Menachos 3 – Good Morning Raboisai

1️⃣ The Core Principle – "Ma'aseh מוכיח" (Actions Speak Louder Than Words)

This daf continues the יסוד introduced yesterday in the name of **רבי שמעון בר יוחאי**:

- When a person's **actions clearly contradict his words**,
  we **ignore the words** and follow the **action**.
- This applies **only when the action is unmistakable**.

By **Minchah**, physical differences often reveal intent.
By **animal korbanos**, actions are usually identical — so words matter more.

2️⃣ Why Minchah Is Different from Animal Korbanos

All animal korbanos share the same basic actions:

- שחיטה
- קבלה
- הולכה
- זריקה

Since they **look identical**, incorrect מחשבה can invalidate.

Minchah, however, often reveals itself physically:

- **מחבת**(flat pan) → hard, dry
- **מרחשת**(deep pan) → soft, oily

If someone *says* one thing but *does* something else:

- The **ma'aseh proves intent**
- We treat it as a verbal mistake (שִׁטְיוּת)

3️⃣ Birds – A Partial Exception

Bird offerings (**עולת העוף / חטאת העוף**)

- **חטאת העוף**:
  - מצוי + הזאה

    - Done **below** חוט הסיקרא

- **עולת העוף**:
    - מצוי only
    - Done **above** חוט הסיקרא

Here, **actions can reveal the korban type**:

- If he performs הזאה → it must be חטאת
- If he only does מצוי above the line → it appears to be עולה

But the Gemara limits this:

- Certain actions (like מליקה above the line)
  do not conclusively prove intent
- Therefore, not every case qualifies as "ma'aseh מוכיח"

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4 Location-Based Proofs – North vs South

קדשי קדשים:

- Must be slaughtered **בצפון**

קדשים קלים:

- May be slaughtered **anywhere**

Case:

- He slaughters in the **south**
  but claims it's an חטאת / עולה

Conclusion:

- His **action proves** it's קדשים קלים
- Because קדשי קדשים **cannot** be slaughtered there

But the reverse fails:

- Slaughtering in the north proves nothing
- Since both types are allowed there

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5 Gender and Age – When Proof Breaks Down

Examples tested by the Gemara:

- Male vs female korban
- One-year vs two-year animal
- Sheep vs goat

The Gemara repeatedly rejects proofs:

- People may not notice
- Some korbanos blur the rule (e.g. חטאת נזיר – male)
- Therefore, action is **not always conclusive**

Rule:

If confusion is plausible — ma'aseh is **not** decisive.

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6 Korban Pesach – The Clear Exception

If someone brings:

- A **bull** or clearly wrong animal
- A korban **פסח**

That korban is **פסול outright**.

Why?

- Korban Pesach has **very specific, obvious requirements**
- Here, the action clearly proves he **did not mean Pesach**

This is the **strongest case** of "ma'aseh מוכיח" even by animals.

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7 Returning to Minchah – Why Rabbi Shimon Is Consistent

Rabbi Shimon allows:

- Switching **machavat ↔ marcheshes**
- As long as it stays within **Minchah**

Because the Torah says:

תּוֹרָה אַחַת לְכָל הַמְּנָחוֹת

But switching:

- Minchah ↔ animal korban
  is invalid — even according to Rabbi Shimon.

8️⃣ Intent About Oil – Saying the Impossible

If someone brings:

- **Minchah חרבה**(no oil)
- But thinks it's **בלולה בשמן**

It's valid.

Reason:

- A Minchah is **never called "בלולה"**
- His words are meaningless
- The action defines reality

✨ Takeaway – Menachos 3

- "Actions speak louder than words" applies **only when unmistakable**
- Minchah often reveals intent physically
- Animal korbanos usually do not
- Birds and location offer limited proof
- Gender/age often fail as proof
- Korban Pesach is the clearest exception
- Rabbi Shimon is consistent throughout
- The Torah balances **clarity**, **human error**, and **fairness**

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל