

**Use these words to fill in the blanks:**

**\* כהן גדול \* קומץ \* all \* any \* does \* separated \***

**IN THE PARSHA:**

Every day, the כהן גדול would bring a special מנחה.

Unlike other מנחות קרבנות which would only have one \_\_\_\_\_ (fistful) burned on the מזבח, this one was burned *entirely* on the מזבח, as the פסוק says: כָּלִיל תִּקְטָר.

Similarly, on the day that \_\_\_\_\_ כהן began to do עבודה in the בית המקדש, he would bring a special מנחה קרבן, which would be burned entirely on the מזבח, as the פסוק says: כָּלִיל תִּהְיֶינָּהּ.

**QUESTION:**

Since both the daily מנחה קרבן of the \_\_\_\_\_ and the inauguration מנחה קרבן of any כהן were burned entirely on the מזבח, why does the תורה use different words to teach us this same rule?

**ANSWER:**

Although they are both burned entirely on the מזבח, there is a difference between the two. The כהן גדול first \_\_\_\_\_ take קמיצה from his own מנחה קרבן, and *then* he burns the קמיצה and the rest of it on the מזבח.

This is why the פסוק uses the words כָּלִיל תִּקְטָר, it should be completely **burned**, even though there is a time when a fistful is \_\_\_\_\_ from the rest of the dough.

However, the מנחה קרבן that a regular כהן brings does not have קמיצה at all. Rather, \_\_\_\_\_ of it is placed together on the מזבח to be burned.

This is why the פסוק uses the words כָּלִיל תִּהְיֶינָּהּ, meaning that all of it **will be** a מנחה קרבן, not only when it is burned on the מזבח, but there won't even be a fistful separated from it beforehand.

**Further discussion:**

Since it is all being burned on the מזבח, **why** would the מנחה of the כהן גדול require קמיצה at all?  
(See שיחה א in the שיחה)

