



Leftover and Rejected

The *Mishnah* (13:8) discussed two laws regarding a sin-offering whose blood was sprinkled both inside and outside the *Beit Ha'Mikdash*.

1. If the blood was collected in one cup, then it is irrelevant whether it was first sprinkled inside or outside. In both cases one has transgressed the prohibition of engaging in an offering outside the *Beit Ha'Mikdash*.
2. If the blood was collected in two cups then if one cup was offered inside first then the other cup offered outside the person is exempt. If it is the other way around, then the person has transgressed the prohibition.

The *Gemara* (112a) questions the validity of these two laws. In the first case, the *Gemara* argues that once some of the blood has been sprinkled inside, the remaining blood is considered *shirayim* ("leftover") and should not fall under the prohibition of offering a sacrifice outside the *Beit Ha'Mikdash*. The *Gemara* answers that this law is according to the opinion of *R' Nechemya* who holds that the remainder of a *chatat pimit* is an essential part of the offering and one is therefore transgressing the prohibition if "offered" outside the *Beit Ha'Mikdash*.

With that response in hand, the *Gemara* then questions the second law. In other words, the second cup offered outside should be considered *shirayim* and according to *R' Nechemya*, one would be liable. The *Gemara* responds that this law is according to *R' Elazar B'R' Shimon* who maintains that once one cup is offered, the other is considered *dachui* ("pushed aside") and unsuitable for use in the *Beit Ha'Mikdash* and therefore does not fall under the prohibition.

With respect to these two laws, the *Rambam* (*Ma'aseh Korbanot* 19:13) rules as follows:

1. If the blood was collected in one cup, if it was first offered inside then offered outside the person is exempt.
2. If the blood was collected in two cups, whether or not the cup that was offered outside was first or second, the prohibition has been violated.

The first law is consistent with our understanding gleaned from the *Gemara*. The *Rambam* does not rule like *R' Nechemya*, consequently if the blood was first offered

inside, the remainder in that cup is considered *shirayim*. The *Ra'avad* question the validity of the second law. If the first cup was offered inside, then according to all opinions one should not be *chayav* when offering the second cup outside – it is either *shirayim* or *dachui*!

R' Chayim Brisker (*Al Ha'Rambam*) explains that there is difference whether the remaining blood is considered *shirayim* or *dachui*. Blood that is considered *shirayim* has a special *din* in that where the blood originally was not suitable to be poured out at the base of the *mizbeach*, once the sprinkling has been performed, the remaining blood has a new *din* (status/law). This is not the case by blood that is *dachui* – it has no special *din*. Simply, since one cup was used to complete the offering of the *korban*, the second one is no longer needed. Here the sprinkling per se does not create a new *din*.

R' Chaim provides a practical difference between *shirayim* and *dachui*. We have learnt previously that with respect to sacrifices offered in the courtyard, even though ideally some sacrifices require multiple sprinklings of blood, one sprinkling would suffice (4:1). Consequently, once one sprinkling has been performed, even though there is still a *mitzvah* to complete the (ideally) required sprinklings, the blood has a *din* of *shirayim*. We find therefore that the blood can have a *din* of *shirayim* even prior to all the sprinkling being performed. This is not the case by *dachui*. The blood only become *dachui* by virtue of the fact that everything is complete, no more sprinkling is required – we have no use for that second cup. Consequently blood can only be considered *dachui* once the performance of the sacrifice is complete.

This distinction explains the *Rambam*. In the beginning of the *Halacha* he states that we are referring to a case where only part of the required sprinklings have been performed. In such a case this distinction is significant, as the blood remaining in the case of the single cup already has the *din* of *shirayim* and outside the bounds of the prohibition of offering a sacrifice outside the *Beit Ha'Mikdash*. In the case of two cups, the second cup does not yet have the status of *dachui* as the offering is incomplete. *R' Chaim* explains that when the *Gemara* discusses the exemption of *dachui* it refers to when the first cup was used inside to complete all the requirements of the sacrifice.

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Revision Questions

זבחים י"ב:ה' – י"ד:ד'

- Where are the *parim ha'nisrafim* burnt if they are performed correctly and where are they burnt if performed incorrectly? (י"ב:ה')
- Regarding the previous question, is there another difference? (י"ב:ה')
- What are the two opinions regarding when the clothing of the people engaged in the *parim ha'nisrafim* become *tameh*? (י"ב:ר')
- How many *korbanot* is one obligated to bring if they slaughtered and offered a sacrifice (*be'shogeg*) outside the *Beit Ha'Mikdash*? (י"ג:א')
- What is *R' Yosi Ha'Glili's* opinion regarding the previous question and how do the *Chachamim* respond? (י"ג:א')
- What other case is debated in a similar manner to the previous question? (י"ג:ב')
- What is the punishment for someone who is *tahor* that ate from *tameh kodshim*? (י"ג:ב')
- In what way are the laws pertaining to the slaughter of sacrifices stricter than the laws pertain to their offering and in what way are they lenient? (י"ג:ג')
- Explain the debate regarding how many times one is obligated to bring a *korban chatat* if he offered many limbs outside the *Beit Ha'Mikdash*? (Hard: What are the two ways that the *Gemara* understands this debate?) (י"ג:ג')
- If one offers which invalid sacrifices outside the *Beit Ha'Mikdash* has he still transgressed the prohibition? (י"ג:ד')
- Explain the debate regarding a person that offered up part of a *kometz* outside the *Beit Ha'Mikdash*. (י"ג:ד')
- What other "offerings" are part of this debate? (י"ג:ד')
- When does *R' Elazar* agree? (י"ג:ד')
- Is one *chayav* if he offered a *mincha* outside the *Beit Ha'Mikdash* if the *kometz* has not been separated? (י"ג:ה')
- Explain the debate regarding a case where only one of the *kometz* and *levona* were offered outside the *Beit Ha'Mikdash*. (י"ג:ה')
- What other cases are argued in a similar manner? (י"ג:ו')
- Is one *chayav* if he performed *melika* and offered a bird offering outside the *Beit Ha'Mikdash*? What if he performed *shechita* instead? (י"ג:ו')
- How is *R' Shimon* arguing with the *Tana Kama*? (י"ג:ז')
- Is one *chayav* if they collected the blood of a *chatat* and: (י"ג:ח')
 - Sprinkled once inside then once outside?
 - Sprinkled once outside then once inside?
- Regarding the previous question, what if the blood was collected in two cups? (י"ג:ח')
- Regarding which two *korbanot* is exempt if the offered them outside their allocated area? (י"ד:א')
- What rule is learnt from the following *pasuk*: "...לפני משכן היי"? (י"ד:ב')
- Regarding which flaw of a sacrifice does *R' Shimon* argue that one who offers it outside the *Beit Ha'Mikdash* has transgress a negative commandment? (י"ד:ב')
- Which people are considered *mechusar zman*? (י"ד:ג')
- Regarding which of their sacrifices, if offered outside, are they *chayav*? Are *patur*? (י"ד:ג')
- Is one *chayav* if they performed *kemitzah* outside the *Beit Ha'Mikdash*? (י"ד:ג')
- Who offered sacrifices prior to the assembly of the *Mishkan*? (י"ד:ד')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
15 th June י"ב סיון	16 th June י"ג סיון	17 th June י"ד סיון	18 th June ט"ו סיון	19 th June ט"ז סיון	20 th June י"ז סיון	21 st June י"ח סיון
Zevachim 14:5-6	Zevachim 14:7-8	Zevachim 14:9-10	Menachot 1:1-2	Menachot 1:3-4	Menachot 2:1-2	Menachot 2:3-4

