



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

Menachos Daf Pey Gimmel

- **Q:** How does **R' Akiva** learn that a Korbon Pesach must be brought from chullin? **A:** He learns it from a hekesh on a pasuk that he learns differently than **Shmuel in the name of R' Eliezer**, as will be shown below.
 - **Shmuel in the name of R' Eliezer** says that the pasuk of “zos hatorah la'olah lamincha v'lachatas v'la'asham v'lamilu'im ulizevach hashelamim” teaches that all korbanos are compared to each of these for a certain aspect:
 - The comparison to olah teaches that all korbanos must be shechted using a metal knife – a kli shareis – like an olah. We learn this for olah from Avrohom shechting the ram by the Akeidah.
 - The comparison to mincha teaches that just as a mincha may only be eaten by male Kohanim, so too there are other korbanos that may only be eaten by male Kohanim. Although the fact that a chatas and asham may be so eaten is written explicitly in a pasuk, and a shelamim of a tzibbur is learned from a drasha in another pasuk, it is actually a machlokes Tanna'im whether we learn this from the hekesh or from these other pesukim.
 - The comparison to chatas teaches that just as chatas meat that touches other meat makes the other meat like it when there is absorbed flavor, the same is for the meat of the other korbanos that touch other meat.
 - The comparison to asham teaches that just as the fetus and amniotic sac of an asham have no kedusha, the same is for those of other korbanos.
 - The comparison to milu'im teaches that just as for a milu'im the leftovers are burned and living animals are not considered to be leftover of a milu'im, the same is for the other korbanos.
 - The comparison to shelamim teaches that just as a shelamim can become piggul themselves and make the other things brought along with them into piggul, the same is true for other korbanos as well.
 - **R' Akiva** says that different things are learned from each of the korbanos:
 - From a mincha we learn that just as something that absorbs from a mincha becomes kadosh like the mincha from that absorption, the same is true for all korbanos.
 - We said earlier that this is learned from chatas as well. The Gemara explains that we need to learn this from mincha and from chatas. If we would only learn it from mincha we would say that that is so for a mincha, because it is soft and absorbs more strongly. If we would only say this regarding chatas we would say that the fats of a chatas make it to be absorbed deeply. That is why both are needed.
 - From a chatas we learn that just as a chatas may only be brought from chullin, and may only be brought during the day, and its Avodah must be done with the Kohen's right hand, so too all other obligatory korbanos must be brought from chullin, during the day, and with the Kohen's right hand.
 - **Q:** How do we know that a chatas must be brought from chullin? **A:** **R' Chisda** said, the pasuk says “v'hikriv Aharon es par hachatas asher lo”, which teaches that it must come from his personal money, and may not be brought from maaser.
 - **Q:** The halacha that korbanos must be offered during the day is learned from the pasuk of “b'yom tzavoso”, not from the hekesh!? **A:** It is in fact not learned from the hekesh, but the Braisa mentions it along with the

other things learned from the hekesh, since theoretically it could have been learned from the hekesh.

- **Q:** The halacha that korbanos must be offered with the Kohen's right hand is learned from **Rabbah bar bar Chana in the name of Reis Lakish**, who says that whenever the pasuk says "etzbah" or "kehunah" it refers to the right hand!? **A:** It is in fact not learned from the hekesh, but the Braisa mentions it along with the other things learned from the hekesh, since theoretically it could have been learned from the hekesh. We can also say that the Braisa holds like **R' Shimon**, who says that from "kehuna" alone this could not be learned, and therefore we would not know this for the other korbanos.
 - From an asham we learn that just as the bones of an asham are mutar, so too the bones of all other korbanos are mutar.
- **Q:** What does **R' Akiva** darshen with the pasuk of "v'zavachta Pesach"? **A:** He uses it for the drasha of **R' Nachman in the name of Rabbah bar Avuha**, which says that this pasuk teaches that an animal designated as a Pesach which was not ultimately brought as a Pesach gets the status of a Shelamim.
 - **Q:** The halacha that a Pesach that is not needed as a Pesach is brought as a shelamim is learned from a drasha of the father of **Shmuel**, who said, the pasuk says "v'ihm min hatzon korbano l'zevach shelamim", which teaches that something that is brought from tzon (i.e. a Pesach) is to be brought as a shelamim!? In fact, this halacha is also taught in a Braisa which says that the words of "ihm kesev...ihm eiz" teach something else, and are therefore not extra. The word "kesev" teaches that if a sheep is brought, its tail is offered on the Mizbe'ach; "ihm kesev" teaches that a Pesach that has passed its first year or any shelamim that is brought because of a Pesach needs smicha, nesachim, and tenufa, like any other shelamim; "ihm eiz" teaches that if a goat is brought, its tail is not offered on the Mizbe'ach. Why do we need 3 pesukim to teach the same thing!? **A:** One is needed to teach a case where the time for shechting a Pesach has passed and the animal's first year has passed (in which case it is no longer fit to be used as a Pesach), a second pasuk is needed to teach a case where the time for shechting has passed but its first year has not passed (even though it is still fit to be offered on Pesach Sheini), and the third pasuk is needed for a case where the time for shechting has not passed and its first year has not passed, but it was shechted as a shelamim (even though it is still fit to be used as a regular Korbon Pesach). In all these cases the korbon is treated as a shelamim.

HADRAN ALACH PEREK HATODAH HUYSA BA'AH!!!

PEREK KOL KORBANOS HATZIBBUR -- PEREK TISHI'I

MISHNA

- The grains for all korbanos of the tzibbur and of individuals may come from EY or chutz laaretz, and may come from the new crop or the old crop, except for the Omer and the Shte Halechem, which may only come from the new crop and from EY.
- All of them must come from the best flour. Where does the best flour come from? Machnis and Zitcha have the best soles flour. Second to them is Aforayim in the valley. All lands are valid to have the flour come from them, but they would bring it from these places because of their high quality.

GEMARA

- Our Mishna does not follow the Tanna of a Braisa which says that if the Omer or the Shte Halechem is brought from the old crop, it is valid, but it lacks the mitzvah of bringing it from the new crop.
 - The Omer is valid if brought from the old crop based on the pasuk of "takriv eis minchas bikurecha", where the word "takriv" teaches that it should even be brought if it is from the old crop. The Shte Halechem is valid if brought from the old crop based on the

pasuk of “mimoshvoseychem tavi’u”, where “mimoshvoseychem” teaches that it must be brought from EY and “tavi’u” teaches that it can even be brought from the old crop.

- **Q:** The word “tavi’u” was earlier used for a different drasha!? **A:** The pasuk could have said “tavi” and instead says “tavi’u”, which allows for both drashos.
 - **Q:** The pasuk regarding each of these says “reishis”, which suggests that it *must* come from the new crop!? **A:** That is for the mitzvah, but b’dieved it would be valid even from the old crop.
 - **Q:** The pasuk regarding the Shte Halechem says “chadasha”, which suggests that it *must* come from the new crop!? **A:** That is for the drasha of **R’ Nosson and R’ Akiva** in a Braisa, where they say that it teaches that it should be the first mincha brought from the new crop. However, it is still valid if brought from the old crop.
- The Gemara says, the Tanna’im only disagree whether these must be brought from the new crop. However, all would agree that they must be brought from grain of EY.
- This does not follow **R’ Yose the son of R’ Yehuda** of a Braisa, who says that the Omer may be brought from grain of chutz laaretz.