Menachos 58 – Good Morning Raboisai

1️⃣ Parts of Korbanos That May Not Be Put on the Mizbeach

The Gemara discusses a **lav**: placing parts of a korban that are meant to be eaten onto the **mizbeach**.

Certain korban portions are **designated for the Kohanim**. If someone places those parts on the mizbeach, he transgresses a prohibition.

Examples include meat from:

- **חטאת**
- **אשם**
- **שלמי ציבור**

These are **קדשי קדשים**whose meat is eaten by the Kohanim.

If that meat is placed on the mizbeach instead of being eaten, one violates a **lav**.

2️⃣ קדשים קלים Included in the Prohibition

The prohibition also applies to **קדשים קלים**such as:

- **שלמים**
- **בכור**
- **מעשר בהמה**

Since these korbanos also have portions eaten by people, placing those edible portions on the mizbeach is forbidden.

3️⃣ Other Items That Must Not Be Burned

The Gemara adds additional examples:

- **שיירי העומר**
- **שתי הלחם**
- **לחם הפנים**
- **שיירי מנחות**

Only the **קומץ**of a מנחה is burned. The remainder belongs to the Kohanim.
Placing those leftovers on the mizbeach violates the prohibition.

4️⃣ The Source: “כי כל שאור וכל דבש”

The source is the פסוק:

“כי כל שאור וכל דבש לא תקטירו ממנו אשה לה׳”

From this verse Chazal derive the rule:

Anything that normally goes **partly to the fire** and partly remains, the leftover portion may not be burned on the mizbeach.

5️⃣ The Question of Lechem HaPanim

The Gemara asks:

The **לחם הפנים** never has any part burned on the mizbeach.

If nothing from it is burned, why should placing it on the mizbeach be prohibited?

6️⃣ The Role of the לבונה

Rav Pappa explains:

Although the bread itself is not burned, the **לבונה (frankincense)** that accompanies it **is burned on the mizbeach**.

That burning serves as the **מתיר** allowing the Kohanim to eat the bread.

Therefore the bread is considered **שיירים** relative to that offering, and the prohibition applies.

7️⃣ Is the Ramp Like the Mizbeach?

Another question:

If someone places the forbidden item on the **ramp (כבש)** instead of directly on the mizbeach, is he liable?

Rav Yehuda:
The ramp is considered part of the mizbeach.

Rabbi Elazar:
The ramp is not considered the mizbeach.

The dispute is based on two different expressions in the פסוקים about offering on the mizbeach.

8️⃣ The Word "אותם"

The Torah says:

"קרבן ראשית תקריבו אותם"

From the word **"אותם"**, Chazal learn limitations regarding certain offerings.

For example:

An **individual** cannot donate the **שתי הלחם** as a voluntary offering.
They are brought only as part of the ציבור offering on **Shavuos**.

9️⃣ Why Mention Both שאור and דבש

The Gemara asks:

Why does the Torah say both **שאור** (sourdough) and **דבש** (fruit/honey)?

Each one teaches something unique.

- **שאור** might seem permitted because something similar appears with the **שתי הלחם**.
- **דבש** might seem permitted because fruit appears in other contexts such as **ביכורים**.

Therefore both had to be stated.

🔟 The Word "כל"

The extra word **"כל"** teaches that the prohibition applies even to:

- **Partial amounts**
- **Mixtures**

Even a small amount of sourdough or honey placed on the mizbeach violates the prohibition.

1️⃣1️⃣ Mixtures of שאור and דבש

If someone burns a mixture containing both **שאור** and **דבש**, he may receive **multiple sets of lashes**, because:

- He violated the prohibition of **שאור**
- He violated the prohibition of **דבש**
- The Torah also forbids their **mixture**

1️⃣ 2️⃣ The Issue of Lav Shebichlalos

However, the Gemara raises a rule:

A **לאו שבכללות** (a prohibition stated in a general form) may not always incur separate lashes.

Some hold that lashes are given.
Others hold that because the prohibition includes multiple elements, lashes may not apply.

The discussion connects to the rule learned from the pasuk about **not muzzling an ox while it threshes**, which serves as the model for standard prohibitions.

🔑 Yesodos of the Daf

- Edible portions of korbanos may **not be burned on the mizbeach**.
- The prohibition is derived from **"כי כל שאור וכל דבש"**.
- Even items like **לחם הפנים** fall under the rule because of the **לבונה** that permits them.
- There is a dispute whether the **ramp of the mizbeach** has the same status as the mizbeach.
- The word **"כל"** teaches that even **small amounts or mixtures** are prohibited.
- A mixture of **שאור and דבש** may create multiple violations.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל