



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

Menachos Daf Tzaddik Aleph

- The Braisa said that we learn that a Todah requires zevachim from the pasuk of "oy zevach".
 - **Q:** A Todah is also a "zevach" and should be included in that word, so why do we need the word "oy" to include it? **A:** We would think that since the Todah is brought with breads, it should not need nesachim. That is why we need the word "oy" to teach that it does.
 - **Q:** Why would we think it should be different than the nazir's ram, which is brought with breads and still needs nesachim!? **A:** The nazir's ram only comes with two types of breads, and maybe that is why it needs nesachim, but the Todah comes with 4 breads and therefore we would think that it does not need nesachim.
- **Q:** The Gemara continues to ask on the drashos of the Braisa. Why did the pasuk have to say "olah" if it says "lifalei neder oy bindava"? **A:** If we didn't have the word "olah" we would say that "va'asisem isheh laHashem" is a klal, "lifalei neder oy bindava" is a prat, and "laasos reyach nicho'ach" is another klal. This would create a klal uprat uklal which would teach that just as the prat is something that does not come as a kapparah for an aveira, so too the only korbanos that require nesachim are korbanos that are not brought as a kapparah for an aveira. This would exclude chatas and asham but would include bechor, maaser and Pesach (since they are not brought as a kapparah for an aveira). The word "olah" is written to make it part of the prat, and the klal uprat uklal therefore teaches that only korbanos like the olah – a korbon which one is not obligated in – require nesachim. This comes to include the offspring of korbanos, a temurah, olos brought from extra items of kodashim, an asham that has been sent to graze and get a mum, and all korbanos that were shechted not lishma.
- **Q:** The Braisa said that "oy" in the pasuk is used for a drasha to show that the items are separate. If this word is to be darshened in this way, how will we darshen it in the pasuk of "lifalei neder oy bindava"? **A:** We would have thought that a person need not bring nesachim unless he is bringing a neder and a nedava. The "oy" teaches that one who brings either one alone is required to bring nesachim as well.
 - **Q:** This makes sense according to **R' Yoshiya** (who says that a drasha is needed to separate things even if the word "yachdav" is not written). However, according to **R' Yonason** who says that without the word "yachdav" we don't need a word to teach that items are separate, what does this "oy" come to teach? **A:** We would think that a neder brought on its own and a nedava brought on its own needs nesachim, but when a neder and nedava are brought together they only need one set of nesachim. The word "oy" teaches that even in this case each would need its own nesachim.
 - **Q:** What does the word "oy bimo'adeychem" come to teach? **A:** We would think that when a neder and nedava are brought there is an obligation to bring two separate nesachim, but when two nedarim or two nedavos are brought one set of nesachim is enough. The pasuk teaches that even then he must bring two sets of nesachim.
 - **Q:** What does the "oy" of the pasuk "v'chi saaseh ben bakar olah oy zevach" teach? **A:** We would think that if a person brings two of the same korbon (e.g. two olos or two shelamim), one as a neder and one as a nedava, it would only require one set of nesachim, because they are the same type of korbon. The pasuk teaches that they are separate korbanos and therefore each one requires its own set of nesachim.
 - **Q:** What does the "oy" of the pasuk "lifalei neder oy shelamim" teach? **A:** We would think that if a person brings two of the same korbon (e.g. two olos or two shelamim) as a neder and two of that same korbon as a nedava, it would only require one set of nesachim, because they are the same type of korbon and the same type of obligation.

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- **Q:** What does **R' Yoshiya** do with the pasuk of “min habakar oy min hatzon”? **A:** We would think that separate nesachim for separate korbanos only need be brought when the korbanos are of different animals, but if they are of the same animal type then one nesachim should suffice. The pasuk teaches that this is not so.
 - **Q:** What is taught by the pasuk of “kacha taas la'echad”? **A:** We would think that separate nesachim are only needed when the korbanos are brought one after the other, but if they are brought at the same time one nesachim would suffice. The pasuk teaches that even then two would be needed.

ELAH SHECHATASO SHEL METZORA VA'ASHAMO TA'UN NESACHIM

- **Q:** How do we know this? **A:** A Braisa says, the pasuk regarding the metzora's korbanos says “ushlosa esronim soles mincha”. This refers to the mincha that comes with the korbon. Maybe it refers to a mincha that must be brought on its own? The pasuk says “v'hela haKohen es ha'olah v'es hamincha”, which shows that the mincha accompanies the korbon. Still, we do not know if it needs nesachim as well. The pasuk therefore says, “v'yayin lanesech rev'i's hahin taaseh ahl ha'olah oy lazavach lakeves ha'echad” – olah refers to the metzora's olah, zavach refers to the metzora's chatas, “oy” lazavach refers to the metzora's asham.
 - **Q:** Why can't the asham be learned from “zavach” as well, as we find elsewhere that the chatas and asham are learned from the same word!? **A:** That is only when they are being brought for the same purpose. However, here the asham is coming to permit him and the chatas is coming as a kappara, so we need a separate pasuk to teach regarding the asham.
 - **Q:** Why don't we say that “zavach” refers to the chatas and asham of the nazir? **A:** A Braisa learns from a drasha of a pasuk that the chatas and asham of the nazir do not require nesachim. Therefore, the pasuk of “zavach” can't be coming to include those korbanos.
 - **Q:** Why does the Braisa say that “olah” refers to the olah of a metzora? Maybe it refers to the olah of a woman who has given birth? **A:** **Abaye** said, a Braisa learns from “lakeves ha'echad” at the end of the pasuk that the olah of a woman who has given birth requires nesachim. Therefore, “olah” does not refer to that. **A2: Rava** said, that a metzora is the person who would need three inclusionary words for his 3 korbanos. Therefore, the pasuk which has 3 inclusionary words must refer to him.
 - **Q:** Why does the pasuk say that a ram requires nesachim, since this is known from elsewhere? **A: R' Sheishes** said, this comes to include the ram of the Kohen Gadol that is brought on Yom Kippur.
 - **Q:** That is known from the word “bimo'adeychem”!? **A:** We would think that that only requires nesachim for korbanos of the tzibbur, not for an individual.
 - **Q:** Why would we think it is different than the personal korbon of the woman who has given birth, which we said requires nesachim? **A:** We would think that is different, because it has no set time when it must be brought, and that is why it requires nesachim.
 - **Q:** Why does the pasuk say “oy la'ayil”? **A:** It comes to include a “palgas” (an animal between the stages of being a keves and an ayil) in the nesachim requirement.
 - **Q:** That makes sense according to **R' Yochanan**, who says that a palgas is considered to be a separate entity (than the keves and the ayil). However, **Bar Pada** says that a palgas is a safek as to what it is classified as, so it can't be what is referred to by the pasuk!? **A:** According to **Bar Pada** this remains a KASHYEH.
 - **Q:** The pasuk regarding nesachim says “kacha yei'aseh lashor ha'echad oy la'ayil ha'echad oy laseh bakvasim oy ba'izim”. What does “lashor ha'echad” come to teach? **A:** We would think that just as there is a difference between the nesachim brought with a lamb and those brought with a ram (same animal of different ages), there is likewise a difference between the nesachim brought with a par and those brought with a calf (also the same animal of different ages). The pasuk therefore teaches that it is the same for both of these animals.
 - **Q:** What does “oy la'ayil” teach? **A:** We would think that just as there is a difference between the nesachim of a lamb and a ram (the animal in its first

year and the animal in its second year) there should likewise be a difference between the animal in its second year and the animal in its third year. The pasuk of “oy la’ayil ha’echad” therefore teaches that there is no difference.

- **Q:** What does “oy laseh bakvasim” teach? **A:** We would think that just as there is a difference between the nesachim of a male lamb and a male ram, there should likewise be a difference between the nesachim of a female lamb and a female ram. The pasuk teaches that there is no difference.
- **Q:** What does “oy ba’izim” teach? **A:** We would think that just as there is a difference between the nesachim of a male lamb and a male ram, there should likewise be a difference between the nesachim of a young goat and an older goat. The pasuk therefore teaches that there is no difference.
- **R’ Pappa** said, **Rava** would test us by asking how much wine is needed for the nesachim of a female ram. **R’ Pappa** would answer from a Mishna which shows that there is no difference in the amount of nesachim needed for a female lamb and a female ram.