

## פרק שני – ידיעות הוויאה Introduction to

Like the first chapter, all of the משניות of our פרק are presented at the beginning; the פרק concludes our discussion of ידיעות הטומאה, with two significant tangents, each taken up in the גמרא; one dealing with the procedure for extending the boundaries of the city (ירושלים) and of the עזרת, the second with a particular application of הלכות הוויאה to the laws of נדה. As we've done in the past, we'll present משניות א-ב here, as our discussion will deal with them exclusively; over the course of our study of the (small) chapter, we will introduce the rest of the משניות as their analysis is addressed.

25.2.1

14a (משנה א') → 15a (במשיחה)

1. **כָּל אֲשֶׁר אָנִי מֵרְאֶה אוֹתָךְ אֶת תְּבִנִית הַמִּשְׁכָּן וְאֶת תְּבִנִית כָּל כְּלָיו וְכֵן תִּעָשֶׂה:** שמונת כה, ט  
 2. וְהָיָה בַּיּוֹם פְּלוֹת מִשָּׁה לְהַקִּים אֶת הַמִּשְׁכָּן וְיִמְשַׁח אֹתוֹ וְיִקְדֹּשׁ אֹתוֹ וְאֶת כָּל כְּלָיו וְאֶת הַמִּזְבֵּחַ וְאֶת כָּל כְּלָיו וְיִמְשַׁח וְיִקְדֹּשׁ אֹתָם: במדבר ז, א  
 3. וְלָקַחוּ אֶת כָּל פְּלֵי הַשָּׂרֵת אֲשֶׁר יִשְׁרְתוּ בָּם בְּקֹדֶשׁ וְנִתְּנוּ אֵל בְּגָד תְּכֵלֶת וְכֶסֶף אוֹתָם בְּמִכְסָה עוֹר תַּחַשׁ וְנִתְּנוּ עַל הַמּוֹט: במדבר ז, יב

- I 'א: clarification of the "2→4"
- a if he knew he was טמא, then
    - i forgot his טומאה OR
    - ii forgot it was קדשים OR
    - iii forgot both
      - 1 then remembered (whatever he forgot - one or both) – עולה ויורד
  - b if he knew he was טמא, then
    - i forgot his טומאה OR
    - ii forgot it was מקדש OR
    - iii forgot both
      - 1 then remembered (whatever he forgot - one or both) – עולה ויורד
  - c note (ר"פ): only "4", as it reckons only latter awareness, which is what generates the liability
  - d alternate version: only reckons pre-awareness, as that is unique to this discipline (applies to all ידועה בסוף)
  - e question (ר"פ): if he forgets the laws of טומאה (nuance – such as שעורים – not an obvious rule like שרץ = העלם) תיקו? העלם =
  - f question (ר' ירמיה) if a בבל בן בבל violated מקדש as he never knew where it was = העלם?
    - i question: according to whom is this asked?
      - 1 according to ד"ע who requires foreknowledge, he doesn't include העלם מקדש in liability for ויורד
      - 2 according to ד' ישמעאל who finds העלם מקדש liable, he requires no בתחילה
      - 3 answer: according to רבי, who requires foreknowledge (כ"ע) and holds liability for העלם מקדש (כ"י)
- II 'ב: liability for entering עזרה or extension of עזרה,
- a as עזרה (and city) can only be extended with:
    - i king
    - ii prophet
    - iii אורים ותומים
    - iv סנהדרין of 71
    - v two תודות (means לחמי תודה)
    - vi song (explained on next page)
      - 1 procedure: דין בית דין walks with תודות behind them (read: they're behind לחמי תודה) all of ישראל behind them
      - 2 תודות: the inside one is eaten, the outer one is burnt (explained in next שיעור)
    - vii and: any place that was not sanctified with all of these, doesn't generate liability for entering בטומאה
  - b source: v. 1 – extends method of sanctification to all generations (לדורות)
    - i challenge (רבא) משה's vessels were sanctified by anointing; future כלים by their use
      - 1 explanation: why don't we read וכן תעשו and apply "anointing" to future כלים
      - 2 answer: v. 2 reads וימשחם ויקדש אותם – only these were sanctified by anointing
      - 3 suggestion: if so, future כלים may need both anointing and use
      - 4 answer: v. 3 specifies use as the מקדש
        - (a) challenge: if so, what is the need for the exclusionary אותם?
        - (b) answer: without אותם, כ"א, the future would need both משיחה and שירות –
          - (i) therefore: אותם excludes all future כלים from משיחה as a מקדש at all – in spite of וכן תעשו