Zevachim 103 – Good Morning Raboisai

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1 A Once-in-Shas Gemara — The Kal VaChomer That Talks Back

This daf contains one of the most unusual sugyos in **all of Shas**:

A **Kal VaChomer where the "light" and the "heavy" cases argue with each other**.

Even more striking:

- The teaching was heard **in a bathroom**
- Yet remains fully authoritative Torah

The Gemara will later explain **how Torah thought is permitted even in such a place**.

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2 The Players — A Tevul Yom and a Tahor Kohen

We focus on a **Tevul Yom**:

- A Kohen who went to the mikveh during the day
- Still partially tamei until **nightfall**

Two Kohanim debate:

- One **tahor**
- One **tevul yom**

The question:

May the tevul yom receive a **portion** of korban meat now and eat it later at night?

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3 First Case — Mincha (Very Weak)

The tevul yom asks:

"Give me a portion of the **Mincha**, I'll eat it tonight."

Response:

- Even a **fully tahor Kohen** gets **nothing** from his *own* Mincha
- It is entirely burned on the Mizbeach

Kal VaChomer:

If a tahor Kohen gets nothing,
certainly a tevul yom gets nothing.

The tevul yom tries to push back — but fails.

4️⃣ Second Case — Chatas (Very Strong)

Now the tevul yom asks:

"Give me a portion of the **Chatas**."

Argument:

- When a Kohen brings **his own Chatas**, he eats **almost the entire animal**
- That is maximum power

Response:

- Yet when a **Yisrael** brings a Chatas, a tevul yom still gets **nothing**
- Because he cannot perform **zerikah**

Rule introduced:

"הַכֹּהֵן הַמַּקְרִיב אֶת הַדָּם — לוֹ תִהְיֶה"
Only one fit to do zerikah receives a portion

Again, the tevul yom loses.

5️⃣ Third Case — Shelamim (Middle Strength)

The tevul yom tries one last time:

"Give me from **Shelamim** — Kodshim Kalim."

Counter-argument:

- A Kohen only receives the **chazeh and shok**
- Much weaker than Chatas

But response:

- Zerikah is still required
- Since the tevul yom cannot perform zerikah → **no portion**

At this point:

The tevul yom walks away **defeated**,
carrying all the Kal VaChomers “on his head”.

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6 Why No Argument from Bechor?

Question:

- Why didn’t the tevul yom argue from **Bechor**,
  where no zerikah is required?

Answer:

- By Bechor, **even a tamei Kohen may receive a portion**
- So it would not support his claim
- Therefore it is intentionally excluded

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7 Learning Torah in the Bathroom?!

The Gemara addresses the shock:

How could Rebbi Elazar bar Rebbi Shimon learn Torah in a bathroom?

Answer:

- **Speaking Torah** is forbidden
- **Thinking Torah unintentionally** is permitted

Just as:

- One may think math or calculations to distract himself
- Torah thoughts that arise **unavoidably** are allowed

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8 New Mishnah — Who Gets the Hide of the Olah?

Key rule:

- The **entire Olah** is burned
- The **hide** goes to the **Kohanim**

But only if:

“עוֹלַת אִישׁ” —
an Olah that **fulfilled its purpose**

If it was:

- Shechted **shelo lishmah**
- Or invalidated

→ the Kohen **does not** receive the hide

9️⃣ Kodshei Kodashim vs Kodshim Kalim

- **Kodshei Kodashim** (Olah, Chatas, Asham):
  - Hide → **Kohanim**
- **Kodshim Kalim** (Shelamim, Todah, Pesach):
  - Hide → **Owner**

Why?

- The hide follows **where the meat goes**

🔟 Special Exceptions — Hekdesh & Ger

The Kohen does **not** receive the hide if:

- The Olah came from **Hekdesh funds**
- The Olah belonged to a **Ger who died with no heirs**

In such cases:

- The hide goes to **Bedek HaBayis**

1️⃣1️⃣ Extra Asham → Olah → No Hide

Case:

- Asham is lost
- Replacement Asham offered
- Original Asham later found

Procedure:

- Original animal is sold
- Money used to buy an **Olah for the community**

Result:

- Kohen **does not** get the hide
- Because it is treated as **communal Hekdesh**

1️⃣2️⃣ Kal VaChomer for Hides — And Why We Still Need a Pasuk

Logic:

- Olah → Kohen eats no meat, yet gets hide
- Chatas / Asham → Kohen eats meat
- **Certainly** he should get the hide

Why then a pasuk?

- Because Olah is unique:
  - Meat is entirely burned
  - Hide must be removed first
- One might think the hide is part of the burning

Therefore:

The Torah explicitly grants the hide to the Kohen.

1️⃣3️⃣ Who Is Excluded from the Hide?

From the word **"לו"** we exclude:

- **Tevul Yom**
- **Mechusar Kippurim**
- **Onen**

Even though:

- They might later become fit to eat
- At this moment → **no portion, no hide**

✨ Takeaway – Zevachim 103

- Eligibility for korban portions depends on **fitness for zerikah**

- A tevul yom loses every Kal VaChomer attempt
- Torah thought may occur unintentionally even in forbidden places
- The hide follows the meat — except where the Torah says otherwise
- Olah hides belong to Kohanim **only if the Olah was valid**
- Hekdesh and heirless cases redirect the hide to Bedek HaBayis
- Sometimes the Torah writes a law explicitly **even when logic seems enough**

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל