Menachos 4 – Good Morning Raboisai

1️⃣ Revisiting Rabbi Shimon – When a Mistake Is Ignored

We continue to discuss **Rabbi Shimon's halocha**:

- Sometimes, if the Kohen makes a **mistake in intent**, the Minchah is:
  - ❌ Not valid for the owner
  - ✅ Still continued and burned
- Other times, the same type of mistake causes the Minchah to be:
  - ❌ Thrown out completely

The sugya is trying to explain:

Why some mistaken Minachos are continued, while others are discarded.

2️⃣ Three Proposed Explanations – and Why Each Is Difficult

The Gemara reviews **three approaches** (Rabba, Rava, Rav Ashi) to resolve the contradiction in Rabbi Shimon.

Each approach explains:

- When a mistake is considered:
  - A **slip of the tongue** (ignored)
  - Or a **real שינוי** (fatal)

But each explanation runs into problems:

- Some mistakes are *too obvious*
- Some are *too subtle*
- Some should logically be treated the same — yet aren't

Conclusion so far:

No single explanation fully resolves all cases.

3️⃣ The Key Distinction: Minchas Chotei & Minchas Sotah

A major breakthrough:

There are **two Minachos** that behave like **Chatas**:

1. **מִנְחַת חוֹטֵא**– brought by a sinner who cannot afford an animal
2. **מִנְחַת סוֹטָה**– brought by a Sotah

Unique features:

- ❌ No oil
- ❌ No levonah
- Described by the Torah as **מִנְחַת חַטָּאת**

Rule:

Just like **Chatas**, if done **shelo lishmah** → **פסול לגמרי**

Therefore:

- These Minachos are **discarded**
- Unlike regular Minachos, which are continued

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4 Why Learn Them from Chatas?

The Gemara explains:

- There is a **gezeirah shavah** linking:
  - Chatas ↔ Minchas Chotei / Sotah
- Just as:
  - Chatas with wrong intent is discarded
- So too:
  - These Minachos are discarded

This explains:

Why only *these two* Minachos are exceptions.

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5 Why Not Apply This to Asham as Well?

Challenge:

- Asham also contains similar language
- Why isn't Asham discarded when done shelo lishmah?

Answer:

- Asham is fundamentally different:
    - Some Ashamos are **kaparah**
    - Others are **matir** (permit something)
- The Torah explicitly teaches:
    - An Asham generally **continues**, even shelo lishmah

So we **do not extend** the Chatas rule to Asham.

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6 The Word "הוא" – A Limiting Tool

The Torah sometimes adds the word **"הוא"** ("it is").

Principle:

- "הוא" can mean:
    - It must remain **exactly as it is**
    - A deviation causes invalidation

But:

- The placement of "הוא" matters

Key distinction:

- By **Chatas / Minchas Chotei** → "הוא" appears at a **critical stage**
- By **Asham** → it appears **after** non-essential steps

Therefore:

"הוא" invalidates only where the Torah signals it should.

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7 Korbanos That Are Matirim vs. Mechaperim

Important yesod:

- **Mechaper (atonement)** korbanos:
    - Can sometimes be brought even **after death**
- **Matir (permit)** korbanos:
    - Must accomplish their goal

- If they fail → they are discarded

Examples of matir:

- Minchas Sotah (permits resolution)
- Omer (permits new grain)
- Nazir korbanos (permit wine / tumah)

If they don't achieve their purpose:

There is no reason to continue them.

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8 Why Omer Is Not Listed Explicitly

Question:

- Why doesn't the Mishnah list **Omer** as another exception?

Answer:

- Omer is:
  - **Fixed-time**
  - Always brought with a korban
- The Mishnah focuses on Minachos that:
  - Can come **any time**
  - Stand **independently**

Thus, Omer is excluded from the list — but follows the same logic.

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9 Nazir Korbanos and Me'ilah

The daf closes with a complex discussion of the **Nazir** :

- Nazir brings:
  - Chatas
  - Olah
  - Shelamim
- Me'ilah applies only to:
  - **Kodshei Kodashim**

- Not to **Kodshim Kalim**

Therefore:

- Misuse of funds depends on:
  - Which korban the money was designated for
  - Whether it is destined for destruction or use

This reinforces the broader theme:

Purpose and designation define halachic outcome.

✨ **Takeaway – Menachos 4**

- Rabbi Shimon distinguishes between:
  - Slips of speech
  - Real halachic changes
- **Minchas Chotei & Sotah** are unique:
  - They mirror Chatas
  - Wrong intent → discard
- Asham remains valid even shelo lishmah
- The word **"הוא"** invalidates only when placed at a critical stage
- Korbanos that must *permit* something are discarded if they fail
- Omer and Nazir korbanos follow the same conceptual framework
- **Designation and purpose** are the keys to understanding validity

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לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל