



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

Menachos Daf Pey Beis

- **R' Ami** said, if a person designates maaser sheini money to purchase a shelamim, it is ineffective (it does not get kedushas shelamim). The reason is, that the kedushas shelamim is not strong enough to take effect on top of the kedushas maaser that is already there.
 - **Q:** A Mishna says, that if one uses maaser sheini money to buy a chaya for a shelamim (a chaya is not valid to be brought as a korbon), the animal's skin does not become chullin (rather its value must also be used to buy a proper animal for a shelamim). This seems to show that kedushas shelamim does take effect on something that had kedushas maaser!? **A:** The Mishna is explained by **Rav** to mean that no kedushas shelamim at all takes effect on the animal.
- We have learned, if one designates money of maaser sheini for a shelamim, **R' Yochanan** says the money gets kedushas shelamim and **R' Elazar** says that it does not. Now, according to **R' Yehuda**, who says that maaser money is considered to be the property of the owner, all would agree that the money gets kedushas shelamim. The machlokes is according to **R' Meir**, who says that maaser money is considered to be the property of Hashem – **R' Elazar** says that since it is not the person's money it cannot get kedushas shelamim, and **R' Yochanan** says that since one may buy a shelamim with maaser sheini money, the money will take on the kedushas maaser.
 - **Q:** A Braisa says, if one designated maaser sheini money for a shelamim and then needs to redeem the coins (to switch them to smaller coins), he must add two fifths – one for redeeming kodashim and one for redeeming maaser sheini. We clearly see that kedushas shelamim does take hold!? **A:** The Braisa only follows the view of **R' Yehuda**.

MISHNA

- How do we know that if one obligates himself to bring a todah he must bring it from chullin? The pasuk says "v'zavachta pesach laHashem Elokecha tzon uvakar". Now a Korbon Pesach may only be brought from lambs and goats, not from cattle, so why does the pasuk say "tzon uvakar"? This creates a hekesh from the korbanos that are brought from cattle to a Pesach and teaches that just as a Korbon Pesach is an obligatory korbon and must be brought from chullin, so too any other obligatory korbon must be brought from chullin. Therefore, if someone says "harei alai todah" or "harei alai shelamim", since the korbon is now obligatory, it must be brought from chullin.
 - In all cases, nesachim must be brought from chullin.

GEMARA

- **Q:** How do we know that Korbon Pesach must be brought from chullin? **A:** A Braisa says, **R' Eliezer** says, the pesukim discuss the Korbon Pesach of Mitzrayim and the Korbon Pesach for future generations. This teaches that just as in Mitzrayim it had to be brought from chullin (there was no such thing as maaser sheini at that time), the future Korbanos Pesach also had to be brought from chullin. **R' Akiva** asked him, how can you learn something that is possible (it is possible to bring the Korbon Pesach of future generations from maaser sheini money, since maaser sheini exists) from something that is not possible? **R' Eliezer** said, even though it was impossible, it still can be used as a great proof that we can learn from. **R' Akiva** said, the Pesach of Mitzrayim is very different in that its blood and eimurim were not offered on the Mizbe'ach, and maybe that is why it had to be brought from chullin!? **R' Eliezer** said, the pasuk says "v'avadita es ha'avodah hazos bachodesh hazeh", which teaches that all the avodos of this month of Nisson should always be the same. This teaches that the later Pesachim must be like the Pesach of Mitzrayim and must be brought from chullin.

- **Q:** If **R' Akiva** really holds that we can't learn something that is possible from something that is not possible, then why is he giving another reason? If he retracted from that logic, and he now holds that we can't learn out all future Pesach from Pesach of Mitzrayim because in Mitzrayim the blood and eimurim didn't go on the Mizbe'ach, then we can refute that by saying that the Pesachim brought in the Midbar were offered on the Mizbe'ach and yet they were only brought from chullin (there was still no maaser sheini at the time)!? **A: R' Akiva** remains with his original logic. However, he is saying that even according to you (**R' Eliezer**) who holds that we can learn something that is possible from something that is impossible, the reason you still can't learn from Pesach Mitzrayim is because it was not offered on the Mizbe'ach. **R' Eliezer** responded with the pasuk.
 - **Q:** Why didn't **R' Eliezer** respond by saying that the Pesach of the Midbar refutes that (as explained above)!? **A: R' Eliezer** is saying, according to me we can learn from Pesach Mitzrayim, because we can learn something that is possible from something that is impossible, and for the question that Pesach Mitzrayim was not offered on the Mizbe'ach we can answer by saying that the Pesach of the Midbar refutes that. According to you (**R' Akiva**) who says that we may not learn something that is possible from something that is impossible, I will show you that we can learn from the pasuk that all avodos of the month of Nisnon are to remain the same.
 - **Q:** Why can't **R' Akiva** say that the pasuk only teaches regarding aspects that were possible in Mitzrayim as well, but not regarding the requirement that it come from chullin? **A: R' Sheishes** said, from here we see that we may not ask on a hekesh based on logic.
- **Q: R' Eliezer** darshened a hekesh from Pesach Mitzrayim to Pesachim of future generations. The Mishna then taught that there is a hekesh between Pesach and all other korbanos. How can something that is learned via a hekesh then teach further via a hekesh!? **A:** The connecting of future Pesachim to that of Mitzrayim teaches that the entire group of all Korbanos Pesachim are the same. The Mishna then learns a hekesh from all other korbanos to the entire group of Korban Pesach. Therefore, it is not considered to be a hekesh which is then taught further using another hekesh.