



## Sifting for Mincha Offerings

The *Mishnah* (6:7) teaches that thirteen sifters were used to when sift the flour for the *omer* offering. For the flour use for the *shte ha'lechem*, twelve sifters were used, whereas for the *lechem ha'panim* it was eleven. *R' Shimon* however argued that there was no fixed number of sifters; they simply continued until the flour was sifted sufficiently.

The *Gemara* (66b) cites a *Beraita*, where the first opinion is that they would use a fine sieve, then a coarse sieve and keep alternating between the two different grains. According to *Rashi* there were only two utensils that were needed to achieve this. *R' Shimon ben Elazar* however argues that there were thirteen with each one finer than the next.

In the *Rashi ktav Yad* however, *Rashi* explains that *R' Shimon ben Elazar* was simply explaining the first opinion – there is no argument. In other words, there were thirteen different sifter each with different grades, but it would alternate between the finest and the coarsest ones remaining. The intention of the fine sieves was to sift out the dust-like elements, while the coarse sieves were intended to let through only the fine flour and remove the coarse components.

The *Rambam* in his commentary on the *Mishnah* explains that the number of sifters was simply for a *mitzvah*, and even without that exact number of utensils, the *korbanot* would still be valid. The *Bartenura* adds that the *Chachamim* required this number of utensils *lechatchila*. He explains that this is just like the amount of barley and wheat listed in the previous *Mishnah* that is initially required, from which the required quantities of flour is derived. Those initial quantities are also *lechatchila* and if the required amount is derived from less, it would be valid.

The *Minchat Chinnuch* (307:6) explains that the *Rambam* understands that the two *Mishnayot* are connected. The difference in the starting amounts of raw grain and the number of sifters is driven by the difference in the grain from which the *korbanot* are brought. The *omer* comes from

barley and the *shte ha'lechem* comes from new produce, while old wheat is used for the *lechem ha'panim*. He adds that, if it was necessary to bring the *shte ha'lechem* from old produce (*yashan*) then the process would be much like the *lechem ha'panim* and (ideally) required only eleven sifters.

The *Tosfot Yom Tov* however notes that *Rashi* explains that the number of sieves is *halacha le'moshe mi'sinai*. The *Tosfot Yom Tov* notes that there is only one sifter difference between the *omer*, *shte ha'lechem* and *lechem ha'panim*. He explains that *Rashi* must maintain that the reasons provided above for the difference between them, is not enough to explain that minor difference in the number of *keilim*. He explains that this is perhaps what lead *Rashi* to the understanding that the number of *keilim* is *halacha le'moshe mi'sinai*. That being that case, he explains that it is possible that if less than the number utensils listed in the *Mishnah* were used, the *korban* would be invalid. The *Minchat Chinnuch* (307:6) adds that even if the *shte ha'lechem* came from *yashan*, twelve sifters must nonetheless be used.

In closing, as we are in the *asseret yemei teshuva*, perhaps we can glean some inspiration from the *omer* – the *korban* that was intended to permit new produce for the coming year. It is for this *korban* that thirteen sifters were required – equal in number to the attributes of mercy. We have seen above the dispute regarding the technique used to sift (according to *Rashi*). According to *R' Shimon*, each sifter was progressively finer than the next. According to this understanding, refinement results from waves of finer discernment and analysis – picking out all the waste. According to the first opinion however, the sifters had a different pattern. A coarse sifter achieved a similar purpose of letting through the finest flour and retaining the waste to be discard. The alternate fine sifter however let through the fine dust that was not of interest and retained that which was valuable. The extracting in this phase was to pull out that which was desirable. It is this dual focus that is necessary for true refinement. Not just critically picking away at the bad but also recognizing and raising up the right and good.

*Yisrael Bankier*

## Revision Questions

מנחות ו' ג' – ח' ג'

- How many times is oil added regarding a *minchat marcheset*? (ו' ג')
- Explain the debate regarding when the *minchat ma'afeh tanur* is mixed with oil? (ו' ג')
- Explain how *petitah* is performed for both a *minchat Yisrael* and a *minchat kohen*? (ו' ד')
- What two processes are required to be performed to the wheat of all *mincha* sacrifices? (ו' ה')
- According *R' Yehuda* which *mincha offering* are brought in numbers of ten and how does *R' Meir* argue? (ו' ה')
- How much flower was required for the following sacrifices and how were they refined: (ו' ו')
  - *Omer*?
  - *Shte Halechem*?
  - *Lechem Ha'panim*?
- How many sieves were used to sift: (ו' ז')
  - The barley for the *omer*?
  - The flour for the *shte halechem*?
  - The flour for the *lechem ha'panim*?
- What constituted the *lachmei todah*? (ו' ח')
- How did the *lachmei miluim* and the *lachmei nazir* differ from the *lachmei todah*? (ו' ט')
- Considering the following cases, in which cases are the *lachmei todah* sanctified and which case is debated: (ו' י')
- They were outside the *choma* when the *korban todah* was slaughtered.
- One of the *lachmei todah* had not crusted when the *korban todah* was slaughtered.
- The *korban todah* was slaughtered with *machshevet pigul*.
- The *korban todah* was slaughtered and found to be a *treifah*.
- The *korban todah* was slaughtered and found to be a *ba'al mum*.
- What should be done with the *nechasim* that have been sanctified in a *kli* and the *korban* found to be *pasul*? (Provide two cases.) (ו' יד')
- Does a *vlad todah* require *lachmei todah*? (ו' טז')
- If someone makes the following declarations, from where should the *korban* and *lachmei todah* be brought: (ו' טז')
  - "I wish to bring a *korban todah*."
    - What is the source of this law? (ו' יז')
  - "I will bring a *todah* from *chulin* and its *lechem* from *ma'aser*."
  - "I will bring a *todah* from *ma'aser* and its *lechem* from *chulin*."
  - "I will bring both the *todah* and its *lechem* from *ma'aser*."
- Can one bring the flour from a *mincha* offering from outside Israel? (ו' ח')
- Considering the previous question, what if it was a communal offering? (ו' ח')
- How does one produce the finest flour? (ו' ט')
- On inspection, what two things would invalidate the use of sifted flour? (ו' ט')
- Which place produced the best oil? (ו' ט')
- Oil produce from which four olives are invalid? (ו' ט')

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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
28 September ו' תשרי	29 September ז' תשרי	30 September ח' תשרי	1 October ט' תשרי	2 October י' תשרי	3 October יא' תשרי	4 October יב' תשרי
Menachot 8:4-5	Menachot 8:6-7	Menachot 9:1-2	Menachot 9:3-4	Menachot 9:5-6	Menachot 9:7-8	Menachot 9:9-10:1

