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Hagashah – Bringing Near

Rabbi Shimon said: The *minchah* includes other *menachos* (for *hagashah* – bringing it near the altar). 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 *Shavuos*) 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).

The *Gemora* explains that other *menachos* are included, since they come on their own account; however, the *minchas nesachim* is excluded, for they do not come on their own account (but rather, they come as an accompaniment to offerings).

The *Gemora* derives from the verse that a *Kohen’s minchah* and that of the Anointed *Kohen* do not require *hagashah*.

The *Gemora* explains that other *menachos* are included (for they are comparable to the voluntary *minchah* offerings), since part of them (the *komeitz*) is burned on the altar fire, and they come on their own account, and portions of them are given to the *Kohanim*; however, the *shtei halechem* and

the *lechem hapanim* are excluded, for nothing from them is offered on the altar fire, the *minchas nesachim* is excluded, for they do not come on their own account, a *Kohen’s minchah* and that of the Anointed *Kohen* are excluded, for portions of them are given to the *Kohanim*. (60b – 61a)

Mishna

The following require waving, but do not require *hagashah*. The log of oil of a *metzora* and his *asham* sacrifice, *bikkurim* (the first ripe fruits of any of the seven species with which the Torah praises Eretz Yisroel, which had to be brought to the *Beis Hamikdash* in *Yerushalayim*) according to the words of Rabbi Eliezer ben Yakov, and the sacrificial limbs of an individual’s *shelamim* along with its breast and thigh. This applies to both the *shelamim* sacrifice of men and women, regarding Jews but not others (see explanation below), the *shtei halechem* and the two lambs of *Shavuos*.

How does one wave the *shtei halechem* together with the two lambs? The *Kohen* places the two breads on top of the two lambs, places his hands underneath them, and waves them outwards, inwards, up, and down. This is as the verse states: *that are waved and that are raised up*. The waving could (even) be done in the east of the altar, and it was brought near to the west of the altar. Waving is done before the bringing near.

The *omer minchah* and that of a *sotah* required waving and *hagashah*. The *lechem hapanim* (showbreads) and *minchas nesachim* does not require waving or *hagashah*.

Rabbi Shimon says: Three types of sacrifices require the performance of three special *mitzvos* among them, while each individually only requires one of these *mitzvos*. They are the individual's *shelamim*, communal *shelamim* (*kivsei atzeres*), and the *asham* of a *metzora*. An individual's *shelamim* requires *semichah* (*the owner places his hands on the head of the sacrificial animal before it is slaughtered and leans on it with all his weight*) while the animal is alive, and waving after it is slaughtered, but it does not require waving when it is alive. A communal *shelamim* requires waving both while the animal is alive and after it is slaughtered, but it does not require *semichah*. The *asham* of a *metzora* requires *semichah* and waving while the animal is alive, but it does not require waving after the animal is slaughtered. (61a)

Waving

The *Gemora* cites a *braisa*: *And he will bring it as an ashram, and the log of oil, and he will wave them as a wave-service before Hashem*. This teaches that they (*the ashram and the oil*) must be waved together. How do we know that if each one is waved individually one has still fulfilled this *mitzvah* (*b'dieved*)? This is as the verse states: *And he will bring it as an ashram, and the log of oil, and he will wave (indicating individual waving is also valid)*. One might think that he should wave both together and then both individually (*to fulfill the intent of both of these verses*). This is why the verse states: *A wave-service (indicating only one waving should be done)*.

Before Hashem indicates that the waving can even be done in the east.

The *Gemora* asks: Didn't we say earlier (19a) that from the words '*before Hashem*,' (*bringing a minchah to the corner of the altar*) one might have thought that it should be done in the west?

The *Gemora* answers: The *Gemora* there was discussing a *minchah* which is also referred to as a *chatas*. A *chatas*

requires the *yesod* (*the base on the bottom of the altar*), which is not found on the southeastern part of the altar (*this is why before Hashem in this context cannot mean even in the east*). However, regarding an *asham* (*which does not have this requirement*) it is called *before Hashem*.

The *Mishna* states that according to Rabbi Eliezer ben Yaakov, *bikkurim* is also on the list of items that only require waving and not being brought near to the corner of the altar.

The *Gemora* asks: Where do we see this opinion of Rabbi Eliezer ben Yaakov?

It was taught in a *braisa*: *And the Kohen shall take the basket out of your hand*. This indicates that the *bikkurim* requires waving; these are the words of Rabbi Eliezer ben Yaakov.

The *Gemora* asks: What is his reasoning? (*In other words, how do we see this law from this verse?*)

The *Gemora* answers: What is the reason of Rabbi Eliezer ben Yaakov? It is derived through a *gezeirah shavah* from *shelamim*. Just like here it is done by the *Kohen*, so too, a *shelamim* is waved by the *Kohen*. And just as by a *shelamim*, the owner waves it, so too, by the *bikkurim*, it is waved by the owner. How is this done? The *Kohen* would place his hand beneath the hands of the owner and wave it.

The *Gemora* asks: Why doesn't the *Mishna* mention that this is the opinion of Rabbi Yehudah? This is as the *braisa* states: Rabbi Yehudah says: [*And the Kohen shall take the basket out of your hand*] and place it down [*before the Altar*]. This refers to the *mitzvah* of waving. You say that it refers to waving, or perhaps it only means 'placing them down? As, however, it is written later: *And you shall place it down*, the *mitzvah* of placing them down is already indicated. What then is the meaning of the former phrase, "*and place it down*"? It can only be in reference to the *mitzvah* of waving.



Rava answers: Being that Rabbi Eliezer ben Yaakov derives this from the first part of the verse, the *Mishna* quotes this as his opinion.

Rav Nachman bar Yitzchak answers: The *Mishna* quotes Rabbi Eliezer ben Yaakov because he is a great scholar.

The *Mishna* also listed the limbs of an individual *shelamim* sacrifice along with its breast and thigh and said this applies to both the *shelamim* sacrifice of men and women, regarding Jews, but not others.

The *Gemora* asks: What does this mean?

Rav Yehudah answers: The *Mishna* means as follows: The sacrifice of both men and women require waving. However, the waving itself is only done by men and is not done by women.

The *braisa* states: The verse *bonei yisroel* teaches us that the sacrifice of a Jewish male requires waving as opposed to the sacrifice of a gentile or a Jewish woman. Rabbi Yosi states: We find that the Torah says that the sacrifice of a Jewish male requires *semichah* as opposed to the sacrifice of a gentile or a Jewish woman. One might think we should similarly differentiate regarding waving (*and therefore a special verse to teach this lesson is not necessary*). However, this is not necessarily true. Perhaps we only differentiate regarding *semichah*, because it is done by the owner of the sacrifice. If the owner is excluded, there is no reason for anyone else to do it. However, being that waving is done by the *Kohen*, it is possible that the sacrifice of a gentile or Jewish woman should be waved by the *Kohen*! The verse *bonei yisroel* therefore teaches that the sacrifice of a Jewish male requires waving as opposed to the sacrifice of a gentile or a Jewish woman. (61a – 61b)

INSIGHTS TO THE DAF

Tenufah before Hagashah

From Rashi it would seem that the *halachah* that *tenufah* comes before *hagashah* is applicable only to the omer minchah and a sotah's minchah, which has both *tenufah* and *hagashah*. However, the Brisker Rav understands the Rambam's opinion to be that this is a *halachah* that applies to the order of services. Whenever a *Kohen* has a *tenufah* to perform as well as a *hagashah* – even if they are from two different offerings, the *tenufah* takes precedence. Accordingly, if he would perform the *hagashah* before the *tenufah*, it is obvious that it would not invalidate the *tenufah*, for this is not a *halachah* in the order of the minchah services; rather, it is a *halachah* in the *Kohen* – it's an instruction for him to perform a *tenufah* before a *hagashah*. Interestingly, the Sfas Emes inquires about this. He wonders what would be the *halachah* if the *Kohen* mistakenly performed the *hagashah* before the *tenufah* – would he be required to perform the *hagashah* again?

GLOSSARY

Hagashah – bringing the meal offering close to the altar
shte halechem (two loaves offered on Shavuot)

Tenufah – waving

minchas nesachim (minchah brought together with libations)

Sotah – suspected adultress

Omer – barley offering brought on the sixteenth of Nissan

Menachos – flour offerings