



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Zevachim Daf Nun Tes

- **Rav** said, if the Mizbe'ach becomes damaged, all the korbanos that are shechted there are passul (if they are left alive and not shechted until the Mizbe'ach is repaired, the korban would be valid). We had a pasuk that taught this, but we forgot which pasuk it was. When **R' Kahana** went up to EY, he found **R' Shimon the son of Rebbi** saying in the name of **R' Yishmael the son of R' Yose**, that it is learned from the pasuk of "v'zavachta alav es olosecha v'es shilamecha". Now, do we actually shecht *on* the Mizbe'ach ("alav")? Rather, the word "alav" is to be understood as saying "because of" – we shecht because of the Mizbe'ach. If the Mizbe'ach is complete the shechita of a korban is valid, and if it is not complete it is not. **R' Yochanan** argues on **Rav** and says that whether the korban was shechted while the Mizbe'ach is damaged or if they held off the shechita until after it was repaired, the korban is passul.
 - The machlokes between **Rav** and **R' Yochanan** is that **Rav** holds that living things cannot be rejected and **R' Yochanan** holds that they can become rejected.
 - **Q:** A Braisa says, all korbanos that were made kadosh before the Mizbe'ach was built, and the Mizbe'ach was then built, are passul. Now, this can't actually refer to korbanos made kadosh before the Mizbe'ach was built, because they would then be rejected at the time of their being made kadosh! It also can't refer to korbanos made kadosh before the Mizbe'ach was destroyed (before the first Beis Hamikdash was destroyed), because it would be obvious that that korban could not be brought when the Second Beis Hamikdash was built, because at that time the animal would be too old to be a valid korban! Rather, we must understand the Braisa as referring to a Mizbe'ach that became damaged. This shows that an animal made kadosh before it was damaged becomes passul, and refutes **Rav**! **A:** We anyway had to amend the Braisa. We can say that the Braisa must be further amended to be referring to korbanos that were shechted before the Mizbe'ach was damaged.
 - **Q:** We find that **R' Gidal in the name of Rav** said, that if the inside Mizbe'ach was taken away, we may burn the ketores in the place where the Mizbe'ach stood. We see that **Rav** holds that the physical Mizbe'ach is not essential, so how could he say that the korbanos become passul because of a damaged Mizbe'ach? **A:** It is like **Rava** said, that **R' Yehuda** would agree that blood of a korban must be offered on the actual Mizbe'ach. So too, we would say that **Rav** would agree that blood of a korban must be offered on the actual Mizbe'ach.
 - We see this view of **R' Yehuda** in a Braisa. The Braisa brings the pasuk that says that Shlomo made the floor of the Azarah kadosh so that they could burn the olos on the floor, because on the day of the dedication of the Beis Hamikdash the Mizbe'ach was too small to accommodate the burning of all the korbanos (they brought 142,000 korbanos that day). **R' Yehuda** understands these words as they are written (and it is regarding this that he said that he agreed that although the burning could be on the floor, the blood would have to be offered only on the Mizbe'ach). **R' Yose** said that Shlomo would bring 1,000 korbanos on the Mizbe'ach of Moshe, and the Mizbe'ach that Shlomo built had an area for burning that was 400 times larger than that Mizbe'ach. Therefore, the pasuk means to say that Moshe's Mizbe'ach was removed from service at that time and the pasuk says the old Mizbe'ach was too small, as the reason that the new one was brought in. **R' Yehuda** says the new Mizbe'ach was not large enough for the korbanos of that day, because he holds that the Mizbe'ach of Moshe was larger than what **R' Yose** holds it was. According to **R' Yehuda** the new Mizbe'ach was only 11 times larger. Therefore, the floor of the Azarah had to be

made kadosh to accommodate. **R' Yehuda** learns that Moshe's Mizbe'ach was larger based on a gezeira shava on the word "ravu'ah" from the Mizbe'ach of Yechezkel.

- **R' Yose** darshens this word to teach a gezeira shava to the inside Mizbe'ach, to teach that the outside Mizbe'ach was actually 10 amos tall, rather than 3 amos tall as stated in the pasuk. **R' Yehuda** said, it can't be that it was 10 amos tall, because the curtains around the Azarah were only 5 amos tall, which would mean that according to you (**R' Yose**) when the Kohen was on the Mizbe'ach he was visible to all!? **R' Yose** said that the curtains were actually 15 amos tall, as suggested by another pasuk. When the pasuk says that the curtains were 5 amos tall, it means they were 5 amos *taller than the Mizbe'ach*! Also, when the pasuk says that the Mizbe'ach was 3 amos tall, it means it was 3 amos tall from the point of the ledge.
 - **Q:** According to **R' Yehuda** the Kohen could be seen when he did the Avodah, because the curtains were only 2 amos higher than where he was standing, so if he was taller than 2 amos he could be seen from the outside!? **A:** He could be seen, but the Avodah he was doing could not be seen, and that is sufficient.