



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Zevachim Daf Yud Gimmel

MISHNA

- If a Pesach or chatas was shechted not lishma, or if their kabbalah, holacha, or zrika was done not lishma, or if they were done lishma and not lishma, or if they were done not lishma and lishma, they are passul.
 - What is the case of lishma and not lishma? If he began the avodah for the sake of a Pesach and continued for the sake of a shelamim.
 - What is the case of not lishma and lishma? If he began the avodah for the sake of a shelamim and continued for the sake of a Pesach.
 - This is because a korbon can become passul during any one of four things: the shechita, kabbalah, holacha, and zrika.
 - **R' Shimon** says, that an intent of not lishma during the holacha does not make the korbon passul. He would say this is because a korbon cannot be done without shechita, kabbalah, and zrika, but could be done without holacha if it is shechted at the side of the Mizbe'ach.
 - **R' Eliezer** said, if the Kohen was walking in the place that he was supposed to walk to carry the blood, an improper intent can make the korbon passul. However, if he was walking in a place where he didn't have to walk and had an improper intent, it would not make the korbon passul.

GEMARA

- **Q:** Will an improper intent during the kabbalah make the korbon passul? A Braisa tells of a conversation between **R' Tarfon** and **R' Akiva**, where, among other things, **R' Akiva** said that improper intent during kabbalah does *not* make the korbon passul!? **A:** **Rava** said, the Braisa is referring to the intent of piggul, and our Mishna is referring to an intent of not lishma. This can be proven from the fact that the Mishna says "a korbon becomes *passul*" and doesn't say "a korbon becomes *piggul*".
 - **Q:** A Braisa says that an intent of piggul only applies when it was had during the four blood avodos, but not during the pouring of the extra blood onto the side of the Mizbe'ach or during the burning of the pieces of the animal on the Mizbe'ach. The Braisa says, that an intent for piggul during the kabbalah *does* make the korbon into piggul!? **A:** The first Braisa refers to where the shechita was done with intent to do the kabbalah after its allowable time (that does not create piggul) and the second Braisa refers to where the kabbalah was done with intent to pour the blood on the Mizbe'ach after its allowable time (that does create piggul).
 - **Q:** One of the **Rabanan** asked **Rava**, does piggul not apply to the pouring of the blood on the side of the Mizbe'ach or the burning of the pieces of the animal? A Braisa says that the pasuk of "v'ihm hei'achol yei'acheil" teaches that piggul applies to two types of eating – the eating of a person and the "eating" of the Mizbe'ach!? **A:** This Braisa refers to a case where one does zrika with the intent to pour the extra blood onto the side of the Mizbe'ach after the allowable time (which makes piggul). The earlier Braisa refers to where he pours the extra blood onto the side of the Mizbe'ach with the intent to burn the pieces of the animal on the Mizbe'ach after the allowable time. That does not create piggul.
- **R' Yehuda the son of R' Chiya** said, I have heard that if the Kohen dips his finger into the blood (which he must do for a chatas which is offered on the inside Mizbe'ach) with piggul intent, it makes the korbon into piggul.

- **Ilfa** heard this and repeated it to **Bar Pada**, who said that piggul is learned from a korbon shelamim. Therefore, just as regarding a korbon shelamim the dipping of the Kohen's finger will not make it piggul, so too for a chatas the dipping of his finger will not make it piggul.
 - The Gemara says this is not correct. We don't learn all the laws of piggul from shelamim. For example, piggul only comes about when the piggul intent was the only reason to make the korbon passul. When a chatas is offered not lishma *and* with piggul intent, it does not become piggul. This is true even though if a shelamim is offered not lishma and with piggul intent, it will become piggul (because the shelamim does not become passul from being offered not lishma)! Rather, the laws of piggul for other korbanos are learned from extra words in the pesukim.
- **R' Yehoshua ben Levi** said that he heard that the dipping of the Kohen's finger into the blood with piggul intent does make the korbon into piggul.
 - **Reish Lakish** asked, that piggul is learned from a korbon shelamim. Therefore, just as regarding a korbon shelamim the dipping of the Kohen's finger will not make it piggul, so too for a chatas the dipping of his finger will not make it piggul.
 - The Gemara says this is not correct. We don't learn all the laws of piggul from shelamim. For example, piggul only comes about when the piggul intent was the only reason to make the korbon passul. When a chatas is offered not lishma *and* with piggul intent, it does not become piggul. This is true even though if a shelamim is offered not lishma and with piggul intent, it will become piggul (because the shelamim does not become passul from being offered not lishma)!
 - **R' Yose the son of R' Chanina** said, in fact we do learn all of piggul from shelamim. The fact that chatas does not become piggul with piggul intent when the korbon is offered not lishma is only because that is a psul only for chatas, and not for shelamim. However, a psul that applies to shelamim would prevent the shelamim from becoming piggul even if there was piggul intent!
 - **R' Yirmiya** said, it all depends on what is essential to make the korbon valid – piggul intent during that avoda would make it piggul. Therefore, although the dipping of the finger into the blood of a shelamim with piggul intent would not make the shelamim piggul, that is because the dipping of the finger is not an essential avodah for a shelamim. However, since for a chatas offered inside that is an essential avodah, piggul intent during that act will make the korbon into piggul.
 - **R' Mari** said, we can prove this from a Mishna which says, whoever does the kemitza, puts it into a keili, brings it to the Mizbe'ach, and offers it on the Mizbe'ach. Now, we understand why the kemitza is needed, because that is the "shechita", and the bringing it to the Mizbe'ach is the holacha, and the offering is the "zrika". What is the significance of putting it into a keili? You can't say it is like the kabbalah, because kabbalah after shechita of an animal comes on its own into a keili whereas by a mincha the Kohen must put it into a keili!? Rather, it must be that since it is essential that the mincha be put into a kli shareis it is considered important and can therefore be the basis to make it piggul. Similarly, with regard to dipping his finger into the blood, since it is needed, it is considered to be the holacha for that korbon and therefore can serve as the basis for piggul.
 - The Gemara says this is no proof. It may be that putting the mincha into the kli shareis is the kabbalah, because why should there be a difference if it goes on its own or if the Kohen puts it in!?
 - **Q:** Maybe we can say that this is a machlokes among Tanna'im. One Braisa says that the dipping of the finger with piggul intent

cannot make the chatas piggul, and another Braisa says that it can. Maybe we can say that they argue whether or not the dipping is considered to be the avodah of holacha!? **A:** It may be that all agree that it is holacha, and the machlokes is that the first Braisa follows the **Rabanan** who say that piggul intent during the holacha can make the korbon piggul, and the second Braisa holds like **R' Shimon** who says it cannot.

- **Q:** If the second Braisa follows **R' Shimon**, why does he discuss dipping the finger? **R' Shimon** says that only a korbon offered on the outside Mizbe'ach, like a shelamim, can become piggul!? **A:** Rather, both Braisos follow the **Rabanan**. The Braisa that says dipping the finger can make piggul refers to a chatas offered inside, and the Braisa that says it cannot make piggul refers to a chatas that is offered on the outside Mizbe'ach.
 - Although it seems obvious that dipping the finger could not be the basis for piggul for an outside chatas, we would think that since we learn out halachos for the outside chatas from the pasuk that discusses the Kohen dipping his finger into the blood, the dipping of the finger is a significant avodah even for the outside korbon.