



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

Zevachim Daf Nun Hey

MISHNA

- With regard to the shelamim of the tzibbur and ashamos – the ashamos are: the asham for stealing, the asham for me'ilah, the asham for sinning with a "shifcha charufah", the asham of a nazir, the asham of a metzora, and the asham taluy. The halachah regarding all of these is that the shechita must be done in the north, the kabbalah of the blood must be done in a kli shareis in the north, and the blood is applied with two applications that are like four. The korbanos are eaten within the curtains of the Azarah, by the male Kohanim, prepared in any manner, for a day and the following night until chatzos.

GEMARA

- **Q:** How do we know that the shelamim of the tzibbur has a north requirement? **A: Rabbah bar R' Nosson** taught a Braisa in front of **Rava** that said, the pasuk that discusses the shelamim of the tzibbur also discusses a chatas. This creates a hekesh and teaches that just as a chatas must be shechted in the north, the same is for the shelamim of the tzibbur.
 - **Q: Rava** asked him, chatas is itself learned from a hekesh from olah, so how can it then teach further through another hekesh? **A:** Rather, the source is from a Braisa taught by **R' Mari the son of R' Kahana**, which says that the pasuk of "ahl oloseichem v'ahl zivchei shalmeichem", creates a hekesh directly from olah to the shelamim of the tzibbur and teaches that just as an olah is kodesh kodashim and must be shechted in the north, the same is true for the shelamim of the tzibbur.
 - **Q:** If so, what does the hekesh between the shelamim and the chatas come to teach? **A:** It teaches that just as a chatas is only eaten by the male Kohanim, the same is true for the shelamim of the tzibbur.
 - **Q: Abaye** asked, if this is a proper hekesh, then the shelamim of a nazir, which is mentioned in the same pasuk as the chatas, should also learn from the hekesh to chatas that it is to only be eaten by male Kohanim, and we know this is not true. Obviously, this must not be a proper hekesh, and if so, it shouldn't be made for the shelamim of the tzibbur either!? **A: Rava** said, regarding the shelamim of the nazir the pasuk says that the Kohen should take the cooked foreleg. This teaches that the rest of the animal may be eaten by the owners.
 - **Q:** We should say that the cooked foreleg should only be eaten by male Kohanim, but yet a Mishna says that it may even be eaten by the Kohen's wife and slave!? **A1: KASHYEH. A2:** The Torah refers to this foreleg as "kodesh", not "kodshei kodashim", and by referring to it only as kodesh the Torah teaches that it is not limited to only the male Kohanim.
 - **Q:** If so, for what purpose is the nazir's shelamim compared to the chatas? **A: Rava** said, it teaches that if the nazir shaved his head after offering any of the three korbanos that he has to bring, he is yotzeh.

MISHNA

- A korbon todah and the nazir's ram (the shelamim) are kodashim kalim. They may be shechted anywhere within the Azarah, their blood requires two applications that are like four, they may be eaten anywhere in Yerushalayim, by any person, prepared in any manner, for a day and the following night until chatzos. The portions that are separated from them for the Kohanim are

treated the same as the rest of the korbon, except that they may only be eaten by Kohanim, their wives, their children, and their slaves.

GEMARA

- A Braisa says, the pasuk says that Moshe told Aharon that the shelamim should be eaten in a tahor place. **R' Nechemya** asked, is that to suggest that the other korbanos can be eaten in a tamei place? Rather, it means it may be eaten in a place that is tahor for some respects and tamei for others. This refers to the "machaneh Yisrael" (which is the status which Yerushalayim has), which is tahor from tumas metzora (a metzora may not be there) but is tamei from tumas zav (a zav is allowed to be there).
 - **Q:** Maybe say that Moshe was referring to a place that is tahor from tumas zav and tamei from tumas meis, in which case he was saying that the shelamim may be eaten in the "machaneh Leviya" (which is the status that the Har Habayis has)!? **A: Abaye** said, the pasuk regarding the korbon mincha says that "it" ("osah") must be eaten in a holy place. This teaches that the todah, and by extension all kodashim kalim, can be eaten in a place of lesser kedusha – meaning that it can even be eaten in the "machaneh Leviya". When the pasuk then says that the shelamim must be eaten in a tahor place, that serves to decrease by yet another level the place where kodashim kalim can be eaten, which therefore allows it to be eaten in the "machaneh Yisrael". **Rava** said, when the pasuk says the mincha must be eaten in a kadosh place it teaches that kodashim kalim can be eaten outside all the machanos. When the pasuk then says that the shelamim must be eaten in a tahor place, that brings it back into one machaneh, and requires that it be eaten within the machaneh Yisrael.
 - **Q:** Why not say that this pasuk regarding shelamim requires it to come back into the machaneh Leviya? **A:** It only increases it by one degree, not two.
 - **Q:** If so, when the pasuk of mincha teaches to remove the kodashim kalim from the machanos, maybe it only does so from *one* machaneh, not all!? Also, the pasuk regarding kodashim kalim says "lo suchal lechol bisharecha", which means that there is no thought to say that they could be eaten outside of Yerushalayim!? **A:** Rather, we must say like **Abaye** said.

MISHNA

- Shelamim are kodashim kalim. They may be shechted anywhere in the Azarah, their blood requires two applications that are like four, they may be eaten anywhere in Yerushalayim, by any person, prepared in any manner, for two days and one night. The portions that are separated from them for the Kohanim are treated the same as the rest of the korbon, except that they may only be eaten by Kohanim, their wives, their children, and their slaves.

GEMARA

- A Braisa says, one pasuk says that the shelamim is shechted "pesach Ohel Moed", another pasuk says "lifnei Ohel Moed" and a third pasuk says again "lifnei Ohel Moed". This teaches that all sides of the Azarah are valid for shechting kodashim kalim. With a kal v'chomer we can teach that the north is also valid for shechting kodashim kalim, because if one may shecht kodshei kodashim there, he may certainly shecht kodshei kalim there. **R' Eliezer** says, one of these pesukim is needed to teach that kodshei kalim may be shechted in the north. We would make a kal v'chomer to teach that it can't be shechted in the north – if kodshei kalim, which can be shechted anywhere and still kodshei kodashim may not be shechted in their area, then kodshei kodashim, which may only be shechted in the north may certainly not have kodshei kalim shechted in their area. The pasuk therefore says "Ohel Moed" to teach that it may be shechted anywhere in the Azarah.
 - **Q:** What is the practical machlokes? **A:** The **T"K** holds that one pasuk is needed to teach that the shelamim may only be shechted when the entrance to the Ohel Moed is open (not before that), one is needed to teach that the shechita can also be done to any of the sides of the entrance, and the third is to teach that it is passul if shechted to the "sides of the side" (the rooms off to the side). He holds that a pasuk is not needed to teach that the shechita can take place in the north. **R' Eliezer** holds that one pasuk is needed to teach that the shelamim may only be shechted when the entrance to the

Ohel Moed is open (not before that), one is needed to teach that the shechita can also be done in the north, and one is needed to teach that the shechita can also be done to any of the sides of the entrance. He holds that we do not need a pasuk to teach that the “sides of the side” are passul.

- **Q:** Why does one pasuk say “pesach Ohel Moed” and the other pasuk say “lifnei Ohel Moed”? **A:** This teaches the drasha of **R’ Yehuda in the name of Shmuel**, who learns that the shelamim may only be shechted after the doors to the Ohel Moed have been opened, not when they are still locked. This drasha is said by others as well. In EY they added that a shelamim will also be passul if in the times of the Mishkan it is shechted before the Levi’im put up the Mishkan or after it had been taken down.
 - **Q:** It is obvious that if the doors are simply closed, it is the same as if they are locked. What if there is a curtain spread across the entrance? **A:** **R’ Zeira** said, it is definitely considered to be an open entrance.
 - **Q:** What if there is something with some height blocking the entrance?
A: A Braisa seems to say that although there were obstacles 8 amos high in front of the doorways to the chambers that held the knives, they were considered to be part of the Azarah. We see that this would not make it to be considered as a closed door.
 - This is no proof. The Braisa may be referring to the height of those doorways, not to an obstruction in front of them.
 - **Q:** A Mishna says that all doorways in the Beis Hamikdash were 20 amos tall, so how can you say that the doorway was only 8 amos tall!? **A:** The doorways to these small chambers were different.