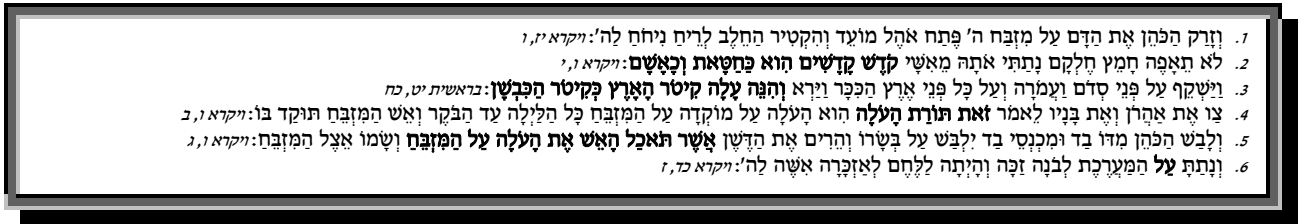


29.3.10; 26a (משנה ד) → 27a (תיקו)



- I 10 dispute whether to process if are “gone”
- a If: the became טמא, lost or burned up; per ד"א: קומץ is brought nonetheless, per ד"י: קומץ is not brought
- b דב' invalidation only applies if complete became טמאים, but if part are still טהור, may be burnt
- i Assumption: he only made this qualification re: טומאה, not lost or burned up
- ii Challenge: if he holds that שוירא מילתא (i.e. something remaining is meaningful), should extend to אבוד ושרוף
- 1 But if: he holds that שוירא לאו מילתא – i.e. all or none – then he should not allow for טמא either
- (a) And if: טמאים is different due to the צ"פ's effecting ריצוי, then even if all of the שיריים are טמאים
- iii Answer: our assumption is wrong; he intends the rule to all 3, and picked טמא as it was first in משנה
- c Per: ר"א/ר"י re: requirement to have חלב כזית or בשר כזית remaining (1/2 +1/2 are only מצטרף עולה; existence of מנחת נסכים doesn't help, even if complete)
- i Source: (note – we already found source for בשר in זבחים והדם; ועשית עולותיך הבשר והדם; now we are inquiring re: חלב)
- 1 v1: חלב – only if חלב כזית is there; source for extension to other fats –
- (a) inferred: from disqualification of מנחת נסכים to “help” → other fats do “help”
- (b) source: ריח ניחוח (v. 1) – anything that generates ריח ניחוח
- (c) Justification: ריח ניחוח might extend to מנחה; חלב might limit to only חלב קמ"ל -
- II 27 requirement of שרת כלי; taking several steps to burn
- a If: he burnt it without using a שרת - invalid
- i Dissent: ר"ש validates
- 1 Explanation#1 (ר' חייא בר אבא): per v. 2 – he may perform קומץ like חטאת (by R hand) or אשם (L – כלי)
- (a) Challenge: ברייתא which allows R or L, hand or כלי
- (i) Defense: it is distributive – hand requires R, כלי may be with either
- 2 Explanation#2 (ר' ינאי): once he's done קמיצה from שרת כלי, may bring up with any כלי (even shard)
- 3 Explanation#3 (רנב"י): must be sanctified in שרת כלי – (may then put up by hand)
- (a) Note: ברייתא represents ר"ש (with ר"א) as permitting כלי מתן w/o שרת (→ rest require)
- (i) Defense: from כלי מתן and on, no requirement of שרת כלי
- (b) Challenge: ברייתא represents ר"ש as once it was נקמץ from שרת כלי, valid
- (i) Defense: read “once it was נקמץ into a שרת כלי
- 4 Challenge: ברייתא – ר"ש (and ר"א): if he was קומץ בימין then put into left, may return to R
- (a) While: in L, any מחשבות חוץ are only פוסל (not מפגל); once he returns to R, can be מפגל
- (b) Dissent: חכמים – once he puts into L hand, it is invalid (no fix)
- (c) Inference: ר"ש doesn't require כלי מתן (else it would be invalid if it goes into L, as דם that spills on floor)
- (i) Therefore: this is a refutation of רנב"י
- (ii) However: it supports ר' חייא בר אבא, but isn't necessarily a refutation of ר' ינאי
1. He could: defend it per ברייתא above, without distributive answer
- b If: he burned the קומץ in two steps – valid
- i דיב"ל only two steps, no more – he holds that כזית פחות מכות מכות → אין הקטרה if done in smaller amounts
- ii די"י may be more steps – he holds that פחות מכות מכות יש הקטרה
- iii Related dispute: קומץ permits שיריים to be eaten when enflamed (ר' חנינא); when a majority is ignited (ר' יוחנן)
- 1 Source (for יוחנן): v. 3 – only makes smoke when majority of the oven is ignited (?)
- 2 Challenge: ruling that קומץ may be put up just at sunset, even though there isn't time for ברובו (v. 4)
- (a) Answer: that is all needed מזה לקליטת שיריים; not permitted until מוצא חמה
- (b) Note: ר"א understood that ברייתא as referring to post-sunset, and re: פוקעין (if they fell off)
- (c) Challenge: ברייתא (listed in that קטורת) isn't returned to fire per v. 5
- (i) Answer: “קטורת” should be deleted from ברייתא
- iv Questions: if אברין or קטורת are under the wood – הקטרה –
- v And: if אברים are placed alongside מערכה, is that “על” (v. 6) תיקו to all 3 questions
- 1 Note: only valid if we read “על” (in re: לחם הפנים as “near”)