

Zevachim – Simanim

פרק ה – איזהו מקומן

Daf 51 – נא – דף

1. Why **בדם** and **יוצא** are **לא ירדו**

A Baraisa discusses the law that **כשר** – *if blood stayed past sundown* in the **עזרה**, thereby becoming **פסול**, *is still valid* insofar as if it was put on the **מזבח** (incorrectly), it remains there. This is because **כשר** – *sacrificial parts which remained overnight* (become **פסול**) *are valid* regarding remaining on the **מזבח**. This is derived from the fact that **כשר** – *if meat [of a shelamim] stayed overnight, it is fit to be eaten* (since a *shelamim* may be eaten for two days). This law also applies to **יוצא** – *kodashim* which *left* the **עזרה**, because **יוצא** is fit for a **במה** (since it has no enclosure). [It then explains why this law applies to additional **פסולים**.] The Gemara objects: **וכי דנין** – *can we derive the law of something brought improperly onto the מזבח from something done properly?* How can left-over **אימורין**, which are **פסול**, be derived from left-over *shelamim* meat which is permitted? Also, how can **יוצא** be derived from a **במה**, which has no restricted area? Therefore, the Gemara explains that this Tanna actually relies on a *derashah* teaching that some **פסולים** remain on the **מזבח** and others do not, and uses the above reasons to determine which ones remain.

2. Three *derashos* of "אל יסוד מזבח העולה"

In the five פרשיות discussing different kinds of **חטאת**, the Torah commands pouring the **שירים** – *blood remnants* onto the base of the **מזבח**. Three of them state "אל יסוד מזבח העולה" – *onto the base of the mizbeiach "of the עולה"* (i.e., the **מזבח החיצון**). A Baraisa *darshens* these three superfluous terms: (1) **שירים** are only poured onto the outer *mizbeiach*, **מזבח הפנימי**, *and not onto the base of the inner מזבח* (although this *korban's* blood was applied on the **מזבח הפנימי**). (2) **אין לו יסוד לפנימי עצמו** – *there is no base at all on the inner מזבח*. (3) **עולה של עולה** – *give a law of the base for the מזבח of the עולה*, meaning that the **שירים** of *עולה* and all other *korbanos* must be poured onto its **יסוד**. The Baraisa asks that perhaps this last *passuk* merely teaches that an *עולה's* two *זריקות* must be on a corner of the **מזבח** with a **יסוד** underneath (excluding the southeast corner)!? Rebbe Yishmael answers that this is obvious: if **שירים**, which are not **מכפר**, require [being poured on] the **יסוד**, then certainly an *עולה's* blood must be poured over a **יסוד**?! Rebbe Akiva says this *kal vachomer* somewhat differently, and the next Daf analyzes the difference.

3. The third "אל יסוד מזבח העולה" cannot be teaching where to pour **שירים** of the **שעיר נשיא**

The Baraisa *darshened* the third instance of "אל יסוד מזבח העולה" (written by the **שעיר נשיא**) to teach that the **שירים** of all *korbanos* must be poured on the **יסוד** of the **מזבח החיצון**. The Gemara explains that if the *passuk* were merely teaching where to pour the **שירים** of the **שעיר נשיא**, why would this need a *passuk*? **הא בראי עבד להו** – *But [its avodah] was done on the outer מזבח*, so obviously its **שירים** should also be poured on the **מזבח החיצון**? And if you will say **מזבח, and the inner מזבח**, *that we should switch the outer שירים to the inner מזבח*, *and the inner שירים to the outer מזבח* (i.e., without a *passuk* one might think that just as the "inner" **שירים** was poured on the **מזבח הפנימי**, the "outer" **שירים** of the **שעיר נשיא** should be poured on the other **מזבח**, the **מזבח הפנימי**), but this is impossible, since the Baraisa *darshened* above that the **מזבח הפנימי** had no **יסוד** at all! Therefore, this *passuk* must instead be teaching that **שירים** of all *korbanos* are poured on the **יסוד** of the **מזבח החיצון**.

Siman – Beaver (Beavers gnaw)

The priestly species of **beavers** who built a log *mizbeiach* and kept the blood that was left after sundown on the wall of their *mizbeiach*, had three beavers wearing robes with "אל יסוד מזבח העולה" on them pour **שירים** of blood on the **יסוד** of the **מזבח החיצון**, where the **שירים** of all *קרבנות* are poured.

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Beaver (Beavers gnaw)



The priestly species of **beavers** who built a log *mizbeich* and kept the blood that was left after sundown on the wall of their *mizbeich*, had three beavers wearing robes with "אל יסוד עזבח העולה" on them pour שירים of blood on the יסוד of the מזבח החיצון, where the קרבנות of all שירים are poured.

3 things to remember

1. Why אם עלו and לן בדם are יוצא and לא ירדו
2. Three derashos of "אל יסוד עזבח העולה"
3. The third "אל יסוד עזבח העולה" cannot be teaching where to pour שירים of the שער נשיא

