

Zevachim – Simanim

פרק ה – איזהו מקומן

דף נב – 52 Daf

1. *Machlokes* if מעכב is מיצוי חטאת העוף

On the previous Daf, Rebbe Yishmael presented a *kal vachomer*: if שירים of a חטאת, which are not מכפר, must be poured on top of the יסוד, then certainly the first זריקה of the עולה's blood, which is מכפר, requires a יסוד underneath. Rebbe Akiva expressed this *kal vachomer* by saying that if the שירים, לכפר, ואין באין מכפרין – *which do not atone, nor come for atonement*, yet require a יסוד, then certainly the first of the עולה's blood, which does atone and does come for atonement, requires a יסוד. Rav Ada bar Ahava explains that the difference in their wording results from a *machlokes* if pouring שירים מעכב. Although they agree atonement is achieved without pouring the שירים, Rebbe Akiva goes further and says it is not an element of the כפרה at all, and does not need to be performed, but Rebbe Yishmael disagrees and requires leaving over שירים to pour. Rav Pappa says both agree שירים are not מעכב, but argue if מיצוי חטאת העוף – *squeezing out the bird-chatas' blood* is מעכב. Rebbe Yishmael holds it is מעכב, and Rebbe Akiva holds it is not (and each *kal vachomer* was discussing העוף חטאת העוף). A Baraisa supports Rav Pappa's interpretation.

2. If a חטאת's blood was applied "למטה" it is not a valid זריקה

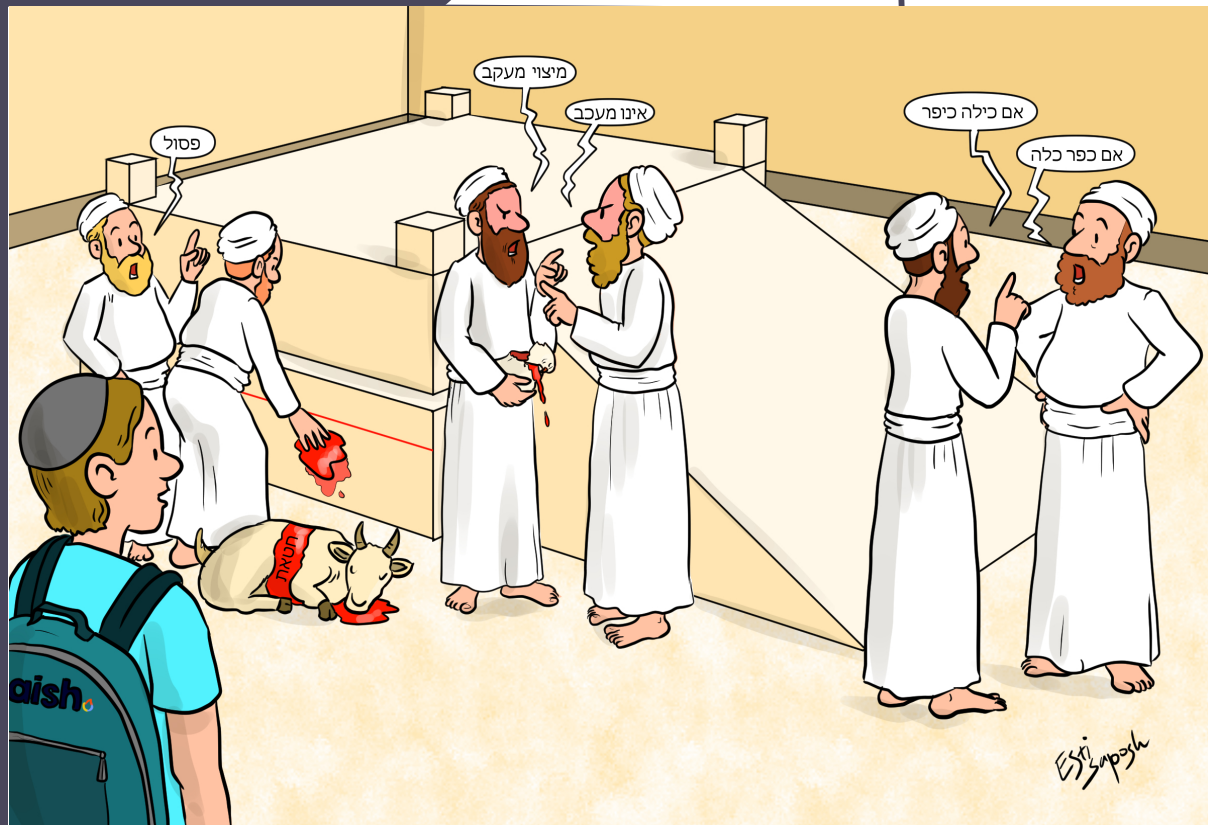
A Baraisa *darshens* a *passuk* about a חטאת: הכהן המחטא אותה – *the Kohen who applies [its blood]* (shall eat its meat). This teaches: אותה שניתן דמה למעלה – *only it whose blood was applied above* (on the קרנות) may be eaten, *but not it whose blood was placed below* (i.e., the lower half of the מזבח); this זריקה is invalid and its meat is not permitted. This *derashah* is necessary because of another *derashah* teaching לניתנין במתן – *that if it was applied with only one application, it still atones*. Since one מתנה suffices for a *korban* requiring four, one might have thought that a מתנה below is also valid. Although we already know regarding a *korban* whose blood is applied למטה (i.e., a חטאת העוף) that if its blood was applied למעלה it is invalid, that may have been because שאין – *because it would not end up above*, whereas a חטאת's blood, which will end up below (since its שירים is poured there), perhaps would be valid if applied למטה, so the *passuk* above teaches otherwise.

3. *Machlokes* how to *darshen* "וכלה מכפר" (if מעכב is שירים)

In a Baraisa, Tannaim debate how to *darshen* מכפר – *and he shall complete atoning* [for the קודש, the אהל, מועד, and the מזבח]. Rebbe Akiva explains: אם כיפר כלה – *if he performed the atonement procedures* (i.e., all the מתנות), *he has completed [the avodah]*. But if he did not perform the atonement procedures, *he has not completed [the avodah]*. Rebbe Yehudah said to Rebbe Akiva: מפני מה לא נאמר – *why should we not say* instead to interpret according to their written order: אם כלה כיפר – *if he has completed all the procedures, he has atoned*; אם לא כלה לא כיפר – *if he did not complete them, he has not atoned*, so that if he omitted any one of all of the applications, *he has done nothing?* Rebbe Yochanan and Rebbe Yehoshua ben Levi debate the difference between these *derashos*. One says they agree in *halachah*, and only disagree how to *darshen* it. The other says they argue if pouring שירים מעכב: Rebbe Akiva says that as long as he was "מכפר", performing all the "atonements" written in the *pesukim*, he completed the *avodah*. Rebbe Yehudah holds that only if he "completed" all of the applications, including pouring the שירים, does he atone.

Siman - Newbie to Yiddishkeit

The **newbie to Yiddishkeit** bringing a חטאת העוף to atone for a past sin felt like everything was going wrong when two Kohanim broke out in a fight if מעכב is מיצוי חטאת העוף, and a Kohen did זריקה למטה on his other חטאת making it *pasul*, while two others standing next to the יסוד argued how to read the *pasuk* "וכלה מכפר".



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3 things to remember

1. Machlokes if מיצוי חטאת העוף is מעקב
2. If a חטאת's blood was applied "למטה" it is not a valid זריקה
3. Machlokes how to darshen "וכלה מכפר" (if מעקב is שירים)

