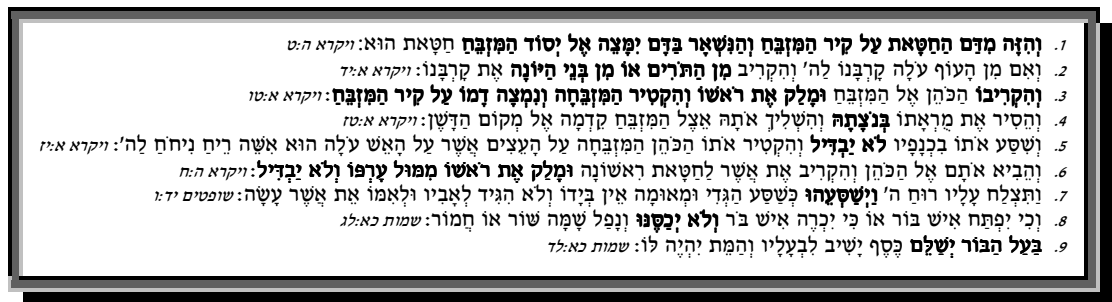


28.6.6

64b (משנה ד') → 66a (סיום הפרק)



- I 'משנה ד': procedure of העוף (continued):
- a מליקה: done in back of neck, without separating head from body,
  - b הזאה: on wall of מזבח
  - c שירי הדם: would be squeezed down into the יסוד
  - d Division: מזבח only "gets" the blood; entire body goes to הנינים
    - i ברייתא v. 1 - he holds bird's head and body in hand and performs הזאה on the lower wall of מזבח
      - 1 Proposal: perhaps it should go on higher wall – ק"ו from בהמה חטאת (עולה is down, חטאת is up; עולת העוף is up)
      - 2 Rejection: remainder "squeezes" (passive voice) down to יסוד
    - ii דב: method of מליקה – holds wings with 2 fingers, legs with 2 fingers and stretches neck over his thumb and cuts
    - iii ברייתא: wings/legs same, stretches neck over 2 fingers and cuts
      - 1 Note: this is the hardest of the 3 challenging עבודות (along with ביוה"כ and חפינת קטורת)
- II 'משנה ה': procedure of עולת העוף
- a מליקה: he would go up כבש and turn right on טובב, go to SE and perform מליקה, separating head from body
  - b הזאה: would squeeze out blood onto מזבח, then push head against wall (squeezing out remaining blood)
  - c ברייתא: interpreting v.3
    - i הקריבו: allowing for 1 bird to be donated (contra impression from v. 2 – that a pair must be brought)
    - ii הכהן: assigning a כהן for מליקה (contra possible ק"ו from בהמה, which requires ק"ו but not כהן)
    - iii זמלק: done by hand (contra possibility that מליקה is done with a knife – ק"ו from בהמה, which doesn't require כהן)
      - 1 Dissent: ר"ע – a זר can't approach מזבח (hence, חוץ is obvious) – ומלק הכהן – מליקה done by הכהן's body (hand)
    - iv והקטיר: perform מליקה above (חוץ) – (contra notion that it should go below – or either – just as הקטרה is above)
    - v זמלק והקטיר → must be done from back of neck (עורף)
      - 1 contra: suggestion that it might be from front of neck (צוואר), can't be solved via גז"ש from חטאת העוף (v. 6)
        - (a) reason: there, we don't separate body from head
        - (b) therefore: והקטיר ומלק ומלק adjoins them – just as הקטרה is done to head and body separately
          - (i) similarly: מליקה involves separation of head from body
          - (ii) source (that הקטרה is done with separation): v. 3 mentions מיצוי הדם after הקטרה (unlikely) - הקטרה must refer to head (which is, therefore, separated)
    - vi זמלק דמו על קיר המזבח: not the wall of the כבש or the היכל – rather the upper wall
      - 1 challenge: perhaps it means the lower wall – ק"ו from בהמה, where עולה is down, 'tho חטאת is up
      - 2 answer: from v. 3 – can't do מיצוי after הקטרה; rather הקטרה is compared to מיצוי – both on "top" of מזבח
    - vii procedure: as outlined in משנה,
      - 1 however: if he did מיצוי as low as 1 אמה below טובב – valid
      - 2 dissent: ר' נחמיה וראב"י – must be done atop מזבח
        - (a) point of disagreement (אבני ורבא): whether a מערכה may be made on the טובב

- d *processing head*: push head, squeezing out remaining blood, then roll in salt and throw it on the fire
- e *processing body*: pull out esophagus, innards and its feathers, throw into הדשן בית, tear it open but not separate
- i Note: if he did separate the body – כשר
  - ii Then: roll it in salt and throw onto the fire
  - iii *ברייתא* v. 4 – teaches that esophagus must be pulled out by hand – with feathers
    - 1 *אבא יוסי בן חנן* – take out gullet with it
    - 2 *מוראה* (תדבר"י): cut open a "window" with knife and pull out
  - iv *ברייתא* (about tearing open): שסע must be done by hand, per story of שמשון and the lion (v. 7)
- III ר' משנה: those procedures which are/are not מעכב in העוף
- a *עולת העוף*: if he didn't pull out innards, or didn't roll in salt – anything after הדם – valid
  - b Both: if he separated (head from body) in חטאת or didn't in עולה – פסול; if he *only* did הראש – פסול, only דם הגוף – כשר – דם הגוף
    - i Observation: our משנה cannot follow ראב"ש who reports a tradition that הבדלה בחטאת העוף is done
    - ii Point of disagreement:
      - 1 *ד' חסדא* whether מעכב is מצוי בחטאת העוף
        - (a) *ד'ק*: it is מעכב → since there is דם (קרבו) is still "in process") he's doing a עולה בחטאת → מעשה עולה בחטאת
        - (b) *ד'אב"ש*: not מעכב → after הזאה, process is done; what happens afterwards is of no consequence
      - 2 *ד'בא* whether מעכב is עולת העוף in סימן (delay) before cutting the second
        - (a) *ד'ק*: not מעכב → even though he delays, still valid → he's performing עולה בחטאת
        - (b) *ד'אב"ש*: it is מעכב → when he delays, process is done → what happens afterwards is inconsequential
      - 3 *ד'אב"י* whether מעכב is רוב בשר of the bird (being torn off)
        - (a) *ד'ק*: it is not מעכב → tearing after סימן א' isn't considered → cutting ב' afterwards is עולה
        - (b) *ד'אב"ש*: it is מעכב → tearing after סימן א' is considered → cutting ב' isn't עולה בחטאת העוף
          - (i) (note: this follows dispute יצחק שמואל בר זירא/ר' שמואל בר יצחק) is about שהייה or רוב בשר
          - (c) Implication: all agree that לכתחילה, most of meat must be torn off
            - (i) Support: *ברייתא* describing מליקה includes tearing off רוב בשר after סימן ראשון (for עולה – שני – סימן שני)
      - 4 *ד' ירמיה* heard about this discussion and dismissed it –
        - (a) Reason: he had a tradition back to ראב"ש that לא יבדיל (v. 5) means he need not – not that he mayn't
          - (i) Challenge: if so, v. 8 – לא יכסנו means "he need not cover (the בור)"?
          - (ii) Defense: in that case, v. 9 points to his liability → לא יכסנו is a condition (if he doesn't cover it)
            1. But here: the תורה distinguished between עולה ועולה; חטאת ולא יבדיל just means "he need not" *contra* עולה
    - iii Comment on requirement to do מצוי on העוף
      - 1 *ברייתא*: inferred from עולה הוא – עולה teaches that הראש is not vital; הוא teaches that דם הגוף is מעכב
        - (a) Explanation of inference (רבינא): most of the blood is in the body, not the head
- IV ז' משנה: פסול מחשבת עולה follows contours of חטאת, עולת בהמה follows rules of חטאת בהמה
- a General rule: the two עבודות for קרבנות העוף are מליקה and מצוי/הזאה
    - i Therefore: if he did either (or both) in חטאת העוף with intent לשמה – פסול; in עולת העוף – פסול – שלא לשמה
  - b *מחשבת פיגול* follows same guidelines – if עולה or חטאת had either עבודות performed with intent to eat (edible)/ burn
    - i Meaning: *עולת העוף* had to be brought without "mixed intent" (חוק לזמנה ומקומה) (חוק לזמנה ומקומה) (דבר שדרוכו להקטיר)
      - ii Dissent: ר' יהודה holds that if חוק לזמנה/הקטרת כוונת חוק לזמנה came first – פיגול, even if followed by חוק למקומו
    - iii Combinations: ½ כזית of each מחשבה combine for פסול (only)
    - iv And: ½ כזית of eating, ½ of burning do not combine (as above)