



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

### Zevachim Daf Chuf Zayin

- **Q:** A Braisa says, if the Kohen intended to do the zrika below when it should have really been done above the red line, or visa-versa, then if he intended to do so on the same day (when the zrika should have been done) it is valid. Therefore, if he then intends to consume the korbon outside its place, it is passul and there is no kares. However, if he had then intended to consume it beyond its proper time, it would make the korbon into piggul and there would be kares. On the other hand, if he had initially intended to do the zrika in the wrong place on the *next* day, it is passul. Therefore, if he then intended to consume it outside its place or beyond its proper time, it would be passul and there would be no kares. Now, according to **Shmuel**, who says that a zrika not in its proper place is considered to be in its proper place, in this second case why is it only passul? It should be piggul!? **A: Mar Zutra** said, a zrika that permits meat to be eaten can make a korbon into piggul, but a zrika that cannot, will not make a korbon into piggul.
  - **R' Ashi** asked **Mar Zutra**, how do you know this halacha? **Mar Zutra** said, the pasuk says "v'ihm hei'achol yei'acheil mibsar zevach shelamav pigul yihiyeh", which teaches that kares only applies when it is the piggul intent that caused it to become assur to be eaten. Therefore, in the case of the Brasia, it was a different issur that caused it to be assur to be eaten, and that is why there is no kares.
    - **Q:** If so, the intent to do the zrika not in its proper place should not even make the korbon passul!? **A: R' Nachman bar Yitzchak** said, the intent to do the zrika in the wrong place the next day is no different than the intent to leave the blood over until the next day, and the Braisa follows the view of **R' Yehuda**, who says that such an intent makes a korbon passul.
- **Reish Lakish** said that when the Mishna says that when the zrika is done in the wrong place the korbon is passul, it means that the korbon is actually passul. He also holds that a zrika not in the proper place is considered to be a zrika for purposes of kapparah. Still, there is no difficulty. The pasuk that teaches that a zrika in the wrong place still brings a kapparah is talking about where the zrika was done in silence – without an invalidating intent. The Mishna that says the korbon is passul is referring to where the Kohen said that he is offering with intent that the korbon would be consumed beyond its time.
  - The Gemara says that all the questions that were asked on **Shmuel** can also be asked on **Reish Lakish**, and all the answers we gave for **Shmuel** can be used for **Reish Lakish** as well.
- **R' Yochanan** said that both Mishnayos refer to a case where the Kohen did the zrika without saying anything. Also, a zrika done in the wrong place is *not* as if it is done in the right place. The Mishna that says that the zrika can be done again is talking about where there is still lifeblood coming from the animal, and the Mishna that says the korbon is passul is discussing where there is no more lifeblood coming from the animal.
  - **Q:** Our Mishna said that the korbon is passul but there is no kares. Now, according to **Reish Lakish** it makes sense why the Mishna had to say there is no kares (because normally a piggul intent creates a chiyuv kares). However, according to **R' Yochanan**, why would we think there is kares? This is a KASHYEH.
  - **Q:** According to **Shmuel**, who also said that the case was that the Kohen did the zrika with no bad intent, why does the Mishna have to say that there is no kares? **A:** The Mishna means to say, if the zrika was done in the wrong place and there was a piggul intent, it would be passul but there would be no kares.
  - **Q:** According to **R' Yochanan**, if a zrika done in the wrong place is *not* as if it is done in the right place, the blood should be like blood that spilled onto the floor, in which case the halacha is that the blood can be gathered up and applied to the proper place!? **A:** He

holds like the view that blood that was applied to the Mizbe'ach not in its proper place may not be gathered up and reapplied. It is only when it spills elsewhere that it may be gathered and applied.

- **R' Nachman bar Yitzchak** said, we have learned this in a Braisa as well. The Braisa discusses that there are many circumstances where a passul korbon that was brought onto the Mizbe'ach is not to be taken off, but is rather burned on the Mizbe'ach. There is a machlokes as to which type of psulim this applies to. **R' Yehuda** says that a korbon whose blood spilled is not to be left on the Mizbe'ach, but is instead brought down. **R' Shimon** argues and states a number of psulim which would be left on the Mizbe'ach. Included in his list is a korbon whose blood was applied in the wrong place. **R' Yehuda** doesn't argue with this psul, and would agree that the korbon would not be taken off the Mizbe'ach. We see that the case of zrika in the wrong place is not the same as the case of blood that spilled on the floor!
- **R' Elazar** said, the inside Mizbe'ach (in the Heichal) is mekadesh passul korbanos that are put onto it, so that they need not be taken off it.
  - **Q:** The Braisa just quoted said this as well!? **A:** We would think that the Braisa only applies to blood of a korbon that was placed there, since blood is something that is put onto the inside Mizbe'ach, but not to the kemitza of a korbon mincha, since a mincha is never brought on the inside Mizbe'ach.
  - **Q:** A Braisa says, a "ketores zara" (an unauthorized ketores) that was put onto the Mizbe'ach must be taken off it, because only the outside Mizbe'ach is mekadesh passul offerings that are fit for it. This suggests that the inside Mizbe'ach is not mekadesh passul korbanos!? **A:** The Braisa should be understood as saying that a ketores zara that is placed on the outside Mizbe'ach must be brought down, because the outside Mizbe'ach is only mekadesh korbanos that are fit for it. However, the inside Mizbe'ach is mekadesh things that are fit for it and things that are not fit for it. The reason for this difference is, that the outside Mizbe'ach is considered to have the status of the floor of the Azarah, whereas the inside Mizbe'ach has the status of a kli shareis.