Zevachim 102 – Good Morning Raboisai

Summary of Reb Eli Stefansky's Shiur

1️⃣ Why Was the Chatas Burned? — Aninus or Tumah?

We revisit Moshe's question to Aharon:

Why was **only one Chatas** burned?
Either burn all three goats — or none!

Initial assumption:

- It was because of **aninus**.

The Gemara challenges this:

- **Pinchas was alive** — why didn't *he* perform the avodah and eat?
- This suggests the burning was **not** due to aninus.

Conclusion:

The Chatas was burned **because of tumah**, not aninus.

2️⃣ Was Pinchas a Kohen at the Time?

Two answers are offered:

Answer 1 — Rav Ashi

Pinchas did **not yet have kehuna** at that point.

- He became a Kohen only **later**,
  after killing **Zimri** and stopping the plague:

"וְהָיְתָה לוֹ וּלְזַרְעוֹ אַחֲרָיו בְּרִית כְּהֻנַּת עוֹלָם"

Before that, he was a **Yisrael**.

Answer 2 — Two-Stage Kehuna

Another view:

- First, Pinchas received a **promise** of kehuna.

- Later, after making peace between **Bnei Gad / Reuven** and the rest of Klal Yisrael,
  he **actually became** a Kohen.

Thus:

At the time of Nadav and Avihu, Pinchas could not serve.

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3 But What About Moshe Rabbeinu?

Question:

- If Pinchas wasn't available — **Moshe Rabbeinu was!**
- Why didn't *he* perform the avodah?

Answer:

- Moshe **was not a Kohen permanently**.
- He served as a Kohen **only during the seven days of the Miluim**.
- After that, kehuna was transferred fully to Aharon and his sons.

This is tied to Moshe's earlier refusal at the burning bush:

Hashem intended Moshe for kehuna,
but transferred it to Aharon.

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4 Proof — Miriam and Tzaraas

When **Miriam** was afflicted with tzaraas:

- Only a **Kohen** may declare tzaraas.
- Moshe did **not** do so.
- Aharon could not either — he was her **brother**.

Hashem Himself intervened.

This proves:

Moshe was **not functioning as a Kohen**.

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5 "Zar" Who Eats Kodshim — Who Is That?

A pasuk implies:

- A **zar** may eat certain kodshim.

Question:

- Who is this zar?
- Surely not a regular Yisrael?

Answer:

- This refers to **bamah times** (private altars).
- On a **bamah ketanah**, a Yisrael could bring and eat a **Mincha**.

Thus:

The pasuk is **not** proof Moshe was a Kohen.

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6 Elisheva — A Portrait of Tragedy and Greatness

The Gemara describes **Elisheva**, wife of Aharon:

She merited:

- Husband: **Kohen Gadol**
- Brother: **Moshe Rabbeinu**
- Sons: **Kohanim**
- Nephew: **Pinchas**

Yet:

- She lost **two sons in one day**.

This contrast highlights:

Greatness does not protect from suffering.

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7 Was Moshe a King?

The Gemara explores whether **Moshe Rabbeinu was a Melech**.

Sources suggest:

- Yes — Moshe held **royal authority**.
- "אֱלֹהִים" is associated with **malchus**.

But:

- His kingship **did not pass to his children**.

Principle:

Leadership given by Hashem can be **removed** if misused.

8️⃣ Every Mention of Anger Has Consequences

Chazal teach:

Wherever Hashem's anger appears in the Torah,
there is a lasting consequence.

Example:

- Moshe's anger at the burning bush
  → loss of kehuna to Aharon.

A profound yesod:

Even the greatest are held accountable.

9️⃣ Ba'al Mum — Permanent vs. Temporary

Returning to Kodshim:

- A **Ba'al Mum kavua** (permanent blemish):
  - **May eat** kodshim.
- A **temporary blemish**:
  - Logic might say: wait until healed.

But the Torah teaches:

Permanent hardship earns immediate compassion.
Temporary hardship — wait.

🔟 Receiving a Portion — Clarifying the Rule

The Mishnah states:

One who cannot perform avodah does **not** receive a portion.

But this is **one-directional**:

- It does **not** mean:

Whoever *can* do avodah automatically gets a portion.

Rather, the true rule is:

Eligibility to eat determines eligibility to receive a portion.

Thus:

- Ba'al Mum → eats → receives
- Tamei at time of zerikah → cannot eat → no portion
- Even if later becomes tahor → still excluded

1️⃣1️⃣ When Must the Kohen Be Tahor?

Final unresolved question (**teiku**):

- Must the Kohen be tahor:
  - **Only at zerikah**?
  - Or **from zerikah through haktaras chalavim**?

The Gemara leaves this **open**.

✨ Takeaway – Zevachim 102

- The Chatas was burned due to **tumah**, not aninus.
- Pinchas and Moshe were **not available Kohanim** at that time.
- Moshe's lost kehuna traces back to the burning bush.
- Only **eligibility to eat** grants a korban portion.
- Permanent hardship triggers Torah compassion.
- Some halachic boundaries remain unresolved — **teiku**.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל