Zevachim 87 – Good Morning Raboisai

Summary of Reb Eli Stefansky's Shiur

1️⃣ Review — What Does *Chatzos* Do? What Does *Amud HaShachar* Do?

We revisit the last daf's key concept:

At Chatzos, any meat on the Mizbeach in a state of "shriri" (hard but not ash) becomes halachically *consumed*.

But today we ask:

- What if the meat **fell off BEFORE Chatzos**
  and only returned **AFTER Chatzos**?

And:

- Is Chatzos' power **time-based**, or does it apply **only to meat sitting on the Mizbeach**?

This is the starting point of the daf.

2️⃣ Rav Chisda vs. Rabba — When Is the Meat Considered "Consumed"?

Case:

- Meat falls off before Chatzos
- It's returned after Chatzos
- Question: Must we wait for **another** Chatzos? Or will **Amud HaShachar** (daybreak) work?

Two opinions:

🟦 Rav Chisda: Amud HaShachar Is the Magic Moment

Why?

Because we learned a **parallel halacha**: **Lina** (left overnight).

- Lina happens **at daybreak**, not Chatzos.
- Since daybreak can *invalidate* items with Lina,
  → It must also be strong enough to *validate* items for burning.

Conclusion:

If you miss Chatzos, wait until **Amud HaShachar** of the next day.

🟥 **Rabba: Only the *Next* Chatzos Works**

Why?

Because:

It is specifically Chatzos that renders meat "consumed."

He learns that Chatzos has a **special halachic trigger**, not tied to the Mizbeach, but to the *clock itself*.

3️⃣ **Rav Yosef's Breakthrough — Chatzos Works Even Off the Mizbeach**

Rav Yosef challenges all assumptions:

Who says Chatzos requires the meat to be *on the Mizbeach* at that moment?

Chatzos is a *time* that transforms the status anywhere — even on the floor!

This bomb question becomes the **halacha**.

🔥 **Final Ruling:**

Chatzos is a time-based status changer.
Even meat lying in the Azarah becomes "consumed" at Chatzos
(if it is in shriri-state).

And therefore:

- If meat fell off before Chatzos,
- And returns after Chatzos,

→ It is still considered **consumed** (no me'ilah).

This is explicitly ruled:

הלכתא כרבי יוסף— Halacha follows Rav Yosef.

4️⃣ **Rebbi vs. Rabba (Again) — Does the Mizbeach Give Immunity from *Lina*?**

Rava asks Rabba:

Does the Mizbeach act like "home base," protecting meat from Lina?

Meaning:

- If meat stayed on the Mizbeach all night,
- And then you removed it in the morning,
- Is it *patur* from the invalidation of Lina?

Rabba: **Yes. Ain Lina b'Rosh HaMizbeach.**
The Mizbeach protects anything sitting on it.

So if removed in the morning, you may even return it.

Rava: **Disagrees** — Halacha does *not* follow Rabba.

And we have a Beraisa that spells it out:

- **Rebbi:** If it came off after Alos → **Ya'alu** (you may put it back)
- **Rava:** → **Lo Ya'alu**

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5 The Ramp Question — Does the Ramp Have "Lo Yered" Status?

The Gemara earlier taught:

The ramp (kebesh) is like the Mizbeach — things placed on it get the same "don't remove" rule.

But this creates a problem:

If the Kohen places meat **on the ramp**,
and wants to move it up to the Mizbeach…

He must **lift it**, right?

If the airspace above the ramp does NOT have Mizbeach status,
then:

- As soon as he lifts the meat →
- It is **off the ramp**,
- And since it "came down" → He cannot place it back.

So how do Kohanim ever move meat up?

Answer:

He **DRAGS** it.
He never lifts it at all.

He slides it along the ramp until it reaches the top,
ensuring it never leaves the halachic domain of the ramp.

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6 The Gap ("Haviras HaMizbeach") — What About the Airspace Between Ramp & Mizbeach?

There was a small **gap** between the ramp and Mizbeach (exact size is debated).

That gap had the status of **invalid air**.

So as you drag the meat over it:

Does the gap invalidate the meat mid-transfer?

Gemara answers:

- The meat is a **single unit**
- Its majority is always either over ramp or Mizbeach
- The minority passing over the gap does not become pasul

This proves:

Meat is considered one halachic "chibur" (connected body).

Rami bar Chama didn't know this earlier — the sugya proves it clearly.

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7 Incredible Case — The Bird Olah and Pigul Thought

A fascinating halachic puzzle:

Where is the **melikah** (the bird's neck-cutting) done?

→ **On top of the Mizbeach.**

So imagine:

- The Kohen is standing **on** the Mizbeach
- Holding the bird in the **airspace** above it
- Which (according to the view we are analyzing) is considered **Mizbeach itself**

He now thinks a **bad Pigul thought**:

"Tomorrow I will *sprinkle its blood* on the Mizbeach."

But wait —

It's **already on the Mizbeach** now!

So is this Pigul thought meaningless?

Gemara:
Depends on **what** he plans to do tomorrow.

Two Solutions:

1️⃣ He planned to **take it OFF** the Mizbeach tomorrow (removal)
→ which is assur → that creates valid Pigul.

2️⃣ According to **Rava**, who holds the Mizbeach *does not* protect from Lina,
→ Taking it off after nightfall and putting it back **is forbidden**
→ So his thought *is* Pigul.

Without these cases, Pigul wouldn't function for bird-olah.

8️⃣ Final Takeaway From This Sugya

- **Airspace above Mizbeach = Mizbeach**
- **Airspace above ramp ≠ ramp**
- Meat must be **dragged**, not lifted
- Meat is **one connected unit** regarding psul from air gaps
- Chatzos creates *consumption status* **even off the Mizbeach**
- Mei'lah and Lina depend on:
    - Time
    - Location
    - State of attachment
    - Purpose of the thought

This daf tightly weaves multiple halachos into a single conceptual system.

✨ Takeaway – Zevachim 87

- **Chatzos** operates by *time*, not by *location* — even floor meat becomes halachically consumed.

- **Rava vs. Rabba:** Halacha follows Rava — if meat comes off after Alos, **do NOT return** it.
- **Dragging, not lifting**, is required to preserve ramp/kebesh sanctity during transfer.
- The **gap** teaches that meat is viewed as a *single halachic body*.
- By bird-olah, Pigul is only possible via **a thought of removal** or via **Rava's view of Lina**.
- The entire sugya refines how *time*, *place*, and *intention* intersect in Korban mechanics.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל