



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

Zevachim Daf Nun Daled

- **Q:** What does it mean when we say that the southeast corner of the Mizbe'ach did not have a base? **A: Rav** said, it means that there was actually no base there. **Levi** said, there was a physical base, but it did not have the status of the rest of the base and could not be used as a base for purposes of blood applications. This machlokes is based on each one's understanding of the Targum which tells of Yaakov's bracha to Binyamin, that said that the Mizbe'ach would be in his portion.
 - **Q:** A Mishna clearly says that the base was only on the north and west sides of the Mizbe'ach and then an amah on the south and east sides. This refutes **Levi**!? **A:** The Mishna means that with regard to a base for the purposes of applying blood, that is where the base was.
 - **Q:** A Mishna says that the Mizbe'ach was 32 amos by 32 amos. Now, according to **Rav** the Mizbe'ach was actually not square (because there was no base on two sides)!? **A:** The Mishna means that the north side and west side were each 32 amos.
 - **Q:** A Mishna says that the ramp (which was on the south side) extended an amah over the base. According to **Rav** there was no base there!? **A:** It means it extended over the amah corresponding to the base.
 - **Q: Levi** taught a Braisa that details how the Mizbe'ach was made. The first step was to use a form that was 32x32 amos, which served as the form for the base. We see that the base was a square of 32 amos. This refutes **Rav**!? **A: Rav** would say that the form in the area that belonged to Yehuda was filled with a solid substance and then removed when the rest of the base was set in place. In fact, we see that this form of construction was used for the horns as well. The horns had to be hollow, which was achieved by putting a solid substance in the middle and then removing the solid substance once the rest of the horn had set in place.
- **Rava** darshened the pesukim that tell of how Shmuel and Dovid decided that Yerushalayim was the proper place for the Beis Hamidkash. The pasuk says that Shmuel and Dovid went to "Nayos Ramah". In truth, these were two different places. Rather, it means that they were in Ramah to discuss the "nayo" (the beauty) of the world (the building of the Beis Hamikdash). They said, the pasuk says "v'kamta v'alisa" which teaches that the Beis Hamikdash should be higher than all other places in Eretz Yisrael. They looked at the description of the borders between the Shevatim in Sefer Yehoshua, and the only one that mentions "going up" was the border between Yehuda and Binyamin. They said, this proves that the Beis Hamikdash belongs there. They thought to build the Beis Hamikdash at Ein Eitam, which is the highest point in that area. They said, the pasuk says that the Beis Hamikdash will be "bein kiseifav shachein", which suggests that it is somewhat lower than the highest point. They therefore decided that it must be meant to be in Yerushalayim. Another reason they chose that spot was because they had a tradition that the Sanhedrin was to be in the portion of Yehuda and the Shechina in the portion of Binyamin, and if the Beis Hamikdash was to be in Ein Eitam, they would have to be some distance from each other. They therefore decided that the proper place was Yerushalayim, which would allow for the Sanhedrin to be situated near the Shechina.