

## Zevachim – Simanim

### פרק ג – כל הפסולין

#### דף לד – Daf 34

##### 1. A *tamei* who eats *kodashim* before זריקה vs. a טהור who eats *tamei kodashim* before זריקה

The Gemara says: **זריקה לפני קדש** – if a *tamei* person ate *kodashim* meat before the זריקה of the [korban's] blood, Reish Lakish says he receives *malkus*, because "בכל קדש לא תגע" prohibits a טמא from eating *kodashim*, whether before or after זריקה. Rebbe Yochanan disagrees, because he derives the אזהרה for eating *kodashim* while טמא from a *gezeirah shavah* from the word "טומאתו", which is discussing *kodashim* permitted to a טהור (i.e., after זריקה). Abaye says this *machlokes* only applies to טומאת הגוף – *bodily tumah* (i.e., a *tamei* person eating *kodashim* before זריקה), but regarding טומאת בשר – meat of *kodashim* which was *tamei* and eaten by a *tahor* person, everyone agrees there is no *malkus*, because a *derashah* teaches that even inedible *kodashim*, such as עצים – wood and frankincense, can become *tamei* and are prohibited in consumption, so meat before זריקה (which is not yet permitted) is likewise prohibited to eat when it is *tamei*. Rava says the exact opposite, that regarding טומאת בשר, everyone agrees there is no *malkus*, because since the *passuk* teaching כרת, which is specifically after זריקה, does not apply to it, neither does the nearby *passuk* prohibiting eating *tamei kodashim*.

##### 2. Does a פסול make שיריים; does one כוס makes others שיריים?

Reish Lakish asked Rebbe Yochanan: פסול מהו שיעשה שירים – does a disqualified person who was מקבל and then זרק blood render the animal's remaining blood "remnants," which cannot be used for a valid זריקה? Rebbe Yochanan answered that the only invalid זריקה which makes the remaining blood שיריים is one with an intent of לזמנו or חוץ or חוץ לזמנו (which is considered "זריקה" for effecting זריקה). In another version, Reish Lakish asked if the זריקה of פסול – an invalid cup of blood (e.g., it left the עזרה) renders the remaining blood שיריים. Rebbe Yochanan responded that its law is the same as the זריקה of a פסול person. In a third version, Abaye asked: כוס מהו שיעשה את חבירו דחוי או שירים – does one cup of blood which was used for זריקה render the other cup of blood "rejected" blood, or "remnants"? Is the second cup spilled out as rejected blood, or poured into the יסוד – base of the מזבח, like the extra blood in the first cup? Rabbah presented a Baraisa, which teaches that if the four blood applications were performed from four cups, all their remnants are poured into the יסוד, but if all four מתנות were performed from one cup, Tannaim disagree if the other three are spilled out, or poured into the יסוד.

##### 3. כל שבידו לא הוא דחוי

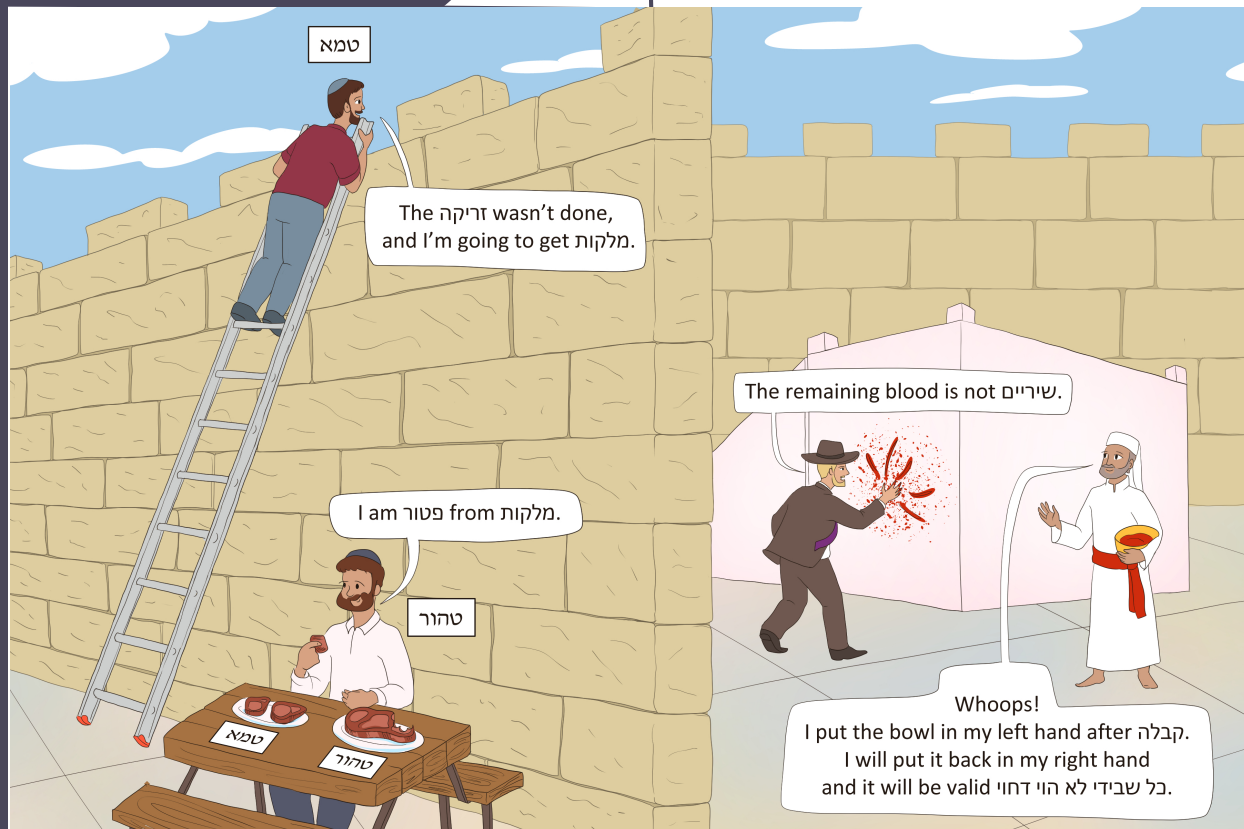
The Mishnah on Daf 32a taught that if a כשר person was מקבל the blood and handed it to a פסול, or to his left hand, or poured it into כלי חול – a non-sacred vessel, or it spilled on the floor, it is returned to its place to perform זריקה. The Gemara asks that the blood should become דחוי – rejected by being in an invalid state, and remain permanently disqualified from זריקה!? Rava answered that our Mishnah follows חנן המצרי, who does not hold that something becomes disqualified through a temporary דחוי (he ruled that if the שער לעזאזל dies, even after the שער לה' is *shechted* and its blood received, the שער לעזאזל is replaced, and the received blood of the שער לה' is still valid). Rav Ashi answers: כל שבידו לא הוא דחוי – any [disqualification] which is in his power to rectify is not considered rejected, and becomes valid when feasible. This is proven from the fact that Rebbe Yehudah, the Tanna who ascribes to the principle of permanent דחוי, still holds that received blood which spilled onto the floor may be gathered up and used for זריקה.

##### Siman – Ladder

The *tamei* person who ate *kodashim* meat before זריקה who climbed a ladder to escape from getting *malkus* while the *tahor* who ate *tamei kodashim* before זריקה was *patur*, was shocked when he saw that a פסול who did קבלה and זריקה did not render the remaining blood שיריים, and that a כשר who did קבלה and then put the כלי in his left hand, simply returned it to his right hand since כל שבידו לא הוא דחוי.

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## Ladder



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### 3 things to remember

1. A *tamei* who eats *kodshim* before זריקה vs. a *טהור* who eats *tamei kodshim* before זריקה
2. Does a פסול make שיריים; does one כוס makes others שיריים?
3. כל שבדיו לא הוי דחוי

