

37.2.1

28b (משנה א) → 30a (סיום הפרק)

1. אָנָה אָנְחָנוּ עֲלֵים אַחֲיֵינוּ הִמְסוּ אֶת לִבְבָנוּ לְאֹמֵר עִם גְּדוּל וְרַם מִמֶּנּוּ עָרִים גְּדוֹלֹת וּבְצוּרֹת בְּשָׂמִים וְגַם בְּנֵי עֲנָקִים רָאִינוּ שָׁם: דְּבָרִים א, כח
 2. וַיֵּעָלוּ כָל הָעָם אַחֲרָיו וְהָעָם מְחַלְלִים בְּחַלְלִים וְשִׂמְחִים שְׂמִיחָה גְדוֹלָה וְתִבְקַע הָאָרֶץ בְּקוֹלָם: מ"א א, מ
 3. וְעָרְכוּ בְּנֵי אֶהֱרֹן הַכֹּהֲנִים אֶת הַנִּתְחִים אֶת הָרֹאשׁ וְאֶת הַפְּדֵר עַל הָעֲצִים אֲשֶׁר עַל הָאֵשׁ אֲשֶׁר עַל הַמִּזְבֵּחַ: ויקרא א, ח

- I תרוה"ד after כהנים activity of rest of משנה א
- a *When*: they saw that he (the תורם) had gone down, they quickly rushed in, performed קי"ר from the כיור
- i *Then*: they took the shovels and forks and went up to the מזבח
- ii *Whereupon*: they took the limbs and fats that hadn't yet been consumed and placed them at the side of the (top) of מזבח
- 1 *And*: if there wasn't enough room there, they would place them on the סובב and the כבש
- II מושנה ב moving the ashes around on the מזבח
- a *After*: removing the limbs and fats, they would pile all the ashes onto the תפוח (in the middle of the מזבח)
- i *Sometimes*: it would get as big as 300 כור of ashes (before they would move it out of the עזרה and the city)
- 1 *דבא* 300 – is an exaggeration, as is report (ג'ד) that they would water the תמיד (to make flaying easier) with כוס של זהב
- (a) *Tangent*: (ר' אמי): the תורה, the חכמים and נביאים occasionally use hyperbole (תורה – v.1; נביאים – v. 3)
- (i) כוס של זהב and תפוח חכמים
- (b) פרוכת and גפן, תפוח, used hyperbole in 3 places – שמואל
- (i) משנה our תפוח
- (ii) מדות ג'ח: גפן (it took "300" כהנים to move the "golden grape cluster")
- (iii) שקלים ח'ה: מרוכת (it took "300" כהנים to bring it and dip it in the מקוה)
- ii *On דגלים* they wouldn't remove it as it is considered aesthetically beautiful for מזבח
- iii *Never*: did אן not move the דשן out due to laziness
- III מושנה ג setting up logs for מערכה
- a *They began*: laying down logs
- b *Any wood*: is valid except for vines and olive wood
- i *Reason*: vines and olive-wood is invalid
- 1 *ד"פ* they are knotty
- 2 *ד' אחא בר יעקב* to preserve ארץ ישראל (not to cut these down)
- (a) *Challenge (to אחא א)*: ת"כ ויקרא א – v. 3 allows for any wood that is thin like spits and doesn't form inward knots
- (i) *Therefore*: all wood is valid except vines and olive-wood
- (ii) *But*: they would use boughs of fig-trees, nut-trees and עצי שמן
- (iii) *ד"א* adds (to list of unsuitable woods) the מייש (unknown hardwood), oak, date, carob and sycamore trees
1. *Analysis*: according to ר"פ, dispute is clear – ת"ק – since they only knot on outside, valid; ר"א – since they knot on the inside – valid
2. *But*: according to ר' אחא, a date-tree also affects ארץ ישראל
- a. *Defense*: the "canonical" list includes fig-trees, which also impact on ארץ ישראל
- i. *Rather*: there are fig trees which don't impact – if they no longer bear fruit; same for dates
- ii. *Challenge*: are there fig trees which don't bear fruit?
- iii. *Answer*: indeed, per רחבה's report of how they would plant white-fig trees which don't produce fruit and, as a result, their wood is superior
- c *But*: they would use boughs of fig trees, nut trees and oil trees (wood that burns easily)
- IV מושנה ד setup and direction of the main מערכה
- a *Setup*: on east side of מזבח and facing east; heads of the logs would touch the תפוח
- b *Spaces*: they left spaces between the logs to light kindling wood
- i *ד' הונא ר' חסדא* reason for facing east - either to allow wind to circulate in or to light kindling from there
- 1 *Challenge*: rest of משנה – space is for אליתא (→not direction)
- 2 *Answer*: they would put kindling all over
- V מושנה ה prepaing 2nd מערכה – for קטורת, which would be in SW corner, 4 אמות north of edge
- a *Wood*: fig wood that they would estimate would leave 5 סאים of coals - on שבת, 8 סאים – as they would put 2 ביזכי לבונה there
- b *Then*: any limbs or fats that hadn't been consumed overnight were returned to the main מערכה; they would light both מערכות and go down to the לשכת הגזית