

Zevachim – Simanim

פרק ד – בית שמא

דף מ – 40 Daf

1. **is not performed if the roof was broken through**

In a Baraisa, Rebbe Shimon says that because the Torah says the plural קרנות – *horns* regarding the גדול פר כהן, and again regarding the דבר העלם דבר, פר העלם דבר, and the two are compared with a היקש, we know that both require מתנות of their blood on all four קרנות of the מזבח הפנימי. Rebbe Yehudah says this *derashah* is not necessary, because the *passuk* says about each: באהל מועד – *in the Tent of Meeting*, teaching that the blood must be placed מועד באהל מועד – *on all* [the קרנות] mentioned in the *אהל מועד*. According to Rebbe Shimon, the phrase "אהל מועד" teaches: שאם – *that if the Heichal roof was broken through, he would not sprinkle* the blood. The Gemara clarifies that Rebbe Yehudah derives four מתנות from the word "אשר" – *that is* [in the *אהל מועד*], and agrees to *darshen* "אהל מועד" the way Rebbe Shimon does.

2. **teaches "את בדם וטבילה" פר יום הכפורים**

The Baraisa on the previous Daf taught that the word "לפר" in the *passuk* about פר העלם דבר alludes to the פר יום הכפורים. The Gemara discusses what law is derived from this היקש, and Rav Pappa ultimately says: לא נצרכא אלא לאת – *it is only needed* to teach the *halachos* derived from the words "את" and "בדם", and the Kohen's requirement of *dipping* his finger into the blood to sprinkle it. Rav Acha bar Yaakov explains: the word "את" (implying something subordinate to his finger) teaches that the Kohen may sprinkle the blood with blisters on his finger, and they do not constitute a חציצה. "בדם" teaches מעיקרא טבילה – *that the blood should be the amount needed for dipping from the beginning* (i.e., when it is received in a כלי). Meaning, if blood was received in two vessels, each being less than enough for dipping and הזאה, they cannot be combined for הזאה. Finally, "וטבל" – *and he shall dip* (his finger) teaches he must dip his finger into the blood to sprinkle it, ולא מספג – *and he cannot wipe* the blood from the walls of the כלי.

3. **Rebbe Yishmael's kal vachomer equating the avodah of the הכפורים פר יום הכפורים to another פר**

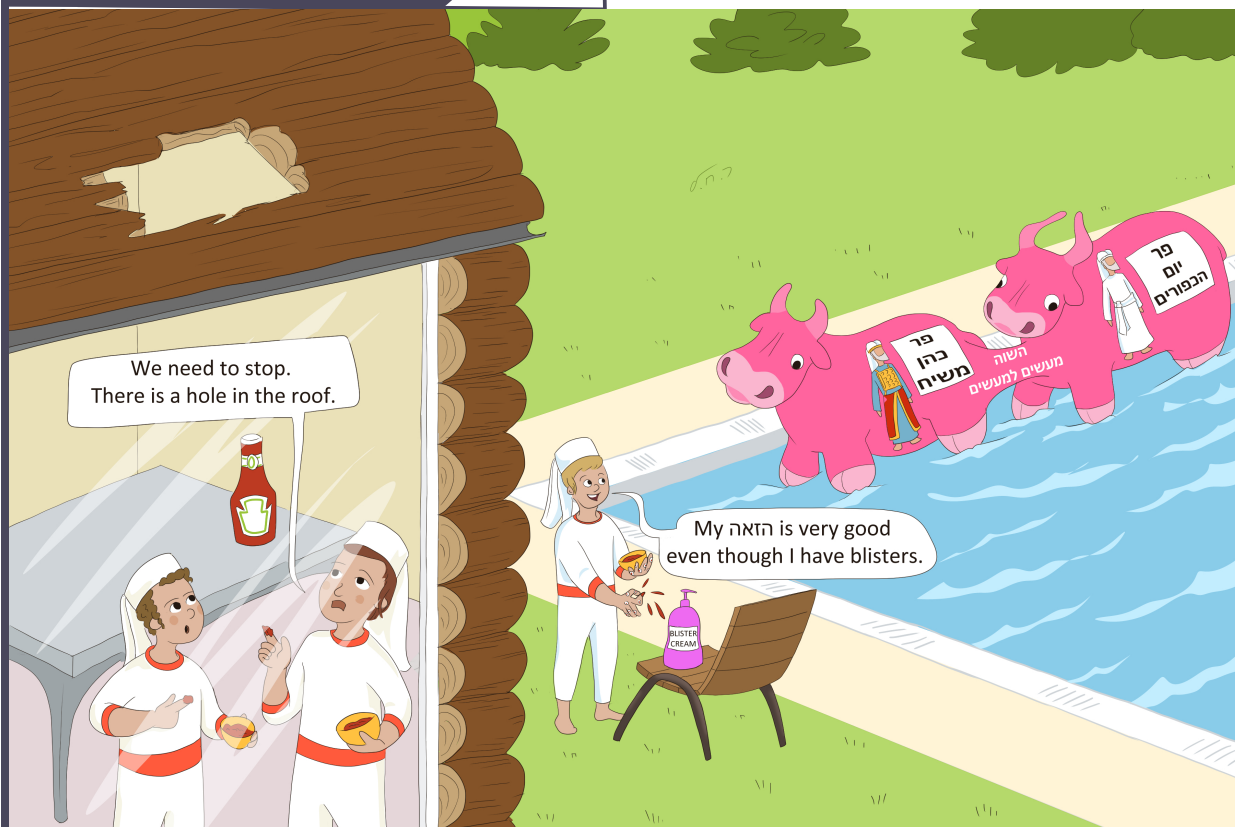
In a Baraisa, Rebbe says the word "לפר" – *to the bull* (פר העלם דבר) comes to include the פר of Yom Kippur. Rebbe Yishmael says this can be derived from a *kal vachomer*: ומה במקום שלא הושוה קרבן לקרבן – *if in a place where a korban is not equated with another korban* (to be brought from the same animal), yet [the Torah] equated the procedure of one with the procedure of the other, then מקום שהושוה קרבן לקרבן – *in a place where* [the Torah] *did* equate a *korban* with another *korban* (to be brought from the same animal) – *is it not logical that it equated one procedure to* [the other] *procedure*? After some discussion, the Gemara ultimately explains: a פר פר and the העלם דבר, despite being different animals, share the same procedure בהו – *regarding that which was written explicitly about them* (i.e., sprinkling towards the פרוכת and placing on the מזבח with his forefinger). Therefore, a פר יום הכפורים, which is the same animal as a פר כהן משיח, is certainly subject to the same *avodah*, specifically, the laws of "את בדם וטבילה" discussed above. Similarly, the הכפורים פר יום הכפורים is subject to these laws, derived from עבודת כוכבים, using the same *kal vachomer*.

Siman – Pool

The Kohanim kids who **stopped** practicing *haza'ah* in their **pool** house **when they spotted a hole in the roof**, noticed a friend by the **pool** kept **practicing despite having blisters on his fingers** near where **the הכפורים פר יום הכפורים** and **פר כהן משיח** inflatables were floating together, since **they have the same עבודה**.

DAF 40 | דף מ

Pool



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3 things to remember

1. **פר יום הכפורים** is not performed if the **היכל** roof was broken through
2. **פר יום הכפורים** teaches "את בדם וטבילה"
3. Rebbe Yishmael's kal vachomer equating the avodah of the **פר יום הכפורים** to another **פר**

