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Menachos Daf 11

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Pebble or Salt

It was taught in a *Mishna*: If someone performed a *kemitzah* and either a pebble, some salt, or a small amount of *levonah* (*frankincense*) came into his hand, it is invalid.

The *Gemora* explains why it was necessary to teach all these *halachos*: A pebble is not something that is offered, but salt is; perhaps the salt would be valid. Salt was not established with the *minchah* in the beginning; the *levonah* was; perhaps the *levonah* would be valid. The *Mishna* informs us that they are all invalid.

The *Mishna* had stated: [*If someone performed a kemitzah and either a pebble, some salt, or a small amount of levonah (frankincense) came into his hand, it is invalid*] because the *halachah* is that if the *komeitz* was too much or too little, it is invalid.

The *Gemora* asks: Should it not be invalid because it is an interposition (*between the flour and his hand, or between the flour itself, for it appears as if it is two komeitz's*)!?

Rabbi Yirmiyah answers: The case is where it (*the salt or pebble*) is on the side (*so it is not interfering at all*). (10b – 11a)

Kemitzah

Abaye asked Rava: What is the correct manner to perform a *kemitzah*?

Rava said: It is the way people scoop (*using all their fingers*).

Abaye challenged this from a *braisa*: The smallest finger is the *zeres* (*the distance from the little finger to the thumb of a spread hand; and it is used for measuring the Kohen Gadol's breastplate*); the fourth finger is the *kemitzah* (*and it is used for taking a scoop of the flour-offering*); the middle finger is the *amah* (*and it is used for defining the cubit measure; the cubit is a measure equal to the distance from the elbow to the tip of the middle finger*); the index finger is the *etzbah* (*and it is used to apply the blood of a chatas-offering on the Altar*); and the thumb is the *gudel* (*and blood from offerings are sometimes applied there*). [*Evidently, kemitzah is not with all the fingers!?*]

Rava answers: [*The three middle fingers contain the komeitz flour*] The outside fingers level the flour (*so that there shouldn't be too much*).

Rav Zutra bar Tuvya said in the name of Rav: He bends his three fingers until he reaches the palm of his hand and then scoops a handful of flour.

The *Gemora* cites a *braisa* to this effect: It is written: *And he shall take full komeitz*. Now one might think that it should therefore be overflowing; another verse therefore states: *in his komeitz*. But from that verse, one might think that it may be taken with the finger tips; it is therefore

written: *a full komeitz*. How is it then done? He should bend his three fingers over until he reaches the palm of his hand and then scoop a handful. In the case of a *machavas* (*the loaves are hard, for they were fried on a shallow, flat griddle, and the fire burns off the oil*) or a *marcheshes* (*the loaves are soft, for they are fried in a deep pan, and the fire doesn't burn off the oil*), he must level it with his thumb on top and with his little finger below. And this was a very difficult service in the Temple.

The *Gemora* asks: This, and none other? Was there not the *melikah* and the *chafinah* (*where the Kohen Gadol on Yom Kippur took both hands full of incense and offered it in the Holy of Holies!*)? [*It is mentioned by both of these services that they indeed are very difficult services in the Temple!?*]

The *Gemora* answers: The *braisa* meant that this was one of the most difficult services in the Temple.

Rav Pappa said: It is obvious to me that one must perform the *kemitzah* in the manner which people normally scoop. What is the *halachah*, however, if one performed the *kemitzah* with his fingertips (*he inserted his fingers into the flour and then closed his fingers to his palm*)? What is the *halachah* if he performed the *kemitzah* from the side (*he placed the back of hand into the flour and the flour came into his hand from over the sides*)? What if he did it from the bottom up (*he placed the back of hand into the flour and scooped the flour into his palm with his fingers*)? The *Gemora* leaves these questions unresolved.

Rav Pappa said that *chafinah* must be performed in the manner which people normally fill their hands (*by holding one's hands apart from each other with the side of each hand facing down; he then inserts his hands into the ketores, brings them together and then lifts them*). What is the *halachah*, however, if one performed the *chafinah* with his fingertips? What is the *halachah* if he performed

the *chafinah* from the side? What if he picked up some *ketores* in one hand and some in the other, and then brought them together? The *Gemora* leaves these questions unresolved.

Rav Pappa inquires further: What would be the *halachah* if he placed the *kometz* on the side of the vessel. Is the requirement merely that the *kometz* should be in the vessel, and it is, or perhaps it must be placed down properly in the vessel, and it is not? The *Gemora* leaves this question unresolved.

Mar bar Rav Ashi inquires as to what the *halachah* would be if the vessel was turned inside out and the *kometz* was placed inside. Is the requirement that the *kometz* should be placed inside, and it is, or perhaps it must be placed down in a normal manner?

The *Gemora* leaves this question unresolved. (11a)

Mishna

How does he perform a *kemitzah*? He should bend his three fingers over until he reaches the palm of his hand (*and then scoop a handful*).

If there is too much oil, too little oil, or it is missing *levonah*, it is invalid. (11a)

Too Much Oil

Rabbi Eliezer explains the case of too much oil: He designated two *logs* of oil for one *minchah* offering (*and he then mixed both logs into it*).

The *Gemora* asks: Why can the case not be referring to one where he mixed (*any amount of*) unconsecrated oil into it, or If he mixed (*any amount of*) oil that was designated for

another *minchah* into this one? This would obviously invalidate a *minchah*, for otherwise, says Rav Zutra bar Tuvya, a sinner's *minchah* (*which contains no oil*) would never have this type of invalidation (*for even if one designated oil for it. It will remain unconsecrated*)!

The *Gemora* answers: It was written in a "it's not necessary" format. It is not necessary to state the case where he mixed unconsecrated oil, or oil that was designated for another *minchah* into this one, for that is certainly invalid; but in the case where he designated two *logs* of oil for it, where each *log* is fit for it, perhaps (*if he mixed them both in*) it would not be invalidated. Rabbi Eliezer informs us that this is not the case. (11a)

Missing Levonah

The *Mishna* had stated that if it is missing *levonah*, it is invalid.

The *Gemora* cites a *braisa*: If it (*the levonah*) became deficient and now had only one particle, it is invalid. If it had two particles, it is valid; these are the words of Rabbi Yehudah. Rabbi Shimon said: If it had one particle, it is valid; less than that, however, it is invalid. A different *braisa* contradicts this: Rabbi Shimon said: If the *komeitz* of *levonah* became deficient in any amount, it is invalid.?

The *Gemora* answers: The *braisa* means that if a particle of *levonah* became deficient in any amount, it is invalid.

Alternatively, the *Gemora* answers that the first *braisa* is referring to *levonah* that is offered with the *minchah* (*and it is valid as long as some of it remains*); the second *braisa* is referring to *levonah* that is offered by itself (*and then the ruling is that if it is deficient at all, it is invalid*).

Rav Yitzchak the son of Rav Yosef said in the name of Rabbi Yochanan: There are three dissenting opinions regarding this: Rabbi Meir maintains that there must be a *komeitz* of *levonah* in the beginning (*at the time of kemitzah*) and a *komeitz* of *levonah* at the end (*when it is being burned*). Rabbi Yehudah holds that there must be a *komeitz* of *levonah* in the beginning and two particles of *levonah* at the end. And Rabbi Shimon holds that there must be a *komeitz* of *levonah* in the beginning and one particle of *levonah* at the end. They all derive their respective opinions from the same Scriptural verse (*but they all reach different conclusions*).

And Rav Yitzchak the son of Rav Yosef also said in the name of Rabbi Yochanan: The above argument is only regarding *levonah* that was offered together with the *minchah*; however, regarding *levonah* that was brought by itself, everyone agrees that there must be a *komeitz* of *levonah* in the beginning and a *komeitz* of *levonah* at the end.

And Rav Yitzchak the son of Rav Yosef also said in the name of Rabbi Yochanan: The above argument is only regarding *levonah* that was offered together with the *minchah*; however, regarding *levonah* that was brought in the spoons (*with the lechem hapanim*), everyone agrees that there must be two *komeitz's* of *levonah* in the beginning and two *komeitz's* of *levonah* at the end. It is not regarded as *levonah* that comes together with a *minchah*.

Rabbi Ami and Rabbi Yitzchak Nafcha argue about this: One says that the argument is only regarding *levonah* that was offered together with the *minchah*; however, regarding *levonah* that was brought by itself, everyone agrees that there must be a *komeitz* of *levonah* in the beginning and a *komeitz* of *levonah* at the end; and the other one that the dispute is regarding both cases. (11a – 11b)