

Menachos – Simanim

פרק א – כל המנחות

דף ב – Daf 2

1. *Korbanos* שלא לשמה which are obviously false, and valid according to Rebbe Shimon

On the previous Daf, Rabbah explained that Rebbe Shimon validates a *minchah* brought שלא לשמה when it is obvious from its makeup that the intent is false, as opposed to *korbanos*, whose עבודות are identical. The Gemara asks a series of questions from cases of *korbanos* where it seems likewise obvious that his intent שלא לשמה is false. Most are deflected as not readily apparent, but the Gemara concedes that some questions are correct: a חטאת העוף whose blood was sprinkled למטה – below the middle line of the *mizbeich* לשם is fully valid (and counts for the owner's obligation) according to Rebbe Shimon, since an עולה's blood would be squeezed למעלה. Also, if one *shechts* a calf or bull for the sake of a *korban pesach* or *asham* (which must be a lamb or ram, respectively), it is fully valid, because there is no such thing as a calf and bull used as a *pesach* or *asham*. When Rebbe Shimon said that "זבחים" – [animal] *korbanos* are different from מנחות (that their intent שלא לשמה invalidates them), he meant רב זבחים – most *korbanos*.

2. Rava: Rebbe Shimon validates מנחות with intent for another *minchah*, not intent for a *korban*

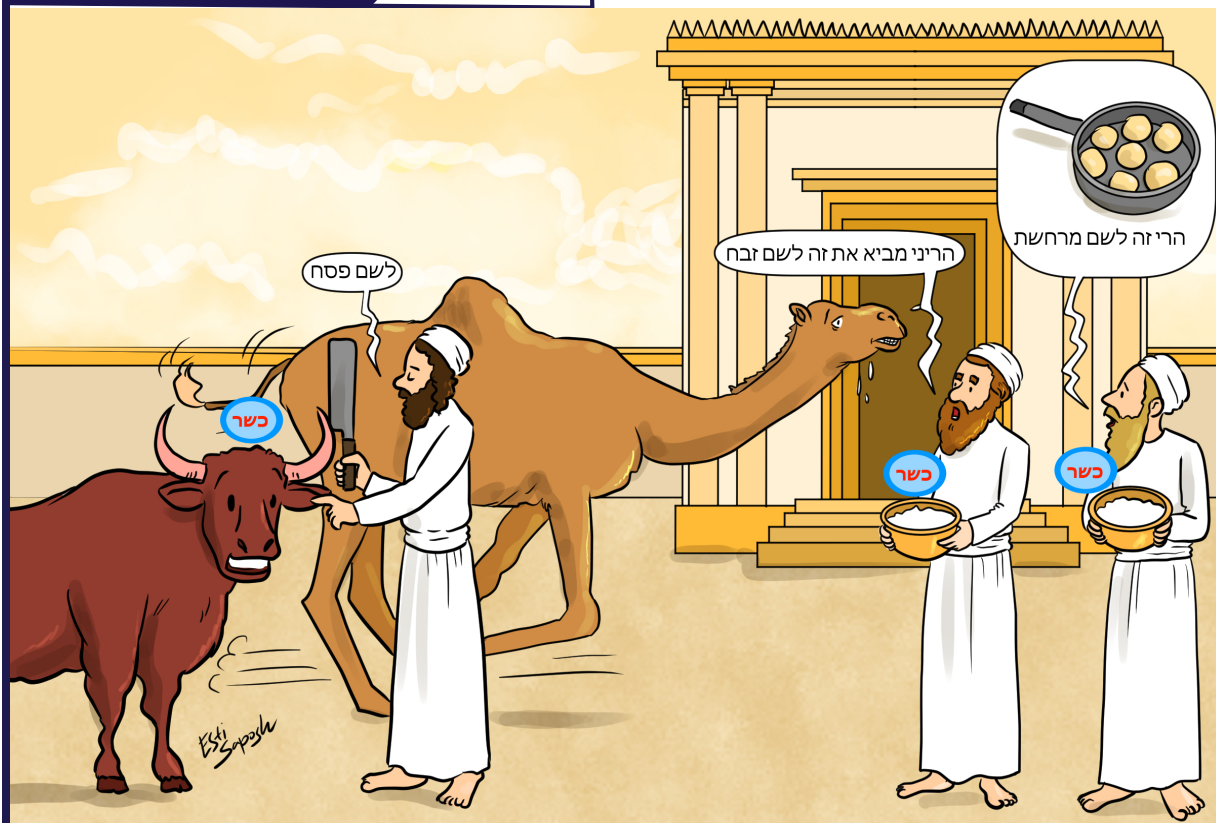
Rava offers another answer to the contradiction between Rebbe Shimon's rulings about a *minchah* whose *kemitzah* was performed שלא לשמה: if he performed the *kemitzah* לשום מנחה – for the sake of another type of *minchah*, it is fully valid, because the *passuk* says "וזאת תורת המנחה" – and this is the law of the *minchah*, teaching תורה אחת לכל – there is one law for all different types of *menachos*. However, if he offers a *minchah* for the sake of a *korban*, it is invalid, because the *passuk* does not say "this is the law of the *minchah* and the זבח – *korban*." After the Gemara explains how to interpret Rebbe Shimon's given rationale in the Baraisa, it points out that if one *shechts* a חטאת חלב (i.e., brought for eating חלב) for the sake of a חטאת דם, or for the sake of a חטאת עבודת, Rebbe Shimon would rule it valid (contrary to the standard *halachah* of a שלא לשמה), since the *passuk* says "וזאת תורת החטאת" – and this is the law of the *chataos*, teaching תורה אחת לכל חטאות – there is one law for all types of *chataos*.

3. Rav Ashi: Rebbe Shimon validates a *kemitzah* made מרחשת לשום מנחת מרחשת, not לשום מרחשת

Rav Ashi offers a final answer to the contradiction between Rebbe Shimon's rulings: if the *kemitzah* of a מחבת was performed לשום מרחשת – for the sake of a *marcheshes*, it is valid, because במנא קא מחשב – he is intending for it to be for the sake of a particular vessel, and ומחשבה במנא לא פסלה – and intent for the sake of a vessel does not invalidate, because it is a meaningless intent. However, if the *kemitzah* was made לשום מנחת מרחשת – for the sake of a *minchas marcheshes*, then he is intending for a *minchah*, whose intention does invalidate. The Gemara proceeds to explain how to interpret Rebbe Shimon's given rationale in the Baraisa. The Gemara asks that in the Baraisa's case of a dry *minchah* for a "בילולה" – [minchah] mixed with oil, it is obvious that he is referring to a type of *minchah*, since he did not mention any type of כלי. It answers that he may mean לשום בילה בעלמא – for the sake of some [non-minchah] mixture (in contrast to an intent for the sake of a "shelamim," which is the name of a type of a *korban*).

Siman – Camel

The **camel** who ran away terrified when he saw a Kohen *schecht* a bull as a פסח which was כשר because bulls are obviously not a פסח, confused the Kohen bringing a *minchah* who said he is bringing it זבח, and another Kohen bringing a מנחת מחבת to say he is bringing it as a מרחשת, and not a מרחשת.



The **camel** who ran away terrified when he saw a **Kohen** *schecht* a bull as a פסח which was כשר because bulls are obviously not a קרבן פסח, confused the **Kohen** bringing a *minchah* who said he is bringing it לשם זבח, and another **Kohen** bringing a מנחת מחבת to say he is bringing it as a מרחשת, and not a מנחת מרחשת.

3 things to remember

1. **Korbanos** שלא לשמה which are obviously false, and valid according to **Rebbe Shimon**
2. **Rava**: **Rebbe Shimon** validates מנחות with intent for another *minchah*, not intent for a *korban*
3. **Rav Ashi**: **Rebbe Shimon** validates a *kemitzah* made מרחשת לשום, not לשום מנחת מרחשת

