



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

Menachos Daf Mem Hey

MISHNA

- The parim, rams, and lambs of the korban mussaf are not essential to each other. **R' Shimon** says, if there was enough money to buy all the parim needed for the mussaf, but not for the nesachim as well, they should instead only bring one par with the nesachim, rather than to bring multiple parim without the nesachim.

GEMARA

- **Q:** The parim and lambs of which korban is the Mishna referring to? It can't be referring to the korbanos of Succos, because the pesukim there say "kamishpat" and "kimishpatam", teaching that they are all essential!? **A:** Rather, it must be referring to the parim and lambs of Rosh Chodesh and of Shavuos.
- **Q:** Which korban's rams is the Mishna referring to? It can't refer to Rosh Chodesh and Shavuos, because those have only one ram!? It can't refer to the Shte Halechem korban, because the pasuk there uses verbiage of "havaya", which teaches that each animal is essential!? **A:** It refers to the two Shavuos korbanos, and the Mishna is teaching that the ram of the Shavuos mussaf is not essential to the ram of the Shte Halechem korban, and visa-versa.
 - **Q:** This explanation means that regarding the parim and the lambs the Mishna means to say that they are not essential within the same korban, but with regard to the rams the Mishna is talking about different korbanos!? **A:** Yes, the Mishna is teaching separate things.
- A pasuk in Yechezkel says "uviyom hachodesh par ben bakar temimim v'sheishes kvasim va'ayil temimim yihiyu". The word "par" teaches that although the Torah requires multiple parim to be brought on Rosh Chodesh, if they only have one it is valid. The "sheishes kvasim" teaches that although the Torah requires 7 kvasim, if they only have 6 it is valid. A pasuk says "kasher tasig yado", which teaches that even if they only have one it is valid. The reason the pasuk says "sheishes" is to teach that they should still get as many as they can (up to 7). The word "yihiyu" teaches that when they do have all the animals, they are each essential to the other.
 - **Q:** A pasuk in Yechezkel says, "barishon b'echad lachodesh tikach par ben bakar tamim v'chiteisa es HaMikdash". Now, the par of Rosh Chodesh (which seems to be the subject of the pasuk) is an olah, so why is it referred to as a chatas!? **A: R' Yochanan** said, this pasuk will have to be explained by Eliyahu. **R' Ashi** said, it refers to "milu'im" korbanos that were brought by Ezra at the inauguration of the Beis Hamikdash, just like the milu'im korbanos that were brought by Moshe at the inauguration of the Mishkan. A Braisa gives these two approaches as well.
 - **Q:** A pasuk in Yechezkel says that neveilos and treifos may not be eaten by the Kohanim. Is this to imply that a Yisrael may eat neveilos and treifos? **A: R' Yochanan** said, this pasuk will have to be explained by Eliyahu. **Ravina** said, this is needed to teach that the Kohanim are *also* assur to eat these issurim. We would think that since they eat bird korbanos that are not shechted they may also eat neveilos and treifos.
 - **Q:** A pasuk in Yechezkel says, "v'chein taaseh b'shiva bachodesh mei'ish shogeh umipesi v'chipartem es habayis". **R' Yochanan** said, this pasuk refers to the par helam davar shel tzibbur. The word "shiva" teaches that as long as 7 shevatim have sinned, even if they are less than a majority of the Yidden, the korban is brought. "Chodesh" means that the erroneous psak must have been something new – for example that Beis Din said that cheilev is mutar. "Mei'ish shogeh umipesi" teaches that they are only chayuv if the psak was erroneous and the act was done b'shogeg.

- **R' Yehuda in the name of Rav** praised **Chanina ben Chizkiya**, because he explained a number of pesukim in Yechezkel that seemed to contradict the Torah. His doing so prevented the Rabanan from having the Sefer hidden away.

AMAR R' SHIMON IHM HAYU LAHEM PARIM MERUBIN

- A Braisa says, a pasuk says, “v'eifa lapar v'eifa la'ayil yaaseh mincha...”. **R' Shimon** asked, the amount for the mincha of a par and of an ayil are not the same! Rather, this teaches that if they could get many parim or rams but then would not be able to get the nesachim to go along with them, they are better off getting less than the required number and instead bringing them with the proper nesachim.

MISHNA

- The par, rams, and lambs of the olah and goat of the chatas of the Shavuot Korban Mussaf are not essential to the Shte Halechem, and visa-versa.
- The Shte Halechem are essential to the lambs of the Korban Shelamim that accompanies the Shte Halechem, but the lambs are not essential to the Shte Halechem. This is the view of **R' Akiva**. **R' Shimon Ben Nanas** said, this is incorrect. Rather, the lambs are essential to the breads, but the breads are not essential to the rams, for in the Midbar the Yidden would bring the lambs for the shelamim but would not bring the breads. So too, after they came into EY, the breads are not essential to the lambs of the shelamim.
 - **R' Shimon** said, the halacha follows **Ben Nanas**, but not for his reason, because in fact the Yidden did not bring the shelamim of the Shte Halechem until they entered EY. Rather, the reason the bread is not essential to the shelamim is that the lambs are their own “matir”, whereas the breads only have the lambs as their matir and therefore the lambs are essential for the breads.

GEMARA

- A Braisa says, the pasuk of “v'hikravtem ahl halechem” seems to say that the lambs are only brought along with the breads. The pasuk of “shivas kevasim temimim” seems to teach that they are brought even when there are no breads. We must say that “ahl halechem” teaches that the obligation of the lambs only began when the obligation of the Shte Halechem breads began, which was after they entered EY. This is the view of **R' Tarfon**. We would think that the 7 kevasim listed regarding the Shte Halechem are the same as those listed regarding the mussaf, however we find that the number of parim and rams are different. Therefore, it must be that 7 are brought with the Shte Halechem and 7 are brought for the mussaf. The mussaf was offered even in the Midbar, whereas the Shte Halechem and accompanying korban was only brought once they entered EY.

HALECHEM ME'AKEIV ES HAKVASIM

- **R' Akiva** based his view on a gezeira shava between one pasuk that says “yihiyu” and another that says “tihiyena”. Just as the subject of this second pasuk is breads, the “yihiyu” must also be referring to the breads and teaches that they are essential. **Ben Nanas** makes a gezeira shava between this pasuk of “yihiyu” and another pasuk of “yihiyu” where the subject is lambs. The gezeira shava teaches that it is the lambs that are essential.
 - **Ben Nanas** doesn't learn a gezeira shava from “tihiyena”, because he says it is not the same word as “yihiyu”. Although **R' Yishmael** has taught that even the words “shiva” and “bi'ah” can be darshened for a gezeira shava, that is only when there are no like words that can be darshened.
 - **R' Akiva** rather learn from “tihiyena”, because he wants to learn something that is a gift to the Kohen from something else that is a gift to the Kohen, rather than from an Olah (which is the other “yihiyu”) which is not a gift to the Kohen.
 - We can also say that they argue in the explanation of the pasuk itself. The pasuk says “kodesh yihiyu LaHashem laKohen”. **R' Akiva** holds that it refers to something that goes to the Kohen – which refers to the breads. **Ben Nanas** says, “LaHashem laKohen” refers to something that goes part to Hashem and part to the Kohen – which is the shelamim.