

Zevachim – Simanim

פרק ג – כל הפסולין

דף לו – Daf 36

1. Other intentions to transgress the laws of a *korban* – ex. Intending to leave its blood until next day

The next Mishnah states that if one *shechts* a *korban* למחר או אימוריו until the next day, *intending to leave its blood or או להוציאן לחוץ*, עזרה, Rebbe Yehudah invalidates the *korban*, but the Chochomim say it is valid. If he intended to place its blood somewhere on the מזבח other than its correct place, or on the wrong מזבח, or that people should eat it, or offer it on the מזבח, or that ערלים should eat it, or offer it on the מזבח, or to break the bones of a *korban pesach*, or to eat a *pesach* not fully roasted (both of which are prohibited), or to mix its blood with blood of invalid *korbanos*, the *korban* remains valid in all these cases, despite the intent to transgress the laws of the *korban*, שאין מחשבה פוסלת אלא בחוץ לזמנו וחוץ למקומו – *because no intent invalidates [a korban] except for intent for consumption outside its time and outside its place*, והפסח והחטאת – *and intent to perform avodah of a pesach or chatas not for its sake*.

2. Rebbe Yehudah holds מחשבת הינוח – intent to leave a *korban* past its time invalidates it

In the Mishnah, Rebbe Yehudah said that one who *shechts* with the intent to leave the blood או אימוריו until the next day, or to take them out of the עזרה, invalidates the *korban* (the Chochomim disagree). After the first explanation is challenged, the Gemara eventually presents a Baraisa in which Rebbe Yehudah says to the Chochomim: אי אתם מודים שאם הניחו למחר שהוא פסול – *“Do you not agree that if he actually left [the blood] until the next day, that [the korban] is invalidated?”* – *So too, if he merely intended to leave it until the next day, [the korban] is invalidated.* Similarly, just as removing the blood from the עזרה invalidates the *korban* (since it is disqualified for זריקה), intent to do so also invalidates the *korban*, according to Rebbe Yehudah. The Gemara proceeds to explain why Rebbe Yehudah agrees that none of the other intents of the Mishnah invalidate the *korban*. For example, intent to break the bones of the *pesach*, or eat it partially unroasted, does not invalidate the *korban*, since even if he would do so, the *korban* would remain valid.

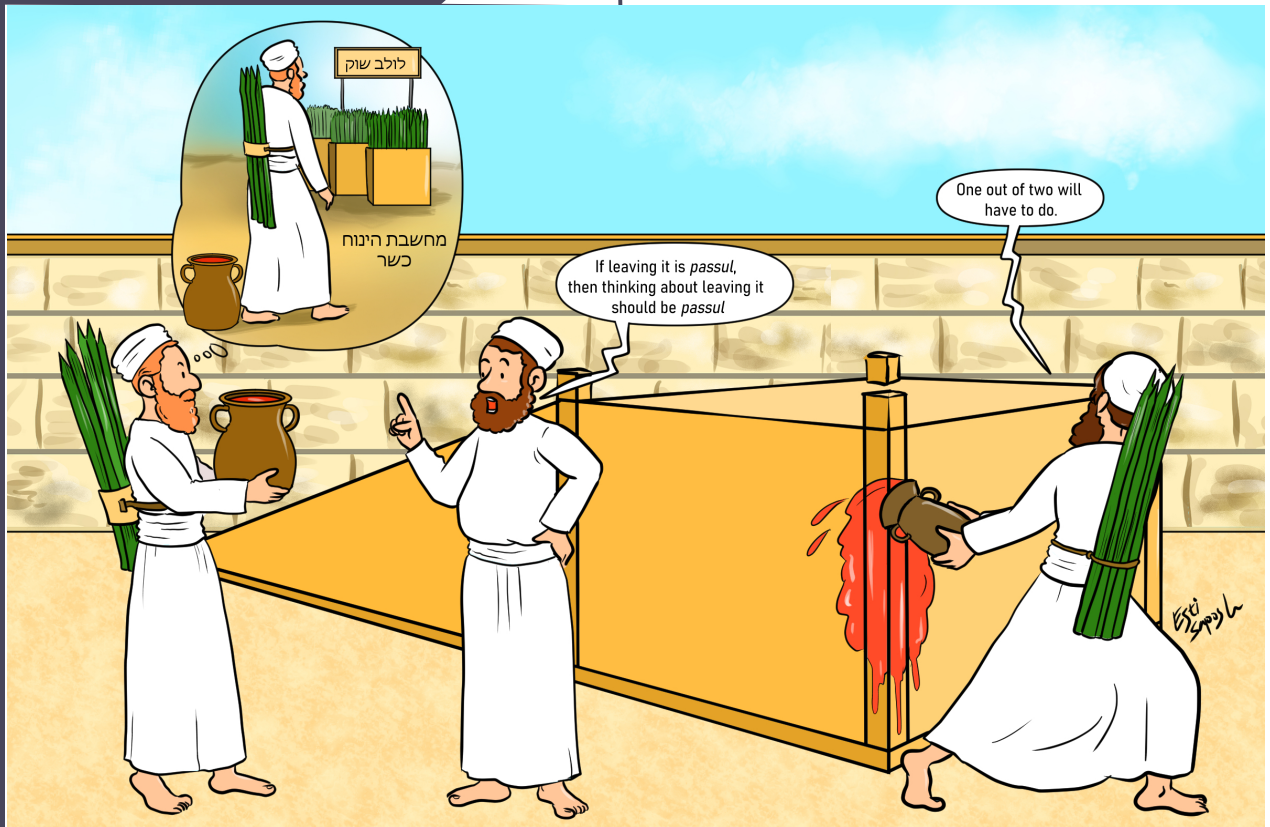
פרק ד – בית שמא

3. One מתנה is adequate בדיעבד for *korbanos* of the מזבח החיצון

The fourth Perek begins: בית שמאי אומרים – *Beis Shammai says: regarding all bloods which are to be applied on the Outer mizbeiach*, שנתן במתנה אחת כיפר – *that [the Kohen] only made one application, he effects atonement* (even if two were required לכתחילה). Regarding חטאת, which requires four מתנות, Beis Shammai says that if two מתנות were made, it is מכפר, but Beis Hillel says: אחת מתנה אחת כיפר – *even regarding a chatas that he made only one application, he effected atonement.* Since one מתנה effects כפרה, the Mishnah states that if he made the first מתנה properly and the second with an intent of לזמנו, חוץ למקומו, the *korban* is valid. In contrast, if the first מתנה was made לזמנו, חוץ למקומו, and the second למקומו, חוץ לזמנו, it is full-fledged פגול. A Baraisa teaches the source that all *korbanos* brought on the מזבח החיצון are מכפר with a single מתנה: ודם זבחיך ישפך – *and the blood of your korbanos shall be poured*, implying a single “pouring” is sufficient. The next Daf discusses numerous other *derashos* made from this *passuk* and ultimately offers another source for Tannaim who *darshen* this *passuk* differently.

Siman – Lulav

The Kohen **lulav** merchant who was in a rush to the *shuk* and held that thinking about leaving the blood until tomorrow won't *passul* the *korban*, was told by another Kohen that if actually leaving it is *passul*, then thinking about leaving it is too, while another seller rushing out only did one מתנה on the מזבח החיצון for a *korban* that needed two, which was also כיפר.



The Kohen **lulav** merchant who was in a rush to the *shuk* and held that thinking about leaving the blood until tomorrow won't *passul* the *korban*, was told by another Kohen that if actually leaving it is *passul*, then thinking about leaving it is too, while another seller rushing out **only did one מתנה** on the **מזבח החיצון** for a *korban* that needed two, which was also **ביפר**.

3 things to remember

1. Other intentions to transgress the laws of a *korban* – ex. Intending to leave its blood until next day
2. Rebbe Yehudah holds מחשבת הינוח – intent to leave a *korban* past its time invalidates it
3. One מתנה is adequate בדיעבד for *korbanos* of the **מזבח החיצון**

