



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

### Zevachim Daf Nun Beis

- The Gemara had quoted a Braisa that discussed the need for three pesukim that say “ehl yesod mizbach ha’olah”. Regarding the third mention of the pasuk the Braisa said, **R' Yishmael** said, we would not need this pasuk to teach where on the Mizbe'ach the blood of an olah is applied, because 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's roof (the top of the outside Mizbe'ach), then the blood applications, which bring a kapparah, must surely be done there! **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's roof, then the blood applications of an olah, which bring a kapparah and are brought for purposes of a kapparah, must certainly be applied there as well! 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:** What is the difference between the view of **R' Yishmael** and the view of **R' Akiva**? **A:** **R' Ada bar Ahava** said, the difference is whether the pouring of the leftover blood is essential (it certainly would not prevent the kapparah from taking place, but possibly must be done to complete the avodah). **R' Yishmael** holds it is essential and **R' Akiva** holds it is not. **A2:** **R' Pappa** said, that all agree that it is not essential. The machlokes would be whether the blood of a chatas bird that must be squeezed from the bird onto the base (this is done after the blood of the bird is thrown at the Mizbe'ach) is essential. **R' Yismael** says that it is and **R' Akiva** says that it is not.
    - There is a Braisa that says like **R' Pappa**. The Braisa brings **R' Yishmael's** drasha of pesukim and of a kal v'chomer which shows that he holds that the pouring of the leftover blood of even chatas that are brought on the inner Mizbe'ach are not essential.
    - **Q:** Does **R' Yishmael** really hold that the squeezing of the remaining blood of a chatas bird on the Mizbe'ach is essential? It was taught in the yeshiva of **R' Yishmael** that the pasuk of “v'hanishar badam yimatzei” teaches that if there is remaining blood it should be squeezed out, which suggests that this is not essential!? **A:** The two conflicting Braisos reflect the opinions of two different Tanna'im regarding what **R' Yishmael** actually held.
- **Rami bar Chama** said, we find the view of a Tanna of a Braisa that holds that the pouring of the leftover blood is an essential avodah. The Braisa says that the word “osah” regarding a chatas teaches that if the blood of a chatas which must be offered on top of the Mizbe'ach was instead offered below the half-point of the Mizbe'ach, the chatas may not be eaten. The Braisa then discusses why a pasuk is necessary to teach this (we would seem to be able to learn this based on logic). As part of this discussion the Braisa says that the blood of a chatas offered on the inside Mizbe'ach is different (that an outside chatas) in that the blood applications on the inside Mizbe'ach do not complete the avodah for that korban. **Rami bar Chama** asked, what does this mean? He said, it means that the avodah is not complete without the leftover blood being poured onto the base of the outside Mizbe'ach. We see that this Tanna holds that this is essential! **Rava** said, this is not what is meant by the Braisa. Rather, the Braisa means that the avodah is not complete without the blood also being thrown towards the paroches. However, it may be that the pouring onto the base of the Mizbe'ach is not essential.
- A Braisa says, the pasuk regarding the Yom Kippur korban says “v'chilah mikaper”, **R' Yehudah** says, this teaches that if the Kohen Gadol did the zerika, the avodah is considered to be complete, but if he did not do that, the avodah is not complete. **R' Nechemya** said to him, why

don't you instead darshen the words as they are written, which would teach that if he did *all* the avodos then he has achieved the kapparah and if he did not do all the avodos, but instead left out even one blood application, he did not achieve the kapparah!?

- **Q:** What is the point of machlokes between them? **A: R' Yochanan and R' Yehoshua ben Levi** argue – one says they don't argue in halacha, but rather only argue in how to darshen the pasuk. The other says that they argue as to whether the pouring of the leftover blood is essential.
  - We can prove that it is **R' Yehoshua ben Levi** who is the one who holds that there is a view that the pouring of the leftover blood is essential, because we find that he discusses, that according to the view that the pouring is essential, if the blood spilled before this pouring was done, another animal would have to be brought.
    - The Gemara says, this is no proof. We similarly find that **R' Yochanan** also discusses a Tanna who holds this view. Therefore, there is no proof whether it was **R' Yochanan** or **R' Yehoshua ben Levi** who says that the machlokes in this Braisa is based on whether the pouring of the leftover blood is essential.