

זבוחין ZEVACHIM

קדשי קדושים - Kodshei Kodashim

Kodshei Kodashim are sacrifices with a high level of holiness. These include most of the sacrifices that are completely burned, as well as some with parts that are eaten (only by male *kohanim*, only within the *klayim* – the compound of the *Beit Mikdash* – and only until midnight of the day of the sacrifice. They are slaughtered in the northern part of the courtyard. All communal sacrifices (aside from the Pesach lamb) as well as the sin-offerings and guilt-offerings of individuals are *kodshei kodashim*.

קדשים קלים - Kodshim Kalim

Kodshim Kalim are sacrifices with a lower level of holiness. Owners and *kohanim* eat these sacrifices, and may share them with others. They may be slaughtered anywhere in the courtyard of the *Beit Mikdash*, and eaten anywhere in Jerusalem. The time for eating these varies by sacrifice, and, aside from the roasted Pesach sacrifice, they may be cooked, baked, or roasted. They include the Pesach sacrifice and almost all individual sacrifices.

ארבע עבדות - Arba Avodot

The four acts of worship are four ritual actions that must be performed on a sacrifice for it to be kosher: slaughtering the animal, collecting the blood as it exits the body, walking the collected blood to the altar, and sprinkling it on the altar.

שחיטה - Shchita

Slaughtering is kosher if performed by a non-*kohen*, but usually the *kohen* does it. In addition, the knife must be without nicks, and the slaughterer must cut both the gullet and the windpipe (the two signs) of the animal's throat.

קבלה - Kabala

Collecting: After slaughtering the sacrificial animal, the *kohen* uses a *mazrek* (a kind of conical bowl) to catch the blood that drips from its body.

הולכה - Holakha

Conveying: After collecting the blood, the *kohen* must walk the *mazrek* to the altar.

זריקה - Zerika

Sprinkling: One of the sacrificial rituals involves the *kohen* sprinkling the blood on the altar. He pours any remaining blood onto the lower part of the altar. Some offerings require the blood to be put all at once (one *matana*), while for others it is done in multiple *matanot* – twice or four times. The holier the sacrifice, the more *matanot* required. In certain cases, the priest must also sprinkle the blood (known as *hazaya*).

ZEVACHIM - 119 DAPIM

September 16, 2025 - January 12, 2026

Lishma - לשמה

For its own sake - Throughout the sacrificial process, the *kohen* must actively keep in mind that he is sacrificing the animal for the sake of the person who brought it, and the specific type of sacrifice. If, during one of the four acts of worship, the *kohen* has a thought "not for its own sake," that is, if he sacrifices the animal with a different intention (e.g. he thought of the sin-offering as a guilt-offering while slaughtering it), this disqualifies the sacrifice.

Pigul - פיגול

Pigul is a thought that the *kohen* has during one or more of the four acts of worship that he intends to eat or sacrifice the animal after the permitted window of time. This intention is called a "pigul thought," and makes eating that sacrifice forbidden and punishable by *karet*.

Notar - נותר

Notar is a sacrifice or part of a sacrifice left over after the permitted window of time for eating it has passed. It is forbidden to eat *notar*, and one who does is punished by *karet*.

Emurim - אימורים

The sacrificial portions are the internal organs of the sacrificial animal that the *kohen* offers on the altar.

DAF CHECKLIST:

2	3	4	5	6	7	8	9	10	11	12	13	14	15
16	17	18	19	20	21	22	23	24	25	26	27	28	29
30	31	32	33	34	35	36	37	38	39	40	41	42	43
44	45	46	47	48	49	50	51	52	53	54	55	56	57
58	59	60	61	62	63	64	65	66	67	68	69	70	71
72	73	74	75	76	77	78	79	80	81	82	83	84	85
86	87	88	89	90	91	92	93	94	95	96	97	98	99
100	101	102	103	104	105	106	107	108	109	110	111	112	113
114	115	116	117	118	119	120							

Hadran Alach Masechet Zevachim



Sponsored in honor of Jim Dinerstein
יעקב אלי בן אברהם ומרם ז"ל
by his children and grandchildren