

פרק שנים עשר – טבול יום Introduction to

This chapter is focused on issues of **פסול** – beginning with the status of various **עבודה** vis-à-vis taking a **חלק** of the **קרבנות** to be eaten, continuing with detailing who gets which part of **קרבנות** and concluding with the effect of **שריפת קדשים** and the **טומאת בגדים** of the officiant

28.12.1

98b (בגדיה לא עבדו רבנן מעלה) → 99b (משנה א)

1. המקריב את דם השלמים ואת החלב מבגדי אהרן לו תהיה שוק הימין למנה: ויקרא ז, לג
2. הפהון המחטא אתה יאכלנה במקום קדש תאכל בהצר אהל מועד: ויקרא ו, יט
3. כל זכר בפהנים יאכל אתה קדש קדשים הוא: ויקרא ו, כב

- I עבודה, which may perform קדשים, which כהנים may divide: משנה א'
- Banned:** (even) **טבול יום** and **מחוסר כפורים** (who will be fit to eat later) may not divide
 - אונן:** an **אונן** may touch קדשים but not offer, nor may he divide to eat at night
 - מום:** **בעלי מום** – whether permanent or temporary – may divide to eat, but may not perform עבודה
 - Rule(s):** anyone who may not perform עבודה may not divide; and anyone who may not eat the meat may not take pelts
 - Even if: he is **טמא** at the point of **זרה"ד** and **טהור** by the time the fats are burned (that night) – per v. 1
 - Source (ר"ל):** v. 2 – only the כהן performing may eat
 - Challenge:** the entire משמרה eats, 'tho they only work one day of that week
 - Answer:** he means "fit to perform"
 - Challenge:** a minor, who is not fit to perform עבודה, may eat
 - Answer:** he means that anyone who is fit to do עבודה may divide (**קטן** isn't **חולק**, but he may eat)
 - Challenge:** a **בעל מום** may not perform עבודה, yet he may divide up קדשים for eating
 - Answer:** the תורה included him in **חילוק**, per v. 3
 - Challenge:** perhaps the תורה meant to include **טב"י**
 - Answer:** reasonable that **בעל מום** is included, as he can eat
 - Counter:** reasonable that **טב"י** is included, as by nightfall he is fully "fit"
 - Block:** indeed – but right now he is unfit (to eat or do עבודה)
 - Answer2 (ר"ב יוסף):** **יכול** doesn't mean "divide", it means "eat"; anyone who may eat divides; if not – doesn't
 - ר"ל's query:** if a **בעל מום** is also **טמא** (טומאת ערב), may they divide for him?
 - Lemma1:** the תורה already "overlooked" his blemish and allowed him to eat – even if he is **טמא**
 - Lemma2:** only one who may eat divides; if not – may not divide (nor be included in division by others)
 - Solution:** a **כה"ג** may offer as an **אונן**, but not divide nor eat that night → must be fit now for eating → אינו מחלק
 - ר"ב's (parallel) question:** if a **טמא** is offering קרבנות צבור, may he divide (to eat that night)?
 - Lemma1:** since he is fit to perform עבודה, he may divide
 - Lemma2:** since he may not eat during the day, he may not divide
 - Solution:** from rule of **כה"ג אונן** (above) → must be fit to eat during the day to divide → אינו מחלק

II Analysis of second clause – an **אונן** may touch קדשים but not perform עבודה

 - Challenge:** **ברייטא** – an **אונן** (and **מחוסר כפורים**) require **טבילה** to have contact with קדשים
 - Answer (ר' יוחנן):** our מ'שנה's ruling is re: a case where he already went into מקוה
 - Challenge:** how does his ablution help? His **אנינות** immediately "springs back"
 - Answer:** if he maintains vigilance (no **היסח הדעת**) regarding **טומאה**
 - Challenge:** if he doesn't maintain vigilance, he requires full **טהרה** from **טומאת מת** (3rd/7th day) per **ר' יוחנן**
 - Answer:** he could have maintained vigilance from **טומאת מת** but not **שרץ**
 - Challenge:** in that case, he is still (presumably) **טמא** (not **אונן**) – and he is also banned from תרומה
 - Answer:** if he claims that he maintained vigilance against anything rendering him **טמא**, not **פסול**
 - Challenge:** can there be "partial vigilance"?
 - Indeed:** per ruling about the basket with shovel on his head – only **כלי** he attended to is **טהור**
 - Note:** shovel doesn't "infect" basket since **כלי מטמא כלי**
 - Question:** why doesn't it "infect" that which is inside?
 - Answer (ר"ב):** he claims he maintained vigilance against **מטמאים**, not **פוסלים** ("partial")
 - Note:** entire discussion was presented to **ממל בר אבא**, who was surprised that they hadn't noted ruling of **ר' יוחנן** that if someone ate a **שלישי** he may touch but not eat תרומה
 - Demonstrating:** that **רבנן** made extra precautions for eating, not touching (as in our case of **אונן**)