



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

Zevachim Daf Pey Zayin

- We have learned, if limbs of a korban that were hardened from the fire popped off the Mizbe'ach before chatzos and were returned after chatzos, **Rabbah** said it is chatzos of the following night that makes them considered to be consumed (and even if they were not fully burned to charcoal, but again popped off after the following chatzos they would not have to be returned to the fire), and **R' Chisda** said it is the dawn following that first chatzos that makes them considered to be consumed.
 - In the yeshiva of **Rav** they said, the view of **R' Chisda** is based on a kal v'chomer – if chatzos, which is not a time that makes something become passul with "linah" is still a time that makes something to be considered as consumed, then dawn, which does make something passul with "linah" should surely make something be considered as consumed.
 - If the hardened limbs popped off before chatzos and were returned after dawn, **Rabbah** says the chatzos of the following night makes them to be considered as consumed, and **R' Chisda** says these limbs are never considered as consumed (they must always be returned to the fire until they become fully ash).
 - **Q: R' Yosef** asked, who says that chatzos only makes things to be considered as consumed when they are actually on top of the Mizbe'ach (the two points of machlokes between **Rabbah** and **R' Chisda** are based on the fact that since they are not on the Mizbe'ach at chatzos, they are not considered to be consumed)? Maybe when chatzos comes they are considered to be consumed no matter where they happen to be at the time of chatzos!?
 - They sent from EY that the halacha follows **R' Yosef**. We also learned that **R' Chiya bar Abba** said, if hardened limbs pop off the Mizbe'ach before chatzos and are returned after chatzos they are assur to have hana'ah from (D'Rabanan), but they are not subject to me'ilah (because they are considered to be consumed). **Bar Kappara** also taught a Braisa that says that these limbs would no longer be subject to me'ilah.
 - **Q: R' Pappa** asked **Abaye**, if we have all these rulings, it must be that **Rabbah** and **R' Chisda** agree with them. If so, what is the case in which they argue? **A: Abaye** said, they argue regarding fatty limbs that popped off before chatzos and were not returned until after chatzos (even though they are hardened, their fattiness makes that they are not considered as ash and are therefore not considered to be consumed).
- **Q: Rava** asked **Rabbah**, does something that is on the top of the Mizbe'ach become passul as "linah" if it remained there overnight? [The Gemara asks, what is the case? It can't be where it was never taken down and the question is whether it must be taken down, because even something that is passul as "linah" for having been in the Azarah overnight, which is then brought on the Mizbe'ach will not be taken down, so certainly something left on the Mizbe'ach will not be taken down!? Rather, the case is where it was taken down, and the question is whether it may be brought back up. The basis of the question is, do we compare the Mizbe'ach to the Shulchan, and just as the Lechem Hapanim left on the Shulchan does not become passul the same should be for things left of the Mizbe'ach, or do we say that the Mizbe'ach is compared to the floor of the Azarah, and something left there will become passul as linah.] **A: Rabbah** answered, it does not become passul as linah when it is on top of the Mizbe'ach.
 - **Q: Did Rava** accept this answer? **A: We** find that **Rava** explicitly argues with **Rabbah** and says that if the items left on the Mizbe'ach overnight were taken down, they may not be brought back up. SHEMA MINAH that he did not accept this answer of **Rabbah**.

- A Braisa says, the pasuk of “kol hanogeya baMizbe’ach yikdash” would only teach that the Mizbe’ach makes items on it kadosh. The pasuk of “es haMizbe’ach” teaches that even the ramp makes it kadosh. The pasuk of “kol hanogeya *bahem* yikdash” teaches that even the klei kodesh make items that touch them kodesh.
 - **Reish Lakish** asked **R’ Yochanan**, do klei shareis make passul items kadosh? **R’ Yochanan** said, the Mishna says that just as the Mizbe’ach makes things kadosh, so does the ramp, and so does the klei shareis! **Reish Lakish** said, you are answering with regard to it becoming kadosh to the point that it can no longer be redeemed. I mean to ask whether placing a passul korbon in a kli shareis makes it kadosh to the point that it may then be burned on the Mizbe’ach. **R’ Yochanan** said, the earlier Mishna said, if a korbon’s kabbalah was done by a passul person and the zrika was done by a passul person, if this korbon is then brought up onto the Mizbe’ach, it is not taken down. This suggests that if only the kabbalah was done by a passul person, but the zrika was done by a valid person it would be allowed to even be brought up onto the Mizbe’ach l’chatchila. This must be, because the kli shareis makes it kadosh to be offered on the Mizbe’ach. **Reish Lakish** said, the Mishna should be understood as referring to two separate cases – if the kabbalah was done by someone who was passul *or* the zrika was done by someone who was passul. With this reading, the fact that a passul did the kabbalah alone makes that the korbon may only be offered b’dieved, if it was brought up onto the Mizbe’ach.
 - **Q:** Is the airspace of the Mizbe’ach considered like the Mizbe’ach itself or not (does the airspace make something suspended in it kadosh)? **A:** The Mishna said that the ramp also makes things on it kadosh. Now, if the airspace of the ramp is not like the ramp, then how can anything that is passul be moved from the ramp to the Mizbe’ach? As soon as it is lifted off the ramp it will get the status as if it was taken down, and would then not be allowed to be brought up onto the Mizbe’ach! It must be that the airspace is like it itself, and the same would be for the Mizbe’ach.
 - This is not a valid proof. The case may be that the Kohen dragged the korbon from the ramp up onto the Mizbe’ach.
 - **Q:** There is a space between the ramp and the Mizbe’ach!? **A:** As long as the majority of the korbon is on the ramp it is considered to be on the ramp, and when the majority makes it to the Mizbe’ach it is considered to be on the Mizbe’ach.
 - **Q:** We should be able to answer the question of **Rami bar Chama**, who asked whether if the majority of something is on the Mizbe’ach do we consider it as if the entire thing is on the Mizbe’ach. We should be able to answer from here that it is!? **A:** Indeed, we can answer this question from here.
 - **Q: Rava bar R’ Chanan** asked, if we say that the airspace of the Mizbe’ach is like the Mizbe’ach itself, how can a bird olah ever become passul as piggul with an intent to offer it the next day? Since the melika is done on the Mizbe’ach, if the airspace is like the Mizbe’ach it makes it that even if the bird is then left till the next day it may be offered. If so, an intent to offer it the next day should not make it passul, since it may in fact be offered the next day!? **A: R’ Simi bar Ashi** said, the case could be where he does the melika with intent to take it down from the Mizbe’ach the next day and to then bring it up and offer it. In that case it would not be allowed to be offered the next day and would therefore become piggul.
 - **Q:** That only works according to **Rava**, who says that it becomes passul as linah even though it is on top of the Mizbe’ach, but according to **Rabbah** it does not, so even if it was taken down it could then be brought up, so it would not become passul as piggul!? **A:** According to **Rabbah** the case would be where he did the melika with intent to take the bird down from the Mizbe’ach before dawn and to bring it back up after dawn. In that case it would be passul to be offered, and piggul intent to do so would therefore make it passul as piggul.

- **Q:** We can bring a proof that the airspace of the Mizbe'ach *is* like the Mizbe'ach itself, because if it is not, how can the blood of a passul chatas bird be offered? As soon as the Kohen lifts the bird it should be like it was taken down from the Mizbe'ach and therefore cannot be brought back up!? The same should be for the blood of all other passul korbanos that have made it to the top of the Mizbe'ach!? **A:** The case may be where the Kohen keeps the bird or the keili of blood in contact with the wall of the Mizbe'ach the entire time.
 - **Q:** Offering blood like that would not be a valid sprinkling as is needed for a bird chatas or a valid zrika needed for other korbanos!? Rather, it must be that the airspace is considered to be like the Mizbe'ach itself. **A: R' Ashi** said, when the Kohen is on the Mizbe'ach it is clear that anything that he is holding is considered to be on the Mizbe'ach itself. The question regarding the airspace was where a person was standing off the Mizbe'ach and hung something from a stick into the airspace of the Mizbe'ach. In that case, what is the status of the airspace? The Gemara remains with a **TEIKU**.