

Menachos – Simanim

פרק ה – כל המנחות באות מצה

דף נח – 58 Daf

1. Liability for offering up **בשר חטאת העוף which is not burned on the מזבח**

Rami bar Chama asked: **המעלה מבשר חטאת העוף ע"ג המזבח** – *if one offered up the meat of a bird chatas onto the mizbeich, is he liable?* Do we say the Torah only prohibited offering "כל שממנו לאישים" – *any offering from which part of it was already given to the fires*, **מזבח** – *but there is nothing from this (חטאת העוף) which is given to the fires*, so the prohibition would not apply to it? Or does the prohibition include **כל ששמו קרבן** – *anything entitled "an offering,"* **קרבן** – *and this (חטאת העוף) is also entitled "an offering"?* Rav Chisda answered that he is liable, since it is called a *korban*. This question is the subject of a *machlokes* Tannaim: Rebbe Eliezer says **כל שממנו לאישים**, and Rebbe Akiva says **כל ששמו קרבן**. Rav Chisda says the practical difference between them is the meat of a **חטאת העוף**, and Rava says the difference is **מצורע של שמן** – *a metzora's log of oil*, none of which is offered onto the **מזבח**, but is also called a "*korban*."

2. **אין הקטרה פחותה מכזית (machlokes if מקצתו and כולו)**

A Baraisa quotes the *passuk*: **שאוּר..לא תקטירו** – *leaven you shall not burn*. **כולו** – *With only these words, I would only know that burning all of it is liable, i.e., an entire measure of שאור*. To include liability for burning even **מקצתו** – *part of [a measure of שאור]*, the *passuk* says "כל" – *"any."* We derive liability for burning even **עירובו** – *its mixture* (i.e., a mixture of **שאור** and unleavened material) from "כי כל" – *"for" any*. Amoraim debate the definitions of "כולו" and "מקצתו". Abaye says "כולו" means a **כזית**, and "מקצתו" is even less than a **כזית**. He holds **יש קומץ פחות משני** – *there is a kometz of less than two olives'* volume (i.e., there is no minimum requirement of two **כזיתים**), so when the Torah includes "מקצתו" (implying half of "כולו") it emerges that **הקטרה פחותה מכזית** – *burning on the "מזבח" applies to even less than a כזית*. Rava says "כולו" is a full *kometz*, and "מקצתו" is a half *kometz* (but a full **כזית**). He holds **יש קומץ** requires two **כזיתים**, so even after half a *kometz* was included, it remains that **הקטרה פחותה מכזית** – *burning on the מזבח does not apply to less than a כזית*.

3. **One who offered a mixture of שאור and דבש onto the מזבח (לאו שבכללות)**

Amoraim discuss: **המעלה משאוּר ומדבש על גבי המזבח** – *if one offers up mixture of leaven and honey onto the mizbeich*, Rava says he incurs **four** sets of *malkus*: for offering **שאור**, for offering **דבש**, for offering **עירובי שאור** – *leaven mixtures*, and for offering **עירובי דבש** – *honey mixtures* (since they were mixed into each other). Abaye says: **כל שאור** – *one does not incur malkus for violating a general prohibition*. Since the phrase "כל שאור" incorporates both the prohibition of leaven and a leaven mixture, and "כל דבש" includes both the prohibition of honey and a honey mixture, they are each **לאו שבכללות**. There are two versions of Abaye's opinion: according to some he still incurs one set of *malkus* for each prohibition, but there is no second *malkus* for the additional mixture prohibitions (thus, he would be liable to two sets of *malkus*). According to others, **חדא נמי לא לקי** – *he does not even incur one set of malkus*, **דהא לא מיוחד לאויה בלאו דחסימה** – *because its prohibition is not specific, like the לאו prohibiting muzzling an animal while it threshes*. Since that is the prototype for *malkus*, and these **לאוין** are different from it, they do not incur any *malkus* at all.

Siman – Noach Goldberg the Zookeeper

At the Mizbeach Liability-for-Feeding Exhibit, **Noach Goldberg the Zookeeper** first tossed the meat of a bird *chatas* onto the flames, explaining that even though none of it normally goes to the fires it is still called a *korban*, while sprinkling **שאור** smaller than a **כזית** onto it since he held **הקטרה פחותה מכזית**, while his assistant spilled a sticky mixture of leaven and honey onto the *mizbeach* and the nearby Beis Din debated whether he deserved four sets of lashes, two, or none, because the prohibition is a **לאו שבכללות**.



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3 things to remember

1. Liability for offering up בשר העוף חטאת which is not burned on the מזבח
2. כולו and מקצתו (*machlokes* if אין הקטרה פחותה מכזית)
3. One who offered a mixture of דבש and שאור onto the מזבח

