



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

Zevachim Daf Chuf Hey

MISHNA

- If the blood spilled onto the floor (directly from the neck of the animal, without having been put into a keili), and the Kohen then gathered it up, it is passul.

GEMARA

- A Braisa says, the pasuk says "v'lakach haKohen hamoshiach midam hapar". This teaches that the Kohen must take from the lifeblood of the animal and not from the blood of the skin or of the blood after the lifeblood. Further, "midam hapar" should be understood as saying "dam meihapar" – he must get the blood directly from the neck of the animal.
 - The Gemara explains, "midam hapar" can't be understood the way it is written, because then it would be teaching "**midam**" – from the blood but not all the blood. This can't be right, because **R' Yehuda in the name of Rav** has said that the pasuk of "v'es kol damo yishpoch" teaches that it must be *all* the blood. Rather, the Braisa is to be understood as explained above, and the Tanna holds that we may add and take away letters from words and then darshen it.
 - **Q:** The pasuk of "v'es kol damo yishpoch" refers to the pouring of the leftover blood onto the base of the Mizbe'ach, not the blood that is put onto the corners of the Mizbe'ach. If so, how can we say that it refers to the kabbalah? **A:** It can't mean that *all* the blood must be poured onto the base, because some of the blood has already been put onto the corners of the Mizbe'ach. Therefore, it can't be understood as referring to leftover blood and should instead be understood as referring to the kabbalah.
 - **R' Yehuda in the name of Shmuel** said, when shechting a korbon, the knife must be raised after the shechita so that the blood does not go from the knife into the keili, because the pasuk of "midam hapar" teaches that the blood must come straight from the animal, not from something else.
 - **Q:** How do we clean the knife from the blood before using it again? **A: Abaye** said, he wipes it on the rim of the keili used for the kabbalah.
 - **R' Chisda in the name of R' Yirmiya bar Abba** said, when the shechita is being done, he must put the "vridin" (the two main blood vessels) over the keili so that the blood flows directly into the keili. **R' Assi in the name of R' Yochanan** said a similar ruling as well.
 - **Q: R' Assi** asked **R' Yochanan**, if during the kabbalah the bottom of the keili broke open before the blood reached the airspace in the keili, but after it reached the airspace above the keili, what is the halacha? Do we say that airspace above a place where something will not eventually land is considered as if it has landed there or not? **A: R' Yochanan** said, a Braisa requiring collecting water for use with the parah adumah says that if the water is flowing from a high place and into the keili without intent to make it kadosh for this purpose, the water in the keili and in the airspace above the keili is passul. We see that water in the airspace above the keili is considered to be as if resting in the keili.
 - **Q: R' Assi** asked regarding a case where it will not eventually actually land in the keili, and **R' Yochanan** answered from a case where it eventually will come to land in the keili!? **A: R' Assi** actually asked about both cases, and **R' Yochanan** answered one of the questions.
 - **R' Yosef** had this version of the question and answer. **R' Kahana** said, the question was regarding the water above the keili in the case of the parah adumah and the answer was therefore directly on point. **Rabbah** said, the question was

regarding the water for the para adumah and the answer was from the case of the vridin and the blood in the airspace above the keili.

- A Mishna says, if someone helps to direct the flow of water for the para adumah by using his hand, his foot, or vegetable leaves, the water becomes passul. If he uses the leaves of reeds or of nuts, it is valid. The rule is, if anything that is mekabel tumah is used, it is passul. If anything that is not mekabel tumah is used, it is valid. **R' Yochanan in the name of R' Yose bar Abba** explains, the pasuk says “yihyeh tahor”, which teaches that it must flow only using things which can't even become tamei.
 - **R' Chiya bar Abba in the name of R' Yochanan** said, we see from here that the airspace above a keili has the status of the keili itself (if not, then when the water runs off his hand into the airspace above the keili, the water should again become valid. From the fact that it remains passul, this shows that since it went from his hand directly into the airspace, it is as if it went from his hand directly into the keili, and that is why it is passul). **R' Zeira** asked **R' Chiya bar Abba**, maybe the case is that the water dripped from his hand into the keili, without even entering the airspace, and that is why it is passul? He answered, that can't be, because the Braisa says that he put his hand there so that the “water pass over the keili”, which means that it went into the airspace.
 - **R' Chiya bar Abba in the name of R' Yochanan** also said, this Mishna was taught based on the testimony of **R' Tzadok**, who testified that when nut leaves were used to direct the flow of the water in an actual case, the **Rabanan** said it was valid.
- **R' Zeira in the name of R' Yochanan** said, if someone shechted a par, then nicked its ear, and then did kabbalah, it is passul. This is because the pasuk says “v'lakach midam hapar”, which teaches that the kabbalah must be done with the same par that is needed for the shechita – without a mum.
 - **Q:** This provides a source for korbanos of kodshei kodashim. How do we know this applies to kodshei kalim as well? **A: Rava** said, a Braisa says, the pasuk regarding Korbon Pesach (which is kodshei kalim) says, “seh samim zachar ben shanah”, which teaches that it must be without a mum and within its first year at the time of the shechita. How do we know that it must remain so at the time of the kabbalah, at the time of the holacha, and at the time of the zrika? The pasuk says “yihyeh”. We see that the same is for kodshei kalim.
 - **Abaye** asked, **R' Yehoshua** says in a Braisa, with regard to all korbanos that were shechted and the meat or cheilev were destroyed or became tamei, as long as there is at least a kezayis that remains, we may do a zrika and the korbon is valid. Now, this obviously means that the animal became blemished after the shechita, which means that the previous Braisa means that the Pesach must be in its first year for all other avodos, but not that it must be without a mum. If so, we have no basis specific for kodshei kalim. Instead we would learn it from kodshei kodashim.
 - **Q:** How can it be that at the time of shechita it was within its first year, but at the time of the holacha or zrika it was beyond its first year? **A: Rava** said, we see from here that we count the hours to determine the age of an animal for a korbon.
 - **R' Ami in the name of R' Elazar** said, if a korbon is in the Azarah but its legs are outside, and he then cut off the legs and then shechted the animal, it is a valid korbon. If he first shechted the animal and then cut off the legs, it is passul.
 - **Q:** If he cuts off the legs before the shechita it is a baal mum, so how can it be valid!? **A:** Rather, what he said is that if after the shechita he cut off the legs and then did kabbalah it is valid, but if he did the kabbalah and then cut off the legs, it is passul.
 - **Q: R' Zeira** taught based on the pasuk that if the animal got a mum after the shechita and before the kabbalah, it is passul!? **A: R' Chisda in the name of Avimi** said, the person must cut the leg until the bone. In that way the blood from the legs will not

be part of the kabbalah, and the animal also does not become a baal mum.

- From the fact that if he doesn't cut off the legs until after the kabbalah it is passul, we can learn that the blood of the limbs (i.e. of the legs) are considered to be blood of the korbon and that is why it becomes passul if it left the Azarah.
 - The Gemara says this is no proof. It may be that it becomes assur because of the fats in the legs, which are considered to be meat of the korbon that left the Azarah.
 - **Q:** Maybe this proves that meat of kodshei kalim that left the Azarah before the zrika is passul? **A:** It may be that **R' Ami** was talking about kodshei kodashim.