

29.5.2

53b (ולא מוקמין בתרי תנאי) 55a → (ר' מאיר אומר ...)

1. וְכָל מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְחֻרְבָּה לְכָל בְּנֵי אֶהֱרֹן תִּהְיֶה אִישׁ כְּאָחִיו: וְיִקְרָא ז', י  
 2. וְנִחְשֵׁב לָכֶם תְּרוּמַתְכֶם כִּדְגָן מִן הַגֶּרֶן וְכִמְלָאָה מִן הַיָּקֵב: בְּמִדְבַר יח, כז

- I Analysis of dispute תודה, שתי הלחם to מחמץ ר'מ/ר' יהודה regarding how to add in שאור into measure may also turn out to be too much or too little
- a Response to יהודה ד': adding שאור into measure may also turn out to be too much or too little
- b Explanation (ר"ח): if that section is densely, there is more than an עשרון of קמח there; if excessively airy – too little
- i Challenge: in any case, there is an עשרון of material there
- ii Answer1 (רבה ור' יוסף): we measure based on the amount of flour originally there (היתה)
- 1 Question: why not take some of the original עשרון of flour out, מחמץ it and put it back in?
- 2 Answer: precaution against bringing "outside" שאור (that wasn't part of original measure)
- II Related ברייתא – we may not use grated apples to מחמץ (מנחות של חמץ) מחמץ (ר' חנינא בן תרדיון OR ר' חנינא בן גמליאל): we may use apples
- i Suggestion: ר' חנינא (alone) authored ruling (תרומו יב:) that if a תרומה-apple was grated and put into חולין and עיסת חולין – the entire dough is מחמץ – אסור
- ii Rejection: even רבנן would agree – even if it isn't full חמץ, it is at least נוקשה חמץ (somewhat affected by תרומה)
- III Dispute מנחת חוטא re: ר' אילאי/ר' יצחק בר אבדימי קמיצה of a חוטא
- a אילאי ד': it's tough, since it is completely dry (hard to ensure that too much isn't leveled off)
- b דינאי: he mixes water in (still valid) → can level off without fear of losing too much
- i proposed explanation: whether we measure flour based on original amount or present amount
- ii rejection: all agree we measure based on current amount
- 1 dispute: whether חרבה (v. 1 – referring to מנחת חוטא) means bereft of oil or bereft of anything
- IV Further attempts to raise dispute of "current" vs. "former" שעור
- a עוקצין ב:ח: if the meat of a young cow, previously מכביצה מכביצה, puffs up to כביצה; or old meat shrinks to מכביצה
- i Then: they are both measured "כמות שהן"
- 1 דב, ר' חייא ור' יוחנן: means current שעור
- 2 שמואל, ר' שמעון בר רבי ור"ל: means former שעור
- (a) Challenge: if the calf meat was <כביצה and then grew, טהור for the past and טמא from here on in
- (i) Answer: that טומאה is דרבנן
- (b) Challenge: if the old meat shrunk, טמא for the past (when it was כביצה) and טהור from here on in
- 3 Answer (רבה): if it is currently smaller, all agree no טומאה
- (a) And if: it was smaller but got larger – טומאה דרבנן
- (b) Dispute: if it was of size, shrunk and puffed back up
- (i) שמואל (etc.): there is דחוי באיסורין (i.e. since it was smaller, can no longer be טמא)
- (ii) רב (etc.): there is no דחוי – if it is currently of size, טמא
- (c) Challenge: טהור, (כביצה) – if food shrunk in sun – טהרות ג:ד – טמא, if it re-puffed up, טמא
- (i) Therefore: position that יש דחוי באיסורין is convincingly refuted
- b תוספתא תרומות ד:א: we may give figs as תרומה for dried figs – but we must count them (not "eyeball")
- i Implication: we reckon based on original amount;
- 1 Else: we would be adding too much מעשר (per חגיגה: invalid)
- 2 Block: end of תוספתא – if taking גרוגרות for figs, use volume measure
- (a) And: if using original measure – too much מעשר
- ii Rather: this תוספתא is referring to תרומה גדולה; in each case, use עין יפה (generous amount)
- 1 Challenge: סיפא records custom of taking 10 גרוגרות for 90 figs in basket; if תר"ג, why 10%?
- iii Rather: this is in re: תר"ג:ת"ר"מ v. 2; following אבא אלעזר בן גומל, per תרומת מעשר
- 1 Both: taken by estimation and w/o words (במחשבה) – and בעין יפה → he would take 10 גרוגרות for 90 תאנים
- 2 Observation: this must be per original size; else it is too few
- (a) Answer (ר' דימי as reported by ר' א): גרוגרות can be restored to their "juicy" size → considered "larger"
- c Tangent (תוספתא תרומות ד:א:): we take figs for גרוגרות in an area where figs are dried out; but never גרוגרות for figs
- i Must be: case where כהן isn't present; if he were, we would always prefer the figs (יפה – per ב:ד: – מתקיים – ibid)
- 1 Challenge: 2<sup>nd</sup> clause disallows גרוגרות – but if כהן isn't there, that is preferred
- 2 Therefore: 1<sup>st</sup> clause – where no כהן present; 2<sup>nd</sup> clause – where כהן is present
- (a) Observation (ר' פ): we prefer to "stretch" and make a ברייתא fit two circumstances, rather than 2 authors