

ויכול לעמוד על רגלו אחת עבודתו כשרה ואם לאו פסולה –

And he can stand on one foot; his service is valid and if not it is invalid

Overview

The גמרא cites a ברייתא, where ר"א rules that if a כהן (while doing the עבודה) is standing with one foot on the floor of the עזרה, and other foot on a utensil or a stone, if he is able to remain standing with only the foot on the floor, the עבודה is כשרה, but if he needs the support of the utensil or stone the עבודה is פסולה.¹ Our תוספות cautions us not to derive any conclusions from this ברייתא regarding the rules of חציצה.²

מהכא ליכא למיפשט דמין במינו חוצץ³ דאבן הוא ממין הרצפה -

We cannot resolve from here that one type creates a separation with its own type, for a stone is of the same type as the floor -

ומין בשאינו מינו חוצץ⁴ דכלי אינו ממין הרצפה -

And we also [cannot] resolve that by מין בשאינו מינו that it is חוצץ, for a vessel is not the same type as the floor (and seemingly we can resolve these two rules from here) -

ובעיא⁵ הוא בפרק הוציאו לו (יומא דף נח,א) בהניח סיב⁶ בתוך המזרק וקיבל בו את הדם⁷ -

However it is a query in פרק הוציאו לו, in a case where he placed a סיב within the bowl and he received the blood in this כלי with the סיב inside and the question is whether is מין בשאינו מינו or not –

תוספות responds that the cases are not like:

דודאי סיב מבטל ליה⁸ אבל כלי ואבן לא מבטל ליה⁹ דאבן נתקלים בה ההולכים שם:

¹ The כהן must be supported only by the floor of the עזרה and not anything else.

² חציצה means a separating or interfering object, where there should be none.

³ One may have assumed that we can derive from here that מין במינו is חוצץ. The floor of the עזרה, which is made from marble (a type of stone), is the same מין as the stone upon which the כהן is standing (with one foot). Therefore if מין במינו it should be considered as if the כהן is standing on the floor of the עזרה, since the stone which is מינו of the עזרה is not חוצץ between the foot of the כהן and the רצפה of the עזרה. תוספות will negate this assumption.

⁴ The הגהות הב"ח amends this to read, חוצץ דכלי שאינו מין הרצפה הוא, (instead of חוצץ דמין הרצפה הוא).

⁵ The הגהות הב"ח amends this to read, דבעיא (instead of דבעיה).

⁶ ד"ה סיב there רש"י are the fibrous shoots which grow around the base of a palm tree. It is soft and absorbent. See רש"י.

⁷ The issue at hand is if we can resolve from this ברייתא that both מין בשאינו מינו and even מין במינו are חוצץ, why is there a query regarding the סיב במזרק which is מין בשאינו מינו. See 'Thinking it over'.

⁸ He is happy that the סיב remains there; he has no intention of removing it, therefore there is cause to say that since it is בטל to the מזרק (and it is soft and porous) it is not חוצץ between the blood and the מזרק.

⁹ The reason it is surely חוצץ here (and not by the סיב) is because here the item which is חוצץ will certainly be removed (so therefore it cannot be considered a part of the רצפה), while by the סיב it may remain, so it is considered as part of the מזרק. [In the laws of חציצה by טבילה there is the factor of מקפיד; if the person does not want the חוצץ to be on his body, he wants to remove it; in which case it is a greater חציצה. The same is here. The less the likelihood that it will remain, the more it is חוצץ.

For he certainly nullifies the ס"ב to remain in the bucket; **however he is not מבטל**, the vessel and even the stone,¹⁰ **for since people who walk there in the עזרה will trip over it**; he will surely remove the stone and certainly the כלי.

Summary

The more likely something is to be removed the more it is חוצץ.

Thinking it over

The גמרא in יומא (cited in this תוספות) concludes that מ"ן במינו אינו חוצץ¹¹ however regarding מ"ן בשאינו מינו it was not resolved. Is תוספות difficulty only with the case of ס"ב (which is מ"ן בשאינו מינו), for this is what תוספות states,¹² or is תוספות difficulty also with the case of מ"ן במינו (which may be even a bigger problem since the גמרא ruled there that מ"ן חוצץ)?¹³

¹⁰ He is certainly not מבטל the כלי for it has utility elsewhere, but he is not even מבטל the stone (which has no utility), since it can cause people to trip over it.

¹¹ This is in a case where he placed one מזרק into another מזרק.

¹² See footnote # 7.

¹³ See מהרש"ל ומהרש"א.