



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

Zevachim Daf Ayin Zayin

MISHNA

- If the limbs of a chatas became mixed with the limbs of an olah, **R' Eliezer** says they should all be put on the fire on the Mizbe'ach and we view the chatas meat as if it were wood (the limbs of a chatas may not be burned on the Mizbe'ach). The **Chachomim** say we leave them overnight (so that they become nossar) and we then burn them off the Mizbe'ach as nossar.

GEMARA

- **R' Eliezer** darshens the pasuk of "v'ehl haMizbe'ach lo yaalu l'rei'ach nicho'ach" to teach that leftover pieces of a korbon may not be offered as "rei'ach nicho'ach", but it may be offered for the sake of fuel for the fire. The **Rabanan** darshen the word "osam" in the beginning of that pasuk to teach that only "se'or" and "devash" may be offered as fuel for the fire, but other things may not.
 - **R' Eliezer** will say that "osam" teaches that when dealing with "se'or" and "devash" it is even assur to burn them on the ramp, just like on top of the Mizbe'ach. The **Rabanan** say that both things can be learned from this word.
- Our Mishna does not follow the Tanna of a Braisa. The Braisa says, **R' Yehuda** said, **R' Eliezer** and the **Rabanan** agree that limbs of a chatas that are mixed with limbs of an olah are burned on top of the Mizbe'ach. They also agree that a valid korbon that was mixed with an animal that was involved in sodomy may not be offered. They argue regarding the limbs of a valid olah and the limbs of an olah that has a mum that were mixed together. In that case, **R' Eliezer** says they are all offered and we view the passul limbs as firewood, whereas the **Rabanan** say they are not offered.
 - **Q:** Why is it that when the psul is an animal involved in sodomy **R' Eliezer** says they may not be offered, but when the psul is a mum they may be offered? **A:** **R' Huna** said, **R' Eliezer** is referring to the mum of "dukin sheba'ayin", and he holds like **R' Akiva** who holds that such an animal would not be taken off the Mizbe'ach if it was brought up there. It is only with such a mum that **R' Eliezer** says it may be offered as firewood.
 - **Q:** **R' Akiva** says that for a case of b'dieved, not l'chatchila!? **A:** **R' Pappa** said we are dealing with the limbs that were already on the ramp. In that case **R' Akiva** would say that they may be brought up to the top of the Mizbe'ach, which is why **R' Eliezer** says they may be burned as firewood.
 - **Q:** If that is the case, they would be allowed to be burned even if they were by themselves on the ramp, without having been mixed in with a valid korbon!? **A:** Rather, **R' Eliezer's** view is based on the pasuk of "mum bam", which teaches that it is only when the animals with the mum are by themselves that they are assur, but when they are mixed with others they are mutar to be burned. The **Rabanan** darshen these words to teach that it is only when the mum is present that they may not be offered, but if the mum has healed they may then be offered. **R' Eliezer** says, we can learn both of these things from the words "bam" and "bahem". The **Rabanan** don't darshen this for two drashos.
 - **Q:** Based on this, **R' Eliezer** should allow these limbs to be offered with intent as korbanos, not only as firewood!? **A:** **R' Eliezer** was talking according to the view of the **Rabanan**. He was saying to the **Rabanan**, according to me these limbs can be offered as korbanos. According to you, agree with me that the meat of a korbon with a mum could be offered as firewood, just like the meat of a chatas that was mixed with

the meat of an olah. The **Rabanan** disagree and say that the limbs of an animal with a mum are considered to be disgusting and therefore may not be offered at all, whereas the limbs of a chatas are not considered to be disgusting and therefore may be offered as firewood.

MISHNA

- If the limbs of an olah became mixed with the limbs of an olah that had a mum, **R' Eliezer** says, if the head of one of them was offered, all the heads may be offered. If the legs of one of them were offered, the legs of all of them may be offered. The **Chachomim** say, even if all of them except for one was offered, the remaining one must be taken out and burned outside with the passul korbanos.

GEMARA

- **R' Elazar** said that **R' Eliezer** only allows two heads to be offered together, not one at a time.
 - **Q: R' Yirmiya** asked, the Mishna said that the **Chachomim** say, even if all of them except for one was offered, the remaining one must be taken out and burned outside with the passul korbanos. This suggests that **R' Eliezer** would allow even one limb to be offered on its own!? **A: R' Yirmiya bar Tachlifa** said, when it says "one" it refers to one *pair*.