

## Zevachim – Simanim

### פרק ב – כל הזבחים שקבלו דמן

#### Daf 28 – כח – דף

##### 1. עור אליה כאליה דמי

The Mishnah on the previous Daf taught that if one *shechted* with the intent to be זורק its blood (or some of it), or burn its אימורין (or some of them) – למחר – *the next day*, or to eat its meat, or a כזית of it, or a כזית of the האליה – *hide of the tail* the next day, it is פיגול and obligates כרת. The Gemara assumes that עור האליה כאליה דמי – *the hide of the tail is like the tail*. Therefore, just as a sheep's tail is burned on the מזבח and not eaten, its עור is as well. The Gemara wonders, how intent to eat the עור האליה generates פיגול לאדם: *but he is intending for something meant for מזבח consumption to be eaten by a person!*? Shmuel answers that our Mishnah follows Rebbe Eliezer, who holds אדם מאכילת מזבח לאכילת אדם – *one can effectively intend for something meant for מזבח consumption to be eaten by a person*, as well as the reverse. Rav Huna says the עור האליה is not like האליה, and is eaten. Rav Chisda answers that the Mishnah is discussing the עור האליה of a goat, whose tail itself is eaten.

##### 2. Source for חוץ למקומו and פרשת צו: the *pesukim* in פרשת קדושים

The Gemara asks for the source that intent for חוץ למקומו makes full-fledged פיגול, and eating the meat incurs כרת, whereas intent for חוץ למקומו does not. The *passuk* in פרשת צו says: ואם האכל יאכל מבשר זבח שלמיו ביום השלישי לא ירצה – *and if some of the meat of his shelamim offering shall be eaten on the third day, it will not be accepted*. After Rabbah's attempt to derive both laws from this *passuk* is rejected, Abaye presents a Baraisa quoting an additional *passuk* from פרשת קדושים, which says: ואם האכל יאכל ביום השלישי פגול הוא לא ירצה – *but if it will be consumed on the third day, it is rejected, it will not be accepted*. Since the *passuk* in צו already taught about חוץ למקומו, the *passuk* in קדושים must refer to חוץ למקומו. חוץ למקומו גבי נותר – *and the Torah* [in the next *passuk* in קדושים] *made an exclusion regarding leftover [kodashim meat], saying whoever eats it shall bear his sin*, thus excluding חוץ למקומו from כרת. The Gemara ultimately derives from a *gezeirah shavah* (קודש קודש) that this *passuk* refers to נותר.

##### 3. כולו מקרא אריבא אתיין

The Gemara objects to the above sources: how do we know that the "קרא אריבא" – *lengthy passuk* (in צו) refers to חוץ למקומו, and thus liable to כרת, and the *passuk* in קדושים refers to חוץ למקומו, and thus excluded from כרת? Perhaps it is the reverse!? Rava ultimately concludes: כולו מקרא אריבא אתיין – *all of [the laws] are derived from the lengthy passuk* in צו. He proceeds to detail many laws of פיגול derived from this *passuk*, including חוץ למקומו and חוץ למקומו. The word "שלישי" refers to intent to consume the *korban* חוץ למקומו, and the word "פיגול" later in the *passuk* refers to intent of חוץ למקומו. The *passuk* concludes: והנפש האכלת ממנו – *and the soul which consumes of it* [shall bear its sin (i.e., כרת)]. The singular term implies אחד ולא שנים – *only one* of the two disqualifying intents incurs כרת, *and not* the two of them. We derive that חוץ למקומו is the one which incurs כרת through a *gezeirah shavah* (עון עון) from נותר, which is similar to חוץ למקומו with "זב", i.e., they are both זמן – *time related* פסולים, and these laws apply also to במות, in contrast to חוץ למקומו, which only applies in the Mikdash.

##### Siman – Strong Man

While the very strong Kohen *shechted* a sheep having in mind to eat the hide of its tail חוץ למקומו, his strong friend at the gym studying for an exam on the sources for חוץ למקומו and חוץ למקומו was challenged by his trainer to hold the barbell above his head the entire time he read the lengthy *passuk* in צו.



While the very strong Kohen *shechted* a sheep having in mind to eat the hide of its tail **חוץ לזמנו**, his strong friend at the gym studying for an exam on **the sources for חוץ לזמנו חוץ למקומו** and **חוץ למקומו** was challenged by his trainer to hold the barbell above his head the entire time he read the lengthy *passuk* in **צו**.

### 3 things to remember

1. עור אליה כאליה דמי
2. Sources for חוץ לזמנו חוץ למקומו: the pesukim in פרשת צו and פרשת קדושים
3. כולו מקרא אריכא אתיין

