



OVERVIEW of the Daf

1) Clarifying the Mishnah

The Gemara explains why it was necessary for the Mishnah to mention a pebble, salt and frankincense.

The reason the Mishnah mentioned the disqualification of having too much or too little rather than the disqualification of having a foreign substance intervening is explained.

2) Kemitzah

Rava states that the kemitzah is done with all one's fingers.

Abaye challenges this statement and consequently revises Rava's statement.

R' Zutra bar Tuvyah in the name of Rav describes how the kemitzah is taken.

A Baraisa is cited that is consistent with this description.

The last statement of the Baraisa is revised.

R' Pappa asks a series of questions related to taking the kemitzah and they are left unresolved.

A similar series of questions are raised and left unresolved concerning the handful of incense that the kohen gadol takes on Yom Kippur.

R' Pappa and Mar bar R' Ashi ask unresolved questions related to sanctifying the kemitza in a sacred utensil.

3) MISHNAH: The Mishnah begins with a quick description of how the kemitzah is taken and then enumerates actions that could invalidate a Mincha.

4) Increasing the oil

R' Elazar explains how one increases the oil of a Mincha.

This explanation is challenged and consequently further explained.

Rava elucidates how R' Elazar arrived at his explanation.

5) Frankincense

Two contradictory Baraisos are cited related to whether the Mincha becomes invalidated if the frankincense becomes diminished.

Two resolutions to the contradiction are presented.

R' Yitzchok bar Yosef in the name of R' Yochanan elaborates on the disagreement regarding the halacha when some of the frankincense is missing.

The last point is further clarified.

R' Ami and R' Yitzchok Nafcha disagree about the extent of the dispute between R' Yehudah and R' Shimon concerning frankincense that became deficient.

6) Extra frankincense

A contradiction between the inference of our Mishnah and a Baraisa is noted concerning extra frankincense.

Rami bar Chama resolves the contradiction.

Two additional teachings of Rami bar Chama are cited.

The necessity for the last case is explained.

7) MISHNAH: The Mishnah begins by explaining the consequence of different invalidating thoughts while bringing a Mincha. ■

Distinctive INSIGHT

Was the kemitzah done with three fingers or with the entire hand?

אמר רב פפא פשיטא לי מלא קומצו כדקמצי אינשי

Rambam (Hilchos Ma'asei HaKorbanos 13:13) rules that the handful of flour of the kemitzah is taken "as the typical person takes a handful, extending his fingers across his palm." Maha"ri Kurkos comments that Rambam is ruling according to R' Pappa, who says that the kemitzah was done "in a normal manner," meaning with four fingers, collecting the flour against the palm. This is also how Rambam explains the Mishnah, and not according to the opinion that the kemitzah was done in a more awkward manner using three fingers and using the small finger and thumb to remove the bulges of flour which protrude. According to this method, the kemitzah is referred to as "one of the most difficult procedures in the Mikdash."

Kesef Mishnah questions why Rambam would rule like this, because the flow of the Gemara seems to be that according to Rav and the Baraisa that the kemitzah was done with three fingers, and the view that it was done with four fingers seems to be rejected. Several approaches are given to explain the conclusion of Rambam in light of our Gemara.

Maha"ri Kurkos suggests that Rambam rules according to the simple reading of the Mishnah later on this amud (11a) which describes the procedure where the kohen "stretches four fingers on his hand."

Maha"ri Kurkos also points out that the Gemara later (54a) says that the most difficult task in the Mikdash was the kemitzah of the minchah of a sinner. This suggests that a standard kemitzah was easily done, presumably with four fingers.

Kesef Mishnah notes that Rav Pappa was among the later Amoraim, and it is certain that he was aware of the Baraisa which says that the kemitzah is to be done with three fingers. Yet, Rav Pappa says that the kemitzah was done "as a typical person takes a scoop out of a pile." It must be that Rav Pappa knew that the Baraisa was somehow erroneous or unreliable. Therefore, Rambam ruled according to Rav Pappa and not the Baraisa.

יפה עינים says that Rambam rules according to the Yerushalmi which says that the fingers are folded against the palm, and it does not mention anything about three fingers. This, again, seems to suggest that the kemitzah is done with the entire set of fingers.

Malbim (to Vayikra 2:2) explains that Rambam understood that there are two types of kemitzah. One is where flour is gathered in the hand, where the kemitzah is done with four fingers. The other is where the baked minchah is grabbed, where the kemitzah is done with three fingers, which allows the thumb and little finger scrape off the excess material beyond the fingers. ■

HALACHAH Highlight

A shofar with a gold-plated mouthpiece

דבקה לקומץ בדפניה דמנא מאי

If one attached the kometz to the side of the utensil

The Gemara Rosh Hashanah (27b) teaches that if one gold plates the mouthpiece of a shofar it is invalid. Teshuvos Chelkas Yoav¹ questions why gold plating invalidates the shofar. There is a principle that states that material that is added to beautify something is not considered an interposition. As such if the gold is added to the mouthpiece to beautify the shofar it should not invalidate it. Teshuvos Avnei Nezer² answers that the shofar that has a gold-plated mouthpiece is not invalidated because the gold constitutes an interposition; rather it is unfit for use because one's mouth is required to make physical contact with the shofar when blowing. Although material added to beautify something is not an interposition, when there is a requirement for direct physical contact even a material added for beauty precludes that requirement from being fulfilled.

Rav Shlomo Kluger³ applied the same principle to address another inquiry. Someone wanted to wear Rashi and Rabbeinu Tam tefillin together. Since the tefillin were large, he wanted to have the titura of one rest on the ma'avarta of the other. The rationale to allow this is that substances of a similar kind are not an interposition; consequently, the fact that one is resting on the other is not an issue. Rav Kluger responded that one may not do this since there is a requirement that the tefillin rest directly on one's head and when one tefila rests upon the other this requirement is not fulfilled even though there is no interposition.

Teshuvos Kochav M'ya'akov⁴ noted that our Gemara

REVIEW and Remember

1. What is the origin of the names of the different fingers?

2. How is the kometz taken?

3. What are the three opinions regarding some missing frankincense?

4. What is the point of dispute between R' Ami and R' Yitzchok Nafcha?

seems to reject this principle. The Gemara wonders whether attaching the kometz to the side of a utensil sanctifies it. Does the kometz have to rest at the bottom of the utensil or even if it is in the airspace of the utensil is it sufficient? The Gemara earlier (7a) taught that if one returned the kometz to the utensil from which it was taken it becomes sanctified. Tosafos⁵ explains that remnants that remain in the utensil do not constitute an interposition since it is the same substance as the kometz and substances of a similar kind do not interpose. This means that even according to the opinion that maintains that the kometz must come to rest on the bottom of the utensil if it is on top of the remnants it still becomes sanctified since similar substances do not interpose and we do not say that since there is a requirement that the kometz should rest at the bottom of the utensil any interposition is invalid. ■

1. שויית חלקת יואב אויח סי ג'.
2. שויית אבני נזר אויח סי תלי"ג.
3. שויית שנות חיים סת"ם הלי תפילין סי נ'.
4. שויית כרכב מיעקב ח"יב סי ה'.
5. תוס' ז. ד"ה וכי. ■

STORIES Off the Daf

The Holiness of the Hands

”זו קמיצה...”

The Shelah Hakadosh, זת"ל, suggested a very inspiring exercise to help a person train himself to eat with sanctity. “One must understand that when he eats his meal he is like a kohen. Like a kohen, he must sanctify his kavanah before eating through netilas yadayim.

“When he takes the bread in his hands and while eating, he should recollect that the hands he is using to hold the

food allude to Torah and avodah. We can understand this from the Gemara in Menachos which explains that each finger has a different use for kodoshim. The pinky is used to measure the length of the choshen, the ring finger is the first finger used for kemitzah, the index finger is used for haza'as hadam and the thumb is used to apply blood and oil to the metzora.

“In addition his two hands allude to the shnei luchos habris, each of which had five commandments, corresponding to five fingers on each hand.

“One must take these lessons to heart and understand that every Jew should say some Torah at his table. Even if he is not a

scholar, he can at least say a chapter of Tehilim so as to be saved from punishment, as explained by the Reishis Chochmah.

“But those who are learned should not rely on saying a mizmor. Instead they should learn actual Torah, like Gemara. Yet, they should also at least say the twenty-third psalm immediately after breaking bread, since this psalm speaks of trusting in Hashem that He will provide for all of our physical needs all the days of our lives this world and protect us from the Gehinom in the next...”¹ ■

1. שלי"ה הק', ח"א, שער האותיות, עמק ברכה, אות ו', ע"י סי"ב ע"א ■