PRECISION IN THE HANDFUL



DISQUALIFIED HANDFUL: FOREIGN OBJECTS

צרור
(Stone)
Unfit for sacrifice

גרגר מלח
(Salt Grain)
Fit, but added later

קורט לבונה
(Frankincense Pinch)
Fit & present from start



Reason for Disqualification:
The handful lacks the full measure of flour because these objects take up space (חָסֵר).

WHY IS IT INVALID? CHATZITZA VS. CHASER

SCENARIO 1: BETWEEN HAND & FLOUR

חֲצִיצָה
(Chatzitza - Interposition)



חוֹצֵץ
(Interposes)

צָרוֹר

INVALID due to Interposition.

SCENARIO 2: ON THE SIDE/TOP (R' Yirmeya)

אֵינוֹ חוֹצֵץ
(Does not interpose)



חָסֵר
(Lacking Measure)

INVALID due to Lacking Measure.

THE MISHNA'S RULING: The handful is **PASUL** in *both* cases because the object always causes a **LACK OF MEASURE** (חָסֵר).

THE ‘HARDEST SERVICE’: FINGER ROLES IN KEMITZA



זְרֶת (Pinky):
Measuring a Span (זֶרֶת)



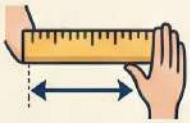
אַמָּה (Middle Finger):
Measuring a Cubit (אַמָּה)



קְמִיצָה זוֹ (Ring Finger):
The ‘Handful’ Finger
- Starts the Scoop



אֶצְבַּע (Index Finger):
Sprinkling Blood



זְרֶת (Pinky):
Measuring a Span (זֶרֶת)
NOT for scooping



גּוּדָל (Thumb):
Metzora Purification



Abaye’s challenge proves the little finger is used for measuring, NOT for the core act of scooping the handful (Kemitza), which begins from the ring finger.

THE ‘DIFFICULT SERVICE’: PERFORMING THE KEMITZA

STEP 1: THE SCOOP
(Rav Zutra)



STEP 2: THE LEVELING
(Gemara’s Clarification)



This precise action ensures the handful is exactly full—neither lacking (חָסֵר) nor overflowing (יָתֵר).

DEFINING ‘A HANDFUL’: THE BARAITA’S DERIVATION

1. THOUGHT: OVERFLOWING? (מְבוֹרָץ)

מְלֹא קֻמְצוֹ (Lev 2:2)
- “His Full Handful”



Too much. Verse says “IN his handful” (בְּקֻמְצוֹ)

2. THOUGHT: FINGERTIPS ONLY? (בְּרָאשֵׁי אֶצְבְּעוֹתָיו)

בְּקֻמְצוֹ (Lev 6:8)
- “With/In His Handful”



Too little. Verse says “his FULL handful” (מְלֹא קֻמְצוֹ)

3. CONCLUSION: THE PRECISE SCOOP

חוֹפֶה שְׁלֹשׁ אֶצְבְּעוֹתָיו
(Bends three fingers)



Combining both verses: Exactly full, contained within the bent fingers.

THE 'HARDEST' TEMPLE RITES

עבודה קשה שבמקדש
(Difficult Temple Service)

קמיצה
(Taking the Handful)



Precise Leveling
(especially with hard flour)

מליקה
(Pinching the Bird's Neck)



Precise Pinching
(without severing)

חפינה
(Scooping Incense)



Precise Transfer
(double handful)

The Gemara concludes: Kemitza is "ONE OF" the most difficult services, alongside Melika and Chafina.

UNRESOLVED METHODS (*TEIKU*): RAV PAPPA'S DILEMMAS

1. FINGERTIPS ONLY (בראשי אצבעותיו)



?

2. FROM THE SIDES (מן הצדדין)



?

3. BOTTOM-UP (ממטה למעלה)



?

Conclusion for all three unconventional methods: תֵּיקוּ (Teiku - The halakha remains unresolved).

RAV PAPPA'S DILEMMAS: YOM KIPPUR INCENSE SCOOP

NORMAL WAY (כִּדְחָפְנִי אִינָשֵׁי)



✓ OBVIOUSLY VALID

UNRESOLVED DILEMMAS (תֵּיקוּ)

1. FINGERTIPS ONLY (בְּרָאשֵׁי אֶצְבְּעוֹתָיו)



2. FROM THE SIDES (מִן הַצְּדָדִין)



3. SEPARATE & BRING TOGETHER (חָפַן בְּזוֹ וּבָזוֹ)



All three methods remain UNRESOLVED (תֵּיקוּ).

UNRESOLVED PLACEMENT DILEMMAS (*TEIKU*)

DILEMMA 1: STUCK TO THE INSIDE WALL
(Rav Pappa)



INSIDE THE VESSEL? (תּוֹךְ כְּלִי) - YES

PLACED PROPERLY? (הַנָּחָה בְּתוכוֹ) - NO

DILEMMA 2: STUCK TO THE UNDERSIDE
(Mar bar Rav Ashi)

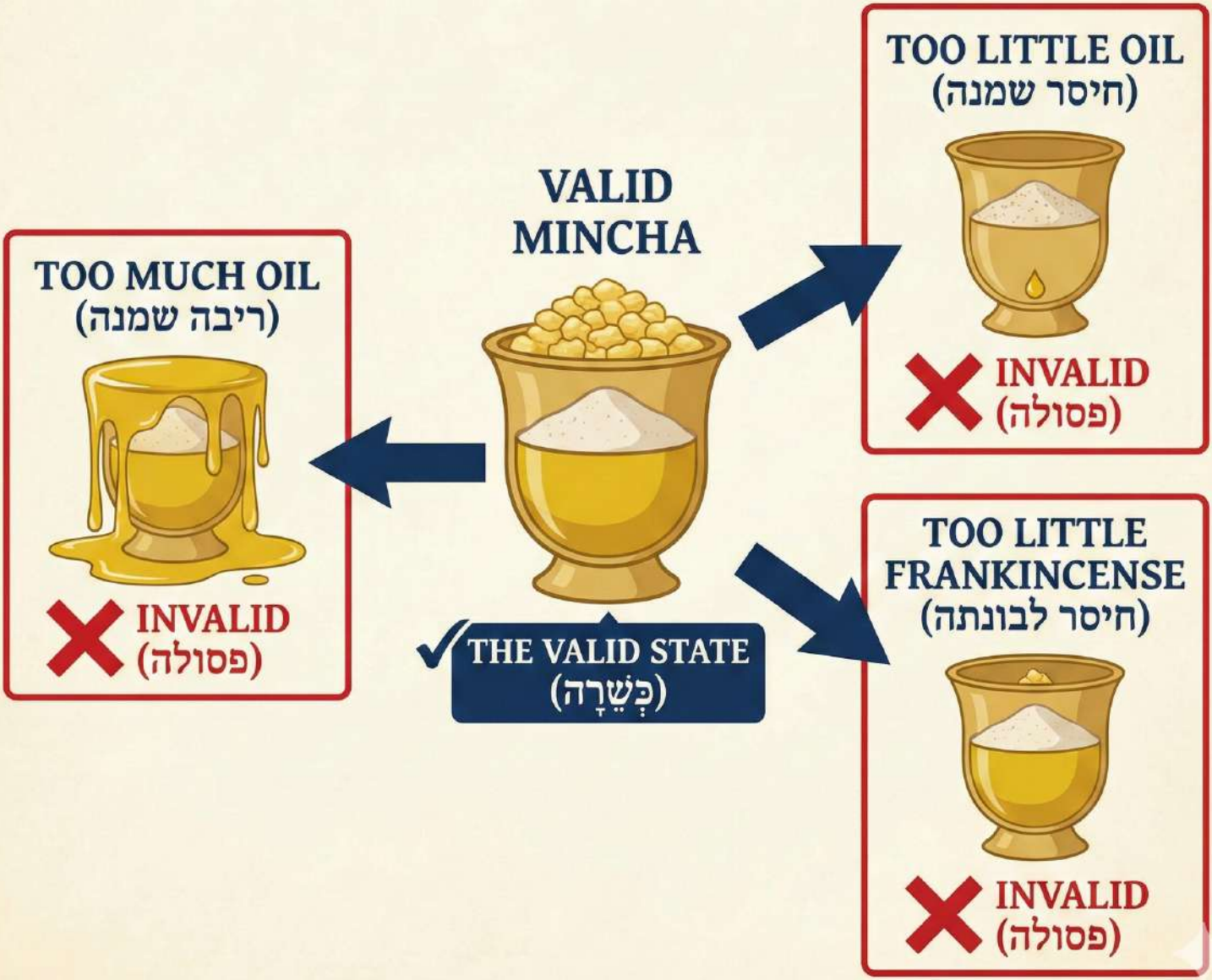


INSIDE THE INDENTATION? (בְּתוכוֹ) - YES

PLACED AS INTENDED? (כְּתִיקְנוֹ) - NO

Both dilemmas regarding the required manner of placement remain **UNRESOLVED** (תֵּיקוּ).

MISHNAH: MINCHA DISQUALIFICATIONS (OIL & FRANKINCENSE)



WHAT IS 'INCREASED OIL'? (רִיבָּה שַׁמְנָהּ)

R' ELIEZER'S CASE

LOG OF KODESH OIL
(לֹג שֶׁמֶן קוֹדֶשׁ)



LOG OF KODESH OIL
(לֹג שֶׁמֶן קוֹדֶשׁ)

Adding a **SECOND** Log of its own designated oil.

R' ELIEZER'S LOGIC (NOT ONLY... BUT ALSO...)

NOT ONLY... (Obvious)



CHULLIN OIL
(שֶׁמֶן חֻלִּין)

✗ INVALID
(פְּסוּלָה)

Adding **Foreign Oil** (Chullin or another Mincha's) is obviously invalid.

BUT ALSO... (The Novelty)



✗ INVALID
(פְּסוּלָה)

Adding **EXTRA** of its **OWN fit Oil** is ALSO invalid.

R' Eliezer's teaching: It's obvious foreign oil invalidates. The novelty (חִידּוּשׁ) is that even ***fit*** oil, in excess, also invalidates.

R' ELIEZER'S DERIVATION: THE PRECISE WORDING

רִיבָּה שַׁמְנָהּ
(He increased ITS oil)

?

רִיבָּה לָהּ שֶׁמֶן
(He increased oil FOR IT)

Rava asks: Why use the specific phrase **'ITS oil'**?

RAVA'S EXPLANATION

שַׁמְנָהּ → KODESH OIL (שֶׁמֶן קֹדֶשׁ)
Designated for this offering

The word 'ITS' implies oil that belongs to the offering—., i.e., fit (Kodesh) oil that was designated for it.

THE NOVELTY (חִידּוּשׁ)

1st LOG (Fit) + 2nd LOG (Fit)

INVALID (פְּסוּלָה)

Conclusion: The Mishnah teaches that even if the extra oil is FIT and designated for the offering, adding it in excess still invalidates it.

MINIMUM FRANKINCENSE REQ. (חִיסַּר לְבוֹנָתָהּ)

THE DISPUTE: WHEN IS IT TOO LITTLE?

R' YEHUDA (רַבִּי יְהוּדָה)	R' SHIMON (רַבִּי שִׁמְעוֹן)
 2 PINCHES REMAIN (שְׁנֵי קְרָטִין) ✓ VALID (כְּשֵׁרָה)	 1 PINCH REMAINS (קוֹרֶט אֶחָד) ✓ VALID (כְּשֵׁרָה)
 1 PINCH REMAINS (קוֹרֶט אֶחָד) ✗ INVALID (פְּסוּלָה)	 LESS THAN 1 PINCH (פָּחוֹת מִכָּאן) ✗ INVALID (פְּסוּלָה)

RESOLVING THE CONTRADICTION IN R' SHIMON

CHALLENGE: Baraita says R' Shimon disqualifies any missing amount from a **FULL HANDFUL**.

SOLUTION A: EMEND THE TEXT

Read **'PINCH'** (קוֹרֶט) instead of **'HANDFUL'** (קוֹמֶץ).

SOLUTION B: DISTINGUISH CASES



WITH A MINCHA: 1 Pinch is **VALID**.



BY ITSELF: Must be **FULL**.

FRANKINCENSE DISPUTE: HOW MUCH TO BURN?



START: A FULL HANDFUL
(קמץ בתחילה)

Lev 6:8: וְאֵת כָּל הַלְּבוֹנָה אֲשֶׁר עַל הַמִּנְחָה
(And all the frankincense that is upon the meal offering)

R' MEIR
(רבי מאיר)



END: A FULL HANDFUL
(קמץ בסוף)

Must be the entire original amount that was fixed with the Mincha.

R' YEHUDA
(רבי יהודה)



END: 2 PINCHES
(שני קרטין בסוף)

Interpret 'כֹּל' = 1 pinch, 'אֵת' adds another.

R' SHIMON
(רבי שמעון)



END: 1 PINCH
(קורט אחד בסוף)

Interpret only 'כֹּל' = 1 pinch. Does not interpret 'אֵת'.

FRANKINCENSE: CONTEXT MATTERS (R' YOḤANAN)

WITH MINCHA (עִם מִנְחָה)



Dispute (מַחְלוֹקֶת) applies.



Full handful (R' Meir) ✗



Two pinches (R' Yehuda) ✗



One pinch (R' Shimon) ✗

BY ITSELF (בִּפְנֵי עַצְמָהּ)





ALL AGREE:
FULL HANDFUL
(דִּבְרֵי הַכֹּל: קֹמֶץ)

WITH SHEWBREAD (בְּבָזִיכִין)





ALL AGREE:
2 FULL HANDFULS
(דִּבְרֵי הַכֹּל: שְׁנֵי קְמָצִין)

Key Verse: 'אֲשֶׁר עַל הַמִּנְחָה' (That is upon the Mincha)
- Limits the dispute to Mincha cases only.

SCOPE OF THE DISPUTE: R' AMI VS. R' YITZCHAK NAPPACHA

OPINION A:
DISPUTE LIMITED TO MINCHA



WITH MINCHA
(עִם מִנְחָה)

↓

DISPUTE APPLIES
(R' Meir, R' Yehuda, R' Shimon)



BY ITSELF
(בִּפְנֵי עַצְמָהּ)

↓



ALL AGREE:
FULL HANDFUL
(קֹמֶץ שָׁלֵם)

OPINION B:
DISPUTE EXTENDS TO ALL



WITH MINCHA
(עִם מִנְחָה)

↓

DISPUTE APPLIES

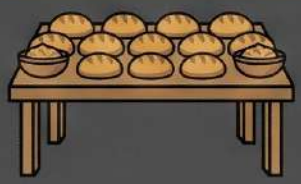


BY ITSELF
(בִּפְנֵי עַצְמָהּ)

↓



DISPUTE APPLIES HERE TOO!
(מַחְלוֹקֶת גַּם כָּאן)



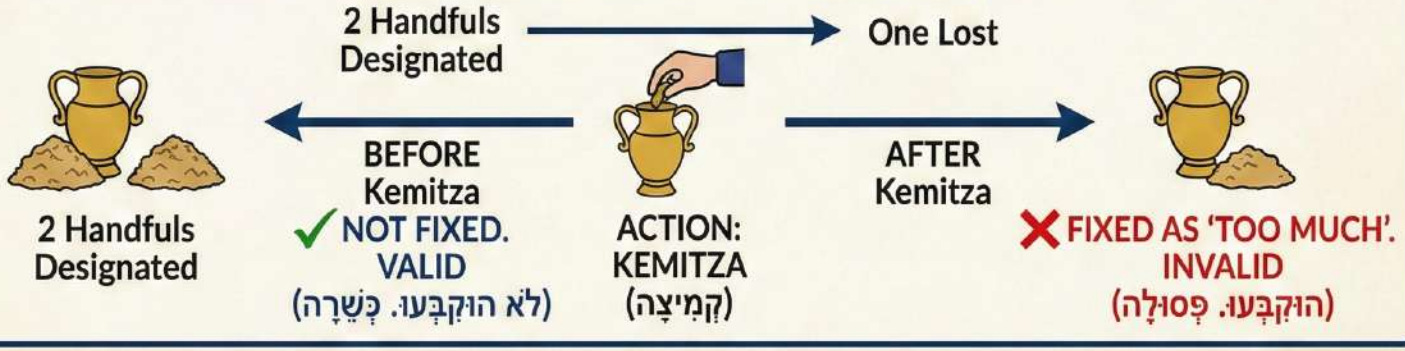
CLARIFICATION: SHEWBREAD (לֶחֶם הַפָּנִים)
Despite coming with bread, it's NOT like a Mincha.
ALL AGREE: 2 FULL HANDFULS required.

TOO MUCH FRANKINCENSE & THE 'FIXING POINT' (KEVI'US)

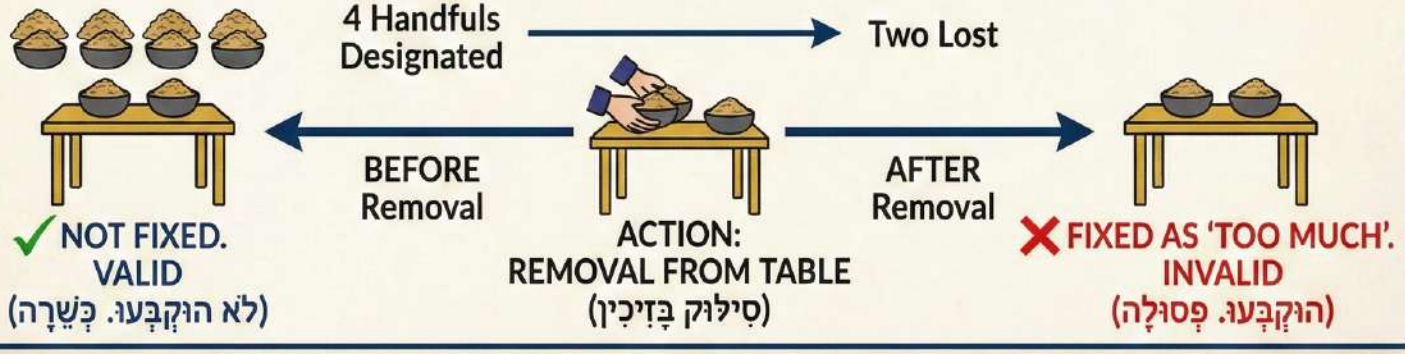
THE CONTRADICTION & RESOLUTION (Rami bar Hama)

Mishnah implies extra is OK; Baraita says Invalid.
Resolution: Baraita refers to designating TWO full handfuls (שְׁנֵי קְמָצִין).

CASE 1: MINCHA (מִנְחָה)



CASE 2: SHEWBREAD (לֶחֶם הַפָּנִים)



NOVELTY OF CASE 2 (חִידּוּשׁ)

One might think the *time* for removal is enough to 'fix" it.
Rami bar Hama teaches that the **actual action** of removal is required, just like the Kemitza.



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