

Zevachim – Simanim פרק ד – בית שמא

דף מז – Daf 47

1. Opinion that the בעלים's intent can make פיגול

On the previous Daf, Rebbe Yose said the intent of a *korban* is determined by the one performing the *avodah*. This disagrees with Rebbe Elazar bar Rebbe Yose, who says: שמעתי שהבעלים מפגליו – *I heard that the <u>owner</u>* of a *korban can effect piggul* by intending for consumption חוץ לזמנו while the Kohen performs *avodah*. The *passuk* says "והקריב", and so can determine the *offerer shall bring* [his *korban*], indicating that the owner is considered the "מקריב", and so can determine the *avodah*'s intent. Abaye says that three Tannaim hold ה ווה חושב ה if *this one* (the owner) *intends, and that* [other] *one performs avodah, it is* considered *intent*. (1) The first is Rebbe Elazar bar Rebbe Yose, as above. (2) Rebbe Eliezer ruled that if one *shechts* an animal for an idolator, it is invalid, because the עבו"ם presumably intends the *shechitah* to be for idolatry. (3) Rebbe Shimon ben Elazar taught that any item which is not usually stored, but one person stored it, and someone else came and carried it out to a רשות הרבים on Shabbos, בתחייב זה במחשבה של זה *this one* who carried it *is liable based on the intent of that one* who stored it, which rendered it significant.

פרק ה – איזהו מקומן

איזהו מקומן של זבחים: חטאות הפנימיות .2

3. The blood of an נתקבל is נתקבל both in the Kohen's hand and a בלי

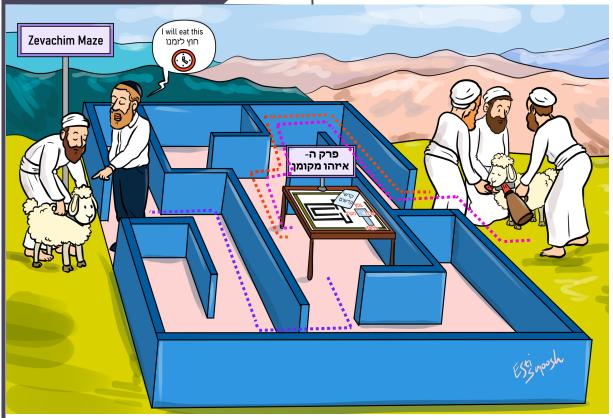
The Gemara asks why the Mishnah did not state that the blood of all קדשי קדשים is received in a אשם מצורע (which is קדשי קדשים) is received ישרת – directly in the Kohen's hand, he did not mention קבלת הדם. Although a later Mishnah states that the blood of an בלי שרת in a תקבל is [also] ישם מצורע, since the blood of an כלי שרת is [also] received קבלת הדם in a כלי הישם מצורע, since the blood of an אשם מצורע, since the blood of an ביד (also] received in a יביד. Still, since its blood must also be received in a כלי, it taught this law in the later Mishnah. The Torah compares the קבלה of the אשם מצורע of the אשם מצורע of the קבלה of the אשם מצורע as this application is done אשם מצורע של בהן is also done with his own hand. Still, the Torah compares this חטאת הוא העבל העבל הוא העב

Siman - Maze

The owner of a *korbon* yelled "I will eat this חוץ לזמנו" to start the race at the Zevachim maze making it *piggul*, where two Kohanim had to find the איזהו מקומן stand and match up where קדשי קדשים are *shechted*, and then meet at the exit at the same time to be מקבל the blood of an שם מצורע, one with his hand and one with a ct.

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Maze



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Sthings to remember

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- איזהו מקומן של זבחים: חטאות .2 הפנימיות
- 3. The blood of an אשם מצורע is both in the Kohen's hand and a cלי

