

28.2.9

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

1. וְלִקַּח הַכֹּהֵן הַמִּשְׁחָה מִדָּם הַפֶּה וְהֵבִיא אֹתוֹ אֶל אֹהֶל מוֹעֵד: וַיִּקְרָא ד, ה
2. וְנָתַן הַכֹּהֵן מִן הַדָּם עַל קַרְנוֹת מִזְבַּח קִטְרֵת הַסָּמִים לִפְנֵי ה' אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֵת כָּל דָּם הַפֶּה יִשְׁפֹךְ אֶל יְסוּד מִזְבַּח הָעֹלָה אֲשֶׁר פָּתַח אֹהֶל מוֹעֵד: וַיִּקְרָא ד, ז
3. כְּפֹרֵי זֶהָב שְׁלֹשִׁים כְּפֹרֵי כֶסֶף מִשְׁנִים אַרְבַּע מֵאוֹת וְעֶשְׂרֵה כָּלִים אַחֲרֵים אֵלָּף: עֹרֵא א, י
4. אֵד מִעֵין וּבֹר מִקְוֵה מִים יִהְיֶה כְּהוֹר וְנִגַע בְּנִבְלָתָם יִטְמָא: וַיִּקְרָא יא, לו
5. שֵׁה תַמִּים זָכָר בֶּן שָׁנָה יִהְיֶה לָכֶם מִן הַכֹּבָשִׁים וּמִן הָעִזִּים תִּקְחוּ: שְׁמוֹת יב, ה
6. לְמַעַן אֲשֶׁר יָבִיאוּ בְּנֵי יִשְׂרָאֵל אֶת זְבָחֵיהֶם אֲשֶׁר הֵם זְבָחִים עַל פְּנֵי הַשֹּׁדֶה וְהֵבִיֵּאם לָהּ אֶל פֶּתַח אֹהֶל מוֹעֵד אֶל הַכֹּהֵן וְזָבַחוּ וְזָבַחוּ זְבָחִים שְׁלָמִים לָהּ אוֹתָם: וַיִּקְרָא יז, ה
7. וְהָיוּ עַל אֹהֶרֶן וְעַל בְּנָיו בְּבָאֵם אֶל אֹהֶל מוֹעֵד אוּ בְּגִשְׁתָּם אֶל הַמִּזְבֵּחַ לְשֵׁרֵת בְּקֹדֶשׁ וְלֹא יֵשְׂאוּ עֵוֹן וּמִתִּי חֻקַּת עוֹלָם לוֹ וּלְזָרְעוֹ אַחֲרָיו: שְׁמוֹת כח, מג

- I פסול – if the blood was spilt (directly from the animal's neck) onto the ground and he gathered it up – משנה א2
- a ברייתא v. 1 – teaches that he must collect דם הנפש דם, not from העור דם or התמצית דם (the blood squeezed out later)
- i and: דם מהפר דם (directly from animal)
- 1 it cannot: mean דם הפר (i.e. some of הפר דם) as v. 2 indicates (per רב) that he needs to collect all of הפר דם
- (a) inference: he holds גורעין ומוסיפין דורשין (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 (דם, after נתינה on the הקטורת)
- (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 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 שוחט 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' יוחנן): 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 (חבית)
- (i) Note: this was ר' יוסף's version of the ר' כהנא ר"א asking about the barrel and ר' יוחנן answering the barrel (only); ר' אבהו had ר"א asking about the barrel and ר"א answering from חבית:
1. יוחנן ד: you agree that all מזרקים have air-space with a bottom and that must be valid
- (e) Related: מי חטאת – if he put foot, hand or veg. leaves atop barrel to use as spout for 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 בטהרה
2. Implication (ר' חב'א): אויר כלי: כלי (→ hands in air-space are בטומאה)
- a. Challenge (ר' יוחנן): 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 (עדויות ז:ד) – re: מעשה (Helio?)
- II Further rulings regarding 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 שחיטה at point of שחיטה יהיה extends it through זרה"ד
- 2 Challenge (אביי): ר' יהושע ruled that if even one כזית remains, כהן may still do זרה"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"ל: if the animal was standing in the עזרה but its legs were outside
- i If: he cut its legs off first, then did שחיטה – valid (since all the דם that came out in the עזרה was השחיטה (דם השחיטה))
- 1 But if: he did שחיטה first, then cut – invalid
 - 2 Challenge: how can he slaughter the animal after cutting off its legs – it's a בעל מום
- ii Rather: if he cut off its legs before קבלת הדם – valid; if afterwards – invalid
- 1 Challenge: how can he cut off legs after שחיטה and before קבלת הדם per above - פר must be same as at שחיטה
 - 2 Answer (ח"ל): if he cuts the leg until the bone – not מחוסר אבר, but all דם comes out outside
 - (a) And: if he did קבלה first – invalid
 - (b) Implication: דם האברים (in the legs) is considered דם (→ mixing with דם השחיטה and being בחוץ invalidates) בשר היוצא
 - (i) Rejection: perhaps it is invalidated due to fat in blood there, which is then considered בשר היוצא
- c תוספתא זבחים ו:ב: קדק"ל and קדק"ל that went out of their "zone" during process
- i קדק"ל are slaughtered בצפון and the דם is taken there
- 1 If: he was standing on south side and leaned in to slaughter – valid; to do קבלה – invalid
 - (a) But if: a majority of his body was in צפון – all valid
 - (b) 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 If: he was standing outside and leaned in to slaughter – valid; to do קבלה – invalid
 - (a) If: he put a majority of his body inside – considered outside (invalid)
 - (b) If: the animal was spasmodic, walked outside and returned – invalid
- iii Implication: meat of קדק"ל that went outside before זרה"ד is invalid
- 1 Block: perhaps it is invalid here due to tail, kidneys etc. that go on מזבח and are invalidated ביוצא
- III שמואל's father's questions of his son, including related questions posed by later חכמים
- a If: the animal was inside and its legs outside – may it be slaughtered?
- i Answer: invalid – per v. 6 – must all be inside
- b If: the animal was suspended over the עזרה, may it be slaughtered?
- i Answer: valid
 - ii Correction: invalid – we require שחיטה to be at the side of the מזבח (על ירך המזבח)
- c If: the כהן was suspended, may he perform שחיטה?
- i Answer: invalid
 - ii Correction: only requirement is that animal be placed at המזבח; ירך המזבח; no such requirement for שוחט
- d If: the כהן was suspended and did קבלת הדם – valid?
- i Answer: valid
 - ii Correction: this isn't the manner of service (דרך שירות)
- e If: the animal was suspended and the כהן did קבלת הדם in that manner – valid?
- i Answer: invalid
 - ii Correction: only a requirement of ירך על שחיטה, not קבלה על ירך (animal may be suspended)
- f אב"י re: all of these circumstances:
- i In case of קדשי קדשים: invalid, except for the כהן being suspended and performing שחיטה
 - ii In case of קדשים קלים: valid, except for the כהן being suspended and performing קבלת הדם (דרך שירות)
 - iii Challenge (רבא): 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 Rather (רבא): all are valid except:
- i קדשי קדשים only (if animal was suspended for שחיטה): תלה ושחט
 - ii קבלת הדם (if כהן was suspended for קבלת הדם): תלה וקבל
- h Question (ר' זירא ר' ירמיה): if the כהן is inside and his hair is outside – valid עבודה?
- i Answer: just as we interpreted v. 6 as meaning that the animal must be fully inside
 - 1 Similarly: we interpret v. 7 as meaning that the כהן must be fully inside (→ פסול)