



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

Zevachim Daf Pey Daled

MISHNA

- The following are not taken down once they have been brought up onto the Mizbe'ach: something which was left overnight, something that was taken out of the Azarah after the shechita, something which became tamei, something that was shechted with an intent for beyond its time or beyond its place, and something whose kabbalah and zrika were done by people who are passul to do so. **R' Yehuda** says that a korbon that was shechted at night, or whose blood spilled, or whose blood went beyond the curtains, even if they were brought up onto the Mizbe'ach, they are taken down. **R' Shimon** said these are not taken down, because **R' Shimon** says, any korbon whose psul is in the kodesh (it was valid when brought into the Azarah and then became passul), Hashem accepts it. If its psul was not in the kodesh, Hashem does not accept it.
 - The following do not have their "psul in the kodesh": an animal that sodomized a person or that was sodomized by a man, an animal that was designated for use by avoda zara, one that was worshipped as an avoda zara, an animal used to pay a zonah, one that was exchanged for a dog, an animal of kilayim (mixed breed), a treifah, an animal born by Caesarean section, and one that was a baal mum. **R' Akiva** says that a baal mum would not be taken down. **R' Chanina Sgan HaKohanim** said, my father would push the animal with the mum off the Mizbe'ach.
- Just as the halacha is that once they went up they are not taken down, so too the halacha is that once they are taken down they are not brought back up. If any of them went up while they were still alive, they are taken down.
 - If an olah is brought up when it was alive, it should be taken down. If it was shechted up there, it should be skinned and cut into pieces in its place.

GEMARA

- A Braisa says, **R' Yehuda** says, the words in the pasuk "zos", "hee", and "ha'olah" are 3 exclusionary terms, which come to exclude the cases of a korbon shechted at night, or whose blood spilled, or whose blood went beyond the curtains, and to teach that they are taken down even if they were brought up. **R' Shimon** says, the word "olah" would suggest that only a valid olah (or other korbon) remains on the Mizbe'ach. How do we know to also include the cases of a korbon shechted at night, or whose blood spilled, or whose blood went beyond the curtains, or which was left overnight, or that was taken out of the Azarah after the shechita, or which became tamei, or that was shechted with an intent for beyond its time or beyond its place, or whose kabbalah and zrika were done by people who are passul to do so, or whose blood should have been applied below but was applied above the red line, or visa-versa, or whose blood should have been applied outside the Heichal but was applied inside, or visa-versa, or a Pesach or chatas that was shechted not lishma, that all these are also not taken down if they were brought up? The pasuk therefore says "toras ha'olah", to teach that there is one general rule for all things that were brought up – the rule is that they are not taken down. I would think to include even an animal that sodomized a person, or that was sodomized by a man, an animal that was designated for use by avoda zara, one that was worshipped as an avoda zara, an animal used to pay a zonah, one that was exchanged for a dog, an animal of kilayim (mixed breed), a treifah, and an animal born by Caesarean section. The Torah therefore writes "zos", to exclude these cases. Why do we include the first list and exclude this second list? We include any korbon whose psul is in the kodesh and exclude any korbon whose psul is not in the kodesh.
 - **R' Yehuda's** reasoning is based on a Braisa. The Braisa says that if blood of a korbon is kept past sundown it is still considered to be valid in the sense that if it is brought up

onto the Mizbe'ach it would not be taken down. We learn this from a binyan av from eimurim of a korbán that are left past sundown, that they remain valid in the sense that if they are brought up onto the Mizbe'ach they would not be taken down. We learn that this is true for eimurim from a binyan av from the meat of a korbán (shelamim) that does not become passul when left overnight.

- **Q:** Can we learn something that is passul from something that is valid (the meat of the shelamim)!? **A:** The Tanna of the Braisa is relying on the exclusionary terms of “zos toras ha'olah”. He uses the comparisons to teach which items are those that are to be excluded.
- **R' Yochanan** said, if one shechted an animal at night inside the Azarah and then offered it outside the Azarah, he would be chayuv for offering a korbán outside of the Azarah. There is no reason to say that this should be any less severe than one who shechted it outside and offered it outside.
 - **Q: R' Chiya bar Avin** asked, a Mishna says, if a person shechted a bird inside the Azarah and then offered it outside the Azarah he is patur. If he shechted it outside and offered it outside he is chayuv. Now, why don't we say that the first case should not be any less severe than the second!? **A: TEYUFTA of R' Yochanan. A2:** The shechita of a bird inside the Azarah is considered like a simple killing of the bird – it doesn't even have the status of shechita (since a bird is only supposed to be killed with melika inside the Azarah). That is why he would be patur if he then offered it outside the Azarah.