

Zevachim – Simanim

פרק א – כל הזבחים

דף טו – Daf 15

1. הולכה שלא ברגל – Is it possible to rectify?

The Gemara asked on the previous Daf: הולכה שלא ברגל שמה הולכה – Is *bringing* blood closer to the מזבח *not by foot*, but by hand, considered legally *bringing*, or not? After several proofs are rejected, Ulla quotes Rebbe Yochanan saying it is not considered הולכה. The Gemara then asks, if it was brought closer through this invalid method, אפשר לתקונה או לא אפשר לתקונה – *is it possible to rectify* (by taking it back and bringing it again properly), *or is it not possible to rectify*, since it was already “brought” improperly? Ulla quotes Rebbe Yochanan saying that הולכה שלא ברגל is “פסולה” – *invalid*, from which he infers that it cannot be rectified. However, Rav Nachman challenged Ulla from a Mishnah stating that if blood spilled from a כלי שרת (קבלה) onto the floor, and a בהן gathered it, it may be used for זריקה. Since some of the blood presumably flowed toward the מזבח, it should be disqualified for זריקה! The Gemara attempts to limit the Mishnah to a case where no blood flowed inwards, but this is ultimately rejected, and the Gemara concludes: תיובתא – *it is a refutation*.

2. הוליכו זר והחזירו כהן וחזר והוליכו (or the reverse)

The Gemara discusses: הוליכו זר והחזירו כהן וחזר והוליכו – *if a non-Kohen brought the blood closer, and a Kohen returned it to its original place and brought it again*, the sons of Rebbe Chiya and Rebbe Yannai dispute its status. One party holds it is valid, because אפשר לתקונה – *it is possible to rectify* [this disqualified הולכה], and the other party says it is פסול, and cannot be rectified. The Gemara considers the reverse case: הוליכו כהן והחזירו זר – *a Kohen brought the blood closer and returned it, and a non-Kohen brought it again*. Rav Shimi bar Ashi says that the opinion who ruled the first case valid, would rule this case invalid, because he considers the final הולכה to be the primary הולכה (which, in this case, was by a זר). The opinion who ruled the first case invalid, would rule this case valid, because he considers the first הולכה to be the הולכה. Rava contends that all would agree that the second case is invalid, because once the blood was returned, *it needs to be brought again* and is a necessary הולכה (thus requiring a כהן). However, a Baraisa ultimately proves otherwise.

פרק ב – כל הזבחים שקבלו דמן

3. Disqualified people and methods for קבלת הדם

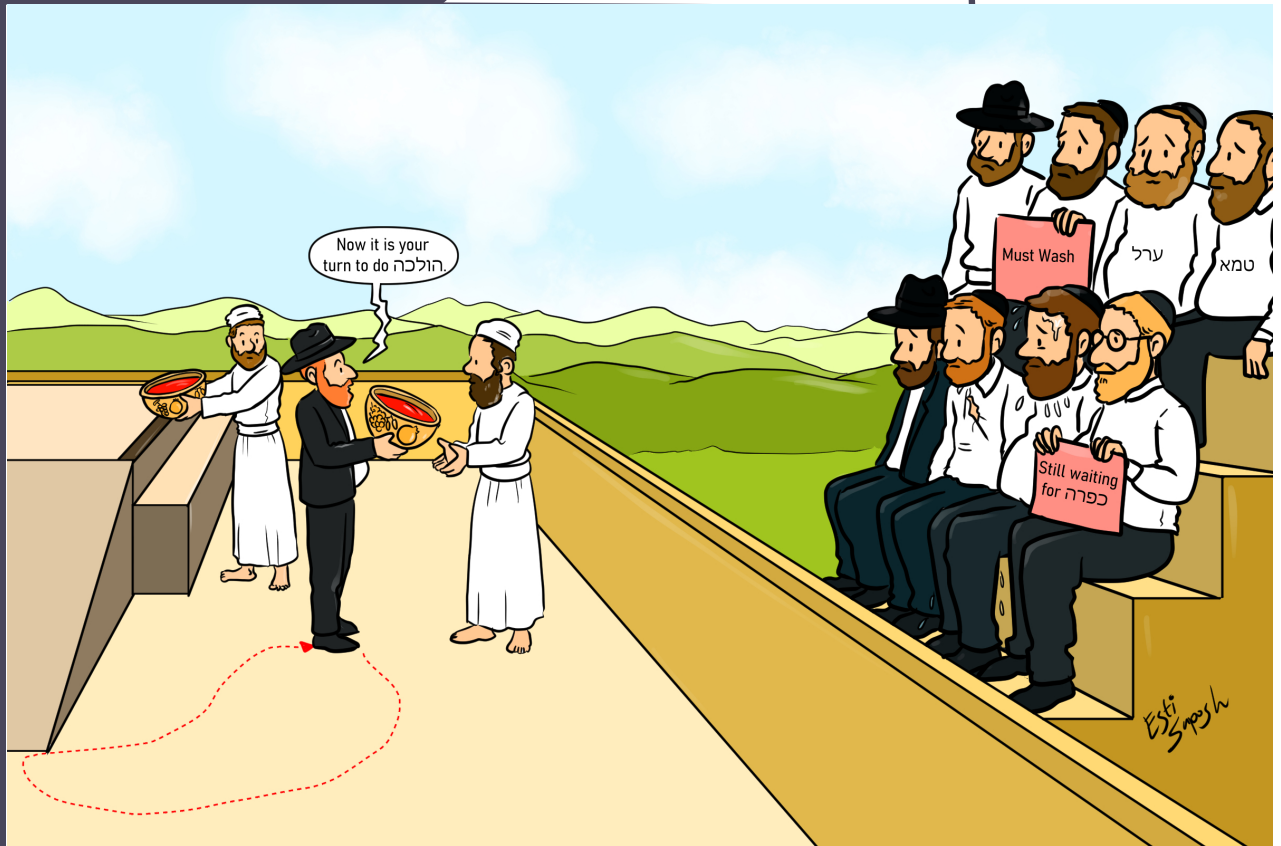
The second Perek begins with a list of people who, if they perform קבלת הדם (זריקה, or הולכה, or עבודה), the עבודה is invalid: (1) זר – *non-Kohen*, (2) אונן (one whose close relative just died), (3) טבול יום – *one who immersed that day*, and is *tahor* for *chullin*, but remains *tamei* for *kodashim*, (4) מחוסר כפורים – *one who lacks atonement* (i.e., requires a *korban* to complete his *taharah* process), (5) ומחוסר בגדים – *one lacking the requisite clothing* [of a Kohen], (6) שלא – *one who did not wash his hands and feet beforehand*, (7) ערל – *someone uncircumcised*, and (8) *tamei*. The Mishnah proceeds to list ways the קבלה is performed that are disqualifying: יושב – *if he is sitting*, or he is standing on top of כלים, an animal, or his colleague's feet (thus, he is not standing directly on the Mikdash floor). קבל בשמאל – *if he received the blood with his left hand*, the Tanna Kamma says it is valid, but Rebbe Shimon says it is invalid. The Gemara will seek the sources for all these פסולים.

Siman – Fruit Bowl (related to ט"ו בשבט)

The Kohen holding a fruit bowl full of blood and extending his arms to bring it to the *mizbeiach* instead of doing הולכה *by foot*, was confused when he saw a זר bring a fruit bowl full of blood to the *mizbeiach* and then give it to a Kohen do הולכה *with it again*, while eight פסולים sat outside in a bleacher upset that they were not permitted to do the עבודה.

דף טו | DAF 15

Fruit Bowl (related to שבט ט"ו)



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3 things to remember

1. הולכה שלא ברגל – Is it possible to rectify?
2. הוליכו זר והחזירו כהן וחזר (or the reverse)
3. Disqualified people and methods for קבלת הדם

