Zevachim 85 – Good Morning Raboisai

Summary of Reb Eli Stefansky's Shiur

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1 Review — Items Placed on the Mizbeach That Do *Not* Come Down

The Mishnah previously listed many items that, although **pasul**, if placed on the Mizbeach, **remain there** (לֹא יֵרֵד), based on the principle:

"כָּל הָעוֹלֶה עַל גַּבֵּי הַמִּזְבֵּחַ — לֹא יֵרֵד."

But Rabbi Yehuda added **three items** that *must* come down (יֵרֵד):

1. **שְׁחִטָה בַּלַּיְלָה**— Shechting at night
2. **שְׁחִיטָה בִּפְנִים**— Shechting inside the Heichal
3. **הוֹצָאַת הַשְּׁחִיטָה לַחוּץ**— Taking the shechted animal out and bringing it on a private altar

Today's daf explains why these three are different from all the other pesulim.

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2 Case 1 — Shechting Inside the Heichal, Then Bringing It Outside

The Gemara introduces the pasuk:

"וְאֶל־פֶּתַח אֹהֶל מוֹעֵד לֹא הֱבִיאוֹ"
Implying improper shechting leads to **מַחֲלֹקֶת הַחוּץ**(liable for offering outside).

Rabbi Yehuda holds:

If you shechted *inside* the Heichal — a forbidden place —
then carried it **outside** and offered it elsewhere → **Chayav Kares**.

Because the shechita happened "in connection to kedusha" — even though it was invalid.

But the Gemara challenges this logic using **a bird**.

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3 The Powerful Kashya From a Bird Korban

A bird is never shechted; its avodah is **melika** (thumbnail cutting).

Case:

- Someone **shechts** a bird inside the Beis HaMikdash (invalid — birds are never shechted).

- Then brings it outside as a korban.

Halacha: *Patur* — no Kares.

But—but!—if someone shechts the bird **outside**, and then offers it outside → *Chayav Kares*!

Thus:

- Shechting inside = lenient
- Shechting outside = strict

This contradicts Rabbi Yehuda's rule that internal shechita should not be *worse* than external shechita.

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4 Answer — Shechita of a Bird in the Mikdash Is *Not Shechita at All*

Rashi explains:

"מִקְדַּל קַקְלֵי" — slaughtering a bird in the Beis HaMikdash is considered **killing**, not halachic shechita.

It therefore has **zero connection to kedusha**.

But shechting an animal **at night** is different:

- Night shechita is invalid *only* as an Avodah
- But shechting animals at night is considered *halachic shechita* everywhere else in the world

So:

- **Bird-shechita in the Azarah** → inherently invalid
- **Night-shechita** → valid everywhere except the Mikdash

Thus the kal vachomer does not apply.

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5 The Massive Nafka Mina Between Kodshei Kodashim & Kodshim Kalim

Ulla gives a halacha so fundamental that Reb Eli said:

"If you only remember this one point, it's worth the entire shiur."

Kodshei Kodashim:

- Become holy **at shechita**

- Example: Chatas, Asham, Olah
- Before Zerikas HaDam → full me'ilah applies

Kodshim Kalim:

- Become fully holy **only at the Zerika**
- Before Zrika → NO me'ilah
- After Zrika → **their Emurim become Kodshei Kodashim**

This explains the entire next sugya.

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6 Emurim of Kodshim Kalim Placed on Mizbeach *Before* the Zrika

Case:

- Emurim (kidneys, fats, diaphragm) of a *Kodshim Kalim* animal
- Placed on the Mizbeach **before** the Zerika happened

Should they be removed?

Gemara's Kal vachomer:

- Blood that spilled on the floor cannot be used in Avodah
- Yet, if mistakenly placed on the Mizbeach → **Lo Yered**
- So emurim before Zrika should also be **Lo Yered**

The Gemara rejects:

That case was **Kodshei Kodashim**, which are fully holy already.
Kodshim Kalim are not holy yet (until Zrika).

But the Gemara responds:

The Mishnah *explicitly* includes **Korban Pesach**, which is Kodshim Kalim.

Answer:

The Pesach in the Mishnah is **Pesach sh'lo lishmah** —
It is no longer a true "Pesach" but becomes a **Shlamim**,
and its law is different.

Thus, Pesach cannot be used as proof.

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7 Back to the Dead/Alive Animal Case

Mishnah:

- A live animal brought on the Mizbeach → **Yered** (take it down).
- A dead animal → seemingly **Lo Yered**.

Gemara suggests:

Maybe all shechted animals (even Kodshim Kalim) never come down.

Gemara rejects:

No — "כולן הבאין חיים יורדין" refers only to **live** ba'alei mumin.
Shechted animals depend on category:

- Kodshei Kodashim → Lo Yered
- Kodshim Kalim → Yered

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8 What Does the Cataract Case Add?

We saw earlier:
Rebbi Akiva allowed a **ba'al mum cataract** animal on the Mizbeach:

- A cataract is not a disqualifying mum for **birds**,
- Therefore **middas haTorah**: if already on the altar → Lo Yered.

But only **if it became a mum *after* being sanctified**.

If it had the cataract **before sanctification**, then:

It cannot become a korban — it is Bedek HaBayis, never Mizbeach.

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9 New Chiddush — What About an Olah Korban *That Is Female*?

Normally:

- A Korban Olah **must be male**
- A female animal is 100% invalid

But the Gemara says:

Even Rebbi Akiva agrees:
A female Olah that was placed on the Mizbeach **must come down**.

Why?

Because unlike a cataract:

- A female is **not valid even for birds**
- There is no "precedent" of permissibility to extend
- Therefore it has no *shaas hakosher*

This distinction only makes sense because:

- Birds *also* must be male or female depending on species requirements
- But a cataract isn't a mum by birds
- A female offering *is* a mum across species

🔟 Nirba — Can a Bird Become Invalid by Bestiality?

The Gemara here addresses a wild question:

Can a person be "rivea" a bird?
Is bestiality possible halachically with fowl?

If not, a bird can never be **nirba**.

Yet a Beraisa explicitly lists:

- **Nirba**
- **Ne'evad**
- **Esnan**
- **Mechir**
- **Tumtum**
- **Androgynous**

as invalid even for birds.

Proof: Nirba *is* an issue for birds.

Thus by extension:

- Nirba in animals → must come down
- Except in cases where *birds* are lenient, which informs Rabbi Akiva's position.

1️⃣1️⃣ Rav Chanina Segan Kohanim — How They Removed Animals

He testified:

“My father used to remove ba’alei mumin from the Mizbeach.”

Why mention his father?

- To teach **how** they removed them —
  not by lifting, which is disrespectful,
  but by **tilting/kicking** to let them fall.

Two purposes:

1. **Lo levayesh** the owner (avoid embarrassing him)
2. **Halachic rule** — items that fall off after being singed may be returned
   → but only if they are of the type that normally belongs on the Mizbeach.

This leads into the next Mishnah.

1️⃣2️⃣ Final Sugya — Returning Singed Items to the Mizbeach

Two categories:

A. Items *normally* offered on the Mizbeach

(e.g., emurim, meat of Kodshei Kodashim)

- If they fell off **after being singed**,
  → They **may be returned**.

B. Items *never* brought on the Mizbeach

(e.g., sinews, horns, hooves)

- Even if singed, they **may NOT be returned**.

The Gemara reconciles the two versions:

- The **Reisha** addresses things that normally belong (so singed = return).
- The **Seifa** addresses things that never belong (so even singed = do not return).

This closes the sugyah.

✨ Takeaway – Zevachim 85

- Shechting a bird in the Mikdash is **not shechita**; it is killing → no kedusha connection.
- Kodshei Kodashim become holy at **shechita**, Kodshim Kalim only at **Zrika** — critical distinction for me’ilah and “lo yered.”

- Emurim of Kodshim Kalim placed before Zrika → **Lo Yered**, but **me'ilah still applies**.
- Cataract = light mum (valid for birds) → Lo Yered after hektesh.
- Female Olah = absolute mum → Yered.
- Nirba applies even to birds → proven from explicit Beraisa.
- Rabbi Chanina Segan HaKohanim shows how kohanim avoided disrespect and embarrassment when removing mum animals.
- Singed items return only if they are in the category of offerings normally burned on the Mizbeach.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל