

## Zevachim – Simanim

### פרק ב – כל הזבחים שקבלו דמן

#### דף טז – Daf 16

##### 1. The source that a זר is מחלל עבודה

The Gemara provides three sources that a זר is invalidated. Levi *darshens* בני ישראל – “and they [the Kohanim] shall separate themselves from the holies of Bnei Yisroel...and they shall not profane,” hinting that “Bnei Yisroel” (non-Kohanim) should separate themselves from performing *avodah*, and invalidate *avodah* they perform. Rebbe Yishmael says that if a בעל מום, who can eat *kodashim* meat, invalidates *avodah* he performs, then certainly a זר who cannot eat *kodashim*, invalidates *avodah*! Although the disqualification of בעל מום uniquely applies also to a *korban* itself, he ultimately says that אונן demonstrates otherwise, and although אונן is uniquely prohibited from eating *maaser*, a צד השווה – *common factor* is שמוזהרין ואם עבדו חיללו – *that they are warned* (not to perform *avodah*), and if they did *avodah*, they invalidated it, so the same applies to a זר. Rav Mesharshiya derived זר from יושב – *one sitting* while performing *avodah*, who may eat *kodashim* but invalidates *avodah* he performs. Although יושב is uniquely disqualified from testifying, a תלמיד חכם may testify while sitting. Even if we consider the general category of יושב stricter because most people cannot testify while sitting, a צד השווה can be derived from יושב and one of the above cases.

##### 2. Source that אונן is מחלל עבודה

The Gemara provides four sources that an אונן invalidates *avodah*. (1) The Torah tells a Kohen Gadol, if a close relative dies, he need not leave the Mikdash, and he shall not profane, implying: הא אחר – *he need not leave the Mikdash, and he shall not profane*, implying: *but someone else* (כהן הדיוט) who did not leave (but performed *avodah*) invalidates it. (2) Rebbe Elazar says that when the שעיר ראש חודש was burned on the day נדב and אביהוא died, Aharon said to Moshe: הן – *I sacrificed it*, while they were אוננים for their brothers? No, *Did they sacrifice it*, while they were אוננים for their brothers? No, *I sacrificed it*, (and a Kohen Gadol brings *korbanos* as an אונן). [This defense] implies that had they sacrificed it, it was proper that [the חטאת] was burned, because a *korban* brought by an אונן is invalid. (3) A Baraisa of Rebbe Yishmael's yeshiva derives אונן from a צד השווה between זר, בעל מום, and טמא, all of which are prohibited from *avodah* and invalidate *avodah* they perform. (4) Rav Mesharshiya derives אונן from יושב – *one sitting* while performing *avodah*, the same way he did earlier regarding זר.

##### 3. An אונן's *avodah* regarding קרבן ציבור

Rava said that an אונן's *avodah* is only invalid for a private *korban*, אבל בקרבן צבור מרצה – *but regarding a communal korban, it effects acceptance*, based on a *kal vachomer* from טומאה: if *tumah*, for which no exception is made for a Kohen Gadol regarding a קרבן יחיד, yet a קרבן ציבור may be offered by a כהן הדיוט in a state of *tumah*, then אנינות, which is permitted for a גדול כהן (even) a קרבן יחיד, certainly would be excluded from its disqualification for a קרבן יחיד? This *kal vachomer* is based on three suppositions of the laws in the above cases. Rava bar Ahilai argued that every one of these laws can be questioned based on restructuring the *kal vachomer*. Therefore, he concludes: אלא – *rather, it possible to ask [a kal vachomer] this way, and it is possible to ask [a kal vachomer] that way*, leading to contradictory laws. Instead, כל חדא וחדא תיקו בדוכתיה, *every one of these laws should remain in its place*, how it would apply without a *kal vachomer*, and no *kal vachomer* should be made.

##### Siman – Toes (Acrobat with large toes)

When the **zar** acrobat with big toes swung down with a jug of blood **to do an *avodah*** and a judge waved **three** **מחולל** flags, another judge was about to wave a **מחולל** flag when he saw he handed the jug to an **onen** acrobat but didn't when the crowd cheered it's a **קרבן צבור**.

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## Toes (An Acrobat with Large Toes)



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### 3 things to remember

1. The source that a זר מחלל עבודה
2. Source that מחלל is אונן עבודה
3. An אונן's avodah regarding a קרבן ציבור

