

29.9.2

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

1. וישלח יואב תקועה ויקח משם אשה חכמה ויאמר אליה התאבלי נא ולבשי נא וגדי אכל ואל תסוכי שמן והיית פאשה זה גמים רבים מתאבלת על מת: ש"מ"ג י"ב, ב.
 2. ולאשר אמר ברוך מבנים אשר יהי רצוי אחיו וטבל בשמן וקלו: דברים ל"ג, כז
 3. יש מתעשר ואין כל מתרושש והון רב: משלי י"ג, ז
 4. ... מקץ היות לה קדת הנשים שנים עשר חדש פי כן ימלאו ימי מרוקיהן ששה חדשים בשמן המר וששה חדשים בבשמים ובתמרוקי הנשים: אסתר ב, יב

I מנחות further guidelines on the proper field from which to bring **משנה ב**

- 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 פסח
 i *Question*: is it plowed second year before seeding or not?
 ii *Answer*: **ברייתא** – ר' יוסי – testified that two distant towns had ideal grain (which would have been used for עמר and הלחם שתי were they closer to ירושלים), they were southern (exposure)
 1 *Process*: plowed and replowed in 2nd year, planted close to פסח 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 *גזבר* the גזבר 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 *ר' חלקיה בר טובי* א"י (support from **ברייתא** and from story about יוחנן
- c *Checking (for dust, which must then be sifted out)*: גזבר 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*: בה: rules that wormy wood is invalid for מזבח
 (a) *שמואל*: only applies to damp wood; if dry, can pull the worms out
 3 *Question (רבא – on both the bad grains and wormy wood)*: since there is liability (מכות) for sanctifying a בעל מום (תמורה ו:) does someone who sanctifies these incur this punishment?
 (a) *Lemma1*: it is a "בעל-מום"
 (b) *Lemmas2*: 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 שאול
 i *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' יוסף)*: ר' חייא, who would throw it away, would author **ברייתא** ר' ש בר רבי, 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 (בדיעבד)
 1 *Question (רבא)*: since there is liability (מכות) for sanctifying a בעל מום (תמורה ו:) 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