

20 Sivan 5778
June 3, 2018



Zevachim Daf 51

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h

Tzvi Gershon ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

The remnants of the blood etc. What is the reason? — Scripture said: [And all the remaining blood of the bull shall he pour out] at the base of the altar of the olah [which is at the door of the tent of meeting]; [this intimates]: the one which you first meet.

Our Rabbis taught: ‘At the base of the altar of the olah’, but not at the base of the inner altar; ‘at the base of the altar of the olah’: the inner altar itself has no base; ‘at the base of the altar of the olah’: apply [the laws of] the base to the altar of the olah. The braisa asks: Yet perhaps that is not so; rather [it intimates]: let there be a base to the altar of the olah? Rabbi Yishmael said: [This would follow] with a kal vachomer: if the remnants [of the blood of the chatas], which does not make atonement, requires the base; then surely the sprinkling itself of the [blood of the] olah, which makes atonement, requires the base! Rabbi Akiva said [too: This would follow] with a kal vachomer: if there mnants, which does not make atonement and does not come for atonement, requires the base; is it not logical that the sprinkling itself of the [blood of the] olah, which makes atonement and comes for atonement, requires the base? If so, why does Scripture state, ‘at the base of the altar of the olah’? To teach: apply [the laws of] the base to the altar of burnt-offering.

The master said: ‘At the base of the altar of the olah, but not at the base of the inner altar.’ Surely that is required for its own purpose? — That is learnt from: which is at the door of the tent of meeting.

‘At the base of the altar of the olah: apply [the laws of] the base to the altar of the olah.’ For if you think that it is [meant literally] as written, why do I need a text in respect of the remnants, seeing that the essential service of that offering was performed on the Outer [altar; so obviously then, the remnants of the blood too would be poured out at the base of the same]? And should you say [that but for the text, I would argue] that it is indeed reversed: [the remnants of] the inner [offerings] on the outer [altar], and [that of] the outer [offerings] on the inner [altar]; surely the inner altar had no base! (51a – 52a)