



Ei Meviin Kodshim le'Beit Pesul

The *Mishnah* (8:3) records a debate regarding two *korbanot* that got mixed together – the *shelamim* and *asham*. There are differences in the laws that related to these *korbanot*. Firstly, the *asham* is one of the *kodshei kadashim* and must be slaughtered in the north side of the *azarah*, whereas the *shelamim* is one of the *kodshei kalim* and can be slaughter anywhere in the *azarah*. Both *korbanot* have parts that are consumed. For the *asham* however it is only the *kohanim* that can consume them, and they have lest time to do so – the day the *korban* is offered and the following night. For the *shelamim* however, the owners consume the meat, and they have the day, night and the following day to do so. It is important however to note, that the blood from both these *korbanot* are offered on the *mizbeach* in the same way.

R' Shimon therefore argues, that since they are offered in the same way the mixture can be offered. We simply apply the stringencies of the *asham* to both *korbanot* – they are slaughtered in the north side, and the meat is consumed by the *kohanim*, but only until the next morning.

The *Chachamim* however argue that one cannot “bring *kodashim* to become *pasul*” – *ein meviin kodshim le'beit pesul*. The *Bartenura* explains that since one of the *korbanot* was indeed a *shelamim*, for that *korban* one would be reducing the number of people that can consume the meat and the time within it can be consumed. Doing so would increase the likelihood that some of the meat would be left beyond that reduced time and be deemed *notar*, and therefore *pasul*. Consequently, the *Chachamim*

maintain that the preferred options is to simply to wait until both *korbanot* develop blemishes, such that their *kedusha* can be transferred to other animals and the new animals offered appropriately.

The *Alei Deshe*¹ explains that there are two ways to understand the concern of the *Chachamim*. One is that it is a *mitzvah* for the *kohanim* to consume parts of the *korbanot*. By reducing the time for consumption, one is potentially reducing their ability to fulfill that *mitzvah*. The other understanding is that causing the *kodshim* to become *pasul* is degrading to *kodshim*.

The *Alei Deshe* cites the *Avnei Miluim* (*Shut* 18), who explains that when it comes to *terumah*, one is not allowed to deliberately mix it with *chulin* in order to annul it. The *Avnei Miluim* explains that this is based on Torah instruction to guard *terumah*.² The *Alei Deshe* explains that in that context the issue is clearly because the *kohen* will not be able to fulfill the *mitzvah* of eating it. That is because he understands that the act of *bitul* in *chulin* would not be considered degrading per se. By extension, the issue by *kodshim* is also preventing the *mitzvah* of eating from them.

The *Netivot HaKodesh* (76a, s.v. *ein*) however explicitly states that because there is a *mitzvah* to eat *kodshim*, that was the reason why the *Chachamim* made the *gezeira* of *ein meviin kodshim le'beit pesul*. Interestingly, it is from the fact that the *Gemara* connect *terumah* with *kodshim*, that the *Netivot HaKodesh* understands that there is also a positive *mitzvah* to each *terumah*.

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¹ Cited in the *Yalkut Biurim*, *Metivata*, *Zevachim* 75b.

² Interestingly the *Tosfot HaRashba* (*Pesachim* 13a, s.v. *u'sorfin*) cites the *R' Efrayim* who maintains that the law of *mishmeret* is only with respect to protecting *terumah* from becoming *tameh* and not the loss of *terumah*..

Revision Questions

זבחים ו' ז' – ח' ז'

- Which of the two bird offering, if offered for the sake of another *korban* is valid? (ו' ז')
- Can bird offerings become *pigul*? (ו' ז')
- When is a *chatat* bird-offering always invalid regardless of how it was performed or the intent when performing it? (א' ז')
- When is an *olah* bird-offering always invalid regardless of how it was performed or the intent when performing it? (ב' ז')
- What is special about the bird-offerings that were invalid in the previous two *Mishnayot* and what is the exception? (ג' ז')
- Explain the ensuing debate regarding an *olat ha'ohf* that was performed exactly like a *chatat ha'ohf* and for the purpose of a *chatat ha'ohf*. (ד' ז')
- Complete the following rule and give examples for each side of the rule: (ה' ז')

_____ כל שהיה - אינה מטמאה
 _____ לא היה - מטמאה
- Explain the ensuing debate regarding a bird offering that had *melika* performed, yet the bird was found to be a *treifah*? (Include all opinions.) (ו' ז')
- What is the law regarding a mixture of: (ז' ח')
 - *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*? (ב' ח')
 - Meat (to be consumed) from *kodshei kodshim* and *kodshei kalim*? (ג' ח')
- Explain the debate regarding a mixture of a *shlamim* and *asham* offerings. (ג' ח')
- Explain the debate regarding a mixture of the sacrificial parts for *chatat* and *asham* offerings. (ד' ח')
- What are the two opinions regarding a mixture of the sacrificial parts including parts from animals that had blemishes? (ה' ח')
- What is the law regarding a mixture of blood to be sprinkled on the *mizbeach* and: (ו' ח')
 - Water?
 - Wine?
 - Other animal blood? (ז' ח')
 - Blood from a *pasul korban*?
 - *Dam ha'tamtzit*? (Explain what this is.) (ח' ז')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
10 August ט"ז אב	11 August י"ז אב	12 August י"ח אב	13 August י"ט אב	14 August כ' אב	15 August כ"א אב	16 August כ"ב אב
Zevachim 8:8-9	Zevachim 8:10-11	Zevachim 8:12-9:1	Zevachim 9:2-3	Zevachim 9:4-5	Zevachim 9:6-7	Zevachim 10:1-2

