

29.3.8

23b (אעשרון קא קמיץ) → 24b (כי סליק ר"כ)

1. והרים קמנו בקמנו מסלת המנחה ומשמנה ואת כל הלבנה אשר על המנחה והקטיר המזבח ריח ניחח אזכרתה לה: ויקרא ו, ח.

- I Dialogue between ר"כ and חייא בני ר' חייא (יהודה and חזקיה) when he arrived in א"י
- a *They were asking:* if an עשרון were divided in half (halves not touching), placed in a basket and a טב"י touched 1 half
- i *Do we apply:* (חגיגה ג:ב): מצרף מה שבתוכו לקדש (חגיגה ג:ב): מצרף כל כלי מצרף only when they are touching or even w/o contact?
  - ii מ"כ: the word is מצרף (causes to be connected), not מחבר (which would mean "unites touching pieces") → טמא
- b *They then asked:* if another ½ עשרון were placed between the halves (and a טב"י touched it) – are they טמא?
- i מ"כ: if the added ½ requires the כלי (to remain in), it is מצרף; if not – not מצרף
- c *Next question:* if a טב"י put his finger between the halves (in the air space) – are they טמא?
- i מ"כ: no – the only instance of טומאת אויר is a חרס
- d *He then asked them:* can you take קמיצה from one half for the other?
- i *In other words:* is the צירוף (of the כלי) דאורייתא (→ even לקולא) or not (→ only לחומרא, e.g. לטומאה)
  - ii *They answered:* we know a ruling in a similar case: - our משנה, regarding the 2 מנחות that had not yet been נקמצות
    - 1 *if:* he can distinguish between them, may take קומץ from each  
(a) *in spite of the fact that:* the טבל is separating the קומץ from its שיריים
    - 2 *rejection (ר"בא):* perhaps the case in our משנה is separated chunks that are "interwoven" (like a comb) – but are all connected to the original piece from which קומץ is taken  - iii *final ruling (ר"בא) ברייתא* interprets v. 1 – ממנו – only from that which is connected
    - 1 *therefore:* he may not bring an עשרון in 2 separate כלים and take קמיצה
    - 2 *ר"בא's inference:* but he may take from 2 parts of an עשרון in 1 כלי, similar to 2 (i.e. our case)
    - 3 *rejection (אב"י):* perhaps "2 כלים" (בבריתא) means a כלי with distinct chambers, that even though they meet on top, they are divided below  
(a) *inference:* 1 כלי like that, i.e. a basket for chickens (which has dividers in it) is valid, since all parts of the מנחה are touching the barriers; but not our case, where the flour of ½ עשרון isn't in contact with the other
- e 2 questions posed by ר' ירמיה: regarding a case of a basket with ½ עשרון on each side, with כלי "merging" them
- i *question 1:* if the כלי is attached via water to a third piece
    - 1 *then:* does the touch of a טב"י to one of the halves מטמא the outside one?
    - 2 *if:* we say that this is a connection, what if a טב"י touches the outside one – does it מטמא the halves inside? תיקו
- II ר"בא's question: if a ½ עשרון became טמא, then he put it in a basket with another ½ (not touching) and a טב"י touched it
- a (*premise:* the rule of כלי צירוף to generate טומאה across the "halves" only applies if it becomes טמא while in the basket)
  - b *do we apply:* notion of "שבעה לו טומאה" – i.e. it was already טמא, can't become "more" טמא → צירוף no
  - c *challenge (אב"י):* the notion of שבעה לו טומאה doesn't exist – per כז: ט
    - i מ"כ: blanket which was מדרס, טמא מדרס, which was then turned into curtain – no longer טמא מדרס but is now מגע מדרס
    - ii מ"כ: it didn't touch a מדרס; rather – if a זב touches it, it is now מגע הזב
      - 1 *even though:* it was already מדרס; טמא מדרס; even if it was after he sat on it
      - 2 *challenge (ר"בא):* perhaps in this case he touched it before sitting on it, where the more severe טומאה is 2<sup>nd</sup>  
(a) *but:* in our case, where the two טומאות are of a parallel level, we may apply שבעה לו טומאה
      - 3 *rather:* טמא מגע מדרס and טמא מדרס is טמא מדרס and the lower is טמא מדרס (→ שבעה ל"ט no); in our case, they are sequenced  
(a) *Block:* in that case, the טומאות are simultaneous (→ no ל"ט no); in our case, they are sequenced
- III ר"בא's statement: if he divided an עשרון, lost ½ and selected another ½ - then found the lost ½ and all 3 are in a basket
- a *If:* the "lost" one became טמא, the "constant" one is also טמא, but the "new" one is still טהור
  - b *And if:* the "new" one became טמא, the "constant" one is also טמא, but the "lost" one is still טהור
  - c *And if:* the "constant" one became טמא, all are טמא
  - d *Dissent (אב"י):* in all cases, all 3 are טמאים
    - i *Reason:* all three come from the same מנחה
  - e *Parallel:* קמיצה; "lost" or "new" can join the "constant" and be eaten, but not the "odd man out"; constat - neither eaten
    - i *אב"י:* in all cases, only that ½ may be eaten from (same reasoning – unclear which ½ was included via קומץ)
    - ii *Challenge (ר"פ):* שיריים include a smidgen of קומץ intended for unedible half
    - iii *Challenge (ר' יצחק בריה דר"מ):* רי' יצחק קומץ itself is 1/6 חולין
      - 1 *Answer (ר' אשי):* the כהן performs קמיצה intending the full proper עשרון only