



## Meilah and Parts that left the Azarah

The prohibition of *meilah* relates to the gaining benefit from something that is *kodesh* or belongs to *hekdesh*. We learn that there is a difference between the two categories of *korbanot* with respect to the prohibition of *meilah*. For *kodshei kadashim* (e.g. *chatat*, *asham*), the prohibition applies to the entire animal from the moment it is designated as a *korban*. After the blood from the *korban* has been thrown on the *mizbeach* (*zerikat ha'dam*) the prohibition remains on the sacrificial parts but is lifted from those parts that are given to the *kohanim*. For *kadashim kalim* however (e.g. *shlamim*), the prohibition of *meilah* only begins after *zerikat ha'dam* and only applies to the sacrificial parts.

The *Mishnah* (1:2) records a debate regarding the meat from a *korban* that was *kodshei kadashim* that was taken out of the *azarah* (Temple courtyard) prior to *zerikat ha'dam*. *R' Eliezer* maintains that the prohibition of *meilah* continues, while *R' Akiva* disagrees. Note that if the meat from *kodshei kadashim* is taken out of the *azarah* it is invalid. The *Bartenura* explains that *R' Akiva* however maintains that the *zerikah* can even effect that meat that has left the *azarah*.

Both positions are consistent with respect to *kadashim kalim*. If the sacrificial parts were removed prior to *zerikah*, then according to *R' Eliezer* the prohibition of *meilah* would not begin while *R' Akiva* disagrees.

The *Gemara* (6b) explains that *R' Akiva* only maintains that *zerika* affects that which is outside as long as some remained inside. In other words, since the *zerika* can have an effect on some of the *korban* that remained

inside, it can affect that which is outside as well. This logic is referred to as *migo* (literally "since"). If however all of the *korban* was outside, then *R' Akiva* would agree with *R' Eliezer*.

The *Tosfot Yom Tov* reasons that the logic of the *Gemara* should apply equally to the case of *koshei kadashim* as well as *kadashim kalim*. In other words, according to *R' Akiva*, for *meilah* to begin for the *eimorim* of *kadashim kalim*, some must have remained inside the *azarah*. The *Tosfot Yom Tov* however notes that the *Rambam* rules that even if all the *eimorim* were taken outside, the prohibition of *meilah* would begin after *zerikat ha'dam* for those *eimorim*. Why is the case of *kadashim kalim* different?

The *Tosfot Yom Tov* suggests that the *Rambam* understands the since in the case of *kadashim kalim* it results in a stringency (the prohibition begins) the *migo* is not required, the *zerika* can still affect the *eimorim* outside.

The *Chidushei Mahariach* however explains that the *Rambam* is consistent with the position of *R' Yochanan* in *Gemara Zevachim* (90) that even if the *eimorim* of *kadashim kalim* were taken outside the *azarah* prior to *zerikat ha'dam* they would still be valid. That is because prior to that point they are still defined as *kadashim kalim* (and not *eimorim*). This then explains the *Rambam*, that since prior to *zerika* they are still valid, the *zerikah* has what to impact. For *kodshei kadashim*, any meat that leaves the *azarah* even prior to *zerika* is invalid. Consequently, some meat must remain in the *azarah* for the *migo* to work.

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**Revision Questions**

כריתות ו: ב' - ט'

- Regarding the previous question, what is the comparable ruling for: (ו: ב')
- An *asham vadai*?
- A *shor ha'niskal*?
- An *eglah arufah*?
- According to who, can one bring an *asham talui* every day? (ו: ג')
- Who acted according to this ruling and which days was the exception? (ו: ג')
- Which sin-related offering does not need to be brought after *Yom Kippur*? (ו: ד')
- What two laws are taught regarding a *chatat ha'ohf* that is brought in a case of doubt? (ו: ה')
- What is the minimum value of an *asham* offering? (ו: ו')
- What is the law regarding one that separated this sum of money then purchased two animals for the purpose of *asham* offerings? (ו: ו')
- What if the two animals were purchased for regular purposes? (ו: ו')
- Are sin-offerings "transferable"? (ו: ז')
- What is the law regarding an animal separated for a sin-offering whose owner died? (ו: ח')
- In what circumstance can money separated for the purpose of an animal offering, be used for a bird offering? (ו: ח')
- What is one difference between these two types of offerings? (ו: ט')
- Is the ordering of animals listed by *korbanot* indicative of preference? Which two examples are brought? (ו: ט')
- Why is the honour of a father prior to a mother? (ו: ט')
- What other case brought is similar to the one in the previous question? (ו: ט')
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מעילה א' - א' - ב' - ב'

- Does *meilah* apply to *kodshei kodshim* that were slaughtered in the South section of the *azarah*? (א: א')
- What rule does *R' Yehoshua* provide regarding the previous question? (א: א')
- List some *p'sulim* that fall within the bounds of *R' Yehoshua's* rule and some that do not. (א: א')
- Explain the debate regarding *kodshei kodshim* that were taken outside the *azarah* prior to *zrikat ha'dam*. (א: ב')
- What else is debated in a similar manner to the previous question? (א: ג')
- Explain how *zrikat ha'dam* has both a leniency and stringency for *kodshei kodshim* but only a stringency for *kodshei kalim*. (א: ד')
- From when does the prohibition of *meilah* apply to a *chatat ha'ohf* (bird sin-offering)? (א: ב')
- In what way do the two bird offerings change from the time: (א: ב')
- They are sanctified?
- *Melika* is performed?
- The blood is sprinkled/squeezed on the *mizbeach*?

**Melbourne, Australia**

**Sunday -Thursday**  
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Mizrachi Shul  
Melbourne, Australia

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
4 June כ"ב סיון	15 June כ"ג סיון	16 June כ"ד סיון	17 June כ"ה סיון	18 June כ"ו סיון	19 June כ"ז סיון	20 June כ"ח סיון
Meilah 2:3-4	Meilah 2:5-6	Meilah 2:7-8	Meilah 2:9-3:1	Meilah 3:2-3	Meilah 3:4-5	Meilah 3:6-7

