35.6.1 20a (משנה או) → 21a (קמ"ל)

- I משנה או ilability of בעל הבית מעל: when the שליח שליח when the מליח שעשה שליחותו, בעל הבית מעל
 - a Counter: if the הקדש violates מלים not in accordance with his agency, he is liable, not the dispatcher
 - b Example: all of these examples involve הקדש meat and the בעה"ב was, at the time, unaware that it was הקדש
 - i מעילת השליח: if the בעה"ב told him to give meat to guests and he gave them liver or vice-versa, the שליח is liable
 - ii *Multiple מעילות* if the בעה"ב told him to give them 1 apiece, he offered them 2 apiece and they each took 3, all 3 liable
 - "צעה"ב א direction was fulfilled, as was שליח s errant offer as was their (doubly-) errant "grab" (doubly-) errant "grab"
 - (a) Implication: adding to a שליחות doesn't "uproot" משלח's liability
 - (b) Rejection (בעה"ב case could be where שליח told them to take 1 per בעה"ב and another per his own discretion
 - (i) Clarifying: that this is not a case of עקירת שליחות (as one of the pieces was explicitly given per בעה"ב
- II Attribution: של myho feels that anything deviant enough that the שליח has to check with the מנא is "different"
 - a Answer (נדרים ז:א): not דלועין who holds (נדרים ז:א) that if someone took a ירק from ירק, he may not eat דלועין (even though the שליח). אירק sent to buy דלועין fit the bill) דלועין are same as בעה"ב מדליק זירק אירק
 - i Block (אביי): could even be ד"ע he still has to check with his מעילה →still מעילה on the part of the שליח
 - ii Identity: of תוספתא נדרים ג:ה who opposed ר"ע (ad loc) רשב"ג, per תוספתא נדרים ג
 - נדר if someone took a נדר from meat
 - (a) מתר he may not eat any kind of meat, including heart, liver, innards and fowl, but fish and locusts are מתר
 - (b) אשב"ג. allows all "unusual" meat (e.g. innards, heart) and also fowl
 - (i) Per: ארשב"ג would say that קרביים (innards) are not "meat" and anyone who eats them isn't "human"
 - (ii) ת"ק distinguishes between fowl and fish context is someone whose eyes are hurting (only eat fowl, not fish)