



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Menachos Daf Nun Tes

MISHNA

- There are some menachos that require oil and levonah, some that require oil and not levonah, some that require levonah and not oil, and some that require neither levonah nor oil.
 - The following menachos require oil and levonah: a minchas soles, a machavas, a marcheshes, challos, rekikin, minchas Kohanim, the mincha of the Kohen Gadol, the mincha of a goy, the mincha of a woman, and the Omer mincha.
 - A minchas nesachim requires oil but not levonah.
 - The Lechem Hapanim requires levonah but not oil.
 - The Shte Halechem, the chatas mincha, and the sotah's mincha require neither oil nor levonah.

GEMARA

- **R' Pappa** said, wherever we have a list of menachos (like the first list in our Mishna), it is always a list of ten. This comes to exclude the view of **R' Shimon**, who says that when a person promises to bring a baked mincha he may bring half of the required mincha as challos and half as rekikin. According to this view the Mishna should list an 11th case – where a person brings this mixed mincha. **R' Pappa** teaches that one may not bring a mixed mincha.
- A Braisa says, the pasuk regarding the Omer says “v'nasata aleha (“on it”) shemen”, which teaches that oil is not put on the Lechem Hapanim. We would think to make a kal v'chomer and say that if a minchas nesachim, which does not require levonah, still requires oil, then Lechem Hapanim, which does require levonah, should certainly require oil! The pasuk of “aleha” therefore teaches that it does not get oil. The pasuk then says “v'samta aleha levonah”, which teaches that the Omer gets levonah, but minchas nesachim does not. We would think to make a kal v'chomer and say that if Lechem Hapanim, which does not require oil does require levonah, then minchas nesachim, which does require oil, should certainly require levonah! The pasuk of “aleha” teaches that it does not get levonah. The pasuk then says “mincha hee”. The word “mincha” comes to include the mincha brought on the 8th day of the inauguration of the Mishkan, that it requires levonah. The word “hee” comes to exclude the Shte Halechem, to teach that it does not require oil or levonah.
 - **Q:** Instead of saying that “aleha” teaches that the Lechem Hapanim don't get oil, maybe instead say that it teaches that a minchas Kohanim should not get oil!? **A:** It makes more sense to say that the minchas Kohanim is included in the oil requirement, because it is similar to the Omer in that they both: require an issaron of flour, must use a kli shareis for kneading, are prepared outside the Heichal in the Azarah, become passul when left overnight, require hagasha, have at least some part that is put onto the fire of the Mizbe'ach.
 - **Q:** Maybe we should have instead included Lechem Hapanim, because it is similar to the Omer in that they both: come from the tzibbur, are obligatory, can override tumah, are eaten, are subject to piggul, are brought even on Shabbos!? **A:** The pasuk regarding mincha says “nefesh” – an individual, which teaches that all menachos of an individual require oil.
 - **Q:** Instead of saying that “aleha” teaches that the minchas nesachim doesn't get levonah, maybe instead say that it teaches that a minchas Kohanim should not get levonah!? **A:** It makes more sense to say that the minchas Kohanim is included in the levonah requirement, because it is similar to the Omer in that they both: require an issaron of flour, are mixed with one lug of oil, require hagasha, are brought on their own (rather than as an accompaniment to a korbon).

- **Q:** Maybe we should have instead included minchas nesachim, because it is similar to the Omer in that they both: come from the tzibbur, are obligatory, can override tumah, and are brought even on Shabbos!? **A:** The pasuk regarding mincha says “nefesh” – an individual, which teaches that all menachos of an individual require levonah.
 - **Q:** Instead of saying that “mincha” comes to include the mincha of the 8th day, maybe say that it comes to *exclude* the mincha of the 8th day!? **A:** We would not think to learn a one-time korban from future korbanos, so there would be no reason to exclude it. Therefore, the pasuk must be understood to teach to include it.
 - **Q:** Instead of saying that “hee” comes to exclude the Shte Halechem from the oil and levonah requirements, maybe instead say that it comes to exclude the minchas Kohanim!? **A:** It makes more sense to say that the minchas Kohanim is included in the requirements, because it is similar to the Omer in that they both: require an issaron of flour, must use a kli shareis for kneading, must be brought of matzah, are brought on their own, require hagasha, and have at least some part that is put onto the fire of the Mizbe’ach.
 - **Q:** Maybe we should have instead included the Shte Halechem, because it is similar to the Omer in that they both: come from the tzibbur, are obligatory, can override tumah, are eaten, are subject to piggul, are brought even on Shabbos, permit something, require tenufa, must be brought from produce of EY, have a set time to be offered, and must be brought from the new grains!? In fact, there are more ways in which the Shte Halechem is similar to the Omer over the ways in which the minchas Kohanim is similar to the Omer!? **A:** The pasuk regarding mincha says “nefesh” – an individual, which teaches that all menachos of an individual require oil and levonah.

MISHNA

- If one puts oil and levonah into a chatas mincha or a sotah’s mincha he is chayuv separately for the oil and separately for the levonah.
 - If one puts oil into these menachos, they become passul. If one puts levonah, the levonah should be collected and taken out and the korban becomes valid.
 - If one put oil on the shirayim, he is not oiver on a lav.
 - If he took a keili of oil and put the keili on top of a keili that had the flour of one of these menachos, it does not become passul.

GEMARA

- A Braisa says, the pasuk regarding the chatas mincha says “lo yasim aleha shemen”, which teaches that if oil was put on it, it becomes passul. We would think that when the pasuk then says “lo yitein aleha levonah” it also teaches that if levonah was put there it becomes passul. The pasuk therefore says “ki chatas”, which teaches that it would still be a valid korban. We would think that putting the oil also doesn’t make it passul. The pasuk therefore says “hee”, which teaches that the adding of oil does make it passul. Why do we say that the addition of oil makes it passul, but the addition of levonah does not? The addition of oil makes it passul, because it is impossible to collect the oil from the flour. The addition of levonah does not, because the levonah can be collected from the flour.
- **Q: Rabbah bar R’ Huna** asked **R’ Yochanan**, what is the halacha if one put ground up levonah on the flour? Do we say that the only reason levonah doesn’t make it passul is because it can be collected from the flour, but this cannot be collected (because it is finely ground) and therefore it makes the korban passul, or do we say that the reason levonah does not make it passul is because it does not become absorbed into the flour, and even the finely ground levonah does not become absorbed and therefore it is also valid? **A:** The Mishna said, if one added levonah it should be collected and the korban remains valid. We see that it must be collected in order to be valid.
 - The Gemara says that this is not a valid proof. The Mishna may be giving two reasons: first, the levonah does not get absorbed into the flour, and second, it can even be removed from the flour.

- **Q:** Maybe we can bring a proof from the Braisa that said that when levonah is added the korbon remains valid, because the levonah can be removed. We see that it must be collected in order to be valid! **A:** The Gemara says that this is not a valid proof. The Braisa may be giving two reasons: first, the levonah does not get absorbed into the flour, and second, it can even be removed from the flour.
- **Q:** How do we come out regarding this question? **A:** **R' Nachman bar Yitzchak** said, a Braisa says, if levonah was put onto a chatas mincha or a sotah's mincha, the levonah should be removed and it is valid. If before removing the levonah he has an improper thought of beyond its place or time, the korbon becomes passul, but there is no chiyuv kares. If after removing the levonah he has an improper thought – if it was a beyond its place thought it is passul but there is no kares, and if it was a beyond its time thought it is piggul and there is also kares. We see clearly from the Braisa that the mincha is passul until the levonah is actually removed.
 - **Q:** Why does an improper thought make it passul even when the levonah is still on it? It should be considered rejected and therefore not become passul from the thought!? **A:** **Abaye** said, the pasuk refers to the korbon as a “chatas” even with the levonah on it, which teaches that an improper thought could make it passul. **A2:** **Rava** said, the Braisa follows the view of **Chanan Hamitzri**, who does not hold of the concept of rejection. **A3:** **R' Ashi** said, if it is within one's power to fix the korbon, it does not become rejected (and it is within one's power to remove the levonah, therefore it does not become rejected).
 - **R' Ada** brings support for **R' Ashi's** answer.
- **R' Yitzchak bar Yosef in the name of R' Yochanan** said, if even the smallest amount of oil was put onto a kezayis size of a chatas mincha it becomes passul. This is based on the pasuk of “lo yasim”, which teaches that any amount of oil will make it passul, and “aleha”, which teaches that it must be placed on at least a kezayis of the mincha.
- **R' Yitzchak bar Yosef in the name of R' Yochanan** said, if even a kezayis of levonah was put onto even the smallest amount of a chatas mincha it becomes passul. This is based on the pasuk of “lo yitein”, which teaches that a kezayis of levonah will make it passul, and “aleha”, which is a “ribuy after a ribuy”, which comes to limit, which is why any amount of the mincha will suffice for this.
 - **Some** say that **R' Yitzchak bar Yosef** said that **R' Yochanan** asked, if the smallest amount of oil was put onto a kezayis of the mincha would it become passul? Do we say that the putting of the oil must be like the putting of the levonah and a kezayis is required, or not? **TEIKU.**

NOSSAN SHEMEN AHL SHIREHA

- A Braisa says, the pasuk says “lo yasim aleha shemen v'lo yitein”. We would think that these are only two lavim when done by two separate Kohanim. The pasuk therefore says “aleha”, which teaches that the pasuk is referring to the mincha itself, not the Kohen. We would think that it is also assur to put a keili with oil or levonah onto a keili of the mincha, and if he does it will become passul. The pasuk therefore says “aleha”, which teaches that the pasuk is referring to the mincha itself, not the keilim.