



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

Zevachim Daf Mem Zayin

SHE'EIN HAMACHSHAVA HOLECHES ELAH ACHAR HA'OVEID

- Our Mishna does not follow the view of **R' Elazar the son of R' Yose**, who says in a Braisa that he heard that even an owner can create piggul with their intent.
 - **Rava** said, this view is based on the pasuk of "v'hikriv hamakriv", which refers to the owner as the "offeror", which he says teaches that the owner can create piggul.
 - **Abaye** said, **R' Elazar the son of R' Yose**, **R' Eliezer**, and **R' Shimon ben Elazar** all hold that when the owner intends and the Kohen acts, it is an effective intent.
 - **R' Elazar the son of R' Yose** – as we have just shown.
 - **R' Eliezer** – we see this in a Mishna where he holds that if a Yid shechts an animal for a goy it is passul, because the intent of the goy is presumed to be for avoda zara.
 - **R' Shimon ben Elazar** – we see this in a Braisa where he says that if Reuven stores a minute amount and Shimon goes into Reuven's house and takes out that minute amount on Shabbos, even though Shimon does not consider that amount significant, he is chayuv, because he took that amount from one who stored it and considered it significant and is chayuv based on the intent of Reuven.
 - The other two would agree with **R' Elazar the son of R' Yose**, because the other two apply this rule regarding things outside the Mikdash, so they would certainly agree that it applies in the Mikdash. However, **R' Elazar the son of R' Yose** may not agree with them, because he may hold that it only applies regarding things in the Mikdash. **R' Shimon ben Elazar** would agree with **R' Eliezer**, because if he says the rule applies even to Shabbos he would hold it certainly applies to avoda zara. However, it may be that **R' Eliezer** does not agree with **R' Shimon ben Elazar**, because he may hold that the rule does not apply regarding Shabbos where the Torah only makes assur a "mileches machsheves".

HADRAN ALACH PEREK BEIS SHAMMAI!!!

PEREK EIZEHU MIKOMAN – PEREK CHAMISHI

MISHNA

- What is the proper place for korbanos? With regard to kodshei kodashim, their shechita must be done in the north of the Azarah.
 - The par and goat of Yom Kippur must be shechted in the north, the kabbalah of their blood must be done in a kli shareis in the north, and their blood must be sprinkled between the "badim" (the poles of the Aron Hakodesh) and towards the Paroches, and on the golden Mizbe'ach. The leaving out of even one of these applications prevents the kapparah from taking place. The leftover blood is then poured onto the western base of the outside Mizbe'ach, but if this is not done it does not prevent the kapparah from taking place.
 - The parim that are burned (e.g. the par helam davar and the par of the Kohen Gadol) and the goats that are burned (the goat brought by the tzibbur for the sin of avoda zara) must be shechted in the north, the kabbalah of their blood must be done in a kli shareis in the north, and their blood must be sprinkled towards the Paroches, and on the golden Mizbe'ach. The leaving out of even one of these applications prevents the kapparah

from taking place. The leftover blood is then poured onto the western base of the outside Mizbe'ach, but if this is not done it does not prevent the kapparah from taking place.

- In both these cases (the korbanos of Yom Kippur and the ones that are burned, both discussed above) the korbanos are burned in the "Beis Hadashen" (the place outside Yerushalayim where the ashes removed from the Mizbe'ach were placed).

GEMARA

- **Q:** The Mishna began with an introductory general rule that "kodshei kodashim must be shechted in the north". Why did it not also say that the kabbalah of the kodshei kodashim must be in a kli shareis in the north? **A:** Since there is the case of the asham of the metzora, whose blood is taken directly into the hand of the Kohen without a kli shareis, the Mishna did not include this requirement in the general statement.
 - **Q:** Is the blood of the metzora's asham not taken into a kli shareis? The later Mishna clearly says that it is!? **A:** Initially, the Tanna thought that since there is one Kohen who must take it directly into his hand it is not considered to be a korban whose kabbalah is done in a kli shareis. However, the Tanna later felt that since there is another Kohen who must also do the kabbalah with a kli shareis, he stated it in the general rule of the later Mishna.
 - We see this in a Braisa. The Braisa says, the pasuk regarding the metzora's asham says "v'lakach midam ha'asham". We would think the blood should be taken in a keili. The pasuk therefore says "v'nossan", which teaches that just as the placing of the blood is done with the hand of the Kohen, so is the taking of the blood. We would think that the blood to be offered on the Mizbe'ach should also be taken in the Kohen's hand. The pasuk therefore says "ka'chatas ha'asham hu", to teach that just like a chatas needs a keili, so does the asham. The result is that 2 Kohanim are needed to catch the blood of this asham. One catches in his hand and applies it to the metzora, and the other catches in a keili and brings that to the Mizbe'ach.