

28.8.5

77a (משנה ד') → 77b (מאי אחד זוג אחד)

1. קרבן ראשית תקריבו אתם לה' ואל המזבח לא יעלו לריח ניחוח: ויקרא ב:ב
 2. ומיד בן גזר לא תקריבו את לחם אלהיכם מכל אלה כי משחתם בהם מום בם לא ירצו לכם: 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 ז"א put all on top of מזבח and "imagine" meat of חטאת to be fuel for מערכה
- 1 *source*: v. 1 – may not put (קומץ-non) on מזבח as an offering – but may put up as fuel
- ii חכמים let them lapse (as לן) and throw in בית הדשן
- 1 *v1*: reads as 'only those (שאור ודבש) may be placed as non-ניחה, no others at all
- 2 ז"א only those are singled out for מזבח::כבש
- (a) זבנן agree – but learn two exclusions from אותם
- II alternate version (יהודה's version of the dispute)
- a *they didn't disagree about*: mixed עולה 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 בעל מום
- i ז"א bring them up and "imagine" 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) זבנן only when the מום is on them – if it passes (מום עובר) – accepted
- (b) ז"א accepts that הלכה, reads from בם (instead of the expected בהם)
- (i) זבנן do not see significance in בם/בהם
- (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 חטאת בשר (per יהודה's version)
- b. *response*: in that case, it is all acceptable meat; but בעל מום is essentially rejected