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Menachos Daf 75

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Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mixing and Anointing

The *Gemora* cites a *braisa*: *Flour mixed* teaches that the oil is mixed while it is still flour. Rebbe states: The mixing with the oil is only done after the flour is made into loaves (*and then crumbled into flour*). This is as the verse states: *Loaves (as matzos) mixed*. They asked him: The breads of the *todah* are called loaves, and yet it is impossible to mix them when they are loaves (*see below*), but rather, it is mixed while it is still flour. [*So too, this is the process by all minchah offerings.*] What does one do? First oil is poured into the vessel before its preparation; then the flour is placed inside. They then knead it with lukewarm water. The *minchah* is baked and then broken into pieces. They then pour oil in it and mix them together. At the end, more oil is poured onto the dough. Then he performs the *kemitzah* on the *minchah*. Rebbe says: The mixing with the oil is only done after the flour is made into loaves. This is as the verse states: *Loaves (as matzos) mixed*. What does one do? He puts oil and then flour into the vessel. He then kneads it, bakes it, breaks it into pieces, puts oil on the pieces, mixes it up, puts more oil on, and then performs the *kemitzah*.

The *Gemora* asks: What did the Rabbis mean when they said to Rebbe that it is impossible to mix the breads of the *todah* when they are loaves?

Rabbi Shmuel bar Rav Yitzchak answers: How can a *revi'is* (a quarter of a log) of oil be split into many loaves? [*Rashi Ksav Yad explains that after they are baked the loaves are dry, and they will therefore absorb this small amount of oil in a way*

where the mixing is insignificant, as opposed to the oil being mixed into the flour.]

The *Mishna* had stated that the loaves require mixing and the wafers require anointing.

The *Gemora* cites a *braisa*: *Loaves (as matzos) mixed* indicates that the wafers are not mixed. One might have thought that if the loaves, which do not require anointing, require mixing; then the wafers, that do require anointing, should certainly require mixing! The verse therefore states: *Loaves mixed* indicating that the wafers are not mixed.

Wafers anointed indicates that the loaves are not anointed. One might have thought that if the wafers, which do not require mixing, require anointing; then the loaves, that do require mixing, should certainly require anointing! The verse therefore states: *Wafer anointed* indicating that the loaves are not anointed.

The *Gemora* asks: Why do we indeed say each excludes the other (*instead of saying both require both*)?

Rava answers: This is because the verse should have otherwise stated '*loaves anointed*' and '*wafers mixed*.'

The *Mishna* states: How does one anoint the wafers? He does so like a '*ki*,' and the rest is eaten.

The *Gemora* asks: What does it mean, "like a *ki*?"



Rav Kahana answers: He does so in the shape of the Greek letter 'ki' (Rashi says this is similar to the shape of our letter 'tes').

The Gemora cites a braisa: If a minchah is brought where half of it is comprised of loaves and half is comprised of wafers (like a baked minchah according to Rabbi Shimon), one brings a log of oil and splits it. Half of the oil is used for the loaves, and half is used for the wafers. One can mix the loaves and anoint the wafers. One anoints the surface of the entire wafer, and the rest of the oil left over can be used for the loaves. Rabbi Shimon states: One only anoints the wafers in a 'ki' shape, and the rest of the oil is eaten by the Kohanim.

Another braisa states: If one only bring wafers, he brings a log of oil and anoints them, and then anoints them again until the entire log is used up. Rabbi Shimon ben Yehudah states in the name of Rabbi Shimon: One only anoints the wafers in a 'ki' shape, and the rest of the oil is eaten by the Kohanim. (75a)

Mishna

All minchah offerings made in a vessel require breaking. (75a)

Breaking

The Gemora asks: What does this exclude?

Rav Pappa answers: This excludes the shteï halechem (two loaves) and the lechem hapanim (showbreads).

The Gemora cites a braisa: Break it into pieces...it is a minchah. This teaches that all minchah offerings require breaking. One might think to include the shteï halechem and lechem hapanim. The verse states: It (excluding the shteï halechem and lechem hapanim).

The verse states: *And you will pour oil it is a minchah.* This includes all minchah offerings as having oil poured on them. One might think that this even includes a baked minchah. This is why the verse states: *On it oil (it excludes a baked minchah).* One might think that only loaves should be excluded, but not wafers. This is why the verse states: *It.*

The Gemora asks: Why should it exclude wafers and loaves? Perhaps a minchas Kohanim should be excluded!

Rabbah answers: What requires two exclusions (*On it oil and it*)? It must be a baked minchah (which has two types of loaves). (75a – 75b)

Mishna

The loaf from a minchah of an ordinary Jew is broken into two, and then each half is broken in half, resulting in four. Each of these four parts is then broken up. The loaf from a minchah of a Kohen is broken into two, and then each half is broken in half, resulting in four. The four parts are not broken further. The minchah of a Kohen Gadol was not broken at all. Rabbi Shimon states: The menachos of Kohanim and the Kohen Gadol are not broken up because kemitzah is not done to them, and any minchah which does not have kemitzah is not broken up. All menachos which require breaking are broken up into pieces the size of an olive. (75b)

Breaking into Pieces

The Gemora cites a braisa: Break indicates into two. This is why the verse states, pieces. One might think pieces indicates even crumbs. This is why the verse states, it. This teaches us that the loaf should be broken (generally twice, see below), but after it is broken the resulting pieces should not be continuously broken until they are crumbs (less than a size of an olive). What is done? The loaf from a minchah of an ordinary Jew is broken into two, and then each half is broken in half, resulting in four. Each of these four parts is then

broken up. The loaf from a *minchah* of a *Kohen* and *Kohen Gadol* is broken etc.

The *Gemora* asks: Didn't our *Mishna* state the *minchah* of a *Kohen Gadol* was not broken at all?

Rabbah answers: It would not be broken into four pieces, but it would be broken into two.

The *Mishna* had stated: Rabbi Shimon states that the *menachos* of *Kohanim* and the *Kohen Gadol* are not broken up.

Rav Yosef says: On a cooked dish that has pieces of bread in it that are the size of an olive, one recites the blessing of *hamotzi lechem min ha'aretz*. If it does not have pieces the size of an olive, one recites the blessing of *borei minei mezonos*.

Rav Yosef states: How do I know this? For it was taught in a *braisa*: If a person was standing and offering *menachos* in Yerushalayim, he recites the blessing of *shehecheyanu* (*Rashi* explains that this is if this *Kohen* never offered a *minchah* before, or if he is offering the *omer*). If he took them to eat them, he recites *hamotzi lechem min ha'aretz*. And it was taught in our *Mishna* that this is referring to pieces that are the size of an olive.

Abaye asked: According to what was taught in the Academy of Rabbi Yishmael that the loaves are broken up until they revert to being like flour, would you indeed not say *hamotzi*? If you say this is so, doesn't the *braisa* state that if one gathered crumbs (*where each one is not the size of an olive*) equaling the size of an olive and ate them; if they were *chametz*, one would be liable for *kares* (*on Pesach*), and if they are *matzah*, one could fulfill his *mitzvah* of eating *matzah* with these crumbs? [*This indicates that even pieces that are less than an olive are hamotzi!*]

Rav Yosef answered: The case in this *braisa* is where he gathered the crumbs together (*and he kneaded them*) into one piece (*which was now more than the size of an olive*).

Abaye asked: If so, how can we explain the statement that this is only if they are eaten in *k'dei achilas pras* (*the time it takes to eat half a loaf – three or four minutes*)? If it is one piece, the *braisa* should say if it is eaten (*not if they are eaten*)!

Rather, Rav Yosef answers: The case of the *braisa* is where the crumbs come from a big loaf of bread. [*Rashi* understands this means that the loaf itself is before us, thereby making its crumbs retain their blessing of *hamotzi*. If all that was left from the loaf are crumbs, the crumbs before us are not significant, and the blessing on them would indeed be *mezonos*.]

The *Gemora* asks: What is the law?

Rav Sheishes states: Even on crumbs that are less than the size of an olive, *hamotzi* is recited.

Rava states: This is if they still have the appearance of bread (*the pieces of bread have not been soaked too long in the mixture so as to lose the appearance of bread*). (75b)