

Pigul

Ref: *Sefer Avodah, Hilchot Pesulei Hamukdashin, Chapter 18*

	Permitting aspect of sacrifice i.e. those aspects which only allow the eating to take place and are secondary to eating	Consumption normally. Those aspects which are primarily eaten.
<i>Minchah</i>	- Handful separated to offer on <i>Mizbeach (kometz)</i> - frankincense	Remaining flour after handful taken eaten by Priests
<i>Olah</i>	Blood which is sprinkled	Meat, fats and organs that are offered to be burnt
<i>Chatat</i>	- Blood sprinkling - <i>Emurim</i>	Allows <i>emurim</i> Allows meat to be taken
<i>Chatat</i> of bird	Blood sprinkling	Meat eaten
<i>Olah</i> of bird	Blood sprinkling	Meat to be burnt
<i>Chatat</i> which is burnt	Blood sprinkling	Fats and organs burnt on <i>Mizbeach</i>
<i>Shtei Halechem</i> of <i>Shavuot</i> with 2 sheep	Offering 2 sheep	2 loaves eaten by Priests
<i>Lechem Hapanim</i>	Offering 2 bowls of frankincense	<i>Lechem Hapanim</i> (Showbread) eaten by Priests)

The term *pigul* only relates to mistaken intentions of time.

The punishment for eating disqualified Sacrifices is *malkot*.

The punishment for eating *pigul* is *karet*.

Reminder:

Pack on Punishment for *Sefer Avodah*



It is therefore important to distinguish between the two.

Pigul comes about when the Priest has a wrong intention regarding time only.

If he has a wrong intention regarding time plus place or purpose, it is no longer *pigul* but disqualified. Sometimes however, the additional intents of place and purpose do not apply, or are not significant, and therefore the remaining wrong intention of time does cause the Sacrifice to become *pigul*.

Pigul applies in the same way to Meal Offerings.

For meal offering to be edible, both the casting of the meal and the frankincense are as one.

Therefore, to be *pigul* here, there must be wrong intention in both together.

🔔 Reminder:

Wrong intentions can only take place at 4 stages with animals
2 stages with birds and 4 stages with meal offerings.

