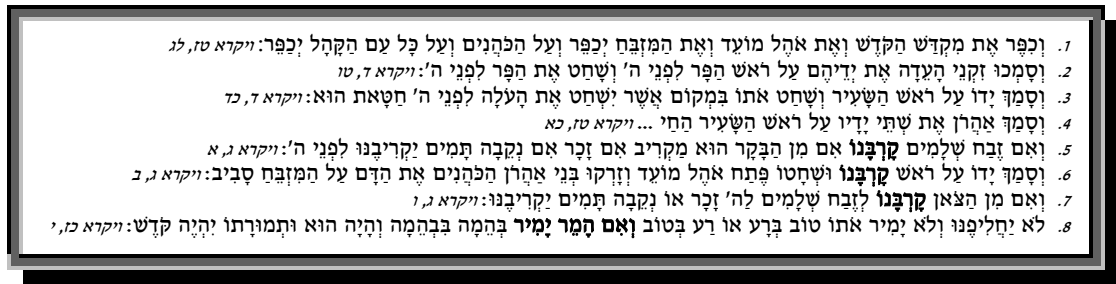


29.10.5

92a (משנה r) → 93a (ואם לא דריש)



- I ז – when it applies (chiefly to יחיד) and when it does not apply (chiefly – צבור)
- a only exceptions are ש"צ (v. 2) and ש"צ (v. 3)
- i שעיירי ע"ז also ד' שמעון
- ii פר הדש"צ and שעיירי ע"ז lists ר"ש: ברייתא
- 1 שעיירי המשתלח – ("צ"ק of 2 סמיכות of 2 – tradition of רבינא) – in its place (per יהודה)
 - 2 שעיירי המשתלח (no כפרה for him through it) is not an "owner" of אהרן; always done by owners; ד"ש
- (a) שעיירי המשתלח and אהרן ד' יהודה and his family do gain כפרה via המשתלח
- (b) Note (ר' ירמיה): they are consistent with their positions (ז: שבועות א:):
- (i) שעיירי המשתלח via כפרה – all have כהלל ישראל – כלל ישראל – all refers to all precincts and members of ד' יהודה
 - (ii) ד"ש parallels אהרן with שעיירי לה' – each performs מוקדש טהרת for כהנים and ישראלים, respectively
1. And: parallels on וידוי for ישראל to וידוי on פר for כהנים (→ כהנים have no "חלק" in שעיירי)
- (iii) Challenge: ר"ש has to agree that they've been equated
- (iv) Answer: indeed – but they have distinct and separate vehicles for כפרה
- iii ברייתא: interpreting v. 2
- 1 שעיירי ע"ז excludes ראש הפר ד' יהודה
 - 2 שעיירי ע"ז excludes ראש הפר ד"ש (!) – but it is performed – by אהרן
- iv Contradictory ברייתא: interpreting החי (v. 4):
- 1 שעיירי ע"ז excludes החי ד' יהודה
 - 2 שעיירי ע"ז requires סמיכה by כהן; unlike שעיירי ע"ז – which require זקנים
- v Analysis (ר' ששת): the first ברייתא isn't "set" either; ר"ש requires סמיכה בעלים and the כהן isn't the בעלים of ע"ז
- 1 Rather (mix): ר"י excludes שעיירי ע"ז from "הפר"; ר"ש excludes אהרן from שעיירי ע"ז via החי – rather זקנים
 - 2 And: ר"ש told ר' יהודה ר"ש that if he heard a tradition that there is no סמיכה at שעיירי ע"ז – it means none for כהן
- vi Question: why does ר' יהודה require מעוט – we have רבינא's tradition of "סמיכות בצבור 2"
- 1 Answer: for maintaining what he was taught (interpretation of the verses)
- vii Question: what is ר"ש's source for סמיכה at שעיירי ע"ז?
- 1 Answer: v. 3 – השעיר is superfluous;
 - (a) ד"י extends סמיכה to שעיירי נחשון (i.e. שעיירי brought during days of dedication)
 - (b) ד"ש extends to שעיירי ע"ז
 - (i) Reason: any חטאת which enters קודש has סמיכה
 - (ii) Note: reason added (after exegesis) to remind about the rule (not needed for שעיירי ע"ז)
 - (iii) Question: why not apply it to שעיירי לה'
 1. Answer: must be similar to שעיירי נשיא (v. 3 – the source) – brought for identifiable sin
- viii Justification: רבינא's tradition and the verses
- 1 Without: רבינא's "limiting" tradition, we would have extended סמיכה to עזרת כבשי (cf. 62b)
 - 2 And without: verses, we would not know where to apply רבינא's tradition (which "2")
 - 3 Note: ר"ש accepts רבינא's tradition; he has only 2 סמיכות בצבור where the בעלים have סמיכה
 - (a) Explanation: according to him, שעיירי המשתלח requires סמיכה (explicit in מקרא) but not by owners

- b בכור מעשר ופסח (=exemptions) are *קרבנות היחיד*
- i 3 mentions of קרבנו (vv. 5-7) exclude these three
- 1 *זכור*: in spite of possible ק"ו – בכור is sanctified from birth
 - 2 *מעשר*: in spite of possible ק"ו – מעשר has ability to draw in the one before and after (#9 and #11)
 - 3 *פסח*: in spite of possible ק"ו – unlike שלמים, he is obligated to bring פסח
 - (a) *Challenge (to all 3)*: שלמים are more stringent than all 3 – require נסכים and waving of ח"ש
 - (b) *Answer*: these פסוקים (used as exclusionaries) are אסמכתא (these three would be excluded in any case)
 - 4 *In that case*: the 3 mentions of קרבנו exclude –
 - (a) *קרבנו* and not another's (cannot operate as an agent for סמיכה)
 - (b) *קרבנו* and not a non-Jew's קרבן (no סמיכה applies)
 - (c) *קרבנו* expands to require all partners in a joint קרבן to perform סמיכה
- c *גורש*: an heir, bringing his deceased father's קרבן, performs סמיכה (and is liable for נסכים and his תמורה is valid)
- i *Story*: תנא taught the opposite (an heir is neither סומך nor is his תמורה valid) before רבא
- ii *Challenge*: from our משנה (תנא asked if he should repair his version; רבא advised him not to...)
- iii *Answer*: that version is ר' יהודה
- 1 *Source*: קרבנו (vv. 5-7) excludes father's offering (along with two other exclusions – see above)
 - (a) *And*: he applies what we know about סוף הקדש (=סמיכה) to תחילת הקדש (=תמורה)
 - (b) *דבנן*: interpret המר ימיר (v. 8) to expand rights of תמורה to heir and apply תחילת הקדש to סוף הקדש
 - (i) *And*: they use קרבנו as above (excluding fellow, non-Jew and including partners)
 - (ii) *ד"י*: either rejects application to partners (no סמיכה) or else reads "fellow" and "non-Jew" as one
 - (c) *ד"י*: interprets המר ימיר as applying to a woman (since entire פרשה is written in the masculine...)
 - (i) *דבנן*: apply תמורה to women from ויאם, which ר"י doesn't regard as significant