

A Today we will learn בע"ה מס' יומא דף מ"ה -
The topics we will learn about today include:

The gemara continues its discussion from the previous daf, with many questions by Rav Papa and others, about the laws of קמיצה and חפינה, as well as other questions about various avodos of the Kohanim in the Bais HaMikdash.



B Some of the key topics and concepts that we will learn about include:

גורעין ומוסיפין ודורשים

There are certain cases, when deriving Halachos from Pesukim, that we move a letter from one word to the adjacent word, to create a new meaning. In our gemara, this principle is applied to the pasuk מדם הפר, where our gemara changes this to דם מהפר, to teach that the blood must come directly from the פר into a כלי.

פיגול

If someone while bringing a Korban, has thoughts to eat this Korban after its designated time, this is called פיגול, and the Korban becomes invalid.



C טבול יום
A טבול יום is a person or כלי who was Tamey and then immersed in the Mikva as part of the purification process. The purification process is complete, only when night falls that evening. Until that time, the person or כלי is called a טבול יום, and they are מטמא Teruma and Kodshim, but not chulin.

לינה

Linah is where a part of a Korban was not placed on the Mizbaich within the designated time. These parts become פסול, and may no longer be placed on the Mizbaich.



1 So let's review.....

The gemara continued its discussion about the avoda of Kemitza with several questions from Rav Papa and other Amoraim about various scenarios regarding this avoda.

The gemara begins:

בעי רב פפא דבקה לקומץ בדופניה דמנא מאי

After performing Kemitza on a Korban Mincha, the Kohen must deposit the flour into a שרת.

Rav Papa questions the validity of a case where the Kohen stuck the flour to the sides of the כלי rather than depositing it properly in the bottom of the כלי;

Mar bar Rav Ashi questions the validity of a case where he turned the כלי upside down and placed the flour in a בית קיבול on the underside of the כלי.

The gemara answers: תיקו, both of these questions remain unresolved.

1 Continued discussion about..

קמיצה

?

בעי רב פפא
דבקה לקומץ
בדופניה דמנא
מאי?

בעי מר בר רב אשי
אפכיה למנה
ודבקה

תיקו

תלבי יתב קוליות ואביות

- 2 Rav Papa asked further about the חפינה that was performed on Yom Kippur, where the Kohen takes two hands full of Ketores Spice. Are these heaping hands full or level hands full? Rebbe Abba answered that the hands full for the Ketores are טפופות, which is somewhere in the middle - more than level, but not quite heaping.

2 בעי רב פפא

מחוקות או גרושות

Are these heaping hands full or level hands full?

רבי אבא

טפופות

Somewhere in the middle

- 3 Rav Papa asks further: Regarding the דם of a Korban, the Mishnah clearly rules that if it falls on the floor from the neck of the animal it becomes Pasul, if it was received in a כלי and then fell to the floor from the כלי it may be collected from the floor and sprinkled.

3 בעי רב פפא

Regarding the דם of a Korban...

if it falls on the floor from the neck

פסול

if it falls on the floor from the כלי שרת it may be collected from the floor

4 Rav Papa asks;
Regarding the Ketores, if the Ketores scattered from the hands of the Kohen onto the floor,
כצואר בהמה דמי ופסולה -
Are his hands comparable to the neck of the animal which is not a כלי, and therefore the Ketores becomes Pasul? - OR
- ככלי שרת דמי ולא פסולה
Are his hands comparable to a כלי, and therefore the Ketores is Kosher?
The gemara here too answers: תיקו.

4 Regarding the קטורת...
if it falls on the floor
from the hands of the Kohen Gadol

כצואר בהמה דמי ופסולה

ככלי שרת דמי ולא פסולה

5 The gemara brings another question of Rav Papa:
- הישב בחפינת קטורת מהו
If he had a thought of Pigul - which is to bring the Korban after its designated time - during the חפינת קטרת, does the Ketores become Pasul?
Is the חפינה of the קטרת similar to the קמיצה of a Korban Mincha which certainly can be invalidated by a thought of Pigul, since regarding both חפינה and קמיצה the Torah uses the word חפיה, or perhaps חפינה is different, and pigul does not apply to it.

5 בעי רב פפא
הישב בחפינת קטורת מהו

חפינה of the קטרת

קמיצה of a מנחה

6 Rav Simi bar Ashi tries to answer this question from a mishna in עדייות, where רבי עקיבא taught that if the Ketores spice, or other items, were in a כלי, and a טבול יום touched part of the pile, the entire pile becomes pasul. As Rashi cites the Gemara in Maseches Chagigah;
- שהכלי מצרף כל מה שבתוכו להיות כאלו נגע בכלו
The vessel combines all the pieces to be considered one piece.
Rav Shimi continues: that if a טבול יום can pasul קטרת, then it must have become קדוש בקדושת הגוף, as only something that is קדוש יום, can become פסול by a טבול יום. And if it is קדוש יום, can become פסול בלינה, by leaving it over until the next day. And if it can become פסול בלינה, then certainly it can become פסול by a thought of לינה to leave it over, and so Rav Shimi answers Rav Papa that one would indeed make the קטרת פגול by a thought of leaving it over past its designated time.

6 רב שימי בר אשי
רבי עקיבא

If the Ketores were in a כלי, and a טבול יום touched part of the pile, the entire pile becomes pasul

שהכלי מצרף כל מה שבתוכו להיות כאלו נגע בכלו

טבול יום פוסל קטרת

קדוש בקדושת הגוף

פסול בלינה

פסול במחשבת לינה

חילב בחפינת קטורת פגול

7 Rav Papa continues: Does a פגול thought while raking the coals for the קטרת invalidate the קטרת, or perhaps raking the coals is only מצוה מצידי, a preparation for the mitzva of קטרת, in which case perhaps פגול does not apply to it?
Here too the gemara answers: תיקו.

7 בעי רב פפא

מחשבת פגול while raking the coals for the קטרת invalidate the קטרת

תיקו

Maybe it's only מצוה מצידי



8 Our daf concludes with a question posed to Rav Sheshes, whether הולכה, bringing blood from a Korban to the Mizbaich, may be performed with the left hand, and Rav Sheshes answered this is permissible, as evident from our Mishna, where the Kohen brings the golden spoon of Ketores to the Kodesh Kodshim on Yom Kippur, while holding the spoon in his left hand.

8



בעי מיניה דרב ששת
 May הולכה
 be performed
 with the left hand
 ?

9 However, the gemara refutes this from a Braisa which states clearly:
 זר ואונן שיכור ובעל מום בקבלה ובהולכה ובזריקה פסול וכן יושב וכן שמאל פסול
 And so we see clearly that doing any avoda with the left hand is in fact invalid.
 The gemara concludes: תיובתא, this is fact refutes the opinion of Rav Sheshes.
 The gemara adds further, that after being shown and taught this Braisa, Rav Sheshes accepted it and used it himself as a source to answer the question as to whether הולכה is valid or not - that if a non-Kohen carried it, it's indeed NOT valid.

9



It is permissible
 as evident from Kohen Gadol
 who brings Ketores to the
 Kodesh Kodshim on Yom Kippur
 with his left hand

~~כי יתא:~~
 זר ואונן שיכור ובעל מום
 בקבלה ובהולכה ובזריקה פסול
 וכן יושב וכן שמאל פסול

תיובתא דרב ששת