



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

### Zevachim Daf Nun Vuv

- **R' Yehuda in the name of Shmuel** said, a tamei person would only be chayuv for entering the Azarah while tamei if he enters the area which is 187x135 amos (the entire interior of the Azarah). Similarly, a Braisa was taught in front of **R' Nachman** that said that the Azarah was 187x135 amos. **R' Nachman** said, my father told me with regard to this area that the Kohanim may go and eat kodshei kodashim in this area, kodshei kalim may be shechted in this area, and one would be chayuv for entering this area when he is tamei.
  - **Q:** What is this measurement coming to exclude as *not* being part of the Azarah? It can't be coming to exclude the windows and doors and thickness of the wall itself, because a Mishna says that these areas *would* have the kedusha of inside the walls!? It can't be coming to exclude the chambers on the side of the Azarah, because a Mishna says that these chambers that are built in the non-kodesh but open into the kodesh *do* have the status of the Azarah!? **A:** It comes to exclude these chambers, and when the Mishna says they are kodesh it means that they are kodesh only D'Rabanan.
    - **Q:** A Braisa says that the pasuk of "bachatzar Ohel Moed yochluhah" comes to teach that these chambers are even valid for a Kohen to go and eat kodshei kodashim in them. This means that they are considered to be part of the Azarah even D'Oraisa!? **A:** **Rava** said, they are considered part of the Azarah D'Orasia only for eating. However, with regard to being chayuv for going in when tamei, it is only D'Rabanan.
    - **Q:** A Braisa says, with regard to these chambers that open up into the Azarah, Kohanim may eat their kodshei kodashim there, one may *not* shecht kodshei kalim there, and one is chayuv for entering them when tamei. From the fact that the Braisa says he is "chayuv", this presumably refers to a chatas, which would mean that it is considered to be part of the Azarah even D'Oraisa!? **A:** The Braisa says we may not shecht kodshei kalim there. This means the chambers are not considered to be part of the Azarah. Similarly, change the wording of the Braisa to say that he would *not* be chayuv for entering these chambers when tamei.
      - **Q:** It is understandable to say that we may not shecht there even if the Kohanim may eat kodshei kodashim there, because one is only allowed to shecht in a place in the Azarah from which he can see the entrance to the Ohel Moed. However, why would he not be chayuv for going there when tamei? **A:** The Braisa must even be talking about a place from where the entrance to the Ohel Moed can be seen, because we already know that the shechita can only take place from where the entrance of the Ohel Moed can be seen. Therefore, it must be that the Braisa is teaching that even if the entrance can be seen from these chambers, still a shechita could not be done there, because it is not deemed to have the kedusha of the Azarah. For that same reason we can say that the person who goes there when tamei will not be chayuv.
      - **Q:** The above suggests that eating of kodshei kodashim does not have to be in a place in the Azarah from which the entrance of the Ohel Moed can be seen. However, a Braisa says that **R' Yose the son of R' Yehuda** said that two doorways were put into the Chamber of the Knives to allow the entrance of the Ohel Moed to be seen from them so that it be permitted to eat kodshei kodashim there and to shecht there!? **A:** **Ravina** said, we must remove reference to eating of kodshei kodashim from the Braisa.

- **Q:** Moshe told Aharon to cook the meat at the entrance of the Ohel Moed and to eat it there – this shows that eating must be done in a place from which the entrance can be seen!? **A:** That korban was brought from the inauguration of the Mishkan, and we therefore cannot learn from there for other korbanos.
- **R' Yitzchak bar Avudimi** said, how do we know that blood of a korban becomes passul at sunset? It is based on the pasuk of “b'yom hakrivo es zivcho yei'acheil” which teaches that on the day that the animal is shechted its blood may be offered, not on another day.
  - **Q:** This pasuk is needed to teach that a shelamim may be eaten for 2 days and a night and is therefore not available to teach this!? **A:** We can learn his halacha from the extra word “hakrivo”.
    - **Q:** Maybe the pasuk should be understood as saying that if the blood is offered today the meat is eaten today and tomorrow, and if the blood is offered tomorrow the meat is eaten tomorrow and the next day? **A:** For that the pasuk would not have said “zivcho”. The word “zivcho” teaches that the blood may only be offered on the day that the animal is shechted.
- If during the avodos of a shelamim the one doing the avodah has a piggul intent to eat the meat on the night following the second day, **Chizkiya** said the korban is valid, because the meat does not have to be burned as nossar until daybreak on the third day, and **R' Yochanan** said it is piggul, because at the night following the second day it is already assur to be eaten. If one eats the meat of a shelamim on the night following the second day, **Chizkiya** said he is patur from bringing a chatas for eating nossar, because the meat does not have to be burned as nossar until daybreak on the third day, and **R' Yochanan** said he is chayuv, because at the night following the second day it is already assur to be eaten. There is a Braisa that says like **R' Yochanan**.
  - A Braisa says, we would think that a shelamim may be eaten on the night after the second day based on logic – just as a korban that may be eaten for one day may be eaten during the night following that one day, so too a shelamim which can be eaten for two days should be allowed to be eaten during the night that follows the second day. The pasuk therefore says “v'hanossar ahd yom” which we darshen to teach that while it is still day it may be eaten, but not once it is the night following that second day. We would think that it should be burned as nossar immediately after the end of that second day based on logic – just as a korban that may be eaten for one day and one night is burned as nossar as soon as the period for eating it has passed, so too a shelamim which can be eaten for two days should be burned as nossar as soon as the time for eating it has passed! The pasuk therefore says “bayom hashlishi ba'aish yisareif” – which we darshen to teach that “bayom” (during the daytime) it is to be burned, not during the night.

#### MISHNA

- The bechor, korban maaser, and korban pesach are all kodshim kalim. They may be shechted anywhere in the Azarah, their blood requires one application as long as it is done opposite the base. There are different halachos with regard to their consumption – the bechor is eaten by Kohanim and the maaser may be eaten by all people. They may both be eaten anywhere in Yerushalayim, prepared in any manner, for two days and one night. The Korban Pesach is only eaten at night, is only eaten until chatzos, is only eaten by those who have registered to be part of the group, and is only eaten roasted.

#### GEMARA

- **Q:** Who is the Tanna that says that the blood of a maaser and a pesach are thrown onto the Mizbe'ach like the blood of a bechor? **A:** **R' Chisda** said it is **R' Yose Haglili** in a Braisa, who learns this halacha from the fact that the pasuk regarding bechor says “damam” and “chelbam” (in the plural rather than the singular).
- **Q:** How do we know that it must be thrown opposite the base? **A:** **R' Elazar** said, we learn this from a gezeira shava from olah, and we learn olah from the pasuk of “ahl yesod mizbach ha'olah”.
  - **Q:** If we are learning from olah, why don't we say that it also requires two blood applications like olah? **A:** **Abaye** said, the pasuk says “saviv” by olah and “saviv” by

chata, which is two pesukim teaching regarding multiple applications, and when we have two pesukim teaching us the same thing we don't teach it further to other places.

- **Q:** What about according to the view that we do teach further when there are two pesukim that say the same thing? **A:** The pasuk says this regarding asham as well. This makes 3 pesukim that say the same thing, and when there are 3 pesukim, all would agree that we don't teach to other places.