

28.8.4; 75b (משנה ג) → 77a (אימרי בדיכרי מחלפי לך) → 77a

1. ... כי כל שאר וכל דבש לא תקטירו ממנו אשה לה': קרבן ראשית תקריבו אתם לה' ואל המזבח לא יעלו קריח נוחח: ויקרא ב"א-ג

- I קדשים mixing of various משנה ג'
- a If: an אשם and שלמים got mixed (while alive)
 - i זכרי כהונה, בעזרה, עד חצות) אשם like (אכילת מתנות) slaughter both in north (ל"ש
 - ii חכמים we may not bring קדשים to an early פסול
 - b If: pieces of בשר got mixed; קדשי קדשים with שלמים (eaten for 2 days) with תודה (e.g.- eaten for 1)
 - i Then: they are eaten within the more severe parameters
- II Backdoor סוגיא: diminishing parameters of קודש
- a תרומה (before רב) דמי שביעית may not be used to buy
 - i Reason: generates external limit to אכילת תרומה (must be consumed before original crop is completely harvested)
 - b Students (before רבא): this cannot accommodate ר"ש's opinion (in our משנה)
 - c Rejection (רבא): ר"ש's opinion is only בדיעבד – he may not allow a diminishing of קדשים אכילת
 - d Challenge (אבוי): ר"ש's ruling that כהנים may prepare קודש בשר any way they like – even adding תרומה תבלי
 - i Defense (רבא): the תרומה on spices is "only" דרבנן – not a concern if it's eating framework is limited
 - e Challenge (אבוי): contra חכמים who disallow buying תרומה with מע"ש ר"ש, כסף ר"ש allows (לכתחילה) (may only be eaten in ים-)
 - i רבא: no response
 - ii אבוי: came to יוסף רב, who suggested that (in his first challenge) he should have challenged from this ruling:
 - 1 Ruling: may not cook שביעית vegetables in שמן של תרומה and ר"ש permits
 - (a) thought reading was inverted, and ירק של תרומה is also דרבנן – no better than his own challenge
 - (b) רב יוסף but reading is שמן של תרומה – which is מה"ת – for use with שביעית vegetables
 - (c) אבוי: had already challenged (#2) and his response was "it had already gotten mixed" – would answer same here
 - (i) Challenge: if it were already mixed, why would רבנן disallow?
 - (ii) Answer (אבוי): just as they disallow bringing mixed אשם/שלמים as אשם
 1. Challenge: the two are not alike; in that case, there is a solution (grazing etc.)
 2. Therefore: our case is more similar to pieces getting mixed (where רבנן allow כחמור שבהן)
 3. Challenge (רבנן): disanalogous; in case of "pieces", no solution at all; here, it could be squeezed
 - a. Block: squeezing not an option; if all squeezed out, destroys שביעית, if not, still mixed
 - f Challenge: in case of (פטור) ספק מוחלט (חייב בקרבן) ספק מוסגר – מצורע,
 - i ל"ש the next (8th) day, he brings אשם and שמן with condition:
 - 1 If: he was מוחלט, this is his קרבן
 - 2 If not: the קרבן is a שלמי נדבה
 - (a) And: it requires all חומרות of אשם and שלמים and יום וליילה) שחיתת צפון, אכילת יום וליילה, but שחיתת חר"ש, נסכים, תנופת חר"ש
 - ii Answer: in case of "repairing" (כפרה) ר"ש allows even לכתחילה (no other solution for him)
 - iii Challenge: how do we account for לוג שמן?
 - 1 Answer: brought as (conditional) נדבה
 - 2 Challenge: (if he's not a מצורע) – requires קמיצה (inferred from מנחה)
 - (a) Answer: we do קמיצה
 - (b) Challenge: (if he is a מצורע) – he requires 7 מתנות from that שמן (Answer: we do that as well)
 - (i) Challenge: then it is incomplete (Answer: we may bring more, per יד: י)
 1. Challenge: requires הקטרה (Answer: we perform הקטרה)
 - a. Challenge: whenever we perform הקטרה (before or after מתנות) it is problematic
 - b. Reason: if put up afterwards, violation of שממנו לאשים (per v. 1)
 - i. Answer: put up as fuel, per ר"א's read of v. 1
 2. Challenge: the bit that we added wasn't included in the קומץ
 - a. Answer: we (eventually) redeem it from הקדש
 - i. Challenge: whenever we redeem it, it is problematic (if outside – יוצא; if in – בעזרה)
 - ii. Answer: we redeem inside – חולין בעזרה is only a problem if brought in as such
 - iv challenge: ר"ש ruled that we may not bring שמן as a נדבה (answer: to give him כפרה, he allows)
 - v question: why don't we allow him to bring it on condition – if not מצורע, it is an אשם תלוי
 - 1 suggestion (by student): ר"ש must be the תנא who disagrees with ר"א, disallowing a voluntary תלוי אשם
 - (a) rejection: this is a wrong inference – one is a yearling – אשם מצורע – whereas אשם תלוי is a 2-year old