

## Zevachim – Simanim

### פרק יג – השוחט והמעלה

#### דף קט – Daf 109

##### 1. העלאה בחוץ *are* חייב *for* פסול, even those which became *kodashim*

The next Mishnah states: *Whether they are valid kodashim, or invalid kodashim whose invalidation was in the* קודש (i.e., after entering the עזרה, so that if they are offered onto the מזבח, they are not removed), one is חייב for being מעלה them בחוץ. A Baraisa *darshens* various phrases to include all *korbanos*, as well as מנחות, נסכים, etc. in העלאה בחוץ. *Kodashim* which became פסול, such as through לינה, *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: *any [kodashim] which is accepted in the entrance of the מועד אהל* (i.e., if it was placed on the מזבח), *one is liable for offering it up outside the Mikdash.*

##### 2. כזית *cannot combine for a* שלמים *and* אימורין *בשר*

The Mishnah concludes that if one is מעלה a כזית composed of בשר and אימורין of an עולה, all of which should be burned on the מזבח, he is חייב. This implies that regarding a שלמים (whose בשר is eaten) one is not חייב for a כזית made from בשר and אימורין. This supports a Baraisa which teaches that for an עולה, the meat and אימורין combine for a כזית regarding העלאה בחוץ, as well as for פיגול, נותר, and טמא, and implies that for שלמים, the meat and אימורין do not combine for a כזית. The Gemara objects that this is contradicted by a Mishnah teaching that all פיגול foods combine to a כזית to be liable for eating them, and the same applies to נותר! The Gemara answers that בשר and אימורין of שלמים do not combine for a כזית of 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 זריקה, and all that remained was a half-כזית of בשר and a half-כזית of אימורין. These do not combine to a כזית to allow זריקה, following Rebbe Yehoshua's opinion that זריקה may only be performed where it permits a כזית.

##### 3. קטורת בחוץ *Machlokes* about offering

In the next Mishnah, the Tanna Kamma says that one who offers a כזית of קומץ, לבונה, קטורת, and others, is liable, but Rebbe Eliezer exempts him עד שיקריב את כולו – *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 קטורת, the ציבור's obligation is fulfilled, and Rav said that Rebbe Eliezer agrees with this ruling. The Gemara objects that Rebbe Eliezer does not consider incomplete הקטרה valid, and three interpretations are given: (1) Rabbah says all agree that a כזית of ordinary קטורת qualifies for a הקטרה (and is liable בחוץ). They argue about the קטורת of *Yom Kippur*, and disagree if the "מלא חפניו" – *his [two] handfuls of the ketores* are מעבב. (2) Abaye says this שיעור is certainly מעבב, and they argue about burning a כזית of *Yom Kippur ketores* בחוץ, and whether we derive its law from the "Outer" (daily) קטורת. (3) Rava says they argue specifically where two half-פרס measures were put into a כלי, and disagree if the designation in the כלי sets its הקטרה 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 חייב כרת, but stopped when he was told that it was one בשר and אימורין of a שלמים combined which makes him פטור, and was shocked to see his partner take a קטרת from the *Yom Kippur* עבודה out of his **Hatzalah kit** and burn it בחוץ.

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## Hatzalah Kit



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### 3 things to remember

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

