

Menachos – Simanim

פרק י – שתי מדות

דף צא – 91 Daf

1. One who brings two *korbanos*, even of the same type, requires two sets of נסכים

The Gemara asks why the Torah needed to write בנדבה "או" לפלא נדר. According to Rebbe Yoshiyah, who holds a *passuk* is always needed to divide between items, this word tells us that נסכים are required for bringing a נדר or a נדבה, without bringing both. According to Rebbe Yonasan, who holds a *passuk* is not needed to divide between items, the word is needed because one might think ונדבה תיסיגי בנסכים דחד – if *one brought a נדר and a נדבה, it is sufficient with nesachim of one*. The word "או" teaches that he must bring separate נסכים for each *korban*. The word "או" is written three more times to teach progressively greater novelties: (1) Even if one brought an עולה and שלמים which were both a נדר, or both a נדבה, two sets of נסכים are still required. (2) Even if one brings two עולות, or two שלמים, one as a נדר and the other as a נדבה, two sets of נסכים are required. (3) Even if one brings two עולות, or two שלמים, both as either a נדר or a נדבה, two sets of נסכים are always required.

2. The חטאת and אשם of a *metzora* require נסכים

The Mishnah on the previous Daf taught that although a חטאת and אשם generally do not require נסכים, the חטאת and אשם of a *metzora* do require נסכים. A Baraisa teaches that when the *passuk* about a *metzora's korbanos* requires bringing a *minchah*, מדבר – *the passuk is speaking about a minchah which comes together with the korban*, rather than an independent *minchah*. This is proven from the later *passuk* which says והעלה הבהן את העולה ואת המנחה – *the Kohen shall offer "the olah and the minchah,"* implying that the *minchah* is brought because of the *olah*. We derive that נסכים (of wine) are also required, from the *passuk* discussing נסכים which says to bring a quarter of a הין of wine for a נסך, "על העולה או לזבח לבש האחד" – *for the olah, or the sacrifice, or the one lamb*. "עולה" refers to a *metzora's* עולה, "זבח" refers to a *metzora's* חטאת, and "או" alludes to a *metzora's* אשם, thus requiring wine נסכים for all three. The Gemara proceeds to prove that the *passuk* refers to a *korbanos*, and not the חטאת and אשם of a *nazir*, nor the עולה brought by a woman who gave birth.

3. A "פלגס" requires נסכים like an איל

The Gemara asks why the *passuk* says לאיל "או" – "or" for a ram, and answers that it teaches that a "פלגס" requires the same נסכים as an איל, not like those of a כבש. A פלגס is a male sheep in its thirteenth month, older than a כבש - *lamb*, but younger than an איל – *ram*. This answer fits with Rebbe Yochanan, who holds a פלגס is a "בריה" – an independent *entity* (neither כבש nor איל), so a *passuk* is needed to teach which נסכים to bring. As a Mishnah states, one who brought a פלגס (after vowing to bring either a כבש or an איל) brings נסכים of an איל, but it does not count for his *korban*. However, Bar Padda holds in this case: מיייתי ומתני – *he brings [איל of נסכים] and stipulates* (that if the פלגס is an איל, all the נסכים are for it, and if it is a כבש, the surplus נסכים should be a voluntary offering), דספיקא הוא – *because [פלגס] is a case of doubt* (i.e., if it is a כבש or איל). The Gemara asks, according to Bar Padda, אצטרך – *is a passuk necessary to include a ספק* to require bringing the נסכים of an איל?! The Gemara concedes that it is definitely difficult according to Bar Padda.

Siman – Exit Sign (יציאה)

As the man bringing two *olos* as *nedavos* left the *nesachim* store, under the **Exit Sign** with his two *nesachim*, followed by the *metzora* with his *nesachim* for his *chatas* and *asham*, a man entered with his **thirteen month old פלגס** which had an old **exit sign** in its mouth, to get *nesachim* similar to an איל, not a כבש.



As the man bringing two *olos* as *nedavos* left the nesachim store, under the **Exit Sign** with his two *nesachim*, followed by the *metzora* with his *nesachim* for his *chatas* and *asham*, a man entered with his thirteen month old פגס which had an old **exit sign** in its mouth, to get *nesachim* similar to an איל, not a בוש.

3 things to remember

1. One who brings two *korbanos*, even of the same type, requires two sets of נסכים
2. The חטאת and אשם of a *metzora* require נסכים
3. A "פגס" requires נסכים like an איל

