


מִצְוֹת
עֲשֵׂה
#91

 We learn this mitzvah from Parshas Tzav: (ויקרא ז:ז)

וְהֵנוּתַר מִבֶּשֶׂר הַזֶּבֶחַ בַּיּוֹם הַשְּׁלִישִׁי בְּאֵשׁ יִשָּׂרֵף

We already learned the mitzvos of not LEAVING OVER any meat from a *korban* past the time we are supposed to eat it, and NOT EATING IT after that time. Today we learn another mitzvah about that kind of meat:

If any meat was left over from a *korban* after the time we have to eat it, we need to burn it! Burning meat from a *korban* that was *Pigul* (where the *kohen* planned to eat it at the wrong time) is also part of this mitzvah.

 The details of this mitzvah are explained in Mishnayos & Gemara: Mesechta Pesachim, and end of Mesechta Temurah

Rambam: Hilchos Pesulei HaMukdashin

PEREK YUD-DALED

For a *kavana* to make a *korban* not good, there are certain conditions: It only goes by the thought of the *kohen* who is bringing the *korban*, not the person who the *korban* is brought for. The *kohen* needs to be someone who is fit to do the *avodah*, the *korban* has to be fit to be brought as a *korban*, and the place where the *korban* is brought has to be fit as well.

PEREK TES-VOV

If the *kohen* had a thought that he is bringing a different *korban* (like if he thought he was bringing an *Olah* when he was bringing a *Shelamim*), the *korban* is still kosher to bring on the *Mizbeiach*, but the owners have to bring a new *korban*. But for a *Korban Chatas* and a *Korban Pesach*, these kinds of thoughts would actually make it *posul*, and it can't even be brought on the *Mizbeiach*.

PEREK TES-ZAYIN

If the *kohen* thinks that he is going to bring it at the wrong time, it is called *pigul*. But that's only if he did not mix in any other thought that makes it *posul* at the same time, like thinking that it's a different *korban* or that he will eat it in a different place. (There are different *halachos* for a *korban* that is *posul* or a *korban* that is *pigul*.)