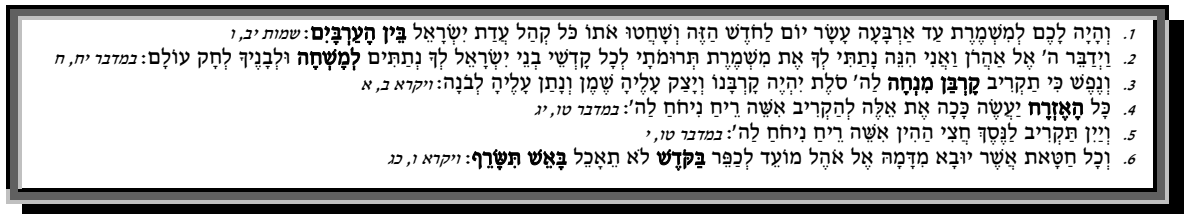


28.10.2

90b (משנה ה) → 92a (סיום הפרק)



- I גזילות, מעילות, שפחה חרופה, תלוי) אשמות (4) ואשם מצורע ואשם נזיר משנה ה'
- all others: come after חטאת
 - all others: must be 2 year-olds (rams) and must cost 2 סלעים and be bought with שקלים
 - but these two: are yearlings (rams) and are not (necessarily) bought with שקלים
- II 'ה משנה ה': other areas of precedence
- just as: all of these follow this hierarchy for performance, they follow it for eating
 - additionally: שלמים from yesterday are eaten before שלמים from today
 - however: שלמים of yesterday vs. חטאת of today
 - קדשי שלמים of yesterday take precedence ד"מ
 - קדשי קדשים of today take precedence – as they are חכמים ואשם חטאת
- III 'ה משנה ז': preparation of eating קדשי קדשים
- may eat them in any style, roasted, boiled or cooked – per v. 2; למשחה=greatness, like royal food כהננס
 - spices:
 - they may put in חולין spices or even תרומה-spices ד"ש
 - they may not put in תרומה-spices as that may lead to תרומה becoming פסול (as גותר)
- IV question posed: if תדיר clashes with מקודש (e.g. דם חטאת and אברי עולה) which takes precedence?
- suggested proof: מוספין precede תמיד – although מוספין are (presumably) holier (due to their שבת-connection)
 - rejection: just as מוספי שבת have a "שבת-holiness", so too שבת תמידי have שבת קדושת שבת
 - suggested proof: מוספי ר"ח precede מוספי שבת ('tho ר"ח is a מועד → קדושה has מועד)
 - rejection: ר"ח defines the שבת מוסף on that day as well
 - suggested proof: מוספי ר"ח precede מוספי ר"ח
 - rejection: as above – ר"ח also impacts on the מוסף ר"ח
 - suggested proof: תדיר is ברכת היין – (ברכות ח:א) ברכת היין following ברכת היום מוספי ר"ח
 - even though: the ברכת היום is holier
 - rejection: ברכת היין also takes on the "flavor" of שבת
 - suggested proof: מוספי ר"ח precede מוספי ר"ח – 'tho מוסף is holier (ר"ח, שבת, etc.)
 - rejection: the מוסף of שבת also takes on the קדושת שבת
 - suggested proof: our משנה של אמש – משנה של אמש – מוספי שלמים take precedence over חטאת של היום → חטאת של היום do not precede them
 - even though: מוספי שלמים are תדיר (→ מקודש קודם)
 - rejection (מצוי) – מוספי שלמים aren't inherently תדיר, they're just factually more common (רבא)
 - challenge (ר' הונא בריה דר"י) מוצי is a "תדיר"-consideration; per analysis of פסח vs. מילה (in exemption from חטאת) but not מילה, as that is "תדיר"
 - defense: "תדיר" there means במצוות (i.e. it has more מצוות which it affects)
 - or: relative to פסח it is תדיר
- V question posted: if the תדיר is slaughtered first, is the תדיר then "rush-processed" or is the תדיר completed first?
- proposal: perhaps a כהן stirs the דם (א ליה"כ) while the תדיר is slaughtered and offered
 - suggested proof (ר' חנינא מסורא): from our משנה שלמים of yesterday precede today's חטאת ואשם
 - implication: if they were today's שלמים parallel to yesterday's – i.e. slaughtered first – take priority
 - rejection: perhaps if both were slaughtered, we begin with שלמים; if the חטאת wasn't yet slaughtered - we ask
 - suggested proof: from ב"ה's response re: ברכת היין וברכת היום; even though (שבת) תדיר "came in first", we still do תדיר
 - rejection: this is parallel to both being slaughtered and coming before us (see above)
 - suggested proof: from ר' יוחנן re: מוסף before מנחה (even though מוסף "came in")
 - rejection: once מנחה comes, it is parallel to both being שחוט in front of us
 - Suggestion (made to רבינא): ruling that if he slaughters ק"פ before חצות – פסול (v. 1); if after, but before בה"ע, תמיד של בה"ע, someone mixes the blood until תמיד is brought and then ק"פ brought
 - Rejection: that is a case where the תמיד was already slaughtered (support from language of ruling)

- VI ח' משנה ח' ר"ש's testimony about oil being distributed or burned
- a *If*: anyone saw oil being distributed, he could know for certain that it was either remainder of מנחות or of מצורע של לוג
- b *And if*: anyone saw oil being burned on מזבח, he could know for certain that it was remainder of (כליל) מנחת כהנים
- i Reason: oil cannot be voluntarily donated to מזבח
- ii Dissent: ר"ט maintains that oil may be donated to מזבח
- c שמואל: according to ר"ט, oil that is donated is נקמץ (like a מנחה) – the קומץ is burned and the rest is eaten (by כהונה זכרי)
- i Source: v. 3 – (extra word קרבן alludes to gift of oil); parallel to מנחה (קומץ, rest eaten by ז"כ)
- ii ר"ז support from our משנה ח' ש; ר"ש's observation that any שמן given out is from מנחות → if donated, must be eaten
- 1 Challenge (אב"י): סיפא indicates that oil is burned; per ר"ש's observation that any burned oil is from מנחת כהן
- iii אב"י: oil that is donated is burned on the fire
- 1 observation: ר"ש from רישא, רישא from אב"י is challenged
- 2 Resolution: ר"ז is a cleaner read – the רישא refers to the שיריים, the סיפא – to the קומץ (of the נדבה שמן)
- (a) But: אב"י doesn't have an explanation for the רישא
- (b) Defense (supported by א"י חכמי): רישא is taught in order to introduce the סיפא
- 3 proposed proof: ר"ע (who allows donated wine)- wine goes to "cups" (for ניסוך); ר"ש's oil to the fire
- (a) assumption: just as all of wine goes to cups, all of oil goes to fire (support for אב"י)
- (b) rejection: each is understood differently – all wine to cups, only some oil to fire (קומץ)
- 4 suggestion (ר"פ): it is a dispute between רבי/חכמים – whether a נדבת שמן is לוג 3 (חכמים) or לוג 1 (רבי)
- (a) students: dispute is whether a גז"ש is carried forward or limited by its source (באתרה)
- (i) דון מינה ומינה/אוקי באתרה
- (ii) דון מינה ומינה דבנן – just as מנחה is donated, so שמן is donated
1. Just as: מנחה is brought with לוג 1 of oil, so too – נסכים;
2. And: just as מנחה is נקמץ and שיריים eaten by כהנים – so too, שמן is נקמץ & שיריים eaten by ז"כ (כר' זירא)
- (ii) דב"י: just as מנחה is donated, so שמן is donated
1. Just as: are 3 נסכים, לוגין 3, so too this donated oil must be לוגין 3;
2. And: just as all נסכים go to the cups, all the oil goes to the fire (כאב"י)
- (b) ד"פ לאב"י: if they inferred שמן נדבת from מנחה, קרבן מנחה, all would agree to דון מינה ומינה (לוג 1 →)
- (i) Rather: רבי infers it from האורח (v. 4)
- (ii) Block (ר' הונא בריה דר"י): source using קרבן מנחה also invokes לוגין 3
1. And: we know that the authority who subscribes to לוגין 3 is רבי → he infers from מנחה קרבן
- VII שמואל: pouring נדבה on יין and the מערכה on אש המערכה
- a Source: v. 5 – יין is also a "pleasing odor on the fire"
- b Challenge: but he may extinguish the fire
- i Answer1: extinguishing some of the flame isn't considered כבוי
- 1 Challenge: if someone takes even one coal off the מזבח and extinguishes, violates ל"ת (לא תכבה)
- 2 Defense: could be case where that is the last coal on the מזבח
- ii Answer2: כבוי of a מצוה (in our case, pouring wine on מזבח) is acceptable
- 1 Challenge: may not perform תרומת הדשן by extinguishing coal
- (a) Answer: in that case, he could wait for it to turn to ash and take it out (no need to extinguish)
- c Challenge: ruling that יין, per ר"ע, goes to cups (and oil, per ר"ט, to fire) – but not on flame, due to תכבה לא
- i Answer: that follows יהודה's ruling (דבר שאינו מתכוין); שמואל's ruling is per ר"ש (דבר שאינו מתכוין מותר)
- 1 Challenge: שמואל holds like יהודה ר', per his ruling about extinguishing a metal/wood coal in public on שבת (מותר) ר"ש (דבר שאינו מתכוין); re: יהודה ר' (stringent); re: יהודה ר' (מותר) ר"ש (דבר שאינו מתכוין); re: יהודה ר' (stringent); re: יהודה ר' (מותר) ר"ש (דבר שאינו מתכוין)
- (a) Answer: in re: יהודה ר' (stringent); re: יהודה ר' (מותר) ר"ש (דבר שאינו מתכוין); re: יהודה ר' (stringent); re: יהודה ר' (מותר) ר"ש (דבר שאינו מתכוין)
- VIII הונא ר': if נסכים became טמא, a fire is built on floor of עזרה and they are burnt there, per v. 6
- a Support: from ברייתא
- b Support: שמואל had his student assemble 10 people to publicize this ruling