

## Menachos 6

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6a

Continuing the topic of whether an item could be **אסור** for us and **מותר** for the mizbeiach

מומו ניכר <sup>1</sup>	הותר מכללו	בכור	כהן	לגבוה	להדיוט	
X	√	√	√	???	X	טריפה
√	√	√	X	X	√	בעל מום
√	X	X	√	X	√	יוצא דופן
-	-	-	-	√	X	חלב ודם
-	-	-	-	√	X	מליקה
-	-	-	-	√	X	מנחת עומר
-	-	-	-	√	X	קטרת
-	-	-	-	√	X	קרבן בשבת
-	-	-	-	√	X	שעטנו

Three sources for **טריפה** disqualification

- ממשקה ישראל                      Congenital
- כל אשר יעבור תחת השבט              before hakdashah
- מן הבקר                                      הקדישה ובסוף נטרפה

Mishnah: Kemitzah rules, beyond lishmah

- If done by a pasul or with left: Tanna Kama says pasul; R' Yehudah ben Beseirah says restore and re-do
- If take too much (overflow) or too little (fingers not fully extended) then pasul.

6b

The mishnah needed to state **חויץ ממנחת חוטא** lest one think R' Shimon disagreed, as an anti-**הידור**<sup>2</sup>

Rav said that a zar's kemitzah may be re-done

- Version 1: Rav is **הכל**; Ben Beseirah added that one may even add if the kometz is **חסר**
- Version 2: Rav is like Ben Beseirah, clarifying Ben Beseirah's view
  - 2a: I'd have thought **בן בתירא** permitted a re-do for **שמאל**, not for **זר**. It's for both
  - 2b: I'd have thought **בן בתירא** permitted a re-do for **שמאל** and **זר**, but not other **פסולים**. It's for all.
  - 2c: I'd have thought **בן בתירא** permitted a re-do only before **קומץ** was put in **שרת**. It's even after.
  - 2d: I'd have thought **בן בתירא** permitted a re-do even after **קומץ** was put in **שרת**. It's only before.

<sup>1</sup> The **ניכר** standard also eliminates many other potential proofs (Tosafot)

<sup>2</sup> See Tosafot on the application of **חוטא** **נשכר** here