

## Disqualified Animals

Ref: *Sefer Avodah, Hilchot Pesulei Hamukdashin, Chapters 4–19*

### Reminder:

*Temurah*. Ref: *Sefer Korbanot, Hilchot Temurah*, Chapters 1 and 3.  
Offspring of *Temurah*. Ref: *Sefer Korbanot, Hilchot Temurah*, Chapter 4.



Animals (for *Chatat* Sacrifices – Sin Offerings)

Animals (for *Asham* Sacrifices – Guilt Offerings)

If an animal is not properly consecrated (there could be many different reasons), its fate could be as follows:

- *Mitah* (death) – Brought into a locked room, and left there to die of starvation.
- Put to pasture until blemish contracted. Then sold and funds used to purchase a *Nedavah* (Freewill Offering).
- Sold and proceeds used to purchase another animal of same offering that was lost.

#### CHATAT ANIMAL



*Mosheh Misinai* – If an individual *Chatat* Offering was lost, and then found after the owner had already secured atonement (by offering a different animal), the first animal should be put to death (locked in a room until it dies).

#### ASHAM ANIMAL

In all the cases of a *Chatat* animal where it should be sent to death, in similar cases of an *Asham*, it should be put to pasture until blemish develops. Then sold, and Freewill Offering purchased.

Additional factors with *Asham* animal.

Money (set aside for sacrifices)

There are circumstances where sacred money could become disqualified, and here, instead of *mitah* (death) as with an animal, money should be thrown into the Mediterranean Sea (if the circumstance dictates so).

The other options, as with animal offering disqualifications, still hold good, and the money is used to purchase the appropriate sacrifices.

When one builds up one's funds in stages to purchase an Offering, one must be careful to consecrate each instalment. Otherwise part of the fund will be ordinary funds and be disqualified.

Use of excess sacred money

	Excess money used for:	Explanation
<i>Chatat</i> already offered	All money thrown in to sea	
<i>Asham</i> already offered	All money used for Freewill Offering	

<i>Chatat</i> – Sin Offering	Free will offering	<i>Kodshei kodashim</i>
<i>Asham</i> – Guilt Offering	Free will offering	<i>Kodshei kodashim</i>
Meal Offering of Sinner	Free will meal offering	Linked to <i>Chatat</i>
Meal Offering	Free will meal offering	Linked to <i>Chatat</i>
High Priest <i>Chavitin</i> Offering	Left to rot i.e. excess flour	
Wine Libation	Free will offering	<i>Kodshei kodashim</i>
Half <i>Shekalim</i>	Ordinary funds	
Pairs of doves of <i>zav</i> , <i>zavah</i> , childbirth	Free will offerings	Same as <i>Chatat</i> and <i>Asham</i> (one dove was for <i>Chatat</i> and one for <i>Olah</i> )
<i>Olah</i>	<i>Olah</i>	
<i>Shelamim</i>	<i>Shelamim</i>	
Meal Offering	Meal Offering	
<i>Pesach</i>	<i>Shelamim</i>	These are both <i>Kodshei kalim</i>
<i>Nazir</i>	<i>Nazir</i>	

### **Reminder:**

Pack on *Korbanot* Basics



Disqualifications also apply to Birds, Meal Offerings, Loaves Offerings.

Disqualification can also take place through wrong intent.

#### Intention

3 intentions would make offerings invalid i.e.

- *Shem* (Purpose)
- *Makom* (Place)
- *Zman* (Time)

#### *SHEM* (Purpose)

- Example Priest had intention of an *Olah* instead of a *Chatat*.
- Did not slaughter for sake of the owners.

#### *MAKOM* (Place)

- Intent to cast blood outside *Azarah*. (which is not allowed)
- Intention of eating outside of designated place.

#### *ZMAN* (Time)

- Intent of casting blood on *Mizbeach* after sunset.
- Intent to offer onto *Mizbeach* the next day.

- Intent to partake of a portion at a time when it is not fit to be eaten.



*Mipi Hashmuah*. If one had the intent that sacrifices be consumed by man or the Mizbeach, after the appropriate time, the sacrifice is considered *pigul*.

When intentions were correct and the sacrifice just did not get consumed at the appropriate time, it is called *notar*. (It is forbidden to eat it.)

The above intentions had to specifically take place at the following times.

Animals	at slaughtering
	at receiving of blood
	at carrying of blood
	at sprinkling on Altar
Birds	at pinching off head ( <i>melikah</i> )
	at draining out of blood
Meal Offerings	at taking of Handful
	at putting Handful in a sacred utensil
	at carrying of Handful to Altar
	at tossing onto fire

Punishments.

#### DISQUALIFICATION AND BLEMISHES



*Mipi Hashmuah* – Not to cause a sacrificial offering to become disqualified through thought. This is comparable to a blemish in a sacrificial animal.

Thought is not subject to punishment.



Not to eat sacred foods that have become disqualified or that had become blemished<sup>1</sup>, If one partakes of **1 kezayit** of such an animal punishment is *malkot*.

#### PIGUL



Not to eat *Pigul*.<sup>2</sup>

If one partakes of **1 kezayit** of *pigul* punishment is *karet*. (Death at the Hand of Heaven)



Not to leave over Sacred food beyond their time limit for eating<sup>3</sup>, Not to eat *Notar*<sup>4</sup>,

#### NOTAR

Punishment for eating a **kezayit** is *karet*.

#### Reminder:

Pack on Punishment for *Sefer Avodah*



#### IMPURITY



Not to eat sacred food that had become impure.<sup>5</sup>

A person who had become impure should not eat sacred food.<sup>6</sup>

If a pure person partakes of **1 kezayit** of impure sacred foods, he is liable for *malkot*. This is impurity of Scriptural origin.



Impurity *Derabanan* has punishment of *makat mardut* (stripes for rebellious conduct).

If an impure person eats pure or impure sacred food he is liable for *karet*.

If impure person immerses in *mikveh* but sunset has not yet arrived and he has not yet done atonement, his punishment is *malkot*. (ie if he eats in this state)

#### **Reminder:**

Pack on Impurity of Food

Impure Priest or Person in *Bet Hamikdash*. Ref: *Sefer Avodah*,  
*Hilchot Biat Hamikdash*, Chapter 3 and 4.



Management of disqualified substances.



To burn all sacrificial offerings that became impure<sup>8</sup>, To burn *Notar* (Leftover)<sup>7</sup> Included in Leftover is the burning of *pigul* and all offering which became unfit.

The following were burnt:

- Sacrificial meat that became impure
- *Notar*
- Sacrificial meat that had become unfit
- Meal Offering that had become impure
- Meal Offering that had become unfit
- Meal Offering that had become *notar*
- Guilt Offering of *Taluy* (Suspense) [If found out that he did not sin before the blood was sprinkled.]
- Bird Sin Offering of doubt
- Hair of pure *Nazir*
- *Orlah* (first 3 years produce of a tree) and *kilei hakerem* (grain or vegetables growing in a vineyard)

The following were buried:

- Sacred animals that died
- Miscarriage of Sacred animals
- Ox that had been stoned (*Shor Haniskal*)
- *Egel arufah* (Heifer whose neck had been broken)
- Birds of a leper
- Hair of impure *Nazir*
- *Peter chamor* (first born of ass) – which was not redeemed
- Mixture of milk and meat
- Ordinary animals slaughtered in Courtyard

