

## Zevachim – Simanim

### פרק ד – בית שמא

#### דף לט – Daf 39

##### 1. Proving that the three מתנות of חטאת require כיבוס

On the previous Daf, Rav Pappa said that the three latter מתנות of a חטאת are subject to כיבוס – requiring the *washing* of a garment onto which blood spattered. He offered proof from a Mishnah which states that if blood of a חטאת spattered onto a garment from the קרן – *horn* or from the יסוד – *base* of the מזבח, it does not require כיבוס. This implies that blood *which is fit* to be placed *on the horn*, i.e., the last three מתנות, *does* require כיבוס. However, the Gemara objects that a similar inference should be made from "יסוד" that blood "fit" for the יסוד, i.e., שירים, should require כיבוס, which it does not!?! This question is discussed at length and ultimately stands. Ravina answers by distinguishing between the two terms: מן הקרן ממש – "*from the horn*" means literally blood taken from the קרן itself and implies that blood "fit for the קרן" (the last three מתנות) would not require כיבוס, as Rav Pappa said. However, "מן היסוד" means even that which is "fit for the יסוד" (i.e., שירים). He explains that "מן הקרן" cannot include blood "fit" for the קרן, because then it would be unnecessary to teach that blood fit for the יסוד does not require כיבוס.

##### 2. Source that שיעירי ע"ז are חטאות פנימיות, but שיעירי רגלים and שיעירי ר"ח are not

The Mishnah on Daf 36b taught that all חטאות of מתנות which are applied to the מזבח הפנימי are מעבב. A Baraisa derives these from extra words in the *passuk* about ציבור של פר. The word "החטאת" teaches: אלו שיעירי – *these are the goats* brought as a חטאת for communal *idolatry* (resulting from a mistaken ruling), teaching that they are also חטאות פנימיות, thus requiring blood מתנות before the פרוכת and on the מזבח הפנימי, and burning its meat outside Yerushalayim. We do not include the שיעירי רגלים and שיעירי ראש חודש (i.e., goats brought for the מוסף on these days) to also be חטאות פנימיות, because the word "לו" – *for it* excludes them. The Baraisa explains how it was known to include the שיעירי ע"ז, and exclude the others: ידועה מצוה – *I include these (שיעירי ע"ז) which atone for known transgressions of a mitzvah* (similar to the פר), and exclude the other שיעירים, which do not atone for known transgressions (but for unknown *tumah* transgressions in the Mikdash).

##### 3. חטאת הפנימית and שירים are not מעבב for a סמיכה

After deriving from extra words that all הזאות – *sprinklings* of חטאות הפנימיות are מעבב, the Baraisa *darshens*: "וכפר" – *and he shall atone* [for them], teaching: אף על פי שלא סמך – *even if he did not lean* on the *korban* as required, "ונסלח" – *and it shall be forgiven* for them, teaching: אף על פי שלא נתן שירים – *even if he did not pour the blood remnants* into the יסוד. The Baraisa explains how it was known to invalidate a *korban* missing הזאות, but validate a *korban* missing סמיכה or שירים: *I invalidate [the korban] where sprinklings were omitted, because they are essential in all other places*, מקום, *and I validate [the korban] where סמיכה or pouring the remnants was omitted, because they are not essential in all other places*.

##### Siman – Letter (Mailman)

The Kohen **mailman** delivering the three latter מתנות of a חטאת that spilled on his uniform which would now require כיבוס, arrived just in time to inform the Kohanim that שיעירי ר"ח are not like the שיעירי עבודה זרה which were applied on the מזבח הפנימי, while a second Kohen **mailman** was in such a rush to deliver his mail that he forgot to do סמיכה on a חטאת פנימית and was relieved to hear it's not מעבב.



The Kohen **mailman** delivering מתנות rettal eerht eht חטאת a fo that spilled on his uniform which would now require כיבוס, arrived just in time to inform the Kohanim that שעירי עבודה זרה which were applied on the מזבח הפנימי, while a second Kohen mailman was in such a rush to deliver his mail that he forgot to do סמיכה on a חטאת פנימית and was relieved to hear it's not מעכב

### 3 things to remember

1. Proving that the three מתנות חטאת require כיבוס
2. Source that שעירי ע"ז are שעירי חטאות פנימיות, but שעירי ר"ח and גולים are not
3. מעכב שירים and סמיכה are not חטאת הפנימית

