

Zevachim – Simanim

פרק יא – דם חטאת

דף צח – 98 Daf

1. Absorptions from all *korbanos* sanctify, derived from חטאת and מנחות

The Gemara on the previous Daf asked that although the Torah taught that foods which absorb from a חטאת become holy, what is the source that this applies to all *kodashim*? Rebbe Eliezer answered that it is derived from a *passuk* which says "זאת התורה" – "this is the law of the *olah*, the *minchah*, the *chatas*, the *אשם*, the *מילואים*, and the *שלמים*." He proceeds to explain what is derived from each comparison, and says that "חטאת" teaches *מה חטאת* – *just as chatas sanctifies with its absorptions*, *אף כל מקדשת בבלוע* – *so too all korbanos sanctify with their absorptions*. In a Baraisa, this is derived both from חטאת and from מנחות, and the Gemara explains the need for both: had the law only been written by *minchah*, one might think *דאידי דרכיבא מיבלעא* – *since it is soft, it absorbs easily*, but the law would not apply by חטאת. Had the law only been written about חטאת, one might think that is *משום דקירר* – *because it penetrates*, i.e., the melted *chatas* fats are deeply absorbed into the other meat, but it would not apply to מחנה. Therefore, the law was written by both.

2. חציצה of both דם and רבב for someone who does not mind either

Rava says that it is obvious to him that blood on a garment is a חציצה for *tevilah* in a *mikveh*, but for a טבח – *butcher*, who is used to blood on his clothing, it is not a חציצה, since he does not mind it. Similarly, רבב – *grease* constitutes a חציצה for a garment, but for a מוכר רבב – *seller of grease*, it is not a חציצה, since he does not mind it. Rava asked: דם – *if there was both blood and grease on his garment, what is the halachah regarding חציצה*? The Gemara explains he refers to someone who is both a butcher and a seller of grease, and his question was: אחדא לא – *does he only not mind one such substance, but he does mind two on his garment at once*? או דלמא – *Or perhaps he also does not mind two*? The Gemara concludes: תיקו.

3. Kohanim who do not receive a portion of that day's *korbanos* (ex., טבול יום)

The twelfth Perek begins: טבול יום – *one who immersed that day* (and will become fully *tahor* at night), ומחוסר כיפורים, – *and one lacking atonement* (for *tumah* requiring *korbanos* to complete his purification) אינן חולקין בקדשים לאכול – *do not receive a portion in the korbanos to eat that night*. An אונן (one whose close relative just died) may touch *kodashim* (since he is *tahor*), but does not receive a portion in the *korbanos*. [Kohanim] who have *blemishes*, whether they are *passing blemishes* – *מומין עוברין* or *permanent blemishes* – *מומין קבועין* אבל, חולקין ואוכלין אבל, – *do receive a portion [in the korbanos] but do not offer them*. The Mishnah states that anyone who is unfit for *avodah* does not receive a portion in the *korbanos* (this appears contradicted by the law of *בעלי מומין*, and the Gemara will explain). Anyone who does not receive a share in a *korban's* meat does not receive a share in its hide. Even someone who was *tamei* during זריקה and *tahor* during the burning of the fats does not share in the meat.

Siman – Clown (צחוק)

The **clown** making his food holy by absorbing a *chatas* and a *minchah* into them, had the **butcher** and **grease seller** join him after he immersed his apron covered in blood and grease stains which don't act as a חציצה since they don't bother him, but had someone turn away the **טבול יום** and **מחוסר כיפורים** who don't receive a portion of *korbanos* to eat at night.

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3 things to remember

1. Absorptions from all *korbanos* sanctify, derived from חטאת and מנחות
2. חציצה of both דם and רבב for someone who does not mind either
3. Kohanim who do not receive a portion of that day's *korbanos* (ex., טבול יום)

