

Zevachim 99

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Gemara: How do we know that korban-eating depends on avodah-suitability earlier in the day?

- Preface: היילוק = Independence from others, Ability to give to others, Ability to eat after טהרה.
- Reish Lakish – הכהן המחטא אותה יאכלנה – Need to be suited to perform the avodah, in order to be חולק
 - What about baal mum? He has a special הכתוב of כל זכר to expand for him
 - Baal mum rather than Tvul yom (ראוי לאכילה now; יאכלנה)
- Is the issue of חולק really ראוי לאכילה, or ראוי לעבודה? Two test cases of ראוי לעבודה but not ראוי לאכילה
 - Response to both: כהן גדול אונן – He can serve but not eat, and therefore he cannot be חולק

Gemara: Mishnah said onein can touch korban

- We've learned he needs טבילה!
- Three answers
 - A1: R' Ami/R' Yochanan – Our mishnah is post-tevilah
 - A2a: He was careful not to become tamei, so no tevillah is required.
 - A2b: He had היסח הדעת for tumas sheretz, so no need for 7 day process
 - A2c: He had היסח הדעת for that which would be posel, so no need for הערב שמש

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- A3: The rabbanan created the maalah of tevilah to prevent eating, but not to prevent contact

Gemara: Mishnah indicates an onein may eat [implication: any] korban if invited

- We've learned he may only eat from Korban Pesach, not other korbanos!
- Two answers
 - A1: Rav Yirmiyah miDifti – Our mishnah meant that on Pesach night he may eat any korban
 - A2: Rav Asi – Our mishnah is where the petirah was the previous day; that night he is not an onein

Gemara: R' Shimon is the one who says אבינות of the following night is דרבנן [and so Pesach is mutar]

- Q1: But R' Shimon says an onein may not send a korban, which presumably includes Pesach!
- Q2: R' Shimon brings pesukim to disqualify an onein from various korbanos, ¹ including Pesach!
 - Rav Chisda – כדי נסבה
 - Rav Sheshes – It meant the שלמים that come with פסח

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- Rav Mari – That's regarding the night after מיתה, not the night after קבורה
- Abbaye – Depends on whether the מיתה was before חצות

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- Rava – Depends on whether the מיתה was before זריקה

¹ The onein's disqualification for a Shelamim is because his sadness makes him incomplete (Shem miShemuel to Ki Tisa, Emor)