Menachos 26 – Good Morning Raboisai

1️⃣ Two Contradictory Beraisos – Does the Tzitz Atone for a Mayzid action ie action done with intent?

We open with an apparent contradiction:

- **Beraisa A**:
  The **Tzitz** does **not** atone if tumah was done **b'mezid** by an individual.
- **Beraisa B**:
  The **Tzitz does atone** even when tumah was done **b'mezid**.

Who do these Beraisos follow?

Answer:

- One goes like **Rabbi Eliezer**
- One like the **Chachamim**

But the Gemara is not satisfied and digs deeper.

2️⃣ Ravina – Two Stages of Tumah

Ravina introduces a crucial distinction:

There are **two separate stages**:

1. **When the blood becomes tamei**
2. **When the blood is sprinkled (זריקה)**

Ruling:

- If the blood **became tamei**:
  - **B'shogeg or b'mezid** → the Tzitz can atone
- But if the blood is **sprinkled b'mezid** while tamei:
  - The Tzitz **does NOT** help

So:

The Tzitz covers *what happened to the blood*,
not deliberate misuse during the avodah.

3️⃣ Rav Shila – The Exact Opposite View

Rav Shila disagrees completely:

- If the blood **became tamei b'mezid** → no atonement
- If the blood was **sprinkled b'mezid** → the Tzitz *does* atone

This creates a full **machlokes Ravina vs Rav Shila**.

4️⃣ Reconciling the Beraisos

The Gemara shows:

- Each Beraisa can be read as referring to **a different stage**
- The wording is adjusted slightly (by inserting an implied word like *"uzrakah"*)

Conclusion:

No contradiction — each Beraisa addresses a different point in the process.

5️⃣ New Mishnah – Is Kemitzah Valid Without Shirayim?

The Mishnah asks:

What if **shirayim** (the remainder of the Minchah):

- Became **tamei**
- Were **burnt**
- Were **lost**

Can the **kometz** still be offered?

6️⃣ Machlokes: Kemitzah vs Zerikas HaDam

This parallels an earlier machlokes:

- **Rabbi Eliezer**:
    - Just as zerikah works without meat,
    - So too kemitzah works without shirayim
- **Rabbi Yehoshua**:
    - If there is no meat → no zerikah

- If there are no shirayim → no kemitzah

Concept:

"אֵין בָּשָׂר – אֵין דָּם"
"אֵין שִׁירַיִם – אֵין קְמִיצָה"

7️⃣ Rav's Limitation – Only If *All* Shirayim Are Gone

Rav qualifies:

- If **all** the shirayim are gone → no kemitzah
- But if **even a small amount remains**:
  - Kemitzah may still be offered

This applies whether they were:

- Tamei
- Burnt
- Lost

He mentioned *tumah* specifically only because:

- It was the **first case** in the Mishnah

8️⃣ Proof from Zerikas HaDam

We already learned:

- If **one kezayis of meat** remains → zerikah is valid
- If **one kezayis of chelev** remains → zerikah is valid
- But **meat and chelev do not combine**

Exception:

- **Olah**: since everything is burned,
  - Meat and chelev **do combine**

This reinforces Rav's principle:

A minimal viable remainder is enough.

9️⃣ Why Minchah Flour Does NOT Count

Question:

- If a korban came with a Minchah and Nesachim,
  and the meat disappeared,
  can the remaining Minchah justify zerikah?

Answer:

- **No**
- Flour does not qualify as "reiach nichoach" for zerikah
- Only items meant for the Mizbeach's fire (fat, limbs, organs) count

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🔟 Returning to Kemitzah

Thus:

- Shirayim are to Minchah
- What meat/fat is to animal korbanos

If **any valid shirayim remain**, kemitzah works.

1️⃣1️⃣ Second Major Sugya – Must the Kometz Go Into a Kli Shares?

The Mishnah:

- If the Kohen took the kometz **directly from his hand** to the Mizbeach:
  - **Tana Kama**: Pasul
  - **Rabbi Shimon**: Kosher

Three opinions emerge:

1. **Rabbi Yehudah b. R' Chiya**
   - If done **by hand** → must be **right hand**
   - If done **with a kli** → right or left
2. **Rav Nachman**
   - Everyone agrees:

The kometz **must** go into a **kli shares**

3. **Ravina**
    - Even without a kli
    - You could theoretically use **anything** (even a belt)

1️⃣2️⃣ Proofs and Refutations

The Gemara brings multiple Beraisos:

Key resolution:

- When the Beraisa allows left-hand use,
  it refers to **with a kli**
- When done **by hand**, only the **right hand** is valid

Thus:

Hand = right only
Kli = right or left

This defends Rabbi Yehudah and weakens Rav Nachman.

1️⃣3️⃣ Splitting the Kometz

Mishnah:

- If the kometz is split into **two parts** and burned → valid
- More than two → invalid

Why?

Rabbi Zeira:

- There is a **minimum shiur**
- Each placement must be at least **a kezayis**

Thus:

- Two parts = possible
- Four parts = too small

Others disagree and allow unlimited splitting.

1️⃣4️⃣ Timing – When May the Shirayim Be Eaten?

Rule:

- Once **most of the kometz** is burning,
  the shirayim become permitted immediately

Even if:

- The kometz continues burning into the night

As long as:

The avodah **began properly during the day**

1️⃣5️⃣ Pe'akim – Returning What Fell Off the Mizbeach

If a limb or kometz:

- Flew off due to fire
- After being properly placed

Then:

- It may be **returned**, even at night

But:

- If it was never properly placed → cannot be returned

✨ Takeaway – Menachos 26

- The Tzitz distinguishes between **tumah occurrence** and **avodah misuse**
- Kemitzah requires at least some shirayim
- Minimal valid remnants are enough
- Minchah flour does not substitute for meat/fat
- Kometz by hand requires the **right hand**
- A kli allows flexibility
- Each hak'tarah requires a minimum shiur
- Once the avodah starts properly, it may continue into the night

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לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל