



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h

Tzvi Gershon ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Prohibition of Oil and Levonah

The Gemora cites a braisa: It is written (regarding the sinner’s minchah offering): He shall not put on it oil and he shall not put (levonah on it). I might think that these prohibitions refer only to two Kohanim (and that is where there would be two sets of lashes administered; however, if one Kohen would put oil and levonah on it, he would incur only one set of lashes); the verse therefore states: upon it. The Torah is referring to the minchah offering itself and not to the Kohen. I might also think that he should not put one vessel (of oil or levonah) above the other vessel (containing the minchah), and that if he did so, he has rendered it invalid; the verse therefore states: upon it. The Torah is referring to the minchah offering itself. (60a)

Mishna

There are some menachos (minchah offerings) that require hagashah (bringing near the altar) and do not require tenufah (waving), and there are other menachos that require hagashah and tenufah. There are those who require tenufah but do not require hagashah, and there are those that do not require either tenufah or hagashah.

The following require hagashah and do not require tenufah: The minchah offering of fine flour, a machavas minchah (the loaves are hard, for they were fried on a shallow, flat griddle, and the fire burns off the oil), the marcheses minchah (the loaves are soft, for they are fried in a deep pan, and the fire doesn’t burn off the oil), the loaves (baked in an oven), the

wafers, the minchah of Kohanim, the minchah of the Anointed Kohen, the minchah of a gentile, the minchah of women, and the sinner’s minchah. Rabbi Shimon says: The minchah of Kohanim and the minchah of the Anointed Kohen do not require hagashah, since there is no kemitzah (the taking of the handful) by them, and wherever there is no kemitzah, there is no hagashah. (60a)

Sources

Rav Pappa says that whenever the Mishna lists the first group of minchah offerings, it means ten units of one type. This is opposed to Rabbi Shimon, who says that one may bring a minchah that mixes different types (e.g., 5 loaves and 5 wafers).

The Gemora asks: from where do we derive the requirement of hagashah?

The Gemora cites a braisa: If the Torah would have stated: And you shall bring that which is prepared of these things to Hashem, and he shall present it to the Kohen and he (the Kohen) shall bring it near the altar, I would have said that it is only the komeitz (handful) that requires hagashah; but where would I know that the requirement applies to the entire minchah? The Torah therefore states ‘minchah.’ And from where do I know this of the sinner’s minchah? The Torah therefore states: the minchah.

The braisa asks: But surely this could be derived by the following logic: The Torah states: Bring an obligatory minchah (the sinner’s minchah) and the Torah states: Bring a

voluntary *minchah*. Just as the voluntary *minchah* requires *hagashah*, so too the obligatory *minchah* requires *hagashah*. This, however, may be refuted, for the voluntary *minchah* requires both oil and *levonah* (*frankincense; and perhaps that is why it requires hagashah as well; this is in contrast to a sinner's minchah, which does not require oil or levonah*).

The *minchah* of a *sotah* (a suspected adulteress), however, can prove (*that although there is no requirement for oil and levonah, there still would be a requirement for hagashah*). And if you will object that it cannot be proven from a *minchah* of a *sotah*, since it requires waving, then the voluntary *minchah* offering can prove (*that although there is no waving requirement, there still would be a requirement for hagashah*).

The argument repeats itself. The distinguishing feature of each *minchah* is not the same as the other. Their common characteristic, however, is that they are alike with regard to the requirement of *kemitzah*, and also with regard to *hagashah*. I will then include the sinner's *minchah* as well - that since it is like them with regard to *kemitzah*, it shall be like them with regard to *hagashah* as well! [Accordingly, a verse is not necessary!?!]

The *Gemora* asks that the cases cannot be compared, for they (*the voluntary minchah and the sotah's minchah*) are brought by the rich and the poor, whereas the sinner's *minchah* is not brought by the rich (*for he would bring an animal or birds*)!? The Torah therefore states: *the minchah*.

The *braisa* continues: Rabbi Shimon says: *And you shall bring (is written by a voluntary minchah)*. This includes the *minchah* offering of the *omer*, (*a minchah made of fine barley flour offered on the sixteenth day of Nissan, which permitted the eating of the new crop of grain*) so that it too requires *hagashah*, as it is written (*by the omer offering*): *You shall bring an omer of the first harvest to the Kohen*. The verse (*by the omer*) continues: *And he shall present it (to the Kohen)*: this includes the *minchah* of the *sotah*, so that it too requires

hagashah, as it is written (*by her minchah*): *And he shall bring it close to the altar*.

The *braisa* asks: But surely this could be derived by the following *kal vachomer* (*literally translated as light and heavy, or lenient and stringent; an a fortiori argument; it is one of the thirteen principles of biblical hermeneutics; it employs the following reasoning: if a specific stringency applies in a usually lenient case, it must certainly apply in a more serious case*): if the sinner's *minchah*, which does not require waving, nevertheless requires *hagashah*, so a *sotah's minchah*, which requires waving, should certainly require *hagashah*! This, however, may be refuted, for the sinner's *minchah* is offered from wheat (*and perhaps that is why there is a requirement of hagashah; this is in contrast to the sotah's minchah, which comes from barley*)!

The *omer minchah*, however, can prove (*that although it is brought from barley, there still would be a requirement for hagashah*). And if you will object that it cannot be proven from *omer minchah*, since it requires both oil and *levonah*, then the sinner's *minchah* can prove (*that although there is no oil or levonah, there still would be a requirement for hagashah*).

The argument repeats itself. The distinguishing feature of each *minchah* is not the same as the other. Their common characteristic, however, is that they are alike with regard to the requirement of *kemitzah*, and also with regard to *hagashah*. I will then include the *sotah's minchah* as well - that since it is like them with regard to *kemitzah*, it shall be like them with regard to *hagashah* as well! [Accordingly, a verse is not necessary!?!]

The *Gemora* asks that the cases cannot be compared, for they (*the sinner's minchah and the omer minchah*) are not brought from ordinary flour (*rather, they must be brought from fine flour*), whereas the *sotah's minchah* is brought from ordinary flour!? The Torah therefore states: *and he shall present it*.

The *braisa* continues with a dissenting opinion: Rabbi Yehudah says: *And you shall bring (is written by a voluntary minchah)*. This includes the *minchah* offering of the *sotah*, so that it too requires *hagashah*, as it is written (*by the sotah offering*): *He shall bring her offering for her*.

The *Gemora* notes: For the *omer minchah*, however, no verse is necessary, since it can be derived by the following *kal vachomer*: if the sinner's *minchah*, which does not require waving, nevertheless requires *hagashah*, so the *omer minchah*, which requires waving, should certainly require *hagashah*! This, however, may be refuted, for the sinner's *minchah* is offered from wheat (*and perhaps that is why there is a requirement of hagashah; this is in contrast to the omer minchah, which comes from barley*)!

The *omer minchah*, however, can prove (*that although it is brought from barley, there still would be a requirement for hagashah*). And if you will object that it cannot be proven from the *sotah's minchah*, since it is brought to clarify a sin, then the sinner's *minchah* can prove (*that although it is not brought to clarify a sin, there still would be a requirement for hagashah*).

The argument repeats itself. The distinguishing feature of each *minchah* is not the same as the other. Their common characteristic, however, is that they are alike with regard to the requirement of *kemitzah*, and also with regard to *hagashah*. I will then include the *omer minchah* as well - that since it is like them with regard to *kemitzah*, it shall be like them with regard to *hagashah* as well! And do you have any refutation for this?

The *Gemora* notes that Rabbi Shimon does not agree with this derivation, since the cases cannot be compared, for they (*the sinner's minchah and the sotah's minchah*) are both frequently brought (*as opposed to the omer, which is only offered once a year*)!

Rabbi Yehudah disagrees with this by saying: On the contrary! The *omer minchah* is more frequent (*since it, at least, comes once a year*); the others, however, might never be brought at all!

Rabbi Shimon said: The *minchah* includes other *menachos* (*for hagashah*). This would include the *minchah* offerings of gentiles or women that there is a requirement of *hagashah*. The expression '*from these*' teaches us that the *shtei halechem* (*two loaves offered on Shavuot*) and the *lechem hapanim* (*showbreads*) do not require *hagashah*.

The *Gemora* explains that other *menachos* are included, since part of them (*the komeitz*) is burned on the altar fire; however, the *shtei halechem* and the *lechem hapanim* are excluded, for nothing from them is offered on the altar fire. From the fact that the Torah wrote '*and he shall present it*' twice, this excludes the *minchas nesachim* (*minchah brought together with libations*). (60a – 60b)

GLOSSARY

Levonah – frankincense

Hagashah – bringing the flour offering close to the altar

Tenufah – waving

Sotah – suspected adultress

Omer – barley offering brought on the sixteenth of Nissan

Menachos – flour offerings