



Mixed blood, up and down

The eighth *perek* of *masechet Zevachim* deals with various mixtures – mixtures of offerings, parts of offering, etc. The ninth *Mishnah* records the debate regarding the mixture of blood from two different *korbanot*; one whose blood is meant to be placed on the top half of the *mizbeach* (a *chatat*) and the other on the bottom (e.g. *olah*). *R' Eliezer* maintains that the mixed blood can be offered on the top half and then the bottom, and we simply view the blood that is not meant to be placed in either of these sections as if they are water. The *Bartenura* explains that *R' Eliezer* maintains this position since when placing the blood on the top half, one does not intend for the bottom bloods to be placed there. The *Chachamim* however disagree with *R' Eliezer's* logic, and the entire mixture must be poured away into the stream that ran under the *azarah*.

The *Mishnah* however continues that if the *kohen* only asked what to do after the blood was placed on the top half the *mizbeach*, then it is valid. The *Tifferet Yisrael* explains that we would instruct the *kohen* to continue and place the blood on the bottom half of the *mizbeach* as well. Why in this case would the *Chachamim* allow the *kohen* to continue? Once the blood that was required to be placed on the top of half has been performed, the remainder, the *shirayim*, must be poured at the base of the *mizbeach*. Consequently, the *kohen* now has a mixture of blood to be thrown on the bottom half and *shirayim*, both of which are valid in the bottom half. The issue the *Chachamim* have is instructing one to place blood on the wrong part of the *mizbeach*. Once the *kohen* then places the blood on the bottom half, both *korbanot* would be valid.

The *Tifferet Yisrael* (*Boaz* 3) however asks why the *olah* should be considered valid after we allow the *kohen* to throw the blood in the bottom half? Recall, we learnt (2:1) that if the blood from an *olah* was placed on the top half of the *mizbeach* the *korban* is invalid. That is effectively what happened in this case when the mixture was first placed on the top half of the *mizbeach*.

The *Tifferet Yisrael* suggest that the earlier *Mishnah* is different since we are not dealing with a case of a mixture. The *kohen* took the blood from the *olah* and placed it on the top half in order to achieve an atonement. Such an action would invalidate the *korban*. In this case however, the *kohen* placed the mixed blood on the top half from the purpose of the *chatat* and not the *olah*. The blood of the *olah* only reached the top half since there was no other way for the *kohen* to achieve that goal. He terms that case one of *ones* – being forced to do so. The *Tifferet Yisrael* argues that that is why in this case the *olah* is still valid.

The *Tifferet Yisrael* compares this case to one where the *kohen* brought the blood of a *chatat* that was meant to be offered on the outer *mizbeach* into the *heichal*. Despite the fact doing so would ordinarily render the *korban* invalid, the *Rambam* (2:16) rules that doing so by mistake, *be'shogeg*, would not affect the *korban*. The *Tifferet Yisrael* argues that one can satisfactorily learn from the case of *shogeg* to ours of *ones*. The *Tifferet Yisrael* admits that the cases are not exactly parallel, because in that case, if the blood was offered inside, the *korban* would indeed be invalid. Nevertheless, he asserts that our case being one of *ones* is more of a reason to maintain the *korban* is still valid.

Yisrael Bankier

Revision Questions

זבחים ה' ז' – ז' ה'

- Explain the ensuing debate regarding a bird offering that had *melika* performed, yet the bird was found to be a *treifah*? (Include all opinions.) (ז': ז')
- What is the law regarding a mixture of: (ח': א')
 - *Korbanot* and *chata'ot metot*?
 - *Korbanot* and animals that are forbidden to be used as *korbanot*?
 - *Korbanot* and regular animals? (ח': א')
 - Like *korbanot*?
 - Different *korbanot*?
 - *Korbanot* and *Ma'aser behema*? (ח': ב')
 - Meat (to be consumed) from *kodshei kodshim* and *kodshei kalim*? (ח': ג')
- Explain the debate regarding a mixture of a *shlamim* and *asham* offerings. (ח': ג')
- Explain the debate regarding a mixture of the sacrificial parts for *chatat* and *asham* offerings. (ח': ד')
- What are the two opinions regarding a mixture of the sacrificial parts including parts from animals that had blemishes? (ח': ה')
- What is the law regarding a mixture of blood to be sprinkled on the *mizbeach* and: (ח': ו')
 - Water?
 - Wine?
 - Other animal blood? (ח': ו')
 - Blood from a *pasul korban*?
 - *Dam ha'tamtzit*? (Explain what this is.) (ח': ז')
 - Blood from *korban* that had a blemish? (ח': ח')
- What are the two opinions regarding a mixture of:
 - Cups of blood? (ח': ח')
 - Blood to be sprinkled on the top half of the *mizbeach* with blood to be sprinkled on the bottom half? (ח': ט')
 - Blood that requires one sprinkling with blood that requires “four”? (Explain the ensuing debate.) (ח': י')
- What is the law regarding a mixture of blood that was to be sprinkled on the outer alter with blood to be sprinkled on the inner alter? (ח': י"א)
- Regarding the previous question, what is the law if the *kohen* went ahead a sprinkled the blood first inside then outside? (ח': י"א)
- There is a debate regarding the previous question; regarding which sacrifice does everyone agree? (ח': י"א)
- If blood from a *Chatat* was collected in two bowls and one was taken outside the *Azarah*, what is the status of the inner one? (ח': י"ב)
- If one of the bowls was taken inside the *Heichal* – what is the status of the bowl in the *Azarah* according to:
 - *R' Yosi Ha'Glili* and *Chachamim*? (ח': י"ב)
- What type of *pesul* does the *Tzitz* effect acceptance for? (ח': י"ב)
- What is the difference between the opinions of *Rabban Gamliel* and *Rabbi Yehoshua* with regards to sacrifices that must come down from the *mizbeach*? (ח': ט"א)
- What must be taken down from the *mizbeach*, according to *R' Shimon*, if a *zevach pasul* and *nechasim p'sulim* were offered? (ח': ט"א)

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha Mizrachi Shul*
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha Mizrachi Shul*
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Yisrael Bankier
mishnahyomit.com/shiurim

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
http://www.dafyomi.co.il/calendars/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
17 November י"ט חשוון	18 November כ' חשוון	19 November כ"א חשוון	20 November כ"ב חשוון	21 November כ"ג חשוון	22 November כ"ד חשוון	23 November כ"ה חשוון
Zevachim 9:2-3	Zevachim 9:4-5	Zevachim 9:6-7	Zevachim 10:1-2	Zevachim 10:3-4	Zevachim 10:5-6	Zevachim 10:7-8

