Menachos 19 – Good Morning Raboisai

---

1 Order of the Avodos in a Minchah

The daf opens by reviewing the **sequence** of actions in a standard Minchah:

1. **Putting oil (שֶׁמֶן) into the kli**
2. **Adding the flour (סֹלֶת)**
3. **Mixing (בְּלִילָה)**
4. **Pouring more oil – יְצִיקָה**
5. **Adding levonah**
6. **הַגָּשָׁה**– bringing it to the corner of the Mizbeach
7. **קְמִיצָה**– taking the fistful
8. **מְלִיחָה**
9. **הַקְטָרָה**

Key point:

Everything **before kemitzah** may potentially be done by a **Yisrael**.
From **kemitzah onward**, it must be done by a **Kohen**.

---

2 The Machlokes: Yizikah pouring of oil – Kohen or Yisrael?

Rabbi Shimon:

- **Yizikah** (pouring oil) must be done by a **Kohen**

Chachamim:

- Yizikah may be done by a **Yisrael**
- Only **kemitzah and onward** require a Kohen

---

3 The Pasuk – Where Does "Kohen" Apply?

The Torah says:

"...וְיָצַק עָלֶיהָ שֶׁמֶן... וְהֵבִיאָהּ אֶל בְּנֵי אַהֲרֹן הַכֹּהֲנִים וְקָמַץ..."

Chachamim's reading:

- The word **“Kohen”** applies **forward**
- Meaning:
    - From **kemitzah** onward → Kohen
    - Everything before → even a Yisrael

Rabbi Shimon’s argument:

- The phrase is connected with a **וְ**
- Therefore the Kohen requirement applies **backward** as well

---

4 Do We Read Pesukim Backwards?

The Gemara challenges Rabbi Shimon:

If we read words **backwards**, then by animal korbanos:

- “וְשָׁחַט וְזָרְקוּ”
  would imply:
- Only a Kohen may do **shechitah**

But that is false:

- **Shechitah** may be done by anyone, even a non-Kohen

Conclusion:

We do **not** automatically apply words backward in a pasuk.

---

5 Smichah vs Shechitah – Another Proof

The Torah says:

“וְשָׁחַט … וְסָמַךְ”

- **Smichah** must be done by the **owner**
- **Shechitah** does **not** have to be done by the owner

If we extended requirements backward:

- Shechitah would require the owner as well

Since this is incorrect:

We see that requirements apply **forward**, not backward.

---

6 Exception – Yom Kippur

The Gemara notes one exception:

- The **Kohen Gadol** must personally perform certain avodos on **Yom Kippur**

But this is:

- A **special mitzvah**
- Not a general rule for reading pesukim

Thus:

No proof from Yom Kippur to Minchah.

---

7 Interim Conclusion – Who May Do the Avodah?

Final ruling:

- **Rabbi Shimon**: All avodos must be done by a Kohen
- **Chachamim**:
    - Up to **kemitzah** → Yisrael allowed
    - From **kemitzah onward** → Kohen required

Halacha follows **Chachamim**.

---

8 Rav's Rule: Torah + Chukah

Rav introduces a major principle:

If the Torah says both **"Torah"** and **"Chukah"**,
then **every detail is ma'akev**.

Initial assumption:

- You need **both words together** for something to be absolutely required

---

9 Testing the Rule – Nazir, Todah, Metzora

The Gemara challenges Rav from multiple cases:

- **Nazir**:

    - Tenufah is **ma'akev**
    - Yet only the word **Torah** appears
- **Todah**:
    - Missing one type of bread invalidates everything
    - No word **Chukah**
- **Metzora**:
    - All steps are required
    - Uses the word **Torah**

These cases suggest:

Even **one word** may be enough.

🔟 Revised Rule – Chukah Is the Key

The Gemara concludes:

- **Chukah alone** = fully **ma'akev**
- **Torah alone** = not necessarily ma'akev

Chukah means:

"There is no flexibility whatsoever."

1️⃣1️⃣ The Problem: Minchah Also Says Chukah

But Minchah also uses the word **Chukah** —
so why aren't **all** steps ma'akev?

Answer:

- The word **Chukah** refers specifically to the **eating** of the Minchah
- Not necessarily to **every avodah**

1️⃣2️⃣ Extra Words – Flour and Oil

The Torah says:

- **מִגְרָסָהּ וּמִשַּׁמְנָהּ**

This teaches:

- If **even one grain** of flour or oil is missing → **pasul**

Why needed?

- Because it shows:
    - The word **Chukah** here is **limited**
    - Otherwise, these extra words would be unnecessary

1️⃣3️⃣ Final Yesod – Repetition in Kodshim

The daf closes by reaffirming a core rule:

In **Kodshim**, when the Torah **repeats** a requirement,
it becomes **ma'akev**.

- One mention → mitzvah
- Two mentions → essential

This applies broadly across Menachos and Zevachim.

✨ Takeaway – Menachos 19

- Up to kemitzah, a Minchah may be handled by a Yisrael
- Kemitzah and onward require a Kohen
- We do not read pesukim backward
- **Chukah** signals absolute requirement
- **Torah** alone does not
- Extra wording limits the scope of Chukah
- Repetition in Kodshim creates indispensability

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל