

Zevachim – Simanim

פרק ב – כל הזבחים שקבלו דמן

דף כז – Daf 27

1. Only זריקה which would permit the meat for consumption makes פיגול

On the previous Daf, Shmuel held שלא במקומו במקומו דמי – a blood application *not in its place is considered like one in its place* regarding כפרה. This is challenged from a Baraisa teaching that if one performed *avodah* with the intent to apply the דם in the wrong place the next day (i.e., חוץ לזמנו), it is פסול, but eating it does not incur כרת (even if he did another *avodah* afterwards with חוץ לזמנו intent). The Gemara asks, if שלא במקומו דם is considered like it was placed correctly, it should be full-fledged פיגול and incur כרת? Mar Zutra answers: זריקה דשריא בשר באכילה מייטא לידי – פיגול, but זריקה which would not permit the בשר to be eaten anyway, such as where the blood is placed במקומו שלא, cannot render the *korban* פיגול. The *passuk* says יהיה פיגול...פיגול וזבח שלמים – *and if some of the meat of his shelamim offering shall be eaten...it shall be piggul*, implying: מי שפיגולו גרם לו – [kares applies] *where his piggul [intent] caused it to be forbidden in consumption, as opposed to where איסור דבר אחר – another prohibition already forbade it.*

2. Machlokes about "יאספנו" (collecting improperly placed blood from the מזבח to redo זריקה)

Rebbe Yochanan disagrees with Shmuel, and holds blood placed במקומו שלא is not במקומו, and the owner does not even receive כפרה. The Gemara asks, if the original blood application was completely invalid, it should be tantamount to blood spilling from a שרת כלי onto the floor, and the Kohen should simply gather it from the מזבח and place it properly!? It answers that our Mishnah follows the Tanna who holds יאספנו – *one may not gather [blood] applied in the wrong place of the מזבח and reapply it.* [This is expressed below as "קלטיה מזבח" – *the mizbeich accepted it.*] Regarding this *machlokes*, Rebbe Yochanan said that all Tannaim agree that blood applied in the proper place (even improperly, e.g., with the left hand) cannot be gathered to be reapplied, but if it was applied in the wrong place, Rebbe Yose says לא יאספנו – *he cannot gather it* to reapply it, and Rebbe Shimon says he can. Avimi says that all Tannaim agree that if blood was applied in the wrong place of the correct מזבח, it cannot be gathered and reapplied, but if it was placed on the wrong מזבח, Rebbe Yose says יאספנו, and Rebbe Shimon says לא יאספנו.

3. Which מקדש can the מזבח הפנימי be פסולין?

Rebbe Eliezer said: מזבח הפנימי מקדש פסולין – *the Inner מזבח sanctifies invalid [offerings]*. Although a Baraisa already taught that if blood was placed "inside" instead of "outside," the מזבח הפנימי sanctifies it, Rebbe Eliezer teaches that it even sanctifies קומץ of מנחה, which is never fit for this מזבח. This is challenged from a Baraisa stating that קטורת זרה – *foreign incense* (i.e., any קטורת other than the one offered twice daily) which was placed on the מזבח must come down, because nothing sanctifies פסולין בראוי לו, – *except the Outer מזבח, which sanctifies that which is fit for it.* This implies that the מזבח הפנימי does not sanctify פסולין!? The Gemara reinterprets the Baraisa to mean that if foreign קטורת was placed on the מזבח החיצון, it must come down, because the מזבח החיצון only sanctifies פסולין which are fit for it, as opposed to the מזבח הפנימי, which sanctifies even פסולין which are not fit for it. The reason for this distinction is that the מזבח החיצון is a רצפה – *floor* of the עזרה, whereas the מזבח הפנימי is a שרת (anointed with the המשחה), and can be מקדש any פסולין.

Siman – Kazoo (a toy musical instrument that children blow into and makes a buzzing sound)

When the Levi played a kazoo in the Beis Hamikdash and got one Kohen so confused that he **had in mind to do the זריקה tomorrow in the wrong spot on the מזבח, saving the בשר from becoming fully pigul**, and disoriented a second Kohen **who did זריקה in the wrong place and was told he can't gather it up and start again**, a third Kohen ran away from the irritating noise **into the Kodesh and put his kemitzah on the inner מזבח where he was allowed to leave it.**

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Kazoo (Toy instrument children blow into)



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3 things to remember

1. Only זריקה which would permit the meat for consumption makes פיגול
2. Machlokes about "יאספנו"
3. Which מזבח פסולין can the מזבח הפנימי be מקדש?

