



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

### Menachos Daf Zayin

- The Gemara quoted the views of **R' Yose ben Yasyan and R' Yehuda Hanachtom** in a Braisa which explain **Ben Beseira's** leniency as being limited to before the kometz was made kadosh in a kli shareis.
  - **Q: R' Nachman** asked, what do these Tanna'im hold? If they hold that the kemitza done by a passul is an Avodah that can make the korbbon passul, then even if it was never put into a kli shareis it should not be allowed to be returned to the other flour and done again!? If they hold that it is not an Avodah, then why does it become passul when it is put into a kli shareis? **A: R' Nachman** said, in truth it is an Avodah, but it does not become a completed Avodah until it is put into a kli shareis.
    - **Q:** If so, then even if it is not put into a kli shareis after the kemitza, but is instead put back into the original kli shareis with the other flour, that should also make it kadosh (it too is a kli shareis) and should therefore become passul!? **A: R' Yochanan** said, we see from here that a kli shareis only makes something kodesh when the item is put there with intent that it should become kodesh (and when he returns the kometz he does not have this intent).
      - **Q:** This suggests that with intent a kli shareis will even make a passul item kodesh. However, we find that **R' Yochanan** said that a kli shareis will not make a passul item kodesh!? **A:** He holds that it won't make it kodesh to the extent that it can then be offered, but he does hold that it makes it kodesh to the extent that it could then make it passul.
      - **R' Amram** said, that the reason it does not become kadosh when it is put back into the original keili is because the case is where the flour was put back onto a pile of flour, so that it sits above the rim of the keili. Since it has never gone into the keili, it does not become kadosh.
        - **Q:** If it is above the rim, how did he initially take the kometz? The kometz must be taken from flour that is *within* the keili!? **A:** Rather, the pile of flour did not reach above the rim, so when he took the kometz he took it from within the keili.
          - **Q:** If so, when he took the kometz he created a void in the pile, and when he returns the flour he returns it into that void, which is within the keili and should therefore make it kadosh!? **A:** He returns the kometz on top of the flour on the side of the keili, and the kometz therefore sits above the rim of the keili. He then shakes the keili to allow the kometz flour to fall back into the void in the middle from where he took the kometz. However, when the kometz falls back within the keili from that movement it is not considered to be from a person placing it there, and it therefore does not become kadosh.
    - **R' Yirmiya** asked **R' Zeira**, why couldn't we answer that the case is that he returned the kometz to the keili while it was sitting on the ground and say that a keili on the floor only makes something kadosh when it is being held? Should we say that this proves that one may even do a kemitza from a keili that is on the ground and there is no requirement for the keili to be held in order for it to make something kodesh? **R' Zeira** said, you have touched upon the question that **R' Nachman** asked

**Avimi**, when they were discussing the proper method of kemitza, and **Avimi** told him that the keili can't be sitting on the floor, but rather must be held by a Kohen when the kemitza is being taken and when the kemitza is then put into another keili. **R' Nachman** asked, a Mishna regarding piggul discusses all the necessary Avodos associated with a mincha, and makes no mention of lifting the keili off the ground. This would seem to say that there is no such requirement!?! **Avimi** said, the Mishna only listed the Avodos that are done by the main Kohen who is doing most of the Avodos of that mincha. The lifting of the keili had to be done by another Kohen (because the Kohen doing the kemitza could not lift the keili while busy with the kemitza) and therefore it is not mentioned in that Mishna.

- They asked **R' Sheishes** whether kemitza may be done from a keili that is on the ground. **R' Sheishes** said, let's examine how they did the Avodah in the Beis Hamikdash. The Mishna regarding the Lechem Hapanim enumerates that the changing of the Lechem Hapanim needed 4 Kohanim to remove the Lechem Hapanim and spoons of levonah from the Shulchan and 4 to bring in the new Lechem Hapanim and spoons of levonah. The Mishna does not list the need for a Kohen to lift the Shulchan while the levonah is being removed (which is considered to be a kemitza), which shows that a kemitza can be done even when the keili is on the ground.
  - **Q:** Why don't we say like **Avimi** just said, that the Mishna only lists the main Avodos, not the other Kohanim who are needed to assist? **A:** In the previous Mishna the Mishna does not give the number of Kohanim needed, so that is a valid answer. This Mishna tells us the number of Kohanim that are needed. Therefore, if a Kohen would be needed to lift the Shulchan it would have listed it. The fact that it does not, proves that a kemitza may be done from a keili that is on the ground.

#### **SHEMAH MINAH.**

- **Rava** said, it is obvious to me that a kemitza may be done from a keili that is on the ground, as can be seen from the removal of the spoons of levonah from the Shulchan. It is also obvious that one can make a mincha kodesh by putting it into a keili that is on the ground, as can be seen from the putting of the spoons of levonah onto the Shulchan. **Rava** asked, what about making the kometz kadosh by putting it into a keili on the ground after the kemitza was done? Do we learn this from the mincha itself, which can become kadosh in a keili on the ground, or do we learn it from the blood of an animal korbon, whose kabbalah must be in a keili that is held by the Kohen? **Rava** then answered, that we learn it from the blood of a korbon, and the keili must therefore be held by a Kohen.
  - **Q:** **Rava** has said that if a kometz was split and put into two keilim, it is kadosh. Now, if he learns the kometz from the blood of an animal, it should not become kodesh in two keilim, as is the case of the blood!?! **A:** **Rava** reversed his view here and agreed that the kemitza would not become kadosh if split into two keilim.
  - **Q:** How do we know that blood does not become kadosh when split into two keilim? **A:** We see this in a Braisa regarding chatas waters, in which **R' Tachlifa ben Shaul** said, if the Kohen was mekadesh less than the amount needed in one keili and a similar amount in another keili, they do not become kadosh. They then asked, does this concept apply to blood of a korbon as well? Do we say that regarding chatas water it is a Halacha L'Moshe MiSinai and we therefore can't learn from it to the

case of blood, or do we say that we learn it there from the pasuk of “v'taval bamayim”, and since by blood it says “v'taval...badam” we learn the same concept for blood as well?

**R' Zrika in the name of R' Elazar** said, that even in the case of blood it would not become kadosh.

- **Rava** brings a Braisa which explicitly says this as well, that the entire required amount of blood must be received into one keili.
- This Braisa also says that the pasuk of “min hadam” teaches that the blood applications on the inside Mizbe'ach must be done with the blood that is discussed in that parsha. **Rava** explains, this comes to exclude the using of leftover blood on the Kohen's finger that was still there from the previous application. This supports **R' Elazar** who says that the blood from one sprinkling that is left on the finger of the Kohen cannot be used for the next sprinkling (rather, he must again dip his finger into the blood for each sprinkling).
  - **Q: Ravin bar R' Ada** said to **Rava**, your talmid said in the name of **R' Amram** that a Braisa says that if the blood from the Kohen's finger went onto a garment the halacha is as follows: if he had not yet sprinkled it, the garment requires washing. If he had, it does not require washing. Presumably, this means that if he had not yet finished all the required sprinklings (all 7) it would require washing. This shows that the blood left on the finger is valid for all of the sprinklings!? **A:** The Braisa means that if a sprinkling was not yet done after he dipped his finger into the blood, the garment requires washing. However, if he did one sprinkling since the dipping, it would not require washing even if he still has to do more sprinklings. This is because each sprinkling requires him to again dip his finger into the blood in the keili.
  - **Q: Abaye** asked, a Mishna says that after the Kohen finishes sprinkling the blood of the parah adumah he wipes off the blood from his hand onto the body of the cow. This suggests that this is only done after all of the sprinklings, not after each of the sprinklings, which shows that the blood left after one sprinkling may be used for the next!? **A: Rava** answered, the Mishna means that after all the sprinklings he wipes his *hand*, but in between each sprinkling he only wipes his *finger*, not his entire hand.
    - **Q:** If he wipes his finger between sprinklings on the cow his finger will be dirty and not fit for doing the Avodah!?  
**A: Abaye** said, he wipes it on the edge of the bowl.
- **Q: Did R' Elazar** really say that the blood does not become kadosh if the minimum amount is not taken in one keili? We find that he says the chavitei mincha of the Kohen Gadol may be made kadosh in halves since it is offered in halves. Now, if he holds regarding blood

that it may not be split, he should learn the mincha from the blood and say that it may not be done!? You can't say that he doesn't learn one korbbon from another, because we find that he learns an aspect of kemitza from the removal of the levonah from on top of the Shulchan!? **A:** He learns one type of mincha from another, but he doesn't learn a mincha from the blood of an animal korbbon.