

28.8.3

74b (ואיכא בן שתיים דמיחזי כבן שנה) → 75b (הרובע והנרבע)

- I Analysis of **טריפה** involving a **תערובת**
- a Question: why can't the **טריפה** be recognized?
- i Answer1 (דבי ר' ינאי): one got scratched on a thorn, the other (**טריפה**) scratched by a wolf (can't tell difference)
- 1 Note: others (below) reject – difference is visible
- ii Answer2 (ר"ל): got mixed up with a **נפולה** (animal that fell from high place)
- 1 Challenge; why can't it be seen
- 2 Answer; he holds position that even if it stood – must wait 24 hours; if it walked – still requires **בדיקה**
- (a) Therefore: can't be brought in for **שחיטה** – as it is a **ספק טריפה**
- 3 Note: others (**ר' ירמיה & ר' ינאי**) reject – they hold that if it stands, needs no waiting; if it walks – needs no **בדיקה**
- iii Answer3 (ר' ירמיה): got mixed up with a **טריפה** and **ולד טריפה** – per ר"א who prohibits **ולד טריפה** from **מזבח**
- 1 Note: others (above) reject – don't accept ר"א and permit **ולד טריפה** for **מזבח**
- II Analysis of **ב' משנה** – mixture of **קדשים**
- a Challenge (to first case – if they are both **שלמים**, each may be brought): **סמיכה** isn't properly done
- b Answer1 (רב יוסף): our case is **קרבן נשים** (no **סמיכה**)
- i Challenge (אב"י): ruling that if **קרבן יחיד** got mixed with **קרבן יחיד**, or **ק"צ** with **ק"צ** or **ק"י** with **ק"צ**
- 1 Then: he should put 4 **דמים** from each; if he gave 1 from each – **יצא**
- (a) Note: this only applies if they were mixed up while alive,
- (b) But if: they were mixed after **שחיטה**, he only gives 4 **דמים** from the mix; if he gave 1 – **יצא**
- (i) Observation: "alive" is taught parallel with "שחוטין" – i.e. by men – nonetheless, may be brought
- (ii) Defense (רבא): the **ברייתא** must be reformulated – **שחיטה** shouldn't matter
1. Rather: "alive" means "כחי" – separate **כוסות**; "שחוטין" – if **דמים** got mixed
2. But: in any case, **סמיכה** had already been properly performed
- (c) דבי: there must be enough **דמים** for both of them; else, invalid
- (i) Challenge: רבי doesn't require **שיעור**, per his report that according to ר"א, no **שיעור** for **חטאת**
1. Answer1: that is according to ר"א, but רבי doesn't rule accordingly
2. Answer2: **הזאה** may require no **שיעור**, **דמים** may yet require **שיעור**
- III Analysis of **ב' משנה** – if they got mixed up with **בכור ומעשר** (after **פדיון**, all are treated like **מום**)
- a **ח' דב' question(s)**: does **תמורת בכור** take on unique guidelines of **בכור**:
- i **גדות**: according to **ב"ש**, **נדות** may not partake of **מום** – may they partake of **בע"מ**?
- ii **פדיון**: **בכור בע"מ** may not be redeemed; may a **תמורת בכור** be redeemed?
- iii **גשקל בליטרא**: a **בכור בעל מום** may not be weighed out; may a **תמורת בכור** be weighed?
- b Answer (רבא): **ברייתא** – **בכור ומעשר**, once they become **בעלי מום**, can generate **תמורה** – and their **תמורה** is exactly like them
- c **ח' דב' question**: if a **כהן** dedicates his **בכור בע"מ** to **בדק הבית**, may it be measured by weight (benefitting **בה"ב**)?
- i Lemma1: we are more concerned with the profit for the **בה"ב** (weighing out will bring in more money)
- ii Lemma2: we are more concerned with degrading the **בכור**
- d Answer (ר' יוסי בר זבידא): from our **משנה** – if they got mixed with **בכור ומעשר**, after **מום** and redemption – treated like **ב"מ**
- i Assumed meaning: can't be weighed **בליטרא**
- ii Therefore: should answer **ח' דב' question** – we still maintain **בכור**
- iii Challenge (תלמידי ר' ירמיה): dissimilar –
- 1 In this case: **קדושת בכור** and **קדושת בה"ב** – in one body, conflict of preferences
- 2 In **משנה** case: two separate bodies
- iv Block (ר' יוסי בר זבידא supporting ר' יוסי בר אבין): if the **כהן** demanded that they redeem **בכור** (as **תמים**), we wouldn't do so – even for **בה"ב**;
- 1 Rather: as ר' אמי formulated – the **כהן** was only given rights over what was given him
- 2 Therefore: **ח' דב' question** is rejected – obvious that we can't allow weighing
- IV Analysis of last line in **ב' משנה** – any **קרבנות** could get mixed except for **אשם**
- a Question: why not mention **ועולה** and **נשיא**?
- i Answer: the **חטאת** is a goat; the **עולה** is a lamb
- b Question: why not mention **פסח** and **פסח** must be a yearling; **אשם** must be a 2-year old
- i Answer: since **אשם מצוור** and **אשם נזיר** are yearlings, could get mixed up
- ii Besides which: a yearling could look older; a 2-year old could look younger