



בס"ד

Intro

Today we will Be"H learn דף ק"ח of חסכת מנחות of מסכת. Some of the topics we will learn about include:

ששה לנדבה

Of the thirteen שופרות, collection boxes, in the שיפא, six were designated for donations, and the Gemara cites several explanations why they needed so many שופרות for שופרות.

משמרות

There were 24 בית that served in the בית that served in the בית המקדש, rotating one week each. Every המקדש was divided into six בית אבות, and each בית אב served one day a week.

מותר עשירית האיפה של כהן גדול

Whether excess funds of the כהן גדול of the כהן גדול were used to purchase voluntary קרבנות, or the money was left to rot, i.e. it was not used for anything.

שור זה עולה ווסחאר

אם רצה יביא בדמיו שנים

If an oxen were designated as עולות and developed a מום, he sells it and with the money purchases other עולות; Whether he can bring two קרבנות in the place of one, or one in the place of two.

B איל זה עולה

ונסתאב

אם רצה יביא בדמיו כבש

If one designated a certain type of animal as an עולה and it developed a מום;

It is a מחלוקת whether he can bring a different type of animal with the money.

אחד מכבשי הקדש הגדול שבהן הקדש

If someone said, "One of my two sheep shall become consecrated," the larger one is הקדש, because מקדיש בעין יפה מקדיש

We assume that one consecrates his belongings generously.

אמר שור בשוורי הקדש

If he said, "An ox from amongst my oxen shall be consecrated," the largest one is הקדש.











So, let's review...

The Mishnah earlier ruled

קטן והביא גדול

רבי אומר

לא יצא

If he pledged a small animal, and brought a large one, רבי holds that he did not fulfill his obligation.

The Gemara cites a related Mishnah in מסכת שקלים: ששה לנדבה

Of the thirteen שופרוח, collection boxes, in the אוקדש, six were designated for donations.

And the Gemara offers several explanations כנגד מי

Why six?

1

כנגד ששה בתי אבות הכהנים

שתקנו להם חכמים

שיהא שלום זה עם זה

There were 24 בית המקדש that served in the בית המקדש that served in the משמר רבהנים למנות rotating one week each. Every משמר was divided into six בתי אבות, and each בית אב served one day a week. Everyone wanted to offer the donated קרבנות from the שופרות, since the בהנים would get the hides of these.

Therefore, there was a separate שופר for each בית אב, to avoid arguments.

2.

Another reason;

מתוך שהנדבה מרובה

תיקנו להָם שופרות מרובין

כדי שלא יתעפשו המעות Since there were many coins, they would become corroded if they were all kept in one box. Therefore, there were several boxes.

3.

כנגד פר ועגל איל וכבש גדי ושעיר

They correspond to the six types of animals that could be brought as an שולה.

Because

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רבי היא דאמר

קטן והביא גדול לא יצא

ruled that one cannot bring a larger animal if he pledged a smaller one. Therefore, one placed his donation in the box corresponding to the animal he wished to donate.

קטן והביא גדול רבי אומר - לא יצא



ששה לנדבה

Of the thirteen שופרות, collection boxes, in the מקדש, six were designated for donations.



כנגד ששה בתי אבות הכהנים שתקנו להם חכמים שיהא שלום זה עם זה

There were 24 כהנים of כהנים that served in the בית המקדש, rotating one week each.

> Every משמר was divided into six בתי אבות, and each בית אב served one day a week.

Everyone wanted to offer the donated כהנים, since the שופרות, since the הרנים would get the hides of these.

Therefore, there was a separate בית אב for each שופר, to avoid arguments.



מתוך שהנדבה מרובה תיקנו להם שופרות מרובין כדי שלא יתעפשו המעות

Since there were many coins, they would become corroded if kept in one box. Therefore, there were several boxes.



כנגד פר ועגל איל וכבש גדי ושעיר

They correspond to the six types of animals that could be brought as an שולה.

Because

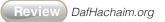
ובי פיל באתר

קטן והביא גדול לא יצא

רבי ruled that one cannot bring a larger animal if he pledged a smaller one.

Therefore, one placed his donation in the box corresponding to the animal he wished to donate.







There were separate boxes for the funds raised by selling certain קרבנות that were lost, subsequently found, but no longer needed;

Such as

כנגד הפרים

The bulls of קרבנות ציבור;

האילים

The rams brought for certain אשמות;

הכבשים

The sheep brought for certain אשמות;

השעירים

The goats brought on Yom-Tov as a חטאת ציבור;

המותרות

Leftover funds designated for one of the above קרבנות; and

The surcharge that was given annually with the מחצית. השקל

The Halachos of each of these funds are different, and so they required separate שופרות.

5.

There were separate boxes for leftover funds designated for one of the following קרבנות:

מותר חטאת ומותר אשם

A חטאת or an אשם;

מותר אשם נזיר ומותר אשם מצורע

The אשם of a מצורע or מצורע;

מותר מנחת חוטא

The מנחת חטאת; and

מותר עשירית האיפה של כה"ג

The daily מנחה of the כהן גדול.

These too, have different Halachos.

There were separate boxes for the funds raised by selling certain קרבנות

that were lost, subsequently found, but no longer needed;

כנגד

Such as

הכבשים

The sheep brought for certain אשמות; האילים

The rams brought for certain אשמות; הפרים

The bulls of קרבנות ציבור;

המעה

The surcharge that was given annually with the מחצית השקל. המותרות

Leftover funds designated for one of the above קרבנות; השעירים

The goats brought on Yom-Tov as a תטאת ציבור

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There were separate boxes for leftover funds designated for one of the following קרבנות:

מותר אשם נזיר ומותר אשם מצורע מותר חטאת ומותר אשם

The מצורע of a נזיר or מצורע;

A אשם or an מטאת;

מותר עשירית האיפה של כה"ג כהן גדול of the מנחה The daily. מותר מנחת חוטא

The מנחת חטאת;

These too, have different Halachos.





The Gemara cites a מחלוקת about the leftover funds of the מנחה of the מנחה:

רבי יוחנן אמר

נדבה

The money is used to purchase voluntary קרבנות;

רבי אלעזר אמר

ירקב

The money should be left to rot, i.e. it cannot be used for anything.

The Gemara cites a proof:

The Pasuk says

לא ישים עליה שמן

ולא יתן עליה לבונה

כי חטאת היא

The מנחה of a sinner is a חטאת, and we expound

היא קרויה חטאת

ואין אחרת קרויה חטאת

Only this מנחה is considered a חטאת, and none other. Thus,

לימד על עשירית האיפה של כהן גדול

שאינה קרויה חטאת

וטעונה לבונה

The מנחה of the כהן גדול is not called a חטאת, and it does require.

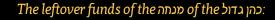
Therefore, the Gemara concludes,

ומדאינה קרויה חטאת

מותרה ירקב

Since it is not a חטאת, we cannot use the excess funds for מדבות as we do for a חטאת.

=====



והי אלצי אער ירקב

The money should be left to rot, i.e. it cannot be used for anything.

יוחןן אאני נדבה

The money is used to purchase voluntary קרבנות.

לא ישים עליה שמן ולא יתן עליה לבוצה כי וזשאת היא

The מכחה of a sinner is a חטאת,

היא קרויה תטאת ואין אחרת קרויה תטאת

Only this מכחה is considered a חעאת, and none other.

Thus,

לימד על עשירית האיפה של כהן גדול שאינה קרויה תטאת וטעונה לבונה

The מנחה of the כהן גדול is not called a תעאת, and it does require לבונה

Therefore,

ומדאינה קרויה תטאת מותרה ירקב

Since it is not a תטאת, we cannot use the excess funds for בדבות as we do for a תטאת.







4 Zugt di Mishnah

שור זה עולה ונסתאב

אם רצה יביא בדמיו שנים

If one designated a certain ox as an עולה and it developed a סום, he sells it, and if he wants to, he can bring two שָרבנות with the money.

שני שוורים אלו עולה ונסתאבו

רצה יביא בדמיהן אחד

If one designated two oxen as עולות and both developed מומים, he sells them, and if he wants to, he can bring a single קרבן with the money.

However,

ורבי אוסר

לכתחילה, Rebbe does not allow one to use the money for more or less animals, but, Rashi explains,

אם הביא יצא

בדיעבד, if he did bring them, he fulfilled his obligation.



שור זה עולה ונסתאב אם רצה יביא ברמיו שנים

If one designated a certain ox as an עולה and it developed a מום, he sells it, and if he wants to, he can bring two קרבנות with the money.

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but, Rashi explains,

איץ אין, if he did bring them he fulfilled his obligation.







5 The

The Gemara asks from the previous Mishnah שור במנה והביא שנים במנה לא יצא

If one pledges an ox worth a מנה, he cannot bring two oxen for a half מנה each?

The Gemara differentiates between a זנדבה or a זנדבה: The previous Mishnah is a case where he said הרי עלי, which is a personal obligation. Therefore, he must fulfill that obligation as vowed.

However, our Mishnah is a case of where he said הרי זה, which is not a personal obligation. It is merely an obligation to bring this animal; and once it got a מום, he fulfilled his obligation.

Therefore, he can use the funds for any type of animal he wants.

Nevertheless,

לכתחילה לא שרי רבי

רבי disagrees with both rulings in our Mishnah, and does not allow the funds from a single animal to be used to buy two animals, or the reverse, because it is similar to bringing a larger animal than he pledged.



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The Gemara inquires

ממינא למינא מאי

When one sells the animal with a מום, can he buy and bring a different type of animal?

The Gemara answers by citing a בר"תא:

שור זה עולה ונסתאב

לא יביא בדמיו איל

אבל מביא בדמיו ב' אילים

If an ox developed a \Box 10, he cannot buy a ram, because the difference is too great, but he can buy two rams.

However,

ורבי אוסר

לפי שאין בילה

רבי does not allow this, because he will bring the מנחות for these rams in separate כלים, and it will appear different than his pledge.

Clearly, it is permitted to buy a different animal.









The Gemara continues to elaborate on the Mishnah's ruling

אם רצה יביא בדמיו שנים

He can sell one animal and bring two קרבנות with the money.

Similarly, the Gemara rules

אמר שור זה עלי עולה

Even if he said, "It is incumbent upon me to bring this ox as an עולה," he can buy two animals.

However, the Gemara differentiates

אמר

שור זה ודמיו עלי עולה

הוקבע

If he said, "It is incumbent upon me to bring this ox and its value as a עולה," he has established a personal responsibility to bring it as a single קרבן, and if he sells it, he cannot buy two animals.

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The Mishnah continues איל זה עולה ונסתאב

אם רצה יביא בדמיו כבש

If one designated a certain ram as an עולה and it developed a מום, he sells it, and if he wants to, he can bring a sheep with the money.

כבש זה עולה ונסתאב

אם רצה יביא בדמיו איל

If one designated a certain sheep as an עולה and it developed a מום, he sells it, and if he wants to, he can bring a ram with the money.

However, as before,

ורבי אוסר

לכתחילה, Rebbe does not allow one to use the money for a different animal.

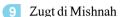
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האומר

אחד מכבשי הקדש

ואחד משורי הקדש

והיו לו שנים

If someone had two sheep or oxen and said, "One of my two sheep or oxen shall be consecrated,"

הגדול שבהן הקדש

The larger one is הקדש, because, the Gemara explains מקדיש בעין יפה מקדיש בעין יפה מקדיש

We assume that one consecrates his belongings generously.

Nevertheless, the Mishnah continues,

שלשה

בינוני שבהם הקדש

If he owns three, and he said, "One of my three sheep shall be consecrated," the middle one is הקדש.







And שמואל explains: חוששין אף לבינוני

דלגבי קטן עין יפה הוא

The largest one is certainly considered הקדש, because מקדיש, considered מקדיש בעין יפה מקדיש

But the middle one is also treated as הקדש, because we also suspect that he intended the middle one, because it is also considered a generous donation relative to the smallest one.

And the Gemara explains how to proceed in this case: ממתין לו עד שיומם

ומחיל ליה לקדושתיה בגדול

He waits until the middle one develops a מום, in case it was the intended animal, and then redeems its סדושה onto the large one. The large animal is now הקדש regardless of which animal he originally intended.

However, the Gemara makes the following distinction: לא שנו

אלא דאמר אחד משוורי הקדש

This is only if he said "One of my oxen," but אמר שוורי הקדש

הגדול שבהן הקדש

If he said, "An ox from amongst my oxen shall be הקדש," only the largest one is הקדש, because תורא בתוראי קאמר

He meant, "The unique among my oxen," i.e. the largest.

10

And Replains: תוששין אף לבינוני דלגבי קטן עין יפה הוא

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אמר שור בשוורי הקדש הגדול שבהן הקדש

If he said, "An ox from amongst my oxen shall be הקדש," only the largest one is, הקדש,

because

<u>תו</u>רא בתוראי קאמר

He meant, "The unique among my oxen," i.e. the largest.



Dedicated By: _





The Mishnah continues פירשתי ואיני יודע מה שפירשתי

או שאמר לי אבא ואיני יודע מה

If he specified which animal, but does not remember which one, or if he says that his father told him which animal he consecrated, but he does not remember, הגדול שבהן הקדש

The largest one is הקדש.

Because,

דמסתמא מוטב שבהן הקדיש

דכתיב מבחר נדריכם





