

## Zevachim 98

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98a

Gemara: How do we know that korbanot communicate kedushah through absorption?

ברייתא ב'	ברייתא א'	ויקרא ז:לז
-	Knife must be a כלי שרת	עולה
מקדש בבילוע	Consumed by זכרי כהונה	מנחה
מקדש בבילוע chullin, (day), right hand	מקדש בבילוע	חטאת
Bones are permitted <sup>1</sup>	Placenta isn't kadosh	אשם
-	Unused backups are burned	מילואים
-	Involvement of nesachim in pigul <sup>2</sup>	שלמים

98b

Gemara: Rava has two sets of assertion-and-questions regarding דם

- What if the דם עולה was there before דם חטאת? The דם חטאת touches, but is not absorbed!
  - Rashi – The garment absorbed the דם חטאת (so there is no absorption of the דם עולה, and the דם עולה touches the garment)<sup>3</sup>
- Are blood and fat considered chatzitzot for people who work with both?

### New Perek

Mishnah 1: Four disqualified parties, and their rules

Eating korban that night	Avodah	Contact with korban	
X	(X)	(X)	טבול יום
X <sup>4 5</sup>	(X)	(X)	מחוסר כיפורים
X	X	Permitted	אונן
X	X	(Permitted)	בעל מום

Mishnah 2: Unfit for avodah → unfit for meat or hides, even after he becomes tahor

<sup>1</sup> Why does Rambam (Psulei haMukdashin 19:9) say the bones of a korban pesach “do not require” burning? (Tosafot, Keren Orah)

<sup>2</sup> Or involvement of דם in פיגול (Tosafot)

<sup>3</sup> Why not just say that מין במינו is not a chatzitzah, and so it is as though contact took place? (Dam Zevachim)

<sup>4</sup> Do we really require nightfall? (Tosafot)

<sup>5</sup> The requirement for immersion is only rabbinic, so during the day he is already qualified! It's like a succah which is disqualified rabbinically for Yom Tov, and so R' Meir rules it is acceptable on Chol haMoed! (Taharas haKodesh)