

Menachos – Simanim

פרק ח – התודה היתה באה

דף פג – Daf 83

1. Rebbe Akiva: a דבר שבחובה must be brought from *chullin*, as derived from חטאת

On the previous Daf, Rebbe Akiva rejected Rebbe Eliezer's source that a *pesach* must be brought from *chullin*. Instead, Rebbe Akiva derives it from a superfluous *passuk* ("זאת התורה לעולה ולחטאת וגו'") which teaches to compare numerous *korbanos* to each other. After presenting what Rebbe Eliezer *darshens* from each element of the *passuk*, the Gemara presents Rebbe Akiva's *derashos*. From "חטאת", he derives: מה חטאת אינה באה אלא מן החולין – *just as a chatas may only be brought from chullin, and must be offered during the day, and the avodah must be performed with [the Kohen's] right hand, so too all (mandatory) korbanos must be brought from chullin, and must be offered during the day, and with the Kohen's right hand [these last two laws are derived from elsewhere, and are mentioned בכדי – unnecessarily].* A חטאת must be brought from *chullin* based on the *passuk*: לו – *and Aharon shall bring the bull chatas which is his.* The word "לו" teaches it must be brought מעשר ולא משל מעשר – *from his own funds, and not from maaser sheni funds.*

2. Three sources that a מותר פסח is treated like a שלמים

The Gemara asks what Rebbe Akiva *darshens* from the mention of בקר in the *passuk* of "וזבחת פסח", and answers that it teaches that *a "residual pesach"* (e.g., extra money which had been designated for a *pesach*) *should be brought as something which comes from both flocks and cattle, i.e., a שלמים.* The Gemara objects that there are two other sources for treating a *pesach* like a *shelamim* during the year, and explains the necessity of all three *derashos*: one would have thought that only עברה זמנו ועברה שנתו – *[a pesach] whose time [for offering] had passed and its first year had passed becomes a שלמים, because it was completely pushed away from being used as a pesach, but not if it is still within its first year, since it is still eligible as a pesach sheni.* Therefore, the second *derashah* teaches this also becomes a שלמים. The third *derashah* teaches that even if neither its time nor first year passed, and it is still eligible for the *pesach* in ניסן, it still becomes a שלמים if it was *shechted* שלא לשמו before the appropriate time.

פרק ט – כל קרבנות הצבור

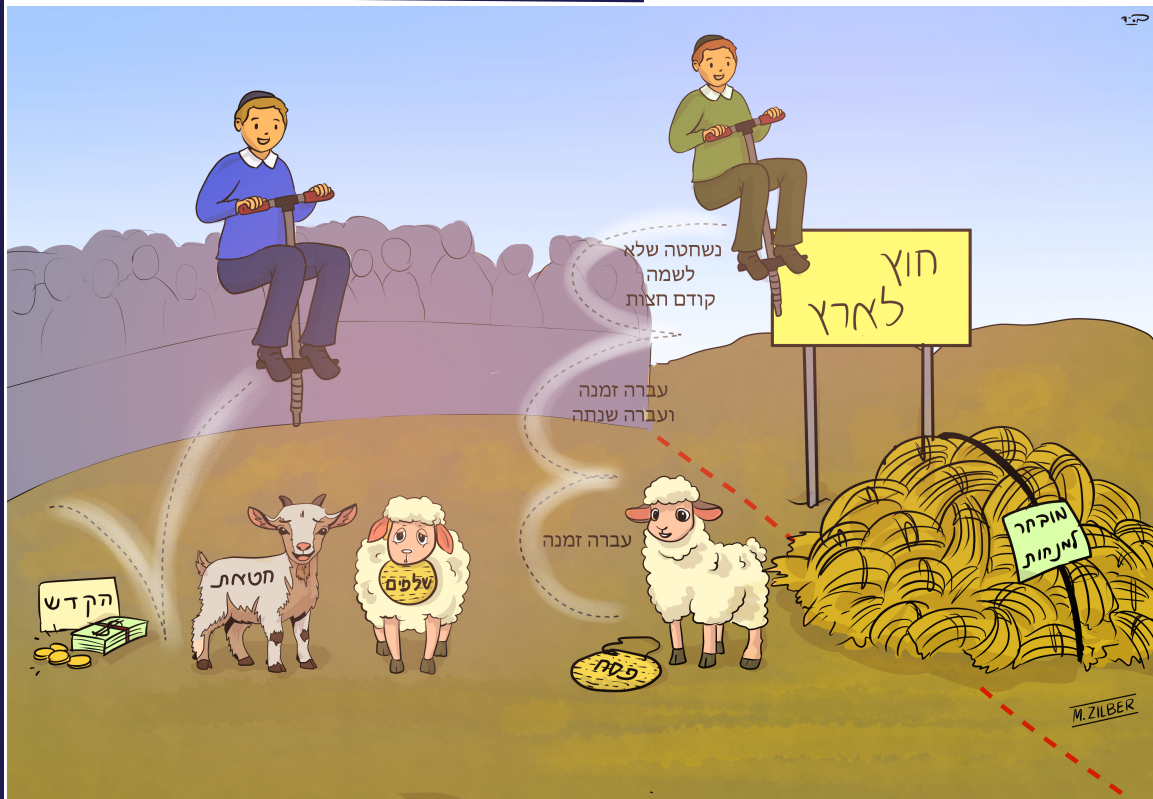
3. Most *menachos* may even come from חוץ לארץ, and from ישן, but all must be מובחר

The ninth Perek begins: כל קרבנות הציבור והיחיד – *the grain for all offerings, both communal and private, באין מן הארץ – and from either the new crop or the old crop, except for the עומר and הלחם, which must be brought from חדש, and from Eretz Yisroel. And all of them may only come from the choicest produce.* The Mishnah identifies the flour of מכניס and זיטחא – *foremost among fine flour, and the flour of עפוריים in the valley as second to them. All the lands were valid, but they would bring the grain from here. This Mishnah disagrees with another Tanna, who holds that even the עומר and הלחם may be brought from the old crop, אלא שחיסר מצוה – except that [such an offering] lacks a mitzvah to use the new crop. This Tanna darshens pesukim which allow bringing each one מן העלייה – even from the old crop stored in the attic.* The next Daf quotes a Tanna who even allows the עומר to be brought from חוץ לארץ.

Siman – Pogo Stick

When the boy on the **pogo stick** jumped over **hekdesh** money and a חטאת on his way to bring a **korban pesach** from **chullin** money, his friend not wanting to be outdone did a triple flip over a מותר **pesach** that became a שלמים and landed **outside the border of Eretz Yisroel** on a pile of choice wheat to be used for מנחות.

DAF 83 | דף פג | Pogo Stick



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3 things to remember

1. Rebbe Akiva: a דבר שבחובה must be brought from **chullin**, as derived from חטאת
2. Three sources that a מותר פסח is treated like a שלמים
3. Most **menachos** may even come from חוץ לארץ, and from ישן, but all must be מן המובחר

