

## Menachos – Simanim

### פרק א – כל המנחות

#### דף יא – Daf 11

##### 1. How *kemitzah* is performed

Abaye asked Rava how *kemitzah* is performed, and he replied: בדקמצי אינשי – *the way people take a fistful*. Abaye proves from a Baraisa which calls the fourth finger the "קמיצה" that the little finger is not used in *kemitzah*, and the Gemara clarifies that Rava meant להשוות – the little finger is used to *even out* the flour grasped with his three middle fingers. Rav described *kemitzah*: חופה שלש אצבעותיו עד שמגיע על פס ידו וקומץ – *he closes his three middle fingers until he reaches the palm of his hand, and grasps* what is inside them. A Baraisa *darshens* to do as Rav described, and not מבורץ – *overflowing* or בראשי אצבעותיו – *with just his fingertips*. For a מחבת and מרחשת, which were fried and then broken into pieces before *kemitzah*, so edges would likely protrude from his hand, מוחק בגודלו מלמעלה ובאצבעו קטנה – *he smooths out [the kometz] with his thumb from above and his little finger from below*. וזו היא עבודה קשה – *And this was a difficult avodah performed in the Mikdash*, in addition to מליקה and the חפינה of Yom Kippur.

##### 2. Questions about unusual forms of *kemitzah*, חפינה, and קידוש קומץ

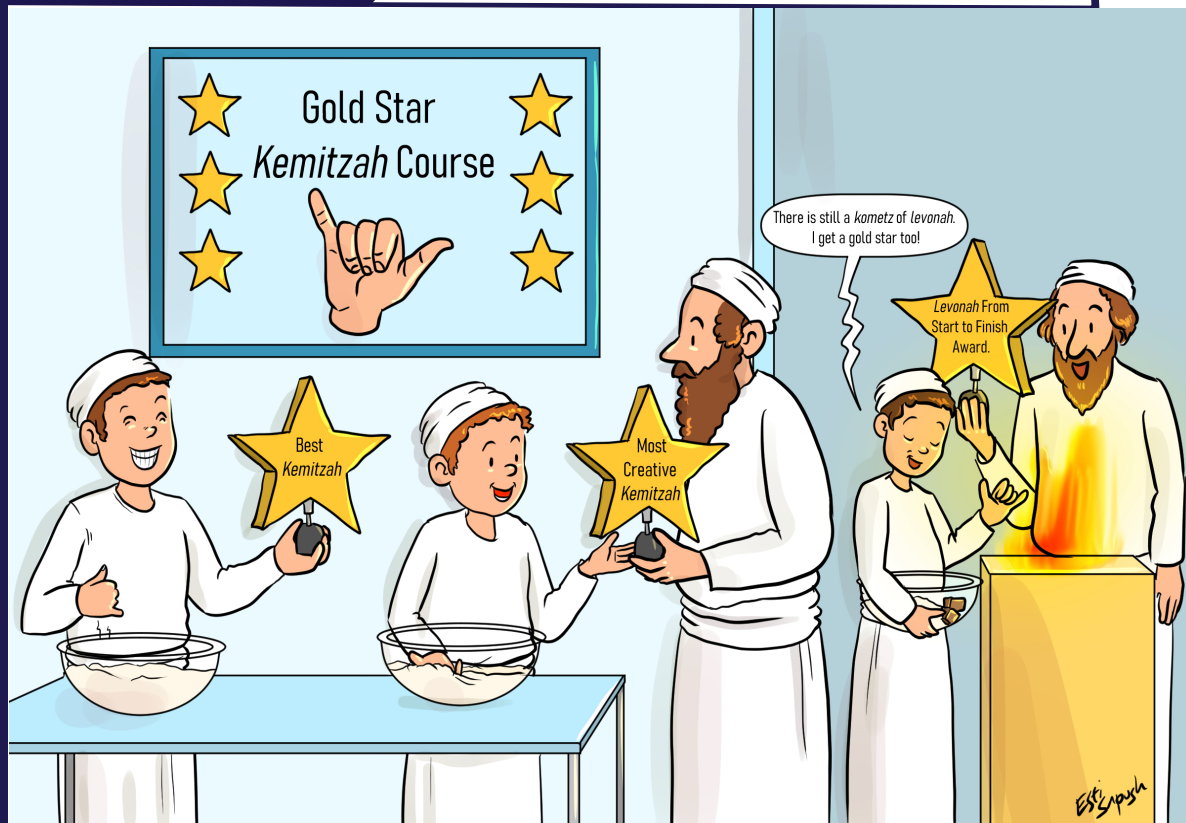
Rav Pappa said that "מלא קומצו" – *his full kometz* clearly implies בדקמצי אינשי – *how people take a fistful*. He asked about several unusual forms of *kemitzah*, including: בראשי אצבעותיו – *with his fingertips* (inserting them into the flour and closing them up to his palm), מן הצדדין – *from the sides* (pushing the back of his hand into the flour until it poured into his palm from the sides), and ממטה למעלה – *from the bottom up* (inserting his fingers into the flour, with the back of his hand facing the flour, until he lifted flour into his hand). Regarding חפינה – *cupping hands* for taking on Yom Kippur, Rav Pappa said that "מלא חפניו" – *his cupped-handful* clearly implies כדחפני אינשי – *how people normally fill their hands*. He asked about several unusual forms of חפינה, including בראשי אצבעותיו (as above), and מן הצדדין, בראשי אצבעותיו – *if he cupped in each [hand] separately and then brought [his hands] together*. Rav Pappa asked: דבקה לקומץ בדפניה דמנא – *if one attached the kometz of a minchah to the wall of the כלי*, is it a valid sanctification, since it is inside the כלי, or is הנחה בתוכו – *placing down inside* the כלי floor required? Mar bar Rav Ashi asked about one who turned over a כלי and attached the *kometz* to the underside. All these questions are left unresolved.

##### 3. How much of the לבונה must remain at the end?

The next Mishnah states that ריבה שמנה – *if he increased its oil* beyond its required amount, חסר שמנה – *diminished its oil*, חסר לבונה – *or diminished its levonah*, the *minchah* is פסול. Rebbe Yochanan says there are three opinions about how much לבונה must remain until the *kometz* is burned. Rebbe Meir holds: קומץ בתחילה וקומץ בסוף – *there must be a kometz in the beginning during the kemitzah, and a full kometz at the end*, at the הקטרה. Rebbe Yehudah holds there must be a *kometz* in the beginning, and שני קרטין – *merely two particles at the end*. Rebbe Shimon requires a *kometz* at the beginning, and only אחד – *one particle* at the end. Rebbe Yochanan explains each Tanna's source. Rebbe Yochanan says this *machlokes* only applies to לבונה brought along with a מנחה, but regarding עצמה לבונה – *levonah coming by itself* as an independent offering, all agree to require a full *kometz* at the end (another Amora quoted below disagrees). Also, all would agree regarding the two בזיבין – *spoons* of לבונה brought with the לחם הפנים that the full two קמצין must be also present at the end.

##### Siman – Stars (The eleven stars in Yosef's dream)

At the "Gold Star Kemitzah Course", where one young Kohen got a big gold star trophy for **doing a kemitzah properly** while another boy doing a **strange kemitzah with the back of his hand** was awarded a **gold star** trophy for most creative *kemitzah*, a third boy got a big **gold star** for maintaining a *kometz* of *levonah* from the time of *kemitzah* until the הקטרה.



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### 3 things to remember

1. How *kemitzah* is performed
2. Questions about unusual forms of *kemitzah*, חפינה, and קידוש קומץ
3. How much of the לבונה must remain at the end?

