

Menachos – Simanim

פרק ה – כל המנחות באות מצה

Daf 60 – דף ס

1. *Machlokes* if הגשה require מנחת כהן משיח and מנחת כהנים

The next Mishnah states: יש טעונות הגשה ואין טעונות תנופה – *there are offerings which require "bringing near"* (to the מזבח) *but do not require waving*, some require both, some require only תנופה, and some require neither. This Mishnah lists all offerings which require הגשה but not תנופה, which are ten types of מנחות (the same as the ten listed on the previous Daf, except that the last *minchah* is מנחת חוטא instead of the עומר). Rebbe Shimon disputes two of the *menachos* listed by the Tanna Kamma, arguing that a מנחת כהן משיח and a מנחת כהנים do not require הגשה, because these מנחות do not require any *kemitzah* (since they are entirely burned on the מזבח), וכל (מזבח) *and any [menachos] which do not require kemitzah do not require bringing near*. The other categories are detailed in the next Mishnah.

2. Sources requiring הגשה for various מנחות (deriving מנחת העומר from a השוה צד)

A Baraisa says that "והבאת את המנחה" – *and you shall bring "the minchah"* teaches that הגשה of the entire מנחה is required, not just the קומץ. The word "את" requires הגשה for מנחת חוטא. Rebbe Shimon continues that "והבאת" requires הגשה for the מנחת העומר, about which a *passuk* says "והקריבה". "והקריבה" – *and he shall present it* requires הגשה for מנחת סוטה. Rebbe Yehudah disagrees and says that "והבאת" teaches that מנחת סוטה requires הגשה, and the requirement for מנחת העומר is derived from a השוה צד: although a מנחת חוטא is brought from wheat (whereas the עומר is from barley), and a מנחת סוטה is uniquely לברר עון – *to clarify a sin*, both together teach that מנחת העומר also requires הגשה. Rebbe Shimon argues that מנחת העומר cannot be derived from a השוה צד between מנחת חוטא and מנחת סוטה, שכן מצויין – *because they are frequent* (since they can be brought as often as necessary, even a hundred times a year), whereas the מנחת העומר is only once a year!?! Rebbe Yehudah responds: אדרבה הא – *at times those* (מנחת חוטא) *and מנחת סוטה) are not brought at all*.

3. A מנחת נדבה cannot be brought from barley

The Baraisa questions the respective *derashos* of the Tannaim from "והבאת", saying that perhaps it means to teach *aside from these [menachos] listed in the subject of voluntary menachos*. For one might make a logical argument: the ציבור brings an obligatory *minchah* from wheat (the הלחם), and brings an obligatory *minchah* from barley (the עומר); יביא מנחה מן – *so too, an individual, who brings a voluntary minchah from wheat*, אף יחיד שמביא מנחה מן החיטין נדבה – *he should be able to bring a voluntary minchah from barley*. The Torah therefore writes "אלה" – *these*, teaching: *I only have these [menachos]*, and no others. Thus, the word "והבאת" remains to be *darshened* as the Tannaim did above.

Siman – Smiley Face Stickers

The Kohanim bringing a מנחת כהן משיח and מנחת כהן who walked along the path of **smiley face stickers with their minchas that required הגשה but not תנופה**, were followed by a Kohen with a **smiley face sticker** bringing the מנחת העומר which required הגשה based on a השוה צד between מנחת חוטא ומנחת סוטה, who turned away a Kohen who attempted to bring a מנחת נדבה from barley.



The Kohanim bringing a **מנחת כהן** and **מנחת כהן משיח** who walked along the path of **smiley face stickers** with their **minchas** that required **הגשה** but not **תנופה**, were followed by a Kohen with a **smiley face sticker** bringing the **מנחת העומר** which required **הגשה** based on a **צד השוה** between a **מנחת חוטא** and **מנחת סוטה**, who turned away a Kohen who attempted to bring a **מנחת נדבה** from barley.

3 things to remember

1. **Machlokes** if **מנחת כהנים** and **מנחת משיח כהן** require **הגשה**
2. **Sources** requiring **הגשה** for various **מנחות** (deriving **מנחת העומר** from a **השוה צד**)
3. A **מנחת נדבה** cannot be brought from barley

