4a.7.2 20a (סיום הפרק) → 21a (סיום הפרק)

> על מַחֶבַת בַּשֵּׁמֶן תַּעָשֵׁה מֻרְבֵּכֶת תִּבִיאֵנָה **תַּפִינֵי** מִנְחַת פָּתִּים תַּקְרִיב רֵיחַ נִיחֹחַ לַה': ייקרא ו, יד וְהַכֹּהֵן הַפְּשִׁיחַ תַּחְתָּיו מִבָּנִיו יַצְשָּׁה אֹתָהּ חָק עוֹלָם לַה' כָּלִיל תָּקְטָר: ויקרא ו, טו

- I. משנה (marked as משנה חים הלכה ד-ה (marked as משנה חים הלכה ב status of live animals found in proximity of משנה חים משנה ו
 - a. If found between: ירושלים and מגדל עדר (near בית-לחם) or that radius in any direction
 - Status: males are עולות, females are שלמים
 - 1. הושעיה animals are חולין, but finder must bring such a קרבן with his own funds
 - a. Challenge (ד' יוחמ): we are effectively instructing someone to violate מעילה
 - 2. שלמים he brings the actual animal males as עולות; females as שלמים
 - a. Reason: follow רוב
 - b. Challenge: שלמים may also be males (therefore, no longer רוב זכרים עולות
 - c. Rather: if male, he redeems it on coin, then re-buys it as עולה
 - עולות are מותרות are אובדות similarly, here אובדות are brought as
 - ii. Challenge: isn't this a violation במזיד? (redeeming לחולין)?
 - 1. Answer: since he's following תנאי ב"ד not considered מזיד
 - מסח (male lamb or goat within 1st year), if found within 30 days of מסח, any animal fit for מסח, if found within 30 days of מסח
- b. Originally: מסנים would exact pledge from those who found them to ensure that they would bring נסכים
 - נסכים However: those who found them would run away, rather than be charged for נסכים
 - ii. Therefore: נסכים ruled that the נסכים of found animals come from public fund
- II. משנה (marked as תקנות בי"ד to benefit הלכה ג, continuation of הלכה (related משנה ח הלכה ו to benefit מרבנות
 - a. *ד' שמעון*: the above is one of 7 תקנות בי"ד
 - Also (#2): if a non-Jew sends משל צבור from משל צבור we offer them; if not bought כסכים we offer them;
 - Also (#3): if a גר dies and left נבחים (waiting to be offered); if there are נסכים on estate, they are used
 - 1. If not: bought with public funds
 - Also (#4): מנחה that if מנחה (for that day) is offered משל צבור iii.
 - 1. הידה offered from heirs' funds
 - 2. Note: this מנחה was offered entire (not broken into two halves, as is done when he is alive)
 - a. Note (תלמוד): even if he became ממל or got a מום same ruling applies about מנחה offered מעל צבור
 - b. שלמה" means full in morning and evening, or full broken into two halves
 - When settled: he would have to ask whether they bring 3 לוג of oil each time, or divided (1.5 each) i.
 - ii. Then: he'd have to ask if they would bring 2 קמצי לבונה each time or 2 for whole day (1 each)
 - Answer (ממצים 2): inferred from קמצים 2 לחם הפנים for entire offering, similarly 2 for day 1. And: they inferred 3 לוגין from עשרון → each עשרון requires ¼ לוגין (לוגין 3) הין
- III. Extended discussion (ותלמוד about, מבייה האיפה brought every day ½ in morning, ½ in evening)
- a. Prelude: ruling of שמואל if someone designated a שקל and died goes to נדבה
- b. And: surplus of עשירית אלעזר) פספא to (per (per יוחנן); or to ר' אלעזר) (ר' אלעזר) (ר' אלעזר)
- c. "עשירית האיפה של כ"ג. is either divided and then sanctified (ר' יוחנן) or first sanctified then divided (ר' יוחנן)
 - Challenge to בה"ג וביה ד"י died in middle of day, ½ was offered, other half is destroyed
 - 1. Defense: ים המלח holds that even the moneys go to ים המלח
 - Challenge to עשרונות if new עשרונות is appointed at midday, 2 עשרונות are brought, each has ½ offered, ע אבד א
 - 1. Defense: follows עשרון the עשרון measure is כלי קודש (→entire עשרון שמעאל must be destroyed)
- d. Inauguration: when a כהו comes to worship for the first time, he brings the עשרון and offers it himself (מנחת חנוך)
- e. If: a כה"ג even כה"ג worshipped without first bringing מנחת חינוך, his אבודה, his עבודה, his עבודה
- f. If: a בהן on his first day, is appointed as חביתי, on he brings two חביתין one for חביתי, one for חביתי, one for
 - Tangent: different interpetations of תופיני (v. 1)
 - is supplied by his heirs (v. 2) מנחה dies and they haven't yet appointed replacement, מנחה is supplied by his heirs
 - 1. צבור supplied by צבור (v. 2)
 - a. Challenge (ד"ש: כר' אבא בר ממל) elsewhere ruled that it comes from heirs
 - b. Defense: originally, it came from אבור, but they wouldn't collect for it just take from תרומת הלשכה

IV. משנה מ (marked as משנה ה משנה in משנה, in בבלי, continuation of list of הלכה. continuation of list of תקנות ב"ד (#5-7)

- a. #5: Salt and wood of הקדש may be used by כהנים to salt their meat and to cook it
- b. #6: Ashes of מעילה no מעילה attaches
 - i. Note: ממ"ח there is no מעילה they decreed מעילה when they saw מה"ח using ashes on wounds
 - 1. Then: they reversed the גזירה when they saw that the כהנים avoided using it for their wounds
- c. #7: קינין פסולות (e.g. if one flew away see קנים פ"ב supplied by צבור
 - i. "ד' יוסי supplier of birds is obligated to supply "make-ups" for פסולות