

Zevachim – Simanim

פרק ו – קדש קדשים

דף סה – 65 Daf

1. מליקה must be performed with his fingernail, not a knife

A Baraisa *darshens* numerous laws of עולת העוף, including that one may bring a single bird as an עולה, and that the מליקה must be performed by a Kohen (in contrast to שחיטה of animal *korbanos*). One might think that מליקה must be performed with a knife based on a *kal vachomer*, that if שחיטה, which does not require a Kohen, yet requires כלי – an instrument for *shechting*, then מליקה, which requires a Kohen, certainly should require a knife!? Therefore, the *passuk* says "כהן ומלק", and Rebbe Akiva explains: מזבח – would it enter your mind that a non-Kohen would approach the מזבח? Since a זר is not permitted on the מזבח (where מליקה is performed), why did the Torah need to write "הכהן"? This teaches מליקה בעצמו של כהן – that the מליקה should be with the body of the Kohen, i.e., his fingernail.

2. Machlokes if מיצוי of חטאת העוף may be anywhere on the upper half of the מזבח

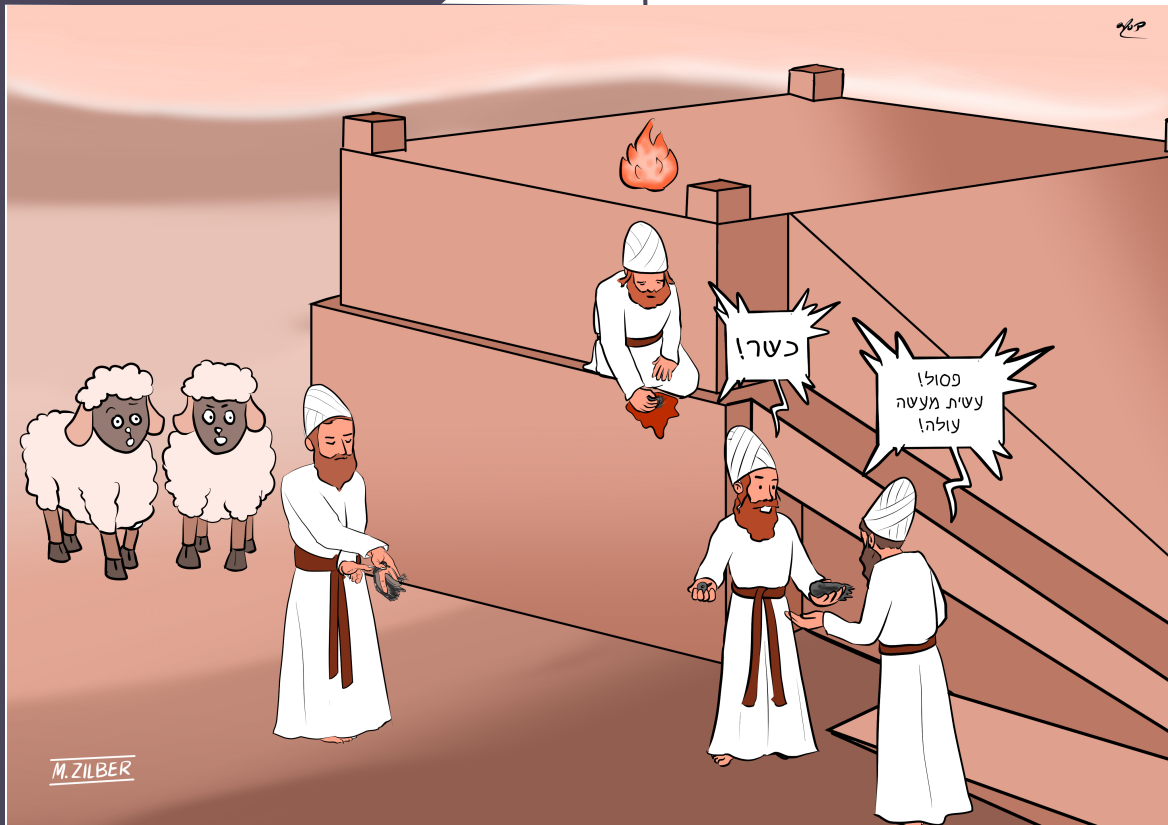
In a Baraisa, a היקש between הקטרה and מיצוי of חטאת העוף teaches that just as the הקטרה is at the top of the מזבח, the מיצוי also must take place at the top of the מזבח. It then states that the מליקה is performed on the סובב, and the מיצוי is done against the מזבח wall. The Tanna Kamma says: אם עשאה למטה מרגליו אפילו אמה – if he [squeezed out the blood] even a full amah below his feet (under the סובב), it is still valid (since it is still the upper half of the מזבח). Rebbe Nechemiah and Rebbe Eliezer ben Yaakov say: כל עצמה אין נעשית אלא בראש המזבח – it itself is only done at the top of the mizbeiach, near the place of the הקטרה, which was on top of the מזבח. Abaye and Rava explain that the Tannaim argue if ע"ג סובב – one may make a pyre on top of the surrounding ledge. The Tanna Kamma holds one may make a מערכה and do the הקטרה on the סובב; therefore, מליקה even below the סובב is still near a "place of the הקטרה." The other Tannaim disagree, and hold the הקטרה may only be on top of the מזבח, so the מליקה must be near the very top.

3. Machlokes if being מבדיל חטאת העוף invalidates it

The Mishnah, which invalidates a חטאת העוף if its head was separated from its body, disagrees with Rebbe Elazar bar Rebbe Shimon, who said: שמעתי שמבדילין בחטאת העוף – I heard that one can separate the head from the body without invalidating the *korban*. Four explanations of this *machlokes* are presented, which hinge on whether being מבדיל חטאת העוף is considered performing the procedure of an עולת העוף (this invalidates the חטאת, at taught on the next Daf): (1) They argue if מיצוי of חטאת העוף is מעכב. If he can omit מיצוי, he avoids doing the full עולה procedure. (2) They argue if שהייה בסימן שני – delay in cutting the second pipe of an עולה invalidates it. If so, then the necessary delay during מליקה of חטאת העוף (since he must cut רוב בשר – most of the flesh around the neck) is a deviation from the procedure of an עולת העוף. (3) They argue if cutting רוב בשר מעכב for a חטאת העוף. If so, then there will necessarily be a שהייה before the second סימן, differentiating it from an עולת העוף. (4) Rebbe Yirmiyah reported that Rebbe Elazar bar Rebbe Shimon permits being מבדיל חטאת העוף. The *passuk* which says "לא יבדיל" just means he does not need to separate the head, but he can.

Siman – Sheep

The *kodshim* **sheep** wondering what would happen to *them* as they watched one Kohen do מליקה on a bird with his nail, and another Kohen do מיצוי of חטאת העוף on the mizbeiach under the סובב, were terrified when they saw a Kohen completely separate the head of a חטאת העוף and a fight broke out if it became *pasul*.



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3 things to remember

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2. Machlokes if מיצוי of חטאת העוף may be anywhere on the upper half of the מזבח
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