

Zevachim – Simanim

פרק ג – כל הפסולין

דף לג – Daf 33

1. Why a מצורע cannot extend his hands into the עזרה to do סמיכה on his אשם

A Baraisa says that for all סמיכות in the עזרה, it can be said that תכף לסמיכה שחיטה – *the shechitah should immediately follow the semichah*, by doing the סמיכה in the location required for the שחיטה. The exception is an אשם מצורע, because a מצורע cannot enter the עזרה until his חטאת and אשם procedures are completed. The Gemara suggests that this proves ביאה במקצת שמה ביאה – *partial entry to the Mikdash is considered entry*, because if not, he could simply extend his hands into the עזרה and perform סמיכה right before its שחיטה!? Rav Yosef answers that this Baraisa follows the Tanna that says "צפון" (where קדשי קדשים must be *shechted*) is only parallel to the מזבח, far from שער ניקנור (the eastern gate) where the מצורע may stand. Alternatively, Rav Yosef answers: כל הסומך ראשו ורובו מכניס – *whoever performs semichah must bring his head and most of his body into the עזרה*. This is because סמיכה requires – *all his strength*, which cannot be done without most of his body.

2. Why the מצורע cannot fully enter the עזרה to do סמיכה on his אשם

The Gemara then asks, if the סמיכה of an אשם מצורע is required מדאורייתא, and the law requiring תכף לסמיכה שחיטה – *that the shechitah should immediately follow the semichah* is also מדאורייתא, then ליעול ולסמוך להדיא – *[the מצורע] should enter [the עזרה] and do סמיכה outright*, since the Torah dictates it!? Rav Adda bar Masna answers: גזירה שמא – *there is a Rabbinical decree prohibiting him from entering for סמיכה*, out of a concern that *perhaps he will take extra steps* in the עזרה, which would incur כרת. Alternatively, he answers that תכף לסמיכה שחיטה is not required מדאורייתא. This is refuted from a Baraisa which *darshens* the היקש between סמיכה and שחיטה, teaching that just as סמיכה must be performed with people who are *tahor*, so too שחיטה must be performed by those who are *tahor*. Now, the entire reason סמיכה cannot be performed by טמאין is to ensure that the שחיטה, which must be inside the עזרה, immediately follows the סמיכה, proving that תכף לסמיכה שחיטה is required מדאורייתא!? Rather, the second answer is that the סמיכה of an אשם מצורע is not required מדאורייתא.

3. A tamei person who touches kodashim foods

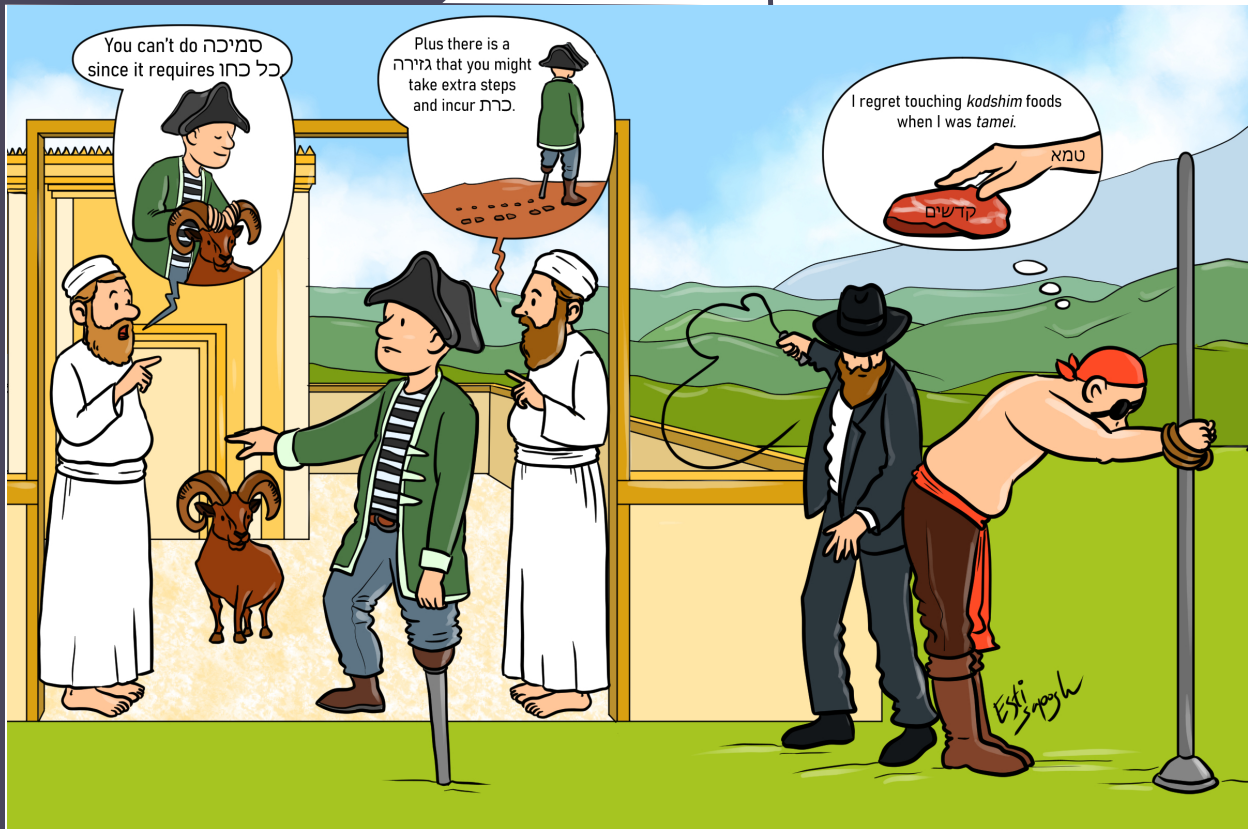
The Gemara says: טמא שנגע בקדש – *if a tamei person touched kodashim foods*, Reish Lakish says he receives *malkus*, because the *passuk* says לא תגע – *he shall not "touch" any sacred food*. Rebbe Yochanan says he does not receive *malkus*, explaining that this *passuk* refers to touching *terumah*. The Gemara objects that Reish Lakish uses this *passuk* for the אזהרה for a *tamei* who eats *kodashim* meat!? [Rebbe Yochanan disagrees and says the אזהרה is derived from a *gezeirah shavah* (טומאתו טומאתו) from a טמא who entered the Mikdash.] The Gemara answers that the prohibition against touching *kodashim* food is derived נגיעה בלשון – *from the Torah expressing [this prohibition] in terms of touching* (and not eating). The prohibition against eating *kodashim* is derived from a *hekesheh* to a טמא entering the Mikdash, which is נטילת נשמה – *something which involves the taking of life* (i.e., כרת), which teaches that this *passuk* also includes eating *kodashim*, which also incurs *kares*.

Siman – Peg Leg Pirate

The **peg leg pirate** who was banished from the ship because he had *tzaraas* and told that he **cannot extend his hands into the עזרה to do סמיכה on his אשם** since it requires כל כחו with most of his body, and that **there is a גזירה** entering for סמיכה since he might take extra steps which would incur *malkus*, was glad he wasn't the *tamei* pirate he passed who was **getting malkus for touching kodashim foods**.

דף לג | DAF 33

Peg Leg Pirate



The **peg leg pirate** who was banished from the ship because he had **tzaraas** and told that he **cannot** extend his hands into the עזרה (ezra) to do סמיכה (smicha) on his אשם (asham) since it requires כחו (khu) with most of his body, and that there is a גזירה (gezeira) from entering for סמיכה (smicha) since he might take extra steps which would incur **malkus**, was glad he wasn't the **tamei** pirate he passed who was **getting malkus** for touching **kodshim** foods.

3 things to remember

1. Why a מצורע (metzora) cannot extend his hands into the עזרה (ezra) to do סמיכה (smicha) on his אשם (asham)
2. Why the מצורע (metzora) cannot fully enter the עזרה (ezra) to do סמיכה (smicha) on his אשם (asham)
3. A tamei person who touches kodashim foods

