Zevachim 86 – Good Morning Raboisai

Summary of Reb Eli Stefansky's Shiur

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1 Items That Never Belong on the Mizbeach — *Yered* (Must Come Down)

We begin with the list of things that, **even if placed on the Mizbeach**, must be removed because they are **not "Basar l'Hashem" at all**:

- **Meat of Chatas / Asham** (meant to be eaten by Kohanim)
- **Omer** (Korban brought on 16 Nissan)
- **Shtei HaLechem** (Two breads of Shavuos)
- **Lechem HaPanim** (Showbread of the Mishkan)
- **Leftover Mincha** (the part meant for the owner to eat)
- **Ketores** — when placed on the **outer Mizbeach**, instead of the **golden Mizbeach**

The rule:

Anything that is fundamentally not meant for burning on the Mizbeach must be removed immediately.

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2 Ketores — Only for the Golden Mizbeach

Ketores belongs **only** on the **Mizbeach HaPnimi** — the golden incense altar inside the Heichal.
If someone places it on the **outer Mizbeach**:

יֵרֵד — must be taken down.

Even ketores that **fell off** the golden Mizbeach is:

- **Not returned**
- Because we learned earlier: Ketores is *not* subject to "lo yerad."

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3 Bones, Sinews, Horns & Hoofs — The Major Sugya

The Mishnah lists:

- Wool on the sheep's head

- Goat beard
- Bones
- Sinews
- Horns
- Hoofs

These normally **never** go on the Mizbeach…

Unless they are still attached to the meat.

Once attached, they count as *part of the korban*, and:

מְקוּבָּרִים יַעֲלוּ— If attached, they go up with the korban.

But once separated?

יֵרֵד— They must be taken down.

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4 The Pasuk Contradiction — "הַכֹּל" vs. "בָּשָׂר וָדָם"

Two pesukim seem to conflict:

- **"וְהִקְטִיר הַכֹּהֵן הַכֹּל"** → everything goes up
- **"בָּשָׂר וָדָם"** → only flesh & blood belong on the Mizbeach

How do we reconcile?

Solution: Pshara (Compromise)

- **If attached** → goes up with the korban
- **If detached** → **even if placed on top of the Mizbeach**, must come down

This is **Rebbi's view**.

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5 Chachamim Argue — "Afilu Perushu Ya'alu"

Chachamim hold:

Even if bones/horns/sinews became **detached**,
if they were already placed on the Mizbeach → do NOT remove them.

They darshen **"הַכֹּל"** literally.

Only completely foreign items must be removed.

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6 Rav Zeira — Direction of the Fall Matters

This amazing chiddush:

If the bone/sinew **fell away from the meat toward the ground** → remove (יֵרֵד).

If it **fell toward the fire**, showing it is "heading for the burning" → allow it to burn.

The trajectory indicates its status.

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7 New Case — Before Zerika vs. After Zerika

A major distinction appears:

If the separation happened *before* Zrikas HaDam

- The bone is not yet "sanctified"
- After Zrika → permitted for benefit
- Even allowed to use as a **knife handle**!

If separation happened *after* Zrika

- Already became "Kodshei Mizbeach"
- **Me'ilah applies**
- Forbidden to use for mundane purposes

This is built on:

Gezera Shava of "לַכֹּהֵן" between Asham and Olah

We learn:

Just like Asham bones may be used,
so too Olah bones — but only when the drasha applies.

The Gemara stresses:

This gezeira shava must be **מופנה**(extra words),
otherwise we could reject it due to differences between Asham and Olah.

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8 But Doesn't Olah Have Me'ilah Forever?

Big question:

Olah is **entirely burned**, with full me'ilah even *after* Zrika.
So how can we ever permit using its bones?

Gemara answers:

- The heter applies only to bones **separated before Zrika**
- Once Zrika happens, they become full korban parts → Me'ilah applies

This matches Rav Huna:

If separated before Zrika → NO Me'ilah

If separated after Zrika → YES Me'ilah

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9 Items Falling Off the Mizbeach — When Must They Be Returned?

We return to yesterday's rule:

- If limbs fell off **before midnight**, and still have moisture (**shriri**) → **return them**
- After midnight → they are fully burned and no need to return

This is tied to the pasuk:

"כָּל הַלַּיְלָה" vs. **"עַד הַבֹּקֶר"**

Which Chazal interpret as dividing the night:

- First half → for **burning limbs**
- Second half → for **Terumas HaDeshen**

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10 Why Midnight? — Two Pesukim Teach Two Timelines

There are two directives:

1. **Haktaras Eivarim** — burning korban parts
2. **Terumas HaDeshen** — removing ashes each morning

The Torah uses **two different "ad boker" phrases**, creating a split:

- **Until midnight** → still considered "night for burning"
- **After midnight** → the time of "morning" begins — Terumas HaDeshen zone

Thus:

The moment of **Chatzois** divides the halachic function of the Mizbeach.

1️⃣1️⃣ Illustrations — Why Some Items Burn, Others Don’t

The shiur used images:

- **Two falling pieces of meat**
    - One fully charred → do NOT return
    - One still moist → return

This visual summarizes the halacha perfectly.

✨ Takeaway – Zevachim 86

- Items never meant for the Mizbeach (e.g., ketores on outer Mizbeach, leftover mincha, lechem hapanim) → **must come down**.
- Bones/sinews/horns/hoofs:
    - **Attached** → go up
    - **Detached** →
        - **Rebbi:** must come down
        - **Chachamim:** stay if placed
- Whether bones can be used for mundane items (like knife handles) depends on **before/after Zrika**.
- The entire halacha hinges on a **mufneh Gezeira Shava** of “ לַכֹּהֵן ”.
- Midnight (Chatzois) divides between **burning** and **ash removal**, affecting whether pieces that fell off must be returned.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל