

IX

BAVLI MENAHOT CHAPTER NINE

FOLIOS 83B-87A

9:1

- A. All [meal] offerings of the community and of the individual derive
 - B. (1) from [wheat grown] in the Land [of Israel] or from [wheat grown] abroad,
 - C. (2) from fresh produce [wheat, grown in the present year] or from old [wheat, grown in the preceding year],
 - D. except for the offering of a sheaf of the first crop of barley [Lev. 23:10] and two loaves of bread [Lev. 23:16-17],
 - E. which derive only from new [wheat, grown in the present year] and from [wheat grown in the] Land.
 - F. But all of them derive only from the choicest [produce] [Deu. 12:11].
 - G. And what is deemed to be the choicest [produce]?
 - H. Mikhmas [Ezr. 2:27] and Zanhah [Jos. 15:35, 56] are alpha as to fine flour.
 - I. Second to them is Hapharayim [2Ch. 13:19, Jos. 19:19] in the valley.
 - J. All lands were valid [as sources for the grain], but from here did they bring [the flour for the meal offering].
- I.1** A. *The rule of the Mishnah does not accord with the Tannaite figure behind that which has been taught on Tannaite authority:*
- B. The offering of a sheaf of the first crop of barley that derives from grain grown in the past year is valid. The two loaves of bread that derive from grain grown in the past year are valid.
 - C. But in both cases the full and proper accomplishment of the religious duty is not entirely effected. In the case of the offering of a sheaf of the first crop of barley, because it is written, "You shall present for the meal offering of your first fruits" (Lev. 2:12, and in the case of the two loaves, "out of your dwellings" (Lev. 23:16), but not from produce grown outside of the land; "out of your dwellings," even from a storeroom.
 - D. *But [since "out of your dwellings" serves to exclude produce grown abroad," has not a conclusion been drawn from the clause?*

- E. Scripture has said, "You shall bring," even from the store room.
- F. *But is this phrase not required to make the point that all other meal offerings should be of the same kind as is this one?*
- G. *If that were the case, Scripture could as well have written, "You shall bring" [in the singular]. Why say, "you shall bring" [in the plural]? It is to yield two conclusions.*
- H. But is it not written, "the first..." (Lev. 2:12, 23:10)?
- I. *That describes the proper manner of carrying out the rite [but not an indispensable condition].*
- J. But does Scripture not say "new" (Lev. 23:16)?
- K. *That is required in connection with what has been taught on Tannaite authority:*
- L. R. Nathan and R. Aqiba said, "The two loaves that derive from the prior year's crop of grain are valid. How do I interpret 'new'? It means, these are the first of all meal offerings [in that no meal offering of new grain is offered before the two loaves are presented, even though these derive from the prior year's crop]."

I.2. A. *[The authority of our passage and the one who takes the contrary view] differ only with regard to new produce. [84A] But as to whether or not the produce has to derive from the Land, they concur, the sheaf of first barley and the grain for the two loaves must derive from produce of the Land of Israel and not from produce grown abroad.*

- B. *In accord with whom do they take that position?*
- C. *It is clearly not in accord with the authority in accord with whom the following Tannaite statement has been set forth:*
- D. R. Yosé b. R. Judah says, "The barley for the sheaf of first barley may derive from abroad. How then shall I interpret 'when you come into the land' (Lev. 23:10)? The meaning is, the obligation to present a sheaf of the first barley did not apply prior to their entering the land."
- E. *He takes the view that the prohibition of new grain outside of the Land of Israel rests on the authority of the Torah, for the language "your dwellings" speaks of wherever you live.*
- F. *He further maintains that the language "when you have come into the land" means that the prohibition applies only when you come into the land.*
- G. *Now since the prohibition of new grain outside of the land rests on the authority of the Torah, there is every reason to offer the first barley from it.*

I.3. A. ***We have learned in the Mishnah: Those who guard the aftergrowths of the Seventh Year [to protect the barley for the first sheaf of barley offering] receive their salary from the heave offering of the [sheqel] chamber [M. Sheq. 4:1E].***

- B. *Rammi bar Hama objected to R. Hisda, "We have learned in the Mishnah: Those who guard the aftergrowths of the Seventh Year [to protect the barley for the first sheaf of barley offering] receive their salary from the heave offering of the [sheqel] chamber [M. Sheq. 4:1E]. But in contradiction: 'It is for food' (Lev. 25: 6), and not for burning. [How can the aftergrowth be used for the purpose of the barley offering, since a handful of it has to be burned?]"*

- C. He said to him, "The All-Merciful says, 'Throughout your generations' (Lev. 23:14) — *and you propose an argument for nullifying the practice?*"
- D. *He said to him, "Have I proposed that the practice be nullified? What I am saying is to bring it from last year's produce."*
- E. *"It has to be 'fresh,' and this would then not be fresh."*
- F. *"Then present it out of fresh grain from last year's crop."*
- G. *"The Scripture says, 'you shall bring fresh,' meaning, it has to be fresh when it is offered, and that is not the case here."*

I.4. A. *It has been stated:*

- B. R. Yohanan said, "'You shall bring fresh.'"
- C. R. Eleazar said, "'The first of your harvest' (Lev. 23:10) — and not the end of your harvest." [Cashdan: and by taking last year's produce for the first sheaf of barley grain, the priest would offer it at the time that last year's harvest had already come to an end.]
- D. ***Objected Rabbah, "If you bring a meal offering of first fruits to the Lord, [you shall bring new ears parched with fire, grits of the fresh grain, as your meal offering of first fruits]:"***
- E. ***"This refers to the meal offering that is the sheaf of first grain."***
- F. ***"And whence does it derive? From barley."***
- G. ***"You say that it derives from barley. Might one suppose that it derives from wheat?"***
- H. ***"R. Eliezer says, 'Here the word 'new ears' is used here and also with reference to the events in Egypt."***
- I. ***"Just as, with reference to the events in Egypt, the word 'new ears' refers to barley, so here it refers to barley [so we find at Exo. 9:31: 'The flax and the barley were ruined, for the barley was in the ear and the flax was in bud. But the wheat and the spelt were not ruined, for they are late in coming up']."***
- J. ***"R. Aqiba says, 'We find that the individual presents an obligatory offering of wheat, and presents an obligatory offering of barley. So the community presents an obligatory offering of wheat and an obligatory offering of barley. If you say that the first sheaf was made of wheat, then we would not have a case in which the community presents an obligatory offering of barley. Furthermore, if you say that the first sheaf of grain is of wheat, then the two loaves would not be first fruits'"[cf. Sifra XXVI:III.1-2]."***
- K. *That refutes the contrary proposition.*

I.5. A. *There we have learned in the Mishnah: They do not bring firstfruits [from any produce] other than the seven kinds [for which the land of Israel was noted, i.e. , wheat, barley, grapes, figs, pomegranates, olives used for oil, and dates for honey (Deu. 8: 8)], not [84B] from dates of the hill country, not from fruits of the valley, and not from olives [used for] oil which are not of the choicest kind [M. **Bik. 1:3A-D**].*

- B. Said Ulla, "If one presented such produce, he has not sanctified them as first fruits."

- C. *In session Rabbah stated this matter. Objected R. Aha bar Abba to Rabbah [by citing the following:]”*
- D. **“[You may bring them to the Lord] as an offering of first fruits [JPS: choice products]; but they shall not be offered up on the altar for a pleasing odor:”**
- E. **[Reading the passage to refer to the two loaves of bread and the show bread of Pentecost, in line with Lev. 23:17, “You shall bring from your dwellings two loaves of bread to be waved, made of two tenths of an ephah, they shall be of fine flour, they shall be baked with leaven, as first fruits to the Lord:”] the meaning is that these come first among all meal offerings.**
- F. **And so Scripture says, “On the day of the first fruits, when you offer a cereal offering of new grain to the Lord [at your feast of weeks, you shall have a holy convocation; you shall do no laborious work]” (Num. 28:26).**
- G. **That is, that that particular offering [of the two loaves and shew bread] should be the newest one among all meal offerings.**
- H. **I know only that the rule governing the meal offering deriving from wheat [that the grain has to derive from the new crop]. What about one deriving from barley?**
- I. **When Scripture says, “On the day of the first fruits, when you offer a cereal offering of new grain to the Lord at your feast of weeks,” since this cannot refer to a meal offering of wheat, interpret it to speak of a meal offering of barley.**
- J. **How furthermore do I know that [the meal offering consisting of the two loaves and show bread, which is offered on Pentecost, in line with Deu. 26:2] should take precedence over the first fruits that are offered from Pentecost onward? [How do I know that the first wheat and other first fruits that individuals bring from diverse species of produce are offered only after the two loaves and show bread.]**
- K. **Scripture refers to “a cereal offering of new grain.”**
- L. **I know only that the rule pertains to a meal offering deriving from wheat. How do I know that the same rule governs one deriving from barley?**
- M. **Scripture says, “[You shall keep the feast of harvest of the first fruits of your labor,] of what you sow in the field. [You shall keep the feast of ingathering at the end of the year, when you gather in from the field the fruit of your labor]” (Exo. 23:16).**
- N. **I know only that the rule governs what one actually sows. What about what grows on its own [e.g., in the Sabbatical Year]?**
- O. **Scripture says, “...of...in the field.”**
- P. **I know only that the rule governs what grows in the field. What about what grows on the roof garden, in the courtyard, and in a deserted ruin or in a plant pot or in a ship [may this too be presented as first fruits]?**
- Q. **Scripture says, ““The first ripe fruits of all that is in their land, [which they bring to the Lord, shall be yours; every one who is clean in your house may eat of it]” (Num. 18:13).**
- R. **And how do I know that the drink offerings should take precedence over all the produce of orchards?**

- S. **Scripture says, “the first fruits of your labor,” and also, “when you gather in from the field the fruit of your labor” (Exo. 23:16). Just as there the phrase “your labor” encompasses the fruit for the drink offerings and the fruit of the tree, so here it includes the fruit for the drink offerings and the fruit of the tree [Sifra XXIV:IV.1-4].**
- T. *Now the point is that, in any event, the Tannaite formulation makes reference to what grows on the roof garden, in the courtyard, and in a deserted ruin or in a plant pot or in a ship!* [If this may be presented as first fruits, then surely what grows in the hill country or in valleys may be presented, contrary to the view of Ulla (Cashdan)].
- U. *The last clause refers only to meal offerings* [that is, meal offerings from produce grown in such places may not be offered before the presentation of the two loaves (Cashdan)].
- V. *Objected R. Adda bar Ahbah, “If so, then the same verse furthermore says, ‘Every one who is clean in your house may eat thereof’ (Num. 18:13), and that cannot refer to meal offerings, eaten only by male priests.”*
- W. *Said R. Mesharshayya, “There are two pertinent components of the verse: ‘shall be years’ [meaning, only males], ‘and everyone that is clean in your house may eat thereof.’ How are the two to be held together? The latter speaks of first fruits, the former, meal offerings.”*
- Y. *R. Ashi said, “The entire verse refers to meal offerings, and the concluding portion of the verse speaks of the priestly share of the cakes that accompany a thank offering.”*

I.6. A. *A dispute on the same matter is as follows:*

- B. R. Yohanan said, “If one presented as first fruits produce [such as dates of the hill country and produce of the valley], he has not sanctified it.”
- C. R. Simeon b. Laqish said, “If he presented such produce, he has sanctified it. It is classified as is a scrawny beast that is presented as Holy Things [which is sanctified].”
- D. *Now there is no difficulty in understanding the position of R. Simeon b. Laqish, for he has stated the consideration that guides his ruling. But what consideration animates R. Yohanan’s ruling?*
- E. *Said R. Eleazar, “I saw R. Yohanan in a dream, so I present an excellent statement [in this regard, having heard it from him in that way:] ‘Scripture has said, “some of the first’ (Deu. 26: 2), but not all first fruits; and it says, ‘from your land’ (Deu. 26: 2), but not all of your land.’ [Excluded are dates in the hill country and produce in the valleys.]”*
- F. *And how does R. Simeon b. Laqish deal with the phrase, “from your land” (Deu. 26: 2)?*
- G. *He requires it in line with that which has been taught on Tannaite authority:*
- H. Rabban Gamaliel bar Rabbi says, “Here we find a reference to ‘land,’ and there we find a reference to ‘land’ (Deu. 26: 2). Just as that other reference speaks of the produce for which the land was distinguished, so here it speaks of species for which the land is distinguished.”

- I. *And the other party?*
- J. *That lesson derives from the word “land” standing by itself. But the usage, “of the land” makes my point.*
- K. *And the other party?*
- L. *He derives no lessons from the distinction between “land” and “of the land.”*

- I.7.** A. *One Tannaite rule states: Produce that has grown on the roof garden, in the courtyard, and in a deserted ruin or in a plant pot or in a ship may one present and in that connection make the required declaration [Deu. 26: 5-11].*
- B. *And another Tannaite rule states: Produce that has grown on the roof garden, in the courtyard, and in a deserted ruin or in a plant pot or in a ship may one present but in that connection one may not make the required declaration.*
- C. *Now from the perspective of R. Simeon b. Laqish, there is no contradiction between the rule governing produce grown on a roof. The one passage refers to the roof of a cave [and this is classified as land in general], the other, the roof of a house. And there also is no contradiction on the rule concerning what is grown among deserted ruins, for the one passage speaks of rules that have been tilled, the other, ruins that have not been tilled. There is no contradiction between rulings on what is grown in a plant pot, for one rule speaks of a perforated pot, the other, not. And there is no contradiction on the rulings concerning what is grown in a ship, for the one passage speaks of a ship made of food, the other, of clay [the latter being treated as comparable to land. **[85A]** But there surely is a contradiction to be reckoned with by R. Yohanan!*
- D. *What we have is a conflict within Tannaite opinion, for it has been taught on Tannaite authority:*
- E. *As to produce grown on the roof or in a deserted ruin, one presents that produce as first fruits and makes the required declaration; as to that grown in a pot or on a ship, one does not present it at all.*

II.1 A. **But all of them derive only from the choicest [produce] [Deu. 12:11]:**

- B. *Said Yuhna and Mamre to Moses, “Are you bringing straw to Hafaraim?”*
- C. *He said to them, “So people say: bring herbs to Herbvile.”*

9:2

- A. **They do not bring [wheat for flour for the meal offering] either from a manured field or from an irrigated field or from a tree-planted field.**
- B. **But if they brought [wheat from these areas], it is valid.**
- C. **How does one do it?**
- D. **One broke up fresh ground in the first year of the sabbatical cycle, and in the second of the sabbatical cycle sows it seventy days before Passover,**
- E. **and it produces abundant flour.**
- F. **How does one examine it [the flour]?**
- G. **The [Temple] treasurer sticks his hand into it [the flour].**
- H. **[If] dust came up on it [his hand], it is invalid, until one will sift it [afresh].**
- I. **And if it had become maggoty, it is invalid.**

- I.1.** A. **How does one do it? One broke up fresh ground in the first year of the sabbatical cycle, and in the second year of the sabbatical cycle sows it seventy days before Passover, and it produces abundant flour:**
- B. *The question was raised, “What is the meaning of the question? Is the sense, One broke up fresh ground in the first year of the sabbatical cycle, and in the second year of the sabbatical cycle one breaks up the fresh ground again and then sows it seventy days before Passover? Or is the meaning, One broke up fresh ground in the first year of the sabbatical cycle, and in the second year of the sabbatical cycle sows it without breaking it up again?”*
- C. *Come and take note of what has been taught on Tannaite authority:*
- D. **R. Yosé says, “Also they would have brought the grain even from wheat grown at Karzaim and Kefar Ahim, if they had been nearer to Jerusalem. But they present barley for the offering of a sheaf of first barley only from fields in the south, which had been ploughed for that purpose, for on these fields the sun rises and on these fields the sun sets” [T. Men. 9:2G-H].**
- E. **How does one do it? One broke up fresh ground in the first year of the sabbatical cycle, and in the second year of the sabbatical cycle one ploughs it again and sows it seventy days prior to Passover, so that the grain will sprout up close to the sunny season, and it produces abundant flour.**
- F. **It would produce stalks one span long and ears two spans long. Then they winnowed it and threshed it and ground it and sifted it and brought it to the treasurer. The treasurer sticks his hand into it. If dust came up from it, they go and winnow it a second time.**
- G. **In the name of R. Nathan they said, “His hand did he anoint with oil, and he pushed it into the wheat so that all of the dust should go up out of it” [T. Men. 9:3A-I].**
- H. *Now on Tannaite authority it is stated in any event, and in the second year of the sabbatical cycle one ploughs it again and sows!*
- I. *But then, in line with this thinking, there is a contradiction between the Mishnah’s and the Tosefta’s formulation of the same matter, since, after all, the Mishnah does not use the language, ploughs it again, while [85B] the Tosefta’s version does!*
- J. *There is no contradiction, for the one speaks of a field that had been worked in the first year, the other, of one that had not been worked in the first year.*
- K. *So what’s the answer to our question [at B]?*
- L. *Come and take note, for it has been taught on Tannaite authority:*
- M. **One leaves half the field fallow and sows half the field, half the field fallow and sows the other half [in successive years. [So in the second year, there is no need to break up the field again before sowing.]**
- I.2.** A. **Said R. Yohanan, “Barley for the sheaf of first barley may derive only from fields in the south of the land of Israel, on which the sun rises and on which the sun sets. Half of the field was broken up, the other half sown.”**
- I.3.** A. *So too it has been taught on Tannaite authority:*

- B. Abba Saul says, “Barley for the sheaf of first barley may derive only from the valley of Bet Maqleh, an area that produced three seahs; it lay to the south, and on it the sun rose and on it the sun set. Half of it was ploughed in one year, the other half sown, and the next year, half of it was ploughed up, the other half sown.”

I.4. A. R. Hilqiah bar Tobiah had a piece of land. Half of it was ploughed in one year, the other half sown, and the next year, half of it was ploughed up, the other half sown. It produced two fold, and he sold the wheat for fine flour.

II.1 A. **And if it had become maggoty, it is invalid:**

- B. *Our rabbis have taught on Tannaite authority:*
C. If the greater part of the fine flour had become maggoty, sit is invalid. If the greater part of the wheat had become maggoty, is is invalid.

II.2. A. R. Jeremiah raised the question, “Does this mean the greater part of each grain, or the greater part of the entire volume?”

- B. *That question will have to stand.*

II.3. A. Raba raised this question: “If one sanctified maggoty flour for use as a meal offering, what is the law? Does he get flogged on that account on the count of sanctifying what is blemished, on the grounds that since it is unfit, it is as if it were blemished? Or perhaps the consideration of a blemish pertains only to a beast?”

- B. *That question will have to stand.*

II.4. A. *We have learned in the Mishnah:*

- B. **And any piece of wood in which a worm is found is invalid for use on the altar [M. Mid. 2:5J].**
C. Said Samuel, “That rule pertains only to wood that is damp, but if the wood is dry, the worms can be scraped off and the wood validated.”
D. *Raba raised this question: “If one sanctified such wood, what is the law? Does he get flogged on that account on the count of sanctifying what is blemished, on the grounds that since it is unfit, it is as if it were blemished? Or perhaps the consideration of a blemish pertains only to a beast?”*
E. *That question will have to stand.*

9:3

- A. **Teqoah [2Sa. 14: 2] is alpha for olive oil.**
B. **Abba Saul says, “Second to it is Regeb in Transjordan.”**
C. **All lands were valid, but from here did they bring [oil].**
D. **They do not bring [olives for olive oil] from a manured field or from an irrigated field or from a field among [the trees of which] seed was sown.**
E. **And if one did bring [olives for the oil from such fields, the oil produced therefrom] is valid.**
F. **They do not bring it from unripe olives.**
G. **And if one did bring it [from such a source], it is invalid.**
H. **They do not bring [oil produced] from dried olives which had been soaked in water, nor from pickled olives, nor from seethed olives.**

I. And if one did bring [it from such a source], it is invalid.

I.1 A. “And Joab sent to Tekoa and summoned from there a wise woman” (2Sa. 14: 2):

B. *What distinguished Tekoa?*

C. Said R. Yohanan, “Since people there were used to consuming olive oil, wisdom was common among them.”

I.2. A. *Our rabbis have taught on Tannaite authority:*

B. “...may he dip his foot in oil:”

C. this teaches that the territory of Asher gushes oil like a spring.

D. They say that once upon a time the people of Laodicea were short of oil. They appointed a [Hammer:] deputy and said to him, “Go and buy oil for us for ten thousand talents.”

E. He went to Tyre and said to them, “I need oil worth ten thousand talents.”

F. They said to him, “Go to so-and-so.”

G. He went to the house of So-and-so but did not find him. They said to him, “Lo, he is out in the field.”

H. He went and found him harrowing under the olive trees.

I. He said to him, “I need oil worth ten thousand talents.”

J. He said to him, “Wait until I finish this tree.”

K. When he had finished the work on that tree, taking his utensils and going along, the deputy said, “This man can’t have enough oil to fill my order of ten thousand talents’ worth. I guess the Jews are just kidding around with me.”

L. When he came to his house, the farmer called his slave-girl and said to her, “Come and wash our feet.”

M. She filled a bowl with olive oil and washed off their feet, this showing the sense of the verse, “...may he dip his foot in oil.”

N. He set bread before him and he ate, then drank. After he had eaten and drunk, he went and measured out for him oil to fill an order for ten thousand talents’ worth.

O. He said to him, “Do you want any more?”

P. He said to him, “I don’t have money.”

Q. He said to him, “Take more, and I’ll come along with you and collect the money owing to me.”

R. He went and measured out for him another eighteen thousand talents’ worth.

S. They say that that man did not leave behind a camel or an ass in the land of Israel, that he did not lead away with him [carrying so much oil].

T. The people of Laodicea spied him coming and came out to receive him three miles from the city and saluted him with great dignity.

U. He said to them, “I don’t have this salute coming to me. It belongs to this man [the Jew who was coming along]. For everything I have with me belongs to him, and not only so, but I owe him, in addition to what I brought along, an additional eighteen thousand talents.”

V. This serves to illustrate the verse: “There is one who pretends to be rich but has nothing, there is one who pretends to be poor and has much wealth” (Pro. 13: 7) [Sifré Deu. CCCLV:XIV.2.-3].

II.1. A. They do not bring [olives for olive oil] from a manured field or from an irrigated field or from a field among [the trees of which] seed was sown. And if one did bring [olives for the oil from such fields, the oil produced therefrom] is valid:

B. *And has it not been taught on Tannaite authority:*

C. They do not bring it from a manured field, [86A] but if they did so, it is invalid, for it is only the sap of the olive [T. Men. 9:8A]?

D. *Said R. Joseph, “There is no contradiction. The one stands for the view of R. Hiyya, the other, of R. Simeon b. Rabbi. For R. Hiyya would throw it away, and R. Simeon b. Rabbi would dip his food into it.*

E. *“And your mnemonic for who said what is, ‘The rich are cheap.’*

II.2. A. “Six months with oil of myrrh” (Est. 2:12):

B. *What is oil of myrrh?*

C. R. Huna bar Hiyya said, “It is stacte.”

D. R. Jeremiah bar Abba said, “It is oil derived from olives not yet a third grown.”

II.3. A. *It has been taught on Tannaite authority:*

B. R. Judah says, “[Olives for olive oil] from a manured field refers to olives that are not a third grown. And why is it used for smearing? Because it serves as a depilatory and skin-softener.”

III.1. A. They do not bring [oil produced] from dried olives which had been soaked in water, nor from pickled olives, nor from seethed olives. And if one did bring [it from such a source], it is invalid:

B. *Our rabbis have taught on Tannaite authority:*

C. Oil produced from olives that had been soaked in water, seethed or boiled, olive oil of lees, olive oil that had a bad smell [— lo, this is deemed blemished for the altar] [T. Men. 9:8B]. That sort of oil one may not present, and if he did so, it is invalid.

III.2. A. *Raba raised this question: “If one sanctified such oil, what is the law? Does he get flogged on that account on the count of sanctifying what is blemished, on the grounds that since it is unfit, it is as if it were blemished? Or perhaps the consideration of a blemish pertains only to a beast?”*

B. *That question will have to stand.*

9:4

A. There are three [ways of preparing] olives, and each one of them [produces] three [kinds of] oil.

B. The first [way of preparing the] olive [is as follows]: (1) One gathers it from the top of the olive tree, and (2) crushes it, and (3) puts it into a basket —

C. R. Judah says, “Around the sides of the basket [oozing down to the bottom —

- D. this is the first [kind of oil produced in the first of the three ways].
- E. One pressed them under the beam.
- F. R. Judah says, "Under stones" —
- G. this is the second [kind of oil produced by the first of the three ways].
- H. One went and ground and pressed [them].
- I. This is the third [kind of oil].
- J. The first [kind of oil] is used for the candelabrum, and the rest for meal offerings.
- K. The second [way of preparing] olives [is as follows]: (1) one gathers [the olives when they are] at the [level of the] top of the roof, and (2) presses [them], and (3) puts them into the basket —
- L. R. Judah says, "Around the sides of the basket" —
- M. this is the first [kind of oil produced in the second way].
- N. One pressed them under the beam —
- O. R. Judah says, "Under stones" —
- P. This is the second.
- Q. One ground and pressed [them] —
- R. this is the third.
- S. The first [kind of oil] is used for the candelabrum, and the rest for meal offerings.
- T. The third [way of preparing] olives [is as follows]: (1) [Since the olives are on the lowest branches, in the shade, and will not ripen on the tree], one packs them in the house, until they are fully ripe, and (2) brings them up and dries them on the top of the roof, and (3) crushes and puts them into a basket —
- U. R. Judah says, "Around the sides of the basket" —
- V. this is the first.
- W. One pressed it under the beam —
- X. R. Judah says, "Under stones" —
- Y. this is the second.
- Z. One went and ground and pressed [it] —
- AA. this is the third.
- BB. The first is for the candelabrum, and the rest for meal offerings.

- I.1.** A. *The question was raised: is the language of the Mishnah-paragraph so spelled as to yield [Cashdan:] "to pick single berries" or "to allow the olives to remain on the tree until fully ripe"?*
- B. *Come and take note of what has been taught on Tannaite authority:*
- C. "Olive oil" (Exo. 27:20):
- D. It has to be olive oil that comes from an olive tree [so the olives must be fully ripe on the tree before being picked (Cashdan)].
- E. In this connection sages have said:
- F. The first [way of preparing the] olive [is as follows]: (1) One gathers it from the top of the olive tree, and (2) crushes it, and (3) puts it into a basket —

- G. the oil that oozes out is the first [kind of oil produced in the first of the three ways].
- H. One pressed them under the beam.
- I. the oil that oozes out is the second [kind of oil produced by the first of the three ways].
- J. One went and ground and pressed [them].
- K. This is the third [kind of oil].
- L. The first [kind of oil] is used for the candelabrum, and the rest for meal offerings.
- M. The second [way of preparing] olives [is the same].
- N. The third [way of preparing] olives [is as follows]: (1) [Since the olives are on the lowest branches, in the shade, and will not ripen on the tree], one packs them in the house, until they are fully ripe, and (2) brings them up and dries them on the top of the roof, and (3) crushes and puts them into a basket —
- O. this is the first.
- P. One pressed it under the beam —
- Q. this is the second.
- R. One went and ground and pressed [it] —
- S. this is the third.
- T. The first is for the candelabrum, and the rest for meal offerings.
- U. R. Judah says, “The olives are not ground in a mill but pounded in a mortar, not pressed with a beam but with stones, not put into baskets but around the sides of baskets.

I.2. A. *Lo, there is an internal contradiction. Who holds that **they are pounded**? It is R. Judah. Then **they are put into the basket** accords with the view of rabbis!*

B. *The Tannaite framer of our Mishnah-paragraph concurs with R. Judah on one point and differs from him on the other.*

9:5

- A. The first [kind of oil, deriving from] the first process — there is nothing better than it.
- B. The second [kind of oil deriving from the] first [process] and the first [kind of oil deriving from the] second [process] are equivalent.
- C. The third [kind of oil produced by] the first [process] and the second [produced by the] second [process] and the first [produced by the] third process are equivalent.
- D. The third [kind of oil produced by the] second [process] and the second [kind of oil produced by the] third [process] are equivalent.
- E. The third kind of oil produced by the third process — there is nothing beneath it.
- F. Also: meal offerings might logically be deemed to require the purest kind of oil:
- G. Now if the oil used for the candelabrum, which is not destined to be eaten, requires the purest kind of olive oil,

H. meal offerings, which are destined to be eaten, logically should require the purest kind of olive oil.

I. Scripture therefore states, “Pure olive oil beaten for the light” (Ex . 20:27) —

J. And not pure olive oil beaten for meal offerings.

I.1. A. [86B] The second [kind of oil deriving from the] first [process] and the first [kind of oil deriving from the] second [process] are equivalent:

B. *But lo, you have said, The first [kind of oil] is used for the candelabrum, and the rest for meal offerings! [So how can they be equal?]*

C. *Said R. Nahman bar Isaac, “What is the sense of ‘equal’? They are all equally suitable for meal offerings.”*

II.1. A. **Also: meal offerings might logically be deemed to require the purest kind of oil: Now if the oil used for the candelabrum, which is not destined to be eaten, requires the purest kind of olive oil, meal offerings, which are destined to be eaten, logically should require the purest kind of olive oil. Scripture therefore states, “Pure olive oil beaten for the light” (Exo. 20:27) — And not pure olive oil beaten for meal offerings:**

B. *Our rabbis have taught on Tannaite authority:*

C. “Pure:”

D. “Pure” means only “clear. [That is oil that oozes by itself without pressure.]

E. R. Judah says, “‘beaten,’ and beaten means only pounded.

F. “Might I then suppose that pounded oil is not valid for meal offerings? Scripture states, ‘and a tenth part of an ephah of fine flour mixed with a fourth part of a sin of beaten oil’ (Exo. 29:40).

G. “Then why does Scripture say, ‘for the light’ (if beaten oil is valid for meal offerings)?

H. “To avoid excessive expense.”

I. *What is the sense of, To avoid excessive expense?*

J. *Said R. Eleazar, “The Torah has shown concern for Israel’s capital.”*

II.2. A. “Command the children of Israel to bring to you pure olive oil beaten for the light” (Lev. 24: 2):

B. *Said R. Samuel bar Nahmani, “‘...to you..., and not to me, I don’t need any light.’”*

II.3. A. The table was on the north side and the candlestick on the south side.

B. *Said R. Zeriqa said R. Eleazar, “‘I don’t need the food and I don’t need the light.’”*

II.4. A. “And for the house he made windows broad and narrow” (1Ki. 6: 4):

B. “Broad” outside, “narrow” inside, “since I don’t need the light.”

II.5. A. “Outside the veil of the testimony in the tent of meeting” (Lev. 24: 3) —

B. **This serves as testimony for everyone in the world that the Presence of God is in Israel.**

C. **Now did they need a light? And is it not the case that all those forty years that the Israelites spent in the wilderness, they need no light?**

- D. For it is said, “For over the tabernacle a cloud of the Lord rested by day, and fire would appear in the cloud by night, in the view of all the house of Israel throughout their journeys” (Exo. 40:38).
- E. If so, why is it said, “of the testimony?”
- F. This serves as testimony for everyone in the world that the Presence of God is in Israel [Sifra CCXL:I.14].

II.6. A. *What is the meaning of “the testimony”?*

- B. Said Raba, “This refers to the western lamp, into which the same quantity of oil was poured as was poured into the others, and yet he kindled the others from it and ended up with it.” [[Cf. M. **Tamid 6:1E**: And if he found the two easternmost lamps still flickering, he clears out the eastern one and leaves the western one flickering, for from it did he kindle the candlestick at twilight].

9:6-7

9:6

- A. And from whence did they bring wine?
- B. Qarutim and Hattulim are alpha as to wine.
- C. Second to them are Bet Rimmah and Bet Laban in the hills, and Kefar Signah in the valley
- D. All lands were valid, but from here did they bring it.
- E. They do not bring [the wine from grapes grown] either in a manured field, or in an irrigated field, or from vineyards sown with seed between the vines.
- F. And if they brought [it from such areas], it is valid.
- G. They do not bring [wine which derives from] sun-dried grapes.
- H. And if they brought [it from such a source], it is valid.
- I. “They do not bring last year’s [wine],” the words of Rabbi.
- J. And sages declare valid.
- K. They do not bring sweet, or smoked, or boiled wine.
- L. And if one did bring [such kinds of wine], it is invalid.
- M. They do not bring [wine made from grapes grown on] trellised vines, but only from vines growing from the ground and from vineyards which are tended.

9:7

- A. They did not collect it in large store utensils but in little jars.
- B. And one does not fill the jars up to their rims, so that its fragrance spreads.
- C. One does not draw [the wine] from its mouth, because of [87A] the scum, or from its bottom, because of the lees.
- D. But one draws it from the middle of the middle-third [of the jar].
- E. How does one test it?
- F. The [Temple] treasurer sits, with a reed in his hand. [When] it tossed off the froth, then he struck it with the reed [as a sign that it is to be sealed].

G. **R. Yosé bar Judah says, “Wine on which scum came up is invalid, as it is said, ‘And they shall be to you without blemish, and their meal offering’ (Num. 29:23), and ‘They shall be unto you without blemish, also their drink offering’ (Num. 29:31).”**

I.1. A. **They do not bring sweet, or smoked, or boiled wine. And if one did bring [such kinds of wine], it is invalid:**

B. *Now lo, the Mishnah has stated: They do not bring [wine which derives from] sun-dried grapes. And if they brought [it from such a source], it is valid. [But this too is sweet wine!]*

C. *Said Rabina, “Join the two and set them forth as a single statement [‘...and if one brought wine from such a source, it is invalid’].”*

D. *R. Ashi said, “If the sweetness of the wine derives from the sun, it is not disgusting, if it is in the fruit itself, it is disgusting [and invalid].”*

II.1. A. **“They do not bring last year’s [wine],” the words of Rabbi. And sages declare valid:**

B. *Said Hezekiah, “What is the scriptural basis for the position of Rabbi? Scripture has said, ‘For a lamb, wine’ (Num. 28:14). Just as the lamb must be within its first year, so the wine must be within its first year.”*

C. *Then might one go further and propose: just as the lamb two years old is invalid, so wine two years old is invalid? And should you say, indeed so! has it not been taught on Tannaite authority as follows: Wine two years old one should not present, but if one did so, it is valid [cf. T. Men. 9:9D]. And who is the authority behind the rule that one may not bring old wine, if not Rabbi! And yet the formulation states, but if one did so, it is valid.*

D. *Rather, said Raba, “This is the operative verse of Scripture behind the position of Rabbi: ‘Look not at the wine when it is red’ (Pro. 23:31)” [Cashdan: red wine is choicest, but after a year it loses its redness and brightness].*

III.1. A. **They do not bring [wine made from grapes grown on] trellised vines, but only from vines growing from the ground and from vineyards which are tended:**

B. *A Tannaite statement: it must come from vines that are worked twice a year.*

III.2. A. *R. Joseph had a garden, which he hoed more than is common, and it produced wine that could absorb twice the common amount of water when it was diluted.*

IV.1. A. **They did not collect it in large store utensils but in little jars:**

B. *A Tannaite statement: Reference is made to a medium sized pitcher shaped Lydian utensil. They should be put away not two by two but one by one [cf. T. Men. 9:D].*

V.1. A. **How does one test it? The [Temple] treasurer sits, with a reed in his hand. [When] it tossed off the froth, then he struck it with the reed [as a sign that it is to be sealed]:**

B. *A Tannaite statement: When the froth of lees burst forth, the Temple treasurer would knock it with his stick [cf. T. Men. 9:11].*

- C. *But why not say so in so many words? This sustains the position of R. Yohanan. For said R. Yohanan, "Just as loud talk is good for spice, so it is bad for wine."*

VI.1. A. **R. Yosé bar Judah** says, **"Wine on which scum came up is invalid, as it is said, 'And they shall be to you without blemish, and their meal offering' (Num. 29:23), and 'They shall be unto you without blemish, also their drink offering' (Num. 29:31):"**

- B. *R. Yohanan raised this question: "If one sanctified it, what is the law? Does he get flogged on that account on the count of sanctifying what is blemished, on the grounds that since it is unfit, it is as if it were blemished? Or perhaps the consideration of a blemish pertains only to a beast?"*

- C. *That question will have to stand.*

VI.2. A. *Our rabbis have taught on Tannaite authority:*

- B. Rams derived from Moab, lambs from Hebron, calves from Sharon, doves from the Royal Mountain.
- C. R. Judah says, "They get lambs the height of which was the same as their breadth."
- D. *Said Raba bar R. Shila, "What is the scriptural basis for the position of R. Judah? It is 'In that day shall your cattle feed, the broad lambs' (Isa. 30:23)."*

VI.3. A. "I have set watchmen on your walls, Jerusalem; they shall never remain silent day or night, you who are those who make mention of the Lord, take no rest" (Isa. 62: 6):

- B. *So what do they say?*

- C. *Said Raba bar R. Shila, "This is what they say: 'You will arise and have compassion on Zion' (Psa. 102:14)."*

- D. R. Nahman bar Isaac said, "'The Lord builds up Jerusalem' (Psa. 147: 2)."

- E. *And to begin with what did they say [before the destruction of Jerusalem, when the city was still standing]?*

- F. *Said Raba bar R. Shila, "'For the Lord has chosen Zion, he has desired it for his residence' (Psa. 132:13)."*