

## Zevachim – Simanim

### פרק ב – כל הזבחים שקבלו דמן

#### Daf 25 – כה – דף כה

##### 1. פר must be from the דם קבלת הדם

The next Mishnah states: *ואספו – and [the Kohen] gathered it up, it is invalid for avodah, because it must be received in a כלי שרת.* The *passuk* says that the Kohen must take "מדם הפר" – *from the blood of the bull*, and a Baraisa *darshens* he must take *מדם הנפש* – *from the lifeblood*, not blood from the skin, nor "remnant blood." It also *darshens*: *דם מהפר יקבלנו – blood, from the bull he shall receive it* (i.e., directly from the animal's neck into the כלי שרת). It cannot be interpreted to mean *מקצת דם – part of the blood*, because Rav said: *השוחט צריך שיקבל את כל דמו של פר – one who shechts [a korban] must receive all of the bull's blood.* Shmuel said that one who *shechts* a *korban* must raise the knife upwards so blood will not drip from it into the מזרק (receiving bowl), because the *passuk* says *ולקח מדם הפר – he shall take from the blood of the bull*, implying *ולקח מדם הפר ודבר אחר – but not from the blood of the bull and something else* (e.g., the knife). Abaye says the knife should be wiped on the rim of the מזרק.

##### 2. קבלת הדם regarding איור שאין סופו לנוח כמונה דמי

Rav Yirmiyah bar Abba said that one who *shechts* must place the ורידין (main blood vessels of the neck) directly over the כלי, so the blood will be received directly from the ורידין. Rebbe Assi asked Rebbe Yochanan, if someone was being מקבל blood, and the bottom of the מזרק fell out before the blood entered its airspace, is the קבלה valid? איור – *Is something in the airspace above a place in which it is not destined to rest considered already at rest*, so this קבלה would be valid (although the מזרק's bottom was destined to fall out)? The Gemara below clarifies that Rebbe Assi was also asking about לנוח – *something in the airspace above a place in which it is destined to rest*. To this second question, Rebbe Yochanan presented a Baraisa about gathering water for using with פרה אדומה ashes, which must be obtained as מים חיים – "living" spring water. It states that if the mouth of a jug was joined to a jet of מים חיים (not for the purpose of טאת), all the water in the כלי's airspace is invalid, because it is already considered at rest in the כלי.

##### 3. A korban's ear develops a מום after shechitah

Rebbe Zeira quotes: *הצורם אذن הפר – if one nicks a bull's ear after shechitah*, and afterwards received its blood, it is invalid, because the *passuk* says: *ולקח מדם הפר – and he shall take the blood of the bull*, implying *פר שהיה כבר* – it must be taken from *the bull which was previously*, i.e., the same bull, without a new מום. Rava says that a Baraisa *darshens* this law for קדשים קלים as well: *"שה תמים זכר בן שנה" – a male unblemished lamb, within the first year*, teaches: *שהיה תמים וזכר בן שנה בשעת שחיטה – that it must be unblemished and within the first year at the time of slaughter*. It then *darshens* "יהיה" – *it shall be to teach: שנה תם וזכר בן שנה – all of its "beings," i.e., all must be while it is unblemished and within the first year*. Abaye challenged this assertion from another Baraisa, which states that as long as a mere כזית of a *korban* remains, one may perform זריקה, proving it does not need to be unblemished! Therefore, Abaye argues, the first Baraisa must refer only to the requirement that the *korban* be within its first year (because, as the Gemara explains, age of *korbanos* is determined by the hour of its birth).

##### Siman – Silver Anniversary

The husband who organized a live *kaballah* demonstration for his wife at their twenty fifth anniversary dinner was despondent when **the דם הנפש from the first bull spilled onto the floor**, and then **the bottom of the כלי to be מקבל the blood from the second bull fell out before its blood entered its airspace**, just as a Kohen announced **an animal's ear had been nicked after the shechitah and the kaballah was therefore passul**.



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### 3 things to remember

1. **פר** must be from the **קבלת הדם**
2. If **אזיר שאין סופו לנוח כמונח דמי** regarding **קבלת הדם**
3. A *korban's* ear develops a **מום** after *shechitah*

