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Daf Notes is currently being dedicated to the neshamah of

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There is a question as to whether the side of a vessel satisfies the requirement that the *kometz* (fist-full of flour) be placed in a vessel.

The Kohen is required to scoop a fist-full from the *minchah* (meal offering) and place it on the fire of the Altar. Before he burns it, he must place it in a vessel.

The Gemora inquires: What would be the *halachah* if that *kometz* got stuck to the side of the vessel? Is the requirement merely that the *kometz* should be in the vessel, or must it be placed properly?

The Gemora asks a similar question regarding turning the vessel inside out and placing it inside. Is the requirement to place the *kometz* inside, or is the requirement to do so in a normal manner?

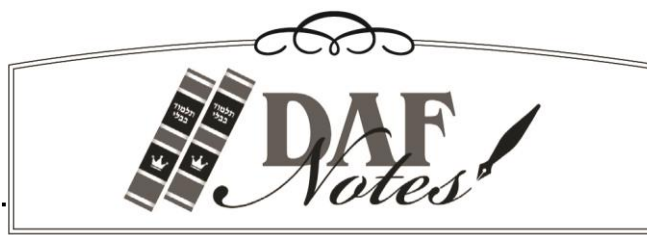
If the incense spills out of the Kohen Gadol’s cupped hands, it is unclear whether this disqualifies it.

There is a requirement when slaughtering a sacrifice that the blood should be accepted in a vessel. The Gemora quotes a Mishnah which says that if the blood spills on the floor of the Courtyard before it is received in the vessel, it is disqualified. If, however, the blood spills after it has been accepted in the vessel, it can be gathered up and thrown on the Altar.

The Gemora inquires: What would be the rule regarding the incense on Yom Kippur? If it spills from the Kohen’s cupped hands, is it considered the equivalent of the blood spilling from the neck of the animal, and therefore, *passul* (disqualified), or is it considered like spilling from a vessel, and, therefore, it would be valid?

When taking the hands-full of incense, improper intention can disqualify the offering.

There is rule regarding sacrifices that if any of the service was done with the intention to eat or burn the sacrifice at the wrong time, the sacrifice is disqualified, and if one eats the meat of the sacrifice, he is liable for *kares* (a heavenly



punishment). This prohibition is called *piggul*. The same rule applies to the *minchah*. If one takes the *kometz* with the intention of burning it on the Altar at the improper time, it is disqualified.

The Gemora inquires: Does the *piggul* rule (of the *minchah*) apply to the incense as well? The Gemora notes that there is an identical word in the parshah of the *minchah* and the parshah of the incense on Yom Kippur. This might enable us to apply the rule of the *minchah* to the incense.

The Gemora concludes that the rule of *piggul* is applicable in the case of the incense as well. The Gemora reasons that there are other laws regarding sacrifices that are also applicable to the incense. Both *tevul yom* and *linah* disqualify the incense. *Tevul Yom* is someone who was *tamei* (impure) and has been to the *mikveh* that day. The *halachah* is that he is considered *tahor* (pure) except in relation to *kodashim*. Rabbi Akiva says that a *tevul yom* disqualifies the incense. *Linah* is a disqualification that comes about when items which are sanctified are left overnight. The Gemora asserts that if these two laws apply to the incense, the law of *piggul* applies as well.

There is a question whether having an improper intention when taking the coal for the incense disqualifies the incense or not.

As mentioned above, taking the incense with the intention to offer it at the wrong time disqualifies the offering. The Gemora inquires whether the same rule applies to the taking of the coals. The question is whether the preparation for a mitzvah is considered part of the mitzvah. In this case, the taking of the coal is necessary for the burning of the incense. If it is considered part of the mitzvah, improper intention would disqualify the mitzvah.

It is permissible to carry sacrifices to the Altar using the left hand.

There is a general rule that service in the Temple must be done with the right hand. Bringing the offerings to the Altar is considered a service. It is unclear, however, if the rule of not using the left hand is applicable when bring the offerings to the Altar, because this service is never explicitly mentioned in the Torah. The Gemora brings a proof that the left hand is valid from the Mishnah. The Mishnah says that the Kohen Gadol would carry the spoon full of incense in his left hand. We see, therefore, that it is permissible to carry in the left hand.

INSIGHTS TO THE DAF

Only Fat Kohanim should Apply

The Gemora concluded that it is preferable that a fat kohen should perform the *kemitzah* in order that the flour should not remain between his fingers.

In Hagaos Yaavetz, he wonders if this actually transpires that a skinny kohen would forego the avodah of *kemitzah* and allow a fat kohen to do it. This conclusion is omitted by the Rambam. The Gemora arrives at the same conclusion regarding the *chafinah* of the kohen gadol on Yom Kippur.

The Chafetz Chaim comments that the Rambam omits this halachah as well, for it is not found any place that the prerequisite to become a kohen gadol is to be fat.

The Yaavetz mentions that perhaps just like a kohen gadol must be handsome and strong as a prerequisite to being appointed, so too, he must be fat.

The question remains, though. Why did the Rambam omit these halachos by *kemitzah* and *chafinah*?

Chafinah (Taking two cupped hands full of incense)

Our Gemora asks: What is the *halacha* if the incense falls from the Kohen Gadol's hands to the floor? Is it considered the equivalent of blood spilling from a vessel and it is valid, or is it the equivalent of blood spilling from the neck of the animal and it is disqualified?

The Ritva and the Tosafos Yeshanim ask: Why didn't the Gemora have the same question concerning the *kometz* of the *minchah*?

The Ritva answers that in regard to the *kometz*, the Gemora knows that if it spills before it is placed in a vessel, it is disqualified.

The Sefas Emes asks: Why is a distinction drawn between *kemitzah* and *chafinah*?

He answers that concerning *kemitzah* there is a specific mitzvah to place it into a vessel. Consequently, if the *kometz* spills before it makes it into the vessel, it is *pasul*. Regarding *chafinah*, however, the mitzvah is that the Kohen Gadol should carry the incense in his hands. This, however, is technically impossible, because he was required to carry the shovel-full of coal, in addition to the incense. It was, therefore, necessary to carry the incense with a spoon. The question was as follows: since, for technical reasons, the spoon was required to be used, is it considered like there is a mitzvah to use the spoon? If it is considered a mitzvah to use the spoon, and the incense spilled before it was placed in it, it would disqualify the offering. If,

however, using a spoon was regarded as a mere convenience, there would be no disqualification if it spilled after it reached the Kohen Gadol's hands.

Gemora, based on our Gemora that his hands will be regarded as a ministering vessel. He can hold the ketores in his hands and place the shovel on top of it. When he enters the Kodesh Kadashim, let him loosen his hands, enabling the ketores to fall to the ground, place the coals down and then scoop up the ketores (which will now be allowed) and place it on the coals.

DAILY MASHAL

Holy Hands

The Gemora inquires as to what the halachah would be if the ketores, which was in the hands of the kohen gadol, spilled onto the floor; will he be allowed to gather it up.

The basis for this question is how we view his hands. Are his hands like the animal's neck, and therefore it will be disqualified (similar to blood that spilled from the neck of the animal, or do we consider his hands like a ministering vessel, and hence it will be valid?

The Ritva explains why his hands should be considered a ministering vessel, by quoting the previous Gemora which stated that, in truth, the Torah does not mention the use of a utensil by the ketores; it is used because there was no method to bring the handful of ketores by hand together with the pan containing the coals. Consequently, one can say that the kohen's hands served as the ministering vessel.

Tosfos poses a solution to the dilemma of that