

Menachos – Simanim

פרק ב – הקומץ את המנחה

דף יג – Daf 13

1. *Machlokes* about *kemitzah* with intent to burn *levonah* למחר (אין מתיר מפגל את המתיר)

The second Perek begins: *one who performs kemitzah on a minchah* with the intent to eat its שירים or burn its *kometz* the next day, Rebbe Yose agrees it is fully פיגול. However, if he performs *kemitzah* with the intent to burn its *levonah* למחר, Rebbe Yose says it is פסול, but has no ברת, and the Chochomim say it is fully פיגול. The Gemara explains that the Mishnah's first case clarifies that Rebbe Yose's reasoning is not that he holds אין מפגלין – *one cannot effect piggul with half of the permitter* (here, the לבונה alone). Rather, his reason is because אין מתיר מפגל את המתיר – *one permitter cannot effect piggul on another permitter*. Thus, an *avodah* with one מתיר (the *kometz*) with intent about another מתיר (the לבונה) cannot effect פיגול. Although the Rabbonon agree that one מתיר generally cannot effect פיגול in another מתיר, they disagree here, because היבא דאיכבעו בחד מנא – *where* [the two מתירין] were set together in one כלי (which the קומץ and לבונה are), כחד דמי – *they are like one* item, so intent about one מתיר during *avodah* with the other effect פיגול.

2. ליקוט לבונה בזר פסול

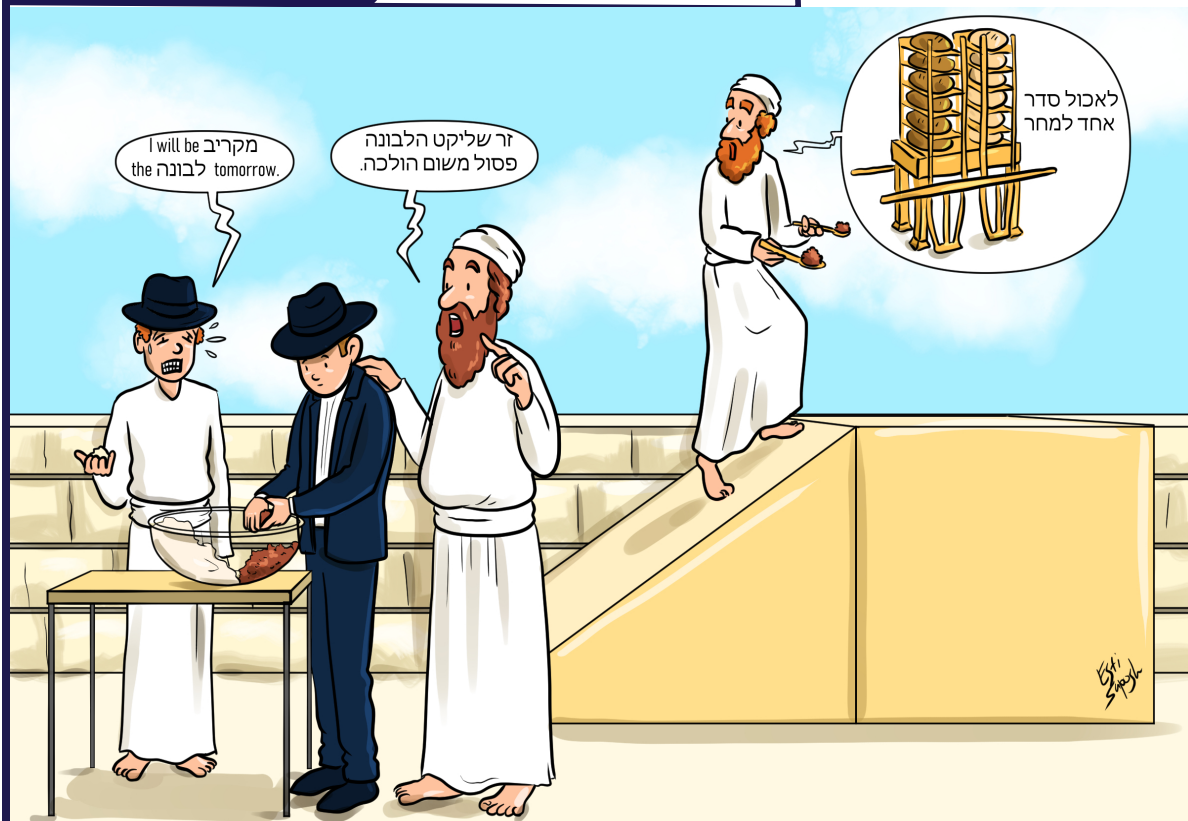
Rebbe Yannai said: ליקוט לבונה בזר פסול – *if the gathering of the levonah from the top of the flour is done by a non-Kohen, [the minchah] is invalid*. Rebbe Yirmiyah explains the reason: משום הולכה נגעו בה – *they connected this to the law of "bringing"* (one of the four essential עבודות of a *minchah*), since gathering up the לבונה brings it closer to the מזבח. Although the זר did not walk with the לבונה toward the מזבח, Rebbe Yannai holds הולכה שלא ברגל שמה הולכה – *bringing not by foot is called "bringing,"* and הולכה בזר פסולה – *bringing performed by a non-Kohen is invalid*.

3. *Machlokes* if intent about one חלה makes the other פיגול

The next Mishnah states that if one *shechted* the two בשרים – lambs (of Shavuot) with the intent to eat one of the two חלות the next day, or one burned the two בדיכין of the לחם הפנים with the intent to eat אחד מן הסדרים – *one of the two arrangements* of loaves the next day, Rebbe Yose says: אותו החלה ואותו הסדר שחישב עליו – *that loaf or that arrangement about which he intended* is פיגול and incurs כרת, but the other is merely פסול, and does not incur כרת. The Chochomim say both are full פיגול. Rav Huna says that Rebbe Yose's opinion applies universally, and he would hold that if one had פיגול intent about a *korban's* right thigh, לא נתפגל הירך של שמאל – *the left thigh does not become piggul*. This can be explained logically: *[piggul] intent is no better than tumah*; just as one detached limb which became *tamei* is not *metamei* the other limbs of the *korban*, the same applies to פיגול. Alternatively, this can be derived from a *passuk*: והנפש האוכלת ממנו עונה תשא – *and the person who eats of it shall bear his sin*, implying that כרת applies to one who eats "ממנו" – *from "it"* (the particular limb about which he intended), ולא מחבירו – *and not for eating from its fellow* (another limb). Rav Huna's explanation for Rebbe Yose is rejected on the next Daf, and another explanation is given.

Siman – Bar Mitzvah Bachur

When the Kohen **Bar Mitzvah bachur** got so overwhelmed that he was finally allowed to do the *avodah* that **he did kemitzah with intent to burn the לבונה the next day**, and his friend the זר who came along for the celebration gathered up the לבונה making it פסול, the bar mitzvah boy's father got so distressed that **he burned the בדיכין of the לחם הפנים with intent to eat one of the piles of loaves the next day**.



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3 things to remember

1. **Machlokes about kemitzah with intent to burn levonah** (אין למחר מתיר מפגל את המתיר)

2. ליקוט לבונה בזר פסול

3. **Machlokes if intent about one חלה makes the other חלה**

