



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

Menachos Daf Kuf Vuv

- **Q: R' Kahana** asked **R' Ashi**, why does the Mishna say that it suffices to bring each of the 5 types of menachos? Why are we not concerned that the person's promise to bring a mincha was referring to a minchas nesachim? **A1:** The person knows he promised to bring a mincha that is only brought by individuals, and a minchas nesachim is brought by the tzibbur as well. **A2:** The person knows that he was not referring to something that is also brought along with an animal korban, and a minchas nesachim is. **A3:** The person knows that he was only referring to a mincha that is brought along with levonah, and a minchas nesachim is not. **A4:** The person knows that he was only referring to a mincha that is brought with one lug of oil per issaron, and a minchas nesachim comes with up to 3 lug of oil. **A5:** The person knows that he was only referring to a mincha that requires a kemitza to be taken, and a minchas nesachim does not.

PEIRASHTI MINCHA SHEL ESRONIM

- A Braisa says, if a person says that he specified to bring a mincha of "esronim" and established that it should be brought in one keili, but does not remember how many esronim, the **Chachomim** say he should bring a mincha of 60 esronim, and **Rebbi** says he must bring all possible menachos containing esronim of one issaron through 60 esronim, which totals 1,830 esronim. If the person says that he specified to bring a particular mincha with a particular number of esronim, but he does not remember which type of mincha was specified or how many esronim were specified, the **Chachomim** say he brings each of the types of the 5 menachos, each with 60 issaron, for a total of 300 esronim. **Rebbi** says he must bring each of the 5 types of menachos, and for each type he must bring all possible menachos containing esronim of one issaron through 60 esronim, which totals 9,150 esronim.
 - **Q:** What is the machlokes? **A1: R' Chisda** says they argue whether it is mutar to bring chullin into the Azarah. **Rebbi** holds that it is assur. Therefore, the person can't bring one mincha of 60 issaron and say that whatever is needed for his neder is kadosh and the remaining amount is chullin (the remaining amount can't be given as a nedavah, because the flour for an obligatory mincha and the flour for a donated mincha may not be mixed). That is why he needs every possible amount of 1-60 to be brought in separate keilim, and he stipulates that the one with the amount of his neder is being brought for his neder and all the rest are being brought as a nedavah. The **Rabanan** say that one may bring chullin into the Azarah, and therefore one keili with 60 issaron will suffice. **A2: Rabbah** says, all agree that it is assur to bring chullin into the Azarah. The machlokes is whether one may mix the flour of an obligatory mincha and the flour of a minchas nedavah – the **Rabanan** say it is mutar and **Rebbi** says it is assur.
 - **Q: Abaye** asked **Rava**, according to **Rabbah**, the **Rabanan** should need two kematzim to be taken!? **A:** They will say that he takes one kemitza and then goes back and takes a second kemitza.
 - **Q:** He is taking a kemitza from an obligatory mincha for the sake of a donated mincha, and visa-versa!? **A:** The person says that the kometz should be dependent on the intention of the Kohen – whatever flour he takes for the first kemitza should be from the obligatory mincha and whatever he takes for the second kometz should be from the donated mincha.
 - **Q:** How does he burn these kematzim? If he burns the kometz of the nedavah first, how can he then burn the kometz of the obligatory mincha? It may be that the entire mincha is obligatory and the kometz of the nedavah is actually decreasing the shirayim, which would make it passul to burn the kometz of the obligatory mincha!? If he burns the

kometz of the nedavah first that is a problem, because if the entire thing is obligatory he may not then burn another kometz, because it is part of the shirayim and it is assur to burn the shirayim on the Mizbe'ach!? **A: R' Yehuda the son of R' Shimon ben Pazi** said, he burns the kometz of the obligatory korbon first and when he burns the second kometz he burns it conditionally – if it is for a voluntary korbon it should be a kometz, and if there is no voluntary korbon, this is being burned as firewood. A Braisa says that **R' Eliezer** says it is only assur to burn part of the shirayim if it is burned for the sake of a korbon, not if it is offered for the sake of firewood.

- **R' Acha the son of Rava** said to **R' Ashi**, we can say that the **Rabanan and Rebbi** both agree that it is mutar to mix an obligatory mincha with a donated mincha, and they argue in the halacha of **R' Eliezer** (mentioned above) – the **Rabanan** hold like **R' Eliezer** and **Rebbi** does not. **R' Ashi** said this can't be. If **Rebbi** holds it is mutar to mix the two menachos and disagrees with **R' Eliezer** and says that one may not offer shirayim as firewood, he would simply be able to fulfill his neder by bringing one keili of 60 esronos and one keili of one issaron. He would then take a kometz from the large keili for his obligation and then can make the flour of the two keilim touch and take a kometz from the small keili on behalf of it and any flour in the large keili that is really a donated korbon. Since **Rebbi** doesn't give this answer, but instead says that he must bring a total of 1,830 esronos, it must be that he holds that an obligatory korbon and a voluntary korbon may not be mixed.
- **Rava** says that all hold that it is mutar to mix an obligatory and voluntary mincha and all hold of the halacha of **R' Eliezer**. The machlokes is the same as the machlokes between **R' Eliezer ben Yaakov and the Rabanan** in a Mishna, where the **Rabanan** say that a mincha of 60 issaron needs 60 lug of oil, and **R' Eliezer ben Yaakov** says that even a mincha of 60 issaron only needs one lug of oil. The **Rabanan** hold like the **Rabanan** of the Mishna, and therefore putting all 60 issaron in one keili is fine, because there will still be one lug of oil per issaron. **Rebbi** holds like **R' Eliezer ben Yaakov**, who says that a mincha only gets one lug of oil, regardless of the amount of flour. Therefore, putting two menachos into one keili will not work unless he also puts in two lugin. He can't put in two lugin, because of the possibility that it may really be one mincha. That is why he says there must be 60 separate menachos.
- **R' Ashi** says, the machlokes is regarding someone who promised to bring a small mincha and instead brings a large mincha. The **Rabanan** hold that one who does so is yotzeh and **Rebbi** holds that he would not be yotzeh.
 - **Q:** This machlokes between the **Rabanan and Rebbi** is stated in a Mishna elsewhere regarding the promising of a small animal and bringing a large animal!? **A:** If we only had the case of menachos we would say the **Rabanan** say he is yotzeh there, because no matter the size of the mincha, only one kometz is being offered on the Mizbe'ach. However, when the size of the animal is increased the amount offered on the Mizbe'ach changes and therefore maybe the **Rabanan** would agree that he is not yotzeh his neder. If we only had the case of animals, we would say that it is only there that **Rebbi** says he is not yotzeh (for the reason explained above), but in the case of menachos we would say that he agrees with the **Rabanan** that the person has fulfilled his neder. That is why we need to state the machlokes in both of these cases.

MISHNA

- If someone said “harei alai eitzim” he must bring at least 2 logs of wood. If he promised to bring levonah, he must bring at least a kometz of levonah.
- There are 5 cases of kometz: one who promises to bring a levonah must bring at least a kometz of levonah; one who donates a mincha must bring a kometz of levonah with it; one who offers

the kometz of a mincha outside the Azarah is chayuv; the two spoons of levonah require two kematzim.

- If someone says “harei alai zahav”, he must bring at least a dinar of gold. If he promised to bring silver, he must bring at least a dinar of silver. If he promised to bring copper, he must bring at least the value of a silver me’ah. If someone said, “I specified an amount (of one of these substances) but don’t remember how much I specified”, he must bring enough so that he is confident that he covered the amount that he could have possibly promised to bring.

GEMARA

- A Braisa says, the word “korbon” in the pasuk regarding mincha teaches that one may donate a korbon of wood. How much wood must be offered at a minimum? Two logs. **Rebbi** says wood is an actual type of mincha and therefore it needs to be salted before burning and must be brought to touch the southwest corner of the Mizbe’ach.
 - **Rava** said, according to **Rebbi**, an offering of wood also requires a kemitza. **R’ Pappa** said, according to **Rebbi** a korbon of wood would require the bringing of other pieces of wood on which to burn them.

LEVONAH LO YIFCHOS MIN HAKOMETZ

- **Q:** How do we know this? **A:** The pasuk says “v’heirim mimenu b’kumtzo misoles hamincha umishamna v’eis kol halevonah”. This creates a hekesh between the levonah and the separation of some flour from the mincha. Just as the separation is done in the amount of a kometz, the same is true for the levonah.
- A Braisa says, if someone says “harei alai laMizbe’ach”, he must bring levonah, because that is the only thing that is completely burned on the Mizbe’ach. If a person says, “I specified to bring a korbon from the type that is brought on the Mizbe’ach, but I don’t remember what I specified to bring”, he must bring an offering from each type of thing that is offered on the Mizbe’ach.
 - **Q:** An olah is also offered entirely on the Mizbe’ach!? **A:** The skins are not offered and are given to the Kohanim.
 - **Q:** The bird olah is offered in its entirety!? **A:** The crop and feathers of the bird olah are not offered on the Mizbe’ach.
 - **Q:** The wine of nesachim are offered entirely on the Mizbe’ach!? **A:** They are poured into the “shisin”, and are not burned on the Mizbe’ach.
 - **Q:** The minchas nesachim are offered entirely on the Mizbe’ach!? **A:** Since there are the cases of a regular mincha which are eaten by the Kohanim, it must not be what he referred to.