



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

Zevachim Daf Pey Vuv

MISHNA

- The following things must be taken down from the Mizbe'ach even if they were already brought up onto it: the meat of kodshei kodashim, the meat of kodshei kalim, the leftover of the Omer (after the kemitza has been taken), the Shte Halechem (which are brought on Shavuot), the Lechem Hapanim, the leftover of menachos, and the ketores (it belongs on the inside Mizbe'ach).
 - With regard to the wool on the head of lambs, the hair of the beard of male goats, and the bones, sinews, horns, and hooves, the rule is that if they are still attached to the korbon they are brought up onto the Mizbe'ach along with it. This is based on the pasuk of "v'hiktir haKohen es hakol". If they were separated from the korbon they are not brought up. This is based on the pasuk of "v'asisa olosecha habasar v'hadam".

GEMARA

- A Braisa says, the pasuk of "v'hiktir haKohen es *hakol* haMizbeicha" comes to include the bones, sinews, horns, and hooves. We would think that they should be offered even if they are separated from the animal. The pasuk therefore says "v'asisa olosecha habasar v'hadam". Once we have the two pesukim, we learn that while they are attached they are offered, and when they are not attached they are not offered and must even be taken off if they were brought up.
 - **Q:** Who is the Tanna of this Braisa who says that they must be taken off if they were brought up? **A:** It is **Rebbi**, as he clearly states this view in a Braisa.
 - **R' Zeira** said, when **Rebbi** says that if it is separated it must be taken down, that is when the act of separation (e.g. the cutting off of the hooves) moved them further away from the fire of the Mizbe'ach. However, if it moved it closer to the fire it is considered to have been moved closer for burning and therefore would remain there.
 - **Q:** Can we say that even when they are no longer attached there are cases when they are still left on the Mizbe'ach? **Rebbi** is very clear that it is dependent on whether they are attached or not attached!? **A:** **Rabbah** said, what **R' Zeira** meant was that these removed pieces (the bones, sinews, etc.) have kedusha only if they were removed after the zrika. However, if they were removed before the zrika, then the zrika comes and makes them mutar for benefit, even to be used to make a knife handle.
 - **Rabbah** holds like **R' Yochanan in the name of R' Yishmael**, who darshened a gezeira shava between olah and asham to teach that just as the bones of an asham are mutar to be used by the Kohanim, the bones of an olah are the same.
 - The words of the gezeira shava must be used for no other drasha (if they are used for another drasha, one may refute a gezeira shava, and if they are not used for another drasha, it may not be refuted), because if not, we can ask that the bones of an asham are mutar because its meat is mutar, whereas the bones of an olah should be assur because its meat is assur.
 - **Q: R' Ada bar Ahava** asked, a Braisa said that the bones of kodashim are subject to me'ilah only until the zrika, but the bones of an olah are always subject to me'ilah. This seems to refute **Rabbah**!? **A:** We have to change the Braisa to say that

with regard to the bones of an olah, if they were separated from the korbon before the zrika they are not subject to me'ilah, but if they were separated after zrika they remain subject to me'ilah forever.

- **Rabbah** seems to argue with **R' Elazar**, who said regarding an olah, that if the bones were separated before zrika they remain subject to me'ilah forever, and if they are separated after zrika, they are assur to benefit from, but are not subject to me'ilah.

MISHNA

- If any of these things popped out of the fire (from the heat) they do not need to be returned to the Mizbe'ach. Similarly, if a coal popped off the Mizbe'ach it need not be returned to the fire. If limbs of a valid korbon popped off the Mizbe'ach, if it happened before chatzos it should be returned and they are subject to me'ilah. If it happened after chatzos they need not be returned and they are not subject to me'ilah.
- Just as the Mizbe'ach makes kadosh things that are fit for it, the ramp of the Mizbe'ach makes kadosh as well. Just as the Mizbe'ach and the ramp make kadosh, so too the klei shareis make kadosh.

GEMARA

- **Q:** What is the case that the Mishna discusses? If the limbs still have substance, they should be returned to the fire even after chatzos, and if they have no substance, they should not be returned even before chatzos!? **A:** The case is regarding limbs that have become hardened and fully burned, but which have not yet become charcoal.
- **Q:** How do we know that there is a cutoff at chatzos? **A: Rav** said, this is learned from the fact that a pasuk seems to suggest that the limbs may be burned all night, but also suggests that the terumas hadeshen may be done all night. We can explain this by saying that we split the night into 2 parts: before chatzos is for burning and after chatzos is for terumas hadeshen.
 - **Q: R' Kahana** asked, if this is truly based on a pasuk, how can our Mishna say that we begin terumas hadeshen before chatzos on the Yomim Tovim!? **A: R' Yochanan** said, the pasuk says the limbs may be burned "all night" and then says "until morning". The seemingly unnecessary words teach that the limbs need not be returned to the Mizbe'ach after chatzos, but terumas hadeshen may begin at any point of the night. Therefore, on a typical day there is no need to begin before actual morning. On Yom Kippur, where all must be done by the Kohen Gadol, who is fasting and weak, we may begin earlier. On Yom Tov we begin even earlier, to accommodate for all the people bringing korbanos.