

## Zevachim – Simanim

### פרק ד – בית שמא

#### דף מב – 42 Daf

##### 1. הניתנין על מזבח הפנימי of מתנות with some of the numerous פיגול

On the previous Daf, Reish Lakish said that Rebbe Meir, who ruled that being מפגל on either the קומץ or the לבונה makes full פיגול, does not hold בחצי מתייר, מפגלין בחצי מתייר, but holds that the person completes his act *according to his first intent*. This is challenged from a Baraisa discussing פיגול of חטאות whose blood is placed on the מזבח הפנימי, such as the forty-three מתנות of the Yom Kippur *korbanos* or the eleven מתנות of the משיח or פר or פר כהן משיח. The Baraisa states: *whether one had intent for the first set of מתנות (in the קדש) or second (towards the פרוכת), or third (on the מזבח הפנימי), Rebbe Meir says it is פיגול, and the Chochomim say it is not פיגול unless he has פיגול intent for the entire מתייר*. This proves that even without פיגול intent on the first set, Rebbe Meir still holds it is פיגול!?

##### 2. Rebbe Eliezer exempts one who offers a בזית of a *minchah* בחוץ

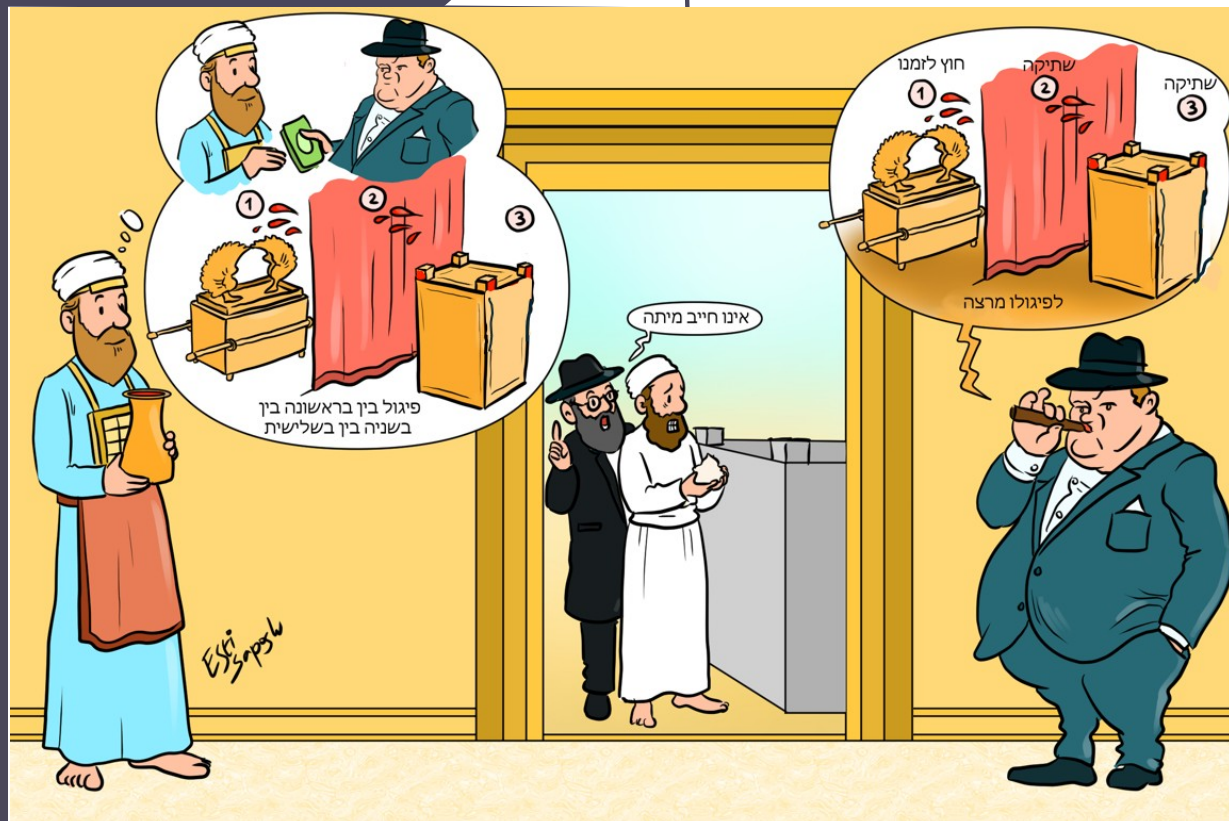
Rav Yitzchak bar Avin suggests that the Baraisa refers to פיגול during the shechitah of an animal for the first, second, or third set of מתנות (because the first *korban's* blood spilled). Since the previous set of מתנות was finished, they are not repeated, rendering this *shechitah* an entire, independent מתייר. The Gemara wonders why the Chochomim would argue, and suggests it is Rebbe Eliezer's opinion: if one burned, outside the Mikdash, only a בזית of a קומץ, לבונה, or *minchah* which must be completely burned, the Tanna Kamma holds him liable for *avodah* בחוץ, but Rebbe Eliezer says he is exempt unless he offers them entirely. Since he holds a significant part of an *avodah* is not considered an *avodah* בחוץ, he presumably holds the same regarding פיגול of *shechitah* for just some of the Yom Kippur מתנות. The Gemara objects: Rava said Rebbe Eliezer agrees regarding דמים – *blood applications*, that one is liable for a single בחוץ מתנה, because Rebbe Eliezer holds that if blood spills during Yom Kippur מתנות, he continues from the next מתנה (even during a set), considering each מתנה an independent *avodah*. If so, he would also hold פיגול during a single מתנה, and certainly during a second *shechitah*, will effect פיגול!? The Gemara ultimately concludes: "קשיא" – *it is a difficulty*.

##### 3. How can מתנות after a מחשבת פיגול qualify for מתיריו?

The Gemara above had attempted to prove that Rebbe Meir holds that one can effect פיגול with פיגול intent for some מתנות of חטאות הפנימיות. The Gemara asks that פיגול cannot obligate *kareis* כל מתיריו – *until all the "permitters" (i.e., critical עבודות) are offered*. Here, once he had פיגול intent during מתנות inside the הקדשים, קדש הקדשים, *it is invalid as if he did not sprinkle the blood at all*; thus, when he later sprinkles its blood (without פיגול intent) in the Heichal, *he is essentially sprinkling mere water*, since it is invalid!? How can this *korban* become פיגול? [Rashi explains that this is not problematic for every *shechitah* or קבלה of פיגול, because since the Torah dictated that פיגול is effective, its "זריקה" is by definition sufficient for פיגול. Similarly, if one has מחשבת פיגול for all מתנות of these חטאות, it is entirely a זריקה of פיגול, as opposed to here, where the later מתנות were performed without פיגול [משבחת פיגול]. Rava answers that even with a single animal, *it effects acceptance regarding פיגול* (similar to זריקה which follows a *shechitah* of פיגול).

##### Siman – Mobster

The **mobster** who hired a Kohen Gadol to make the הזאות on Yom Kippur *piggul* and told him he can choose which ones to make *piggul* because any will do the job, had his plan to get a Kohen killed by hiring him to bring just a בזית of a מנחה outside the Mikdash foiled by a Rabbi named Eliezer who told them there is no מיתה, and argued that even though the latter הזאות were after *piggul* and done without מחשבה they are also considered זריקה and not just a waste of time.



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### 3 things to remember

1. **פיגול** with some of the **הניתנין על** of **מתנות** of **מזבח הפנימי**
2. Rebbe Eliezer exempts one who offers a **כזית** of a **minchah** **בחוץ**
3. How can **מתנות** after a **מחשבת** **קברו כל מתיריו** **פיגול** qualify for **פיגול**?

