Zevachim 104 – Good Morning Raboisai

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1 The Mishnah — When Does the Hide Go to the Kohanim?

We continue the discussion of **hides (עוֹרוֹת)** of korbanos.

Rule of the Mishnah:

- If the korban became **pasul before the hide was removed** →
  the hide does NOT go to the Kohanim
- If the hide was already removed and **only afterward** a psul occurred →
  the Kohanim keep the hide

Question raised:

If the hide does not go to the Kohanim — what happens to it?

Answer:

It must be **burned**.

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2 "I Never Saw Them Burn a Hide" — Is That Proof?

Rabbi Chanina testifies:

"I never saw a hide that became pasul being burned."

Rabbi Akiva tries to infer from this:

- Perhaps the hide is **never burned**
- Maybe it is always given to the Kohanim

The Gemara rejects this logic:

Just because someone **never saw** something
does **not** establish halacha.

Absence of observation ≠ proof.

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3 Rabbi Akiva's Proof — From a Bechor Found to Be a Treifah

Rabbi Akiva brings a case:

- A **Bechor** is skinned
- Only afterward it is discovered to be a **treifah**

- Despite the treifah existing earlier,

the **Kohen keeps the hide**

Why?

- Halacha follows **when the defect is discovered**, not when it began.

From here Rabbi Akiva argues:

The same should apply to all korbanos.

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4 The Chachamim Push Back

The Chachamim answer:

- That case is **not a proof**
- Bechor has unique halachos
- You cannot generalize from it

Thus the Mishnah's rule stands:

- **If the psul occurs before hafshatah** → the hide is burned.

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5 The Core Machlokes — Does Blood Create "Ritzu'i"?

This sugya turns into a fundamental dispute:

- **Rebbi**:
    - **Dam is maratzeh** —
      Zerikas ha-dam alone can validate the hide
- **Rabbi Elazar b'Rabbi Shimon**:
    - Blood alone is **not** maratzeh
    - Only when the **meat is fit** does the hide become permitted

This explains the Mishnah:

- Before zerikah → no ritzu'i
- After zerikah → ritzu'i may occur (according to Rebbi)

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6 Reconciling the Reisha and Seifa of the Mishnah

Apparent contradiction:

- Reisha sounds like **blood is not maratzeh**
- Seifa sounds like **blood is maratzeh**

Two approaches:

Abaye:

- Entire Mishnah follows **Rebbi**
- Practically, skinning before zerikah almost never happened

Rava:

- The Mishnah speaks in shorthand:
    - "Before skinning" = before zerikah
    - "After skinning" = after zerikah
- Both parts follow **Rabbi Elazar b'Rabbi Shimon**

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7 Are Blood and Meat One Unit or Two?

Underlying concept:

- Are **dam** and **basar** independent?
    - Or do they function as one halachic unit?
- Rebbi:
    - Blood can work **independently**
- Rabbi Elazar b'Rabbi Shimon:
    - Blood and meat are **interdependent**

This dispute parallels earlier Tannaim:

- **Rabbi Yehoshua vs. Rabbi Eliezer**
- Whether blood alone can complete ritzu'i

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8 Why Rebbi Might Agree Only Bedi'eved

Even Rebbi may concede:

- Ideally, blood should not be relied upon alone

- But **bedi'eved**, once zerikah occurred,

the hide is permitted

Reason:

- The Kohanim do not lose financially
- A replacement korban would still give them a hide

9️⃣ Returning to Rabbi Chanina's Testimony

Why did Rabbi Chanina say:

"I never saw a hide being burned"?

Answer:

- He referred to **very rare cases**:
    - Where the hide was already removed
    - Then the animal became pasul
- Such scenarios almost never happened

Thus:

- His statement was **descriptive**, not halachic proof

🔟 New Mishnah — Parim and Se'irim HaNisrafim

Certain korbanos are **burned entirely**, including:

- **Par Kohen Mashiach**
- **Par He'elem Davar**
- **Se'irei Avodah Zarah**
- **Se'irei Yom Kippur**

These are burned in a special place:

- **Beis HaDeshen**

Those involved in carrying and burning them:

- Become **tamei**
- Their **clothing becomes tamei**

1️⃣1️⃣ The Three Beis HaDeshen Locations

There are **three** locations:

1. **Inside the Azarah**
    - For פסולי קדשי קדשים and inner parts of Kodshim Kalim
2. **On Har HaBayis**
    - For Parim and Se'irim that became pasul **after zerikah**
3. **Outside the Three Camps**
    - For mitzvah burnings of Parim and Se'irim

Each location reflects the **severity and nature** of the burning.

1️⃣2️⃣ Lina and Pigul by Parim HaNisrafim

Question:

- Do **lina** (overnight) or **pigul** apply?

Answer:

- Since these korbanos are **never eaten**:
    - Pigul does **not** apply
    - Lina does **not** apply to the meat

However:

- **Imurim** (fats) can have lina,
  since they are subject to mizbeach service.

1️⃣3️⃣ Leaving the Azarah Before Zerikah

Final question:

- If a Par or Se'ir HaNisraf
  left the Azarah **before zerikah** —
  does that invalidate it?

Answer:

- The Gemara does **not** resolve this conclusively

- It may depend on *why* it left:
    - Tumah
    - Lina
    - Premature removal

The sugya closes without a final ruling.

✨ **Takeaway – Zevachim 104**

- The permissibility of the hide depends on **when** the psul occurred.
- A major machlokes:
  Does blood alone create ritzu'i?
- Bechor treifah cases cannot be generalized.
- Not seeing a practice does not prove halacha.
- There are **three Beis HaDeshen** locations with distinct rules.
- Parim and Se'irim HaNisrafim are exempt from pigul and lina in their meat.
- Some edge cases remain unresolved.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל