

Menachos – Simanim

פרק ג – הקומץ רבה

דף כז – Daf 27

1. Components of *menachos*, etc. which are מעבב each other

The next Mishnah begins a series of Mishnayos detailing various parts of *mitzvos* which are מעבב each other. This Mishnah discusses components of *menachos*: הקומץ מיעוטו מעבב את רובו – regarding a *kometz*, its *small part* is essential to its larger part (if any is missing, it is invalid). The same applies to the עשרון of flour, the wine of נסכים, and the שמן. The flour and שמן are מעבב each other, and the *kometz* and לבונה are מעבב each other. The Gemara presents *derashos* for all these laws. The next Mishnah lists parts of various *korbanos* which are מעבב each other, such as the two שעירים of Yom Kippur, and the two כבשים of Shavuot. Other components of *korbanos*, such as the three components of the פרה אדומה procedure (the עץ ארז, אזוב, and שני תולעת), and the four components of a *metzora's* purification procedure (the above three, plus a pair of birds), are מעבב each other. The Mishnah lists הזאות which are מעבב each other: the seven הזאות of the פרה אדומה, the seven הזאות of Yom Kippur – בין הבדים – *between the poles* of the ארון, and the seven הזאות on the פרוכת, and on the מזבח הזהב.

2. *Machlokes* if מינים of ד' לולב must be tied in a bundle

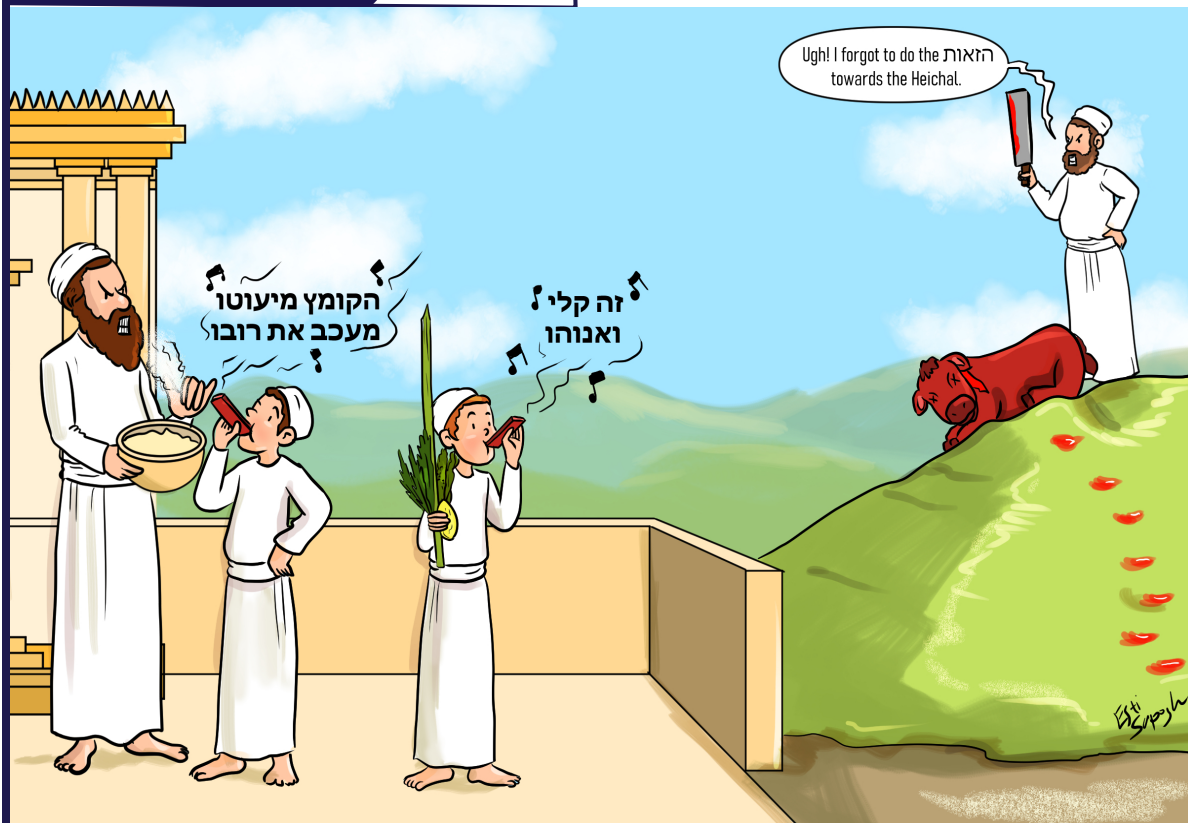
The Mishnah taught that the four מינים of the לולב are מעבב each other, because "ולקחתם" – *and you shall take* indicates a *complete taking*. Rav Chanan bar Rava says they are only מעבב each other when he does not have them, but if he has them all, it is not מעבב to take them together in one bundle. This is challenged from a Baraisa which states about the מינים ד': two of them (the אתרוג and palm trees) produce fruit, and two do not; *the one which produce fruit require those which do not produce fruit*, and vice versa, and a person is not יוצא his obligation אחת באגודה אחת – *unless they are all tied in one bundle*. וכן ישראל. – *So too, for Yisroel regarding appeasement, they cannot obtain it unless they are all united in one group*. The Gemara answers that the Rabbonon hold bundling the מינים ד' is not required, while Rebbe Yehudah holds it is. Even the Rabbonon agree it is a mitzvah to bundle them, because the *passuk* states: זה קלי ואנורו – *This is my G-d and I will glorify Him*.

3. Contradiction about הזאות of the פרה אדומה not directed towards the פתח ההיכל

A Baraisa teaches that if the seven הזאות of the פרה אדומה were performed שלא מכוונות – *not directed* towards the opening of the Heichal, they are not valid. This is contradicted by another Baraisa, which teaches that such הזאות are valid! Rav Chisda says this reflects a *machlokes* Tannaim: Rebbe Yehudah and the Rabbonon disagree about the punishment for entering the קדש הקדשים. After the *machlokes* is analyzed, it emerges that according to Rebbe Yehudah, the word "אל" in "אל פני הכפרת" – *in front of the Cover* (of the ארון) is דוקא – *precise*, since one is not liable for entering other parts of the קדש הקדשים, whereas according to the Rabbonon, "אל" is not דוקא, since one is liable for entering any part of the קדש הקדשים. Thus, according to Rebbe Yehudah, "והזה אל נבח" – *and he shall sprinkle toward* (the אהל מועד entrance) means specifically opposite the entrance, whereas according to the Rabbonon, this phrase is not precise, and sprinkling even not towards the אהל מועד is valid. Rava answers that according to the Rabbonon, only sprinkling westward would be valid (even not precisely towards the אהל מועד), but sprinkling towards north or south would not.

Siman – Kazoo (A toy instrument children blow into that makes a buzzing sound)

The sounds from the boy playing the מעבב song on his **kazoo** as he **blew a small part of the kometz away from a Kohen's kemitzah**, and from his friend who blew the זה קלי ואנורו tune **holding the dalet minim together as an agudah** since it's a mitzvah, distracted the Kohen who invalidated the הזאות of the blood of the *parah adumah* when he forgot to direct them towards the entrance of the Heichal.



The sounds from the boy playing the **מעבב** song on his **kazoo** as he blew a small part of the *kometz* away from a Kohen's *kemitzah*, and from his friend who blew the **זה קלי ואנוהו** tune holding the *dalet minim* together as an *agudah* since it's a *mitzvah*, distracted the Kohen who invalidated the הזאות of the blood of the *parah adumah* when he forgot to direct them towards the entrance of the *Heichal*.

3 things to remember

1. Components of *menachos*, etc. which are **מעבב** each other
2. *Machlokes* if **לולב** of ד' מינים must be tied in a bundle
3. Contradiction about הזאות of the פרה אדומה not directed towards the פתח ההיכל

