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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

Laws of Bamos

Rabbi Zeira inquired: If the *olah* of a minor *bamah* (after it was slaughtered) was brought inside to the major *bamah* (i.e. the walled area where sacrifices from a major *bamah* may be eaten), and then taken out again, what is the law? Do we say that once it was brought to the area of the major *bamah*, it must be eaten within that area? Or do we say that if it was taken back out, it has the laws of a minor *bamah*?

The *Gemara* answers: Isn't this the argument between Rabbah and Rav Yosef? The *Mishnah* states: *Kodshei kodashim* that were slaughtered in the south are still subject to the laws of *me'ilah*. [One who has unintentionally benefited from *hekdes* or removed it from the ownership of the *Beis Hamikdash* has committed the transgression of *me'ilah*, and as a penalty, he would be required to pay the value of the object plus an additional fifth of the value; he also brings a *korban asham*.] They inquired: Does this mean that if it was placed on the Altar, it should be taken down? Rabbah said it should be taken down, while Rav Yosef stated that it should not be taken off.

The *Gemara* rejects this comparison, and says that the question could still be asked according to both Rabbah and Rav Yosef. Rabbah said that these *kodashim* should be taken off the Altar because the Altar does not

sanctify items that are not appropriate for it. However, it is possible that the partitions of a public *bamah* do sanctify items brought within it (and only be eaten within its walls).

Rav Yosef might have said that the sacrifice should not be taken off the Altar because it was slaughtered in the same location (i.e. the Courtyard) as a valid sacrifice (but it was mistakenly slaughtered in the south of the Courtyard instead of the north). However, in our case the slaughtering was done in a completely different area. Accordingly, it is possible it should not become sanctified. On the other hand, perhaps this is inconsequential. The *Gemara* leaves this question unresolved.

The *Gemara* observes: Something which is obvious to Rabbah and Rav Yosef (who argues on Rabbah) is unclear to Rabbi Yannai. Rabbi Yannai inquired: Limbs of an *olah* brought on a minor *bamah* that were brought on the public *bamah*, should they be taken down? If they did not yet start to get burned, they obviously should be taken down. What is the law if they already started to get burned? The *Gemara* leaves this question unresolved. (119b3 – 120a2)

It was taught: What is the law if one slaughters a sacrifice for a minor *bamah* at night? Rav and Shmuel argue about this case. One says it is

valid, and one says it is not. They argue regarding Rabbi Elozar's law. Rabbi Elazar asked that there is a contradiction in the verse. One verse states: *And he said, "You have acted treacherously. Roll towards me this day a big stone."* Another verse states: *And Shaul said, "Scatter amongst the people and say to them that each person should bring their bull and sheep, and slaughter them and eat, and you will not sin to Hashem to eat on blood." And every man presented his ox in his hand at night, and they slaughtered there. [In the first verse, "this day" implies the slaughter should be done during the day. Yet the second verse says they slaughtered at night!?!]*

One opinion (*the one that says it is invalid*) is that the first verse was discussing *kodashim*, while the verse saying they slaughtered at night was regarding non-sacrificial animals used for meat. The other opinion understands that *kodashim* slaughter for a public *bamah* is only done during the day, while *kodashim* slaughter for a minor *bamah* can be done at night. (120a2 – 120a3)

It was taught: Rav states that an *olah* brought on a minor *bamah* does not need to be skinned and cut up. Rabbi Yochanan states: It does require being skinned and cut up. They argue regarding the law of Rabbi Yosi ha'Gelili.

The *Baraisa* states: Rabbi Yosi ha'Gelili says that the *olah* brought by *Bnei Yisroel* in the Wilderness (*before the Mishkan was established*) did not need to be skinned and cut up, as this only applied from the time that the Tent of Meeting was erected and onwards. One opinion is that after the Tent of Meeting was built, it even applied to *olos* brought on a public and minor

bamah. One opinion is that after the Tent of Meeting was built it only applied to a public *bamah*, but not to *olos* brought on a minor *bamah*.

The following *Baraisa* supports the opinion of Rabbi Yochanan. The *Baraisa* states: The following are a list of differences between a minor and major *bamah*. The requirement that the *bamah* should have corners, a ramp, a base, and that it be square only applies to a major *bamah* and not to a minor *bamah*. The requirement to have a *kiyor* and its base (*for the washing the hands and feet of the Kohanim*) only applies to a major *bamah* and not to a minor *bamah*. The waving and giving of the chest and thigh of a sacrifice (*to a Kohen*) only applies to a major *bamah* and not to a minor *bamah*. Regarding some laws, a major and minor *bamah* are similar. Slaughtering must be done by both, as well as skinning and cutting up the animal. Sprinkling of the blood permits the meat and can cause it to become *piggul* by both a minor and major *bamah*. Blemishes and allotted time to eat the sacrifice apply equally to a minor and major *bamah*. (120a3)

The Mishnah had stated: But nosar, time and tamei are the same for both.

The *Baraisa* states: How do we know that the allotted time to eat the sacrifice applies by both a major and minor *bamah*? This is because the Torah states: *If it stays overnight, it should be burned, and if it goes out of the area it should be burned.* Just as if it goes out of the area it is valid for a minor *bamah*, one would think that even if it is past its allotted time it should be valid - if it was brought at a minor *bamah*. However, one could also say that it should cause the sacrifice to be invalid, as it is a *kal vachomer* from bird sacrifices (*brought in*



the *Beis Hamikdash*). Just as bird sacrifices are not invalid even if they have a (*minor*) blemish, but are invalid past their allotted time, certainly sacrifices of a minor *bamah* that are invalid with a blemish should be invalid if they are past their allotted time! However, one might say that we cannot compare birds to a minor *bamah*, as while a non-Kohen cannot offer a bird sacrifice, he can offer a sacrifice on a minor *bamah*! We therefore should not derive from bird sacrifices that the allotted time applies. The verse therefore states: *And this is the law of the shelamim sacrifice*. This verse teaches that the allotted time applies both to a major *bamah* and to a minor *bamah*. (120a3 – 120b1)

WE SHALL RETURN TO YOU, PARAS CHATAS

AND TRACTATE ZEVACHIM IS CONCLUDED

DAILY MASHAL

***Ribono shel 'Olam –
We've Finished Zevachim***

In 5689, during a *siyum* on Zevachim in Vienna, Rabbi Meir Shapira zt"l spoke about the murder of the yeshivah students in Chevron, which occurred at that time. "At the end of Zevachim we are told: *For you have not come till now to the rest and the inheritance*; "the rest" means the resting place of the ark; "the inheritance" means a permanent inheritance. The resting of the ark accompanies the permanent inheritance. A permanent inheritance will come only after we see to a resting-place for the ark. **Irreparable gashes are being torn every day in the cities of Eretz Israel that have been destroyed. We haven't had the merit to come to our forefathers' inheritance. It is a**

troublesome time for Yaakov when those who bear the ark also don't have a chance to rest. With the loss of these boys, *sifrei Torah* were burnt – the Torah with which they were supposed to light the darkness of the world. "Today", he continued to weep, "we finish Zevachim. We have had enough sacrifices! We want to start Menachos – the resting (*menuchah*) of the ark and the permanent inheritance (*menuchah*)."
Amen!!!