

28.2.9

(עד שיבא כולו לאהל מועד) 26a → (משנה א) 25a

1. ?לקח הכהן המשיח מדם הפר והביא אתו אל אהל מועד: ויקרא ד, ה
 2. ונתן הכהן מן הדם על קרנות מזבח קטרות הסמים לפני ה' אשר באהל מועד ואת כל דם הפר ישפך אל יסוד מזבח העלה אשר פתח אהל מועד: ויקרא ד, ז
 3. כפורי זהב שלשים כפורי כסף משנים ארבע מאות ועשרה כלים אחרים אלף: עזרא א, י
 4. אך מעין ובור מקנה מים יהיה טהור ונגע בנבלתם יטמא: ויקרא יא, לו
 5. ששה תמים זכר בן שנה יהיה לכם מן הפבשים ומן העזים תקחו: שמות יב, ה
 6. למען אשר יביאו בני ישראל את זבחייהם אשר הם זבחים על פני השדה והביאם לה' אל פתח אהל מועד אל הכהן וזבחו זבחי שלמים לה' אותם: ויקרא יז, ה
 7. והיו על אהרן ועל בניו בבואם אל אהל מועד או בגשתם אל המזבח לשרת בקדש ולא ישאו עון ומתו חקת עולם לו ולזרעו אחריו: שמות כח, מג

- I 2א if the blood was spilt (directly from the animal's neck) onto the ground and he gathered it up – פסול
- a ברייתא v. 1 – teaches that he must collect דם הנפש דם, not from דם העור or דם התמצית דם (the blood squeezed out later)
- i and: דם מהפר means מדם הפר (directly from animal)
- 1 it cannot: mean דם הפר (i.e. some of the הפר דם) as v. 2 indicates (per רב) that he needs to collect all of הפר דם
 (a) inference: he holds גורעין ומוסיפין ודורשין (we take away a letter from 1 word, add it to another for the דרשה)
 2 revisiting דב challenge – that verse is in re: שיריים (remaining דם, after נתינה on the הקטורת מזבח)
 (a) answer: it cannot literally be applied to שיריים, as there is no more possibility of כל הדם → apply to קבלה
 3 tangential ruling (שמואל): when doing שחיטה, the שוחט must lift the knife up afterwards, so that the דם הסכין דם doesn't mix with the הנפש דם
 (a) question: what does he use to clean off the knife?
 (b) answer (אביי): with the lip of the מזרק, as it is called כפור (v. 3), meaning “something that cleans”
- b tangential ruling (ר' ירמיה בר אבא) כלי ירמיה בר אבא must place veins in כלי
- i support: ר' יוחנן ruled that the veins must see the inside of the כלי (so that all the דם goes in)
- c Question re קבלה (ר' אסי לר"י): if the bottom of the כלי fell out, is the קבלה valid? (if it went straight to ground)
- i Essence of question: is air-space with no resultant “hold” considered a place of resting?
- 1 Answer: ruling re: מי חטאת – if a barrel is directly under the stream of water:
- (a) Any water: going inside or even on the outside of the barrel are פסולים –
 (i) Meaning: may not hold כלי to catch water, even in air space above חבית (→ considered “caught”)
 (b) But if: he attached the mouth of the barrel to the stream, water on the outside (only) valid
 (c) Challenge: ר"א asked about “bottomless air” and he answered from a case of air with a resting place
 (d) Explanation: ר"א had asked him about both; he answered that if we consider bottomless air as being at rest – what is the ruling about airspace with a bottom, before coming to rest (answered חבית)
 (i) Note: this was יוסף ר'’s version of the q&a; כהנא ר' had ר"א asking about the barrel and יוחנן ר' answered the barrel (only); רבה ר"א asking about the barrel and ר"י answering from חבית:
 1. יוחנן ר' you agree that all מזרקים have air-space with a bottom and that must be valid
 (e) Related: מי חטאת – פרה וד: פרה – if he put foot, hand or veg. leaves atop barrel to use as spout for מי חטאת – פסול –
 (i) But: if he put leaves which aren't edible (e.g. from walnut tree) – valid
 (ii) Rule: if he used something that is מקבל טומאה – פסול; if not – כשר
 1. Source: v. 4 – setup of מי בור must be בטרה
 2. Implication (ר' חב"א): אויר כלי: כלי (→ hands in air-space are בטומאה)
 a. Challenge (ר'): perhaps here the water dripped from his hand directly into כלי
 b. Response: wording of משנה – כדי שיעברו המים לחבית – implies that hand (e.g.) is a spout
 c. דחב"א: this ruling was based on testimony of ר' צדוק (ד:ז) – re: מעשה in אוהלייא (Helio?)
- II Further rulings regarding proper קבלה
- a If: he cut off part of the ear of the פר after שחיטה but before קבלה – invalid, per v.1 – דם הפר – must be the same פר
- i Note: this only applies to קדשי קדשים; how do we know to apply it to קדק"ל?
- 1 Answer (ברייתא from רבא) v. 5 stipulates תמימות at point of שחיטה יהיה; ורה"ד extends it through דרה"ד
 2 Challenge (אביי) יהושע ר' ruled that if even one כזית remains, כהן may still do דרה"ד (clearly – not תמים)
 3 Answer: reference was not to תמימות but to still being a שנה בן
 (a) Question: how could it possibly be שנה בן at time of שחיטה and עבר שנתו at point of קבלה etc.?
 (b) Answer: this proves that we count hours for reckoning age of קדשים

- b **א"א**: if the animal was standing in the עזרה but its legs were outside
- i **א"א**: he cut its legs off first, then did שחיטה – valid (since all the דם that came out in the עזרה was השחיטה)
 - 1 **א"א**: he did שחיטה first, then cut – invalid
 - 2 **א"א**: how can he slaughter the animal after cutting off its legs – it's a בעל מום
 - ii **א"א**: if he cut off its legs before קבלת הדם – valid; if afterwards – invalid
 - 1 **א"א**: how can he cut off legs after שחיטה and before קבלת הדם per above - פ"ר must be same as at שחיטה
 - 2 **א"א** (ר"ח): if he cuts the leg until the bone – not מחוסר אבר, but all דם comes out outside
 - (a) **א"א**: if he did קבלה first – invalid
 - (b) **א"א**: Implication: דם האברים (in the legs) is considered דם (→ mixing with דם השחיטה and being בחוץ invalidates)
 - (i) **א"א**: Rejection: perhaps it is invalidated due to fat in blood there, which is then considered בשר היוצא
- c **א"א**: **א"א** and קדק"ל that went out of their "zone" during process
- i **א"א** are slaughtered בצפון and the דם is taken there
 - 1 **א"א**: he was standing on south side and leaned in to slaughter – valid; to do קבלה – invalid
 - (a) **א"א**: But if: a majority of his body was in צפון – all valid
 - (b) **א"א**: If: the animal was spasmodic, walked out of צפון and returned - valid
 - ii קדשים קלים are slaughtered inside the עזרה and קבלת הדם takes place inside
 - 1 **א"א**: he was standing outside and leaned in to slaughter – valid; to do קבלה – invalid
 - (a) **א"א**: If: he put a majority of his body inside – considered outside (invalid)
 - (b) **א"א**: If: the animal was spasmodic, walked outside and returned – invalid
 - iii **א"א**: Implication: meat of קדק"ל that went outside before זרה"ד is invalid
 - 1 **א"א**: Block: perhaps it is invalid here due to tail, kidneys etc. that go on מזבח and are invalidated ביוצא
- III **א"א**'s father's questions of his son, including related questions posed by later חכמים
- a **א"א**: If: the animal was inside and its legs outside – may it be slaughtered?
 - i **א"א**: Answer: invalid – per v. 6 – must all be inside
 - b **א"א**: If: the animal was suspended over the עזרה, may it be slaughtered?
 - i **א"א**: Answer: valid
 - ii **א"א**: Correction: invalid – we require שחיטה to be at the side of the מזבח (על ירך המזבח)
 - c **א"א**: If: the כהן was suspended, may he perform שחיטה?
 - i **א"א**: Answer: invalid
 - ii **א"א**: Correction: only requirement is that animal be placed at ירך המזבח; no such requirement for שוחט
 - d **א"א**: If: the כהן was suspended and did קבלת הדם – valid?
 - i **א"א**: Answer: valid
 - ii **א"א**: Correction: this isn't the manner of service (דרך שירות)
 - e **א"א**: If: the animal was suspended and the כהן did קבלת הדם in that manner – valid?
 - i **א"א**: Answer: invalid
 - ii **א"א**: Correction: only a requirement of ירך על שחיטה, not קבלה על ירך (animal may be suspended)
 - f **א"א**: re: all of these circumstances:
 - i **א"א**: In case of קדשי קדשים: invalid, except for the כהן being suspended and performing שחיטה
 - ii **א"א**: In case of קדשים קלים: valid, except for the כהן being suspended and performing קבלת הדם (דרך שירות)
 - iii **א"א** (ר"ב): Challenge (ר"ב): why distinguish between תלה וקבל in each case; either being suspended in the air-space is tantamount to being in that space or it isn't
 - g **א"א** (ר"ב): all are valid except:
 - i **א"א**: תלה ושוחט (if animal was suspended for שחיטה): in case of קדשי קדשים only
 - ii **א"א**: תלה וקבל (if תלה was suspended for קבלת הדם): for all – problem of דרך שירות
 - h **א"א**: Question (ר"י זירא of ר' ירמיה): if the כהן is inside and his hair is outside – valid עבודה?
 - i **א"א**: Answer: just as we interpreted v. 6 as meaning that the animal must be fully inside
 - 1 **א"א**: Similarly: we interpret v. 7 as meaning that the כהן must be fully inside (→ פסול)