29.9.2

85a (משנה ב) → 86a (או דלמא אין בעל מום אלא בבהמה תיקו)

7. וַיִּשְׁלַח יוֹאָב **תְּקוֹעָה** וַיִּקֶּח מִשְׁם אִשָּׁה חֲכָמָה וַיֹּאמֶר אֵלֶיהָ הָתְאַבְּלִי נָא וְלְבְשִׁי נָא בְּגְדֵי אֵבֶל וְאַל תָסוּכִי שֶׁמֶן וְהָיִית כְּאשָׁה זָה יָמִים רַבִּים מִתְאַבֶּלֶת עַל מֵת: ש*מריב יד, ב* 2. וּלְאָשֶׁר אָמֵר בְּרוּדְּ מִבְּנִים אָשֶׁר יְהִי רְצוּי אֶחָיו **וְטֹבֵל בַּשְּׁמֶן רַגְלו**: *דברים לג, כד* 3. וֵשׁ מִתְעַשֵּׁר וְאֵין כֹל מִתְרוֹשֶׁשׁ וְחוֹן רָב: *משלי יג, ז*

4. ... מָקֵץ הֱיוֹת לָה כָּדָת הַנָּשִׁים שְׁנֵים עָשָׁר חדֶשׁ כִּי כֵן יִמְלְאוּ יְמֵי מְרוֹקֵיהָן **שׁשָׁה חָדְשׁים בְּשְׁמֶן הַמֹּר** וְשׁשָּׁה חָדְשׁים בַּבְּשָׁמִים וּבְתַּמְרוּקֵי הַנָּשִׁים: א*סתר בּ,יב*

- משנה ב further guidelines on the proper field from which to bring מנחות
 - a *Categorically excluded*: fields which require fertilizer, fields which are irrigated and fields which have trees in them i *If*: they brought from any of these valid
 - b Process (to enhance grain quality): plow and leave fallow for one year, then plant next year 70 days before מסח
 - i Question: is it plowed second year before seeding or not?
 - ii Answer: ד' יוסי ברייתא testified that two distant towns had ideal grain (which would have been used for עמר and שתי הלחם were they closer to שתי הלחם were they closer to שתי הלחם שתי הלחם
 - 1 *Process*: plowed <u>and replowed</u> in 2nd year, planted close to <u>poor</u> to gain warmth which raises a stalk that is 1ring-finger's width and a grain-pod that is 2 ring-finger's width; he cuts, piles, threshes, winnows, separates (chaff), mills, sifts and brings to the גזבר
 - 2 Sifting: the גזבר puts his hands inside; if dust comes out, he directs the farmer to re-sift (with fine sieve)
 - 3 איבר the ד.' the אינר. soaks his hand in oil and puts it in, which will draw all the dust (no need for sifting)
 - (a) Point: plowing and replowing in 2nd year mentioned
 - (b) Note: our משנה not only omits plowing in the 2nd year, it certainly omits replowing
 - (c) Answer: our משנה is in re: a field that has already been worked on; the ברייתא addresses a fallow field
 - iii Resolution: ברייתא teaches that we rotate crops, letting ½ the field lie fallow as the other ½ is planted then switch
 - iv א"י we only use southerly fields in ה'י יוחנן and from story about ר' חלקיה בר טובי.
 - c Checking (for dust, which must then be sifted out): אובן puts his hand into grain pile; if it raises dust, must be re-sifted
 - d Worms: if it is wormy invalid
 - i ברייתא if a majority of the סאה is wormy, or a majority of the wheat is wormy invalid
 - 1 Question (ר' ירמיה): is a majority of the סאה or wheat kernel indicated? תיקו
 - 2 Note: מדות ב:ה rules that wormy wood is invalid for מזבח
 - (a) שמואל only applies to damp wood; if dry, can pull the worms out
 - 3 Question (מכות) for sanctifying a בעל מום for sanctifying a בעל מום for sanctifying a בעל מום (מבות) does someone who sanctifies these incur this punishment?
 - (a) Lemma1: it is a "בעל-מום"
 - (b) Lemms2: the rule only applies to animals תיקו
- II משנה ג: gradations of olive oil
 - a Best source: תקוע (cf. v. 1 they were wise there due to the olive oil available)
 - i Story: v. 2 identifies אשר s wealth as olive oil; related story about לודקיים and their agent to find olive oil (v. 3)
 - b Second: רגב on East Bank per אבא שאול
 - *Note*: all lands are "fit", but these were the usual sources
 - c Categorically excluded: groves which require fertilizer, groves which are irrigated and groves with vegetables planted
 - i If: they brought from any of these valid
 - d אנפקטן (אנפקינון). unripe olives should not be used, but if used are valid
 - i Challenge: ברייתא rules that it is invalid, as it is just "olive juice" and not oil
 - ii Resolution (ר"ש בר רבי; ברייתא 'ז', who would throw it away, would author משנה- ז', who would use it משנה-
 - 1 Tangent: שמן המור (v. 4) is interpreted (possibly) as oil of unripe olives, which acts as a depilatory
 - e Invalid oils (even בדיעבד): soaked seeds, pickled or boiled olive
 - i ברייתא: pickled, boiled, soaked, dregs or foul-smelling may not be used and are invalid (בריעבד)
 - 1 Question (תמורה ו:) since there is liability (מכות) for sanctifying a בעל מום (נבעל does someone who sanctifies these bad oils incur this punishment?
 - (a) Lemma1: it is a "בעל-מום"
 - (b) Lemma2: the rule only applies to animals תיקו