

Zevachim – Simanim

פרק ד – בית שמא

דף מא – 41 Daf

1. How can we teach that the first mention of "לפר" written in the *pesukim* of דבר פר העלם דבר can teach that שיערי עבודת כוכבים apply to יתרת ושתי כליות

On the previous Daf, Rebbe Yishmael said that the first mention of "לפר" written in the *pesukim* of דבר פר העלם דבר alludes to דבר פר העלם דבר של ציבור. The Gemara objects that this section is explicitly discussing דבר פר העלם דבר של ציבור, so why would the Torah need to allude to it? Rav Pappa answers that the case of דבר פר העלם דבר is coming to teach that the law of דבר פר העלם דבר – *the diaphragm and two kidneys* being burned on the מזבח should also apply to שיערי עבודת כוכבים. This law is not written explicitly by דבר פר העלם דבר itself (but is derived from דבר פר העלם דבר with a *hekesheh*). Therefore, the Torah writes "לפר" so that it is *as if it is written* explicitly in the section of דבר פר העלם דבר – *something learned through a hekesheh which in turn teaches that law elsewhere through another hekesheh*, which is not a legitimate exposition regarding דבר פר העלם דבר.

2. Why are the *pesukim* regarding דבר פר העלם דבר, but not דבר פר העלם דבר, explicitly taught to be burned on the מזבח

A Baraisa of Rebbe Yishmael's yeshiva asks: why are the *pesukim* regarding דבר פר העלם דבר explicitly taught to be burned on the מזבח in the *pesukim* about דבר פר העלם דבר, but are not taught in the *pesukim* about דבר פר העלם דבר? It answers that it is analogous to דבר פר העלם דבר – *a flesh-and-blood king who became infuriated at his dear friend*, וימיעט – *but minimized his wrongdoing because of his love for him*. Similarly, the section about Klal Yisroel's sins, דבר פר העלם דבר, is written briefly, because of Hashem's great love for Klal Yisroel. Another Baraisa asks why the term "פרוכת הקדש" – *the "holy" Paroches* is written regarding דבר פר העלם דבר, but not regarding דבר פר העלם דבר (where it merely says "פרוכת"). It answers that it is analogous to a human king – *whose country acted offensively against him*. If only a minority of [the country] acted offensively, אם מיעוטה סרחה – *his close council still stands*; if a majority sins, then his council is disrupted, because he partially removes himself from them. Similarly, when discussing a sin of a majority of the nation, the פרוכת is not described as "holy."

3. Reish Lakish: Rebbe Meir holds דבר פר העלם דבר על דעת ראשונה הוא עושה, not בחצי מתיר

A Mishnah states that if one has a *minchah* intent while burning the קומץ of a *minchah*, but not while burning its לבונה, Rebbe Meir says the *minchah* is full פגול and obligates דבר פר העלם דבר, but the Chochomim say there is no *kareis* עד שיפגל בכל – *unless he has intent for the entire "permitter."* Since he only had פגול intent for one of the two essential components which are מתיר the *minchah*, it is not פגול. Reish Lakish explains that Rebbe Meir's reasoning is not because he holds בחצי מתיר – *one can effect פגול even with intent during part of a מתיר*. Rather, the case is where he placed the קומץ on the מזבח with פגול intent, and then placed the לבונה silently, without specific intent. Therefore, Rebbe Meir holds דבר פר העלם דבר על דעת ראשונה הוא עושה – *whoever does several acts does them all according to his first intent*. Since his first act was done with פגול intent, the others are considered to be with פגול intent as well, unless he specifically intended otherwise. Reish Lakish infers this position from the Mishnah on Daf 36b, but the Gemara deflects this inference. His position is challenged on the next Daf.

Siman – Grandma

Grandma Kohen sitting in her rocking chair knitting a large blanket with a picture of the **diaphragm and two kidneys** of דבר פר העלם דבר being burned on the מזבח on it, was babysitting her grandson hiding behind the פרוכת הקדש she made that had the דבר פר העלם דבר embroidered on it, whose father was serving in the Beis Hamikdash and was **מפגל a minchah when he burned the קומץ with piggul intent and then the לבונה without specific intent since כל העושה על דעת ראשונה הוא עושה**.

דף מא | DAF 41

Grandma



Grandma Kohen sitting in her rocking chair knitting a large blanket with a picture of the **diaphragm and two kidneys of the** **being burned on the מזבח** on it, was babysitting her grandson hiding behind the **פרוכת הקדש** she made that had the **משיח פר כהן** embroidered on it, whose father was serving in the Beis Hamikdash and was **מפגל** a **minchah** when he burned the **קומץ** with **piggul** intent and then the **לבונה** without specific intent since **כל העושה על דעת ראשונה הוא עושה**.

3 things to remember

1. How **פר העלם דבר** can teach that **יותרת ושתי כליות** apply to **שערי עבודת כוכבים**
2. Why **יותרת ושתי כליות**, and **פרוכת**, are written regarding **פר כהן משיח**, but not **פר העלם דבר**
3. **Reish Lakish: Rebbe Meir** holds **כל העושה על דעת ראשונה הוא מפגלין בחצי מתיר עושה**, not

