



OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

Reish Lakish continues to summarize the laws of which substances are allowed to remain on the altar.

The novelty of Reish Lakish's teaching is identified.

2) **MISHNAH:** The Mishnah begins with a list of items that although invalid, once put on the Altar they are allowed to remain. A list of disqualifications that do not occur in the Holy are presented. Additional halachos related to substances that are allowed to remain on the top of the altar are recorded.

3) The dispute between R' Yehudah and R' Shimon

A Baraisa records how R' Yehudah and R' Shimon present their respective opinions and related expositions.

4) Slaughtering a korban at night in the Courtyard

R' Yochanan rules that one is liable if he slaughters a korban at night in the Courtyard and offers it out of the Beis HaMikdash. ■

HALACHAH Highlight

The value of davening in a Beis HaKnesses

כל שפסולו בקדש הקדש מקבולו

Anything that becomes invalidated in the Holy, the Holy accepts it.

Tur¹ writes that a person should always daven in a Beis HaKnesses together with the *tzibbur*. Beis Yosef² notes that the wording of the Tur indicates that the value of davening in the Beis HaKnesses is that it affords one with the opportunity to daven together with a *tzibbur* but there is no advantage to davening in the Beis HaKnesses if one will daven by himself. Rabbeinu Yonah³ writes in the name of the Geonim that there is an advantage to davening in a Beis HaKnesses even if one will not be davening with a *tzibbur*. That advantage is the fact that he is davening in a place that is dedicated for the davening of the *tzibbur*. Bach⁴ explains that the basis of the dispute relates to the correct wording of the Gemara. Shulchan Aruch⁵ follows the position of Rabbeinu Yonah and rules that even a person who was

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Distinctive INSIGHT

Disqualified items which may remain on the Altar

ואלו אם עלו לא ירדו - הלן... רבי יהודה אומר שנשחטה בלילה ושנשפך דמה, ויצא דמה חוץ לקלעים - אם עלתה תרד

The perek began (83a) with a rule that the Altar sanctifies items which are placed upon it, even if these items were not valid to be brought as part of an offering. Rabbi Yehoshua and Rabban Gamliel each presented verses as the source for this halacha, and the Mishnah noted the practical differences between their opinions.

Our Mishnah on 84a continues with a listing of disqualified items which may or may not be kept on the Altar once they were put there. The first example is לן, items that were left in the courtyard overnight, beyond the time when they should have properly been placed on the Altar. These sacrificial parts are no longer valid to be put on the Altar, but the Mishnah teaches that if they are put there by a kohen who did not ask, they should not be taken down.

This category of לן includes both blood or limbs of the offering, as indicated in a Baraisa brought in the Gemara. Although R' Yehuda learns that blood which was originally spilled on the ground should not be later placed on the Altar, and if it is, it must be taken down, if the blood became disqualified due to being kept overnight, or if the limbs were kept overnight, if they are placed on the Altar they are not to be removed. Tosafos (83b, ד"ה למעוטי) mentions that

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REVIEW and Remember

1. Must libations accompany a korban?
2. What is the point of dispute between R' Yehudah and R' Shimon?
3. What is the basis of R' Yehudah's position?
4. What is the novelty of R' Yochanan's ruling?

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incapable of davening with the *tzibbur* should daven in a Beis HaKnesses.

Noda B'Yehudah⁶ offers the following explanation for the inherent value of davening in a Beis HaKnesses. The Mishnah discusses invalidated korbanos, some of which if put onto the Altar do not have to be removed, and others that would have to be removed. The guiding principle for this matter is that korbanos that become disqualified in the Beis HaMikdash are allowed to remain on the altar whereas those korbanos that become disqualified outside of the Beis HaMikdash are not allowed to remain on the Altar. It is well known that davening is a replacement for korbanos. Consequently, just as thoughts can invalidate a korban so too improper thoughts can invalidate one's *tefilla*. Accordingly, just as with korbanos there is a difference whether it becomes disqualified in the Beis HaMikdash or not, so too, there is a distinction between improper thoughts while davening that occur in the Beis HaKnesses and those that occur outside of the Beis HaKnesses and those that occur in the Beis HaKnesses remain acceptable. ■

1. טור או"ח סי' צ'.
2. ב"י ד"ה לא.
3. ר' יונה ברכות ח. ד"ה אימתי.
4. ב"ח שם סעי' ו'.
5. שו"ע שם סעי' ט'.
6. דרושי צ"ח דרוש ו' אות ח'. ■

(Insight...continued from page 1)

blood which remained overnight without being applied to the Altar is disqualified just like blood which spilled, and the case of the Mishnah where blood placed on the Altar may remain there is where the blood was applied in an invalid manner.

Rambam (Hilchos P'sulei HaMukdashim 3:7) rules that if the blood remained overnight, even if it was not applied to the Altar at all, if it was placed upon the Altar it may remain there. Just like the limbs that lingered overnight may remain on the Altar after being placed there, so it is with the blood. We see that simply being left off the Altar does not result in catastrophic results, so we can say the same for the blood, and being left overnight is not so bad as if it spilled.

Also in the Mishnah, we find the opinion of R' Yehuda who says that an offering which was improperly slaughtered at night must be taken off the Altar even if it was placed there. This would be true even if its blood was placed on the Altar, as well. This is also the halacha in the case where the blood was disqualified by being taken outside the courtyard. If it is returned and placed upon the Altar, or if the limbs of this offering are placed upon the Altar, they must be removed. ■

STORIES Off the Daf

Residents of the Land

"ואילו אם עלו לא ירדו..."

The Chofetz Chaim, zt"l, yearned to move to Eretz Yisrael with all of his soul, and even made several plans to leave the Diaspora for the holy land. The residents of Eretz Yisrael were so excited when they heard about this that they even built a shul for him. Sadly, his desire never came to fruition.

When the Chofetz Chaim's son, Rav Leib, visited Eretz Yisrael and then returned to galus, his father re-

buked him. "Why didn't you stay? Returning was nothing more than a foolish mistake. We are in the time known as *ikvesa d'mishichah*, the end of days. When Moshiach finally arrives, we cannot be sure that we will have the merit to even enter Eretz Yisrael. But if we are already living in the land before Moshiach arrives we can feel secure that we will not be evicted from our home..."

When Rav Yashar, z"l, recounted this story he commented, "One may well wonder about the Chofetz Chaim's source for this surprising teaching. I believe that his source is from the Gemara. In Kesuvos 111 we find that the land and holiness of Er-

etz Yisrael is compared to the altar. This is learned from the proof that one who is buried in Eretz Yisrael is considered as if he is buried under the *mizbeach*. We see this from the verse. On the one hand we find, 'וכיפר אדמתו עמו', and it also says, 'מזבח אדמה תעשה לי'. This equates the land of Eretz Yisrael to the Altar.

"Since we find in Zevachim 84 that what is brought up on the altar is not removed except under exceptional circumstances, it seems clear that the same is true of one who is already in Eretz Yisrael before Moshiach comes!"¹ ■

1. מאיר עיני ישראל, ח"ה, ע' 104 ■