

Zevachim – Simanim

דף קי – Daf 110

בוחן **בטל** which fell back in is not liable to **סמכה A**

The next Mishnah states that a **מנחה** which was not done, and one offered it **בחוץ**, is פטור, since it is not yet fit for offering inside the Mikdash. If **קמיצה** was performed, **וחזר קומצא לתוכה** – and its *kometz* went back into [the *minchah*] and one offered it **בחוץ**, he is חייב, since such a **הקרטרה** would be valid in the Mikdash (albeit forbidden). The Gemara asks: **ליבטלי שירום לkometz**? – **ואנאי** – *But why* is he liable for offering the **קומץ** which was mixed into its *minchah*? – *Let the remainder of the minchah nullify the kometz*, and invalidate the **הקרטרה**!? Rebbe Zeira answered that a **gezeirah shavah** (הקרטרה הקטרה) between the **קומץ** and **שרים** teaches: **מה הקטרת קומץ אין קומץ מבטל חבוי** – 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), so too regarding **burning the Shirim of the minchah**, **the Shirim do not nullify the kometz**.

2. קומץ מהו שיתיר בנגדו בשירים.

The next Mishnah states that if one offered either the בחוץ or קומץ of a *minchah*, he is חייב, but Rebbe Eliezer says he is only חייב if he offers both, because burning both is necessary to permit the offering. If he offered one inside and the other outside, all agree he is חייב (since this second element completes the offering). Rebbe Yitzchak Nafcha asked: מישרא – קומץ מהו שיתיר בגדי בשירם – does the *kometz* permit part of the remainder parallel to itself? Does burning the *kometz* permit half the *shirim*, or does it merely weaken the prohibition of the entire offering? The Gemara clarifies that according to Rebbe Meir, who holds one can effect *piggul* even with intent about half the permitter, it is clear that each element of a *mitzvah* 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 the Rabbonon of our Mishnah, who say burning the *kometz* is a valid *hetterah* which obligates the *chutz*. The Gemara concludes: *Tikon*.

3. בחוץ and liable מדוריתא during Succos נisor המים

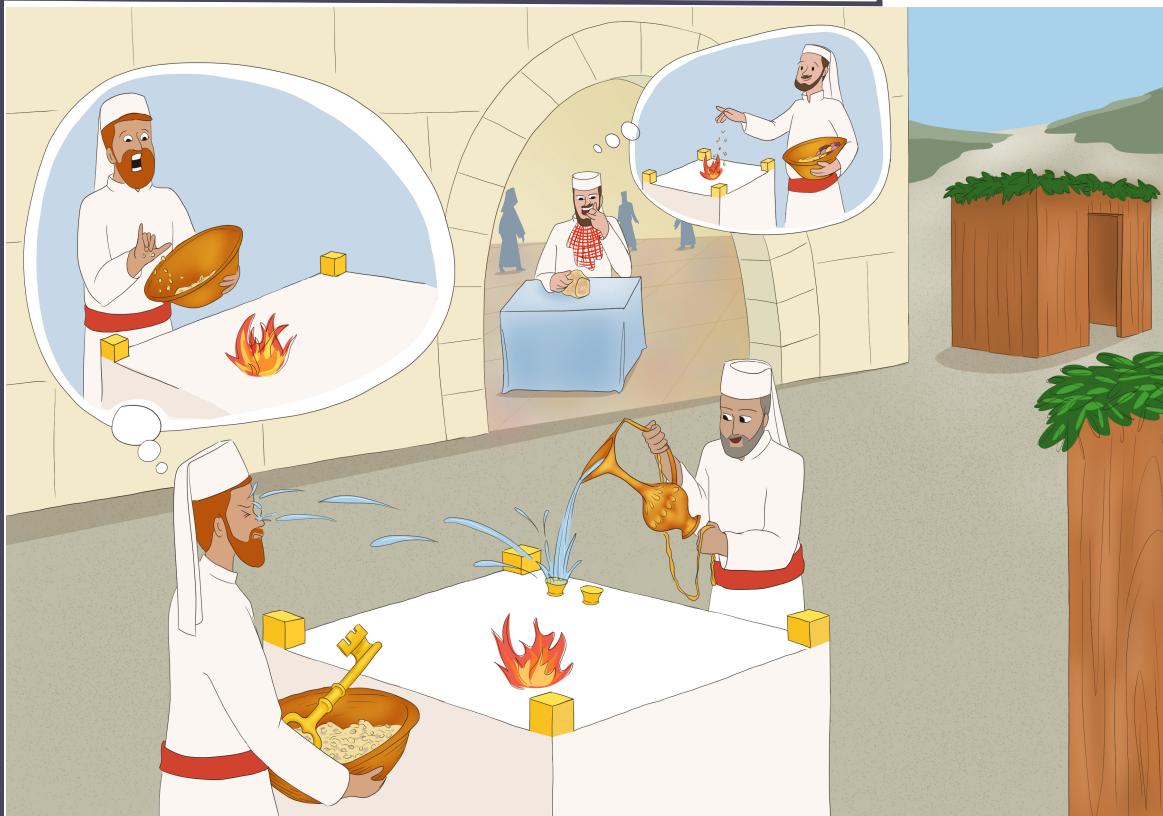
The next Mishnah states that one who is זורק some of a *korban*'s blood (even one which requires multiple drops) is liable. Rebbe Elazar says: *מן הנטך מי החג בחוץ – even one who pours waters of Succos on Succos outside the Mikdash is liable*. Rebbe Akiva says that Rebbe Elazar follows the opinion of his teacher, Rebbe Akiva, who holds – *ニסוך המים אורייתא* – the *pouring of water on Succos is a Biblical obligation*. Rebbe Akiva *darshened* – *"וגסביה" – and its libations*, the plural implying that *ニסוכים* (shallow libations) and *ונדפאה* (deep libations) are both Biblical obligations. Rebbe Akiva's *passuk* discusses two libations, the standard brought with *ニסוך הין* of Succos, and the standard brought with *ニסוך המים* of Succos, and the standard brought with *ニסוכם הין* if it should be required three times daily. Reish Lakish asked Rebbe Yochanan that if *ニסוך המים* is derived from a *passuk* about *תמייד* (three times daily), then it should be required three times daily, like *לגון* does, yet Rebbe Elazar implies that any pouring, even less than three times daily, is liable! Furthermore, Rebbe Elazar said that Rebbe Assi's statement, that *ニסוך המים* is a Biblical obligation, was overlooked.

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 **ביסוך המים בחוץ**.

daf ki | DAF 110 |

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 *shirim* of a *minchah* where only the *kemitzah* was offered but not the *levonah*, got splashed by a *Kohen* who was doing **בחוץ**.

3 things to remember

1. A **קומץ** which fell back in **בחוץ** and is **not בטל** and **liable**
2. **קומץ** מהו שיתיר **כנגדו** **בשירים**.
3. **קומץ** during **Succos** is **ניסיוק המים**. **בחוץ** and **liable** **מדאוריתא**

