



The Kohen's Mincha

We have been learning about the *mincha* offering. In general, a small amount is separated (the *kometz*) and burnt on the *mizbeach*. We learnt this week (6:2) that this was not the case for the *mincha* offering brought by the *kohanim*. The entire *mincha* was offered on the *mizbeach*.

The reason for this difference is sourced in the *Torah* (*Vaykira* 7:16,17). That said, the *mefarshim* try to understand the reason behind the *pasuk*.

The *Daat Zekeinim* explains that if the *kohen* consumed the remainder of his own *mincha* offering, which is nearly all of the *mincha*, then it would lack the element of being a *doron* (gift). With respect to an *Yisrael*, the entire offering is considered a *doron*. The *kometz* goes on the fire and the *kohanim* eat the rest by way of the full *korban* being given over – *mishulchan gavoha ka zachu*.

One might ask, why then do we not say the same for a sin animal offering of a *kohen*? Why does the *kohen* consume from the meat? The *Daat Zekeinim* explains that for that *korban*, the sacrificial parts are also placed on the *mizbeach* and the hides are distributed amongst the *anshei mishmar*. There is enough there to be considered a *doron*.

The *Ramban* (*Vayikra* 6:16) cites the *Rambam* who explains similarly in *More Nevuchim* that if the *kohen* would be as though he did not offer anything at all. It would seem that the giving, is a critical part of a *korban*.

The *Minchat Chinnuch* (137:6) however finds the *Daat Zekeinim*'s explanation difficult. Firstly, regarding the sin animal offering, he cites the *Rambam* (*Klei Mikdash* 4:7) that the *kohen* that offers the *korban* retains that hide; it is not distributed. Furthermore, for the bird sin-offering (*chatat ha'ohf*), only the blood reaches the *mizbeach* and the rest is consumed. According to the *Daat Zekeinim*, the same thing could be said for the *chatat ha'ohf* – if it is brought for a *kohen* and the *kohen* is allowed to consume it, it should not be considered a *doron*.

Regarding the second question, *R' Meir Simcha* supports the *Daat Zekeinim*'s explanation and answers that it is for this reason that the *chatat ha'ohf* is always brought along with an *olat ha'ohf* – almost all of which is offered on the *mizbeach*. Being brought as a pair – a *ken* – ensure that the requirement that it is a *doron* is met, even when the *chatat ha'ohf* is brought for a *kohen*.

The *Sefer HaChinnuch* however maintains that the intention of all *korbanot* is to generate an emotive response in the person that is required to bring it. Giving per se is not what is important but rather the impact of the offering on the bring the *korban*. If the *kohen* would eat his own *mincha* offering, it would not have the desired result. It would simply feel like he is baking his own bread, albeit in the *Beit HaMikdash*.

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Revision Questions

מנחות ד': ג' – ו': ב'

- Explain the debate regarding which of the *shtei halechem* and *kivsei atzeret* could be brought without the other. (ד': ג')
- The sacrifices mentioned in which *sefer* were offered in the desert? (ד': ג')
- Explain the debate regarding what should be done in the afternoon if the morning: (ד': ד')
 - *Tamid* was not offered.
 - *Ketoret* was not offered.
- Explain how the *minchat chavitin* of the *kohen gadol* was offered. (ד': ה')
- Regarding the previous question, what would happen if the *kohen gadol* died at midday? (ד': ה')
- What baked *mincha* offerings were brought as *matzah*? (ה': א')
- Does the prohibition against allowing a *mincha* offering to become *chametz* also apply to the *shirayim*? (ה': ב')
- How many transgressions would one violate if he baked a *chametz mincha* offering that was meant to be *matzah*? (ה': ב')
- Which *mincha* offerings requires: (ה': ג')
 - Both oil and frankincense?
 - Only oil?
 - Only frankincense?
 - Neither?
- How many transgressions would one violate if they included both oil and frankincense in a *mincha* that did not require it? (ה': ד')
- Regarding the previous question, do these prohibitions apply to the *shirayim*? (ה': ד')
- Which *mincha* offerings requires:
 - Waving and *hagasha*?
 - Only Waving? (ה': ו')
 - Only *hagasha*? (ה': ה')
 - Neither? (ה': ו')
- Of the three *mitzvot* (*semicha*, *tenufah shechutim* and *tenufah chayim*) which apply to: (ה': ו')
 - *Shalmei yachid*?
 - *Zivchei shalmei tzibur*?
 - *Asham metzora*?
- What is the difference between a *minchat machavat* and a *minchat marcheset*? (ה': ח')
- Explain the debate regarding what method can be employed to bake a *minchat ma'afeh tanur*. (ה': ט')
- On which *menachot* is *kemitza* performed and the remainder given to the *kohanim*? (ו': א')
- From which *menachot* do the *kohanim* not receive anything? (ו': ב')
- From which *menachot* is nothing placed on the *mizbeach*? (ו': ב')

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| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | שבת קודש |
|--------------------------|--------------------------|-------------------------|-------------------------|-------------------------|-------------------------|-------------------------|
| 21 September כ"ח אלול | 22 September כ"ט אלול | 23 September א' תשרי | 24 September ב' תשרי | 25 September ג' תשרי | 26 September ד' תשרי | 27 September ה' תשרי |
| Menachot 6:3-4 | Menachot 6:5-6 | Menachot 6:7-7:1 | Menachot 7:2-3 | Menachot 7:4-5 | Menachot 7:6-8:1 | Menachot 8:2-3 |

