

## Zevachim – Simanim

### פרק ג – כל הפסולין

#### דף לב – Daf 32

##### 1. *Shechitah* by זר, etc., is valid, even לכתחילה

The third Perek begins on the previous Daf: כל הפסולין ששחטו – *anyone disqualified* from performing *avodah* who *shechted*, שחטתן בשרה – *their shechitah is valid*, because *shechitah* is valid when performed by זרים, women, slaves, and *tamei* people, even for קדשים קדשים, provided the טמאים do not touch the meat. Therefore, they can invalidate a *korban* with מחשבה (such as לחמנו) during *shechitah*. The Mishnah's language, "שחטו" – *they shechted*, implies that after [*shechitah*] was done, it is valid, but לכתחילה – *initially*, such people should *not shecht*. This is contradicted by a Baraisa which states that *shechitah* of זרים, etc., is בשרה: a *passuk* says "he" shall *shecht* the bull and "Aharon's sons, the Kohanim" shall bring the blood, etc., implying: מקבלה ואילך מצות כהונה – *from receiving the blood and onward is a commandment of Kehunah*; לימד על השחיטה שבשרה בכל אדם – *this teaches that shechitah is valid with any person!*? The Gemara answers that although a זר may *shecht* even לכתחילה, the Mishnah expressed it as after the fact, because טמאים may not *shecht* לכתחילה, בגישה – *because of a decree that they may touch the meat and be מטמא it*.

##### 2. ביאה במקצת שמה ביאה

ביאה במקצת שמה ביאה – *a tamei person who put his hands into the עזרה* [receives *malkus*, because the *passuk* says (about a *tamei* woman): בכל קדש לא תגע וגו' – *she may not touch anything sacred* [and she may not enter the Mikdash]. This *passuk* compares entering [the Mikdash] to touching [*kodashim*]; מה נגיעה במקצת שמה נגיעה – *Just as partial touching is considered touching* (since normally one touches without his entire body), אף ביאה במקצת שמה ביאה – *so too partial entry is considered entry*. Therefore, if any part of a *tamei* person's body enters the Mikdash, he incurs *malkus* for entering the Mikdash as a *tamei*.

##### 3. A recovering מצורע saw קרי just before Pesach (הואיל והותר לצרעתו הותר לקיריו)

was challenged from a Baraisa about a מצורע whose eighth day of his purification process occurred on Erev Pesach. He saw קרי, and was טובל in a *mikveh* (becoming a טובל יום). Although ordinarily, a טובל יום may not enter הר הבית, this טובל יום may enter (to complete his purification and bring a *korban pesach*), because מוטב יבוא עשה שיש בו – *it is better that an עשה (to bring a korban pesach) which carries a punishment of kares should come and override an עשה which does not carry kares*, i.e., the prohibition for a בעל קרי to enter הר הבית. [Rebbe Yochanan says this prohibition is only דרבנן.] The Gemara asks, if ביאה במקצת שמה ביאה, how will the מצורע extend his hand into the עזרה for the blood of his אשם and oil to be placed onto his thumb? Since partially entering the עזרה is also an עשה שיש בו כרת, it should not be overridden to facilitate bringing a *pesach*! Ulla answered that a מצורע is different: הואיל והותר לצרעתו הותר לקיריו – *since he became permitted (to extend his thumbs into the עזרה)* [despite] his צרעת, he is allowed to do so [despite] his קרי [טומאת].

##### Siman – Scientist in a Lab

The זר lab scientist who was excited to *shecht* a *korban* לכתחילה, saw that his colleague who installed a טומאה detector in the עזרה so that if any part of a *tamei* person entered he would get *malkus*, was confounded when a מצורע extended his hand in for the blood of the אשם and the sensor didn't go off.



The **Lab** scientist who was excited to *shecht* a *korban* לכתחילה, saw that his colleague who installed a טומאה detector in the מצורע so that if any part of a *tamei* person entered he would get *malkus*, was confounded when a טבול יום extended his hand in for the blood of the זר and the sensor didn't go off.

### 3 Things to remember

1. Shechitah by זר, etc., is valid לכתחילה
2. ביאה במקצת שמה ביאה
3. A recovering מצורע saw קרי just before Pesach (הואיל והותר) (לצרתו הותר לקריו)

