

## OVERVIEW of the Daf

### 1) The second oil application

A Baraisa presents the sources for Rabanan's opinion that the second oil application involves mixing oil while the minchah is still flour and Rabbi's opinion that the second oil application involves mixing oil after the minchah was made into loaves.

R' Shmuel bar R' Yitzchok explains a phrase used by Rabanan.

### 2) Loaves and wafers

A Baraisa provides the sources that the loaves are mixed with oil whereas the wafers are smeared with oil.

Rava explains how the exposition works.

R' Kahana further elaborates on how the oil is smeared onto the wafers.

A Baraisa presents a dispute regarding the correct procedure for bringing a minchah that is half loaves and half wafers.

Another Baraisa describes the procedure for bringing a minchah consisting entirely of wafers.

**3) MISHNAH:** The Mishnah teaches that menachos made in sacred utensils must be broken into pieces.

### 4) Breaking the Minchah into pieces

R' Pappa identifies which menchos are excluded from the Mishnah's ruling.

A Baraisa provides the source for the Mishnah's statement.

Rabbah explains the exposition

**5) MISHNAH:** The Mishnah describes how the minchah is broken and records a dispute whether the minchah of a kohen is broken into pieces.

### 6) Breaking the Minchah into four pieces

A Baraisa presents the exposition that teaches that the Minchah must be broken into four pieces.

Rabba resolves a contradiction between the Baraisa and our Mishnah.

### 7) Chavitza (a cooked food that contains pieces of bread)

R' Yosef rules that if chavitza contains pieces of bread the size of an olive one recites the beracha of hamotzie but if the pieces of bread are not that size the beracha is mezonos.

R' Yosef cites a Baraisa as proof to his ruling.

Abaye unsuccessfully challenges this ruling.

R' Sheishes rules that even if the pieces of bread are smaller than an olive the beracha is hamotzie.

Rava adds that the pieces must retain the appearance of bread. ■

## Distinctive INSIGHT

### Reciting שהחיינו when officiating for a minchah

היה עומד ומקריב מנחות בירושלים אומר ברוך שהחיינו וקיימנו

**R'** Yosef cites a Baraisa which describes some of the details of the procedure of a kohen who brings a minchah. The Baraisa states that as a kohen stands in the Beis HaMikdash and is about to begin the procedure, he should recite a bracha of שהחיינו.

The commentators express surprise regarding this beracha. The bracha of שהחיינו is generally said when a person has the opportunity to perform a mitzvah which only occurs at extended intervals. For example, each festival occurs only once a year, so we recite this blessing when we are privileged to celebrate Sukkos or Pesach, or when we have the opportunity to perform the mitzvah of lulav or shofar. This does not seem to be the case with a kohen who has a chance to offer a minchah, which is a mitzvah which occurs daily, if not more frequently. The Rishonim offer several approaches to explain why this beracha is appropriate at this point.

Rashi, in his first explanation, says that this Baraisa is only referring to a kohen who never had the opportunity to bring a minchah up to this point in his life. Therefore, although a minchah is brought quite often, this kohen may recite this beracha because for him this is a unique moment in his life.

Rashi (K.Y.) also notes that we are dealing with a kohen who did not bring a minchah so far this year, so he may say a beracha for this special event which he has not experienced for a long time. Tosafos adds that this does not mean that the kohen is bringing his own minchah, because the Baraisa mentions that part of the minchah will be taken to be eaten. Rather, this kohen is bringing a minchah of a Yisroel, but it is still a special occasion for the kohen to officiate for a minchah for the first time that year.

Tosafos Rosh notes that the explanation of Tosafos is difficult, because if the case was specifically where the kohen was officiating the first time that year, the Baraisa should have listed this detail as being critical.

In his second explanation, Rashi says that the case is where the kohen is bringing a minchah from the new grain, for example as he brings the omer from the new barley. This renewal of a new season of grain justifies the declaration of this blessing at this time. Rambam (Hilchos T'midim u'Musafim 7:18) also writes that this case is where the kohen is bringing a minchah from new grain. Rambam does not specify whether it is the kohen or the Yisroel who recites this beracha, but he seems to suggest that it is the Yisroel who does so. Lechem Mishnah explains that it is the kohen who says this beracha. ■

## HALACHAH Highlight

### Reciting **שהחיינו** the first time one performs a mitzvah

היה עומד ומקריב מנחות בירושלים אומר ברוך שהחיינו

One who was standing to offer a Minchah in Yerushalayim would say the beracha of **שהחיינו**

The Gemara relates that those who offered a minchah would recite the beracha of **שהחיינו**. Rashi<sup>1</sup> explains that the Gemara refers to a kohen who never before in his lifetime offered a mincha. Rema<sup>2</sup> rules that when a person slaughters a non-sacrificial bird or animal for the very first time he should recite **שהחיינו** on the mitzvah of covering the blood ( **כיסוי הדם**). Shach<sup>3</sup> cites Rokeach who maintains that any time a person fulfills a mitzvah for the first time he should recite **שהחיינו** and he cites our Gemara as proof for this ruling. Pri Chadash<sup>4</sup> disagrees and notes that all the proofs suggested by Rokeach are valid only according to Rashi who explains that the Gemara refers to a kohen who is offering a minchah for the first time. Tosafos<sup>5</sup>, however, explains that the reason for reciting **שהחיינו** is that it is considered a mitzvah that comes from time to time. Since the kohanim were divided into twenty-four different groups and each group would serve two weeks out of the year the offering of korbanos is considered a mitzvah that comes from time to time and that is why **שהחיינו** is recited. According to this explanation there is no proof that one should recite **שהחיינו** the first time he performs a particular mitzvah during his lifetime.

Chasam Sofer<sup>6</sup> cites Pri Toar who writes that when a boy

## REVIEW and Remember

1. How do we know that wafers are not mixed with oil?  
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2. Which menachos are not broken into pieces?  
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3. How are menachos broken into pieces?  
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4. How large are the pieces of the mincha after it is broken?  
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reaches the age of thirteen he should recite **שהחיינו** because he is now obligated to fulfill mitzvos. Therefore, when he puts on tefillin for the first time he should recite **שהחיינו** for all the mitzvos that he will fulfill over the course of his lifetime. The proof for this position is Rashi's comment to our Gemara. The kohen who brings a korban for the first time recites **שהחיינו** that applies to all the korbanos he will bring during his lifetime. Chasam Sofer notes that this explanation is not the same as Rokeach. According to Rokeach **שהחיינו** is recited the first time a person fulfills a particular mitzvah whereas according to Pri Toar **שהחיינו** is recited at the beginning of a new stage for all the mitzvos that one will subsequently fulfill. ■

1. רש"י ד"ה היה.
2. רמ"א יו"ד סי' כ"ח סעי' ב'.
3. ש"ך שם סק"ה.
4. פרי חדש שם סק"ה.
5. תוס' ד"ה היה.
6. שו"ת חת"ס אר"ח סי' נ"ה. ■

## STORIES Off the Daf

### A Premature Blessing

"אומר ברוך שהחיינו..."

A certain person bought his son an expensive woolen coat for Shabbos. The son was thrilled and he looked forward to wearing it the very first Shabbos after it was purchased. Right before he was about to put the garment on, he composed himself and made a blessing of She'hechyanu with kavanah. But before he could put the suit on, someone warned him that the garment had not yet been checked for sha'atnez. The young man desisted from putting on the coat and after Shabbos he sent it into the Sha'atnez lab. He was happy that he had done so, since they found

that there was indeed some sha'atnez in the garment. The linen threads were easily removed and the coat was ready for its debut the very next Shabbos.

The next Shabbos, as the young man was about to put it on, he realized that he had already made a She'hechyanu, so perhaps he need not make another blessing? On the other hand, at the time he made the blessing it had been forbidden to wear the garment, so perhaps it requires a new brochah?

When this question reached Rav Shmuel Vosner, zt"l, he ruled that no new blessing was required. "The Mishnah Berurah follows the opinion of Rav Yaakov Emden that one may make a blessing on a hybrid fruit even though it is forbidden to mix species, since it is permitted to

eat the fruit once it has already been developed.<sup>1</sup> It seems clear that our case is not worse and even the one who prohibits making a She'hechyanu on hybrid fruits may admit in this case. The hybrid fruit was produced through a prohibition which can never be rectified. In our case, the problem of sha'atnez was easily dealt with.

He concluded, "Since the young man felt joy when he saw the suit he need not make another blessing, especially since he didn't realize that the garment was sha'atnez. I hold that even had he known it was sha'atnez before making his blessing, the coat would still not require another for the same reason!"<sup>2</sup> ■

1. ביאור הלכה, סי' רכ"ה
2. שו"ת שבט הלוי, ח"י, סי' ט"ו. ■