



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

### Zevachim Daf Kuf Tes

#### MISHNA

- Whether it is a valid korban or a korban that was passul with a psul of Kodosh, and a person then offered it up outside, he would be chayuv. If someone offered up a (combined) kezayis of an olah and its eimurim outside, he would be chayuv.

#### GEMARA

- A Braisa says, the pasuk says "asher yaaleh olah". This teaches that one is chayuv for offering up an olah outside. How do we know that this applies to the eimurim of an asham, of a chatas, of other kodshei kodashim, or of kodashim kalim? The pasuk therefore says "zavach". How do we know to include the kometz of a mincha, ketores, the mincha of a Kohen, of the Kohen Gadol, or one who pours 3 lugim of wine or water? The pasuk therefore says "v'ehl pesach Ohel Moed lo yivi'enu". This teaches that anything that is fit to be brought to the Azarah as a korban would make a person chayuv if he offers it outside. This all teaches regarding valid korbanos. How do we know to include passul korbanos, for example a korban that became passul with linah, or that left the Azarah, or that become tamei, or that was shechted with beyond its time or beyond its place intent, or whose kabbalah was done and zrika was done by someone who was passul, or whose blood should have been applied below the line and was instead applied above the line, or visa-versa, or whose blood was applied outside the Heichal when it should have been applied inside, or visa-versa, or a Pesach or chatas that was shechted not lishma? The pasuk says "lo yivi'enu laasos". This teaches that a korban that would be accepted in the Azarah would make one chayuv if he offered them outside (and these passul korbanos would be accepted in the sense that if they were brought up onto the Mizbe'ach they would not be taken down).

#### HAMAALAH KEZAYIS MIN HA'OLAH...

- The Mishna seems to say that the meat and eimurim of an olah would be combined for the minimum size of a kezayis, but the meat and eimurim of a shelamim would not be combined. This is implied by a Braisa as well. The Braisa says, the meat and eimurim of an olah combine for the size of a kezayis needed to make one chayuv for offering it up outside the Azarah and to make them chayuv for piggul, nossar, and tamei. This implies that the same would not be true for the meat and eimurim of a shelamim.
  - **Q:** It makes sense why the olah is combined to make him chayuv for offering outside since the meat and eimurim are all burned on the Mizbe'ach (whereas the meat of a shelamim is not burned on the Mizbe'ach). However, why are they treated differently for purposes of piggul and nossar? A Mishna says that the meat and eimurim of a shelamim are both subject to these halachos and should therefore be combined just like those of an olah!? **A:** The Mishna is referring to the chiyuv for eating piggul. The Braisa is referring to the intent to make piggul (the piggul intent for the shelamim meat must be to eat it beyond its time, whereas the piggul intent for the eimurim must be to burn it beyond its time; for an olah the intent for the meat and the eimurim is to burn it beyond its time). With regard to nossar, the Mishna is referring to the chiyuv for eating nossar and the Braisa is referring to whether meat and eimurim become nossar if they are left over from a korban that was destroyed before the zrika, and it follows **R' Yehoshua** who says in a Braisa that a zrika cannot be done if all that remains from the shelamim is a half kezayis of meat and a half kezayis of eimurim, but if it was an olah that had that left over, a zrika could be done.

## MISHNA

- With regard to the kometz of a mincha, the levonah, the ketores, the mincha of a Kohen, the mincha of the Kohen Gadol, or the minchas nesachim, if one offered a kezayis of one of these outside the Azarah, he is chayuv. **R' Elazar** says he is patur unless he offered the entire korbon (e.g., the full kometz, or the full levonah, etc.).
  - If any of these were offered inside (as they should be) and a kezayis of them was left over and offered outside, he is chayuv for offering it outside.
  - If any of these were missing from the original amount that it was, and a person offered from the remaining amount outside, he is patur.
- If one offers the meat of a korbon along with the eimurim outside, he is chayuv.

## GEMARA

- A Braisa says, if one burns a kezayis of ketores outside, he is chayuv. If he burns half of a peras inside, he is patur.
  - **Q:** The Gemara understood “patur” to refer to a non-Kohen who offered the half peras. The Gemara asks, why should he be patur? If one is chayuv for offering even a kezayis outside, the non-Kohen should also be chayuv for offering even less than a peras inside!? **A: R' Zeira in the name of R' Chisda in the name of R' Yirmiya bar Abba in the name of Rav** said, when the Braisa says “patur” it means that if a half peras was offered inside, the tzibbur is patur from having to offer more ketores.
    - **Q: R' Zeira** said, what I find difficult with this Braisa is the statement of **Rav** on the Braisa, which was that even **R' Elazar** would agree that the tzibbur's obligation is fulfilled with half a peras. In our Mishna **R' Elazar** said that burning less than the full amount is not considered to be the offering of the ketores, so how could he say that the tzibbur is yotzeh with the offering of half a peras!? **A: Rabbah** said, with regard to burning the daily ketores in the Heichal all agree that even the burning of a kezayis is sufficient to fulfil the obligation and to make one chayuv for offering a kezayis outside. The machlokes is regarding the ketores offered in the Kodesh Hakodashim on Yom Kippur. **R' Elazar** says that the pasuk says “melo chafnav” (his two handfuls) and therefore he would be yotzeh with nothing less and would not be chayuv for offering anything less than that outside. The **Rabanan** hold that the amount associated with this ketores can even be less than the handfuls, even as little as a kezayis.
      - **Q: Abaye** asked, in regard to the ketores offered in the Kodesh Hakodashim the pasuk says language of “chuka”, which means that the 2 handfuls amount is an absolute requirement!? **A:** Rather, **Abaye** said, with regard to the ketores of the Kodesh Hakodashim all would agree that the 2 handfuls amount is an absolute requirement. The machlokes is regarding the chiyuv for burning the Yom Kippur ketores outside the Azarah. The **Rabanan** say we learn this chiyuv from the chiyuv of burning the daily ketores outside – just as that carries a chiyuv for the burning of a kezayis, the same is with the ketores of Yom Kippur. **R' Elazar** holds that we do not learn the ketores of the Kodesh Hakodashim from the daily ketores.
      - **Q: Rava** asked, we find that the **Rabanan** don't even learn the chiyuv of offering outside one type of korbon from another type of korbon, even when they are both korbanos that are offered on the outside Mizbe'ach, and you will now say that they learn the ketores of the Kodesh Hakodashim from the daily ketores offered in the Heichal!? **A:** Rather, **Rava** said, that the Mishna is referring to where the person put two half peras measures into the keili to be offered for the daily ketores. **R' Elazar** holds that placing this amount into the keili has significance to the point that offering less than this full amount outside will not make him chayuv. The **Rabanan** attach no significance to this placing into a keili and therefore hold that even if he burns as little as a kezayis outside, he would be chayuv.

- **Rava** said, according to the **Rabanan** who attach no significance to this placing into a keili, if a person put 6 lugin of wine into a keili to be used for the nesachim of a par, and he then took 4 of those 6 and poured them outside, he would be chayuv, since 4 lugin is the amount needed when bringing a ram as a korbon. If he put 4 lugin into a keili for use with a ram and he then took 3 of them and poured them outside, he would be chayuv since 3 lugin is enough when bringing a lamb as a korbon. If even a drop less than 3 lugin are poured outside, he would be patur.
- **R' Ashi** answered **Rava's** question on **Abaye** by saying that when the **Rabanan** don't learn one type of korbon from another, that was that they don't learn the halachos of nisuch (pouring) from burning. This is so, even though both are cases of things that are offered on the outside Mizbe'ach. However, we can say that they do learn the halachos regarding burning from other halachos of burning even when one is something that is burned in the Kodesh Hakodashim and the other is burned in the Heichal.