

Menachos – Simanim

פרק א – כל המנחות

דף 4 – ד

1. Source that מנחת חוטא and מנחת קנאות performed are invalid

The Mishnah taught that although most מנחות are valid when the קמיצה is לשמה, a מנחת חוטא and מנחת קנאות are both פסול when their קמיצה was לשמה. The Gemara suggests that a מנחת חוטא is invalid because חטאת (עון עון) – *the passuk calls it a chatas*, and that מנחת קנאות is derived from a *gezeirah shavah* from *chatas*. However, the Gemara proves that this *gezeirah shavah* does not teach the laws of לשמה, because the *passuk* about חטאת says "ושחט אותה לחטאת" – *and he shall slaughter it as a chatas*, teaching אותה לשמה בשירה שלא, because the *passuk* about חטאת says "only it (a chatas), is valid when offered for its own sake and invalid when offered not for its own sake, but all other *korbanos* are valid even when offered לשמה. Instead, a similar *derashah* can be made by מנחת חוטא and מנחת קנאות, about which the *passuk* also says "היא". Although the word "הוא" is also written regarding an אשם, this does not teach that an אשם offered לשמו is invalid, because it is written after *the burning of the sacrificial parts*, which itself is not מעבב in the *korban*.

2. Rav: מנחת העומר שקמצה שלא לשמה is invalid, since it failed to be מתיר

Rav said: מנחת העומר שקמצה שלא לשמה – *the minchah of the eומר whose קמיצה was performed is invalid, since it came to permit the new grain and did not permit it*. Since the purpose of this מנחה is to permit חדש, and it failed to do so (since a *korban* brought לשמה does not count for the obligation), it is פסול. Similarly, an אשם נזיר (of a *nazir* who became *tamei*, which allows him to restart his count) or אשם מצורע (which allows the מצורע to enter the מחנה), which were *shechted* לשמן are invalid, הואיל ובאו, *since they came to qualify their owners and did not qualify them* (since they were brought שלא לשמן). The Gemara explains why these exceptions were not listed in the first Mishnah of *Zevachim* and *Menachos*, respectively. [On the next Daf, a Baraisa teaches that an אשם מצורע which was *shechted* לשמו is valid, and Rav is refuted.]

3. מכשירין vs. מכפרים, regarding bringing a *korban* after the owner's death

Rav said that an אשם נזיר and אשם מצורע which were *shechted* לשמן are פסול, since they failed to be מכשיר their owners. The Gemara asks that the same should apply to an אשם גזילות – *asham for theft* and אשם מעילות, that באו – *they came for atonement and did not atone!*? Rebbe Yirmiyah answers that we find a distinction between מכפרין and מכשירין, in that מכפרין אית בהו דאתו לאחר מיתה – *for there are some atoning [korbanos] which are brought after the owner's death*, whereas no מכשירין are ever brought after the owner's death. This is illustrated by a Mishnah which teaches that if a woman gave birth, brought her חטאת, and died, her יורשין bring her עולה, which is מכפר. However, if she instead brought her עולה and died, her יורשין do not bring her חטאת, which serves as מכשיר (to allow her to eat *kodashim*). The Gemara asks that if a *nazir* designated funds for each of his *korbanos* (which are מכשירין, since they end his *nazir* prohibitions) and died, an עולה is brought from the עולה money, and a שלמים is brought from the שלמים money!? Rav Pappa answers that we never find *a set qualifier* brought after the owner's death. A *nazir's korbanos* are not a קבוע, since bringing any one of his three *korbanos* ends his *nazir* prohibitions.

Siman – Door

Next to the *Passul Menachos door* where a מנחת חוטא and מנחת קנאות were left on the left side because they were brought לשמה, לא, and a מנחת עומר brought לשמה לא was left on the right side since it came to be מתיר the new grain but did not permit it, there was another door where one יורש entered to bring his late mother's עולה which is מכשיר. מכפר but another man was prohibited to come through with his late mother's חטאת since it is a מכפר.



Next to the **Passul Menachot door** where a מנחת חוטא and מנחת קנאות were left on the left side because they were brought לא לשמה לשמה, and a מנחת עומר brought לא לשמה was left on the right side since it came to be מתיר the new grain but did not permit it, there was another door where one יורש entered to bring his late mother's עולה which is מכפר but another man was prohibited to come through with his late mother's חטא since it is a מבשיר.

3 things to remember

1. Source that מנחת חוטא and מנחת קנאות performed שלא לשמה are invalid
2. Rav: מנחת העומר שקמצה שלא לשמה is invalid, since it failed to be מתיר
3. מכפרים vs. מבשירין, regarding bringing a *korban* after the owner's death

