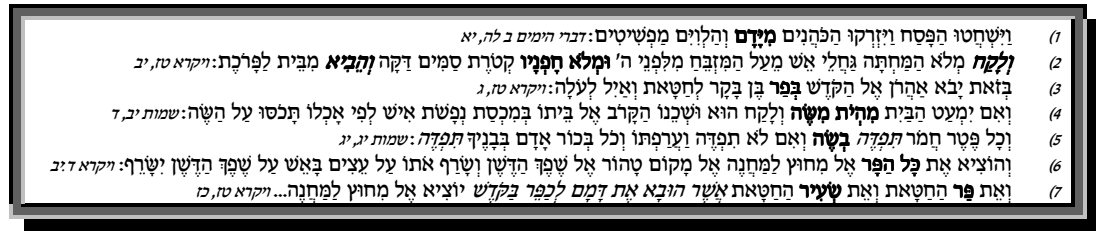


5.5.2

48b (למ"ד שותפין) → 50b (בעי מיניה מרב ששת)

Note: a חטאת whose owners/donors die before achieving כפרה has no future on the מזבח and is sent למיתה; this is only true about a חטאת יחיד (where the owner/donor is an individual)



- I. Question posed to ששת re: הולכה (walking the דם to the מזבח) with the left hand
  - a. Answer: from our משנה: takes כף in his left hand (→left is valid for הולכה)
    - i. Challenge: why not answer from bringing up limbs (leg in L hand)
      - 1. Defense: bringing up limbs doesn't affect כפרה; כפרה does
    - ii. Challenge: ר' חסדיא used ברייתא ר' ששת (explicitly invalidates שמאל) to challenge ר' חסדיא
      - 1. ד"ח. used v. 1 to demonstrate that הולכה is not an עבודה and may be done by a זר
        - a. (challenge: v. 1 → כשרה בזר כשרה)
        - b. Defense: זר simply held the כלי without walking it; the כהן took it from him
      - 2. Defense: 1st ר' ששת answered in affirmative, then he learned the ברייתא invalidating
  - b. Related: ר' פפא's query: another כהן filled his hands and put the קטרת in the כה"ג's hands – תיקו (v. 2)
- II. הבאה and חפינה כה"ג re: standing in for deceased ריב"ל
  - a. חנינא (elder/teacher of ריב"ל): considered the question to be impressive
    - i. But only: re position that a 2nd כהן may bring in the דם slaughtered by 1st כהן (פר) (בפר ובדמו של פר)
    - ii. Note: ר"ח was a medical expert who was consulted on the therapeutic value of particular herbs
  - b. Note: question only valid if the כה"ג doesn't perform a 2nd חפינה in the קדה"ק (see III):
    - i. If he does: it is clear that it is sufficient, for the 2nd כה"ג performed a חפינה OR
      - 1. It is clear: that it is insufficient, because the measures of חפינה aren't identical
        - a. Which may be: the meaning behind מדתה
    - ii. If he doesn't: it is a valid question
- III. ברייתא: describing 2nd חפינה inside (requiring great dexterity):
  - a. He puts: the מחתה on the ground, holds the כף
  - b. Then lifts: the cup (בזך) and edges it up with his thumbs until it gets to his forearms,
  - c. Then he spills: the קטורת into his hands-full,
  - d. The places it: on the מחתה, either piled in 1 spot (to delay smoking) or spread out (to speed it up)
    - i. Implication: there is a 2nd חפינה; (answer to ריב"ל's question can go either way)
- IV. Analyzing dispute about דמו and שחיטת הפר כה"ג re: standing in for deceased פר (ולא) (ו) בדמו של פר
  - a. Multigenerational dispute: among ארץ ישראל
    - i. Arguments: in favor of position של פר בדמו של פר
      - 1. פסח: members may leave/join חבורה until שחיטה (→post שחיטה no longer "שה"
        - a. Block: special text (v. 4) – מהיות משה – as long as it is still a (living) שה
      - 2. Redemption of: בכור בהמה טמאה (done with שה) msut be done before שחיטה
        - a. Block: ק"פ from שה:שה (v. 5)
        - b. Challenge: if so, should require זכר שנה, בן שנה, etc.
          - i. Defense: תפדה תפדה expands eligible animals for פדיון (שה limits to live)

- ii. *Arguments*: in favor of position של פר ובדמו של פר:
1. V6: called פר even after שחיטה
    - a. *Block*: teaches that all the parts must be taken out
  2. V7: חטאות are called "פר" and "שעיר" after שחיטה
    - a. *Block*: all agree that "all the parts" = "פר"; dispute re: דם alone
  3. ג' אשי v. 3 - אהרן only brings דם in, yet states that he brings פר inside
    - a. *Block*: necessary prerequisite for entrance is his פר
- b. *Question*: should be moot; פרו של אהרן is a חטאת → למיתה חטאת (see note)
- i. *Answer*: it is a חטאת צבור
    1. *Proof*: ר"מ disputes ת"ק, claiming that פר יחיד is פר יחיד (→ someone holds it is צבור)
      - a. *Challenge*: ר"י disputes ת"ק, claiming that פר של צבור is צבור פר העלם דבר של צבור
        - i. *Note*: does this support the מ"ד it is יחיד?
    2. *Rejected* (ר"בא): all agree that ר"י's list is צבור and ר"מ's list is יחיד –
      - a. *Both*: challenging rule of ת"ק that צבור/יחיד is critical split vis-à-vis שבת וטומאה
      - b. *Rather*: the critical split is קבוע זמן
    3. *Challenge* (ר"בא לר"בא): פר יחיד is a צבור פר יחיד –
      - a. *In context of*: dispute ר"ש ור"א re: status of צבור פר יחיד/יהודה/ר"א re: status of צבור פר יחיד
      - b. ר"בא referent is דבר פר העלם דבר (פר יחיד is referent to ר"א)
      - c. *Challenge* (ר"בא): explicit ברייתא listing both פר and פר of שעיר
      - d. *Defense* (ר"בא): instead of חטאת צבור read חטאת צבור
        - i. *Reason*: for distinction (i.e. why ר"בא refuses to call פר אהרן a פר יחיד):
          1. *Not to*: reckon the כהנים as a צבור (vis-à-vis פר יחיד due to הוראה)
  - ii. *Proof*: ר"א states "according to the מ"ד that פר יחיד is פר יחיד..." → someone holds פר יחיד
    1. *Rejection*: other position is פר יחיד (of all the כהנים)