



OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah begins with a discussion of the rubbings and poundings of the minchah and then presents a dispute whether menachos in general are brought in sets of ten loaves or twelve loaves.

2) Rubbing and pounding

A Baraisa describes the process of rubbing and pounding the Mincha.

R' Yirmiyah asks a related matter and the question is left unresolved.

The Gemara inquires whether R' Yosi meant that they would rub and pound "only" the dough or "even" the dough and the Gemara answers that he meant "only" the dough.

3) The number of loaves in a Mincha

The sources that the lechem hapanim and the kohen gadol's chavitin required twelve loaves are presented.

A source that other menachos require ten loaves is suggested.

This source is unsuccessfully challenged.

The rationale and sources for R' Meir's opinion that menachos other than the Todah loaves and the Nezirus offering require twelve loaves are presented.

4) The Todah loaves

R' Tovi bar Kisna in the name of Shmuel asserts that if the Todah breads were made into four loaves the mitzvah was fulfilled.

This ruling is unsuccessfully challenged.

R' Huna rules that if one makes a single loaf for his oven-baked minchah he has fulfilled his obligation.

The source for this ruling is challenged and it is noted that the exposition is not consistent with Shmuel's earlier exposition.

5) **MISHNAH:** The Mishnah identifies the amount of grain needed for different menachos.

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Distinctive INSIGHT

Sifting the flour for the various menachos

העומר היה מנופה בשלש עשרה נפה שתי הלחם בשתיים עשרה ולחם הפנים באחת עשרה

The Mishnah teaches that the flour for the menachos was sifted many times until it was fine and clean. The barley flour for the omer was sifted with thirteen sifters, a process which started with three se'ah of flour (thirty isaron), and ended with just three isaron of fine flour. The wheat flour for the two loaves for Shavuot also started with three se'ah of flour, and after being sifted twelve times the flour sifted down to be two isaron of fine flour. Finally, the process of sifting for the lechem hapanim began with twenty-four se'ah of flour, and it resulted in twenty-four isaron, after being sifted eleven times.

Rambam writes (Commentary to the Mishnah) that if the flour for any of the menachos was not sifted the full specified number listed in the Mishnah, the minchah is still valid, as the number of times each of these menachos must be sifted is just a recommended amount, but it is not critical. In Mishneh Torah, Rambam (T'midim u'Musafim 8:5) writes that if the flour for the two loaves for Shavuot is sifted with two se'ah of flour, instead of three, the two loaves are kosher for the offering. He writes that if the specified amount of flour for the omer or lechem hapanim to begin with was less than specified by the Mishneh, in all these cases the minchah is acceptable, because the point is to end up with highly refined flour, and this has been accomplished. Rambam rules only for the lechem hapanim that the number of times the flour is sifted may be less than eleven, but he omits a comment regarding leniency of the number of times the flour is sifted for the omer or two loaves for Shavuot. Minchas Chinuch (Mitzvah 307:#7) explains that Rambam agrees that we may sift the flour for the omer and two loaves of Shavuot fewer than thirteen and twelve times respectively, but he relies upon his comments regarding the lechem hapanim to be applied to these other cases, as well. Others reject this answer, because if Rambam's comments regarding lechem hapanim are expected to apply to the other cases, he would have limited his comments regarding the amount of flour to begin with to the case of lechem hapanim, as well.

The comments on our daf which are attributed to Rashi state that the the number of times the flour must be sifted are Halacha from Moshe at Sinai. This implies, says Tosafos Yom Tov, that the number of times the flour must be sifted may not be compromised. The Baraisa in our Gemara does state that if less than the specified se'ah of flour is used to start with for each minchah, the minchah is kosher. Yet, the Baraisa does not make the same statement to permit a minchah if the number of times the flour is sifted is compromised. ■

REVIEW and Remember

1. What was the process for rubbing and pounding a mincha?

2. How many loaves are essential for a mincha?

3. How much flour was used for the lechem hapanim?

4. How many times was the flour of the omer sifted?

HALACHAH Highlight

Why we don't wash our feet in the morning?

וחמש מאות בעיטה

Five hundred poundings

Teshuvus Rav Pe'alim¹ writes in the name of Olas Tamid² that were it not for the presence of one's fingernails, one's hands would forever remain t'meios even during the day without sleeping. One's fingernails are hard and are from a source of sanctity which repels tum'ah from settling upon a person. It is only at night or when a person enters a bathroom that tum'ah has a chance to settle. He further explains that it is only the part of one's fingernails that cover one's skin that protect a person from tum'ah but if one's fingernails extend beyond the top of one's finger it becomes a conduit for tum'ah to settle. For that reason a person should be careful and not allow his fingernails to grow too long. This applies to one's fingernails as well as his toenails.

Rav Pe'alim asks why we do not have the practice to wash our feet in the morning if tum'ah can settle on our feet. He answers in the name of Maharshach³ that the tum'ah that settles on one's feet is very strong and maintains a stronger grip than the tum'ah that settles on one's hands and washing them does not have the potency to remove it. It was only kohanim in the Beis HaMikdash in the merit of the service that they would perform that they were able to remove the tum'ah from their feet. For this reason, explains Rav Pe'alim, on Erev Shabbos there is a mitzvah for one to wash his feet since the merit of Shabbos allows one to remove the tum'ah from one's feet.

The Gemara teaches that the minchah required rubbings and poundings. Rashi⁴ explains that the pounding was done

6) Clarifying the Mishnah

The rationale for the quantity of each korban mentioned in the Mishnah is explained.

A Baraisa teaches that changing the number of issarons invalidates a korban but changing the number of se'ahs does not invalidate the korban.

7) **MISHNAH:** The Mishnah presents a dispute whether there was a specific number of times the flour had to be sifted.

8) Sifting

A Baraisa describes the sifting process.

Another Baraisa discusses the preparation of fine flour for the different menachos.

A phrase in the Baraisa is explained and the source for this principle is identified.

הדרן עלך אלו מנחות נקמצות

9) **MISHNAH:** The Mishnah begins with a discussion of the quantity of flour that was needed for the todah loaves. ■

with the back of one's fingers and his fist. Other Rishonim⁵ explain that the minchah was pounded with one's feet and Sefer Zecher Asah notes that this alternative explanation seems to be a support for Rav Pe'alim. How could they pound the minchah with their feet if tum'ah settles on one's feet? It must be that in the Beis HaMikdash the kohanim had the ability to remove the tum'ah. ■

1. שו"ת רב פעלים ח"ב סי' או"ח סי' ד'.
2. עולת תמיד למהר"י שער התפילה עמ' ט"ו.
3. מהרש"ך בספרו יפה שעה ענין ברכת השחר אות ב'.
4. רש"י ד"ה בעיטה.
5. רש"י כ"י ד"ה בעיטה.
6. ספר זכר עשה פ"ח יזכור לעולם ס"ק קע"ט. ■

STORIES Off the Daf

The Thanksgiving Offering

"התודה היתה באה..."

Today's amud discusses the korban todah.

Perhaps the most difficult middah to acquire is bitachon, real trust in Hashem that is expressed in action. The Mishnah Berurah writes that we recite the Torah portion detailing the arrival of the manna every day, "so that one should believe that all of his sustenance comes from Hashem's providence. As the verse writes regarding the manna, 'And the one who added did

not gain, and the one who depleted did not lack."

The Zohar uses the manna as a paradigm of an even higher level of bitachon—the person who is so aware that everything he has is from Hashem that he doesn't keep food in his possession from one day to the next.

The Baal Shem Tov, zy"a, never kept any extra money in his possession overnight. He would give it all away to the poor on the day that it came to his hands, relying on Hashem that he would have enough for the next day. Although this is a very great level, the Meorah Shel Torah writes that a similar level was demanded of one who brings a sacrifice.

He wrote, "We may wonder why the breads of the korban todah may not be left over to be eaten the next day. One who brings a thanksgiving offering must be emotionally moved to closeness to Hashem since the todah is an admission of His amazing providence. One who truly appreciates that Hashem has made a miracle for him must redouble his bitachon. It is not appropriate to leave over from this sacrifice because this shows a lack of faith that Hashem will provide for him the next day. This is forbidden; holding over the todah breads is a demonstration of a lack of bitachon that contradicts the very meaning of the offering and blemishes it."¹ ■

1. מאורה של תורה, ויקרא, ל"א. ■