled, not the oil (*according to all*), nor the *komeitz* (*according to the Sages*).

Rabbi Yochanan rules like Abba Yossi.

The *Gemora* challenges this, as Rabbi Yochanan rules like all anonymous *Mishnas*, and the *Mishna* cited earlier follows the Sages, since it only lists five fistfuls, excluding the *levonah* offered with the *chavitin*.

The *Gemora* says this is a dispute of later authorities over Rabbi Yochanan's position. (52a – 52b)

WE SHALL RETURN TO YOU, HATECHEILES

### **No Chametz, Except...**

The *Mishna* says that all *minchah* offerings are made into unleavened *matzah*, except for the leavened *chametz* breads of the *todah* – *thanks offering*, and the *shtai halechem* – *breads offered on Shavuos*. The *Mishna* cites a dispute over how these exceptions were leavened. Rabbi Meir says that part of the flour was mixed with water, to create a leavened area, and that in turn was used to leaven the rest. Rabbi Yehudah says that one takes very-leavened dough from home, places it into the measuring vessel, and

then fills it up with the *isaron* measure of flour. The Sages objected, since based on the density of the dough, it would lead to a measure of flour which is smaller or larger than a pure *isaron* of flour. (52b)

### **DAILY MASHAL**

#### ***We Should Also Give Thanks for Chametz***

A *todah* includes matzos and *chametz* bread. One should thank Hashem for the good as well as for the bad which became sour (*Meorah shel Torah*).

#### ***Matzah on Pesach and Chametz on Shavuos***

*Chametz* is forbidden during *Pesach* and on *Shavuos* we were commanded to offer *chametz*. The reason is that on *Pesach* the Jews attained their level due to an enlightenment from above and not due to their own abilities (*is'arusa dil'eila*). Therefore we only eat *matzah*, which almost lacks human intervention to prepare it. On *Shavuos* the Jews attained the level to receive the Torah by *preparah adumahtion* – “and they will be ready in another three days.” This is hinted by the bread, which needs much *preparah adumahtion* and human intervention and therefore we were commanded to offer it on *Shavuos* (*Bas 'Ayin*).