

4.7.9

81b (מלמא אחריתי היא) → 83a (משנה ז')

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|---|-----|
| והבשר אשר יגע בכל טמא לא יאכל באש ישרף והבשר כל טהור לא יאכל בשר: ויקרא ז, יט | (1) |
| וכל חטאת אשר יובא מדמה אל אהל מועד לכפר בקדש לא תאכל באש תשרף: ויקרא ז, כג | (2) |
| הן לא הובא את דמה אל הקדש פנימה אכול תאכלו אתה בקדש פאשר צוית: ויקרא י, יח | (3) |
| וידבר אהרן אל משה הן היום הקריבו את חטאתם ואת עלתם לפני ה' ותקראנה אתי פאלה ואכלתי חטאת היום היטב בעיני ה': ויקרא י, יט | (4) |

I. קרבן: distinction between partially and entirely defiled משנה ח'

- a. *If*: a majority (or entirety) of קרבן became טמא, burnt in front of בירה with wood from altar-fire
- Purpose*: to embarrass the owner who was lax
 - Challenge*: משנה (above) – someone who left ים and realized he had some קודש בשר
 - If*: he had already passed הר הצופים, he burns it there; if not, returns and burns before בירה using altar wood
 - Answer1* (ר' חמא): guest has nowhere to return; homeowner should go home
 - Answer2* (ר' פפא): if he already set out on his way, may return to עזרה; otherwise, go to the house
 - Answer3* (ר' זבד): guest (like #1) – they treat him like “cheapskate” of the משנה
- b. *If*: a small part became טמא, burnt in back yards of owner with his own wood
- Reason*: misers would burn it in עזרה, in order to use the altar-wood

II. חצר/עציהם OR עזרה/עצי מערכה insistence on maintaining ברייתא

- a. *We don't allow*: burning עצי מערכה in the backyard – perhaps some will be left (מעילה)
- b. *Nor do we permit*: burning own wood in עזרה:
- ר' יוסף: not to embarrass someone who can't afford their own wood
 - ר' דבא: suspicion (people will see him taking the surplus home)
 - practical difference*: if he brought reeds etc. (not fit for altar-wood)
- c. *Tangential/parallel ruling*: re כהנים who became טמאים the day before their turn – stood at east gate of עזרה
- ר' יוסף: to embarrass them for being lax about purity
 - ר' דבא: to remove suspicion that they aren't coming to עבודה due to poor priorities
 - practical difference*: someone who is lazy or does inconsequential work

III. משנה ט': destroying פסח that became defiled or whose owners became defiled

- a. *If*: פסח became טמא or left its precincts – burned immediately
- Source*: inference from משה's question of אהרן (v3 - “was מנחה taken out, such that you aren't eating?”)
 - Challenge*: source only for קד"ק, not for קדשים קלים (inverse of טמא; source is in re: קדשים קלים)
 - Defense*: source is הלכה (story with אהרן isn't source – that's how it happened)
 - חטאת דאהרן – can't infer from עיבור צורה – needs ר' דבא בר אבונה
 - source* [v2]: → the burning must take place within the קדש (באש תשרף)
 - v1*: even those invalidities which exist outside of קדש (=טומאה) must be burnt
- b. *If*: owners became טמא
- ר"ט let it become disfigured, then burnt after י"ט
 - ר' יוחנן בן ברוקה: burnt immediately (since it has no “eaters”, is considered inherently פסול)
 - Analysis of dispute* (ר' יוסף): only if they became טמא after זרה"ד; if before, all agree that it is burnt immediately
 - Challenge*: בעלים: דם can only be a consideration before זרה"ד → טומאת בעלים is even before זרה"ד
 - Rather*: dispute only if טומאה was before זרה"ד; if after, all agree עיבור צורה, since invalidity is external to קרבן
 - ר' יוחנן: dispute is **both** before and after (ר' יוחנן is consistent; he equates ריב"ב with נחמיה)
 - משנה דיב"ב: in our משנה
 - נחמיה: חטאת דאהרן was burnt due to אנינות and it was burnt
 - ר' דבא: even ריה"ג agrees; interprets v. 2 is פרים הנשרפים; חטאת דאהרן inferred from חטאת חיצונה
 - Invalidity*: due to דם being brought inside; even though דם is extrinsic to קרבן, no עיבור צורה (burnt)
 - ר' יוחנן: doesn't include ריה"ג; דם: בשר: ריה"ג; דם: בעלים (i.e. טומאת בעלים & - טומאת בעלים is more extrinsic than דם)