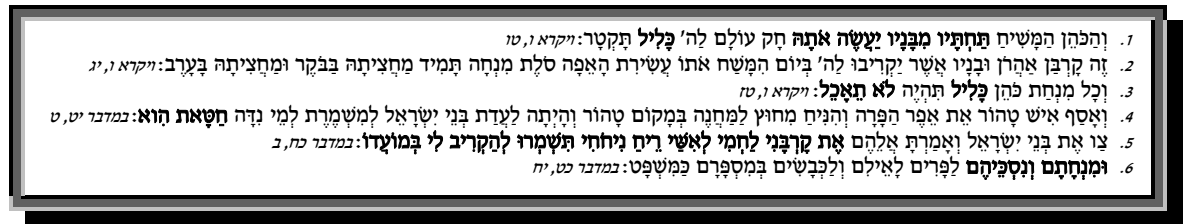


29.4.13

51b (משנה ה) → 52b (סיום הפרק)



- I 2ה משנה: continued discussion of the כה"ג who died midday re: offering כה"ג in the afternoon
- a if: they did not appoint a new כה"ג in the meantime, afternoon offering brought by:
- public funds
 - heirs ד' יהודה
 - in any case: it is brought as a full עשרון
- II ר"ש and ר"י: sources for ברייתא
- a v. 1 – תחתיו מבניו → heirs bring it; אותה → must all be brought, not just ½
- b v. 1 – חק עולם – comes from "world" (i.e. public funds); כליל → must all be brought, not just ½
- challenge: תחתיו מבניו teaches that there are distinct קרבנות mentioned (vv. 1-2); כה"ג and הדיוט
 - answer: מבניו (as opposed to בניו) teaches both - אותה ר"ש must answer for
 - answer: teaches that if they did appoint new כה"ג, he must bring full עשרון and split – not just bring ½
 - challenge: why not infer that from (בערב) ומחציתה (as per above)
 - answer: ר"ש doesn't consider וא"ו significant
 - ר"י must explain חק עולם - explanation: it lasts for all generations
 - and: he must explain כליל תקטר
 - explanation: כליל::כליל (vv. 2-3) → both must be fully burnt (תקטר) and both carry ל"ת for eating (לא תאכל) – (מן התורה ר"ש holds that coming from public funds is תורה);
 - challenge: ז:ו – שקלים
 - answer: originally, it followed תורה law – from צבור; when they saw the public funds were low, they made a תקנה that heirs should bring; when they saw that they were neglectful in bringing, restored תורה law
 - tangent: in those 7 תקנות, included is rule that אפר פרה does not carry מעילה
 - challenge: that is also מה"ת (v. 4) – only פרה is like חטאת, not the אפר
 - answer: originally, followed תורה; ב"ד saw that they were negligent (used ashes for wounds), enacted ruling that מעילה obtains; when they saw that they were avoiding הזאות, restored תורה law
 - related ברייתות ר"ש rules that פר העלם דש"צ and פרי ע"ז are collected in advance (ר"י – from הלשכה)
 - then: we have opposite rulings
 - students (to אשי): 1st version is final one, since we know that ר"ש is concerned about neglect
 - response (ר"א): could even be #2; ר"ש is only חושש לפשיעותא when there is no כפרה associated
 - resolution: ר"ש (ברייתא #3) cites v. 5 to extend to פר העלם דש"צ – comes from הלשכה

III reassessing end of משנה – if there was no replacement כה"ג, it was brought complete (full עשרון)

a question (ר' יוחנן): was it brought complete twice a day or complete in the morning and not at all at בה"ע?

 - answer (רבא) describes daily עבודה – the 8th כהן would have the חביתין (morning and בה"ע)
 - explanation: proves that it is always brought, even if no כה"ג currently named
 - rejection (ר' ירמיה): list also presents "7th - flour...9th - wine", but נסכים may be brought at night, even מחר (v. 6)
 - rather: the list is not addressing odd circumstances; nor a case of no current כה"ג
 - save (רבא) חביתין are called מנחת תמיד – always brought (support from ברייתא)

IV Related discussion – how many קמצים are taken from מנחת חביתין

- a אבא יוסי בן דוסתאי/רבנן dispute ד' יוחנן
- i אבא יוסי: 2 קמצים are separated, one brought with morning עשרון $\frac{1}{2}$, one with afternoon עשרון $\frac{1}{2}$
- 1 קומץ $\frac{1}{2}$ reason: no precedent for burning
- ii רבנן: 1 קומץ separated; $\frac{1}{2}$ burnt with morning offering, $\frac{1}{2}$ in afternoon
- 1 עשרון 2 קמצים from 1 reason: no precedent for separating
- b יוחנן ר' question: if כה"ג dies and there is no replacement, do רבנן maintain that we double the לבונה or not?
- i lemma1: do we argue that if the dough is doubled (2 עשרון), the לבונה ought to be doubled
- ii lemma2: we only offer what the תורה explicitly directed
- c 2nd question: for both אבא יוסי and רבנן – is the oil doubled or not?
- i answer (רבא): מנחות יג: there are five קמצים – but if there were to be a קומץ offered with each full עשרון – could be 7
- 1 block: משנה is not addressing “off” cases (“what if...”)
- 2 challenge (לר"פ): one of the cases mentioned there is offering outside –
- d resolution (רנב"י): ברייתא – if כה"ג dies and there is not replacement yet, they bring a full עשרון in the morning and one in the evening, each with a קומץ – and they give 3 לוגין of oil; 1.5 in the morning, 1.5 in the evening
- i note: this must be authored by אבא יוסי – who maintains that we always have 2 קמצים and we see that the oil and לבונה are not doubled
- 1 implication: if אבא יוסי does not double the oil, רבנן double neither the oil nor the לבונה
- e final ruling (ר' יוחנן): per אבא יוסי
- i challenge: ר' יוחנן ruled that we always follow משנה
- 1 and: מנחות יג: states that there are only 5 קמצים (doesn't include כ"ג חביתי)
- 2 answer: 2 versions of ר' יוחנן