



Shirayim

The fifth *perek* of *Zevachim*, a chapter of *Mishnayot* learnt by many every day, deals with various animal sacrifices. It compares and contrast their manner of slaughter, how and where the blood is placed, which parts are offered and if it can be consumed, by who and where. When discussing the various sin offerings, the *Mishnah* teaches that the *shirayim* – remaining blood after it has been placed, cast or poured where required – is poured out at the base of the outer *mizbeach* down one of the two holes (depending on the sacrifice). There is no reference however to the *shirayim* for the other *korbanot*. We shall investigate why.

The requirement for pouring out *shirayim* is mentioned in the *Torah* explicitly when teaching about the various *chatat* offerings. The *Gemara* (37a) provides two sources that this law applies to all *korbanot* (according to *Rashi*). The first is "...and the blood of your *korban* will be poured..." (*Devarim* 12:27) which discusses the *korban Olah*. The second source is that from the superfluous reference to *be'dam* in the *pasuk* discussing to *chatat ha'of* (*Vayikra* 5:9). Indeed, we find that there is a reference to *shirayim* for the *korban Tamid* in *Mishnah Tamid* (4:1). That being the case, why is the mention of *shirayim* absent from the other *korbanot* in our *perek*?

The *Raavad* (*Tamid* 3, s.v. *Shiyarei*) cites his teacher *R' Efrayim* that learns that really no other *korban* had the requirement of pouring the *shirayim* at the based. The *Gemara* above was not referring to the source of pouring the *shirayim* at the base, but rather that requirement that the blood be cast on the *mitzbeach* on the corners where the *yesod* (base) protrudes. The *Raavad* is not sure however how *R' Efrayim* would explain the *Mishnah* in *Tamid* that refers to the *shirayim* for the *korban tamid* – an *olah offering*. He suggests that perhaps *korban tamid* was different to the other *olah* offerings.

The *Tosfot* (53b, s.v. *HaOlah*) cites two answers. *R"R Moshe MiPontiza* takes a practical approach. Since for an *olah*, the blood is cast from a utensil it is possible that there will be nothing left. For a *chatat* however, the *kohen* places the blood on the *mitzbeach* using his finger so there will definitely be blood remaining.

The *Gra* (*Meorot Ha"Gra*) adds that this is not just a practical approach. He understands, based on *Rashi*, that for an *olah* there is not even a *mitzvah* of ideally leaving some *shirayim* to pour away at the base. For a *chatat* however, there is a *mitzvah* have some *shirayim* to fulfil the *mitzvah* of pouring at the base of the *mizbeach*.

Sefat Emet draws a similar conclusion from *Rashi*, yet notes that it appears that the *Rambam* does not agree. He continues that for *bechor*, *maaser* and *pesach korbanot* the *Rambam* makes not mentions of *shirayim*. The *Raavad* explains that for these *korbanot* one pouring was performed for the placement of the blood and therefore no additional pouring of *shirayim* was needed. The *Sefat Emet* suggests that if we learn from the first source above, these *korbanot* must not be included in the term "your *korban*". Yet based on the second *pasuk* there should be no distinction between *korbanot*. Indeed he cites the *Tosfot* (52b) that requires pouring the *shirayim* for these *korbanot* as well.

R"R Yaakov Mi'Orleans, the second answer brought in the *Tosfot*, explains that there was legal reason. There were two holes near the south-western corner of the *mizbeach*. While the *shirayim* for all the other *korbanot* were poured down the southern hole, for the *chatat* offering, it would be depend on the type. Consequently the *shayim* were mentioned for the *chatat* offerings so their locations would be stated explicitly. The *Sefat Emet* adds in this manner, that it was also needed to reject the opinion that the *shirayim* of all sin offerings were poured down the western hole.

Yisrael Yitzchak Bankier

Revision Questions

זבחמים ד'ה' ו'ג' ד'

- Explain the debate regarding whether *pigul* applies to *kodshei nochrin*. (ד'ה: ד')
- To what thing that *pigul* does not apply (ד'ג: ג') does *notar* and *tameh* also not apply? (ד'ה: ה')
- To what six things must the person that slaughters a *korban* have *kavanah*? (ד'ו: ו')
- What does *R' Yosi* add regarding this issue? (ד'ו: ו')
- Where were *korbanot* that were defined as *kodshei kodshim* slaughtered? (ה'א: א')
- Where was the blood sprinkled from the:
 - *Par* and *se'ir* of *Yom Kippur*? (ה'א: א')
 - *Parim* and *se'irim ha'nisrafim*? (ה'ב: ב')
- What are the communal sin offerings? (ה'ג: ג')
- Explain how the blood from a sin offering was sprinkled. (ה'ג: ג')
- Explain how an *olah* was offered. (ה'ד: ד')
- What are the six different *asham* offerings? (ה'ה: ה')
- Where were the *shalmei tzibur* slaughtered? (ה'ה: ה')
- What are the two *kodshei kalim* that had to be consumed within the day and the following night? (ה'ו: ו')
- What was different about the parts of these two *korbanot* that were given to the *kohanim*? (ה'ו: ו')
- What was the time limit for consuming a *shlamim* offering? (ה'ז: ז')
- Where was the *shlamim* consumed? (ה'ז: ז')
- How do the *bechor*, *ma'aser* and *pesach* offerings differ from a regular *shlamim* offering? (ה'ח: ח')
- What are the two opinions regarding a *kodshei kodshim* offering that was slaughtered on the *mizbeach*? (ה'ט: ט')
- Who consumed (part of) the *mincha* offering? (ה'א: א')
- Where was the *chatat ha'ohf* slaughtered? (ה'ב: ב')
- What is the law if it was not slaughtered in that location? (ה'ב: ב')
- What three things were perform at the south-western corner of the *mizbeach*: (ה'ב: ב')
 - At the foot of the *mizbeach*?
 - On top of the *mizbeach*?
 - What was different about the way in which they were brought to that location (as opposed to anything else that was performed on the *mizbeach*)? (ה'ג: ג')
- Explain how the *chatat ha'ohf* was offered. (ה'ד: ד')

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
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Friday & Shabbat

10 minutes before *Mincha*
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Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
 9:00am
Kollel Magen Avraham
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ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendar/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
 In US dial: 718 906 6400
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
9 th February ט' אדר	10 th February י' אדר	11 th February י"א אדר	12 th February י"ב אדר	13 th February י"ג אדר	14 th February י"ד אדר	15 th February ט"ו אדר
Zevachim 6:5-6	Zevachim 6:7-7:1	Zevachim 7:2-3	Zevachim 7:4-5	Zevachim 7:6-8:1	Zevachim 8:2-3	Zevachim 8:4-5

