



Volume 5. Issue 6

## Time to Clean Up And something for Shavuot...

In the eleventh *perek* we learnt how to deal with clothing that had been stained with blood from a *korban* and what must be done with the utensils that had been used for *korbanot*. The basis for these laws is learnt from the following *p'sukim* (*Vayikra* 6:20-21):

... If [a sin offering's] blood splashes on any garment, it must be washed off in the sanctified area. Any clay pot in which it is cooked must be broken. However if it is cooked in a copper pot, the pot may be purged and rinsed with water.

We learn from the above *passuk* that earthenware and metal utensils are to be treated differently.

The above *p'sukim* specifically refer to the blood or cooking of a *korban chatat* (sin-offering). Nevertheless we have learnt that the requirement to scrub metal utensils applies to utensils that were used to cook any *korban* (11:7). *Rashi* further maintains that the requirement to smash earthenware vessels also applies to all *korbanot*. The *Kli Yakar* asks, this being the case, why did the *Torah* choose to teach these laws specifically by the *korban chatat*.

The *Kli Yakar* provides two answers. On a *pshat* level (a simple, straightforward explanation), he explains that when the *Torah* teaches that earthenware utensils must be smashed, it is because the absorbed taste from the sacrifice can never be extracted from such utensils. One may think that this rationale would only apply to *kodshei kalim*, sacrifices that have a longer period of time in which they must be consumed (two days and a night). When dealing with *kodshei kodshim* that must be consumed within a day and night and therefore spend less time in the utensil, one may think that they are not absorbed within the vessel to the same extent and can simply be washed. The *Torah* therefore teaches this law specifically by a *korban chatat* that has a reduced time for consumption.

The *Kli Yakar* provides a second explanation on level of *remez* (a more profound level). He explains that there are similarities between the purification of utensils, and the purification of sinners. People are affected differently by their engagement in sin. There are those that become "absorbed" and it is very difficult for them to repent – they literally require a "shattering" of their hearts. Other however require less effort in their repentance.<sup>1</sup>

The following *Gemara* (*Erachin* 15b) is brought to illustrate:

What is the remedy for a speaker of *lashon ha'rah*? If he is a *Talmid Chacham* he should engage in *Torah* as it states: "A healed tongue, is the tree of life..." (*Mishlei* 15:4). If he is an *Am Ha'Aretz* he should humble himself as it states: "...and the perverted in it – a broken spirit".

The *Kli Yakar* therefore explains that the laws regarding these utensils is taught specifically by the sin offering to teach us that at a time when such sacrifices are not available to the sinner, his purification matches those of the utensils. The *Am Ha'aretz* is compared to an earthenware vessel<sup>2</sup> that require a shattering of his heart in order to extract the sin. The *Talmid Chacham* on the other hand, is compared to a metal utensil that requires *shetifah u'merikah* – a thorough scrubbing with water inside and out<sup>3</sup>. Therefore for the *Talmid Chacham* his remedy is through "water" – through *Torah* that is compared to water – cleaning him "inside and out" ensuring that his internal being, reflects his external appearance (*tocho k'boro*).

Therefore in these last days of *sefirat ha'omer* when we are meant to be preparing ourselves for the imminent festival, for the period when we accepted the *Torah*, we should engage with greater fervor in our *ameilut* (toil) in *Torah* so that we are well "scrubbed up" for the *zman Matan Torateinu* – both inside and out.

David Bankier

<sup>1</sup> The *Kli Yakar* is not referring to repentance per se, which has strict *halachic* guidelines that are followed equally by everyone, but rather the negative impact that the sin has on the person and how to remedy that.

<sup>2</sup> See the *Kli Yakar* for proofs and the full explanation.

<sup>3</sup> According to *Rashi's* explanation.

**Revision Questions**

זבחים י' ז' – י"ב ד'

- Are there any restrictions on how the *kohen* is allowed to cook the part of the sacrifice he is given to eat? (י' ז')
- Regarding the previous question, which additives does *R' Meir* argue cannot be added and why? Who does he argue with? (י' ז')
- If oil is being distributed to the *kohanim* for consumption, from what is its source? (י' ח')
- If oil is being burnt on the *mizbeach*, from what is its source? (י' ח')
- Regarding the previous question, what other option does *R' Tarfon* add? (י' ח')
- If blood from which offering hit clothing do it require laundering? (י"א א')
- What cases does the *Mishnah* bring for an invalid sacrifice that: (י"א ב')
  - Was never *kosher*? (Four cases)
  - Had a moment when it was *kosher*? (Three cases)
- If blood ricocheted off the *mizbeach* and landed on clothing does it require laundering? (י"א ג')
- Explain the debate regarding whether the hide from a *korban* requires laundering? (י"א ג')
- How much of a garment that had blood on it requires laundering? (י"א ג')
- What must be done to an earthenware utensil in which a *korban chatat* was cooked? (י"א ד')
- What must be done to an metal utensil in which a *korban chatat* was cooked? (י"א ד')
- Considering the last two questions is there any restriction on where it must be performed? (י"א ד')
- What must be done if a garment that requires washing was taken out of the *azarah* and became *tameh*? (י"א ה')
- What must be done with a copper utensil used for cooking a *korban chatat* that was taken outside the *azarah* and became *tameh*? (י"א ו')
- What is *merikah*? (י"א ז')
- What is *shetifah*? (י"א ז')
- Explain the debate regarding whether utensils used for *kodshei kalim* require *merikah ve'shetifah*. (י"א ז')
- Explain the debate regarding the requirement for *merikah u'shetifah* during a festival. (י"א ז')
- What is the law regarding a utensil in which both *chulin* and *kodshim* were cooked? (י"א ח')
- What is the law regarding the food? (י"א ח')
- What is the law regarding hot pieces of *chulin* and *kodshim* that touched? (י"א ח')
- Can a *tevul yom* receive a share of the *korbanot* for him to eat that night (when he becomes *tahor*)? (י"א ט')
- Do *ba'alei mumim* receive a share in *korbanot*? (י"א ט')
- In what case where a *korban* was slaughtered incorrectly do the *kohanim* still receive the hide from that *korban*? (י"א ב')
- Explain the *kal ve'chomer* from which we learn that the *kohanim* receive the hides from all *korbanot*. (י"א ג')
- Explain the debate regarding a *korban* that became invalid prior to the hide being removed, whether the *kohanim* still receive that hide. (י"א ד')

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**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
8 <sup>th</sup> June ה' סיון	9 <sup>th</sup> June ו' סיון שבועות	10 <sup>th</sup> June ז' סיון שבועות	11 <sup>th</sup> June ח' סיון	12 <sup>th</sup> June ט' סיון	13 <sup>th</sup> June י' סיון	14 <sup>th</sup> June י"א סיון
Zevachim 12:5-6	Zevachim 13:1-2	Zevachim 13:3-4	Zevachim 13:5-6	Zevachim 13:7-8	Bava Kama 14:1-2	Zevachim 14:3-4

