



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

Zevachim Daf Nun Gimmel

MISHNA

- With regard to the chataos of the tzibbur and of individuals, the procedure is as follows. The chataos of the tzibbur (besides the ones discussed in the previous Mishna) are the chatas male goats of Rosh Chodesh and of Yomim Tovim. Their halacha is that the shechita must be done in the north, the kabbalah of their blood must be done in a kli shareis in the north, and the blood requires 4 applications (one each) on the four corners of the outside Mizbe'ach. How is this done? The Kohen goes up the ramp and turns to the ledge and walks on it to the southeast corner of the Mizbe'ach (and applies blood to it), then to the northeast corner, then to the northwest corner, and finally to the southwest corner. The leftover blood is then poured onto the southern base of the Mizbe'ach. These chataos are eaten inside the curtains of the Azarah, by the male Kohanim, eaten in any way they like, for that day and the following night up until chatzos.

GEMARA

- **Q:** How were these blood applications done? **A: R' Yochanan and R' Elazar** argue – one says it may be placed anywhere within an amah to the corner on either side, and the other says that he applies the blood by placing it downward along the corner itself.
 - According to the view of **R' Elazar the son of R' Shimon**, who says that the chatas blood must be applied to the horn on the corner itself, all would agree that the blood need not be placed on the actual corner, but could be placed anywhere on the horn. The machlokes is according to the view of **Rebbi**, who says that the chatas blood can be applied below the horns on the wall of the Mizbe'ach. One says that it can be placed within an amah to the corner, which is opposite the horn above (the horn was an amah by an amah), and the other says it must be placed onto the actual corner.
 - **Q:** A Braisa details the blood application process for the chataos and specifically says that the Kohen places the blood with his finger onto the actual corners of the Mizbe'ach!? **A:** The Braisa means that this is the way it should be done l'chatchila, but it may be that b'dieved it may even be placed within an amah to the corners.
 - **Q:** What is the machlokes between **R' Elazar the son of R' Shimon and Rebbi**? **A:** A Braisa says, **Rebbi** says, blood that must be applied "above" can be applied anywhere above the chut hasikra, and blood that must be applied "below" can be applied anywhere below the chut hasikra. **R' Elazar the son of R' Shimon** says, that is only true regarding an olah bird (its blood must be offered "above" and can be applied anywhere above the chut hasikra), but the blood of an animal chatas must be applied to the horn of the Mizbe'ach itself.
 - A Mishna says that there was a chut hasikra (a red line) that encircled the Mizbe'ach at its midpoint, which would separate between the "upper bloods" and the "lower bloods". **R' Acha bar Ketina** shows how we see from a pasuk that the Mizbe'ach is divided in this way to differentiate between the upper and lower bloods.

SHEYAREI HADAM...

- A Braisa says, when the pasuk says that the leftover blood of the chatas offered on the outside Mizbe'ach should be poured on the base of the Mizbe'ach, it refers to the southern base. Maybe we should say that it is the western base, just as the leftover blood of the inside chataos are poured onto the western base!? We learn, that just as the blood of the inside chataos are poured onto the base that is closest to him when he comes from the Heichal (the western base)

so too the blood of an outside chatas is poured onto the base that is closest to him when he comes down the ramp – which is the southern base.

- A Braisa says, **R' Yishmael** says the chatas of Yom Kippur (the inner chataos) and the chatas of all year long (the outer chataos) 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, 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' Assi** 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.
 - In the yeshiva of **R' Yishmael** they taught a Braisa that said that **R' Shimon ben Yochai** held that the leftover blood of both inside and outside chataos were poured onto the western base.

MISHNA

- An olah is kodshei kodashim. It must be shechted in the north, the kabbalah of its blood must be done into a kli shareis in the north, and its blood is applied with two applications that are like four. The korbon must be skinned and cut into pieces and is then burned entirely on the fire of the Mizbe'ach.

GEMARA

- **Q:** Why is it that the Mishna tells us that an olah is kodshei kodashim, but did not do so with all the other korbanos (like the chatas and ashm, even though they too are kodshei kodashim)? **A:** It is because the pasuk regarding olah does not refer to it as kodshei kodashim.

V'DAMAH TA'UN SHTEI MATANOS

- **Q:** How is this done? **A: Rav** said, the Kohen applies the blood to the wall (throws it from the keili) on one side of the corner and then applies it to the wall on the other side of that corner (on the two opposite corners, thereby covering all 4 walls). **Shmuel** said, he would make one application (would throw it once at each of the two corners) at the actual corner, and the blood would end up on each side of the corner.
 - This is actually the subject of a machlokes among Tanna'im. A Braisa says, the pasuk regarding olah says "v'zarku", which would suggest that even one throwing of the blood is enough. The pasuk therefore says "saviv". Now, the word "saviv" would suggest that the blood be applied all around the Mizbe'ach like a thread. The pasuk therefore says "v'zarku", which teaches that it be thrown twice in a way that it reaches all 4 walls. **R' Yishmael** says, the pasuk here says "saviv" and the pasuk regarding the setting up of the Mishkan says "saviv" – just as there it refers to 4 separate applications, the same is here. If so, maybe the olah blood should be applied to all 4 corners, just as the korbanos in that pasuk? That can't be, because the blood of an olah is only offered on corners that have a base and the southeast corner did not have a base. Therefore, the gezeira shava must teach that there are 4 applications, but not that they are done on the four corners.
 - **Q:** Why is it that the southeast corner was the one corner with no base? **A: R' Elazar** said, it is because the place of where the base would be on the south and east sides of the Mizbe'ach would have been in the portion of Shevet Yehudah, not Binyamin, and the Mizbe'ach had to be built solely in the portion of Shevet Binyamin.
 - **R' Levi bar Chama in the name of R' Chama the son of R' Chanina** darshened a pasuk to teach that Binyamin Hatzadik was pained, because there was a small strip of land that belonged to Yehudah that reached into the portion of Binyamin all the way to the Mizbe'ach wall. Because he was pained in this way he was zocheh to be the "host" for the Shechinah in his portion.
 - **Q:** A Braisa says that when bringing a bird olah the Kohen would go on the ledge to the southeast corner of the Mizbe'ach and squeeze the blood onto that corner. Now, if there was no base there, it is like he is applying the blood in the air, because the blood that did not reach the wall would fall to the ground below!? **A: R' Nachman bar Yitzchak** said, Binyamin and Yehuda had an agreement that the airspace under that area would belong to Binyamin but the

ground would belong to Yehuda. Therefore, a small protrusion higher than 3 tefachim was set under that corner to catch any blood that would not reach the wall.