



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

### Menachos Daf Yud Aleph

MIPNEI SHE'AMRU HAKOMETZ HECHASER OY HAYASER PASSUL

- **Q:** Why does the Mishna say that the kometz is pasul because it has too much or too little? It should be passul because these foreign particles are a chatzitza in the mincha!? **A: R' Yirmiya** said, the case is that the particle is on the side, in a way that it does not create a chatzitza between the pieces of flour or between the flour and the hand of the Kohen.
- **Abaye** asked **Rava**, how is kemitza done? **Rava** said, it is done how people normally scoop things in their hands – i.e. with all their fingers.
  - **Q: Abaye** asked, a Braisa calls the finger next to the pinkie the “kemitza”, because that is the first finger used during the kemitza, and the pinkie is not used. This refutes **Rava**!? **A: Rava** meant that all fingers are used, because the pinkie and the thumb are used to level off the flour that remains in the other fingers.
  - **Q:** How is the kemitza done? **A: R' Zutra bar Tuvia in the name of Rav** said, the Kohen closes his three middle fingers until they reach his palm and then scoops up whatever is in them.
    - We see this in a Braisa as well. The Braisa says, one pasuk says “m'lo kumtzo”, which would suggest that an overflowing kometz should be taken. Another pasuk therefore says “b'kumtzo”, which teaches that a regular kometz must be taken. If the pasuk would only say “b'kumtzo”, we would think that even a small amount in the fingertips is enough to be taken. The pasuk of “m'lo kumtzo” teaches that a full kometz must be taken. The way this is done is by placing his hand, palm down, into the flour, closing the 3 middle fingers and using whatever is picked up in the process. With regard to a “machavas” and a “marcheshes” mincha, he smooths out whatever sticks out of these 3 fingers with his thumb and pinkie. This is considered to be from the hardest Avodos of the Beis Hamikdash.
  - **Q: R' Pappa** asked, what is the halacha if the Kohen did a complete kometz, but by using his fingertips? What if he did it from the sides? What if he did it from down to up? **A: TEIKU.**
  - **Q: R' Pappa** asked, what is the halacha if the Kohen Gadol did the chafina with his fingertips? What if he did it from the sides? What if he did a handful in each hand separately and then brought them together? **A: TEIKU**
  - **Q: R' Pappa** asked, what is the halacha if the Kohen sticks the kemitza to the side of the keili rather than place it in the bottom of the keili? **A: TEIKU.**
    - **Q: Mar bar R' Ashi** asked, what if the Kohen sticks the kometz to the bottom of the outside of the keili? **A: TEIKU.**

MISHNA

- How does he do it? He stretches out his fingers over the palm of his hand.
- If he put in too much of its oil or too little of its oil, or he put in too little of its levonah, it is passul.

GEMARA

- **Q:** What is the case of putting in too much oil? **A: R' Elazar** said, it is where he designated 2 lug of oil for the mincha.
  - **Q:** Why can't he say that the case is where even a small amount of chullin oil or of oil of another mincha was mixed in? You can't say it is because these oils won't make the mincha passul, because if that is true, **R' Zutra bar Tuvia** said that we would never have

a case of a chatas mincha becoming passul for putting oil into it (because it doesn't have its own oil)!? **A: R' Elazar** was teaching that certainly in the case of where oil of chullin of another korbon is brought, it will become passul. But, maybe you would say that if two lugim are designated for this korbon it does not become passul, since each lug could be used for that korbon. He therefore teaches that even in that case it would be passul.

- **Q:** How does **R' Elazar** know that even where the extra oil is from extra oil that was designated for it, it becomes passul? **A:** He learned this from the words of the Mishna that say "too much of *its* oil", instead of simply saying "too much oil". These words teach that even if he designated two lugin for the mincha and put in that oil, it becomes passul.

#### CHISER LEVONASAH

- **Q:** One Braisa says, **R' Yehuda** says, if there is only one piece of levonah left it is passul, but if two remain it is valid. **R' Shimon** says, if there is one full piece left it is valid, but if it is less than one full piece it is passul. However, another Braisa says, if a kometz of levonah is missing the slightest amount it is passul!? **A:** We can change the second Braisa to say that if a *piece* of levonah is missing any amount it becomes passul (and would follow the view of **R' Shimon**). **A2:** The first Braisa is talking about levonah that is brought along with a mincha, and the second Braisa is talking about levonah that is brought by itself as a korbon.
- **R' Yitzchak bar Yosef in the name of R' Yochanan** said, there is a three-way machlokes regarding this. **R' Meir** holds that there must be a complete kometz of levonah when the kemitza is done, and there must be a full kometz of levonah when it is burned. **R' Yehuda** holds that there must be a complete kometz of levonah when the kemitza is done, and there must be at least two complete pieces of levonah when it is burned. **R' Shimon** holds that there must be a complete kometz of levonah when the kemitza is done, and there must be at least one complete piece of levonah when it is burned. They all darshen the same pasuk – "v'eis kol halevonah asher ahl hamincha". **R' Meir** says this teaches that the amount must remain as there was at the time of kemitza. **R' Yehuda** says that "kol" teaches that even one piece is enough and "eis" teaches that a second piece is needed. **R' Shimon** does not darshen the "eis".
  - **R' Yitzchak bar Yosef in the name of R' Yochanan** also said, the machlokes is only regarding levonah that is brought along with a korbon mincha. However, regarding levonah that is brought on its own, all agree that there must be a kometz in the beginning and a kometz at the time of burning. This is learned from the pasuk when it says "asher ahl hamincha" – this is the halacha when it is brought along with a mincha, but not when it is brought on its own.
  - **R' Yitzchak bar Yosef in the name of R' Yochanan** also said, the machlokes is only regarding levonah that is brought along with a korbon mincha. However, regarding levonah that is brought in the spoons on the Shulchan, all would agree that there must be two kematzin in the beginning and two kematzin at the time of burning.
    - **Q:** This seems obvious, because the word "kol" is not written regarding the spoons of levonah of the Shulchan!? **A:** We would have thought that since they are brought with the Lechem Hapanim, they are considered to be "asher ahl hamincha". He therefore teaches that this is not so.
  - There is a machlokes between **R' Ami** and **R' Yitzchak Nafcha** – one says that the machlokes is only regarding levonah that is brought along with a korbon mincha. However, regarding levonah that is brought on its own, all agree that there must be a kometz in the beginning and a kometz at the time of burning. The other says that the same machlokes exists in both cases.

#### CHISER LEVONASAH PESULAH

- **Q:** This suggests that if there is too much levonah it would still be valid. However, a Braisa says that if there is too much levonah it would be passul!? **A: Rami bar Chama** said, the Braisa is discussing where he designated two full kematzim of levonah (a full extra kometz) for the mincha. Our Mishna is discussing where it was less than a full extra kometz.
  - **Rami bar Chama** also said, if he designated two kematzim of levonah for a mincha and one of them was lost before the kemitza, they are not established as part of the mincha and the mincha is therefore valid. However, if it was lost after the kemitza, it was already established as part of the mincha, and the mincha is therefore passul.

- **Rami bar Chama** also said, if he designated four kematzim of levonah for the two spoons needed for the Shulchan (which should have been one kometz for each), and two kematzim became lost before the spoons were removed from the Shulchan, they are not established as part of the Lechem Hapanim and the Lechem Hapanim is therefore valid. However, if it was lost after the removal of the spoons, it was already established as part of the Lechem Hapanim, and it is therefore passul.
  - **Q:** Why is this case needed? It seems to be saying the same thing as the previous case!? **A:** We would think that since regarding the Lechem Hapanim the kometz is already determined (the spoonful is the kometz), once it reaches the time to remove them it becomes passul even if it had not yet been removed. He therefore teaches that this is not so.