



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

Zevachim Daf Samach Hey

GEMARA

- A Braisa says, the pasuk regarding a bird olah says "v'hikrivo", which teaches that a person may even bring one bird as a korban. We would think that since many of the other pesukim discuss the bird korbanos in the plural, that one must always bring a pair. The pasuk then says "haKohen ehl haMizbe'ach" – the word "haKohen" teaches that only a Kohen may do the melika. We would think to say that if an animal olah, which has a specific place for its shechita (i.e. the north), still does not need the shechita to be done by a Kohen, then a bird olah, whose melika is not limited to be done in a certain place should certainly not need to be done by a Kohen! We would use this same logic to say that melika can be done with a kli (a knife). The pasuk therefore says "HaKohen...umalak", which **R' Akiva** explains to teach that it must be done with the Kohen himself (i.e. his nail). We would think that the melika can be done either above the red line or below it. The pasuk therefore says "umalak...v'hiktir", which teaches that just as the korban is burned on top of the Mizbe'ach, the melika must be done there as well. The word "umalak" teaches that the melika is done from the back of the neck. It cannot be thought that it is to be done at the front of the neck, because we have a gezeira shava to a bird chatas – just as there it is done from the back of the neck, the same is true for the bird olah. Maybe say that just as by a chatas bird he does not separate the head from the body, the same should be done for an olah bird? The pasuk says "umalak v'hiktir", which teaches that just as the head is burned separately from the rest of the body, so too the melika must serve to separate the head from the body. How do we know they are burned separately? The pasuk says "v'hiktir oso" and also says "v'hiktir haMizbeicha", which teaches that they are to be offered separately. The pasuk then says "v'nimtza damo", which teaches that *all* the blood must be squeezed out. The pasuk says "ahl kir haMizbe'ach", which teaches that it may not be done on the wall of the ramp or the Heichal, but must rather be done on the upper wall of the Mizbe'ach. We would think to make an argument that it should be done on the lower wall – if for an animal korban, where the chatas blood is offered above and the olah blood is offered below, then for a bird korban whose chatas blood is offered below, its olah blood should certainly be offered below! The pasuk therefore says "umalak...v'hiktir...v'nimtza damo". Now, the squeezing of the blood certainly comes before the burning on the Mizbe'ach, so why is the pasuk ordered in this way? It is to teach that just as the burning takes place on the top of the Mizbe'ach, the squeezing of the blood is done on the upper part of the Mizbe'ach as well, anywhere above the line. **R' Nechemyah and R' Eliezer ben Yaakov** say, that the pasuk teaches that the melika must actually be done on top of the Mizbe'ach, like the burning.
 - **Abaye and Rava** explained that the machlokes is whether one can burn on a fire on the ledge.

BAH LO LAGUF...

- A Braisa says, "v'heisir es muraso b'notzasa" refers to the bird's crop. "B'notzasa" teaches that the crop should not be cut out with a knife leaving the feathers still attached to the bird, rather he is to take the feathers along with the crop. **Abba Yose ben Chanan** says, he takes the gizzard (not the feathers) along with the crop. The yeshiva of **R' Yishmael** taught a Braisa that says, the word "b'notzasa" ("its" feathers) teaches that only the feathers around the crop are to be taken. He does this by cutting a "window" into the bird and removing the crop with the skin of that "window".

SHISA V'LO HIVDIL

- A Braisa says, "v'shisa" means it should be torn by hand, as we see this word is used in another pasuk.

- Our Mishna does not follow **R Elazar the son of R' Shimon**, who says in a Braisa that if the head of the bird chatas was separated from the body it is still valid.
 - **R' Chisda** explained that the machlokes is based on whether the squeezing out of the blood of a bird chatas is essential. The Tanna of our Mishna holds that it is, and since it is, if it is done like the avodah of an olah it becomes passul. **R' Elazar** holds that it is not essential, and therefore it is as if he cut the meat of the bird, which does not make it passul.
 - **Rava** said, the machlokes is based on whether a delay in the cutting of the second siman of a bird olah makes the olah passul. The Tanna of our Mishna holds that it does not make it passul. Therefore, when he does so to a chatas bird, where there is meant to be a delay between the cutting of the simanim, he is said to be doing it like an olah, and therefore it becomes passul. **R' Elazar** holds that the delay would make the olah passul, so when it is done by a chatas it can't be viewed as having done the avodah of an olah.
 - **Abaye** said, the machlokes is based on whether the requirement to cut through the majority of the flesh around the neck is essential for a bird chatas.
 - The machlokes between **Rava and Abaye** is actually also a machlokes between **R' Zeira and R' Shmuel the son of R' Yitzchak**.
 - This suggests that at least l'chatchila there is a requirement to cut through the majority of the flesh around the neck. We see this in a Braisa as well.
 - When this machlokes was repeated in front of **R' Yirmiya**, he said that they must have not heard what was said in the name of **R' Elazar the son of R' Shimon**, that a chatas bird's head may be separated from its body, and when the pasuk says "lo yavdil" it means that it does not *have* to be separated.
 - **Q: R' Acha the son of Rava** said to **R' Ashi**, based on this, when the pasuk regarding a bor says "v'lo yichasenu", does that also mean that he does not *need* to cover it? Of course not! Similarly, "lo yavdil" does *not* mean that it does not need to be separated! **A:** The Gemara answers, regarding a bor the pasuk tells us that the person must pay, so it certainly does not mean to say that he does not need to cover the bor. However, regarding the bird korbanos, the pasuk already tells us that there is a difference between the bird korbanos of an olah and of a chatas, so there would be no reason to tell us that the chatas is not to be separated. Therefore, "lo yavdil" can be understood to mean that it does not *need* to be separated.

MITZAH DAM HAGUF

- A Braisa says, the extra word "olah" in the pasuk teaches that it is valid even if he only squeezed out the blood from the body and not from the head. The word "hu" teaches that if he only squeezed the blood from the head and not from the body, it is passul.
 - **Q:** How do we know what to include and what to exclude? **A: Ravina** said, since the body has most of the blood, it makes sense that squeezing of the body is most important.

HADRAN ALACH PEREK KODSHEI KODASHIM!!!