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Zevachim Daf 87

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Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**

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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

### ***Missed the Deadline?***

The *Gemora* continues to discuss limbs that were burned until hard, but were not totally burned. If they came off the altar before *chatzos* – *the middle of the night*, and then returned (by the Kohen) after *chatzos*, Rabbah says that they must be returned to be fully burned until next *chatzos*, and are then considered consumed, while Rav Chisda says that they must be returned only until *alos hashachar* – *dawn*.

They explained in the Academy of Rav that Rav Chisda’s rationale is that if *chatzos*, which does not invalidate sacrifices by *linah* – *staying overnight*, is a time that renders sacrifices consumed, certainly dawn, which does invalidate sacrifices by *linah* is a time that renders sacrifices consumed.

If the limbs came off before *chatzos*, and were returned after dawn, Rabbah says they are considered consumed by the next *chatzos*, while Rav Chisda says they are never considered consumed.

Rav Yosef challenged the premise of both positions, asking why we assume that *chatzos* only make limbs considered consumed when they are on the altar. Perhaps they are considered consumed by *chatzos* wherever they are.

They sent from *Eretz Yisroel* that Rav Yosef’s challenge is valid, and the *Gemora* cites a supporting statement of Rav Chiya bar Abba and *braisa* of bar Kapara. They say that if limbs came off the altar before *chatzos* and returned afterwards, one may not benefit from them, but they do not

carry the prohibition of *me’ilah*, indicating that they are considered consumed.

Rav Pappa asked Abaye – if Rav Yosef is correct, as the *Gemora* has just illustrated, what is the dispute of Rabbah and Rav Chisda?

Abaye answered that they are discussing a case where the limbs are still fatty, making them impossible to be considered ashes. (86b – 87a)

### ***Linah at the Top of Altar***

Rava asked Rabbah whether *linah* occurs (*at dawn*) for sacrifices that are already on the altar? The *Gemora* clarifies that while they are on the altar, they are not invalidated by *linah*, as even sacrifices that were not on the altar at dawn and were put on the altar need not be removed. Rather, Rava’s question is in a case where the sacrifices were taken off the altar after dawn.

The *Gemora* explains that *lechem hapanim* – *show bread* which was on the *shulchan* – *table* never becomes invalidated by *linah*, while sacrifices that are on the floor of the courtyard do become invalidated by *linah*. Rava is thus asking whether the altar is compared to the *shulchan* or to the floor.

Rabbah answered that *linah* does not occur for sacrifices on the altar. The *Gemora* asks whether Rava accepted this answer or not, and proves that he did not, citing a dispute between them about limbs that were on the altar at dawn,

and then came down, in which Rava says that they should be returned, and Rava says they should not. (87a)

### **What Sanctifies?**

The *Mishna* stated that just as the altar sanctifies anything fit for it, so does the ramp. The *braisa* cites the verses that prove the extent of the altar's sanctification:

1. The verse that states "All that touch the altar will be holy" teaches that the altar itself sanctifies.
2. The verse mandating that Moshe anoint *es hamizbeach* – *the altar* teaches that the ramp also sanctifies, since it uses the extra word *es*.
3. The verse that says that "All that will touch them will be holy" teaches that the *klai sharais* – *service vessels* sanctify. (87a)

### **Sanctified by Vessels**

Rish Lakish asked Rabbi Yochanan whether *klei shareis* (*service vessels*) sanctify invalid items.

Rabbi Yochanan answered that the *Mishna* states that they do, as it says that just as the ramp sanctifies, so do the vessels.

Rish Lakish explained that this does not answer his question, since the *Mishna* only refers to sanctifying items inasmuch as they need not be removed once they are placed on the altar, but he was asking whether one is allowed to offer them on the altar to begin with.

Rabbi Yochanan answered that the *Mishna* also says this is allowed, as it states that sacrifices "whose blood was received and applied by invalid people" need not be removed if they were placed. The implication of the *Mishna* is that they may not be placed to begin with, but this is true only if the blood was *both* received and applied by the invalid people. If the blood was only received by the invalid person,

it may be applied, proving that the vessel receiving the blood sanctifies it, even allowing it to be applied.

Rish Lakish deflected this, saying that the *Mishna* is referring to two cases: if the blood was received *or* applied by someone invalid, implying that in both cases the blood may not be applied to begin with. (87a – 87b)

### **Airspace**

The *Gemora* asks whether the airspace of the altar sanctifies like the altar.

The *Gemora* attempts to resolve this from the *Mishna*, which says that the ramp sanctifies like the altar. If the airspace of the altar is not like the altar, and therefore the airspace of the ramp is not like the ramp, as soon as one lifts the sacrifice from the ramp to the altar, it has come off, and may not be placed back. Since the ramp does sanctify, this proves that its airspace is equivalent to it.

The *Gemora* deflects this by saying that the case of the *Mishna* can be where the *Kohen* dragged the sacrifice to the altar, never taking it off the surface.

The *Gemora* challenges this, as there is an open gap between the ramp and the altar, which the sacrifice must cross over, effectively going over airspace.

The *Gemora* deflects, saying that when part of the limb is over that gap, we consider it to be fully on the surface where most of it is. Therefore, while most of it is on the ramp, it is considered all on the ramp, and once most of it is on the altar, it is considered all on the altar.

The *Gemora* challenges by noting that this assumes that we consider a limb on the altar as one piece, but this was an unresolved question posed by Rami bar Chama.



The *Gemora* answers that we can assume this, even if it resolves Rami bar Chama's question.

Rava bar Rav Chanan challenges the possibility that the airspace is like the surface, as this would make it impossible for one to invalidate a bird *olah* by thinking about offering it tomorrow. Since *melikah* is done to it on the altar, *linah* does not take effect, and the *Kohen's* thought is therefore valid, since it may be offered tomorrow.

Rav Shimi bar Ashi challenged this conclusion, as the *Kohen* can have in mind that he will remove it from the altar tomorrow, and then offer it, which would be invalid.

The *Gemora* clarifies that even according to Rabbah, who says that *linah* never takes effect on anything that is on the altar, the *Kohen* can have in mind that he will remove it from the altar before dawn, and then offer it after dawn. This is definitely invalid, as *linah* will take effect at dawn, when it is off the altar.

The *Gemora* says that we should still be able to prove that the airspace is like the surface, since otherwise how can one apply the blood of invalid sacrifices? Once the *Kohen* lifts the blood of an invalid bird chatas off the altar to sprinkle the blood or the blood of any invalid sacrifice to throw the blood on the wall, it has come off the altar, and must not be returned.

The *Gemora* suggests that the blood is not lifted to sprinkle or throw, but applied directly on the wall.

The *Gemora* rejects this, since this act would not be sprinkling but squeezing, and would not be throwing but spilling, and it is definitely not the normal way of sprinkling or throwing.

Rav Ashi deflects this proof by saying that the question was never about a *Kohen* holding the sacrifice in the airspace, since that is considered the actual surface of the altar, since

it is connected by the *Kohen's* body. The question was only about a sacrifice which one lifted from the ground over the airspace of the altar by holding it on a stick. (87b – 88a)

## INSIGHTS TO THE DAF

### *Klei Shareis*

Rish Lakish asked Rabbi Yochanan whether *klei shareis* sanctify invalid items, and clarified that he was asking whether it sanctifies them *lechatchilah* – to begin with.

The Rishonim differ in their explanation of the dialogue between Rabbi Yochanan and Rish Lakish. Rashi says that Rabbi Yochanan thought Rish Lakish was asking whether one may still redeem the invalid items, or if they have become irrevocably sanctified, while the actual question was whether one is allowed to offer sacrifices which were sanctified in a *kli shareis*, or if they are only came off on the altar once they've been placed. Rabbi Yochanan said that the *Mishna* addresses this as well, as it says that a sacrifice whose blood that was received and applied by invalid people need not be removed from the altar, implying that if invalid people only received the blood, but valid ones applied it, it may be offered on the altar. Rish Lakish deflected this, saying the *Mishna* may be listing two separate cases, each of which may not be placed, but need not be removed.

Rabbeinu Tam (Tosfos 87a *klei*) says that Rish Lakish thought the question was whether a *kli shareis* containing invalid blood which was taken up to the altar is considered to be "on the altar" and therefore not removed, or not. Although it is in the airspace of the altar, it is separated from altar by the vessel, so it may not be considered on the altar. However, since the vessel is itself holy, perhaps it is considered to be on the altar. The actual question was whether one who sanctified invalid items in a *kli shareis* is tantamount to placing it on the altar, and therefore they may be offered, or if it still may not be placed on the altar. Rabbi Yochanan said that the *Mishna* addresses this question, since it says that a



sacrifice whose blood was received by invalid people, and then applied, need not be removed. This implies that if the blood was not yet applied, it may not be applied, and the sacrifice may not be placed, and proves that blood sanctified by a *kli shareis* may not be placed on the altar. Rish Lakish deflected this by saying that the *Mishna* is referring to two cases. In the first case, someone invalid received the blood, and the *Mishna* allows the blood to be applied, while in the second case, someone invalid applied the blood. In both cases, the *Mishna* says that if the sacrifice was offered on the altar, it need not be removed.

### ***Halachah like Rav Yosef***

The *Gemora* cites the dispute between Rabbah and Rav Chisda about *chatzos* applying to items that are not on the altar. Rav Yosef challenges the premise of the dispute, and suggests that *chatzos* takes effect on everything, regardless of where it is. The *Gemora* then rules like Rav Yosef.

Tosfos (87a hilchesa) explains that this “ruling” is simply stating that Rav Yosef’s challenge is logical and correct, and not actually deciding any *halachah*. As is clear from the continuation of the *Gemora*, even Rabbah and Rav Chisda agree with Rav Yosef, and are only debating a case where the items were fatty, and cannot be considered consumed. For this reason, the *Gemora* does not challenge, as it does in other instances, why we are issuing a ruling that is not relevant nowadays, and only relevant *limshicha* – for the times of *Moshiach*.

### **Daily Mashal**

#### ***The Minor with the Great***

Certain parts of a sacrifice are not burnt on the Altar but anyway, “when they are attached, they should be offered”. The author of Tiferes Shlomo writes that from this we learn that those who cleave to tzadikim earn an elevation of their souls and none of them are cast away. “He will bless those

who fear Hashem, the small and the great.” The minor ascend with the great in the service of Hashem (*Ma’yanah shel Mishnah*).