

Zevachim – Simanim פרק יג – השוחט והמעלה

דף ק – ט – 109 דף

1. All *kodashim*, even those which became פסול for *חייב*, are *העלה בחוץ*.

The next Mishnah states: **אחד קדשים פסולין** שהיה פסולן בקדוש כשרין – *Whether they are valid kodashim, or invalid kodashim whose invalidation was in the Kodosh* (i.e., after entering the **קודש**, so that if they are offered onto the **קודש**, they are not removed), one is liable for being **חייב** them. A Baraisa *darshens* various phrases to include all *korbanos*, as well as **פסול**, **לינוח**, **העלאה בחוץ**, **מנחות**, **מנחות נסבים**, etc. in **shechitah** with improper intent, etc. are included from the phrase **"לא יביאנו לעשות"** – *he will not bring it to make it* [for Hashem], which teaches: **כל המתקבל בפתח האל מועד חייב עליו בחוץ** (i.e., if it was placed on the **מזבח**), **one is liable** for offering it up outside the **Mikdash**.

בז'ית **בשר** cannot combine for a **shlemi** of **אימורי** and **בשר**.

The Mishnah concludes that if one is אימורי and בשר is composed of ביצה מעלת, all of which should be burned on the חנוכה, he is מזבח. This implies that regarding a שלמים (whose is eaten) one is not for a ביצה made from ביצה אימורי and בשר. This supports a Baraisa which teaches that for an עולה, the meat and combine for a ביצה אימורי and בשר regarding a שלמים, as well as for a טמא, בטור, פיגול, and implies that for the העלה בחוץ combine for a ביצה. The Gemara objects that this is contradicted by a Mishnah teaching that all foods combine פיגול to a ביצה to be liable for eating them, and the same applies to נותר!? The Gemara answers that all foods אימורי and בשר do not combine for a ביצה of פיגול – מחשבת פיגול *piggul intent*, since intent to be מקטיר items for consumption (or vice versa) are ineffective. Regarding "נותר", the case is where the *korban* was destroyed before الذקה, and all that remained was a half-and-a-half of ביצה of בשר. These do not combine to allow ביצה, following Rebbe Yehoshua's opinion that الذקה may only be performed where it permits ביצה.

3. *Machlokes* about offering קטורת בחוץ

In the next Mishnah, the Tanna Kamma says that one who offers a ketoret, לבונה, קומץ of בזית of פָרָס, קטורת, and others, is liable, but Rebbe Eliezer exempts him – עד שיקריב את כל – *until he offers all of it*, because for non-blood offerings, he considers the offering invalid unless it is complete. A Baraisa states that if one offers half a פרס of the daily פָרָס, the כְּזִבּוּר the ketoret of the daily פָרָס obligation is fulfilled, and Rav said that Rebbe Eliezer agrees with this ruling. The Gemara objects that Rebbe Eliezer does not consider incomplete ketoret valid, and three interpretations are given: (1) Rabbah says all agree that a בזית of ordinary ketoret qualifies for a ketoret (and is liable בָּחֹזֶק). They argue about the ketoret of Yom Kippur, and disagree if the ketoret "ללא חפנוי" – *his [two] handfuls* of the ketores are שישור (measured), and they argue about burning a בזית of Yom Kippur ketores בָּחֹזֶק, and whether we derive its law from the "Outer" (daily) ketoret. (2) Abaye says this is certainly שישור, and they argue about burning a בזית of Yom Kippur ketores בָּחֹזֶק, and whether we derive its law from the "Outer" (daily) ketoret. (3) Rava says they argue specifically where two half-measures were put into a כָּל, and disagree if the designation in the כָּל sets its ketoret at a full פרס, and less is incomplete.

Siman – Hatzalah Kit

The **Hatzalah** member who grabbed his **kit** and ran to help a man who burned himself while being *makriv a pasul korban* outside of the Mikdash was about to tell him he is ח'יב ברות, but stopped when he was told that it was פטור of **בשר** of **צדית** one of אימרין combined which makes him פטור, and was shocked to see his partner take a **ketoret** from the Yom Kippur out of his **Hatzalah kit** and burn it **בחוץ** of **בית**.

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Hatzalah Kit



The **Hatzalah** member who grabbed his kit and ran to help a man who burned himself while being *makriv a pasul korban* outside of the *Mikdash* was about to tell him he is **חייב ברת**, but stopped when he was told that it was one **כזית** of **בשר** and **אימורין** combined which makes him **פטור**, and was shocked to see his partner take a **קטרת** of **כזית** of **בשר** from the **Yom Kippur** **עבודה** out of his **Hatzalah** kit and burn it **בחוץ**.

3 things to remember

1. All **kodashim**, even those which **became** are, **פסול** for **חייב** **בחוץ**
העלאה **בחוץ**
2. **שלמים** of **אימורין** and **בשר** **cannot combine** for a **כזית**
3. **Machlokes** about offering **בחוץ**

