

7.3.4

(ואמר כל מום) 27b → (בעי מינה הלל מרבא) 26b

(1) ואיש כי יקריב זבח שלמים לה' לפלא נדר או לנדבה בבקר או בצאן תמים יהיה לרצון כל מום לא יהיה בו: ויקרא כב, כא

- I. (שבת-27b) מוקצה in mid- (can something become מוקצה לחצי שבת – רבא's question)
- a. Case: was fit ביה"ש, became unfit and then fit again during שבת
 - b. Answer: confirmed (יש מוקצה לחצי שבת)
 - i. Challenge (from earlier section in (סוגיא) מותר בכוור: יר"ט born on יר"ט, once a מום has been confirmed, מותר:
 1. Before יר"ט was מוכן (as part of the mother)
 2. During יר"ט was born and became אסור (as מום without confirmed בכוור)
 3. Seen by חכם suddenly becomes מותר again (if found to be born with מום)
 4. Defense (אביי) חכמים were present at birth (was never "unfit")
 - ii. Alternate version: אין מוקצה רבא answered
 1. And: we assume that נולד ומומו עמו supports it,
 2. But: אביי's אוקימתא of חכמים present at birthing fails to support
 - c. Support: if he was eating (e.g.) grapes and left over, put them on the roof to dry out as raisins –
 - i. May only: be eaten with הזמנה
 - ii. Case: only eaten in the final state by some people; without הזמנה, no clear intent to eat at that point;
 1. אין מוקצה לחצי שבת → הזמנה proves that he intends to eat at that point
 - iii. מוכן – מוכן; cooked – מוכן; in process, יר"ט raw: מוכן; proves it from beans that we cook on יר"ט: זירא
 - iv. אביי: same proof can be brought from all pots on שבת, rather –
 1. If: it is brought back to "usable" status by people, all agree that אין מוקצה for ½ day –
 2. Question: posed only if it is brought back to "usable" status organically (e.g. raisins)
- II. (ר' שמעון ר' יהודה: final פסק – רואין מומים ביר"ט)
- a. חכמי ארץ ישראל suggested that הלכה should follow ר' יהודה and allow examination of מומים on יר"ט
 - b. הלכה כר"ש – ר' זירא quoting אבא
 - i. Reason: ברייתא referred to ר"ש's position as חכמים
 - ii. ר"מ and ר"ש: ק"ק דים-רבי quotes רבי in the name of ר"ש
 1. ד"מ requires ראיית בכוור before שחיטה (→ דין → may not be done on יר"ט)
 - iii. דוקין שבעין as a precaution against מומים of other גזרה, קנס ר' מאיר: אביי
 1. That even: יהודה ר' would agree may not be examined on יר"ט
 - c. Practicum: the examiner would not check on יר"ט; neither did אמי ר'
 - i. In spite of: reports to the contrary
 - ii. He would look: on עיר"ט and then respond on יר"ט by quizzing the כהן how it happened.
 - iii. כהנים were known to attempt indirect מומים in order to allow the בכוור (חרבן-post);
 1. But: this is prohibited following v. 1 מום – מום.