

## פרק שנים עשר – טבול יום – Introduction

This chapter is focused on issues of פסול – beginning with the status of various עבודה פסולי 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 (משנה א) → 99b (בנגיעה לא עבוד רבנן מעלה) → 99b (משנה א)

1. הפקריב את דם השלמים ואת החלב מבני אהרן לו תהיה שוק הימין למנה: ויקרא ז, לג  
 2. הלחן המחטא אתה יאכלנה במקום קדש תאכל בהצר אהל מועד: ויקרא ו, יט  
 3. קל זכר בכהנים יאכל אתה קדש קדשים הוא: ויקרא ו, כב

- I עבודה קדשים, which may perform עבודה, which כהנים may divide משנה א'
- a Banned: (even) טבול יום and מחוסר כפורים (who will be fit to eat later) may not divide
  - b אונן: an אונן may touch קדשים but not offer, nor may he divide to eat at night
  - c בעלי מום: whether permanent or temporary- may divide to eat, but may not perform עבודה
  - d Rule(s): anyone who may not perform עבודה may not divide; and anyone who may not eat the meat may not take pelts
    - i 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
    - e Source (ר"ל): v. 2 – only the כהן performing may eat
      - i Challenge: the entire משמרה eats, 'tho they only work one day of that week
      - ii Answer: he means "fit to perform"
        - 1 Challenge: a minor, who is not fit to perform עבודה, may eat
        - 2 Answer: he means that anyone who is fit to do עבודה may divide (חילוק קטן) isn't, but he may eat
          - (a) Challenge: a בעל מום may not perform עבודה, yet he may divide up קדשים for eating
          - (b) Answer: the תורה included him in חילוק, per v. 3
            - (i) Challenge: perhaps the תורה meant to include טב"י
            - (ii) Answer: reasonable that בעל מום is included, as he can eat
              1. Counter: reasonable that טב"י is included, as by nightfall he is fully "fit"
              2. Block: indeed – but right now he is unfit (to eat or do עבודה)
        - 3 Answer2 (רב יוסף): טמא יאכלנה doesn't mean "divide", it means "eat"; anyone who may eat divides; if not – doesn't
      - iii ר"ל's query: if a בעל מום is also (טומאת ערב) טמא, may they divide for him?
        - 1 Lemma1: the תורה already "overlooked" his blemish and allowed him to eat – even if he is טמא
        - 2 Lemma2: only one who may eat divides; if not – may not divide (nor be included in division by others)
        - 3 Solution: a כה"ג may offer as an אונן, but not divide nor eat that night → must be fit now for eating → מחלק אינו
      - iv ר"ל's (parallel) question: if a טמא is offering קרבנות צבור, may he divide (to eat that night)?
        - 1 Lemma1: since he is fit to perform עבודה, he may divide
        - 2 Lemma2: since he may not eat during the day, he may not divide
        - 3 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
- a Challenge: ברייתא – an אונן (and מחוסר כפורים) require טבילה to have contact with קדשים
    - i Answer (ר' יוחנן): our משנה's ruling is re: a case where he already went into מקוה
    - ii Challenge: how does his ablution help? His אינונות immediately "springs back"
      - 1 Answer: if he maintains vigilance (no היסח הדעת) regarding טומאה
      - 2 Challenge: if he doesn't maintain vigilance, he requires full טהרה from טומאת מת (3rd/7th day) per ר' יוחנן
        - (a) Answer: he could have maintained vigilance from טומאת מת but not שרץ
        - (b) Challenge: in that case, he is still (presumably) טמא (not אונן) – and he is also banned from תרומה
          - (i) Answer: if he claims that he maintained vigilance against anything rendering him טמא, not פסול
          - (ii) Challenge: can there be "partial vigilance"?
          - (iii) Indeed: per ruling about the basket with shovel on his head – only כלי he attended to is טהור
            1. Note: shovel doesn't "infect" basket since כלי מטמא כלי
            2. Question: why doesn't it "infect" that which is inside?
              - a. Answer (רבא): he claims he maintained vigilance against מטמאים, not פוסלים ("partial")
    - b Note: entire discussion was presented to ממל בר ממל, ר' אבא בר ממל, who was surprised that they hadn't noted ruling of ר' יוחנן if someone ate a שלישי he may touch but not eat תרומה
      - i Demonstrating: that רבנן made extra precautions for eating, not touching (as in our case of אונן)