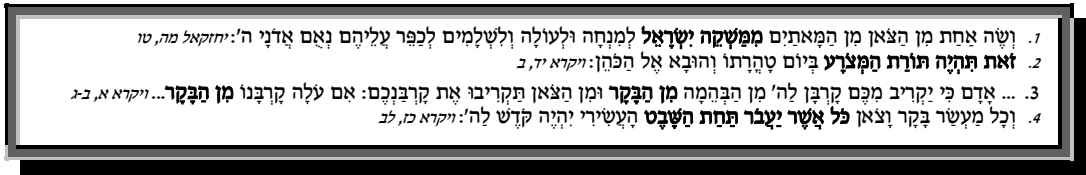


29.1.4; 5a (כתב רחמנא מן הבקר צריכי) → 6a (ורשב"ל אמר מנחת העומר שקמצה שלא לשמה כשירה)



- I רשב"ל's opinion regarding מנחת העומר שנקמצה שלא לשמה (רב, above, invalidated)
- a Ruling: valid, but שיריים may not be eaten (חדש) until another עמר is brought to permit them
 - b Challenge: if it isn't currently permitted to be eaten, should be invalid as a קרבן per v. 1
 - i Answer1 (ר' אדא בר אבהו): ר"ל holds that there is no מחוסר זמן within the same day
 - 1 Explanation: since "proper" עמר will be brought that day, the prohibition to eat right now isn't considered
 - ii Challenge (ר' אדא בריה דר"י) which contrasts עופות with מנחות
 - 1 (מליקה) מותר מכללם בקודש and are מחוסרי כפרה and also are brought by צבור
 - (a) But: according to ראב"א מנחת העומר is also בקודש (due to חדש)
 - (b) Answer: since there is no מחוסר זמן on the same day, it isn't אסור at all (doesn't fit category)
 - 2 מנחות require a כלי, have תנופה and הגשה and also are brought by צבור
 - iii Challenge (ר' ששת) (re: כפרת מצורע): if the oil was placed before the דם, refill the oil and redo
 - 1 However: if ביום זמן לבו ביום, אין מחוסר זמן לבו ביום, no need to refill – the order shouldn't be a factor
 - 2 Answer (ר"פ): תהיה – תהיה requires fidelity to sequence, per v. 2
 - iv Challenge (ר"פ): (re: כפרת מצורע) if the חטאת was slaughtered before the אשם, we don't allow a כהן to stir the blood while the אשם is slaughtered; rather, it is disposed of and another חטאת must be brought after the אשם
 - 1 Explanation: we don't employ אין מחוסר זמן לבו ביום here
 - 2 Question: why does ר"פ raise this question; he is the one who pointed out תהיה (sequence is indispensable)
 - (a) Answer: he doesn't consider שחיטה as an עבודה for this purpose –
 - v Answer2 (ר"פ): ר"ל holds that once it becomes the 16th חדש, מנחת העומר is permitted (even without מנחת העומר)
 - 1 Support: האיר מזרח מותר, even when ר' יוחנן and ר"ל – even when בהמ"ק was around
 - 2 Note: this ruling wasn't stated explicitly but inferred:
 - (a) מנחות יג: מנחות not brought before עמר; if brought פסול; nor before הלחם – but if brought then, valid
 - (i) האיר מזרח מותר → valid on 16th – but on 16th – פסול if brought before 16th; but on 16th – valid →
- II רבא's opinion regarding מנחת העומר שנקמצה שלא לשמה
- a Ruling: fully valid, no need for another עמר
 - i Reason: מחשבה only invalidates a קרבן
 - 1 With the right person: as opposed to a בעל מום
 - 2 With the proper material for a קרבן: as opposed to מנחת העומר, which is otherwise unfit and עמר is a חידוש
 - 3 In a proper place: as opposed to the vicinity of a damaged/deficient מזבח
- III Backdoor סוגיא – סוגיא ברייתא – justifying source for exclusion of טריפה from מזבח (v. 3)
- a Challenge: could have inferred via ק"ו from בעל מום, which is permitted to eat, but is banned from מזבח
 - i Block: חלב ודם are prohibited to eat, yet brought on מזבח
 - ii Defense: טריפה חלב ודם come from a permitted animal, unlike טריפה
 - 1 Block: מליקה – which comes from a banned animal, yet is acceptable למזבח
 - 2 Challenge: מליקה is prohibited to eat specifically because of its sanctity, unlike טריפה → טריפה – not מן הבקר
 - b Question: what need is there for the פסוק?
 - i חלב ודם could've been challenged by מנחת העומר, prohibited to eat yet acceptable to מזבח
 - 1 Block: מנחת העומר functions to permit חדש
 - 2 Challenge: during שביעית it doesn't do so (b: permits wild חדש on שביעית c: לר"ע – שביעית אסורין – שביעית אסורין)
 - 3 Challenge (even to לר"ע): עמר permits חדש בחו"ל – and even in א"י, permits חדש of לאו even on שביעית
 - (a) Challenge: then we should allow offering טריפה, and it would permit the לאו of טריפה
 - 4 Rather: challenge is that מנחת העומר is a commanded act (as are קטורת, מפטם, עבודה בשבת, עבודה כהונה, עבודה בשבת, מפטם קטורת)
 - c חלב ודם+מליקה from במה הצד could've proven via ד' שיא בריה דר"א
 - i Block: both of those are commanded, unlike טריפה
 - 1 קריבין and מקריבין בע"מ – as בע"מ essential is ק"ו broken – inferring from אשי
 - (a) Suggestion: use הצד from ד' שיא בריה דר"א
 - (i) Block: these are both visible, unlike טריפה
 - d Note: טריפה אסור inferred from v. 1 (where it was always טריפה) and v. 4 (when the הקדש came after it became טריפה)