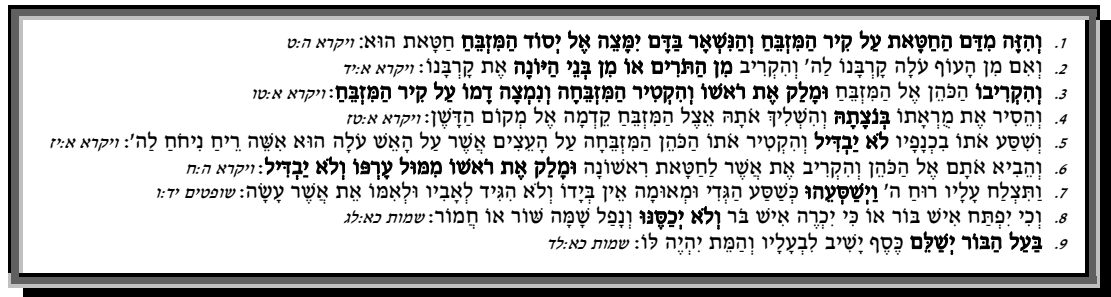


28.6.6

64b (משנה ד') → 66a (סיום הפרק)



## I 'ד משנה: procedure of העוף (continued):

- a מליקה. done in back of neck, without separating head from body,
- b הזאה. on wall of מזבח
- c שירי הדם would be squeezed down into the יסוד
- d Division: מזבח only "gets" the blood; entire body goes to הנינים
  - i ברייתא v. 1 - he holds bird's head and body in hand and performs הזאה on the lower wall of מזבח
    - 1 Proposal: perhaps it should go on higher wall – ק"ו from בהמה (עולה is down, חטאת is up; עולת העוף is up)
    - 2 Rejection: remainder "squeezes" (passive voice) down to יסוד
  - ii דב. method of מליקה – holds wings with 2 fingers, legs with 2 fingers and stretches neck over his thumb and cuts
  - iii ברייתא. wings/legs same, stretches neck over 2 fingers and cuts
    - 1 Note: this is the hardest of the 3 challenging עבודות (along with ביוה"כ and חפינת קטורת)

## II 'ה משנה: procedure of עולת העוף

- a מליקה. he would go up כבש and turn right on טובב, go to SE and perform מליקה, separating head from body
- b הזאה. would squeeze out blood onto מזבח, then push head against wall (squeezing out remaining blood)
- c ברייתא. interpreting v.3
  - i הקריבו. allowing for 1 bird to be donated (contra impression from v. 2 – that a pair must be brought)
  - ii הכהן. assigning a כהן for מליקה (contra possible ק"ו from בהמה, which requires ק"ו but not כהן)
  - iii זמלק. done by hand (contra possibility that מליקה is done with a knife – ק"ו from בהמה, which doesn't require כהן)
    - 1 Dissent: from ר"ע – א זר can't approach מזבח (hence, כהן is obvious) – ומלק הכהן → מליקה done by כהן's body (hand)
  - iv והקטיר. perform מליקה above (חוט) – (contra notion that it should go below – or either – just as הקטרה is above)
  - v עורף והקטיר → must be done from back of neck (עורף)
    - 1 contra: suggestion that it might be from front of neck (צוואר), can't be solved via גז"ש from חטאת העוף (v. 6)
      - (a) reason: there, we don't separate body from head
      - (b) therefore: והקטיר ומלק adjoints them – just as הקטרה is done to head and body separately
        - (i) similarly: מליקה involves separation of head from body
        - (ii) source (that הקטרה is done with separation): v. 3 mentions מיצוי הדם after הקטרה (unlikely) - הקטרה must refer to head (which is, therefore, separated)
  - vi המזבח. not the wall of the כבש or the היכל – rather the upper wall
    - 1 challenge: perhaps it means the lower wall – ק"ו from בהמה, where עולה is down, 'tho חטאת is up
    - 2 answer: from v. 3 – can't do מצוי after הקטרה; rather הקטרה is compared to מצוי – both on "top" of מזבח
  - vii procedure: as outlined in משנה,
    - 1 however: if he did מצוי as low as 1 אמה below טובב – valid
    - 2 dissent: ר' נחמיה וראב"י – must be done atop מזבח
      - (a) point of disagreement (אב"י ורבא): whether a מערכה may be made on the טובב

- d *processing head*: push head, squeezing out remaining blood, then roll in salt and throw it on the fire
- e *processing body*: pull out esophagus, innards and its feathers, throw into הדשן בית הדשן, tear it open but not separate
- i Note: if he did separate the body – כשר
  - ii Then: roll it in salt and throw onto the fire
  - iii *ברייתא* v. 4 – teaches that esophagus must be pulled out by hand – with feathers
    - 1 *אבא יוסי בן חנן* – take out gullet with it
    - 2 *מוראה* (תדבר"י): cut open a "window" with knife and pull out
  - iv *ברייתא* (about tearing open): שסע must be done by hand, per story of שמשון and the lion (v. 7)
- III ר' משנה: those procedures which are/are not מעכב in העוף
- a *עולת העוף*: if he didn't pull out innards, or didn't roll in salt – anything after הדם – מצוי הדם – valid
  - b Both: if he separated (head from body) in חטאת or didn't in עולה – פסול; if he *only* did הראש – דם הראש – פסול, only דם הגוף – כשר – דם הגוף
    - i Observation: our משנה cannot follow ראב"ש who reports a tradition that הבדלה בחטאת העוף is done
    - ii Point of disagreement:
      - 1 *ד' חסדא* whether מצוי בחטאת העוף is מעכב
        - (a) *ד'ק*: it is מעכב → since there is דם (קרוב) is still "in process" he's doing a עולה בחטאת → מעשה עולה בחטאת
        - (b) *ד'אב"ש*: not מעכב → after הזאה, process is done; what happens afterwards is of no consequence
      - 2 *ד'בא* whether שהייה (delay) before cutting the second סימן in העוף is מעכב
        - (a) *ד'ק*: not מעכב → even though he delays, still valid → he's performing בחטאת עולה
        - (b) *ד'אב"ש*: it is מעכב → when he delays, process is done → what happens afterwards is inconsequential
      - 3 *אב"י* whether רוב בשר of the bird (being torn off) is מעכב
        - (a) *ד'ק*: it is not מעכב → tearing after סימן א' isn't considered שהייה → cutting סימן ב' afterwards is מעשה עולה
        - (b) *ד'אב"ש*: it is מעכב → tearing after סימן א' is considered שהייה → cutting סימן ב' isn't מעשה עולה בחטאת העוף
          - (i) (note: this follows dispute יצחק שמואל בר זירא/ר' שמואל בר יצחק) about שהייה or רוב בשר
          - (c) Implication: all agree that לכתחילה, most of meat must be torn off
            - (i) Support: *ברייתא* describing מליקה includes tearing off רוב בשר after סימן ראשון (for עולה – שני – סימן שני)
        - 4 *ד' ירמיה* heard about this discussion and dismissed it –
          - (a) Reason: he had a tradition back to ראב"ש that לא יבדיל (v. 5) means he need not – not that he mayn't
            - (i) Challenge: if so, v. 8 – לא יכסנו – means "he need not cover (the בור)"?
            - (ii) Defense: in that case, v. 9 points to his liability → לא יכסנו is a condition (if he doesn't cover it)
              1. But here: the תורה distinguished between חטאת ועולה; לא יבדיל just means "he need not" *contra* עולה
        - iii Comment on requirement to do מצוי on העוף
          - 1 *ברייתא*: inferred from עולה הוא – עולה teaches that הראש דם is not vital; הוא teaches that דם הגוף is מעכב
            - (a) Explanation of inference (*רבינא*): most of the blood is in the body, not the head

IV ז' משנה: חטאת בהמה follows rules of חטאת, עולת בהמה follows contours of עולה (פסול מחשבת פסול)

      - a General rule: the two עבודות for עולת העוף are מליקה and מצוי/הזאה
        - i Therefore: if he did either (or both) in חטאת העוף with intent לשמה – פסול; in עולת העוף – פסול; כשר ולא עלה לבעלים – עולת העוף
      - b מחשבת מיגול follows same guidelines – if עולה or חטאת had either עבודות performed with intent to eat (edible)/ burn
        - i Meaning: עולת העוף had to be brought without "mixed intent" (חוק לזמנה ומקומה) (חוק לזמנה ומקומה) (דבר שדרוכו להקטיר)
          - ii Dissent: ר' יהודה holds that if חשבת אכילה/הקטרת כוית חוק לזמנה came first – פיגול, even if followed by חוק למקומו
        - iii Combinations: ½ כזית of each מחשבת combine for פסול (only)
        - iv And: ½ כזית of eating, ½ of burning do not combine (as above)