



Kiddush Nesachim

We have learnt that while many of the *mincha* offerings were brought independently, some were brought either alongside or secondary to other *korbanot*. *Nesachim*, consisting of wine and a *mincha* offering were brought with a *korban olah* or *shelamim*. The *Mishnah* (7:4) discusses a case where one sanctifies the *nesachim* by placing them in a *kli sharet* (vessel designated for service) and the *korban* was then found to be invalid. The *Mishnah* teaches that if there is another sacrifice that requires *nesachim* it can be brought for that one.¹ If not, then the *nesachim* should be left beyond the required time to offer it, thereby invalidating it (*lina*), and burnt in the manner of invalid *korbanot*.

The *Gemara* (79a) cites the statement of *R' Zeira* that *nesachim* are only sanctified at the time of slaughter. Consequently it concludes that when the *Mishnah* teaches that the *korban* was found to be *pasul* it must mean that something went wrong at the time of *zerika* (casting the blood). If it happened at the time of *shechita* the *nesachim* would not be sanctified.

Rashi understands that according to *R' Zeiram*, prior to *shechita* the *nesachim* are considered *chullin* (unsanctified). Along this line the *Bartenura* explains that only after *shechita* are the *nesachim* sanctified such that they can be invalid due to *lina* or *yotze* (being taken outside the *azarah*).

The *Tosfot* however disagree. They understand that once the *nesachim* are placed in the *kli sharet* they are already sanctified and issues of *lina* and *yotze* already apply. When *R' Zeira* mentions sanctification at the time of *shechita* this refers to that the *nesachim* must be used for that *korban* and cannot be used for another.

In an earlier *Mishnah* we saw a debate regarding whether *pigul* of a *korban* affects the *nesachim* as well. *R' Meir* maintains it does whereas the *Chachamim* disagree. The *Gemara* (15b) cites a *Beraita* that elaborates on this debate. They asked *R' Meir* that *nesachim* could be brought on a

separate day. Consequently it should be treated independently and unaffected by the *pigul* of the *korban*. *R' Meir* responded that he only maintains that the *nesachim* are affected if brought alongside the *korban*. The *Chachamim* ask that even if they are brought with the *korban* they could be used for a different *korban*. *Rava*, in the *Gemara*, answers for *R' Meir* that the *nesachim* are fixed to that *korban* after *shechita*.

The *Tosfot* asks that this *Gemara* seems to imply that according to the *Chachamim* even after *shechita* the *nesachim* can be used for a different *korban*. That appears to contradict our *Mishnah*. The *Tosfot* provide two suggestions. The first is that our *Mishnah* is presenting the opinion of *R' Meir* and not the *Chachamim*. The second answer attempts to resolve the two *Mishnayot*. They explain that *Mishnah* refers to *shechitat pigul*. In that case, since it is an invalid *shechita* the *Chachamim* maintain that the *nesachim* are not locked to the *korban*. *R' Meir* however disagrees since we find (7:3) that *shechitat pigul* is *mekadesh* that *lachmei todah*.

The difficulty that the *Tosfot* has with the second answer is that this would mean that even according to the *Chachamim*, *pigul* could affect the *nesachim* if there was *pigul* intent in one of *avodot* after *shechita*. The *Mishnah* however does not imply that that is their position.

The *Chazon Ish* (*Zevachim* 14:1) answers that the real reason the *Chachamim* maintain that *shechitat pigul* does not affect the *nesachim* is because the *shechita* of the *korban* is not *matir* of the *nesachim*. One brings the *nesachim*, but they can be brought on a different day. Therefore it does not matter which *avoda* caused the *korban* to become *pigul*. When *R' Meir* however responded that the *nesachim* are *pigul* and fixed at the time of *shechita*, the *Chachamim* questioned why an invalid *shechita* would have that effect. Since it is not a question at the core of the debate it explains why *R' Meir's* response is not recorded in the *Beraita* and left to *Rava* to respond in the *Gemara*.

Yisrael Yitzchak Bankier

¹ The *Gemara* (79b) explains that we are dealing with *korbanot tzibbur*. Ordinarily *nesachim* sanctified for use in one *korban* cannot be used for another. With *korbanot tzibbur* however, *Beit Din* stipulate that if anything happens to one *korban* the *nesachim* can be used for another.

Revision Questions

מנחות ו' א': ח' א':

- On which *menachot* is *kemitza* performed and the remainder given to the *kohanim*? (א': ו')
- From which *menachot* do the *kohanim* not receive anything? (ב': ו')
- From which *menachot* is nothing placed on the *mizbeach*? (ב': ו')
- How many times is oil added regarding a *minchat marcheset*? (ג': ו')
- Explain the debate regarding when the *minchat ma'afeh tanur* is mixed with oil? (ג': ו')
- Explain how *petitah* is performed for both a *minchat Yisrael* and a *minchat kohen*? (ד': ו')
- What two processes are required to be performed to the wheat of all *mincha* sacrifices? (ה': ו')
- According *R' Yehuda* which *mincha offering* are brought in numbers of ten and how does *R' Meir* argue? (ה': ו')
- How much flower was required for the following sacrifices and how were they refined: (ו': ו')
 - *Omer*?
 - *Shte Halechem*?
 - *Lechem Ha'panim*?
- How many sieves were used to sift: (ז': ו')
 - The barley for the *omer*?
 - The flour for the *shte halechem*?
 - The flour for the *lechem ha'panim*?
- What constituted the *lachmei todah*? (ז': ו')
- How did the *lachmei miluim* and the *lachmei nazir* differ from the *lachmei todah*? (ח': ב')
- Considering the following cases, in which cases are the *lachmei todah* sanctified and which case is debated: (ג': א')
 - They were outside the *choma* when the *korban todah* was slaughtered.
 - One of the *lachmei todah* had not crusted when the *korban todah* was slaughtered.
 - The *korban todah* was slaughtered with *machshevet pigul*.
 - The *korban todah* was slaughtered and found to be a *treifah*.
 - The *korban todah* was slaughtered and found to be a *ba'al mum*.
- What should be done with the *nechasim* that have been sanctified in a *kli* and the *korban* found to be *pasul*? (Provide two cases.) (ד': ז')
- Does a *vlad todah* require *lachmei todah*? (ד': ז')
- If someone makes the following declarations, from where should the *korban* and *lachmei todah* be brought: (ז': ו')
 - "I wish to bring a *korban todah*."
 - What is the source of this law? (ז': ו')
 - "I will bring a *todah* from *chulin* and its *lechem* from *ma'aser*."
 - "I will bring a *todah* from *ma'aser* and its *lechem* from *chulin*."
 - "I will bring both the *todah* and its *lechem* from *ma'aser*."
- Can one bring the flour from a *mincha* offering from outside Israel? (ח': א')
- Considering the previous question, what if it was a communal offering? (ח': א')

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha Mizrachi Shul*
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha Beit Ha'Roeh*
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendar/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
7 th April ו' ניסן	8 th April ז' ניסן	9 th April ח' ניסן	10 th April ט' ניסן	11 th April י' ניסן	12 th April יא' ניסן	13 th April י"ב ניסן
Menachot 8:2-3	Menachot 8:4-5	Menachot 8:6-7	Menachot 9:1-2	Menachot 9:3-4	Menachot 9:5-6	Menachot 9:7-8

