

Menachos – Simanim

פרק א – כל המנחות

דף ט – 9 Daf

1. בללה חוץ לחומת עזרה

Amoraim discuss: בללה חוץ לחומת עזרה – *if one mixed [a minchah's flour] with oil outside the Courtyard*, Rebbe Yochanan says it is invalid. Reish Lakish says it is valid, because the *passuk* mentions pouring the oil and placing the *minchah* before mentioning Kohanim taking the *kemitzah*, indicating that from *kemitzah* and on, Kohanim are required. *This teaches that pouring and mixing the oil are valid even if done by a non-Kohen.* בזר – *And since Kehunah is not required*, doing it inside the עזרה *is also not required.* Rebbe Yochanan disagrees, and says that *since its mixing is performed in a [שרת]* כלי, so although Kehunah is not required, it still must be performed inside the עזרה. A Baraisa supports Rebbe Yochanan.

2. מנחה שחסרה קודם קמיצה

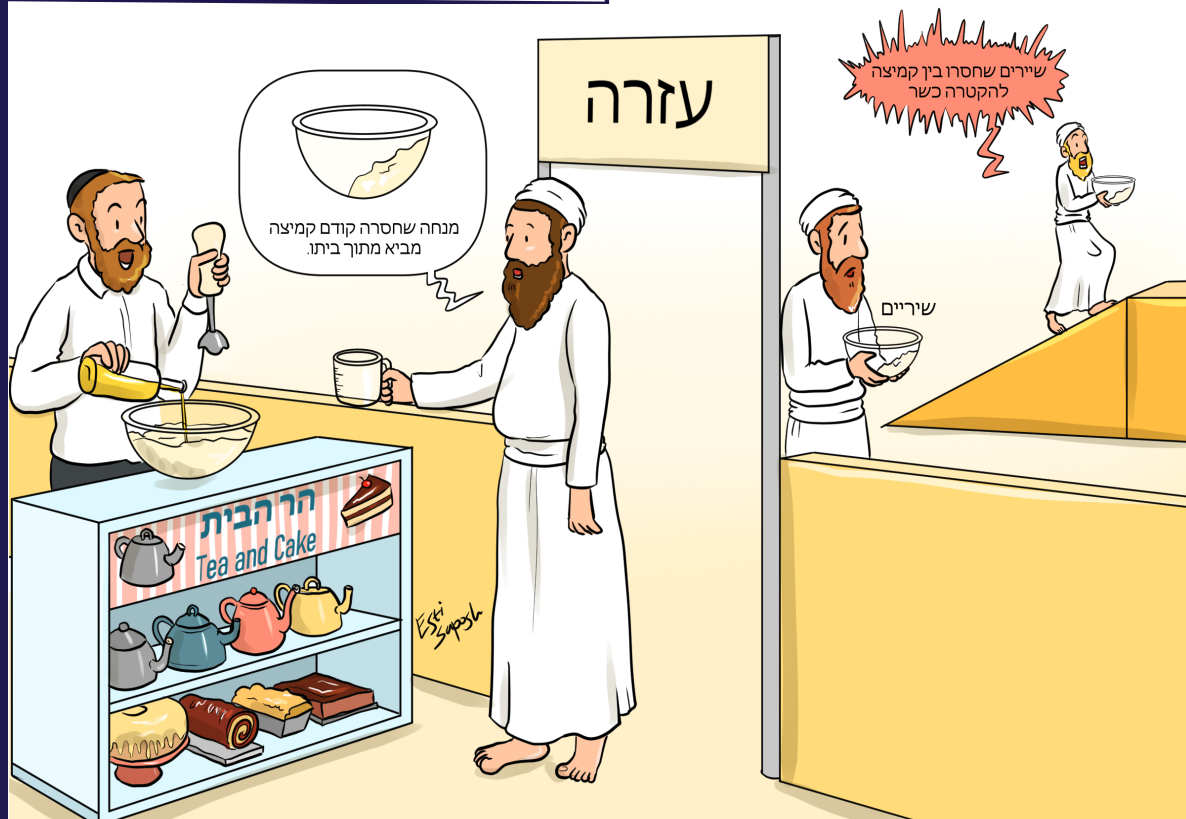
Amoraim discuss: מנחה שחסרה קודם קמיצה – *a minchah which became deficient before kemitzah*, Rebbe Yochanan says: *he should bring more flour from his house and refill it*, but Reish Lakish says he cannot, and the *minchah* is disqualified. The Gemara explains that Rebbe Yochanan holds ליה קמיצה קבעה – *the kemitzah establishes it as a minchah*, so the disqualification (derived on *amud beis*) of מנחה שחסרה – *“a minchah which became deficient”* does not apply before *kemitzah*, and it may be refilled. Reish Lakish holds כלי קדושת ליה – *the sanctity of the כלי establishes it as a minchah*, and it is subject to the disqualification of מנחה שחסרה even before the *kemitzah*. A Baraisa teaches that a *minchah* of *log shemen* which became deficient before being poured may be refilled, although it was already placed in a כלי שרת. Thus, Reish Lakish is refuted.

3. שירים שחסרו בין קמיצה להקטרה for the קטרה

Amoraim discuss: שירים שחסרו בין קמיצה להקטרה – *remnants of a minchah which became deficient between the kemitzah and the burning of the kometz*, Rebbe Yochanan says *one still burns the kometz for them*, but Reish Lakish says one may not burn the *kometz* for them. According to Rebbe Eliezer, who holds the *kometz* can be offered even if the שירים are destroyed, all agree this deficient *kometz* can be offered. They argue according to Rebbe Yehoshua, who holds that if the שירים were completely destroyed, the *kometz* may not be offered. Rebbe Yochanan says that Rebbe Yehoshua agrees that *where some of it remains*, the *kometz* may be offered. On *amud beis*, two *derashos* teach that a *minchah* which became deficient is invalid. They apparently prove both of Reish Lakish's opinions, teaching that a *minchah* which became deficient before *kemitzah* is פסול (and cannot be refilled), and that if שירים became deficient after the *kemitzah*, the *kometz* cannot be offered!? The Gemara answers that the first teaches that if the *minchah* became deficient before *kemitzah*, it must be refilled, and the second teaches that if שירים became deficient after the *kemitzah*, then even though the *kometz* may be offered, the שירים are still forbidden in consumption.

Siman – Tea Pot

At the Cake and Tea stand set up right outside the עזרה a man who was mixing oil into a *minchah* was approached by a Kohen asking him for **some flour to fill in for a minchah which became deficient before kemitzah**, just as they heard an announcement from inside that even a *minchah* whose שירים became deficient between קמיצה and הקטרה can be brought.



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3 things to remember

1. בללה חוץ לחומת עזרה
2. מנחה שחסרה קודם קמיצה
3. Performing the הקטרה for שירים שחסרו בין קמיצה להקטרה

