



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

Zevachim Daf Lamed Vuv

MISHNA

- If one shechted a korbon with the intent to leave its blood or its eimurim until the next day, or with the intent to take them outside the Azarah, **R' Yehuda** says the korbon is passul and the **Chachomim** say it is valid.
- If one shechts a korbon with intent to apply the blood to the ramp of the Mizbe'ach, or not opposite the base of the Mizbe'ach, or to apply below the line when it should be applied above it, or visa-versa, or to apply on the outside Mizbe'ach that which should be applied on the inside Mizbe'ach, or visa-versa, or with the intent that tamei people should eat it, or that tamei people should offer it on the Mizbe'ach, or that people without a bris should eat it or offer it, or with the intent to break the bones of a Korbon Pesach or to eat from it when it is half raw, or with intent to mix the blood with the blood of passul korbanos, the korbon remains valid. This is because the only intent that makes a korbon passul is intent to consume beyond its time or place, and the intent to shecht a Pesach or a chatas not for its sake.

GEMARA

- **Q:** What is the reason for the view of **R' Yehuda**? **A:** **R' Elazar** said there are two pesukim that teach the halacha of nossar – “lo sosiru mimenu ahd boker” and “lo yani'ach mimenu ahd boker”. The second pasuk is not needed to teach regarding leaving it past its time, so it must be teaching for a case of intent to leave past its time.
 - **Q:** This extra pasuk is needed for the drasha of a Braisa that teaches the various korbanos which are limited to eating for the day it is offered and the following night!? **A:** The pasuk could have said “lo sosiru” but instead says “lo yani'ach”. It is this use of verbiage that teaches regarding intent to leave past its time.
 - **Q:** This only gives the basis for **R' Yehuda** regarding the psul of intent to leave it over. What about the basis for the psul of the intent to take it out of the Azarah? Further, we see in a Braisa that **R' Yehuda's** view is based on logic, not a pasuk!? The Braisa says that the logic is that if actually leaving it over to the next day makes the korbon passul, then intending to leave it over should also make it passul! **A:** Rather, his view is based on logic.
 - **Q:** If so, why doesn't he use this logic to argue in all the cases listed in the Mishna? **A:** There is a reason why he doesn't argue by each case.
 - He doesn't argue regarding breaking the bones of a Pesach or eating from it not fully cooked because even if someone does these things the korbon won't become passul.
 - The same is true when a tamei or person without a bris eats from or offers the korbon (the korbon does not become passul).
 - **Another** reason is that the person with the intent does not have the power to make the tamei person or person without the bris eat or offer the korbon. That is why his intent to do so can't make the korbon passul.
 - He doesn't argue regarding the mixing of the blood, because he is of the opinion that blood is not mevatel other blood.
 - He doesn't argue regarding putting the blood in the wrong place because he holds that putting it on the wrong place on the Mizbe'ach is given the status of putting it in the right place.
 - He doesn't argue regarding putting it on the wrong Mizbe'ach because he holds it only becomes passul when it is put in a place where it is

sometimes appropriate to put blood, meat and eimurim. Inside the Heichal is never appropriate for meat and eimurim, and therefore intending to put the blood there will not make the korbon passul.

- Although we find elsewhere **R' Yehuda** seems not to hold this way, we find other places where he does, and therefore must say there are different views as to what the view of **R' Yehuda** was in this matter.
- **R' Abba** said, **R' Yehuda** would agree that if one had an intent to leave it over and then had an intent for piggul, the korbon would become piggul.
 - **Rava** said this can be proven from the fact that a piggul intent is not effective until the Kohen follows through with the zrika. Essentially, until it actually becomes piggul, it was intended to be left over until after its time and then becomes piggul. This is really the same thing that **R' Abba** is saying.
 - The Gemara says this is not a true proof. The cases are different, because a regular piggul intent is made of one intention, whereas **R' Abba** is talking about having 2 separate intentions.
 - **Q: R' Huna** asked **R' Abba**, 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. This refutes **R' Abba**! **TEYUFTA.**
- **R' Chisda in the name of Ravina bar Sila** said, if a Kohen had an intent that tamei people should eat the korbon beyond its time, it becomes piggul and there is a chiyuv kares.
 - **Rava** said this can be proven from the fact that the meat of the korbon is not fit to be eaten before the zrika and yet when the Kohen has a piggul intent it becomes piggul.
 - The Gemara says this is not a true proof. In **Rava's** case the zrika will be done and the meat will become mutar, whereas in **R' Chisda's** case the meat will never be fit to eat by the tamei person.
- **R' Chisda** said, **R' Dimi bar Chinina** used to say, with regard to the meat of a Pesach that was not broiled, and Todah breads from which the Kohen's portion was not separated, one would be chayuv kares for eating them while he is tamei.
 - **Rava** said this can be proven from a Braisa which says that the words "asher LaHashem" in the pasuk teach that a tamei person would get kares for eating the eimurim of kodshei kalim. We see that although they are not fit to be eaten, a tamei person would be chayuv kares for eating them. Here too, even though these things are not fit to be eaten, a tamei person would get kares for eating them.
 - The Gemara says this is not a proof. The eimurim of kodshei kalim are fit to be consumed on the Mizbe'ach, whereas the Pesach that was not broiled, and Todah breads from which the Kohen's portion was not separated are not fit for consumption by people or by the Mizbe'ach.

HADRAN ALACH PEREK KOL HAPSULIN!!!