

Menachos – Simanim

פרק ג – הקומץ רבה

דף יח – Daf 18

1. אשריכם תלמידי חכמים שדברי תורה חביבין עליכם ביותר

Yosef HaBavli was once sitting before Rebbe Elazar ben Shamua, to whom he was extremely beloved. Yosef asked Rebbe Elazar about the *halachah* of *shechitah* with intent to leave over some of the blood until the next day, and Rebbe Elazar replied that it is כשר. He repeated this ruling several times, but on the fifth time, he added that Rebbe Eliezer says it is invalid. Upon hearing this, צהבו פניו של יוסף הבבלי – *Yosef HaBavli's face lit up*. Rebbe Elazar ben Shamua said: יוסף כמדומה אני שלא כיווננו שמועתינו עד עתה – *“Yosef, it seems to me that our teaching was not correct until now.”* Yosef explained that he reacted this way because he recalled that his former teacher, Rebbe Yehudah, taught him that this case is invalid, but none of Rebbe Yehudah's other talmidim remembered him saying so. Now that Rebbe Elazar ben Shamua related that Rebbe Eliezer invalidates the *korban*, החזרת לי אבידתי – *“you have returned to me my lost [teaching].”* Rebbe Elazar ben Shamua's eyes flowed with tears, and he said: אשריכם תלמידי – *“Fortunate are you, Torah scholars, that the words of Torah are especially dear to you!”* He applied to Yosef HaBavli this *passuk*: מה אהבתי תורתך כל היום היא שיחתי – *How I love Your Torah; all day it is my conversation!*

2. Non-essential עבודות of a *minchah* (e.g., בלילה)

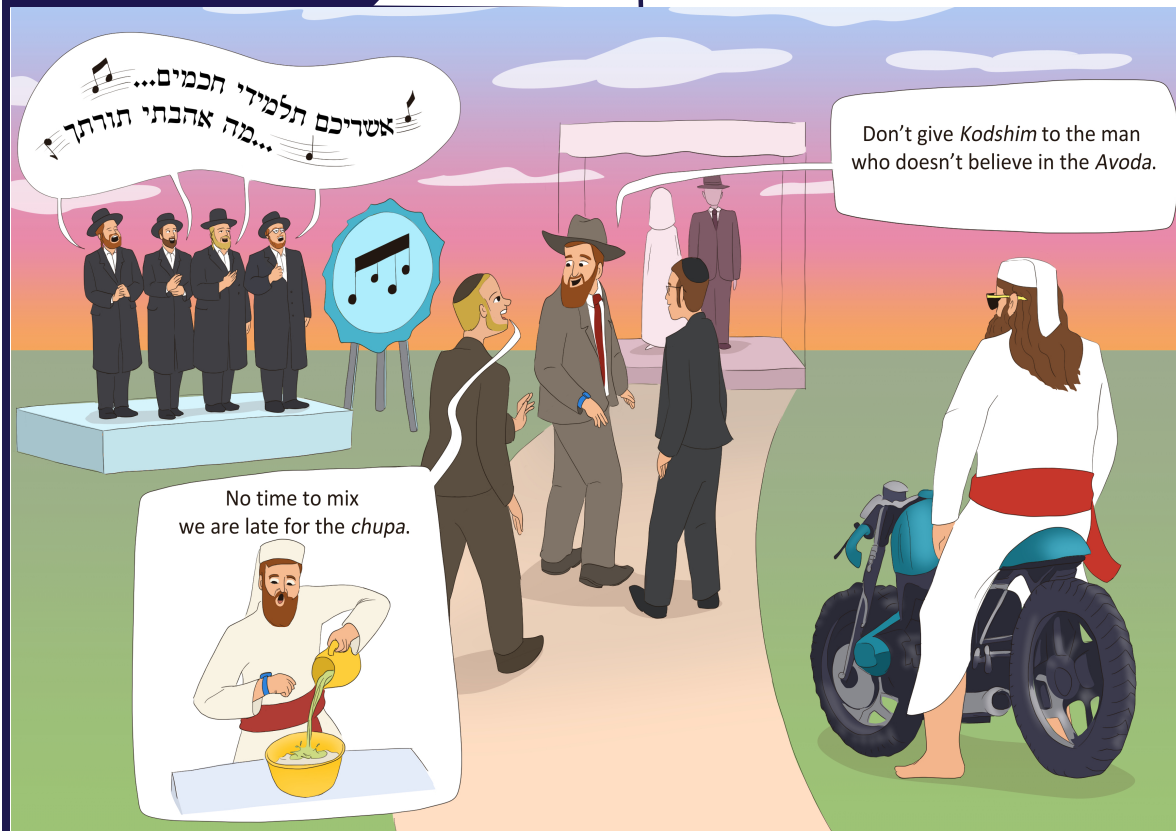
The next Mishnah states: לא יצק – *if one did not pour* oil into the *minchah* (the third and final pouring), or he did not mix the oil and flour (but poured the entire log in without mixing it), ולא פתת – *or he did not break* the *minchah* into pieces (required by all *menachos* which are baked before *kemitzah*), or he did not salt it, wave it, bring it near the מזבח, or smear it with oil, the *minchah* is still valid. The Gemara clarifies that pouring the oil is actually מעכב, and the Mishnah's case is where the יציקה was performed by a non-Kohen, teaching that this is valid. Still, the Mishnah's next case of "לא בלל" means that even if it was literally not mixed at all, it is still valid, as Rebbe Zeira taught: כל הראוי לביילה – *any [minchah] which is fit for mixing*, actual mixing is not critical to it, and it is valid without it. But any [minchah] which is not fit for mixing, e.g., if the כלי contained more than sixty *issarons* of flour, which cannot be mixed properly with the oil, then בילה מעכבת בו – *mixing is critical to it*, and the *minchah* is invalid.

3. Rebbe Shimon holds כל כהן שאינו מודה בעבודה אין לו חלק בבהונה

Rebbe Shimon taught in a Baraisa: כל כהן שאינו מודה בעבודה – *any Kohen who does not accept the avodah* (as commanded by Hashem, but believes they were invented by Moshe) – אין לו חלק בבהונה – *does not receive a portion of the kodashim foods of the Kehunah*, because the *passuk* says: המקריב את דם השלמים ואת החלב מבני אהרן לו תהיה שוק: *one who offers the blood of the shelamim and the fat, [one] of the sons of Aharon, the right thigh shall be his as a portion*. This teaches that only one who accepts the *avodah* has a portion of the *kodashim* foods of the Kehunah, but one who does not accept the *avodah* has no portion of the *kodashim* foods of the Kehunah. He *darshens* that this applies to fifteen other עבודות: pouring (oil), mixing, breaking (the *minchah* into pieces), salting, waving, bringing the *minchah* near, *kemitzah*, הקטרה, *melikah*, קבלות, receiving blood in a שרת, כלי sprinkling blood, making a סוטה drink the *sotah* waters, עריפת העגלה, purification of a *metzora*, and נשיאות כפים, both inside and outside the Mikdash.

Siman – Chuppah

The Rabbi on the way to receive his *berachah* at the **chuppah** while the choir sang אשריכם תלמידי חכמים told his talmidim not to worry that he had poured the oil into the *minchah* without mixing it in his haste to get to the wedding because כל הראוי לביילה אין בילה מעכבת בו, and instructed them not to give any of the *kodshim* meal being served to the Kohen who didn't believe in the *avodah*.



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3 things to remember

1. אשריכם תלמידי חכמים שדברי תורה חביבין עליכם ביותר
2. Non-essential עבודות of a *minchah* (e.g., בלילה)
3. כל כהן שאינו מודה בעבודה אין לו חלק בכהונה

