



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

### Menachos Daf Daled

CHUTZ M' MINCHAS CHOTEI UMINCHAS KENA'OS

- **Q:** We can understand why the chatas mincha becomes passul when offered not lishma, because the pasuk calls it a chatas, and a chatas becomes passul when offered not lishma. However, why does a sotah's mincha become passul when it is offered not lishma? **A:** We have learned that **R' Nachman** says there is a gezeira shava between chatas and a sotah's mincha, which teaches (among other things) that if the sotah's mincha is offered not lishma, it becomes passul.
  - **Q:** If so, an asham that is offered not lishma should also become fully passul, because there is a gezeira shava of "avon" between chatas and asham!? **A:** By asham the word is "avono" and by chatas the word is "avon" and therefore we don't darshen a gezeira shava.
    - **Q:** The yeshiva of **R' Yishmael** taught that even "v'shav haKohen" and "ubah haKohen" can be used for a gezeira shava, so certainly "avono" and "avon" can be used!? Also, even by chatas there is a pasuk that says "avono"!? **A:** Rather, the gezeira shava only teaches regarding something else (that just as the leftover money of a chatas is used for a nedavah, so too the leftover money of a sotah's mincha and an asham are used for a nedavah) but does not teach regarding lishma. Although we say that a gezeira shava always teaches regarding all halachos, not just some select halachos, regarding lishma of the chatas the pasuk says "osah", which teaches that only a chatas becomes passul when it is brought not lishma.
    - **Q:** We are then back to our question, how do we know that the chatas mincha and the sotah's mincha become passul when they are brought not lishma? **A:** We learn that a chatas must be brought lishma because the pasuk says the word "hu". The pasuk regarding these also says "hu" (or the similar "hee") and therefore they must be brought lishma.
      - **Q:** The pasuk regarding asham also says "hu" and we should therefore also say that it is passul when offered not lishma!? **A:** The "hu" written regarding an asham is written after the burning of the pieces that go on the Mizbe'ach, and as a Braisa says, this "hu" therefore can't be used to teach the validity of the korbon regarding the halacha of lishma.
        - **Q:** If so, what does the "hu" written regarding an asham teach? **A:** It teaches the halacha of **R' Huna in the name of Rav**, that if an asham was assigned to graze until it gets a mum, and someone took the animal and offered it without intent for any specific korbon, it is valid as an olah. However, this is only after it has been transferred over to a shepherd to hold until it gets a mum. If it was offered before that was done, it would be passul.
- **Rav** said, if the Omer mincha had the kemitza done not lishma, it becomes completely passul. The reason is that it is brought to be matir the new grain and it wasn't brought for that purpose, so it is passul. The same can be said for the asham of a nazir and the asham of a metzora that were shechted not lishma – that they become completely passul, because they must be brought to begin the validation process of the owner and they weren't brought for that purpose.
  - **Q:** Our Mishna says that all menachos whose kemitza was done not lishma are valid except for the chatas mincha and the sotah's mincha. These seem to be the only exceptions!? **A:** The Mishna is only referring to menachos of an individual, not of a tzibbur; only to menachos that are brought on their own, not those brought along with

an animal korban; and only to those that don't have a set time to be brought, not to those that have a set time.

- **Q:** A Mishna says that all korbanos that are shechted not lishma are valid but don't fulfil the obligation of their owners, except for a chatas and a Pesach, which are fully passul if shechted not lishma. These seem to be the only exceptions!? **A:** Since there are some ashamos (the asham gezeilos and me'ilos) which are valid if shechted not lishma, the Mishna could not include "asham" as an exception and say that it is passul when shechted not lishma.
  - **Q:** Why are these ashamos (the asham gezeilos and me'ilos) different? Why don't we say that since they are brought to bring a kapparah and they were not brought from that purpose they should become passul!? **A:** **R' Yirmiya** said, we find that the Torah makes a difference between a korban brought as a kapparah and one brought to validate a person. A korban brought for a kapparah can sometimes be brought after the death of the person even though it cannot achieve a kapparah for him at that time. This shows that we bring a korban of kapparah even though it will not fulfil its intended purpose. This is why the asham gezeilos and me'ilos are valid even when offered not lishma even though they will not fulfil the obligation of the owner. On the other hand, we never find that a validating korban is brought after death. This shows that a validating korban is not valid if it cannot accomplish its intended purpose.
    - **Q:** **R' Yehuda the son of R' Shimon ben Pazi** asked, we find that the validating korbanos of a nazir – the olah and the shelamim – are at times brought even after his death!? **A:** **R' Pappa** said, **R' Yirmiya** meant that we never find that a validating korban that is the only way that the person can be validated, may be brought after his death. A nazir can be validated without the asham and the olah, as long as he brings his chatas, and therefore we can't bring a proof from them.
  - **Q:** A Braisa clearly says that the asham of a metzora that was shechted not lishma is still offered on the Mizbe'ach!? This is a **TEYUFTA** of **Rav**!