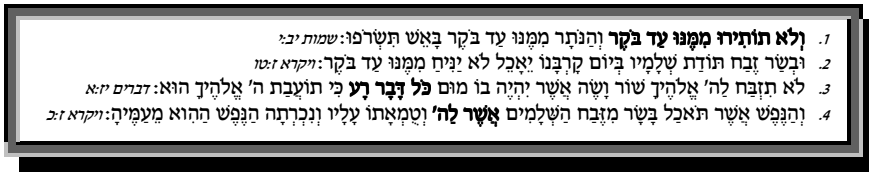


28.3.4

35b (משנה ו') → 36b (סיום הפרק)



- I 'משנה ו' that doesn't invalidate (IV) – or intent to place דם in wrong specific location
- a If: he intended to leave the דם or אימורים the next day, or to take them out of their precinct – כשר
    - i Dissent: ר' יהודה invalidates
  - b If: he intended to place the דם in the wrong specific location (on כבש, up/down or in/out) – כשר
  - c Or: that טמאים or ערלים will either offer (i.e. bring אימורין up to מזבח) or eat, or (re: פסח) to break a bone or eat it raw
  - d Or: to mix the blood with דם פסולים
  - e כשר –
    - i Reason: only intents that affect קרבן are חוץ לזמנו and, in case of (בזמנו) פסח and חטאת – שלא לשמן
- II Analyzing יהודה's opinion – that מחשבת נותר generates פסול
- a Source (ר"א): vv. 1-2 both teach נותר – one must be about מחשבת נותר – and under ban of נותר
    - i Challenge: ר"י would need v. 2 to teach that several other קרבנות are limited to יום וילילה –
      - 1 Answer: use of יניח (instead of לא תותירו as in v. 1) can be used for both
      - ii Challenge: this account for מחשבת הינוח – but what is ר"י's source for מחשבת להוציא?
      - iii Additionally: we know that ר"י's reason is not based on exegesis, but on reasoning
        - 1 Rationale: as ר"י countered to חכמים (ברייתא) – they must agree that if he actually left it 'til morning it'd be פסול
        - 2 Therefore: intent to leave it over also invalidates
          - (a) Challenge: if so, why doesn't he disagree in later cases in משנה (e.g. breaking bone of פסח)
          - (b) Answer: none of them invalidate קרבן
            - (i) Not: breaking bone of פסח or eating it raw
            - (ii) Nor: having טמאים or ערלים bringing אימורין up or eating it
              - 1. Alternate: he doesn't have the purview to have intents regarding other people (e.g. טמאים וערלים)
              - (iii) Nor: mixing with דם פסולים, as יהודה ר' maintains that אין דם מבטל דם
              - (iv) Nor: putting דם in wrong specific location, as יהודה ר' holds that שלא במקומו is (כפרה) כמקומו
              - (v) Question: why doesn't he dissent in case of דם in/out – that is surely שלא במקומו
                - 1. Answer: he holds that חוץ למקומו is only if intent was for a משולש place (דם בשר ואימורים) → היכל not
                - 2. Challenge: ר"י doesn't require שלישי, as he interprets דבר נע (v. 3) to include שנכנסה – and that,
                  - a. Challenge: he does require שלישי, as he only invalidates if it was brought in במזיד – and that, only if he actually put the דם on the מזבח הפנימי → מחשבה alone certainly wouldn't פוסל
                  - b. Answer: there are two traditions about ר"י's position
                - 3. Tangential challenge: ר"י doesn't invalidate ששחטה בדרום (as recorded in ברייתא), per v. 3
                - 4. Answer: two traditions about ר"י's position about this, as well
      - b אבא ר' (or רבא ר"י): ר"י agrees that if he had מחשבת הינוח and then חוץ לזמנו, it would be פגול (i.e. 1<sup>st</sup> מחשבה doesn't derail)
        - i Support (רבא): ר"י can be generated before זריקה, but is only solidified at זרה"ד
        - ii Rejection: in that case, there's one intent, starts at (e.g.) זריקה and gets at זרה"ד; here, there are two distinct intents
        - iii Challenge (הונא): ר"י מחשבת פסול derails any further possibility of פיגול – תיובתא
      - c רבינא בר סילא: if he had intent that טמאים will eat tomorrow – still פיגול
        - i Support (רבא): meat is אסור before זרה"ד, yet מחשבה about eating it לזמנו is still פיגול
        - ii Rejection: in that case, the זריקה makes the meat permissible; in this case, its never permitted (to the טמא)
      - d ר' חסדא: ר' דימי would say that בשר פסח that wasn't roasted & תודה-loaves that weren't tithed – טמא still liable for eating
        - i Support (רבא): v. 4 is interpreted as extending to קדק"ל for אימורי כרת if eaten by a טמא (even though not eaten)
        - ii Rejection: אימורי קדק"ל are fit – to be "eaten" by מזבח; unroasted ק"פ and untithed תודה לחמי are unfit for anyone
          - 1 Alternatively: אימורין are "fit" for their purpose; this ק"פ and these לחמי תודה are unfit for anything (as is)