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Introduction: We have two pesukim:

- ואל פתח אהל מועד לא הביאו – Excludes korbanos that were not suitable for entry to azarah
- להקריב קרבן לד' לפני משכן ד' – Excludes korbanos that were not suitable for hakravah

Our mishnah used the latter pasuk for **יוצא דופן, טריפה, כלאים, אתנן, מחיר, נעבד, מוקצה, נרבע, רובע, גרבע**. Why?

- **רובע ונרבע** – They were suitable for the azarah when dedicated before **רביעה**, then became pasul as **קדשים** when they were **נרבע** קלים when they were **נרבע**
- **מוקצה ונעבד** – They were suitable for the azarah when dedicated before **עבודה זרה**, then became pasul as **קדשים** when they were worshipped
- **אתנן ומחיר, כלאים ויוצא דופן** – They were suitable for the azarah in utero as **קדשים** ולדות, then became pasul when used as **אתנן-מחיר** or when born in a pasul way

R' Shimon states that there is a lo taaseh for three **מחוסר זמן** cases: **מום עובר, תור שלא הגיע זמנו, אותו ואת בנו**

- **מום עובר** – Repellent
- **תור** – Was never suitable
- **אותו ואת בנו** – Disqualified by external factors

What is R' Shimon's **לא תעשה**?

- **לא תעשון... איש כל הישר בעיניו**, bringing nedarim/nedavos (ישר בעיניו) at Gilgal, before **ראוי** for Shiloh<sup>1</sup>

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- And he will say this is not a **לעשה** לעשה.<sup>2</sup>
- **לא תוכל לזבוח את הפסח** – Pesach after chatzos, and korbanos chovah, are assur even **בשעת היתר במות**

Patur for bringing a **מחוסר זמן** (for **בעלים**) outside

- Asham is for metzora, and so metzora belongs in the mishnah's list
- Shelamim is for nazir, and so shelamim belongs in the mishnah's list, but tanna didn't insert it.<sup>3</sup>

Patur for bringing a **מחוסר זמן** (for **בעלים**) outside if it's **לשמו**

<sup>1</sup> In Eretz Yisrael, bring only that which is **ישר** (Margaliyos haShas from Rav Avraham Yehudah Wertheimer)

<sup>2</sup> What kind of Lav haNitak la'Aseh is this? (Tosafot)

<sup>3</sup> Note Rashi on how **מחוסר זמן** works