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Zevachim Daf 86

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Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Separated from the Meat

The *Gemora* cites a *braisa*: *And the Kohen shall burn everything on the altar*. This includes the bones, sinews, horns and hoofs. You might think that they shall be offered on the altar even if they were separated; therefore the Torah states: *And you shall make your olah offerings, the meat and the blood*. If we would have only the text which says meat and blood, you might have thought that one should remove the sinews and bones and place only the meat on the altar; therefore it says: *And the Kohen shall burn everything on the altar*. How are these verses reconciled? If they are attached, they ascend with the meat; if they are separated, even if they are on the top of the altar, they should go down.

The *Gemora* asks: Which *Tanna* do you know that holds that if they were separated on top of the altar, they should go down? It is Rebbe, for it was taught in a *braisa*: *And the Kohen shall burn everything on the altar*. This includes the bones, sinews, horns and hoofs, even if they were separated. How do then I interpret the other verse: *And you shall make your olah offerings, the meat and the blood*? It is to teach us that partially burnt pieces of the *olah* must be returned to the altar, but you do not return partially burnt sinews and bones. Rebbe said: One verse states: *And the Kohen shall burn everything on the altar*; thus extending that which should be burned on the altar. Another verse states:

And you shall make your olah offerings, the meat and the blood; thus limiting it. How do you reconcile them? If they are attached to the meat of the offering, they ascend; if they are separated, even if they are on the top of the altar, they must descend.

Rabbi Zeira said: They learned that they should go down only if they were separated downwards (*away from the pyre*), but if they were separated upwards (*towards the pyre*), they come closer to being consumed.

The *Gemora* asks: Even if they were separated!?

Rabbah said: This is what he means: They learned this only if they were separated after sprinkling, but if they were separated before sprinkling, the sprinkling comes and makes them permitted for any type of benefit, even to make from them a knife handle.

He holds like Rabbi Yochanan said in the name of Rabbi Yishmael: *To him it shall be* is written regarding the hide of an *olah* offering – it belongs to the *Kohen*; and *to him it shall be* is written regarding an *asham*. Just as the bones of an *asham* are permitted for benefit, so are the bones of an *olah* permitted. These words must be redundant (and therefore we can use them for this *gezeirah shavah*), for otherwise, you can refute this comparison by saying that the bones of the *asham* are permitted because its meat is permitted. (85b – 86a)

Mishna

And anything that burst off from the altar does not need to be returned. Nor any coal that burst off from the altar. Limbs that burst off from the altar - if it was before midnight, they must be returned, and they are subject to *me'ilah*; if after midnight, they need not be returned, and they are not subject to *me'ilah*.

Just as the altar sanctifies what is eligible for it, so does the ramp sanctify. Just as the altar and the ramp sanctify what is eligible for them, so do the vessels sanctify. (86a)

Midnight

[*One of the services in the Temple was the separating of the ash. The sacrifices of the previous day sat on the altar during the night, and became ash. There is a mitzvah to take a shovel full of this ash from the altar and put on the floor next to the ramp which leads to the altar.*] The *Gemora* asks: What are the circumstances? If (*the limbs which burst off the altar*) they have substance, then even after midnight too, they should be returned; and if they have no substance, even before midnight too, they should not need to be returned!?

The *Gemora* answers: The *Mishna* is referring to a case of hardened limbs (*the fire had hardened them so that the inside is like dried wood, yet it had not turned them into coals; therefore, before midnight, they must be returned, for they are still limbs; after midnight, they do not need to be returned*).

Rav explains how we know this: One verse states: *all night, he shall burn it*, whereas another text states: *all night . . . and he shall separate the ashes*. How can we reconcile these texts? Divide the night; half is for burning, and half is for separating the ashes. [*During the first half of the night, the limbs are not considered fully consumed unless they have actually been turned into ashes. The second half is for separating - even for the hardened limbs (according to Rashi). If, however, it still retains moisture, it is obviously not ashes, and must not be removed.*]

Rav Kahana asked from the following *Mishna*: Every day the *Kohen* would separate the ashes at the call of the crier (*the rooster, or the Kohen whose responsibility it was to wake the others to perform the Temple service*), or slightly before or slightly after. On *Yom Kippur*, however it was done at midnight. On the Festivals, the *Kohen* would separate the ash at (*the conclusion of*) the first watch (*the point marking the first third of the night*). Now, if you maintain that according to Biblical law, the *mitzvah* of separating the ash begins at midnight, how may we advance it?

Rabbi Yochanan said: The extra words "*until the morning*" teach us to add another morning to the morning of the night. [*The morning of the night is dawn, while the additional morning is an earlier time, according to the necessity of the day. Since this is not fixed, the Sages can advance it as they see fit.*] Therefore every day it is sufficient from the call of the crier. On *Yom Kippur* it is done at midnight, on account of the weakness of the *Kohen Gadol*. [*On Yom Kippur, all the service of the day had to be done by the Kohen Gadol. This tremendous responsibility taxed his strength. They therefore allowed him to take the ash at midnight so*



that he could rest between this service and the service of the day.] On festivals, when there were many sacrifices, and so the Jews came very early, it was done at the first watch, as the latter part of the *Mishna* states: and before the call of the crier, the Temple Courtyard was full of Jews. (86a – 86b)

INSIGHTS TO THE DAF

Ashes

There is a disagreement amongst the Rishonim concerning the limbs which were burnt but did not yet turn to ash. Rashi holds that after midnight the Torah gives them the *halachic* status of ash. They therefore can be used for the service of the separating of the ash from the altar. Tosfos, however, disagrees and holds that only pure ash can be used for this service. There is, also, a disagreement amongst the Baalei Tosfos concerning these limbs. According to one opinion, these limbs cannot be taken off the altar even after midnight. Midnight only removes the obligation to put them back if they fell. According to the R"i, these limbs can be cleared from the altar once the taking of the ash is done and midnight arrives. They can be put on a mound of ash called the *Tapuach*. This is where the remainder of ash is piled when the altar is cleaned. The R"i specifies that it is better to leave these limbs on the altar and not clear them off so they can become complete ash. The Chazon Ish explains that this is not in order that they should be used for the taking of the ash service of the next day. For that purpose only ash of that day's sacrifices can be used. Rather it is more of a *mitzvah* to have the sacrifices completely burned to ash.