Menachos – Simanim
פרק ב – הקומץ את המנחה

Daf 16 – דף טז

1. *Machlokes* about being מפגל בחצי מתיר

The next Mishnah states that if one had פיגול intent during the burning of the *kometz* but not of the לבונה, or during the burning of the לבונה but not of the *kometz*, Rebbe Meir says it is פיגול and obligates כרת, but the Chochomim say אין בו כרת עד שיפגל בכל המתיר – *it does not* incur *kares unless he intends piggul during the entire permitter* (i.e., the burning of both the *kometz* and לבונה). They likewise disagree about *shechitah* of one of the כבשים of Shavuos with פיגול intent to eat the two accompanying loaves the next day, or burning one of the בזיכין with intent to eat the לחם הפנים on the next day, since each case is פיגול intent about half the מתיר. Rav says the *machlokes* only applies where he placed the first מתיר on the *mizbeiach* בשתיקה – *silently* (without specific intent) and the second מתיר with פיגול intent, but if he placed the first מתיר on the מזבח with פיגול intent and the second בשתיקה, all agree it is full פיגול, שכל העושה על דעת ראשונה הוא עושה – *because anyone who does* several acts *does* the later ones *according to* his *original intent*. Shmuel says they argue in both cases.

2. חצי מתיר of a פיגל בהולכה

The Gemara asks: פיגל בהולכה – if *one had piggul intent while bringing* the קומץ (but not the לבונה) to the מזבח, is this considered *piggul* of a חצי מתיר? Rebbe Yochanan says: הולכה בקמיצה – *bringing is the same as kemitzah*. Just as *kemitzah* makes *piggul* with intent about just the *kometz* (since there is no parallel *kemitzah* of לבונה), so too הולכה of just the *kometz* makes *piggul* (as will be explained). Reish Lakish says: הולכה בהקטרה – *bringing is the same as burning*; just as burning just the *kometz* with פיגול intent does not make פיגול according to the Chochomim, so too הולכה of the *kometz* with פיגול intent does not make פיגול (since לבונה also requires הולכה, the הולכה of the *kometz* is only half the *avodah*). Rava explains that Rebbe Yochanan holds that although הולכה involves the לבונה as well, כל עבודה חשובה היא לפגל עליה בפני עצמה – *is* considered *a significant avodah that can effect piggul by itself*. Since הולכה is not essential to a *korban* (since the קומץ and לבונה can be passed from one Kohen to another until the מזבח), each הולכה is considered a full *avodah*, although each is done with a חצי מתיר.

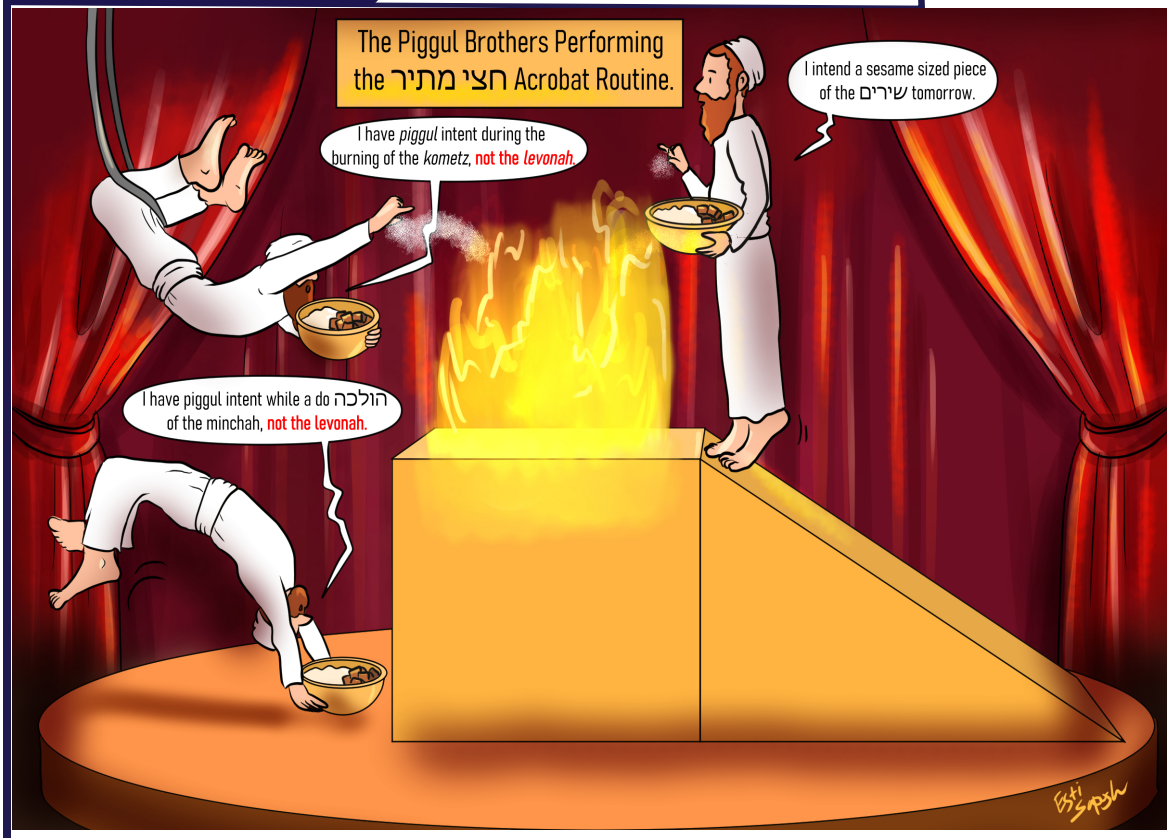
3. הקטיר שומשום לאכול שומשום עד שכלה קומץ כולו

Amoraim discuss: הקטיר שומשום לאכול שומשום – if *one burned a sesame-sized* [piece] of the *kometz* on the מזבח intending *to eat a sesame-sized* [piece] of the שירים the next day, עד שכלה קומץ כולו – and did so repeatedly *until the entire kometz* and לבונה *were finished*, there is a three-way *machlokes* between Rav Chisda, Rav Hamnuna, and Rav Sheishess: one says it is fully פיגול, one says it is merely פסול, and one says it is כשר. The Gemara explains how all opinions of Tannaim in cases of a חצי מתיר can agree with any opinion in this case. Therefore, it explains that the opinion that this case is full פיגול holds דרך אכילה בכך ודרך הקטרה בכך – [burning the *kometz* in sesame-sized increments] *is a normal manner of burning, and* [eating the שירים in sesame-sized increments] *is a normal manner of eating* (thus, both the הקטרה and פיגול intent are effective). The opinion that the *minchah* is פסול holds that although it is a normal manner of eating, it is not a normal manner of הקטרה, so it is like a *minchah* whose *kometz* was never burned, and is invalid. The opinion that it is fully כשר holds that it is legitimate הקטרה, but not a legitimate manner of eating; thus, the *minchah* has a valid הקטרה, but the פיגול intent is ineffective.

Siman – Toes (Acrobat with large toes)

The Piggul Brothers Acrobat Team performing the **חצי מתיר** routine featuring one **acrobat with large toes** swinging over a *mizbeiach* **with *pigul* intent during the burning of the *kometz* but not the *levonah***, as another did somersaults as he did **הולכה of the *minchah* but not the *levonah* with *piggul* intent**, wowed the crowd as a third acrobat stood on his tippy toes the whole time while **he burned a sesame-sized piece of the *kometz* on the מזבח intending to eat a sesame-sized piece of the שירים the next day, and did so repeatedly until the entire *kometz* and *levonah* were finished.**

DAF 16 | דף טז — Toes (Acrobat with large toes)



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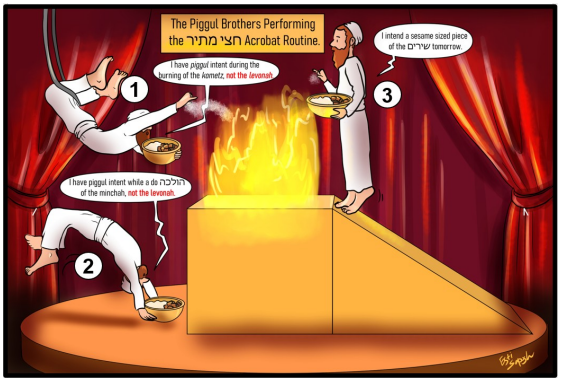
3 things to remember

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