



A Doubtful Bird Sin Offering

Certain *korbanot* may be brought when there is a doubt whether the person is obligated to bring that *korban*, whilst other *korbanot* may not. Those that can be offered include *korbanot* where one can stipulate that if they are not required to bring that *korban*, then it should be considered a voluntary *korban*. For example, an *olah* or *shelamim*. One cannot make such a stipulation in the case of a *chatat* (sin offering) since they cannot be brought voluntarily. The *chatat* therefore it is not brought in the case of doubt. We however learn that if there is a doubt regarding a bird *chatat*, then it can be offered, even though it may not be consumed by the *kohanim*. We shall try to understand why.

Why can this *korban* be offered in a case of doubt, when one cannot make the above stipulation, whilst it also cannot be consumed by the *kohanim*? *Rashi* (7b, s.v. *ve'ein*) explains that the *korban* cannot be consumed, because for bird offerings it is *melika*, and not *shechita*, that is performed. The *kohen* kills the bird with his thumbnail from the back of its neck. If *melika* is performed on a regular bird, it is not considered slaughtered but rather a *neveilah*. What about the concern of potentially bringing *chulin* into the *azara*? He explains that since it is only the blood from the *chatat ha'ohf* that is placed on the *mizbeach* and not the meat, there is no problem even if it was not a *korban*. In other words, placing the blood on the *mizbeach* is not considered “consumption” of the *mizbeach* as it would be with other sacrificial parts. *Rashi* continues by citing the *Gemara* in *Nazir* (29a) that derives the ability to bring the *chatat* bird offering from the *pesukim*.

Note that there are two problems with *chulin* in the *azara*. *Shechita*, the slaughter, and *achila*, the consumption of

the *mizbeach*. The *Gemara* later (26b) discusses a case where the *melika* was performed in the case of a *safek* and it was later discovered that she did not need to bring the *korban*. The *Gemara* explains that one is not allowed to derive benefit from the *korban* (*issur hanaah*). This prohibition however is rabbinic. *Rashi* explains that on a biblical level it should be permitted. This is because it is *shechita* that is prohibited to be performed on a regular animal in the *azara*. Violating that would create the *issur hanaah*. In this case however, it was *melika* that was performed and not *shechita*.

The *Shita Mekubetzet* however argues that this appears to contradict the *Gemara* in *Nazir* (29a) that explains that there are two issues with performing *melika* and consuming the meat from a *safek chatat ha'ohf*. One is that if one was not obligated to offer the bird then the *melika* would make the bird a *neveilah*. The second is that it might be considered *chulin* that was slaughtered in the *azarah*. This second concern clearly contradicts the *Gemara* in *Keritut*. The *shita mekubetzet* suggest that perhaps that *Gemara* is according to the opinion that law of *chulin* that is slaughtered in the *azara* is not biblical.

The *Beit HaLevi* (*Shut* I 2:11) however explains that the *Gemaras* are addressing two separate concerns. The *Gemara* in *Keritut* is addressing the *issur hanaah* that is created for *chulin* that is slaughtered. Since in this case there was no *shechita* the *issur hanaah* was not created. The *Gemara* in *Nazir* however addresses the broader issue of performing an act, that resembles *avodah* with *chullin*. While *melika* in this case does not create an *issur hanaah*, it is an act that resembles *avoda* and is still prohibited. He cites the *Gemara* in *Menachot* that prohibits *tenufa* (waving) of *chulin* in the *azara* as proof.

Revision Questions

כריות א' ב' – ג' ב'

- What must one do if they violated one of the prohibitions unintentionally? (א' ב')
- What must one do if they are unsure whether they violated one of these prohibitions? (א' ב')
- Explain the debate regarding the exception to rule discussed in the previous question. (א' ב')
- When would a *yoledet* bring a *korban chatat* and:
 - It be consumed? (ג' נ')
 - It not be consumed? (ג' ד')
- When would a *yoledet* not bring a *korban* at all? (ה' נ')
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding a woman that miscarries on the eighty-first night after giving birth to a girl. (ג' נ')
- What is the law regarding a woman that has experienced multiple births and it is doubtful in each case whether she must bring a *korban*? (ג' נ')
- What did *Rabban Shimon ben Gamliel* do to fight the inflated price of birds? (ג' נ')
- What are the four *mechusarei kapparah*? (ב' נ')
- For which four prohibitions does one bring a *korban* whether it was transgressed *be'shogeg* or *be'meizid*? (ב' ב')
- For which five prohibitions does one bring one *korban* for multiple transgressions? (ב' ג'–ד')
- For which five prohibitions does one bring a *korban oleh ve'ored*? (ב' ד')
- What are the differences between a *shifcha charufah* and other prohibited relationships? (ב' ד')
- What is a *shofcha charufah*? (ב' ח')
- What is the law regarding forbidden relationships where:
 - One party was a *katan*?
 - One party acted *be'shogeg* and the other *be'meizid*?
- What is the law of one person said that one ate *cheilev* and another said he did not? (ג' נ')
- Explain the debate where two witnesses testified that a person ate *cheilev* and he denied it. (ג' נ')
- In what way is transgressing multiple transgresses harsher than transgressing one multiple times? (ג' ב')
- Regarding the previous question, in what way is it less harsh? (ג' ב')

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28 February י"א אדר	27 February י"ז אדר	26 February ט' אדר	25 February ח' אדר	24 February ז' אדר	23 February ו' אדר	22 February ה' אדר
Keritot 3:3-4	Keritot 4:3-5:1	Keritot 4:1-2	Keritot 3:9-10	Keritot 3:7-8	Keritot 3:5-6	Keritot 3:3-4

