

28.8.5

77a (משנה ד') → 77b (מאי אחד זוג אחד)

1. קרבן ראשית תקריבו אתם לה' ואֵל המזבח לא יעלו לריח ניחוח: ויקרא ב:ב
 2. ומיד בן נכר לא תקריבו את לחם אֱלֹהֵיכֶם מִכָּל אֶלֶה כִּי מִשְׁחַתֶּם בָּהֶם מוֹם בָּם לא ירצו לָכֶם: ויקרא כב, כה

- I קדשים mixing of parts of various משנה ד'
- a if: the pieces of an עולה got mixed with the pieces of חטאת (after זרה"ד of both)
- i א"ד: put all on top of מזבח and "imagine" meat of חטאת to be fuel for מערכה
- 1 source: v. 1 – may not put (קומץ-קומץ) on מזבח as an offering – but may put up as fuel
- ii חכמים: let them lapse (as לן) and throw in הדשן בית
- 1 v1: reads as 'only those (שאר ודבש) may be placed as non-ניחוח', no others at all
- 2 א"ד: only those are singled out for מזבח: כבש
- (a) דבנן: agree – but learn two exclusions from אותם
- II alternate version (הרבי יהודה's version of the dispute)
- a they didn't disagree about: mixed וחטאת meat – all goes on מזבח
- b nor did they disagree about: if parts of a קרבן got mixed in with parts of a רובע ונרבע - cannot go up
- c they only disagreed about: parts of a תמים that got mixed with a מום בעל מום
- i א"ד: bring them up and "imagine" אברי בע"מ as if it is fuel
- ii question: why does ר"א distinguish between בע"מ and נרבע?
- 1 answer1 (ר' הונא): "light" מום, following ר"ע who said that, in such a case, אם עלו לא ירדו,
- (a) challenge: ר"ע's position is only בדיעבד – if it was put up
- 2 answer2 (ר"פ): case is where they were brought up to the כבש
- (a) challenge: if so, no need for תערובת – could be left there as is
- 3 answer3: v. 2 – מום בם – only when they are "as is", not when they are part of a תערובת (then – ירצו)
- (a) דבנן: only when the מום is on them – if it passes (מום עובר) – accepted
- (b) א"ד: accepts that הלכה, reads from בם (instead of the expected בהם)
- (i) דבנן: do not see significance in בהם/בם
- (c) challenge: why then does ר"א require רואין – the תורה explicitly permitted it
- (i) answer: he is saying that to חכמים
1. to wit: he accepts the validity, but they should at least employ רואין to permit
- a. just as: they agree to do with בשר חטאת (per יהודה's version)
- b. response: in that case, it is all acceptable meat; but בעל מום is essentially rejected