

## Zevachim – Simanim

### פרק ד – בית שמא

#### דף מג – Daf 43

##### 1. Sacrifices without a separate מתיר are not liable for פיגול

The next Mishnah lists numerous sacrificial items which do not obligate כרת for eating them as פיגול, because they do not have something else which permits them [to be eaten, burned, etc.], such as the קומץ of a *minchah*, or קטורת, or לבונה, or certain מנחות which are completely burned, all of which are מתיר themselves. The same applies to blood, which is מתיר the rest of the *korban*. Tannaim dispute the status of נסכים – *libations* brought together with a *korban*, and the לוג of oil of a מצורע. The rule is expressed: כל שיש לו מתירין בין לאדם בין למזבח – *anything which has a permitter, whether for people or the mizbeiach*, חייבין עליו משום פיגול – *one is liable for it for piggul*. Some novel cases of פיגול are explained: for an עולה, the זריקה of its blood permits its meat to be burned on the מזבח, and its hide for use by Kohanim. The blood application of an העוף עולת העוף permits it to be burned on the מזבח, and the blood application of a טמא העוף permits its meat to be eaten by Kohanim.01

##### 2. קומץ פיגול שהעלו על גבי המזבח פקע פיגולו ממנו

if the *kometz* of a *minchah* that was *piggul* was brought up onto the *mizbeiach*, קומץ פיגול שהעלו על גבי המזבח – *if the kometz of a minchah that was piggul was brought up onto the mizbeiach*, פקע פיגולו ממנו – *its piggul status leaves it*. He explains why: אם אחרים מביא לידי פיגול – *if burning [this can bring other [elements of the minchah] to piggul*, הוא עצמו לא כל שכן – *should it not be effective for itself?* The Gemara elaborates: if it is not accepted as a הקטרה, how can it bring the other parts of the מנחה to פיגול status through completing its offering? The Gemara discusses the practical import of עולא's statement, and ultimately explains: normally, the *halachah* is אם עלו לא ירדו – *if [korbanos brought with פיגול intent] were brought up onto the מזבח, they are not brought down* (although they should not have been brought up), and אם ירדו לא יעלו – *if they were brought down, they are not brought back up*. עולא is teaching that in a case that משלה בהן האור – *the fire took hold of [the invalid קומץ]*, it is brought back up (because "נעשה לחמו של מזבח" – *it becomes the bread of the mizbeiach*). Although עולא already taught this principle elsewhere, here he teaches that even regarding a *kometz*, דמיפרת – *which is separate pieces*, the part which was not burned is still brought back up.

##### 3. הפיגול והנותר והטמא שהעלן לגבי מזבח פקע איסור מהן

Rebbe Yochanan said: הפיגול והנותר והטמא שהעלן לגבי מזבח – *piggul, nossar (kodashim left past its time), and tamei that were brought up on the mizbeiach*, פקע איסור מהן – *the prohibition leaves them*. Rav Chisda objected: מרי דיבי – *Master of this statement!* מה מקוה טהרה – *Is the mizbeiach a purifying mikveh*, that it can remove *tumah* from something brought onto it?! Rebbe Zeira explained that the case is שמשלה בהן האור – *where the fire took hold of them*. These may be brought back onto the מזבח (if they were brought down), as taught above, and likewise, their prohibition to be eaten leaves them.

#### Siman – Magazine

At the newsstand where **Piggul Magazine** was sold featuring a cover story about items that don't obligate for *piggul* since they are *matir* themselves, one Kohen was engrossed in an article that explained how the *piggul* status of a *kemitzah* can leave it if it was brought up on the *mizbeiach*, while another read an interview with a Kohen who was amazed to learn that when *piggul, nosar and tamei* were brought on the *mizbeiach*, their prohibition left them.



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### 3 things to remember

1. Sacrifices without a separate מתיר are not liable for פיגול
2. קומץ פיגול שהעלו על גבי המזבח פקע פיגולו ממנו
3. הפיגול והנוטר והטמא שהעלן לגבי מזבח פקע איסור מהן

