

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 הפהנים וקמץ משם מלא קמצו מסלתה ומשמנה על כל לבנתה והקטיר הפהן את אזקרתה המזבחה אשה ריח ניחח לה: ויקרא ב, ב.

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

- (c) *Challenge*: if קמיצה פסולים is a פוסל at point of putting in שרת כלי, when he returns it to original כלי it should invalidate
- (i) *Explanation*: treat original שרת כלי in which entire מנחה is brought as receptacle for קמיצה
- (d) *Answer1* (ר' יוחנן): this proves that שרת כלי 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 שרת כלי "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
- (e) *answer2* (רב עמרם): if he put it into a (over-)full basket (קומץ isn't מקדש there as it doesn't enter כלי)
- (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'): 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 ר' ששת): can we take קומץ from a vessel which is on the ground
- (i) *Answer*: infer from process of הפנים לחם (מנחות יא:ז) – 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