Zevachim 88 – Good Morning Raboisai

Summary of Reb Eli Stefansky's Shiur

1️⃣ Wrapping Up Yesterday — Is the Airspace Above the Mizbeach Considered the Mizbeach?

We revisit the unresolved question:

Does the *avir* (airspace) above the Mizbeach have the same halachic status as the Mizbeach itself?

This matters for cases such as:

- Performing **melikah** of a bird while standing *on top* of the Mizbeach
- Sprinkling blood that must *travel through the air* before landing
- "Leaving" the Mizbeach by temporarily suspending the blood in midair

The Gemara attempts proofs from **Chatas ha'Of** and **Olas ha'Of**, because their melikah happens *on top* of the Mizbeach.

2️⃣ Attempted Proof — Melikah of Chatas Ha'Of

Case:

- The kohen stands **on the Mizbeach**
- Performs *melikah*
- Must now do **hazayah** (sprinkling) of the blood toward the Mizbeach wall

The question:

If the airspace is NOT considered Mizbeach,
then as the blood travels, it temporarily "leaves" the Mizbeach
→ which should invalidate it.

Since the halacha is that the sprinkling is valid, this seems to prove:

Avir mizbeach = mizbeach

But the Gemara answers:

No proof — "hazayah" here wasn't a classic throw.

The kohen **pressed** the blood out while the klei touched the Mizbeach (מְגַלְּגֵּיל).

It never flew through the air.

Therefore no “leaving” occurred.

So the question remains unresolved.

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3 New Attempt — What About Zrikah of a Pasul Korban?

For certain invalid korbanos, Beis Hillel holds you should still perform:

- **Mitzuy** (pressing blood) or
- **Hazayah** (sprinkling)

If the kohen stands **on top of the Mizbeach**, again we face the same problem:

The blood must pass through air before landing.
If airspace ≠ Mizbeach, why is this valid?

Gemara answers again:

These cases also refer to **migalgel**, pressing blood directly from the vessel, not projecting it through the air.

Thus no proof.

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4 The Real Question — What If the Kohen Is NOT on the Mizbeach?

All previous cases involve a kohen *standing on* the Mizbeach — where direct contact avoids the airspace issue.

But the actual uncertainty is:

What if the kohen stands on a pole or stone next to the Mizbeach, holding the bird above the Mizbeach?

Does the *airspace alone* confer Mizbeach status?

Teiku — unresolved.

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5 New Mishnah — Measuring Vessels in the Beis HaMikdash

We now begin a fresh sugya:

“Klei shareis mikadshin — measuring utensils sanctify what enters them.”

Liquid Measures

There were **seven golden measuring utensils**:

- **Hin**
- **Log**
- **1/2 log**
- **1/3 log**
- **1/4 log**
- **Etc.**

Each had **one use only** — they were not multipurpose.

Dry Measures

For flour (mincha), there were different kli shareis:

- **Issaron**
- **Half-Issaron**
- **Three-Isaron**

Key Rule

If the kli is whole → it is **mekadesh**.

If it has a hole → only mekadesh if it still functions for its original purpose (e.g., a small hole that doesn't spill flour).

If not functional → **not mekadesh**.

6️⃣ Huge Chiddush — Liquid Klei Shareis Also Sanctify *Dry* Materials

Shmuel teaches:

A kli designed for liquids can sanctify flour.

The only exception: liquid *measuring* vessels (midot), which sanctify only liquids.

Proof:

Once flour is mixed with oil, it becomes semi-liquid

→ yet it is considered sanctified through a vessel meant for liquids.

Even with clumps of dry flour inside a mixture, the kli **sanctifies everything**, showing that *solid elements can be sanctified in a liquid-type utensil*.

7️⃣ Four Requirements for a Vessel to Sanctify

A kli shareis sanctifies only when all 4 conditions are met:

1. **Shalem** — whole, not broken
2. **Malei** — containing the full prescribed measure
3. **Mitocho** — within its inner space (not piled above rim)
4. **Bifnim** — inside the Beis HaMikdash courtyard

If any condition is missing → no kedusha.

8️⃣ Wild Case — Half-Measure Becoming Holy Depending on Intention

Two identical situations produce opposite results:

Case A

You pour **half a measure** into the kli
→ and *intend to stop there*
→ **not** sanctified

Case B

You pour **half a measure**
→ but *intend to later complete it*
→ the half already inside becomes **fully kadosh**

Meaning:

Kedusha depends on human intention, not physical volume.

Amazing example of "machshava kove'es" in kodshim.

9️⃣ Rav Teivi — Two Levels of "Kedusha"

He explains:

- Kli measuring liquids does **not** sanctify flour for "hakrava"
- But it *does* sanctify it enough to **pasul**:
    - If a *tevul yom* touches it → becomes pasul
    - If taken outside the courtyard → becomes pasul

So:

Not sanctified enough to offer,
but sanctified enough to ruin.

🔟 New Beraisa — Items Unfit for Offerings: Truma, Meduma, Orlah, Kilayim

The Beraisa lists:

- **Meduma** (mixture of truma in chulin)
- **Orlah** (first 3 years produce)
- **Kilayim** (grain grown in vineyard)

None may be brought as:

- **Mincha**
- **Nesachim**
- **Bikkurim**

And if brought:

Not kadosh at all — must be burned.

This differs from earlier cases, where items became "kadosh enough to be pasul."
Here they are **not even minimally kadosh**.

1️⃣1️⃣ New Sugya — Broken Klei Shareis Cannot Be Repaired

If a kli shareis is damaged:

- You **cannot weld**, patch, or repair it
- "אין עניות במקום עשירות"
  → No poor-man's repairs in a place of royalty

This applies to:

- **Knives**
- **Vessels**
- **Needles**

A knife with a substantial chip (בְּגִימָה) cannot be fixed — must be hidden (גניזה).

1️⃣2️⃣ Bigdei Kehuna — How They Were Made and Used

We now enter beautiful Aggadah:

- Clothing was **woven in one piece**, sleeves added afterward
- If garments became stained from blood:
    - If washable with **water** → permitted
    - If washable **only with chemicals** → forbidden
      (They may not use corrosive cleansers)

What happens to worn-out bigdei kehuna?

They were cut into strips and made into wicks for the Menorah.

A touching example of recycling kedusha for a new mitzvah.

1️⃣3️⃣ Bigdei Kehuna Are Mechaper — Each Garment Atones for Something

Based on verses and Chazal:

Garment	Atones For
Ketonet	*Shefichus Damim* (murder)
Michnasayim	*Giluy Arayos*
Mitznefes	*Ga'avah*
Avnet	*Hirhur HaLev*
Ephod	*Avodah Zarah*
Choshen	*Mispat* (Judicial clarity)
Me'il	*Lashon Hara*
Tzitz	*Tumah of Kodshim*

The Me'il's bells especially atone for **Lashon Hara**, mirroring:

- Lashon Hara → noise
- Bells → noise used for kaparah

1️⃣4️⃣ The 36 or 72 Bells — Two Opinions

Two views:

- **Rebbi Daisha**: 36 bells (corresponding to 36 shades of tzaraas)
- **Chachamim**: 72 bells (36 pomegranates × 2 bells each)

This symbolism connects Me'il → Lashon Hara → Tzaraas.

1️⃣5️⃣ Why Two Kaparah Methods for Lashon Hara?

Is it the **Me'il** or the **Ketores** that atones for Lashon Hara?

Answer:

- **Private** Lashon Hara → Kaparah via **Ketores**
- **Public** Lashon Hara → Kaparah via **Me'il**

This ties together two different traditions harmoniously.

✨ Takeaway – Zevachim 88

- Airspace above the Mizbeach is still a **teiku**: unresolved except when the kohen stands directly on the Mizbeach.
- Liquid vessels sanctify solids except **liquid measuring cups**.
- Intention determines whether a partial measure becomes holy.
- Klei shareis must be whole, full, inside, and within their inner cavity to sanctify.
- Damaged Klei Shareis, bigdei kehuna, and knives go to **geniza**, not repair.
- The garments of the kohen are not just clothing — they are a spiritual machine of **kaparah**.
- Me'il atones for public Lashon Hara; Ketores atones for private Lashon Hara.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל