



- (ii) *solution 1* (רב יוסף): author is רבי,  
 1. *who holds*: like נסכים re: בהמה *not* being מתיר the נסכים  
 2. *and holds*: that מפגלין בלוג שמן; as its own מתנות are מתיר its eating (and release it from מעילה)  
 a. *per*: his dispute with חכמים about the status after זרה"ד (of the אשם) and before מתנות of שמן  
 3. *challenge* (ר' ירמיה) *ר' ירמיה*, who didn't believe that רב יוסף would propose that *solution*: לוג שמן which comes by itself; all agree that its מתנות are מתיר it, yet all agree it's not מפגל  
 a. *per*: בריתא – ר"מ – concedes only מפגל if it accompanies אשם  
 (iii) *solution 2* (ר' ירמיה): author is ר"מ – delete "מנחת נסכים" from list of excluded items  
 (iv) *solution 3* (אב"י): no need to delete;  
 1. *taught*: inclusion of לוג which accompanies אשם – assumes נסכים that come with animal  
 2. *taught*: exclusion of נסכים which come on their own; assumes לוג which comes on its own  
 3 *Dissent* (ר"ש): שלמים are brought on מזבח החיצון, that is the model  
 (a) *Excluding*: פרים ושעירים הנשרפים

### III Source for חטאת being included in law of פיגול

- a v. 7 (listing apportionments to כהנים from קרבנות → liable for פיגול, as they are eaten)  
 i *in spite of*: מן האש, the oil of the מצורע is included per קרבנם  
 ii *and in spite of*: v. 8, מנחת העומר ומנחת קנאות, which aren't כפרות (עומר – to permit חדש; קנאות – to clarify her guilt)  
 iii *and though*: we might think of חטאת העוף as חטאתם, נבלה לכל חטאתם, extends to include it  
 iv *and though*: אשם נזיר is not coming for guilt but to permit him, it is (akin to אשם מצורע) eaten per לכל אשם  
 v *and*: אשר ישיבו alludes to גזל הגר (which goes to כהן if גר has died without heirs)  
 1 *And גזל הגר is*: לך הוא – belong to the כהנים for whatever need they have – even לקדש בו את האשה

### IV Dictum of ר' יוסי הגלילי in the name of ר"א

- a *If*: he was מפגל in something performed בחוץ – פיגל – but if he was מפגל in something performed בפנים – לא פיגל  
 b *Explanation*: if he was outside and did שחיטה with intent to do הזאה (inside) tomorrow – לא פיגול  
 i *And*: if he was inside and did מתנת הדם with intent to spill the הדם or שירי הדם tomorrow – לא פיגל  
 ii *But*: if he was outside and did שחיטה with intent to spill הדם or שירי הדם or burn אימורין tomorrow – פיגל  
 c *Source* (ריב"ל): v. 9 (in context of חטאת כהן משיח) – compared to שלמים  
 i *Comparison*: just as שלמים – all intents and actions are בחיצון  
 1 *So too*: משיח פר כהן משיח (חטאת פנימית) must have intents and actions in same place (i.e. intents in same place as actions which are objects of those intents)  
 (a) *quoting* ר"ג: ריה"ג הלכה follows ר"ג  
 (b) *Challenge* (רבא): הלכתא למשיחא? (currently impractical)  
 (i) *Block* (אב"י); then we shouldn't study any מקדש?  
 1. *Rather*: we study to receive the reward of תורה לימוד  
 (ii) *Defense* (רבא): was asking why the הלכה was established if it is impractical