

29.1.5

6a (משנה ב) → 7b (אלא שמע מינה קומצין מכלי שעל גבי קרקע ש"מ)

1. צו את אהרן ואת בניו לאמר זאת תורת העלה הוא העלה על מוקדה על המזבח כל הלילה עד הבקר ואש המזבח תוקד בו: ויקרא ו, ב.
 2. והביאה אל בני אהרן הכהנים וקמץ משם מלא קמצו מסלתה ומשמנה על כל לבנתה והקטיר הפהן את אזכרתה המזבחה אשה ריח ניחח לה: ויקרא ב, ב.

- I מנחת חוטא (זבחים ב:א) - invalid affecting even (see invalid משנה ב)
- Personal status: זר, אונן, טבול יום
 - Incomplete in his preparation: מחוסר בגדים, מחוסר כפורים, לא רחץ ידים ורגלים
 - Seated: seated, standing atop vessels, animal or a fellow's feet
 - Left hand: if he did קמיצה with the left
 - Dissent (בן בתירה): he may return it and do with the right hand
 - Material: if he did קמיצה and a pebble, particle of salt or of לבונה was in his palm - invalid
 - Reason: over- or under-קמיצה is invalid
 - Over: heaping (above his fingers)
 - Under: if he only used the tips of his fingers
- II Analysis of introductory line – אפילו מנחת חוטא
- Justification: needed for ר"ש; homily (ברייתא) about מנחת חטאת → if a פסול does קמיצה, it is valid – קמ"ל
 - Challenge: then why isn't this paralleled in זבחים ב:א (i.e. making explicit mention of חטאת, which has no נסכים)
 - Answer: since we established that מנחות א:א is not inclusive of ר"ש, needed to show that he assents here
- III רב's caveat about the invalidity of קמיצה done by these פסולים
- Ruling: in any case, (e.g. זר), he can return the קומץ to the original כלי and re-do properly
 - Challenge: our משנה reads "פסל"
 - Defense: פסל means it isn't sufficient until redone (not that it has invalidated)
 - Challenge: that is simply בן בתירה's opinion (assumption – his dissent applies to all, not just left hand)
 - Answer1: רבן agree in case the entire עשרון is intact (after returning קומץ to כלי);
 - Disagreement: only when it is now deficient, whether he may add more to complete the עשרון
 - Rejection: if so, משנה should've explicated that – בן בתירה saying that he should add more and redo
 - Answer2: רב is teaching that בן בתירה's ruling applies to all פסולים; סד"א only applies to left hand
 - Explanation: left hand has a significant role in עבודה (כ) and it "less פסול" → קמ"ל
 - Challenge: זר also has a valid role in עבודה – he may perform שחיטה
 - Answer: שחיטה is not an עבודה
 - Challenge: it ought to be, as זירא ר' ruled that שחיטת פרה אדומה is invalid if performed by זר
 - Reason: אלעזר uses במדבר יט (כהן הדיוט) and חוקה (implying it must be done exactly as stated)
 - Defense: קדשי בדה"ב it's, קדשי מזבח פרה אדומה isn't
 - Counter: then שחיטה should be considered an עבודה via ק"ו – if קדשי בה"ב – ק"ו
 - Defense: מראות נגעים (ר' שישא בריה דר"א) as per כהן – עבודה, yet must be done by כהן
 - Challenge: infer from במה – where any עבודה performed by a זר is valid
 - Answer: we don't infer from במה
 - Challenge: we allow יוצא, if put up, not to be taken down (לא ירד) based on במה
 - Answer: that is guided by expansive read of תורת העולה (v. 1)
 - Challenge: without רב, we already knew that ב"ב applies his "redo" to all פסולים per ברייתא (v. 2)
 - Explanation: ת"ק infers from משם ומקם משם that it is taken from place ישראל is standing (with מנחה)
 - But: בן בתירה infers that it may be taken from where it was already taken (once – i.e. redo)
 - And: since the verse isn't addressing any specific פסול → all פסולים equally "redoable"
 - Answer3: רב means that even if he was already בלי מקדש, it may still be redone
 - Contra: תנאים who holds that בן בתירה only allowed "redo" if he hadn't yet מקדש בכלי
 - Answer3a: רב means to limit ב"ב's "redoability" to a case where he wasn't yet מקדש בכלי
 - Supporting: תנאים
 - Challenge (ר"נ): what is the position of those תנאים?
 - Lemma1: if they hold that קמיצת פסולים is considered פוסל – should be invalid w/o קידוש
 - Lemma2: if they hold that קמיצת פסולים isn't considered פוסל – shouldn't be invalid even w/ קידוש
 - Answer (ר"נ): they hold that it is פוסל, but the act of קמיצה is incomplete until קידוש בכלי

- (c) *Challenge*: if *קמיצת פסולים* is a *פוסל* at point of putting in *כלי שרת*, when he returns it to original *כלי* it should invalidate
- (i) *Explanation*: treat original *כלי שרת* in which entire *מנחה* is brought as receptacle for *קמיצה*
- (d) *Answer1* (*ר' יוחנן*): this proves that *כלי שרת* aren't *מקדש* without intent (of the *מקדש*)
- (i) *inference*: they are *מקדש* if there is intent – even if *פסול*
- (ii) *challenge*: *ר"ל* asked *ר"י* if *כלי שרת* "sanctify" *פסולין* for purposes of *הקרבה*
1. *and*: his answer was that they are not *מקדש*
 2. *defense*: he meant that they may (still) not be offered, but they are *מקדש* for purposes of *פסול* (*כלי* isn't *מקדש* there as it doesn't enter *קומץ*)
- (e) *answer2* (*רב עמרם*): if he put it into a (over-)full basket (*קומץ* isn't there as it doesn't enter *קומץ*)
- (i) *challenge*: if so, he couldn't have been *מקמץ* (the first time) from there
- (ii) *rather*: he returned it to an exactly full basket
1. *challenge*: if so, when he took the *קומץ*, he made a hole, where it returns (back to *כלי*)
 2. *answer*: if he put it on the rim and shakes it and it falls in (as if done "by a monkey")
- (f) *question* (*ר' ירמיה*): why not answer that he returned it to the original *כלי* which was on the ground?
- (i) *Answer* (*ר"ז*): can we infer that we may take *קומץ* from a *כלי* which is on the ground?
- (ii) *However*: this is a question asked by *אבימי* in *חסדא*
1. *Tangent*: *אבימי* as teacher/student of *ר"ח*
 2. *Question* (*ר"נ לאבימי*): how do we perform *קמיצה*
 - a. *Answer*: "from this *כלי*" (he pointed to one on the ground)
 - b. *Challenge*: do we take from one on the ground
 - i. *Answer*: *א* *כהן* must lift it off the ground
 3. *Question* (*ר"נ לאבימי*): how do we sanctify a *מנחה*?
 - a. *Answer*: "by putting into this *כלי*" (again, pointing to one on the ground)
 - b. *Challenge*: do we sanctify on one on the ground?
 - i. *Answer*: *א* *כהן* lifts it up
 4. *Challenge*: do we need 3 *כהנים* for every *מנחה*? (to hold both *כלים* and to do *קמיצה*?)
 - a. *Block*: we even need 13 *כהנים* for the *תמיד* (see *יומא ב:ה*)
 - b. *Challenge*: our *משנה* lists *קמיצה* and *קידוש בכלי* and *הקטרה* – not "lifting"
 - i. *Answer*: it is only listing *עבודות* *סדר*, not every step in the procedure
- (g) *Question* (asked of *ששת* (*ר' ששת*)): can we take *קומץ* from a vessel which is on the ground
- (i) *Answer*: infer from process of *לחם הפנים* (ז:א) – 4 *כהנים* take away last week's bread and *לבונה*, another 4 bring in the new ones – but no mention of anyone lifting the *שלחן*
1. *Explanation*: taking the *בזיכין* is akin to *קמיצה*
 2. *Challenge*: we already answered that the *משנה* doesn't list all *כהנים*, just the *עבודות*
 - a. *Defense*: in this case, it enumerated them –
 - b. *Conclusion*: we may take *קומץ* from a *כלי* on the ground