

Zevachim – Simanim

פרק ט – המזבח מקדש

דף פו – 86 Daf

1. אלו לא ירדו etc. which separated from the meat re: עצמות וגידין

The Mishnah on the previous Daf lists items which, even if they were placed on the מזבח, must be brought down: any *kodashim* which is supposed to be eaten (e.g., meat of most *korbanos*), and the קטורת (which is only fit for the מזבח הפנימי). Regarding wool from a lamb's head, or hair of a goat's beard, and the bones, sinews, horns, and hooves, if they are attached to the *korban*, they are brought onto the מזבח with it. פירשו – If they separated from the *korban*, לא יעלו – they are not brought up. A Baraisa relates a *machlokes* about this question: the Tanna Kamma says והקטיר הכהן את הכל המזבחה – and the Kohen shall burn everything on the *mizbeiach* includes עצמות, גידין, etc. to be burned on the מזבח, even if they did separate, and the *passuk* ועשית עלותיך הבשר – ועשית עלותיך הבשר – and you shall make your *olot*, the meat and the blood (implying no other items) teaches to only return עיבולי – consumed parts of an *olah* to the מזבח, and not consumed bones, sinews, etc. Rebbe holds the opposing implications of the two *pesukim* teach that attached bones, etc. are brought up with the *korban*, and detached ones are not brought up, like the Mishnah holds.

2. Returning אברים which burst off the מזבח, before חצות vs. after חצות

The next Mishnah states that if any of the items mentioned earlier (i.e., invalidated אימורין, or bones, etc.) burst off the top of the מזבח, they do not need to be returned there. The same applies to a גחלת – ember of burnt wood. before midnight, they should be returned, and are still subject to *me'ilah*, since they must still be burned. After חצות, they must be returned, and are exempt from *me'ilah*. The Gemara clarifies that אברים which still have ממש – substance must be returned even after חצות, and those without substance are not returned even before חצות. The Mishnah's distinction is relevant for שרירי – limbs which have hardened like wood, but have not become charcoal. Rav explains: one *passuk* implies that הקטרה – burning takes place the entire night, while another implies that הרמה – separating the ashes occurs any time during the night, indicating that anything on the fire is considered fully burned and eligible for תרומת הדשן. Therefore, we say: חלקיהו חציו להקטרה וחציו להרמה – divide [the night]; half of it is for burning, and half of it is for separating ashes.

3. אשמורת הראשונה at רגלים, on Yom Kippur at חצות, מקרות הגבר during the year תרומת הדשן

Rav implied that תרומת הדשן cannot take place before חצות. This is challenged from a Mishnah, which states that during the year, תרומת הדשן is performed מקרות הגבר – from the call of the rooster (just before the day). On Yom Kippur, this was done at חצות, and on רגלים, it was done באשמורת הראשונה – at the first watch (i.e., the first third of the night). According to Rav, that תרומת הדשן cannot take place before חצות, how was it performed earlier on רגלים? Rebbe Yochanan answers that since the *passuk* implies that הקטרה takes place the entire night, the words "עד" – until the morning are superfluous, and teach: תן בקר לבקר של לילה – give another "morning" to the morning which is at the end of the night, i.e., perform תרומת הדשן of real ashes before the morning (whereas Rav discussed שרירי – hardened limbs). Since this time is undefined, the Sages designated times based on that day's needs. Thus, during the year, it may be done just before the morning. On Yom Kippur, it is done at midnight, משום – because of the weakness of the Kohen Gadol, who had to perform all the day's *avodah* himself. On רגלים, when there were many *korbanos*, it was performed earlier in the night.

Siman - Police

When the **police officer** who told a Kohen bringing meatless bones on the *mizbeiach* to stop and heard an explosion of אברים flying off the *mizbeiach*, he quickly checked his watch to see if it was חצות and noticed some Kohanim going up to do תרומת הדשן early because of the רגל.

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Police



When the **police officer** who told a **Kohen** bringing meatless bones on the **mizbeich** to stop and heard an explosion of **איברים** flying off the **mizbeich**, he quickly checked his watch to see if it was **חצות** and noticed some **Kohanim** going up to do **תרומת הדשן** early because of the **רגל**.

3 things to remember

1. **עצמות וגידין** etc. which separated from the meat re: **אלו לא ירדו**
2. **חצות** vs. **חצות** after **חצות**
3. **תרומת הדשן** during the year **מקורות הגבר**, on **Yom Kippur** at **חצות**, and on **רגלים** at **אשמורה הראשונה**

