

Zevachim – Simanim

פרק יג – השוחט והמעלה

דף קי – 110 Daf

1. בחוץ בטל and liable which fell back in קומץ מנחה

The next Mishnah states that a מנחה on which קמיצה was not done, and one offered it בחוץ, he is פטור, since it is not yet fit for offering inside the Mikdash. If קמיצה was performed, וחזר קומצה לתוכה – *and its kometz went back into* [the *minchah*] and one offered it בחוץ, he is חייב, since such a הקטרה would be valid in the Mikdash (albeit forbidden). The Gemara asks: ואמאי – *But why* is he liable for offering the קומץ which was mixed into its *minchah*? ליבטלי שירים לקומץ – *Let the remainder of the minchah nullify the kometz*, and invalidate the הקטרה!? Rebbe Zeira answered that a *gezeirah shavah* (הקטרה הקטרה) between the קומץ and שירים teaches: *just as regarding burning the kometz, one kometz does not nullify another* (i.e., if one *kometz* became mixed with another, the larger one does not nullify the smaller one), קומץ – *so too regarding burning the שירים of the minchah, the שירים do not nullify the kometz.*

2. קומץ מהו שיתיר כנגדו בשירים

The next Mishnah states that if one offered either the קומץ or לבונה of a *minchah* בחוץ, he is חייב, but Rebbe Eliezer says he is only חייב if he offers both, because burning both is necessary to permit the שירים. If he offered one inside and the other בחוץ, all agree he is חייב (since this second element completes the offering). Rebbe Yitzchak Nafcha asked: *does the kometz permit part of the remainder parallel to itself?* מישא – *Does burning the קומץ permit half the שירים, or does it merely weaken the prohibition of the entire שירים?* The Gemara clarifies that according to Rebbe Meir, who holds מפגלין בחצי מתיר – *one can effect piggul even with intent about half the permitter*, it is clear that each element of a מתיר permits half. According to the Rabbonon who disagree with him, why would we assume that it either permits half or weakens its prohibition? Perhaps it does neither!? The Gemara explains that the question was asked according to the Rabbonon of our Mishnah, who say burning the קומץ is a valid הקטרה which obligates בחוץ. The Gemara concludes: תיקו.

3. בחוץ and liable מדאורייתא during Succos ניסוך המים

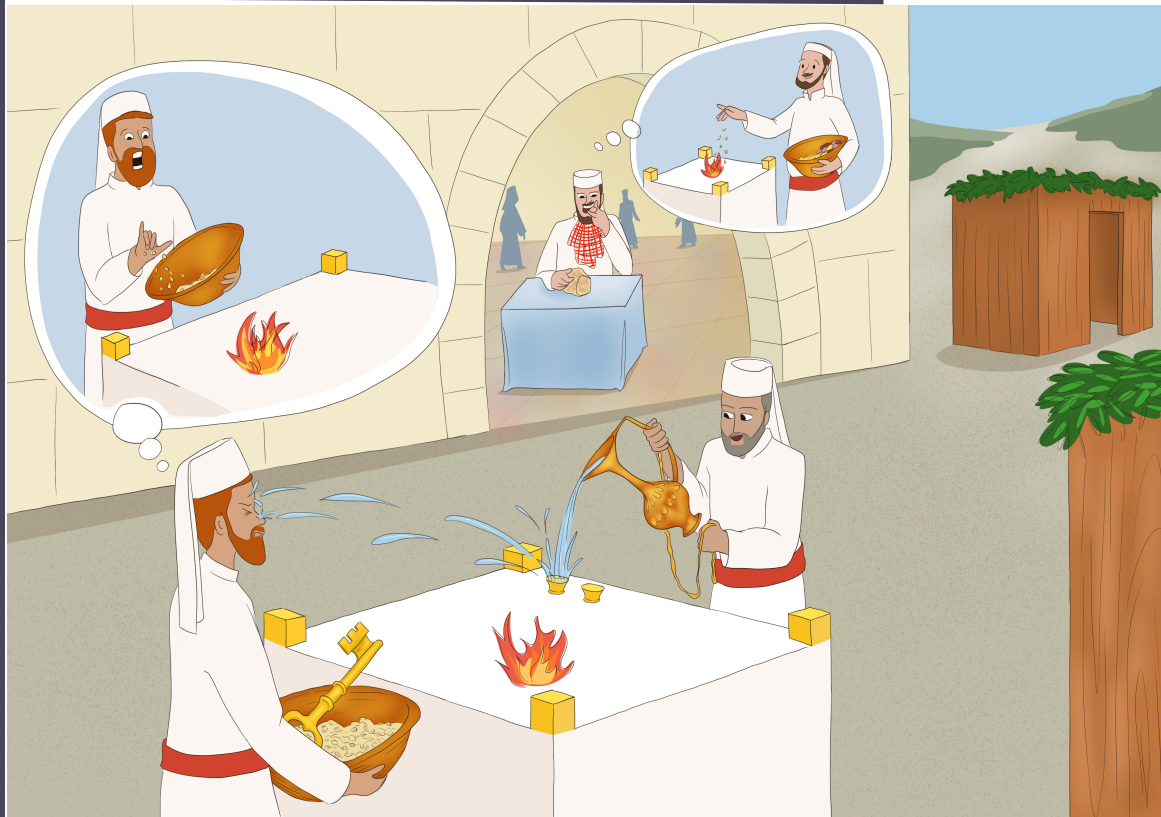
The next Mishnah states that one who is זורק some of a *korban's* blood (even one which requires multiple זריקות) is חייב, and Rava explains that even Rebbe Eliezer agrees with this ruling. Rebbe Elazar says: *אף המנסך מי החג בחג בחוץ* – *even one who pours waters of Succos on Succos outside the Mikdash is liable*. Rebbe Yodfah says that Rebbe Elazar follows the opinion of his teacher, Rebbe Akiva, who holds דאורייתא ניסוך המים – *the pouring of water on Succos is a Biblical obligation*. Rebbe Akiva *darshened* "ונסכיה" – *and its libations*, the plural implying בשני ניסוכים – *the passuk discusses two libations*, the ניסוך of Succos, and the standard ניסוך היין brought with every תמיד. Reish Lakish asked Rebbe Yochanan that if ניסוך המים is derived from a *passuk* about ניסום היין, it should require three לוגין like ניסוך היין does, yet Rebbe Elazar implies that any pouring בחוץ, even less than three לוגין, is חייב? Furthermore, ניסוך המים should be required daily, like ניסוך היין? Therefore, Reish Lakish said that Rebbe מנחם overlooked Rebbe Assi's statement, that ניסוך המים (among other things) is a למשה מסיני.

Siman – Gold Key Ceremony

The recipient of the **Gold Key** who dropped the key into a *minchah* in which the *kemitzah* fell back in and then offered it בחוץ, while a Kohen was eating half of the שירים of a *minchah* where only the *kemitzah* was offered but not the *levonah*, got splashed by a Kohen who was doing ניסוך המים בחוץ.

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3 things to remember

1. A מנחה's קומץ which fell back in is not בטל and liable בחוץ
2. קומץ מהו שיתיר כנגדו בשירים
3. ניסוך המים during Succos is בחוץ מדאורייתא and liable

