

29.10.3

89a (משנה ד) → 90b (מותר נסכים לקיץ המזבח)

1. והקטירו הנהן המזבחה לחם אשה לה: ויקרא ג, יא
 2. ומנחתו שני עשרונים סלת בלולה בשמן אשה לה: רים ניחם ונסכה יין רביעת תהין: ויקרא כג, יג

I נסכים mixing: משנה ד

- a *Permitted*: to mix נסכי פרים with נסכי אלים or of various כבשים, of private קרבן with public, today's with yesterday's
- i *Challenge*: v. 1 → may not mix חלבים of various קרבנות
- Answer1* (ר' יוחנן): our משנה is a case of בדיעבד (if mixed – valid)
 - Challenge*: 2nd clause (below) is בדיעבד (if already mixed – valid) → 1st clause is לכתחילה
 - Answer2* (אבוי): means – if the oil/flour were mixed, the wine may be mixed לכתחילה
 - Block*: wine may be mixed לכתחילה (per ברייתא)
 - Answer2 (modified)*: if oil/flour were already burned (separately), wine may be mixed – לכתחילה
 - But if*: not yet burned, if oils/flours mixed, wine may be mixed; if not – may not be mixed
 - Reason*: concern that if we allow mixing of wine, they will לכתחילה mix oils/flours
- b *Prohibited*: פרים with כבשים (different ratios of oil to flour)
- i *But if*: they were mixed separately – permitted; if not yet mixed – פסולות
- c *Note*: the lamb brought with the עמר (v. 2) had double flour but “single-oil” (3 לוגין)
- i *ברייתא* v. 2 establishes double-flour, single-wine (1 רביעית); oil is also “single” – per ונסכו
- Meaning*: read נסכו (ref. to wine) but written נסכה (ref. to מנחה)

II Tangential ruling by ר' יוחנן: if an אשם מצורע was slaughtered לשמו, must still be brought with נסכים

- a *Else*: it is invalid (there is no אשם מצורע without נסכים, and it has no other identity)
- b *Challenges*: lamb brought with עמר, if נשחט שלא לשמו, must still have double-flour מנחה – else it is פסול
- And*: תמיד של שחר, if נשחט שלא לשמו, must still be brought with 2 boards (for מערכה) by one כהן – else it's פסול
 - And*: תמיד של בה"ע, if נשחט שלא לשמו, must still be brought with 2 boards (for מערכה) by 2 כהנים – else it's פסול
- c *Answer*: indeed – these are all true
- Challenge*: then why did ר"י select אשם מצורע as his example?
 - Answer1* (אבוי): he just selected one example
 - Answer2* (ר' אבא): the challenges are defeated – they are עולות; if the obligation can't be met (נשחט שלא לשמו), can be brought as נדבה (no need for גזירים, double-flour מנחה etc.); but אשם has no נדבה; if אשם מצורע, has no place
 - Note*: ר' יוחנן supporting ברייתא (using אשם מצורע as the example – or sole application)

III מקדש: style and sanctity of measuring vessels in משנה ה

- a *Rule*: all vessels were נגדשות (heaped) except for that used to measure עשרון for כ"ג חביתי – it was heaped inside
- Challenge*: according to ר"מ, there was only 1 גדוש; according to רבנן – only one – and מחוק
 - Answer*: this is authored by ר"מ, means that the measuring was done as גדוש (read מדידות)
- b *Backsides*:
- all backs/rims etc. of liquid measures were קודש (anoined in/out); of dry measures were חול (anoined in)
 - all liquid measures were sanctified → בירוצים קודש; all dry measures were חול → בירוצים חול
 - liquid moves around (spills over) → בירוצים are holy; dry (flour) doesn't move around → not קודש
 - ד' יוסי: they were anoined on the inside, but since the liquids spill over, they come from sanctified vessel
 - Challenge*: if they moved out, that liquid was not included in the intent of the מקדש – why is it קודש?
 - Answer1*: this supports notion that כלי שרת are מקדש against intent of מקדש (שלא מדעת)
 - Answer2* (רבינא): even if they are מקדש מדעת; prevents onlookers from thinking לחול שרת לחול מוציאין מכלי שרת לחול
 - Challenge*: if חם הפנים didn't have 2 שבתות on שלחן, we leave them there until next שבת
 - But*: aren't we concerned that onlookers will think that we may use כלי שרת as “storage”?
 - Defense*: we don't have onlookers inside מקדש; מנחות are measured outside

IV Discussion: קיץ המזבח rules that surplus libations go to ד:ד שקלים

- a ד' חייא בר יוסף: the “surplus” is בירוצי מדות
- Supporting ברייתא*: מדות בירוצי are used for other קרבן or בלינה; if not – used for קיץ המזבח – redeem and buy כהנים – meat goes to מזבח, pelt to עולות
- b ד' יוחנן: the “surplus” is in that case where someone committed to supply נסכים at a set price and the market dropped
- Ruling*: he must supply at his original amount (if price went up – must “upgrade” in kind – העליונה)
 - Supporting ברייתא*: if someone commits to provide at a set price etc. – and that is the referent in ד:ד שקלים