Menachos – Simanim
פרק ב – הקומץ את המנחה

Daf 17 – דף יז

1. *Machlokes* if הקטרה מפגלת הקטרה

The חריפי דפומבדיתא – *Sharp Ones of Pumbedisa* said: הקטרה מפגלת הקטרה – *burning* of one חצי מתיר *can effect piggul in the burning* of another חצי מתיר. Thus, burning the *kometz* with intent to burn the לבונה the next day makes פיגול. Although the Rabbonon hold one cannot effect פיגול with a חצי מתיר, that is where he intended to eat the שירים the next day, but the לבונה is במילתא קיימא – *remained in its* proper *state*. But where his פיגול intent was about burning the *levonah*, כמה דחישב ביה בכוליה מתיר דמי – *it is considered like he intended* [*piggul*] *about the entire* מתיר. Rav Chisda was quoted as saying הקטרה מפגלת הקטרה אין – *burning* of one חצי מתיר *cannot effect piggul in the burning* of another חצי מתיר. Even Rebbe Meir, who holds one can effect פיגול with a חצי מתיר, that is only where his intent was about the שירים, דקומץ מתיר דידהו – *because the kometz is a permitter of the remnants*, but since the *kometz* is not a מתיר of the לבונה, the הקטרה of the *kometz* cannot effect פיגול through intent about the הקטרה of the לבונה.

2. If one burned the *kometz* intending to burn the לבונה and eat the שירים the next day

Rav Hamnuna said: הא מילתא אבלע לי רבי חנינא – *Rebbe Chanina gave this point over to me,* ותקילא לי כבוליה תלמודאי – *and it is as valuable to me as all of my learning*: if one was מקטיר the *kometz* with the intent to burn the לבונה and eat the שירים on the next day, it is פיגול. The Gemara asks that if he holds הקטרה of one חצי מתיר can make *piggul* with the other (like the חריפי דפומבדיתא), or that one can make פיגול with a חצי מתיר (like Rebbe Meir), he should have only mentioned the relevant part of the case. If he was teaching both, he should have discussed a case where he had one intent or the other. Therefore, Rav Adda bar Ahava says that Rav Hamnuna holds אין הקטרה מפגלת הקטרה, and אין מפגלין בחצי מתיר. However, in this case where he had *piggul* intent about burning the לבונה and eating the שירים, it does become *piggul*, דפשטא ליה מחשבה בכולה מנחה – *because* his פיגול *intent spread throughout the entire minchah*.

פרק ג – הקומץ רבה

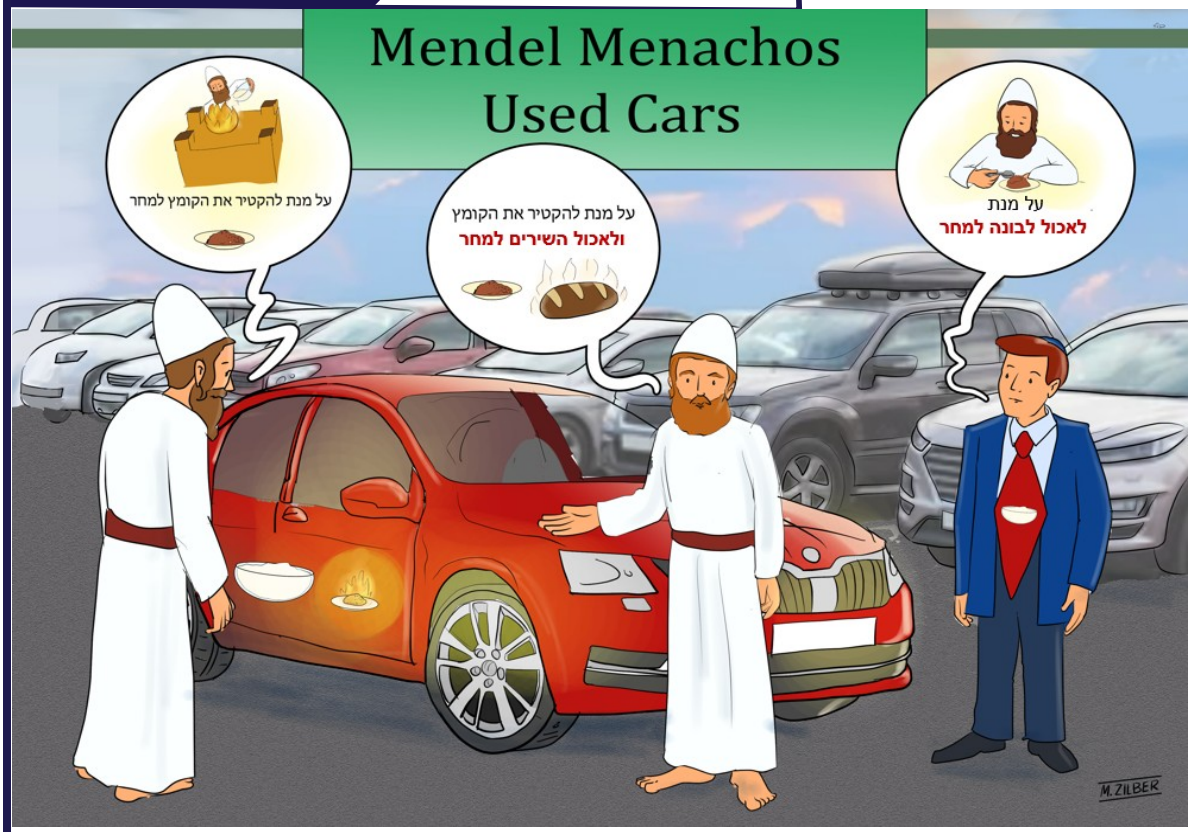
3. *Machlokes* about פיגול intent to eat items meant for הקטרה, or vice versa

The third Perek begins: if one performs *kemitzah* with the intent לאכול דבר שאין דרכו לאכול – *to eat something not meant to be eaten* (rather, to be burned on the מזבח, i.e., the *kometz* or *levonah*), ולהקטיר דבר שאין דרכו להקטיר – *or to burn* on the מזבח *that which is not meant to be burned* (rather, it is meant to be eaten), and intended this to occur חוץ למקומו or חוץ לזמנו, the Tanna Kamma says the *korban* remains valid (because his intentions were not legitimate), but Rebbe Eliezer invalidates it. Rebbe Yochanan explains Rebbe Eliezer's source: the double phrase "האכל יאכל" hints to two kinds of consumption, אכילת אדם – *human consumption* and אכילת מזבח – *"consumption" of the mizbeiach* (i.e., הקטרה), teaching that פיגול intent also applies to הקטרה. Rebbe Eliezer additionally compares the two, teaching that מחשבין מאכילת אדם למזבח – *one can have intent about* something meant *for human consumption* to be *consumed by the mizbeiach,* and vice versa. Rebbe Zeira objected that if Rebbe Eliezer considers it *piggul* מדאורייתא, it should incur כרת, yet Rebbe Yochanan said that Rebbe Eliezer does not obligate כרת in this case!? Rav Assi replied that Tannaim disagree whether Rebbe Eliezer's opinion is דרבנן or דאורייתא. However, the basis for this *machlokes* Tannaim is rejected.

Siman – Used Car Salesman

When the Kohen told the **used car salesman** the fiery red car reminded him of the time **he burned the קומץ with intent to burn the לבונה the next day,** and his friend, never one to be outdone, said **he once burned the קומץ with intent to burn the לבונה *and* eat the שירים the next day**, he replied **he once saw someone burn the קומץ with intent to *eat* the לבונה the next day.**

DAF 17 | דף יז — Used Car Salesman



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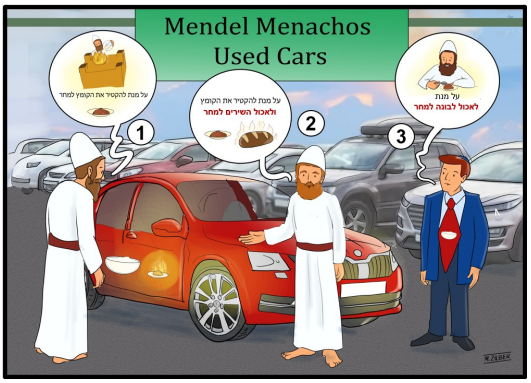
3 things to remember

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