



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

### Zevachim Daf Samach Gimme!

#### MISHNA

- The kemitza of a mincha can be done anywhere in the Azarah. The leftover mincha can be eaten anywhere within the curtains of the Azarah, by male Kohanim, prepared in any manner, for that day and the following night until chatzos.

#### GEMARA

- **R' Elazar** said, if the kemitza was done in the Heichal it is valid, for that is what is done when the two spoons of levonah are taken from the Shulchan.
  - **Q: R' Yirmiya** asked, a Braisa says that the pasuk of "v'kamatz misham" teaches that the kemitza must be done in a place where a non-Kohen is allowed to be (which would not include the Heichal)!? **A: R' Yirmiya** or **R' Akiva** answered, the Braisa means that the pasuk teaches that the entire Azarah is fit to have the kemitza done in it. We would have thought that it must be done in the north, just like the shechita of an olah, since the mincha is also kodshei kodashim.
    - **Q:** It cannot be compared to an olah, because an olah is totally burned on the Mizbe'ach!? **A:** We would learn it from chatas.
    - **Q:** It cannot be compared to a chatas, because a chatas provides kappara for sins that carry the kares penalty!? **A:** We would learn it from asham.
    - **Q:** It cannot be compared to an asham, because an asham is a blood offering!? **A:** We would learn it from all these 3 together.
    - **Q:** It cannot be learned from the 3 together, because they are all blood offerings!? **A:** Rather, we would say that the pasuk creates a hekesh between the requirement to bring the mincha to the Mizbe'ach, and the kemitza. We would think that this teaches that just as bringing it to the Mizbe'ach is done at the southwest corner, maybe the kemitza must be done there as well. The pasuk of "misham" therefore teaches that the kemitza may be done anywhere in the Azarah.
- **R' Yochanan** said, a shelamim that was shechted in the Heichal is valid, based on the pasuk "ush'chato pesach Ohel Moed". This suggests that shechting it in the Azarah is only valid because of the entrance of the Ohel Moed. If so, the secondary place (the Azarah) cannot be better than the primary place (the Heichal).
  - **Q:** A Braisa says, **R' Yehuda ben Beseira** said, we learn from a pasuk that if goyim have besieged the Azarah, the Kohanim may go and eat kodshei kodashim in the Heichal. Now, according to **R' Yochanan** we should not need a special pasuk for this! The pasuk says "bachatzar Ohel Moed yochluha", which suggests that eating it in the Azarah is only valid because of the entrance of the Ohel Moed. If so, the secondary place (the Azarah) cannot be better than the primary place (the Heichal)!? **A:** These two cases cannot be compared. **R' Yochanan** was talking about doing an Avodah, which is something one should certainly be able to do in a more holier place. The Braisa is referring to eating, which may be something that should not be done in a more holy place. That is why the pasuk is needed.

#### MISHNA

- The Avodah of a bird chatas was done at the southwest corner of the Mizbe'ach. It was valid to be done at any place in the Azarah, but this is where it was done.
  - This corner was used for 3 things below the red line and for 3 things above the red line. The 3 things below the red line are: the avodah of the bird chatas, the bringing of the

mincha to the Mizbe'ach, and the pouring of the leftover blood of a korban. The 3 things above the red line are: the nisuch hayayin, the nisuch hamayim, and the avodah of the olah bird when there were too many Kohanim on the east side of the Mizbe'ach.

- Whoever goes up onto the Mizbe'ach does so toward the right, goes around, and then goes down on the left side, except for the Kohen going up to do these 3 avodos (the yayin, mayim, and bird olah), who would go up the ramp and go back down the same way he went up.

#### GEMARA

- **Q:** How do we know that the bird chatas is offered at the southwest corner? **A: R' Elazar** said, we see from the pesukim that a chatas is referred to as a mincha and that a mincha is referred to as a chatas. This teaches that just as a chatas requires the north, a mincha does as well, and just as a mincha is brought to the southwest corner, a bird chatas is as well.
  - **Q:** How do we know that a mincha is brought to the southwest corner? **A:** A Braisa says, the pasuk says that the mincha should be brought "lifnei Hashem" (which means the west side of the Mizbe'ach) and also says "ehl pnei hamizbe'ach" (which means the south side). Therefore, we learn that it should be brought on the southwest corner. **R' Eliezer** says that it was brought on the south side of that corner (not on the corner itself), because he says that the entire Mizbe'ach was in the northern half of the Azarah, and therefore even the south side of the southwest corner is considered to be "lifnei Hashem" since it was opposite the opening to the Heichal. In this way, by bringing it to the south side of the corner he has fulfilled both pesukim.

#### B'CHOL MAKOM HU YSA KISHEIRA...

- **R' Ashi** explained, the Mishna means that the melika of the bird could be done in any place in the Azarah, but the offering of the blood could only be done at the southwest corner.
  - The Mishna supports a Braisa which seems to say this as well.