



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

Zevachim Daf Lamed Beis

PEREK KOL HAPSULIN -- PEREK SHLISHI

MISHNA

- If a passul person shechted a korbon it is valid, because shechita of a korbon is valid to be done by a non-Kohen, women, slaves, and people who are tamei; even kodshei kodashim, as long as they are careful that the tamei people don't touch the meat. Therefore, if any of these people shecht with a piggul intention, it makes the korbon passul. If any of these passul people did kabbalah with an intent for beyond its time or place, if there is still lifeblood coming from the animal, a valid person should go and do a kabbalah.
- If a valid Kohen did the kabbalah and then gave the blood to a passul, he should then give it back to the valid person who can then continue with the avodah. If he did the kabbalah with his right hand and then transferred it to his left hand, he should give it back to his right hand. If he did the kabbalah in a kli shareis and then transferred it to a regular keili, he should put it back into a kli shareis. If the blood spilled from the kli shareis onto the floor and he gathered it up back into the keili, it is valid.
- If a passul Kohen applies the blood onto the ramp of the Mizbe'ach (instead of the Mizbe'ach itself), or onto the part of the Mizbe'ach that is not opposite the base, or he applied blood that should be applied below the "chut hasikra" above it, or visa-versa, or he applied blood that should have been applied on the inside Mizbe'ach on the outside Mizbe'ach, or visa-versa, in all these cases it is passul, but if there is still lifeblood coming from the neck of the animal, a valid Kohen should do a kabbalah on that blood and can then complete the other avodos with it.

GEMARA

- **Q:** The Mishna says "if a passul person shechted", which suggests that this can be done b'dieved, but not l'chatchila. However, a Braisa says that it is even l'chatchila!? **A:** Our Mishna would agree that a passul may shecht l'chatchila. However, the tamei person may only shecht b'dieved, as a gezeira that he may come to touch the meat. Since this person is included in the list, the Mishna writes verbiage that suggests b'dieved.
 - **Q:** A Braisa learns a hekesh from semicha to shechita, which teaches that just as semicha must be done by a tahor person, shechita must also be done by a tahor person. We see that shechita by a tamei person is passul even b'dieved!? **A:** The Braisa is giving the ruling D'Rabanan, but D'Oraisa it is valid b'dieved.
 - **Q:** Semicha must be done by a tahor person because the pasuk says "lifnei Hashem". By shechita the pasuk also says "lifnei Hashem" and therefore even D'Oraisa a tamei person should be passul, because the tamei person can't be in the Azarah – "lifnei Hashem", which is where the korbon must be shechted!? **A:** He can stand outside the Azarah and use a very long knife and shecht the animal which is inside the Azarah.
 - **Q:** If so, semicha is also possible by having the tamei person stand outside and only stick his hands into the Azarah, so why does the Braisa say that that is assur? **A:** The Braisa holds that partial entry into the Azarah is considered to be full entry and therefore it is assur.
 - **R' Chisda** had a version of the Braisa that learned semicha from shechita – just as shechita must be done by a tahor person, the same is true for semicha.
 - **Q:** The Gemara asks, the same way we learn that a tamei person may not do shechita, based on the pasuk of "lifnei Hashem", we should also learn that a tamei person may not do semicha, because the pasuk there also says "lifnei

Hashem", so why do we need to learn this from shechita? **A:** Semicha can be done from outside by having him only stick his hands into the Azarah.

- **Q:** Shechita can also be done from outside, using a long knife!? **A:** The Braisa follows the view of **Shimon Hateimani** who darshens the pasuk to teach that the shochet himself must also be in the Azarah.
- **Ulla in the name of Reish Lakish** said, a tamei person who puts only his hands into the Azarah would get malkus. This is based on the pasuk that discusses the issur of a tamei person to touch kodesh and to enter the Mikdash. This creates a hekesh from touching to entering – just as a partial touching is treated as a full touching, so too a partial entering is treated as a full entering.
 - **Q: R' Hoshaya** asked **Ulla**, a Braisa says, if the 8th day of the taharah process of a metzora (on which he must stick his thumbs into the Azarah to have blood applied to them) falls out on Erev Pesach (so he must become tahor and complete the process so that he can eat the Korbon Pesach that night) and he became a baal keri on that day and went to the mikvah (so he is now a tvul yom), the **Chachomim** said, although any other tvul yom of a baal keri may not enter onto the Har Habayis, this person may, because it is better that he bring the Pesach, which is an assei that carries the kares penalty, and be oiver the assei that doesn't carry kares (getting rid of a baal keri from the Har Habayis). [**R' Yochanan** says, getting rid of a baal keri it is not even an assei, but was actually a later gezeira that was made.] Now, if partial entry is considered as full entry, how can this tvul yom put his thumbs into the Azarah? Entering the Azarah for such a person would also be in violation of an assei that carries the kares penalty!? **A: Ulla** said, the case of metzora is different. The Torah allows the metzora, who is not yet fully tahor, to stick his thumbs into the Azarah. Since it is permitted on account of his being a metzora, it is also permitted on account of his being a baal keri.
 - **R' Yosef** said, **Ulla** would similarly hold that if most of Klal Yisrael were zavim and then became tamei meis they would be allowed to bring a Korbon Pesach, because since their tumah is mutar for the tumas meis, it also becomes mutar for the tumas zav as well. **Abaye** asked, the cases are very different! In this case the tumas zav came first, so he would not hold that it is removed with the removal of the tumas meis, which came on later!? Did you rather mean the case of where the majority were tamei meis and then also became zavim? **R' Yosef** said, that is the case I was referring to.
 - **Q: Abaye** asked, the cases are still not similar. Regarding a metzora there is a heter for him to stick his thumbs into the Azarah, and since it is mutar although he is tamei as a metzora it is mutar although he is tamei as a tvul yom as well. However, in the case of tumah for the Korbon Pesach, the tumah is only pushed away, it is not mutar. Therefore, it may be that it is only pushed away for tumas meis, but not for tumas zav!? **A: Rava** said, the exact opposite is more logical. A metzora is mutar to stick his thumbs into the Azarah, and it makes sense to say that the heter only extends for the tumas metzora, not for another tumah, but regarding Korbon Pesach, since tumah is pushed away, it would make sense to say that it pushes away multiple tumas as well.
 - We see that both **Abaye and Rava** hold that tumah is merely pushed away when the majority of the tzibbur becomes tamei – it does not actually become mutar.