

30.1.18

22a (משנה ה) → 23b (תיקו)

Note: *משנה ה* picks up on the theme of disjointed series', per *מליקה* <*שחיטה*, until the end of the פרק, we will investigate various "pairs" which are symmetricaly disjointed

Note: our *סוגיא* invokes the *פלגס*, which is a male sheep in its 13th month; too old for *כבש* (yearling), too young for *איל* (after 13 months)



- I ה age-appropriate (which must be גדולים) are too old as *בני יונה*; age-fit (must be קטנים) too young as *תורין*
 - a And: when their plumage begins to turn yellow/gold, both are פסול (too young/too old)
 - b *ברייתא* suggests we could validate young *תורין* or old *בני יונה* via "ק" from the other
 - c *Block* (per *רמב"א*): *תורה* wrote *בני יונה* to teach – only קטנים; juxtaposed to *תורין* → must be גדולים (as *בני יונה* are age-specific)
 - d *ברייתא* source for yellowing for both: מן (v. 1) before each kind → not all are accepted
 - i Beginning age of *תורין*: when their plumage goes yellow/gold
 - ii Too old for *בני יונה*: same as above
 - 1 Earliest age for *בני יונה* קרחה – when pulling a feather draws blood (per v. 2)
- II זירא "ר's queries about the "middle ground"
 - a יצא – if he vowed to bring either of them and brought one of each, both yellowing
 - i Lemma1: if during that period each is a ספק, one way or another he has fulfilled his נדר
 - ii Lemma2: if that period represents a *sui generis* status, he hasn't fulfilled his נדר
 - iii Suggested solution (*רמב"א*): from *ברייתא* (above), where verse excludes this period → must be *sui generis*
 - 1 Explanation: *תורה* doesn't address ספקות
 - 2 Rejection: *אין* (x2 – in v. 1) is needed to exclude נרבע and נעבד birds from being offered
 - (a) Justification: since מומים are anchored in v. 3, which uses השחתה
 - (i) And: *השחתה* refers to עריות (v. 4) and ע"ז (v. 5) – and since עופות are not rejected due to מום
 - (ii) Therefore: we might think that נרבע and נעבד do not invalidate birds – קמ"ל → תיקו
 - b *איל וכבש*: if he took a vow to bring an עולה from *איל* OR *כבש* and he brought a *פלגס* (in 13th month – see note above)
 - i Note: not asking according to ר', יוחנן, who rules that if he brings a *פלגס* (when he made an unspecified vow), he brings נסכים for an *איל*, as v. 6 alludes to *פלגס* taking *איל* נסכי (→ *פלגס* is clearly a separate category)
 - ii Rather: asking according to בר פדא, who recommends bringing נסכים for an *איל*, with a condition that if this is a *כבש*, the surplus is נדבה (→ he may see *פלגס* as a ספק)
 - 1 Lemma1: he would only allow the condition to be made if it were a ספק → *פלגס* is ספק
 - 2 Lemma2: perhaps he would allow a condition to be made even for a בריה (and in that case, his condition is that if it is a בריה, entire מנחה is a נדבה, as there is no מנחה stipulated for *פלגס*) → *פלגס* is a בריה → תיקו
 - c חמץ ומצה: if he took a vow to bring 10 לחמי תודה, either מצה or חמץ and he brought שיאור (starter bread) – יצא?
 - i Clarification: must be יהודה ר' יהודה's definition of שיאור (small air-bubbles) according to ר' יהודה
 - 1 Explanation: ר' יהודה would consider מ"ר's status (whitening of dough) to be full מצה
 - (a) חמץ ד"מ would consider ר' יהודה's "bubbles" to be full חמץ; even his own, since it leads to מכות – full חמץ
 - 2 Lemma1: is this stage a ספק, in which case he fulfills his נדר either way OR
 - 3 Lemma2: is this a בריה, in which case he hasn't fulfilled his נדר?
 - ii Challenge: ר' הווא ruled that if someone commits to bring לחמי תודה, he is obligated to bring תודה with its loaves
 - 1 In which case: he won't know if these 10 are מצה or חמץ and will need to bring another 40
 - 2 Answer: our case – he commits to bring חלה to complete fellow's obligation
 - (a) Challenge: same problem – we won't know if he has completed מצה or חמץ obligation
 - (b) Answer: he didn't stipulate that he'd exempt the other fellow (rather, he is committing to bring it as ancillary to the other's offering) → תיקו