

Our Shiur began with the Gemara referring to the Mishnah at the end of the previous Daf which spoke about Shechting a קרבן - for the sake of another - פסח שלא לשמו

The גמרא asks:

במאי עסקינן – What situation is the Mishnah referring to? -1- בטועה - He mistook this קרבן פסח for another Korbon, and therefore Shechted it שלא לשמו - for the sake of that other Korbon. This is referred to as

- עקירה בטעות - Uprooting the designation of פסח for the designation of another טעות based on a טעות.

OR -

-2- בעוקר -He knew that it's a קרבן פסח, and still Shechted it שלא לשמו.

This is referred to in Rashi as - Uprooting it knowingly - עקירה בדעת

2 ר' אבין suggests;
- רישא בעוקר וסיפא בטועה The two cases of the משנה are different:

The first case where he Shechted a פסח שלא לשמו - for the sake of another קבק on אבת, and he's חייב חטאת because it is - פסול - is speaking of בעוקר - he knew that the animal was a קרבן פסח and knowingly Shechted it for another purpose. Because, מסכת - would be subject to a Machlokes in מסכת שלירה, whether - עקירה בטעות הוי עקירה -

The second case where he Shechts שאר זבחים לשם פסח another קרבן for the sake of חספ, and the Mishnah rules that it depends on whether the animal is קרבן to be used as a קרבן פסח, is speaking of בטועה – he mistakenly thought that the animal was a קרבן פסח Because, יו twould not make a difference whether it's יראוי, because, since he knows it's not a קרבן פסח קרבן פסח קרבן פסח.

The איעזר suggests that ר' אליעזר ' would not distinguish between טועה and עוקר – in either case he is considered a טועה – in either case he is considered a חייב חטאת הייב חטאת holds he is still אליעזר הושע. , on the other hand, does distinguish between טועה - and only טועה בדבר מצוה is considered a - עוקר.













The Mishnah then said;
אמר לו רבי אליעזר אימורי ציבור יוכיחו
R' Eliezer proved from the fact that somebody who brings other חייב חטאת as אימורי ציבור as קרבנות - that somebody who brings other שבת חס קרבן פסח as a קרבנות on קרבן פסח as a שבת חס קרבן פסח.
מועה בדבר מצוה because of הייב on סועה בדבר מצוה.

אמר לו רבי אליעזר
אימורי ציבור יוכיחו
אימורי ציבור יוכיחו
אימורי ציבור יוכיחו
אימורי ציבור יוכיחו
somebody
who brings
other who brings
other שבת חס אימורי ציבור
חייב
חייב
חייב

לי יהושע רי responded that the טועה בדבר מצוה of טועה בדבר מצוה does not apply to אימורי ציבור because קרבנות ציבור - there is a set amount of קרבנות ציבור.

We only apply the exemption of טועה בדבר מצוה to cases like a קרבן פסח where קרבן פסח - אין להן קצבה there are an unlimited number of יאין להן קצבה.

אמר לו ר' יהושע

the פטור of

color of

color

 למימרא
רכל היכא דאית ליה קצבה
מחייב רבי יהושע
מחייב רבי יהושע
holds
when there are two babies
one born
Shabbos
and he circumcised
and he circumcised
the is שבת one born
Priday
and he circumcised
the is a
שבת on של ערב שבת because he is a
שועה בדבר כוצוה
even though there are only
these two babies!



that need מילה?





The אמרא answers that he is considered a טועה בדבר מצוה in the case of the babies because the של שבת has not yet been circumcised, and there is still a מצוה to be done.

However, he's not considered a טועה בדבר מצוה in the case of the קרבן ציבור, because we are assuming they were already Shechted, and there is no longer any מצוה to be done.

ארר 'מאיר ', who considers the person who Shechts another קרבן קרבן for the sake of a קרבן ציבור to be a קרבן מצוה בדבר מצוה would say that even though the קרבן ציבור was already Shechted - however, when שבת began it was חידה לידחות - supposed to be overridden for the קרבן at some point - therefore, he's considered a סועה בדבר מצוה even after it was already brought. Whereas in the case of the two babies, we are speaking of where there was a double mistake - He already circumcised the של ערב שבת on Friday, and then the של ערב שבת on Shabbos - which means that on Shabbos it was היד הוא אונה של הידחות shabbos it was היד לידחות shabbos it was shabbo

The Mishnah said;
 ושאר כל הזבחים ששחטן לשום פסח – ושאר כל הזבחים ששחטן לשום פסח – In a case of Shechting other קרבנות for the sake of הפס - If they were ראוי - appropriate to use as a קרבן פסח , we apply the concept of טעה בדבר מצוה - if they were not טעה בדבר שעה בדבר שעה אפרם, we do not apply - סעה בדבר שמעון בדבר מצוה.

The אמרא explains that while מלרא makes this distinction,

The אמרא explains that while ישמעון makes this distinction, א מרא holds that טעה בדבר מצוה applies equally whether the animal is appropriate or not for פסח.

In the case of In the case of the the two babies קֿרבן ציבור he is a he's NOT a טועה בדבר מצוה טועה בדבר מצוה because because the של שבת baby they were has not yet been already circumcised. Shechted. There is still a There is no מצוה to be done מצוה to be done

ר' מאיר

who considers Shechting another קרבן קרבן איבור for the sake of a קרבן ציבור to be a טועה בדבר מצוה was was already Shechted it was was already Shechted it was however...

In the case of the two babies there was a double mistake

He already ...and then circumcised the the man was a baby on Shabbos on Friday

A lygo baby on Shabbos









as long as it either can easily be confused with the פסח, such as a פסח, or it has to be brought as a קרבן in its own right, such as a על של זבחי שלמים, because

טריד בהו - he's preoccupied with Shechting it, which is a Mitzvah.

However, even ר' מאיר would not apply טועה בדבר מצוה, where it would not be confused with a פסח, and has no requirement of its own to be Shechted, such as a בעל מום, because - לא טריד בהו - He's not preoccupied with it at all.

11 The טועה בדבר מצוה. טועה בדבר מצוה discusses some other cases of נותר. ריש לקיש says that if a person eats נותר because he thought it was regular קרבן meat, he is חייב to bring a קרבן and is not considered a טועה בדבר מצוה, because in order to be to be

- טעה בדבר מצוה ועשה מצוה

He erred while trying to do a Mitzvah, AND he ended up doing some Mitzvah.

However, this is a case of

- טעה בדבר מצוה ולא עשה מצוה

He did not do any Mitzvah.

ר' יוחנן adds;

- אשתו נדה בעל חייב, יבמתו נדה בעל פטור

If one inadvertently slept with his wife when she was a נדה he is יבמה, but if he inadvertently slept with his יבמה while she was a פטוג he is פטוג.

There are two possible explanations of ר' יוחנן:

First -

ריש לקיש agrees with ריש לקיש that where one did not end up doing a מצוה, he is חייב, and therefore, in the case of נותר one is חייב. The case of אוים must be speaking of close to the time of her חייב when there is no מצוה of מונה of מצוה, and he's likewise חייב של עשה מצוה of אונה לא עשה מצוה.

However, in the case of יבמה he is פטור, because even though she was a יבום, he was מקיים the Mitzvah of יבום.











13 Second -

ר' יוחנן disagrees with ייש לקיש, and even טעה בדבר מצוה טעה בדבר מעה אלו חולא - no Mitzvah resulted - as in the case of נותר he is פטור.

The reason he is π in the case of π is because he should have asked her about her status, but he cannot ask the meat about its status.

Likewise, he is יבמה in the case of יבמה, since he could not ask her, because

- בזיז מינה

He's embarrassed to ask, because they do not yet have an intimate relationship.

ור' יוחנן כמאן –

The אמרא asks what the source in תנאים was for טלר' יוחנן was for טעה בדבר מצוה יוחנן in the category of טעה בדבר מצוה? The אמרא has suggests four possible sources and rejects each one:

לקיש disagrees with
ר' יוחנן
disagrees with
ריש לקיש

even
מעה בדבר מצוה
ולא עשה מצוה
אשתו נדה פטור יבמתו נדה
אשתו נדה פטור יבמתו נדה
He could He should have
not ask her asked her
because אונה

ור' יוחנן כמאן

The גמרא suggests
4 sources
and rejects each one

-1- It cannot be based on יוסי 'ז exempting one who carried his שבת on the first day of סוכות that fell on שבת, because there אינים – the מינים fo מצוה has to be done that day, and the person is rushed - Whereas יבום has no time limit

1 It cannot be ר' יוסי Exempting one who carried his ד' מינים on the first day of סוכות that fell on שבת because און בפול







-2- It cannot be based on ר' יהושע in our משנה exempting one who Shechts other קרבנות לשם פסח, because the קרבן פסח is also

ערב פסח - limited to the day of ערב פסח.

-3- It cannot be based on ר' יהושע הי exempting one who does a Bris on שבת on the wrong baby, because ברית is also - set for the eight day.

It cannot be ר' יהושע

Exempting one who Shechts
other קרבנות לשם פסח
because אינן בתו לשם פסח

It cannot be
ר' יהושע

Exempting one who
does a Bris on שבת
on the wrong baby
because אינן בתו אינו

-4- Finally, it cannot be based on בן גרושה exempting a בן גרושה – a person who lost his status of תרומה, and ate - תרומה - for two reasons:



First, it might only be talking about eating ערב פסח on ערב פסח when יזמנו בהול – it has to be eaten early in the day before all must be burned.

Second, maybe תרומה is different, because eating תרומה is considered an עבודה , and עבודה רחמנא אכשר –

The תורה makes עבודה of a חלל acceptable if it was done בשוגג - inadvertently.

As it says;

- ברך ה' חילו ופעל ידיו תרצה





