

Introduction to גיטת מנחות

מסכת מנחות is, at as its name suggests, devoted to a presentation of the laws regulating *מנחות* – grain offerings. Much of what we study will seem parallel to the laws of *זבחים*; the 4 *עבודות* have their parallels, *מינול* applies to both etc.

By way of introduction, there are 9 types of *מנחות*:

- 1) *מנחת נסכים* – the *מנחה* which accompanies a *זבח* – (private or public) – these are all burnt on *מזבח כהנים*: brought on 16th of *ניסן* from first barley; *קומץ* offered, rest eaten by *כהנים*
- 2) *מנחת חוטא*: brought on *שבת*, all eaten by *כהנים*
- 3) *מנחת חטאת*: brought on *שבת*, only *בזיכי לבונה* are offered on *מזבח*
- 4) *מנחת חטאת*: brought as “lowest level” of *חטאת עולה ויורד* – *שמן* or *לבונה* – no *שמן* or *לבונה*
- 5) *מנחת חטאת*: brought by *סוטה* – *barley*, no oil or *לבונה*
- 6) *מנחת חטאת*: brought by *סוטה* – *barley*, no oil or *לבונה*
- 7) *מנחת חטאת*: brought by *כהן* on his first day of *עבודה* in his life – all burnt
- 8) *מנחת חטאת*: brought by *כהן* on his first day of *עבודה* in his life – all burnt
- 9) *מנחת חטאת*: brought by *כהן* on his first day of *עבודה* in his life – all burnt

Each grain offering goes through four *עבודות* – worship-stages – which are critical points in the offering, as we will see; all must be performed exclusively by *כהנים*

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| 1) <i>קומץ</i> – collecting the <i>קומץ</i> in the palm of the hand | 3) <i>הולכה</i> – bringing <i>קומץ</i> to <i>מזבח</i> for burning |
| 2) <i>קידוש בכלי שרת</i> – sanctifying the <i>קומץ</i> in a <i>כלי שרת</i> | 4) <i>הקטרה</i> – burning the <i>קומץ</i> on the <i>מזבח</i> |

29.1.1

2a (משנה א) → 3a (לזבחים ולא לעופות)

1. מוציא שפתיך תשמר ועשית כאשר נדרת לה' אלהיך נדבה אשר דברת בפיו: זבחים מגיד
 2. לא תאפה חמץ חלקם נתתי אתה מאשי קדש קדשים הוא כחטאת וכאשם: ויקרא ו, י
 3. וזאת תורת המנחה הקרב אתה בני אהרן לפני ה' אל פני המזבח: ויקרא ו, יז

- I 'א' משנה: status of a *מנחה* that was *שמה* שלא נקמץ (i.e. intent for another type of *מנחה*)
- a *any*: *מנחה* that was *שמה* שלא נקמץ is still *כשר*, however it is no longer reckoned for the donor
 - i *comment on language*: *אלא* (“however”) – demonstrates that *קרבן* maintains *קדושה* and further *שינויים* are *אסור*
 - 1 *rationale*: no reason to add violation OR
 - 2 *source*: v. 1 – if done properly, *נדר*; if not, still *נדבה*, which still has *איסור* of *בדשים*
 - b *exceptions*: *מנחת חוטא* and *מנחת קנאות* (see introduction)
 - c *even if*: part of the *עבודה* was done *לשמן*, if any of *קמיצה*, *קידוש בכלי*, *הולכה* or *הקטרה* was done *לשמן* – שלא *לשמן*
 - i *example*: if he did *קמיצה* with intent for *נדבה*, but *הקטרה* with proper intent of *מנחת חוטא*, or vice-versa
 - II Attribution: question of *ר"ש*'s assent to our *משנה*; contradictory *ברייתות* representing *ר"ש*'s opinion and 3 resolutions
 - a *מנחות ד"ש* (ברייתא) are unlike *זבחים*; *מנחה* done *לשמה* is fully valid and reckoned to donor
 - i *Reason*: the method of preparing the *מנחה* (*מחבת*, *מרחשת* etc.) distinguishes the type and “trumps” mis-intent
 - 1 *Unlike*: *זבחים*, where *שחיטה* etc. are all alike
 - b *אשם* and *חטאת* is like *מנחה*. 2 indicates that *מנחה* is like *אשם* and *חטאת*
 - i *distribution*: some are like *חטאת* (i.e. *מנחת חוטא*); if performed *לשמן*, invalid
 - 1 *And*: others (i.e. *מנחת נדבה*) are like *אשם* – valid, but don't count for donors
 - ii *Resolution 1* (*רבה*) – *ברייתא* 2; *ברייתא* 2 (fully valid, recognized by process); *ברייתא* 2 – *בעלים*
 - 1 *Challenge* (*אבי*): since *שנוי בעלים* and *שנוי קודש* are derived via *היקש* – why distinguish?
 - (a) *Answer* (*רבה*): *ר"ש* is “דורש טעם המקרא” – the reason *פסול* is invalid is because the proper intent isn't recognizable; here, it is visible (with *שנוי קודש*) → valid
 - 2 *Challenge*: *עולת העוף* done *עולת העוף*, with *מליקה* above should be valid – its location proves intent
 - (a) *Block*: that could be *חטאת*, as *מליקה* is valid anywhere
 - 3 *Challenge*: if he did *מצוי* of *עולת העוף* above, with intent for *עולת העוף* – should be valid, as *מצוי חטאת* is below
 - (a) *Block*: this could've been *חטאת*, done after *הזאה* – and *מצוי* may be done above
 - 4 *Challenge*: *עולת העוף* with *הזאה* done below, *עולת העוף*, should be valid – *מעשיה מוכיחין עליה*
 - (a) *Answer*: indeed – *ר"ש*'s distinction was between *מנחות/זבחים*, in this regard *עופות* are similar to *מנחות*
 - iii *Resolution 2* (*רבה*) – *ברייתא* 2; *ברייתא* 2 – *מנחה לשם מנחה*; *ברייתא* 2 – *מנחה לשם מנחה*
 - 1 *Reason*: v. 3 – *תורת המנחה* – all *מנחות* are “one”; but there is no *הזבח* and *הזבח*
 - iv *Resolution 3* (*אשי*) – *ברייתא* 2; *ברייתא* 2 – *לשם מרחשת* – he said (e.g.) *ברייתא* 2; *ברייתא* 2 – *לשם מרחשת*
 - 1 *Only*: *ר"ש*'s resolution would maintain *ר"ש* as assenting to our *משנה*, as end of *משנה* is clearly *למנחה*