

Menachos – Simanim

פרק ה – כל המנחות באות מצה

דף נז – Daf 57

1. One who placed meat onto coals on Shabbos but did not turn it over

Rebbe Yochanan said: *הניח בשר על גבי גחלים* – if *one placed meat onto coals* on Shabbos, *היפך בו חייב* – then if *he turned* [the meat] *over* so the other side would roast, *he is liable*, but if he did not turn it over, he is exempt. The Gemara explains that the case is where, without the meat being turned, it would have cooked on one side *כמאכל בן דרוסאי* – like the cooking level of *Ben Derosai's food* (i.e., one-third cooked), and by turning it, both sides were roasted *כמאכל בן דרוסאי*. Rebbe Yochanan is teaching that one-sided cooking which is only *כמאכל בן דרוסאי* is not considered cooking at all, and exempt. Rava adds: *ואם נצלה בו כגרוגרת מצד אחד במקום אחד* – if *a dried-fig's volume* of meat was completely roasted on one side and in one place, he is liable without turning it over. The Gemara infers that if the roasted meat is in two or three places, they are not combined to a *גרוגרת* and he is exempt. In a second version, Rava says one is liable even if the roasted meat is in multiple places.

2. חימצה ויצאת וחרז וחייב

A Baraisa *darshens*: *אשר תקריבו לה* – that you offer to Hashem, that the prohibition to prepare a *minchah* as *חייב* applies to *אשר תקריבו לה* – a valid [minchah] and not an invalid one. Rav Pappa asked: *חימצה ויצאת וחרז וחייב מהו* – if *one leavened* [a minchah dough], and it left the *עזרה*, and he leavened it again, what is the *halachah*? Although a second leavening is normally liable, since this *minchah* left the *עזרה* before the second leavening, it became disqualified, and an invalid *minchah* is not liable for leavening. However, perhaps we say: *כיון דחימצה* – since he leavened [the dough] before it left the *עזרה*, disqualifying it for offering, *פסול יוצא לא מהני ביה* – the disqualification of having left does not affect it, and he would be liable for the second leavening. The Gemara concludes: *תיקו* – let it stand unresolved.

3. One who offers korban meat or שירים of a minchah on the מבש

A Baraisa prohibits offering up (onto the *מזבח*) the meat of a *chatas*, *asham*, or any *korban* meat which is eaten, or the *שירים* of any *minchah* which is eaten. The *passuk* says *כי כל שאור וכל דבש לא תקטירו ממנו אשה לה* – for any leavening or any honey you shall not burn from it as a fire-offering to Hashem, which teaches: *כל שהוא ממנו לאישים* – any offering from which part of it was already given to the fires of the *mizbeich*, *הרי הוא בבל תקטירו* – is subject to the prohibition, “you shall not burn.” Amoraim discuss: *המעלה מכולם על גבי הכבש* – if one offers up any of [these aforementioned items] onto the ramp of the *מזבח*, Rebbe Yochanan says he is *חייב*, but Rebbe Elazar says he is *פטור*. Rebbe Yochanan quotes a Baraisa which *darshens* “*ולא המזבח לא יעלו* [לריוח ניחוח]” – but they may not go up to the *mizbeich* for a satisfying aroma to include the *כבש*. But Rebbe Elazar says that after the *passuk* mentions “*שאור*” – leavening and “*דבש*” – honey, it says “*אותם*” – them, teaching: *איתם הוא דרבי לך כבש כמזבח* – only for them did [the Torah] include the ramp like the *מזבח* itself in the prohibition of offering up, *אבל מידי אחרינא לא* – but not other items mentioned in the Baraisa.

Siman – Nose

The man who used the long **nose from his doll** to put some meat on the coals on *שבת* and was *פטור* because only one side got cooked *כמאכל בן דרוסאי* and he didn't flip it over, watched a Kohen who used the **nose from his doll** to mix some sourdough into a *minchah* in the *עזרה* take it out and mix in some more, while throwing another doll at a Kohen who was taking meat and flour from a *korban* that was supposed to be eaten onto the *מזבח* of the *כבש*.



The man who used the long **nose from his doll** to put some meat on the coals on שבת and was פטור because only one side got cooked כמאכל בן דרוסאי and he didn't flip it over, watched a Kohen who used the **nose from his doll** to mix some sourdough into a *minchah* in the עזרה take it out and mix in some more, while throwing another doll at a Kohen who was taking meat and flour from a *korban* that was supposed to be eaten onto the כבש of the מזבח.

3 things to remember

1. One who placed meat onto coals on Shabbos but did not turn it over
2. חימצה ויצאת וחזר וחימצה
3. One who offers *korban* meat or שירים of a *minchah* on the כבש

