



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

Zevachim Daf Kuf Yud Aleph

- A Braisa says, if one pours 3 lugin of wine outside, he is chayuv. **R' Elazar the son of R' Shimon** says, this is only if he first made it kadosh in a kli shareis.
 - **Q:** What is the practical difference between these views? **A: R' Ada bar R' Yitzchak** said, it is the overflowing wine of a kli shareis – according to the **T"K** one would be chayuv for pouring that wine, and according to **R' Elazar** he would not (it is not *in* the kli shareis). **Rava the son of Rabbah** said, they argue on whether nesachim were brought on private bamos. In arguing about this, they are arguing in the same machlokes between **Rebbi and the Rabanan** in a Braisa, where **Rebbi** said that nesachim are not brought on a private bamah and the **Rabanan** say that they are. This machlokes is like the machlokes between **R' Yishmael and R' Akiva** in a Braisa based on a drasha of pesukim, where **R' Yishmael** says that nesachim are not brought on a private bamah and **R' Akiva** says that they are.

R' NECHEMYA OMER SHEYAREI HADAM...

- **R' Yochanan** said, the ruling of **R' Nechemya** follows the view that the pouring of the leftover blood on the base of the Mizbe'ach is essential to the validity of the korbon (which is why he holds that if this leftover blood is offered outside the person would be chayuv).
 - **Q:** A Braisa says that **R' Nechemya** says one is chayuv for offering the leftover blood outside. **R' Akiva** said to him, leftover blood is just leftover of a mitzvah!? **R' Nechemya** said, the limbs and fats are also leftover of a mitzvah and yet one who offers them outside is chayuv! **R' Akiva** said, those are different, because their burning is the start of a new Avodah, whereas the offering of the leftover blood is not. Now, if **R' Nechemya** really holds that the offering of the leftover blood is essential, that should have been his response to **R' Akiva**!? **TEYUFTA** of **R' Yochanan**.
 - However, now that **R' Ada bar Ahava** has said that **R' Nechemya** only says that the pouring of the leftover blood from a korbon offered on the inside Mizbe'ach is essential, but agrees that leftover blood from the outside Mizbe'ach is not essential, we can say that in our Mishna he is discussing the offering of leftover inside blood outside the Azarah, and in the Braisa he is discussing the leftover blood from the outside Mizbe'ach (in the Azarah).
 - **Q:** From the fact that **R' Nechemya** didn't explain this difference to **R' Akiva**, it must be that he doesn't make this differentiation!? **A:** Rather, he holds that leftover blood of both Mizbeichos are essential. However, in the conversation with **R' Akiva** he was answering according to the view of **R' Akiva**, that the leftover blood is not essential.

MISHNA

- If one does melika on a bird korbon inside the Azarah and then offers it outside the Azarah, he is chayuv. If he does the melika outside and offers it up outside, he is patur. If one shechted a bird korbon inside the Azarah and then offered it outside, he is patur. If he shechted it outside and offered it outside, he is chayuv. The result is, that what makes it valid inside is what makes it patur outside (the melika), and what makes it valid outside is what makes it patur inside (the shechita). **R' Shimon** says, any korbon for which one is chayuv for offering outside when the avodah (the shechita or melika) was done outside, he is also chayuv when the avodah was done inside and then offered outside, except for the case of one who shechted the bird inside and then offered it outside (he is patur even though had he done the shechita outside he would have been chayuv).

GEMARA

- **Q:** The Mishna refers to the shechita outside as the way to make it valid. That is not correct – that is the way to make him chayuv!? **A:** Read the Mishna as if it says “that is the way to make him chayuv”.

R' SHIMON OMER...

- **Q:** What part of the **T”K** is **R’ Shimon** coming to argue on? It can’t be referring to the first case, where if he does the melika inside he is chayuv but if he does it outside he is patur, because then he shouldn’t have said “any korbon for which one is chayuv for offering outside when the avodah (the shechita or melika) was done *outside* he is also chayuv when the avodah was done *inside*”, but should have instead said that when he is chayuv when the avodah was done *inside*....!? You can’t say that he means to say that just as one is patur when the melika is done outside, he is also patur when the melika is done inside, because then he should have said “any korbon for which one is *not* chayuv...”!? You can’t say that he is referring to the case of the shechita done inside, and is saying that one is also patur when the shechita is done outside, because he again should have said “any korbon for which one is *not* chayuv”!? You also can’t say that he is referring to where the shechita is done outside and he is saying that just as he is chayuv there he would also be chayuv when the shechita is done inside, because he explicitly says that when the shechita is done inside and offered outside he will be patur!? **A: Ze’iri** said, the machlokes is regarding an animal that was shechted at night. The **T”K** says that if an animal is shechted at night inside and then offered outside he is patur, but if he shechted it at night *outside* and offered it he would be chayuv. **R’ Shimon** says, just as he is chayuv for nighttime shechita outside followed by the offering outside, he would also be chayuv for offering an animal outside that was shechted at night inside as well. **A2: Rava** said, the machlokes is regarding the case when the kabbalah was not done in a kli shareis. The **T”K** says that if the kabbalah was done not in a kli shareis inside and then offered outside he is patur, but if the kabbalah was done not in a kli shares *outside* and offered outside he would be chayuv. **R’ Shimon** says, just as he is chayuv for kabbalah not in a kli shareis outside followed by the offering outside, he would also be chayuv for offering an animal outside when the kabbalah was done not in a kli shareis inside as well. **A3:** Now that the father of **R’ Shmuel** taught a Braisa that says that if one does the melika inside and offers it outside he is chayuv, but if he does the melika outside and offers it outside he is patur, but **R’ Shimon** says he is chayuv, we can even say that **R’ Shimon** in our Mishna is going on the first case, and change the words of the Mishna to say that he says that any korbon for which one is chayuv for offering it outside when the avodah (the melika) is done inside, one would also be chayuv for offering it outside when that avodah was done outside as well.

MISHNA

- If the kabbalah of the blood of a chatas was done in one keili, and he then applied some blood outside the Azarah and then some blood inside, or if he first applied some inside and then some outside, he would be chayuv for offering the blood outside since all of it is fit to be offered inside.
 - If the kabbalah was done in two keilim, if he applies the blood of both of them inside he is patur. If he applies the blood of both of them outside, he is chayuv. If he applies the blood of one inside and the other outside, he is patur. If he applies the blood of one outside and the other inside, he is chayuv for the one applied outside, but the blood that is applied inside is valid for the korbon that was brought.
 - What is this comparable to? To one who lost his chatas and separated another one in its place and then finds the first one and has them both standing in front of him. If he shechts them both inside he is patur. If he shechts them both outside he is chayuv. If he shechts one inside and one outside he is patur. If he shechts one outside and one inside, he is chayuv for the one shechted outside and the one shechted inside is a valid korbon.
 - With regard to them both being shechted inside, just as the blood of the first one makes its meat patur from me’ilah, so too it makes the meat of the second animal patur from me’ilah.