



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

### Menachos Daf Hey

- **Reish Lakish** (argues on **Rav** and) says that if the Omer mincha has its kemitza taken not lishma, it is valid, but the remainder of that mincha may not be eaten until another Omer mincha is offered and is matir the first one to be eaten.
  - **Q:** If it can't be eaten, how can be it be offered on the Mizbe'ach? The pasuk says "mimashkei Yisrael" which we darshen to teach that a korbon may only be brought from something that is mutar for the Yidden to eat!? **A:** **R' Ada bar Ahava** said, **Reish Lakish** holds that since it will become mutar later that same day, it is not considered to be premature and may therefore be offered on the Mizbe'ach.
    - **Q: R' Ada the son of R' Yitzchak** asked, a Braisa lists the aspects that bird korbanos have which menachos don't, and visa-versa. According to what was just said, the Braisa should also have listed that a mincha (in the case discussed above) is an exception to the general rule in that it is mutar to be offered even though it is assur to be eaten!? **A:** Since he holds that this is not an issue, because it will become mutar to eat later that same day, it is not even considered to be something that is assur, and would not be considered as an exception to the rule.
    - **Q: R' Sheishes** asked, a Braisa says that if the application of the oil to a metzora was done out of order – either it was done before the blood applications or was done before the oil was sprinkled 7 times towards the Kodesh – he should again do the oil applications after the blood applications or after the oil is properly sprinkled. Now, if we hold that something that will be done that day does not have an issue of being premature, the oil application should not have to be done again, because it should not be viewed as having been done prematurely!? **A: R' Pappa** said, the case of metozra is different, because the pasuk says "tihiyeh", which teaches that the order must be strictly followed.
    - **Q: R' Pappa** asked, a Braisa says that if the metzora's chatas was shechted before his asham (which is the wrong order), the chatas blood should be left overnight to become passul and burned off the Mizbe'ach. Now, if we hold that something that will be done that day does not have an issue of being premature, the chatas should not become passul just because it was shechted prematurely!? The Gemara asks, **R' Pappa** has himself just said that the case of metzora is different, because the pasuk teaches that the order must be strictly followed!? Rather, **R' Pappa** meant to say that the pasuk teaches that the order of the *Avodah* must be strictly followed, and shechita is not an *Avodah*, so why does the out of order shechita make it passul!? The chatas blood should be mixed until the asham could be shechted and offered and then the chatas blood should be offered!? **A:** Rather, **R' Pappa** said, the reason **Reish Lakish** holds it is valid is because he holds that at sunrise on the 16<sup>th</sup> of Nisson the new grain is already mutar to eat (and therefore the leftover mincha of the Omer offered not lishma is actually mutar to be eaten). In fact, we find that **R' Yochanan and Reish Lakish** both say that the new grain becomes mutar with the rise of the sun on the 16<sup>th</sup> of Nisson.
- **Rava** said, that if the Omer mincha has its kemitza taken not lishma, it is valid, and the remainder of that mincha may be eaten and does not need another Omer to be matir it. The reason is that an invalidating intent is only effective when it comes from someone who is fit to do the *Avodah* (which excludes a Kohen with a mum), with something that is fit for the *Avodah* (which excludes the Omer mincha since it is not fit for any other type of korbon, because it is

made of barley), and in a place that is fit for the Avodah (which excludes a time when the Mizbe'ach is damaged).

- A Braisa says that the extra word “min habakar” comes to exclude a treifa from being brought as a korbon. The Braisa asks, we should know this based on a kal v'chomer – if a baal mum, which is mutar for an individual, is assur for a korbon, then a treifa, which is assur for an individual, should certainly be assur for a korbon! The Braisa says that cheilev and blood refute that, because they are assur for individuals and are mutar to be offered. The Braisa asks, cheilev and blood are different, because they come from an animal that is mutar, but a treifa is entirely assur and therefore should certainly be assur to be offered!? The Braisa says that melika refutes this, because a bird killed with melika is entirely assur to an individual and yet is mutar for the Mizbe'ach! The Braisa says this is not a proof. Melika is different, because the thing that makes it kadosh (i.e. the melika) is what also makes it assur, whereas by a treifa this is not the case! Therefore, there is a valid kal v'chomer to teach that a treifa may not be brought as a korbon. If you will respond that the kal v'chomer is still flawed, I will tell you that the extra word “min habakar” comes to exclude a treifa from being brought as a korbon.
  - **Q:** What does the Braisa mean when it says, “If you will respond that the kal v'chomer is still flawed”? The Braisa has proven that it is a valid kal v'chomer!? **A: Rav** said, we can say that the Omer mincha refutes the kal v'chomer, because it is assur for an individual and yet is mutar for the Mizbe'ach.
    - **Q:** We can ask that we can't refute from the Omer, because it is matir the new grain and therefore can't be used to teach regarding treifah!? **A:** The Gemara says, the proof is from the Omer during the year of shmitta, when it is not matir the grains.
      - **Q:** Even during shmitta it is matir the grains that grow on their own during shmitta!? **A:** The Braisa follows **R' Akiva** who says that even these grains are assur on shmitta.
      - **Q: R' Acha bar Abba** said to **R' Ashi**, even according to **R' Akiva** we should ask that the Omer can't be used as a proof, because even during shmitta it permits the new grains of chutz laaretz!? Even if you hold that that is only D'Rabanan, we can say that the Omer comes to remove the lav on the flour of the Omer itself!? **A: R' Acha MiDifit** said to **Ravina**, if not for the pasuk we would think that just as the Omer is a valid korbon, a treifa should also be a valid korbon and it would remove the lav against the eating of a treifa.
  - **Reish Lakish** said, that the Braisa means that the kal v'chomer can be refuted from the case of the making of the ketores, which is something that is assur for an individual but is mutar for the Mizbe'ach.
    - **Q:** The Gemara asks, this is not a valid proof, because the making of the ketores is different in that it is the only way to fulfil the mitzvah of the ketores, whereas one can bring a korbon without having to bring a treifa!?
  - **Mar the son of Ravina** said, that the Braisa means that the kal v'chomer can be refuted from the case of doing melachah on Shabbos, which is assur for an individual, but is mutar for the Mizbe'ach!
    - **Q:** The Gemara asks, this is not a valid proof, because melachah on Shabbos is even mutar for an individual when it comes to a bris milah!? **A:** This is not a question! Bris milah is not *for an individual* – it is for a mitzvah!
      - Rather, the question would be, Shabbos is different, because the only way to fulfill the mitzvah of the korbanos that must be brought on Shabbos is by doing melachah on Shabbos.
  - **R' Ada bar Abba** said, the Braisa means that the kal v'chomer can be refuted from the case of kilayim, which is assur for an individual and yet is mutar for the Kohen Gadol to wear for the Avodah!
    - **Q:** The Gemara asks, this is not a valid proof, because kilayim is even mutar for an individual when it comes to tzitzis!? **A:** This is not a question! Tzitzis is not *for an individual* – it is for a mitzvah!

- Rather, the question would be, kilayim is different, because the only way to fulfill the mitzvah of the korbanos with the bigdei kehunah is for the Kohen Gadol to wear kilayim.