



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Zevachim Daf Tzaddik Ches

- The Gemara said that **Shmuel** said the pasuk makes a hekesh among the korbanos, and the Gemara listed what is taught by each of the korbanos. The Gemara now brings a Braisa which says that **R' Akiva** says that different things are learned from each of the korbanos:
  - From a mincha we learn that just as something that absorbs from a mincha becomes kadosh like the mincha from that absorption, the same is true for all korbanos.
    - We said earlier that this is learned from chatas as well. The Gemara explains, that we need to learn this from mincha and from chatas. If we would only learn it from mincha we would say that is so for a mincha, because it is soft and more strongly absorbs. If we would only say this regarding chatas we would say that the fats of a chatas make it become more deeply absorbed. That is why both are needed.
  - From a chatas we learn that just as a chatas may only be brought from chullin, and may only be brought during the day, and its Avodah must be done with the Kohen's right hand, so too all other obligatory korbanos must be brought from chullin, during the day, and with the Kohen's right hand.
    - **Q:** The halacha that korbanos must be offered during the day is learned from the pasuk of "b'yom tzavoso", not from the hekesh!? **A:** It is in fact not learned from the hekesh, but the Braisa mentions it along with the other things learned from the hekesh, since theoretically it could have been learned from the hekesh.
    - **Q:** The halacha that korbanos must be offered with the Kohen's right hand is learned from **Rabbah bar bar Chana in the name of R' Yochanan**, who says that whenever the pasuk says "etzbah" or "kehunah" it refers to the right hand!? **A:** It is in fact not learned from the hekesh, but the Braisa mentions it along with the other things learned from the hekesh, since theoretically it could have been learned from the hekesh. We can also say that the Braisa holds like **R' Shimon**, who says that from "kahuna" alone this could not be learned, and therefore we would not know this for the other korbanos.
  - From an asham we learn that just as the bones of an asham are mutar, so too the bones of all other korbanos are mutar.
- **Rava** said, it is obvious to me that if the blood of a chatas splattered onto a garment and the blood of an olah then splattered on top of it, there would be a required washing (the chatas blood is touching the garment and is absorbed into it). The question is if the blood of an olah splattered onto a garment and the blood of a chatas then splattered on top of it, would there be a requirement to wash that garment? Is the washing requirement based on the blood touching the garment, and since the chatas blood is touching the garment it would have to be washed, or is it based on absorption into the garment, and here the chatas blood is not absorbed into the garment and would therefore not need to be washed? **Rava** then answered, that the garment would not have to be washed.
- **Rava** said, it is obvious to me that blood on a garment would act as a chatzitza for purposes of mikvah, but if it is the garment of a butcher it would not act as a chatzitza (it doesn't bother him). It is also obvious that melted fats and wax on a garment would act as a chatzitza for purposes of mikvah, but if it is the garment of a seller of these items it would not act as a chatzitza (it doesn't bother him). The question is if there is blood *and* melted fats or wax on a garment which belongs to someone who is a butcher and a seller of these items, would it act as a chatzitza? Do we say that people are not particular about one substance on them, but are particular about two, or not? **TEIKU**.

## HADRAN ALACH PEREK DAM CHATAS

### PEREK TVUL YOM -- PEREK SHNEYM ASSAR

#### MISHNA

- A Kohen who is a tvul yom or who is a mechusar kippurim does not get a share of the kodashim even though he will be fit to eat them that night.
- A Kohen who is an onein may touch a korbon, but may not do the Avodah for a korbon. He also does not get a share of the kodashim even if he will be fit to eat them that night.
- A Kohen who has a mum, whether it is a temporary or permanent mum, gets a share of the kodashim and may eat them, but may not do the Avodah.
- The general rule is: whoever is not fit to do the Avodah does not get a share of the meat of the korbanos, and whoever does not get a share in the meat does not get a share in the skins of the korbon. Even if a Kohen is tamei during the zrika of a korbon but is tahor at the time that the fats were burned, he does not get a share of the meat of the korbon. This is based on the pasuk of "hamakriv es dam hashelamim v'es hacheilev mibnei Aharon lo sihiyeh shok hayamin l'manah".