

## Menachos – Simanim

### פרק ה – כל המנחות באות מצה

#### Daf 55 – דף נה –

##### 1. Separating מעשר תרומת מעשר from longer-lasting produce vs. superior quality produce

A Baraisa teaches that we separate *terumos maaser* from תאנים – fresh *figs* for גרוגרות – *dried figs* במקום שרגילין – *in a place where they commonly make fresh figs into dried figs*. This implies that in a place where they are not commonly dried, one may not separate תאנים for גרוגרות, since the dried ones last longer. The Gemara asks that if a Kohen is available, he should still separate תאנים for גרוגרות, because a Mishnah teaches that where a Kohen is available, תורם מן היפה – *one separates terumah from the superior* [produce], even if it will not last as long!? Rather, this Baraisa's case is where there is no Kohen available, so he may only separate תאנים for גרוגרות if they can be easily made into גרוגרות. However, the סיפא of this Baraisa teaches that גרוגרות may not be separated for תאנים, even in a place where they do make תאנים into גרוגרות. This case must be where there is a Kohen available, because a Mishnah teaches that where no Kohen is available, תורם מן המתקיים – *one separates terumah from the long-lasting* [produce], not the superior produce!? The Gemara concedes that the רישא and סיפא of this Baraisa discuss different cases.

##### 2. Even the שירים of a *minchah*, which are eaten by Kohanim, cannot be made מנח

The next Mishnah states: כל המנחות נילושות בפושרין – *all menachos are kneaded with lukewarm water*, ומשמרן שלא – *And if (even) its remnants became leavened*, he transgresses a תעשה. לא תעשה. The Mishnah gives the source for the first law: כל המנחה – *any minchah which you offer to Hashem shall not be prepared leavened*. Reish Lakish provides the source that even שירים may not be made *chametz*: לא תאפה חמץ חלקם – *it shall not be baked leavened; their portion* (etc.). These words are *darshened* to be read together, teaching: אפיו חלקם לא תאפה חמץ – *even their (the Kohanim's) portion may not be baked leavened*. The Gemara clarifies that it is the superfluous word "חלקם" which teaches this *derashah*.

##### 3. One is liable separately for each act of the baking process for a *minchah* baked as מנח

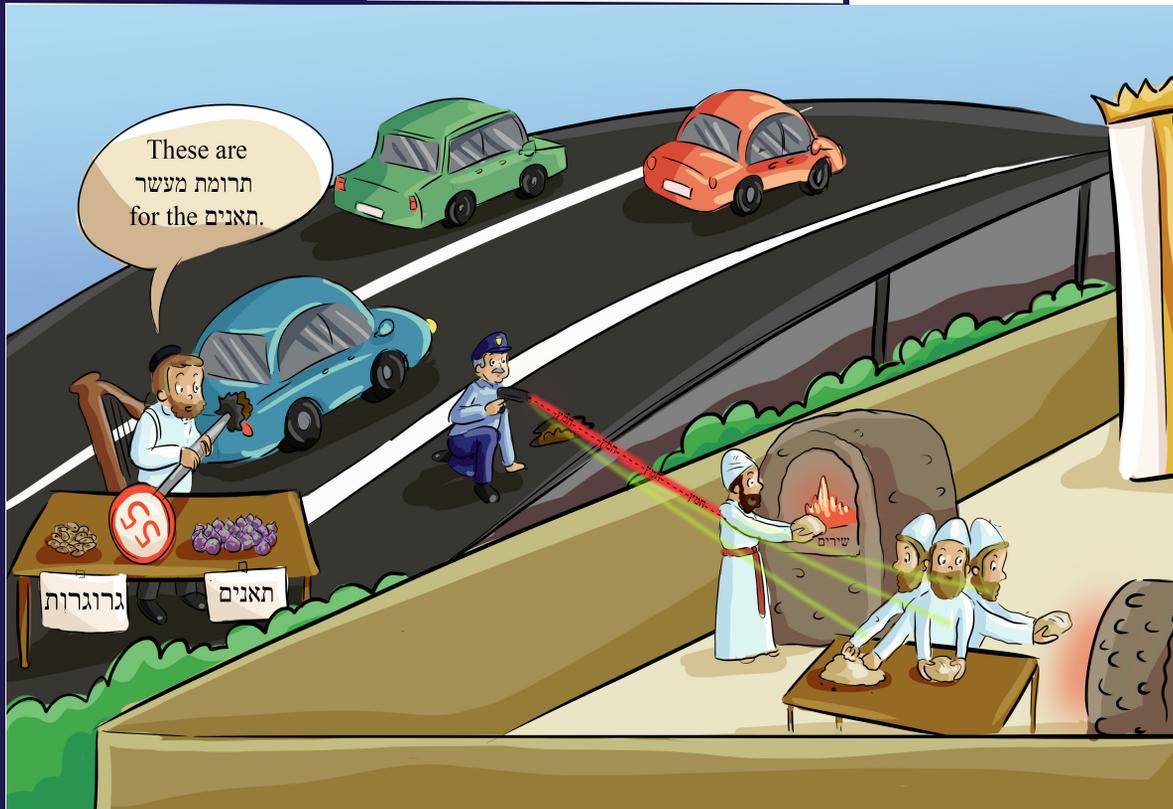
The Mishnah concluded: one is liable for preparing a *minchah* as *chametz*, for its kneading, its shaping, or its baking. A Baraisa *darshens* that although the Torah already said לא תעשה חמץ [a *minchah*] shall not be prepared leavened, one might have thought that if someone performed multiple steps of the baking process, he would only be liable to a single set of *malkus*. Therefore, another *passuk* says: לא תאפה – *it shall not be baked* (as חמץ). Baking was בכלל – included in the general category of the prohibition to prepare a *minchah* as חמץ, and was singled out to compare all preparatory acts to baking: מה אפייה מיוחדת שהיא מעשה יחידי – *just as baking is unique in that it is a distinct act* of the baking process, וחייבין עליה בפני עצמה, – *and one is liable for it by itself*, אף – *and every other distinct act in its baking process* (this last phrase means to include קיטוף – *smoothing* the dough's surface with water), that one is liable separately for each act.

#### Siman – Speed Limit Sign of 55

The Levi who took the **Speed Limit Sign of 55** to separate *terumos maaser* from fresh figs for dried figs, didn't notice the policeman hiding behind with his *chometz* detector radar gun who zapped one Kohen who let his שירים become *chametz*, and zapped another one three separate times for kneading, shaping and baking a *minchah* that was *chametz*.

דף נה | DAF 55

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### 3 things to remember

1. Separating תרומת מעשר from longer-lasting produce vs. superior quality produce
2. Even the שירים of a *minchah*, which are eaten by Kohanim, cannot be made חמץ
3. One is liable separately for each act of the baking process for a *minchah* baked as חמץ

