

Zevachim – Simanim

פרק ד – בית שמא

דף מה – 45 Daf

1. *Machlokes* about the laws of קדשי עובדי כוכבים

The next Mishna discusses קדשי עובדי כוכבים – *kodashim* [offerings] designated by an idolator. Rebbe Shimon says that one is not liable for them for פיגול, נותר, or *tamei*, and for *shechting* them בחוץ – outside the Mikdash. In a Baraisa, Rebbe Shimon adds: לא נהני – one may not benefit from them, ולא מועיל, but one does not transgress *me'ilah* for benefiting from them, because they are Biblically permitted, and only Rabbinically prohibited. They do not create תמורה by being “exchanged” for another animal, and an עכו”ם may not offer נסכים. However, Rebbe Shimon agrees that an עכו”ם’s *korban* requires נסכים. Rebbe Yose says: רואה אני בבולן להחמיר – I see to be strict about all these laws and equate an עכו”ם’s *korban* to a Jew’s, because the *passuk* about his *korban* says “לה” – to Hashem. The Gemara proceeds to explain Rebbe Shimon’s source for each law. He holds they are not subject to *me'ilah* based on a *gezeirah shavah* (חט חט) from תרומה, where it says “בני ישראל”, excluding idolators. This only excludes *kodashim* with קדושת הגוף – physical sanctity, similar to *terumah*; therefore, the above Baraisa concludes that Rebbe Shimon agrees that an idolator’s *kodashim* with only קדושת דמים – monetary sanctity is subject to *me'ilah*.

2. *Tamei* blood of an עכו”ם’s *korban* which was בזרק

A Baraisa teaches that if blood of a *korban* became *tamei* (and was unfit for זריקה), and a Kohen performed זריקה with it, בשוגג הורצה – if he did so mistakenly, [the *korban*] is accepted (through the ציץ) and its meat may be eaten; במזיד לא הורצה – if it was intentional, it is not accepted insofar as its meat is Rabbinically prohibited to eat. This applies to קרבן יחיד, but regarding קרבן ציבור, whether the זריקה was בשוגג or במזיד, the *korban* is accepted and its meat may be eaten. Regarding an עכו”ם’s *korban* whose blood became *tamei*, לא הורצה, whether its זריקה was mistaken or intentional, [the *korban* itself] is not accepted and is completely invalid. Rav Pappa explains although Rebbe Yose generally holds an עכו”ם’s *korban* has the same laws as a Yisroel’s, he agrees that a specific exclusion prevents the ציץ from making an עכו”ם’s *korban* acceptable. As Rav Ashi explains, the *passuk* says: לרצון להם – to bring them favor, ועובדי כוכבים לאו בני הרצאה נינהו – and idolators are not fit for finding favor with Hashem.

3. Items exempt from פיגול are still liable for נותר and *tamei*

The next Mishnah states: דברים שאין חייבים עליהם משום פיגול – Items for which one is not liable for them for *piggul* (because they lack another מתיר), חייבין עליהן משום נותר ומשום טמא, one is still liable for them for eating *nossar*, and for eating while *tamei*, חוץ מן הדם – except for blood, which is exempt from all three. Rebbe Shimon holds one liable only לדבר שדרכו לאכול – when he eats something usually eaten, but not for wood, לבונה, and קטורת. A Baraisa explains that the *passuk* “אשר הם מקדישים לי” – that which they sanctify for Me obligates כרת for *tumah* on all items, including those without another מתיר (another *derashah* below extends this to נותר). Still, one is not liable for them immediately, because the *passuk* says “ויקרב” – whoever comes near the *kodashim*, etc., will incur *kares*. Rebbe Elazar explains that since one is never liable to *kares* for merely touching (“coming near”), it means to teach: בהוכשר ליקרב – מתירין – the *passuk* is discussing where [the *korban*] became fit for the מזבח. Thus, for an item which has מתירין, one is liable for *tumah* משיקרבו מתירין – from when its מתירין were offered (e.g., meat after its blood was בזרק). For items without מתירין, one is liable משיקדש בכלי – from when it is sanctified in a [שרת].

מה נשתנה – Siman

At the *Korban* themed seder where the youngest child sang, “מה נשתנה קדשי עובדי כוכבים” – No *piggul*, no *nossar*, no *tamei*,” their father recounted how he once did *zerikah beshoggeg* of *tamei* blood from an *akum*’s *korban* and the ציץ was not מרצה, as the seder plate of items that are exempt from *piggul* but still liable for *nossar* and *tamei* were removed from the table.



At the Korban themed seder where the youngest child sang, “מה נשתנה קדשי עובדי כוכבים” – No *piggul*, no *nossar*, no *tamei*,” their father recounted how he once did *zerikah beshoggeg* of *tamei* blood from an akum’s *korban* and the ציץ was not מרצה, as the *seder* plate of items that are exempt from *piggul* but still liable for *nossar* and *tamei* were removed from the table.

3 things to remember

1. Machlokes about the laws of קדשי עובדי כוכבים
2. Tamei blood of an עכו"ם's korban which was נזרק
3. Items exempt from פיגול are still liable for נותר and tamei

