

Zevachim – Simanim

פרק ח – כל הזבחים

Daf 76 – דף עו

1. Does Rebbe Shimon permit shortening *terumah's* consumption even *לכתחילה*?

On the previous Daf, a Baraisa prohibited purchasing *terumah* with proceeds from sold *shemittah* produce, because it limits the *terumah's* consumption (until such *shemittah* produce must be destroyed). This apparently disagrees with Rebbe Shimon, who permits limiting consumption of *kodashim*. However, Rava said that Rebbe Shimon's leniency only applies *דאיעבד* – *after the fact*, where the *korbanos* of different time allotments were already mixed, but he would not permit doing so *לכתחילה*. Abaye challenged Rava from a Mishnah where Rebbe Shimon said that Kohanim may eat *kodashim* however they like (cooked, roasted, etc.), and may add spices of *chullin* or *terumah*, thereby limiting the *terumah's* consumption to the *korban's* time allotment!? Rava answered: הנח לתרומת תבלין – *leave terumah of spices, which is only Rabbinically [terumah]*, so Rebbe Shimon permits limiting its consumption. Abaye challenged Rava further from a Mishnah which prohibits purchasing *terumah* from *maaser sheni* money, because it limits the *terumah's* consumption (to be eaten in Yerushalayim), but Rebbe Shimon permits it!? *אישתיק ליה* – [Rava] was silent to him and did not respond.

2. The *מצורע* of אשם

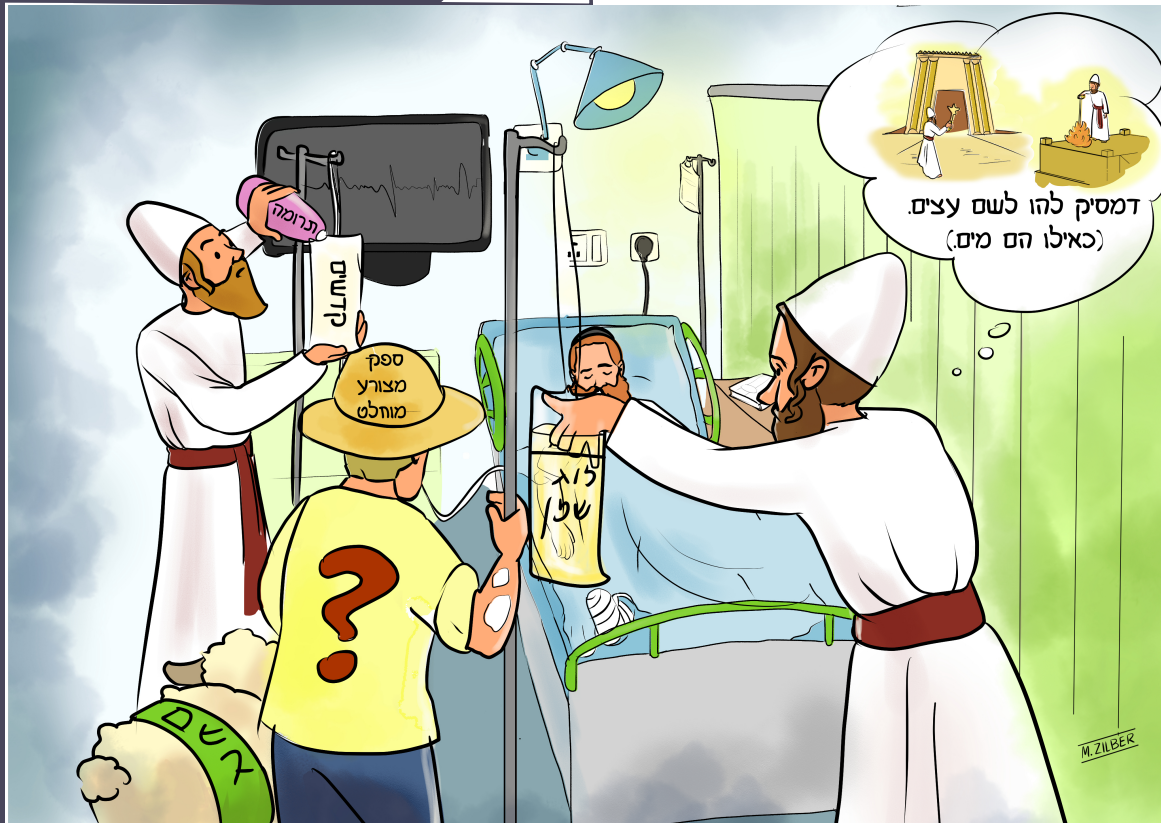
Abaye challenged Rava again from a Baraisa about someone who was uncertain if he was a *מצורע מוחלט* – *confirmed metzora*, who would be obligated to bring (among other *korbanos*) an אשם, and a לוג of oil (which is sprinkled in the Beis Hamikdash and applied to his body). Rebbe Shimon says that he may bring these items conditionally, and say that if he was a *מצורע*, these should be sanctified as the requisite אשם and לוג שמן of a *מצורע*, and if not, the "אשם" should instead be *נדבה* – *a donated shelmim*. Because of this uncertainty, this *korban* has the restrictions of both: it must be *shechted* in צפון, its blood must be applied to the *מצורע's* body, and it requires סמיכה of wine and oil, and waving of the חזה ושוק, like a שלמים, and may only be eaten for one day and night, like an אשם. This proves Rebbe Shimon permits restricting a possible *shelmim* with the laws of אשם!? The Gemara answers: תקוני – *the remedy of a person is different*, and allows for restricting a *korban's* consumption in order to complete his purification and permit him to eat *kodashim*.

3. How the *מצורע* of לוג שמן is brought

The Gemara explains the procedure with the לוג שמן for a *מצורע*. He stipulates that if he is not a *מצורע*, this oil should be a donated oil offering. Because this would be a *minchah*, he must perform קמיצה with it. However, since he may have been a *מצורע*, the שמן requires שבע מתן – *a sevenfold application* (i.e., sprinkling towards the קדש (הקדשים). The Gemara asks that since some was removed for קמיצה, the שמן is deficient, and the שבע מתן requires the full לוג. It answers: דמייתי פורתא ומלי ליה – *he brings a little more oil and refills it to a לוג*. Since it may be a *נדבה*, the removed קומץ must be burned on the מזבח. However, the Gemara asks: if this was done after the שבע מתן, the "שיריים" of this *נדבה* were diminished before the הקטרה, in which case the קומץ cannot be burned!? If he burned it before the שבע מתן, he cannot perform the שבע מתן with the remainder, because כל שממנו לאישים – *anything of which part is placed on the מזבח fires is subject to the prohibition not to burn any of its remainder* (because the oil's הזאה corresponds to the הקטרה)!? The Gemara answers: דמסיק להו לשם עצים – *he offers them for the sake of wood* for the מזבח's fire (or in this case, that the sprinkled oil should be like mere water).

Siman - I.V.

Dr. Kohen who was adding *terumah* spices to a *Kodshim I.V. drip*, watched as a *מצורע מוחלט* showed up with his conditional אשם along with an I.V bag filled with a little more than a לוג of oil, from which a Kohen did *kemitzah* and sprinkled toward the קדש הקדשים and then put the rest on the *mizbeiach* like water.



Dr. Kohen who was adding *terumah* spices to a *Kodshim I.V. drip*, watched as a *ספק מצורע מוחלט* showed up with his conditional *אשם* along with an *I.V. bag* filled with a little more than a *לוג* of oil, from which a *Kohen* did *kemitzah* and sprinkled toward the *קדש הקדשים* and then put the rest on the *mizbeiach* like water.

3 things to remember

1. Does Rebbe Shimon permit shortening *terumah's* consumption even *לכתחילה*?
2. The *אשם* of a *ספק מצורע*
3. How the *אשם* of a *ספק מצורע* is brought

