

Menachos – Simanim

פרק ג – הקומץ רבה

דף יט – 19 Daf

1. *Shechitah* does not need to be done by the בעלים of a *korban*, except for the פסח

The Gemara asks that Rebbe Shimon, who *darshens* a “*vav*” to add a second subject onto a previously mentioned subject, should require a Kohen for *shechitah*, since the “*vav*” introducing Kohanim in the *passuk* is mentioned after *shechitah*. It answers that since *shechitah* is written near סמיכה – *leaning* on the animal, we derive that just as סמיכה is performed by זרים, *shechitah* is also valid with a זר. The Gemara asks that we should also derive that just as סמיכה must be performed by בעלים – *by the owners* of the *korban*, the owners should also need to *shecht* their *korban*!? The Gemara first answers that since זריקה, which is the עיקר כפרה – *main cause of atonement*, is not performed by the owners, certainly the same should apply to *shechitah*. If we cannot derive אפשר משאי אפשר – “*possible*” from “*impossible*” (i.e., *shechitah*, which can theoretically be done by the owner, from *zerikah*, which requires a Kohen), then we can answer that the Torah specified that on Yom Kippur, the Kohen Gadol *shechts* the bull “אשר לו” – *which is his*, מכלל דשחיטה בעלמא לא בעינן בעלים – *implying that shechitah normally does not need to be done by the owner*.

2. *Machlokes* if taking a *kemitzah* by hand is מעבב

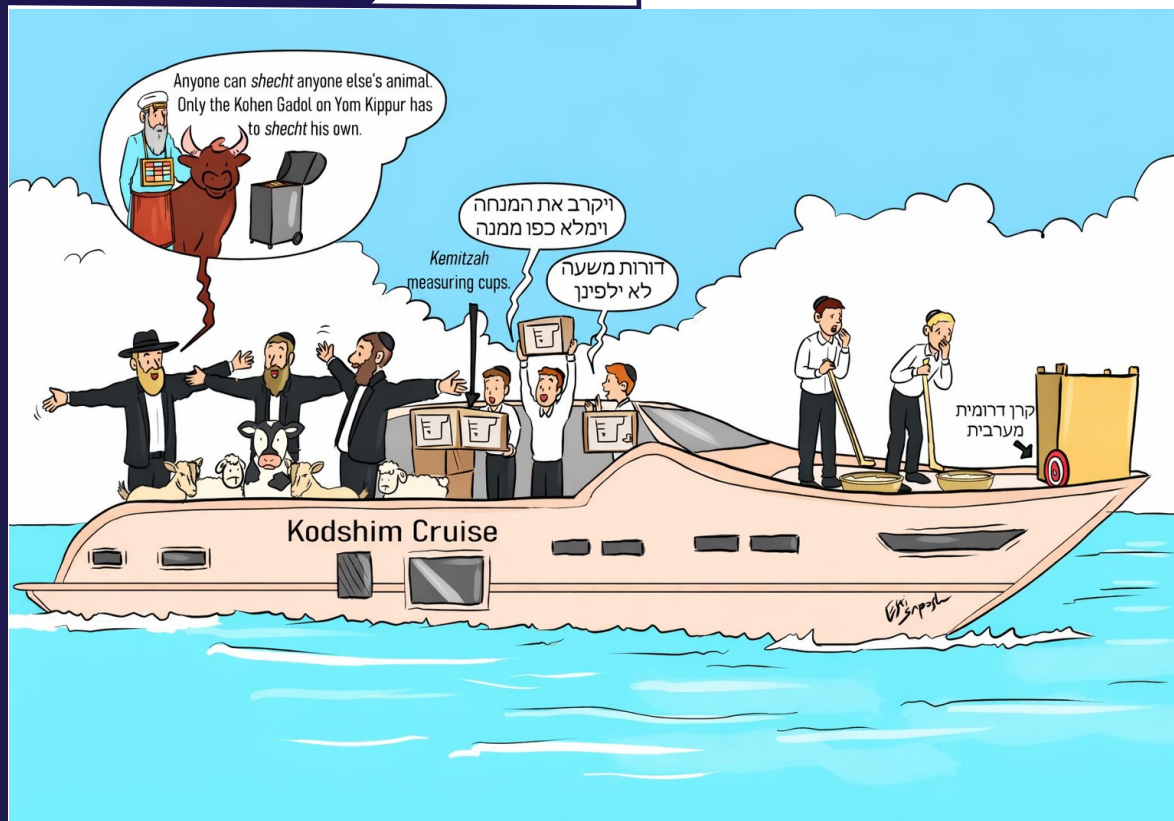
Rav said: *wherever the Torah repeated itself to you regarding minchah*, אינו – *it is only to teach that the law is essential to the minchah*. Shmuel says that only גרש – *fine flour* and שמן – *oil*, which are repeated, are מעבב, but other things which are repeated are not מעבב. Since Shmuel surely agrees that repetition of a law teaches that it is מעבב, the Gemara explains that they are arguing about the law derived from the phrases “מלא קומצו” – *his full hand* and “*in his kometz*”: שלא יעשה מדה לקומץ – *that one may not make a measure for the kometz*; rather, one must take *kemitzah* with his hand. Rav says that this law is מעבב, because during the inauguration of the משכן, it is repeated: ויקרב את המנחה וימלא כפו ממנה – *and he brought the minchah near, and he filled his palm from it*, indicating it must be taken by hand. Shmuel responds: דורות משעה לא – *we do not derive permanent laws for generations from laws of a one-time [minchah]*.

3. *Machlokes* to which part of the מזבח to perform הגשה of a *minchah*

The Gemara asks that two *pesukim* dictate to bring a *minchah* close to the מזבח, yet הגשה is not מעבב? It answers: *that comes to establish the location* [of the מזבח] to which the *minchah* is brought. In a Baraisa, the Tanna Kamma says that “לפני ה'” – *before Hashem* would indicate the *minchah* should be brought to מערב – *the west side* of the מזבח, whereas the phrase “אל פני המזבח” – *to the front of the mizbeich* implies דרום – *the south side* (where the ramp is located). This apparent contradiction leads to the conclusion: מגישה בקרן דרומית – *he brings it to the southwest corner* (of the מזבח) – *to the edge of the corner*, and ודיו – *and that is sufficient*. Rebbe Eliezer says that wherever you find two *pesukim*, one which fulfills itself and fulfills the other, and one which fulfills itself and negates the other, we follow the *passuk* which fulfills both. Since placing the *minchah* on the western side would not fulfill “the front of the מזבח,” the Kohen places it on the southern side, which does fulfill “before Hashem” (because he holds the south side of the מזבח was opposite the Heichal entrance).

Siman – Yacht

On the Kodshim Cruise **Yacht** where **everyone was invited to shecht everyone else’s animal, because only the Kohen Gadol on Yom Kippur has to shecht his own**, the commotion around the troublemakers trying to throw the shipments of **Kemitzah measuring cups** overboard, was disturbing the kids’ shuffleboard game where they pushed **bowls of flour towards the southwest corner of the mock mizbeich**.



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3 things to remember

1. **Shechitah** does not need to be done by the בעלים of a **korban**, except for the פור כפור
2. **Machlokes** if taking a **kemitzah** by hand is מעכב
3. **Machlokes** to which part of the of a הגשה to perform מזבח minchah

