

Menachos – Simanim

פרק ג – הקומץ רבה

דף כו – Daf 26

1. *Machlokes* about the *haktera* for a *minchah* whose *shירים* were *tamei* or destroyed

The next Mishnah states that if the *shירים* of a *minchah* became *tamei*, were burned, or were lost before the *kometz* was offered on the *mizbeich*, then according to Rebbe Eliezer's opinion, that *zriקה* of a *korban* may be performed even if there is no meat to permit, this *kometz* may also be offered. But according to Rebbe Yehoshua's opinion, that *zriקה* cannot be performed without meat to permit, this *kometz* cannot be offered. Rav says that Rebbe Yehoshua only invalidates the *minchah* if the entire *shירים* became *tamei*, but if some remained *tahor*, the *minchah* is valid. He holds that the *leftover* part of *shירים* is *significant*, and the same would apply if some of the *shירים* were lost or burned and some remained. A Baraisa supports Rav's statement, and additionally indicates that Rebbe Yehoshua allows *zriקה* not only if meat exists, but even if only *חלב* – sacrificial *fats* (or other sacrificial parts) exist, which the *zriקה* permits for burning on the *mizbeich*. The source for this law is provided.

2. Rebbe Shimon validates a *kometz* without *kidush*: three explanations

The next Mishnah states: *if the kometz of a minchah was not placed in a service vessel for sanctification, it is invalid*, but Rebbe Shimon validates it. Rebbe Shimon's opinion is explained in three ways: (1) Rebbe Yehudah *brei d'Rebbe Chiya* says that a *passuk* describes a *minchah* as "like a *chatas* and like an *asham*". This *hekesht* teaches: *if he comes to offer it by hand* (without a *שרת*), *he offers it with his right hand, like a chatas* (whose blood is applied with the right hand); *if he offers it in a vessel*, *he can offer it even with his left hand, like an asham*. (2) Rebbe Yannai says that once he performed *kemitzah* from a *שרת*, *he may bring [the kometz] up and burn it on the right hand* – *and even in an earthenware pot*, i.e., neither a *שרת* nor the right hand is necessary. (3) Rav Nachman bar Yitzchak says that even Rebbe Shimon agrees that a *kometz* must be sanctified in a *שרת*, and only allows the *עבודות* afterwards without a *שרת*. This last explanation is later refuted.

3. קומץ מאימתי מתיר שירים באכילה

Amoraim discuss: *when does the kometz permit the shירים in consumption?* Rebbe Chanina says: *from when the fire catches on to [the kometz]*. Rebbe Yochanan says: *from when the fire ignited most of the kometz*. Rav Yehudah explained Rebbe Yochanan's source: *and behold, the smoke of the land rose like the smoke of a furnace*. *A furnace does not raise smoke until the fire ignites most of [the burning item]*. A Baraisa teaches that even *things whose way of sacrificing is by day*, such as a *kometz*, *לבונה*, *קטורת*, etc., which may be offered on the *mizbeich* – *after sunset*, which is emended to read: *at sunset* (i.e., just before), *that they continue to be consumed the entire night*. Since something offered just before sunset could not be mostly ignited before sunset, this Baraisa apparently proves that just the fire catching on to the *kometz* is considered *the haktera*? The Gemara answers: *the Baraisa's ruling is for acceptance* by the *mizbeich* (that after catching fire before sunset, it will not be disqualified with *לינה*), *whereas [Rebbe Yochanan's ruling] is to permit it for consumption, and requires most of it to be ignited*.

Siman – Coup

Even though the Kohanim **coup** search party that went looking for the missing *shירים* of a *minchah* came back empty handed they still told the Kohen **holding the קומץ in his right hand, and not in a כלי, that he could be מקטיר it**, and if they would have found the *שירים* it would have been permitted to eat as soon as the fire catches on to the *kometz*.



Even though the *Kohanim* **coup** search party that went looking for the missing **שירים** of a *minchah* came back empty handed they still told the *Kohen* holding the **קומץ** in his right hand, and not in a **כלי**, that he could be **מקטיר** it, and if they would have found the **שירים** it would have been permitted to eat as soon as the fire catches on to the *kometz*.

3 things to remember

1. **Machlokes** about הקטרה for a *minchah* whose **שירים** was **נטמא** or destroyed
2. Rebbe Shimon validates a *kometz* without **קידוש כלי**: three explanations
3. **קומץ** מאימתי מתיר **שירים** באכילה

