



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yuma Daf Nun Tes

R' ELIEZER OMER BIMKOMO HAYA OMEID U'MECHATEI

- Our Mishna follows **R' Yehuda's** version of **R' Eliezer** (that he would apply the blood to the corners in an upward motion except for the corner directly in front of him, which he would apply in a downward motion, so that he should not get blood on his clothing). However, **R' Meir** says that **R' Eliezer** says all corners were applied in a downward motion except the corner diagonally across from where he was standing, which was applied in an upward motion).

HIZA MIMENU AHL TAHARO SHEL MIZBE'ACH

- **Q:** What part of the Mizbe'ach is referred to as "taharo"? **A: Rabba bar R' Shilah** said, it means the midpoint of the height of the Mizbe'ach (on the side wall).
 - **Q:** A Braisa says that when he sprinkles the blood on the Mizbe'ach, it should not be done on the ashes or the coals. Rather, he should clear a place and sprinkle there. We see he didn't sprinkle on the wall!? **A:** Rather, **Rabba bar Shila** said, "taharo" refers to the top of the Mizbe'ach.
- A Braisa says, **Chananya** says the blood was sprinkled on the north of the Mizbe'ach (he holds the entrance to the Kodesh Hakodashim was in the south, which means the corner applications ended on the corner in the north), and **R' Yose** says it was sprinkled on the south of the Mizbe'ach (he holds the entrance to the Kodesh Hakodashim was in the north, which means the corner applications ended on the corner in the south).
 - All agree that wherever the corner applications were completed is where the blood was sprinkled onto the top of the Mizbe'ach. This is based on the pasuk that says "v'tiharo v'kidsho", which teaches that the place where the corner applications are completed should be the place where it is sprinkled onto the top of the Mizbe'ach.

SHIYAREI HADAM HAYA SHOFECH AHL YISOD MARAVI SHEL MIZBE'ACH HACHITZON

- It is poured at the western base, because the pasuk teaches that it should be poured on the base that is near the entrance to the Mikdash, and that is the part of the base that he encounters first when he approaches the Mizbe'ach after leaving the Heichal.

V'SHEL MIZBE'ACH HACHITZON HAYA SHOFECH AHL YESOD DEROMIS

- A Braisa says, we learn that he should pour the blood at the part of the base that he first encounters when coming down the ramp of the Mizbe'ach (we learn this from the Yom Kippur Avodah, which itself was learned from the pasuk, as explained above). The part of the base that he first encounters is the southern base.
- A Braisa says, **R' Yishmael** says the Chatas of Yom Kippur and the Chatas of all year long have their leftover blood spilled on the western base. **R' Shimon ben Yochai** says they are both spilled on the southern base.
 - **Q: R' Yishmael's** view is understandable, because since the Torah doesn't say where the Chatas of all year should be poured, he says we learn from Yom Kippur that it should be poured on the western base. However, what is **R' Shimon ben Yochai's** reasoning? **A: R' Ashi** explains, he holds that the entrance to the Heichal was south of the Mizbe'ach. Therefore, when leaving the Heichal, the first base he would encounter would be the base on the south side.

EILU V'EILU MISARVIN B'AMAH V'YOTZIN...

- A Braisa says, **R' Meir and R' Shimon** say that blood is subject to me'ilah, but the **Chachomim** say it is not.

- The machlokes is only regarding me'ilah **D'Rabanan**. However, all agree that there is no me'ila on blood **D'Oraisa**. How do we know this? **A: Ulla** said, the pasuk regarding the korbon blood says "lachem". This teaches it is yours, and there is no me'ilah. **A2: The Yeshiva of R' Shimon** taught, the pasuk says "l'chaper". The blood was given for a kappara, not for me'ilah. **A3: R' Yochanan** said, "hu", which teaches that the blood has the same status before the kapparah as it has after the kapparah (no me'ilah).
 - **Q:** Maybe we should compare the blood after the kappara to the blood before the kapparah and say that me'ilah does apply? **A:** That can't be, because we never find something that already had its mitzvah done, that is still subject to me'ilah.
 - **Q:** Terumas Hadeshen is subject to me'ilah even after the mitzvah is done!? **A:** Terumas Hadeshen and the bigdei kehunah are 2 pesukim that teach that me'ilah applies even after the mitzvah is done. When 2 pesukim teach the same thing, we can't use that to teach elsewhere.
 - **Q:** That answer works according to the **Rabanan** who say that the pasuk by bigdei kehuna teaches that me'ilah applies after the mitzvah is done. However, according to **R' Dosa**, who uses the pasuk for a different drasha, why can't we learn from terumas hadeshen that me'ilah applies even after a mitzvah is done? **A:** The pasuk regarding eglah arufah also teaches that me'ilah applies there after the mitzvah is done, so there are still 2 pesukim that teach this concept, which means that it should not be applied elsewhere.
 - **Q:** There is a shita that says that we can apply something taught by 2 pesukim to other places as well. According to him, why can't we say that me'ilah applies after the mitzvah is done? **A:** The pesukim of terumas hadeshen and eglah arufah have exclusionary words ("samo" and "ha'arufah"), which teach that this is not to be applied elsewhere.
 - **Q:** Why do we need 3 pesukim to exclude the blood from me'ilah? **A:** One pasuk excludes the blood from the halachos of nossar, one excludes it from the halachos of me'ilah, and one excludes it from the halachos of tumah (if a tamei person eats the blood he would not be chayuv for eating tamei kodashim).
 - A pasuk is not needed to exclude the blood from piggul, because piggul only applies to a part of the korbon that becomes mutar through some other process (e.g. the meat becomes mutar through the zerika of the blood). Blood is itself the permitting process, and is therefore not subject to piggul.