Zevachim 83 – Good Morning Raboisai

Summary of Reb Eli Stefansky's Shiur

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1 Completing Yesterday's Kavachomer Series – *Basar* Inside vs. Outside

The daf opens by finishing the final **kavachomer** in the long chain:

- **Basar taken *outside* the Beis HaMikdash** → becomes **pasul**
- **Basar taken *inside* the Heichal** → the Mishnah ruled **kosher**

Gemara's kavachomer attempt:

If taking blood **into** the Heichal pasuls it,
then surely taking blood **outside** the Mikdash should pasul the basar.

But the Torah explicitly says:

וּבָשָׂר אֲשֶׁר יִגַּע בְּכָל־טָמֵא לֹא יֵאָכֵל
Only *impurity* disqualifies basar — not being taken into the Heichal.

And similarly:

בַּשָּׂדֶה טְרֵפָה לֹא תֹאכְלוּ
Leaving the **Azarah** creates *pasul*, but entering the **Heichal** does not.

Thus the final kavachomer falls away.

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2 New Beraisa – What Does "*Pneimah*" Include? Heichal or Kodesh HaKadashim?

We now isolate the Pesukim that define which areas invalidate blood:

אֶל־הַקֹּדֶשׁ פְּנִימָה
Two words appear:

- **Pneimah** → "the inside"
- **Kodesh** → "the Sanctuary"

Gemara explains:

- **Pneimah** = Kodesh HaKadashim
- **Kodesh** = the Heichal

Question:
Why do I need both words?
Wouldn't one be enough?

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3 Rava's Explanation — Without Two Words, Everything Is Ambiguous

Rava says:

If Torah wrote only **Pneimah**, I would think:
"Compared to the Azarah, even the Heichal is considered inside."

And if Torah wrote only **Kodesh**, I might think:

"Even Kodesh HaKadashim is included as 'Kodesh'."

Only when the Torah uses **both** terms do we know precisely:

- **Kodesh** = Heichal only
- **Pneimah** = Kodesh HaKadashim only

This parallel mirrors the **Toshav / Sachir** derashah by *Eved Ivri*:

- "Toshav" alone could mean the 6-year worker
- "Sachir" alone could mean the Nirtzah
  But together they clarify each other.

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4 New Problem — How Can You Ever Enter the Kodesh HaKadashim Without Passing Through Heichal?

Gemara's challenge:

How can blood be brought into the Kodesh HaKadashim without already becoming pasul in the Heichal on the way?

Isn't entry to the Heichal itself disqualifying?

Two answers:

A. Enter through the ceiling or window.

This avoids passing through the Heichal.

Rava rejects this:

The pasuk uses **"וּבָא אֶל"** — normal entry, not rooftop entry.

B. Rava's Chiddush:

If the Kohen has *kavana* **not to perform any Avodah inside the Heichal**,
then even if he walks through it,
the blood does **not** become pasul.

Blood becomes pasul only if:

- He enters the Heichal **with intent** to perform an Avodah inside.

This astonishing halacha shows how **machshava** alone shapes validity.

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5 Case: *Par He'elem Davar* and *Sa'ir Avodah Zarah*

These korbanos **must** have their blood sprinkled **inside the Heichal**.

The Gemara asks:

If the Kohen mistakenly enters the **Kodesh HaKadashim**,
does that invalidate the blood?

Maybe:

- Since he *was supposed* to be in the Heichal, the pasuk's rule does not apply
  OR
- Entering any forbidden chamber corrupts the blood

Result: **Teiku** — unresolved.

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6 Case: The Kohen Walks to the Wrong Side of the Mizbeach HaKetores

Visual example shown:

- After exiting the Kodesh HaKadashim, the Kohen should sprinkle toward the **western side** of the Ketores Mizbeach.

If instead he circles to the **east side**, then returns to the west:

Does the improper detour invalidate the blood?

Gemara: **Teiku** again.

Because:

- He did not enter a different *room*
- But he did go to an area where he had no halachic right to be

This raises a new category:
Disallowed movement within the correct chamber.

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7 New Mishnah — "Kol HaRoy LaMizbeach, Lo Yerad"

We now start the final Mishnah of the Perek:

Anything that is fit for the Mizbeach may not be removed.
לֹא יֵרֵד — it must stay up there, even if offered improperly.

Core machlokes:

Rebbi Yehoshua:

The keyword is **"אִשִּׁים" (fire):**
→ Anything that *could* go on the fire belongs there.

Thus:

- **Blood** → does NOT go on fire → take it down
- **Wine** → not burnt → take it down
- **Emurim / fats / meat** → burnt → keep on

Rebbi Meir:

The keyword is **"מִזְבֵּחַ"**:
→ Anything that appears on the Mizbeach as part of Avodah is included.

Thus he keeps **more** items on the Mizbeach, including wine (since it is poured on the Mizbeach).

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8 Key Nafka Mina — When Zevach Is Kosher but Nesachim Are Pasul

What happens if:

- The **korban is kosher**
- But the **wine libation** is pasul?

Or the opposite?

Rebbi Yehoshua → Wine goes **down**, because it's not fit for fire.
Rebbi Meir → Wine stays **up**, because it's part of Mizbeach service.

Rebbi Shimon:
A major chiddush:

The *only* time wine stays on the Mizbeach
is when it arrived **by itself** —
not together with another korban.

If wine comes *together* with a korban as nesachim →
→ it always comes down.

9️⃣ Applying This to Kemitza (Mincha Offering)

A Mincha must have:

- Kemitza (handful removed)
- Placed inside **its own kli shares**

Our case:

The Mincha itself was in a kli shares,
but the *kemitza portion* never entered a second kli.

What if one mistakenly placed such a kemitza on the Mizbeach?

Rav Pappa:
→ Must be **removed** — lo yerad does NOT apply.
Because the kemitza **lacked a required step** in its own processing.

Gemara challenges this from **Ulla**:

- If emurim of Kodshim Kalim were placed on the Mizbeach *before* their Zrikah,
  → We do NOT take them down.

Difference:

- **Emurim** — there is *no action* missing in their own body
- **Kemitzah** — requires an action (placing into second kli), and that was never done

Thus Rav Pappa stands.

🔟 Debate Between Rebbi Meir and Rebbi Yehoshua – The Word "Ishim" vs. "Mizbeach"

Gemara:
Does Rebbi Meir *ignore* the word "אִשִּׁים"?

No — he uses it for a different halacha:

If the flame causes pieces of meat to fly off the Mizbeach,
you must **return them** (machzirim).

Rebbi Yehoshua learns this from a different pasuk:

"וְהַמּוּקְדָה עַל־הַמִּזְבֵּחַ"
Even if fire shifts pieces around, they remain "belonging" to the Mizbeach.

1️⃣1️⃣ How Does Rebbi Meir Know Not to Return Ketores?

If "returning pieces" is derived from **אִשִּׁים**,
how do we know that *ketores* (incense) is NOT returned?

Rebbi Meir uses:

"וְהַקְּטֹרֶת" — once ketores falls, do NOT return it.

Rebbi Yehoshua learns this from another pasuk:

"לַה' הוּא" — ketores becomes Hashem's, not subject to returning.

1️⃣2️⃣ Final Exchange: Negative Cases — Tumah or Pigul

If a korban part had a *moment* of eligibility ("שעת הכושר"),
and only afterward became tamei or pigul —
it **still** qualifies for *lo yerad* and stays on the Mizbeach.

This is why:

Even items that *would have been kosher earlier*
may remain on the Mizbeach if the psul came later.

This principle governs much of the next daf.

✨ Takeaway – Zevachim 83

- Blood becomes pasul when entering the Heichal **only with intent of Avodah**.
- "Kodesh" vs. "Pneimah" parallels the "Toshav/Sachir" drashah — only the combination clarifies meaning.
- Many halachic questions remain **teiku**, especially regarding improper movement inside the Heichal.
- "Kol haRoy laMizbeach lo yerad" becomes the defining rule of the new Mishnah, with a major dispute:
    - **Rebbi Yehoshua:** Based on *fire* (אישים).
    - **Rebbi Meir:** Based on *Mizbeach* (מזבח).
- Rav Pappa teaches: Missing an essential step in preparation (like kemitza lacking its kli) forces removal.

- Parts once fit for the Mizbeach but later invalidated often **remain** due to “ שעת הכושר”.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל