



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

Menachos Daf Ayin Gimmel

- **Q:** The Gemara just said that **Chizkiya** said that the pasuk of “v'chol mincha b'lula bashemen vachareiva l'chol Bnei Aharon tihiyeh” teaches that the shirayim of a barley mincha is also eaten by the Kohanim. The Gemara now asks, that pasuk is used by a Braisa to teach that one Kohen may not exchange his rights to a portion of one mincha for a larger portion of another mincha and is therefore not available to teach this!? **A:** The Braisa's drasha is based on the word “v'chol”, whereas **Chizkiya** uses the other words of the pasuk.
 - **Q:** We used this pasuk earlier for the drasha of **R' Yose the son of R' Yehuda** that a baked mincha may not be brought of a combination of challos and rekikin!? **A: R' Yose** darshens the “vuv”, whereas the Braisa darshens the word “chol”.
- **Ravina** said that the source for the halacha that the shirayim of a barley mincha is eaten by the Kohanim is in a Braisa taught by **Levi**. The Braisa darshens a pasuk as follows:
 - The Braisa says, among the things given to Kohanim the pasuk says “kol korbanan”, which comes to include the log of oil of a metzora. The Gemara says, we would think the pasuk of “min ha'aish” excludes the oil, since it is not put on the Mizbe'ach.
 - The Braisa says, “l'chol minchasam” includes the mincha of the Omer and the mincha of a sotah. We would think based on the pasuk that the Kohen only gets to eat from korbanos that are brought for a kapparah, and these are not brought for a kapparah. (These menachos are brought of barley, and this is therefore the source to teach that the shirayim of a barley mincha are eaten by the Kohanim).
 - The Braisa says, “ulichol chatasam” includes the chatas bird. We would think that this is not included, because it is a neveilah.
 - The Braisa says, “l'chol ashmam” includes the ashmam of a nazir and of a metzora. We would think he does not get these, because these are brought to make these people valid, not for a kapparah.
 - **Q:** The pasuk specifically says that the Kohen eats from the ashmam of a metzora!? **A:** Rather, the pasuk comes to include the ashmam of a nazir.
 - The Braisa says, “asher yashivu” includes the property stolen from a ger who then died.
 - The Braisa says, “lecha hu” comes to teach that it belongs to the Kohen to the extent that he can even be mekadesh a woman with it.
- **R' Huna** said, the Korbon shelamim of a goy is treated like an Olah (it is burned in its entirety on the Mizbe'ach, and the same would be true for a mincha that is brought by a goy). This can be based on logic, because a goy brings a korbon with the expectation and intention that the entire animal will be offered to Hashem. This can also be based on the pasuk from which we learn that a goy may bring a korbon, which says “asher yakrivu laHashem l'olah” – which we understand to mean that any korbon that they bring should be treated as an Olah.
 - **Q: R' Chama bar Gurya** asked, a Braisa says that the shelamim of a goy is eaten by a Yid!? **A: Rava** said, the Braisa means that if the goy gives a shelamim for the sake of a Yid who is obligated to bring a shelamim, the shelamim is eaten by the Yid. However, if a goy brings a shelamim for himself, the entire animal would be burned on the Mizbe'ach.
 - **Q: R' Shizbi** asked, our Mishna says that the Kohanim eat the shirayim of a mincha brought by a goy. We see that they could bring a korbon that is eaten!? **A: R' Yochanan** said, the Mishna follows **R' Yose Haglili** of a Braisa and **R' Huna** follows **R' Akiva** of a Braisa, where **R' Yose Haglili** darshens a pasuk to teach that a goy can bring any type of korbon other than that of a nazir, and **R' Akiva** says that a goy may only bring a Korbon Olah.
 - **Q:** We learn that a goy cannot become a nazir from a different pasuk, not the one cited by **R' Yose** in the Braisa!? **A:** If we only had the pasuk of **R' Yose** we

would think that a goy can become a nazir, but can't bring the korbanos. The other pasuk is needed to teach that a goy cannot even become a nazir.

- **Q:** A Mishna says, that if a goy sends a korbos along with money for the wine for nesachim, we use the money to buy the wine. If he did not send money, we take wine from the tzibbur. Shall we say that the Mishna only follows **R' Yose** and not **R' Akiva** (who says that a goy may only bring an olah)? **A:** It can even follow **R' Akiva**, because he allows a goy to bring an olah and all the things that need to accompany it (including the nesachim that must be brought with it).
- **Q:** A Braisa says, the pasuk regarding nesachim says "ezrach", which teaches that only Yidden bring nesachim, not goyim. However, the pasuk says "kacha" which teaches that their korbanos must have nesachim (they either give the money and we buy the nesachim, or we bring nesachim from the communal fund). This seems not to follow **R' Yose**, because he says that a goy can bring nesachim even without bringing an accompanying korbos, and it seems to also not follow **R' Akiva**, because he says that a goy may only bring an olah and not nesachim!? **A:** We can say it follows **R' Yose**, and must amend the earlier Braisa to say that **R' Yose** does not allow a goy to bring nesachim on its own. We can also say that it follows **R' Akiva**, because he allows a goy to bring an olah and all the things that need to accompany it.