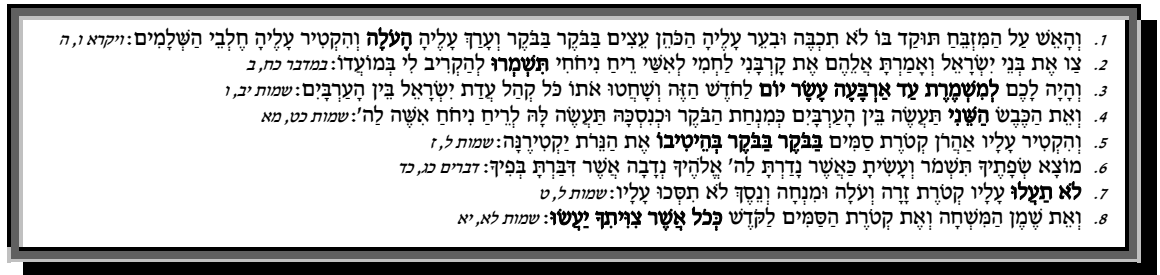


29.4.11

49a (משנה ד') → 50b (הוראת שעה היתה)



- I relationship between תמיד and מוספים and within the sets
- a not מעכב מוספין to תמיד and vice-versa; nor מוספין to each other
- i backdoor: חסדא ר' was asked – if they don't have (enough lambs for) תמיד and מוסף, which takes precedence?
- 1 analysis: must be today's מוסף and tomorrow's תמיד
 - (a) argument: if both today's – obvious that תמיד, which is both תדיר and מקודש, takes precedence
 - 2 lemmae: תמיד (of חול – tomorrow) is תדיר, yet מוסף (of today) is מקודש
 - 3 proposal (ר' חסדא): per our משנה, which cannot be about sequence, per v. 1, which makes תש"ש always first
 - (a) and: cannot be about a case where they only have enough on that day for תמיד or מוסף (תמיד)
 - (b) rather: must be a case where they have מוסף for today OR תמיד for tomorrow
 - (i) and: משנה presents them as equal (→ bring whichever he chooses)
 - (c) counter (אביי): the case in our משנה is about sequence and v. 1 is only למצוה and not מעכב (→ no solution)
 - 4 proposal2: בה: ערכין – we never have less than 6 lambs, enough for שבת and 2 days of ר"ה (=6 תמיד)
 - (a) proving: that תמיד take precedence; for if this included מוספין, there would be 16 more lambs
 - (i) rejection: refers to requirement of 4 days of ביקור (per בן בג בג from vv. 2-3) – only for תמיד
 - (b) comment on בה: ערכין ב: (רבינא לר"א) ערכין ב: these should be 7, one for Tuesday morning
 - (i) response: if so, should be 8 – to include Friday afternoon (beforehand)
 - (ii) rather: the referent is after they offered Friday's ע"ב
 - (iii) and: תנא is just using שבת ור"ה as a סימן – just that we need 6 מבוקין at all times
 1. support: from text of ערכין ב: – doesn't say ימים ולב' ימים, לשבת של ר"ה, just לשבת ולב' ימים של ר"ה
- b if: they didn't offer שחר של תמיד, they still offer ע"ב של תמיד
- i dissent: ר"ש – only true if they omitted תש"ש due to אונס or שוגג; if intentionally, they may not offer ע"ב של תמיד
- c if: they didn't offer שחר של קטורת, they offer קטורת in the afternoon
- i note: ר"ש – they offer up entire (daily amount of) קטורת in the afternoon
- d reason: we only "dedicate" (see below) with זהבה ושלחן
- i and: תש"ש העולה is only dedicated with תש"ש
- ii and: שלחן is only dedicated with לחם הפנים and מנורה with cleaning out 7 נרות
- II Explanation of mention of חינוך
- a missing information: if they didn't offer in the morning, they do not offer in afternoon
- i only if: the מזבח wasn't yet dedicated (used); if it was, then they may bring ע"ב של תמיד
- ii R's dissent: if they omitted morning תמיד willfully, may not bring in the afternoon
- 1 sources: v. 4 – only the כבש שני may be brought בין הערבים (if חכמים – if not yet מחונק ר"ש; even מחונק – if במזיד)
 - (a) note: not likely כהנים will neglect קטורת, as it is unique and enriches them (per לג:יא)
 - 2 question: just because כהנים were neglectful, why should מזבח be deliberately empty (in afternoon)?
 - (a) answer (רבא): means that these כהנים may not bring in the afternoon, but others do bring ע"ב של תמיד
- b קטורת in our משנה של ע"ב, קטורת של שחר is invoked; in ברייתא – קטורת של שחר is "first one"
- i resolution: dispute תנאים if we infer from מנורה (afternoon, per v. 5) or from מזבח העולה (v. 1)
- c שולחן: implication – לחם can become קדוש on weekday (which we know to be untrue)
- i correction: this is teaching us that both חינוך of שולחן and קידוש of לחם הפנים can only happen on שבת
- ii per: comparison with מנורה (last clause) which only sanctifies as it is lit in afternoon
- d related ברייתא: refers to קטורת brought by נשיאים (at חנוכת המזבח) as the only brought by a יחיד on החיצון
- i challenge: implies צבור may bring on מזבח החיצון – יחיד & מזבח הפנימי (both untrue, per vv. 7-8, in spite of v. 6)
- ii answer: this is teaching that not only צבור cannot bring inside (or out), nor individual inside, but individual may not bring קטורת outside except for this שעה היתה