



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

### Menachos Daf Nun Ches

- **Q:** The Gemara just explained that **R' Elazar** darshened the word "osam" to teach that one is chayuv for bringing the leftovers of bikkurim and the Shte Halechem even onto the ramp of the Mizbe'ach. What does **R' Yochanan** (who says that one is chayuv for doing so to the leftovers of all korbanos) do with the word "osam"? **A:** He needs it for the teaching of a Braisa that says, we would think that a person can bring his own nedavah of a Shte Halechem. The pasuk therefore says "korban reishis takrivu" (written in the plural), which teaches that only a tzibbur may bring a Shte Halechem. We would think that a tzibbur can even bring the Shte Halechem as a nedavah. The pasuk therefore says "osam", which teaches that it can only be brought in its obligatory form at the proper time.
  - **Q:** Another Braisa seems to say that Shte Halechem may be brought as a nedavah!? The Braisa says, the pasuk had to say "kol se'or" and "kol devash" (the pasuk has to say "kol" by each, and we could not learn one from the other), because there is a leniency that each has, which would prevent it from being learned from the other. The leniency of "se'or" is that there is an exception where it is mutar in the Mikdash, and the leniency of "devash" is that it is mutar with the shirayim of menachos. Now, where is "se'or" mutar in the Mikdash? Presumably it is the case of a Shte Halechem offered as a nedavah!? **A:** **R' Amram** said, the Braisa means that it is mutar for the lambs that are offered along with the obligatory Shte Halechem.
- **Q: Rami bar Chama** asked **R' Chisda**, if someone brings the meat of a chatas bird onto the Mizbe'ach (the meat is supposed to be eaten, not burned on the Mizbe'ach), do we say that he would not be oiver, because one is only oiver for bringing up part of a korbon after the part of the korbon that was required to be brought up was already brought up, and the bird chatas has no part that is required to be brought up, or do we say that anything that is called a korbon and was brought up when it was not supposed to be brought up would make the person chayuv? **A:** **R' Chisda** said, anything that is called a korbon and was brought up when it was not supposed to be brought up would make the person chayuv.
  - We actually find that this is the subject of a machlokes Tanna'im in a Braisa, where **R' Eliezer** says that the issur is only against bringing up part of a korbon after the part of the korbon that was required to be brought up was already brought up, and **R' Akiva** says it is anything that is called a korbon and was brought up when it was not supposed to be brought up.
    - **Q:** What is the practical difference between these views? **R' Chisda** said, it is the case of the meat of a bird chatas that is brought up. **Rav** said, it is the case of the lug of oil of a metzora that is brought up.
- A Braisa says, the pasuk seems to say that one would only be chayuv for offering a full measure of chametz. How do we know that one is even chayuv for a partial measure? The pasuk says "kol". How do we know that one is chayuv even if he offers a mixture of chametz and not chametz? The pasuk says "ki kol".
  - **Abaye** explained, that when the Braisa says a "full measure" it refers to a kezayis, and a "partial measure" refers to less than a kezayis. **Rava** said, a "full measure" refers to a kometz, and a "partial measure" refers to less than a kometz.
    - The machlokes between them is that **Abaye** holds that a kometz can contain even less than 2 kezaysim and that burning on the Mizbe'ach can apply to less than a kezayis. **Rava** holds that a kometz cannot have less than 2 kezaysim and that burning requires at least a kezayis.
- We have learned, if someone burns a mixture of chametz and honey on the Mizbe'ach, **Rava** says he would get 4 sets of malkus: one for offering "se'or", one for offering "devash", one for

offering a mixture of chametz, and one for offering a mixture of honey. **Abaye** says one does not get malkus for a generalized lav. Some say that **Abaye** holds he would get only one set of malkus, and others say that he holds that he wouldn't even get one set of malkus.