

## Zevachim – Simanim

### פרק יב – טבול יום

#### דף צט – 99 Daf

##### 1. ראוי לחיטוי חולק שאינו ראוי לחיטוי אינו חולק

Reish Lakish provides the source that a **טבול יום** does not receive a share in the *korbanos*: *הכהן המחטא אותה יאכלנה* – *the Kohen who throws its blood shall eat it*. This implies that only the specific Kohen who performed זריקה may eat the meat, but since the entire משמר of Kohanim eats it, the Gemara instead explains the *passuk* to mean ראוי לחיטוי – *fit for זריקה*. However, since even a קטן, who is unfit to perform זריקה, may eat the meat, the Gemara clarifies further that the *passuk's* expression “he shall eat it” means יחלקנה – *he shall receive a share in it*. Thus: ראוי לחיטוי חולק – *one fit for זריקה receives a share*; שאינו ראוי לחיטוי אינו חולק – *one unfit for זריקה does not receive a share*. Although the Mishnah taught that a בעל מום, who is unfit for זריקה, still receives a share, that is specifically included by the phrase “כל זכר בבהנים” – *every male among the Kohanim*. The Gemara explains why this phrase includes a בעל מום, who is fit for eating but not for *avodah*, rather than a טבול יום, who is currently unfit even for eating, but will be fit even for *avodah* that night.

##### 2. Does a בעל מום who is also טמא receive a share in *korbanos*?

Reish Lakish asked: does a בעל מום who is also *tamei* receive a share in *korbanos*? Do we say that since the Torah included him to receive a portion despite being unfit for *avodah*, מה לי טמא מה לי בעל מום – *what difference is it to me if he is also tamei or only blemished*, or perhaps ראוי לאכילה חולק – *someone fit for eating [kodashim]* (such as a בעל מום) receives a share, but a *tamei*, who is unfit for eating *kodashim*, does not receive a share? Rabbah quoted a Baraisa teaching that although a Kohen Gadol may bring *korbanos* while he is an אונן, he may not eat them, nor does he receive a share in them. This proves a Kohen must be fit to eat *korbanos* to receive a portion in them, and a בעל מום who is *tamei* would not. Rav Oshaya asked if a *tamei* receives a share in קרבנות ציבור – *public sacrifices*, for which a *טמא* is fit to perform *avodah*. Does any Kohen who is in the category of “המחטא” – *one who throws the blood* receive a portion, or must he be fit for eating? Ravina proved from the above Baraisa about a Kohen Gadol who is an אונן that he must be fit for אכילה.

##### 3. Contradiction about an אונן eating *kodashim* at night

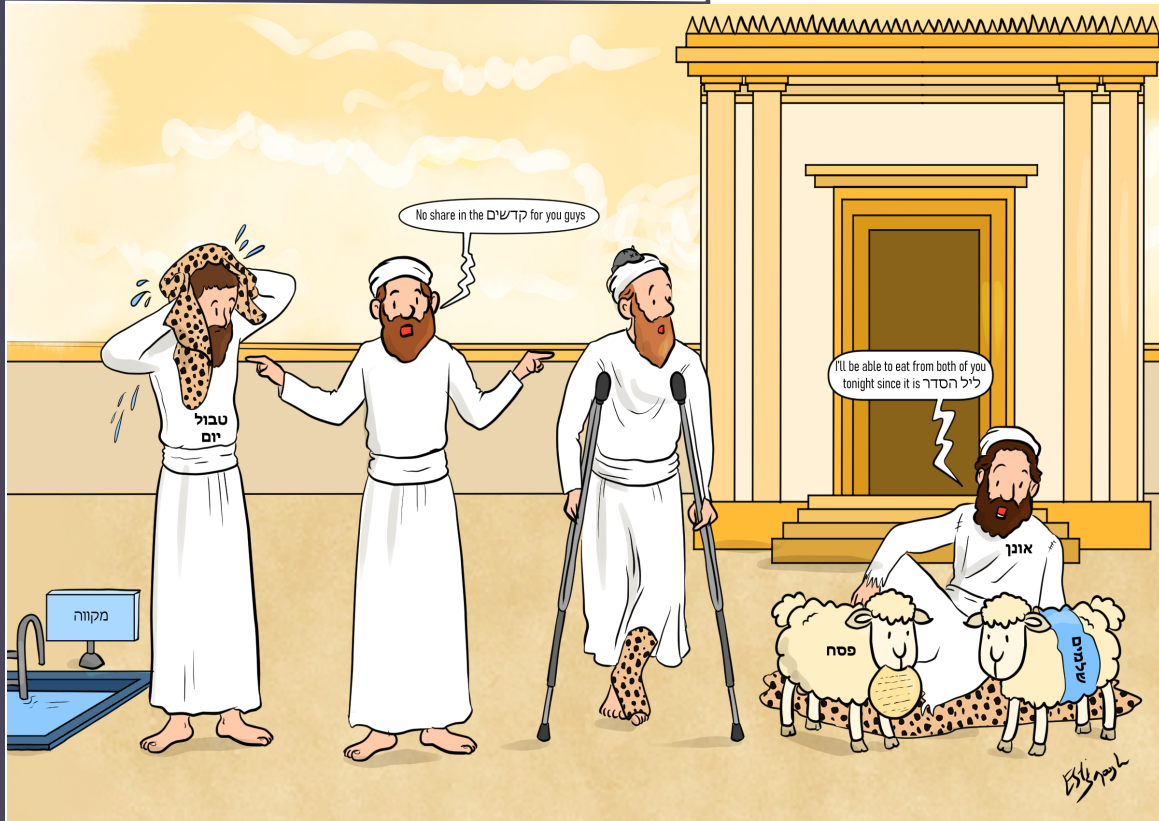
Our Mishnah implies that although an אונן does not receive a share in *korbanos*, he may partake of other Kohanim's shares that night. This is contradicted by another Mishnah, which states: אונן טובל ואוכל את פסחו לערב – *an onein immerses himself and eats his [korban] pesach in the evening* (because the prohibition of the following night is מדרבנן, and waived for the *korban pesach*), אבל לא בקדשים – *but he may not eat [other] korbanos!*? Rav Yirmiyah miDifti says that our Mishnah is discussing the night of Pesach; אידי דאכיל פסח אכיל נמי קדשים – *since he may eat the pesach, he may also eat other korbanos* (although the permit was only necessary for the *pesach*, which carries a ברת penalty). During the rest of the year, when there is no *korban pesach*, he may not eat any *kodashim*. Rav Assi answers that the second Mishnah is where the relative died (and was buried on) on the fourteenth of Nissan; since the אבינו of the day of death is מדאורייתא, the night is Rabbinically prohibited (and only waived for the *korban pesach* itself). Our Mishnah is where he died on the thirteenth and was buried on the fourteenth; since the entire אבינו of the day of burial is מדרבנן, that night is completely permitted.

#### Siman – Cheetah

The **טבול יום** drying himself with a **cheetah** patterned towel who was disappointed that he **didn't get a share in *korbanos***, and the **טמא בעל מום** with a **cheetah** pattern cast who **also didn't receive a share** looked jealously as the אונן sat on his **cheetah skin** mat in anticipation to eat his קרבן פסח along with other *kodshim*.

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Cheetah



The **יום טוב** drying himself with a **cheetah** patterned towel who was disappointed that he **didn't** get a share in **korbanos**, and the **טמא בעל מום** with a **cheetah** pattern cast who also **didn't** receive a share looked jealously as the **און** sat on his **cheetah** skin mat in anticipation to eat his **קרנן פסח** along with other **kodshim**.

### 3 things to remember

1. ראוי לחיטוי חולק שאינו ראוי לחיטוי אינו חולק
2. Does a **טמא בעל מום** who is also receive a share in **korbanos**?
3. Contradiction about an **און** eating **kodashim** at night

