



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

Zevachim Daf Kuf Hey

- **Q: R' Elazar** asked, what is the halacha if the parim hanisrafim were carried out of the Azarah and then brought back in? Do we say that since it was carried out, the people who carried it out become tamei, or do we say that since it was brought back in they are treated as if they never carried it out and remain tahor? **A: R' Abba bar Mamal** said, our Mishna said that they would carry the parim hanisrafim on poles, and if the people carrying in the front already left the Azarah, but the people in the back had not yet left, the people in the front are tamei and the people in the back are not. Now, if we say that once they leave they become tamei even if it was returned, the people who are in the back should be tamei here as well (since the animal itself has left). Rather, it must be that if the animal would go back into the Azarah they would become tahor again.
 - **Q: Ravina** asked, if someone never left the Azarah it cannot be that they become tamei, because they cannot be subject to the pasuk of "v'acharei chein yavo ehl hamachaneh" (since he never left)!? **A:** Rather, **R' Elazar's** question was whether after the animal was taken back into the Azarah, if different people who were outside the Azarah then used sticks to try and drag the animal back out, would they become tamei or not.
- A Braisa says, with regard to the parim hanisrafim, the parah adumah, and the goat that is sent to the Azazel, the one who sends the goat to the Azazel, the one who burns the parim and the parah adumah, and the ones who carry the parim out of the Azarah all become tamei and their clothing becomes tamei. The animals themselves would not make people or their clothing tamei through contact with the animals, but they would make tamei the foods and liquids that they touch. This is the view of **R' Meir**. The **Chachomim** say, the parim and the parah adumah make food and liquids tamei, but the goat would not, because it is sent when it is alive, and a live animal does not make foods and liquids tamei.
 - **Q:** The view of **R' Meir** is understandable, because he holds like **R' Yishmael**, who darshens a pasuk to teach that something that will become an av hatumah does not need to become muchshar in order to become tamei, and therefore, similarly since the goat will have the status of an av hatumah the goat can make food tamei even when alive (although typically a live animal cannot). However, what do the **Rabanan** hold? If they hold like **R' Yishmael**, the goat should also create tumah, and if they don't hold of him, the parim and the parah adumah should also not create tumah!? **A: R' Dimi** said, that in EY they said that even **R' Yishmael** would say that things that will not become an av hatumah would need to contract tumah from somewhere else in order to become tamei, whereas things that will become an av hatumah do not. However, they would still need to be able to become tamei, and live animals cannot become tamei.
- **Q: R' Elazar** asked, with regard to the parim and se'irim hanisrafim, would they make food and drink tamei while they are still in the Azarah or not until they leave the Azarah? **A:** He then said, the fact that they didn't leave is like an act that was not done to them, and therefore they would not make things tamei inside the Azarah.
- **Q: R' Abba bar Shmuel** asked **R' Chiya bar Abba**, according to **R' Meir**, can a kezayis of a neveila of a kosher bird make tamei the food that it touched? Now, if it is laying on the ground, it definitely would not make it tamei. If it is in a person's mouth with the food, it definitely would make it tamei. The question is if the person is holding it in his hand to put it into his mouth. Do we say that there is an act that has not been done and it therefore will remain tahor, or not? **A:** He answered, this would not be considered as an act that needs to be done, and the food would therefore be tamei.

- **Q:** An anonymous Mishna says, that the neveila of a kosher bird must be the size of a kebeitza in order to make food tamei. Presumably, this follows **R' Meir**, and therefore refutes the above!? **A:** The Mishna follows the view of the **Rabanan**.
 - **Q:** The earlier part of that Mishna follows the view of **R' Meir**, so this next part must follow him as well!? **A:** It may be that the first part follows **R' Meir** and the next part follows the **Rabanan**.
 - **Q:** The later part of the Mishna also follows **R' Meir**, so how can we say that the first and last part follow **R' Meir** but the middle follows the **Rabanan**!? **A:** We will have to say that the first and last part follow **R' Meir** but the middle follows the **Rabanan**.
- **Q:** **R' Hamnuna** asked **R' Zeira**, according to **R' Meir**, does the neveila of a kosher bird make the food that it touches into a rishon or only a sheini? **A:** **R' Zeira** said, when something can make a person tamei by touching the person, it would make the food that it touches tamei, and if it can't make a person tamei by touching him, it would only make the food that it touches into a sheini. Since the bird cannot make a person tamei by touching him, the food would only become a sheini.
- **Q:** **R' Zeira** asked **R' Ami bar Chiya** (or **R' Avin bar Kahana**), when the Braisa says that pieces of food that are connected with liquid are considered to be connected (to make the required minimum amount) for purposes of lenient tumah, but not with regard to severe tumah, if these connected pieces are neveila and food touched one of the pieces, would the food become tamei as a rishon or only as a sheini? **A:** He answered, when something can make a person tamei by touching the person, it would make the food that it touches tamei, and if it can't make a person tamei by touching him, it would only make the food that it touches into a sheini. Since these pieces cannot make a person tamei by touching him, the food would only become a sheini.

YATZU EILU V'EILU

- We learn this as taught in a Braisa. The Braisa says, regarding the Kohen Gadol's bull and the par helam the pasuk says that they are burned outside all 3 machanos. Regarding the Yom Kippur par and goat the pasuk says they are burned outside one machaneh (even though they are taken outside all 3 machanos). This teaches, that as soon as they leave the first machaneh the people carrying them and their clothing become tamei.
 - **Q:** How do we know that the Kohen Gadol's bull and the par helam are burned outside all 3 machanos?? **A:** The Torah says regarding those 2 korbanos, and regarding the removal of the ash from the Mizbe'ach, that they should all be done outside "the machaneh". There was no reason to state this regarding each one, because they can each be learned from the other. The Torah writes this 3 times to teach that the burning and placing must be done outside all 3 machanos.
 - **Q:** **R' Shimon** says that their clothing becomes tamei when most of the animal catches fire. If so, what does he learn from the pasuk of "yotzi ehl michutz lamachaneh v'sarfu"? **A:** He uses it as **R' Eliezer** uses it in a Braisa, to compare it to parah adumah, that is burned outside all 3 machanos, and is burned to the east of Yerushalayim. The same is with these animals. The **Rabanan** of the Braisa (who use the pasuk and don't have it available to teach this) will hold like the Braisa that says that these animals are burned to the north of Yerushalayim (they are chataos, which are always dealt with in the north).
 - A Braisa says, the pasuk says "v'hasoref", which teaches that only the clothing of the one who burns the animals becomes tamei, but not the clothing of the one who lights the fire, or the one who sets up the wood. The pasuk says "osam", which teaches that the burning only makes the clothing tamei before the animals are reduced to ashes. **R' Elazar the son of R' Shimon** says, once the meat of the animals have decomposed, they no longer make the clothing tamei.
 - **Rava** says that the difference between the opinions would be where the animal was reduced to charcoal, but not yet to ashes.