



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

### Zevachim Daf Nun Aleph

- **Q:** If something is learned from a binyan av, can it then be taught through a hekesh, a gezeira shava, a kal v'chomer, or another binyan av? **A:** We can answer one of these from a Braisa. The Braisa says, that if blood of a korbon is kept past sundown it is still considered to be valid in the sense that if it is brought up onto the Mizbe'ach it would not be taken down. We learn this from a binyan av from eimurim of a korbon that are left past sundown, that they remain valid in the sense that if they are brought up onto the Mizbe'ach they would not be taken down. We learn that this is true for eimurim from a binyan av from the meat of a korbon (shelamim) that does not become passul when left overnight. We see that the Braisa takes something that was learned from a binyan av and teaches it further through another binyan av.

SHEYAREI HADAM...

- **Q:** Why would the blood be poured there? **A:** The pasuk says "ehl yesod mizbach ha'olah asher pesach Ohel Moed", which teaches that it should be poured at the part of the Mizbe'ach that he comes upon first when leaving the Ohel Moed.
- A Braisa says, the pasuk says "ehl yesod mizbach ha'olah" which teaches that it should not be poured on the base of the inside Mizbe'ach. Another pasuk says "ehl yesod mizbach ha'olah", which teaches that the inside Mizbe'ach did not have a base. A third pasuk says "ehl yesod mizbach ha'olah", which teaches that all korbanos that are brought on the outside Mizbe'ach are to have their leftover blood poured onto its base. Maybe this pasuk should be darshened to teach that the olah brought on the outside Mizbe'ach (which gets two blood applications on two opposite corners) should only have its applications on the corners where there is a base? **R' Yishmael** said, we would know this from a kal v'chomer – if the leftover blood, which does not bring a kapparah, must be poured onto the base, then the blood applications, which bring a kapparah, must surely be done in a place where there is a base! **R' Akiva** said the kal v'chomer is – if the leftover blood, that does not bring a kapparah and is not brought for purposes of kapparah, and yet it needs to be poured onto the base, then the blood applications of an olah, which brings a kapparah and is brought for purposes of a kapparah, must certainly be applied on an area where there is a base! Now, according to both of them, if we have a kal v'chomer why do we need the pasuk of "ehl yesod mizbach ha'olah"? It is to teach that all korbanos that are brought on the outside Mizbe'ach are to have their leftover blood poured onto its base.
  - **Q:** How can the Braisa say that the pasuk of "ehl yesod mizbach ha'olah" teaches that it should not be poured on the base of the inside Mizbe'ach? This pasuk is needed to simply teach that the Kohen Gadol's par (which is offered on the inside Mizbe'ach) must have its leftover blood poured on the outside Mizbe'ach!? **A:** That can be learned from the pasuk of "asher pesach Ohel Moed".
  - The Braisa said that the third pasuk comes to teach that all korbanos brought on the outside Mizbe'ach must have their leftover blood poured onto its base. This is because it can't be understood as teaching that the subject of the pasuk (the Nasi's chatas) must have its leftover blood poured onto the base of the outside Mizbe'ach, because the essential avodos of this korbon are done on the outside Mizbe'ach, so this would be obvious. You also can't say that we would have thought that korbanos brought on the inside Mizbe'ach must have their blood poured on the base of the outside Mizbe'ach and therefore korbanos brought on the outside Mizbe'ach must have their leftover blood poured on the inside Mizbe'ach, because the inside Mizbe'ach has no base! Therefore, this pasuk is extra, and it is to be darshened to teach that all korbanos brought on the outside Mizbe'ach must have their leftover blood poured onto its base.
  - **Q:** The Braisa said, maybe this pasuk should be darshened to teach that the olah brought on the outside Mizbe'ach (which gets two blood applications on two opposite corners)

should only have its applications on the corners where there is a base. Now, if the pasuk is referring to the blood applications it should have said “ehl yesod ha’olah”, without using the word “mizbach”!? **A:** If it would not have said “mizbach” we would have thought that the applications should be done on the vertical wall of the Mizbe’ach. The word “mizbach” teaches that it should be done on the horizontal top (the “roof”) of the base of the Mizbe’ach.