

Zevachim – Simanim

פרק א – כל הזבחים

דף יג – Daf 13

1. *Machlokes* if הילוך – *bringing the blood* invalidates שלא לשמה

The next Mishnah states that a *korban* is disqualified with an intent of שלא לשמה by any of the four עבודות (שחיטה, קבלה, הילוך, and זריקה). However, it records two additional opinions regarding הילוך. Rebbe Shimon holds that הילוך performed שלא לשמה does not invalidate a *korban*, arguing that whereas a *korban* cannot be sacrificed without זריקה, making them critical components, הילוך – אבל אפשר בלא הילוך – *but it is possible* [to bring a *korban*] *without bringing* the blood to the מזבח, namely, שוחט בצד המזבח וזורק – *he can shecht alongside the מזבח and throw* the blood from there, without carrying it at all. Rebbe Eliezer makes a distinction: if *he is walking in a place where he needs to walk*, then walking with intent שלא לשמה invalidates the *korban*; במקום שאינו – *if he is walking in a place where he does not need to walk*, the intent שלא לשמה does not invalidate the *korban*.

2. "אכילות" חוץ לזמנו *which are מעבב*, and intentions for לזמנו *is made with* פיגול

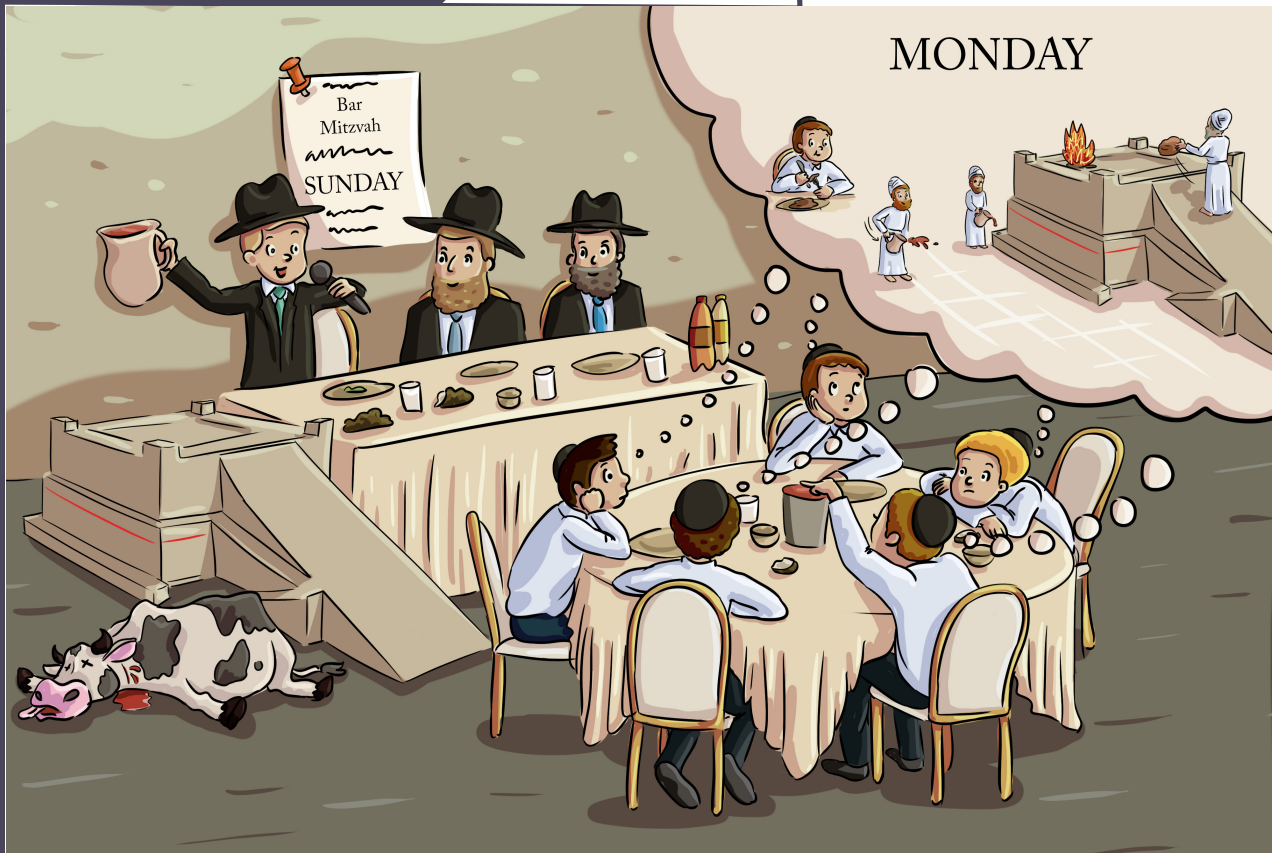
A Baraisa teaches that improper thoughts about קבלה are not like improper action, which is explained to refer to intent of פיגול. This is contradicted by another Baraisa which includes all דברים המביאין לידי אכילה – *things which bring* [a *korban*] *to consumption*, including קבלה, to disqualify with מחשבת פיגול! Later, the Gemara poses another contradiction: the above Baraisa limits עבודות which are מעבב כפרה – *prevent atonement* if they are not performed, thus excluding שפיכת שיריים – *pouring the remnants* of blood after זריקה, and הקטרת אימורים – *burning the sacrificial parts*, from making פיגול. Another Baraisa *darshens* to include שפיכת שיריים and הקטרת אימורים from "ואם האכל יאכל" – *if it will be consumed at all*, this double phrase teaching: *the passuk is discussing two consumptions*: אחת אכילת אדם ואחת אכילת מזבח – *one is consumption by man, and one is consumption by the מזבח*. It emerges that intent for "consumption" to take place after its allowed time, intended during any עבודה which is מעבב, creates פיגול. Thus, any of the four critical עבודות, done with the intent to do זריקה, or שפיכת שיריים, or הקטרת אימורים (all "consumptions" of the מזבח), or for the meat to be eaten, חוץ לזמנו, makes פיגול.

3. טבילת אצבע מפגלת בחטאת פנימית

The Gemara discusses dipping one's finger into the blood of a חטאת פנימית – *inner chatas* to apply it in the requisite places. Two Amoraim separately reported hearing that טבילת אצבע מפגלת בחטאת פנימית – *dipping one's finger* into the blood with intent *causes an inner chatas to become* פיגול. Amoraim objected that since the laws of פיגול are derived from שלמים, we should say that just as with *shelamim*, טבילת אצבע would not create פיגול (since the blood of a שלמים is thrown directly from the שרת), the same should apply to חטאת! The Gemara eventually answers that we derive from שלמים that פיגול לידי פיגול – *something critical to* [its הקרבה] *can bring it to* פיגול (i.e., פיגול intent during any עבודה without which the *korban* would be פסול can make the *korban* פיגול), so the same rule applies to חטאת. Since טבילת אצבע is necessary for a חטאת, it can make פיגול, although it does not in the case of שלמים.

Siman - Bar Mitzvah Boy

When the Bar Mitzvah boy went on and on demonstrating **how he could avoid הילוך by doing קבלה next to the mizbeiach**, his friends got so hungry they imagined all the things that they and **the mizbeiach would eat tomorrow**, while one of them had his **finger in a cup of red liquid**.



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3 things to remember

1. Machlokes if הילוך – bringing the blood לשמה invalidates
2. עבודות is made with מעכב, and intentions for "חוך לזמנו"
3. טבילת אצבע מפגלת בחטאת פנימית

