

Introduction to זבחים

מדורש הלכה takes us into an entirely different world of study – not only contextually, but methodologically as well. The cornerstone text of *מדורש הלכה*, also known as *תורת כהנים* – the Halakhic exegesis of *ספר ויקרא*. As such, the *סדר קדשים* in *משניות*, which begins with *ומנחות* and *מסכתות זבחים*, are deeply anchored in text and its interpretation; as such, the starting point of analyzing a dispute will be the text and the various methods used to analyze it. *מסכת זבחים* is devoted, by and large, to the *הלכות* governing animal offerings – the word *זבח* literally means “slaughter”; whereas *מנחות* focuses, with significant tangents, on avian, grain, wine & oil offerings. One prefatory note – there are, generally speaking, four types of animal offerings:

- 1) *עולה* – which is fully burnt up – this might be from the flock, the herd – or a bird (*ויקרא א'*) and may be brought voluntarily (*נדבה/נדבה*)
- 2) *חטאת* – the meat of which is eaten by *זכרי כהונה* – and may also come from the flock, the herd (in some cases) and a bird (*חטאת העוף*) but may only be brought if such obligation exists
- 3) *אשם* – the meat of which is eaten by *זכרי כהונה* – and may only come from the flock – and may only be brought if such obligation exists
- 4) *שלמים* – some of which is given to *כהנים*, the rest eaten by donors and their entourage – this may only come from flock or herd and is nearly always brought voluntarily (*נדבה/נדבה*)

Each animal offering goes through four *עבודות* – worship-stages – which are critical points in the offering, as we will see:

- 1) *שחיטה* – this may be done by anyone, male or female, *כהן* or otherwise, providing no *טומאה* obtains
- 2) *קבלת הדם* – receiving the blood of the animal in a chalice – from this point on, the *עבודות* must be performed by male *כהן*
- 3) *הולכה* – bringing to *דם מזבח* for sprinkling
- 4) *זריקה* – sprinkling the *דם* on the *מזבח*, each offering according to its prescribed location and number

It is recommended to read one of the several introductions to *סדר קדשים* – the *דמב"ם* introduction in his *פירוש המשניות* is clear and comprehensive

28.1.1

2a (הרי את מותרת לכל אדם) → 3a (משנה א)

7. מוצא שפתיך תשמור ועשית כאשר נדרת לה' אלהיך נדרה אשר דברת בפניך: דברים כג:כד

- I 'משנה א': status of a *זבח* that was *נשחט שלא לשמה* (i.e. intent for another type of *קרבן*)
 - a *any*: *קרבן* that was slaughtered *שלא לשמה* is still *כשר*, however it is no longer reckoned for the donor
 - i *comment on language*: אלא (“however”) – demonstrates that *קרבן* maintains *קדושה* and further *שינויים* are *אסור*
 - 1 *rationale*: no reason to add violation OR
 - 2 *source*: v. 1 – if done properly, *נדר*; if not, still *נדרה*, which still has *איסור* of *קדשים*
 - b *exceptions*: *פסח* (in its time – i.e. the afternoon of the 14th) and *חטאת* (at all times)
 - c *dissent*: ר"א adds the *אשם* to the list, as it comes to expiate like a *חטאת*
- II 'משנה ב': additional formulae
 - a *invalid* – *לשם חטאת* or *לשם פסח* if any other offering is brought *ר' יוסי בן חוני*
 - b *valid* – *קדק"ד* (e.g. *קדק"ל* mis-directed as *קדק"ד*) – *שמעון אחי עזריה*
 - i *invalid* – *בכור ומעשר* for *שלמים*; *קדק"ל* for *קדק"ד* (e.g. offering brought for a lower status)
- III *רבא's* successful night of “conflict resolution” (part 1)
 - a *default* of *קדשים* is *לשמה* (w/o errant thought – *כשר*); *default* of *נט* is *לא לשמה* (w/o correct intent *פסול*)
 - i *Source for קדשים*: cannot be our *משנה*, as parallel language is used in re: *נט*
 - 1 *Proposal*: א:ד → *לשמן* and then *סתם* is *כשר*
 - (a) *Rejection*: perhaps there the reason is *עושה* הוא ראשונה
 - 2 *Proposal*: אףד → *לשמן* and *סתם* is *כשר*
 - (a) *Rejection*: perhaps there the reason is *תחילתו*
 - 3 *Rather*: ד:ו – the six intents necessary, and *ב"ד* ordained that to avoid problems, *כהן* should say nothing
 - (a) *Explanation*: only if *סתם* is valid would *ב"ד* forbid saying aloud
 - ii *Source for גיטין*: cannot be א:ג, each clause has local reason (not written for *נט*, written for this man/woman, *ברירה*)
 - 1 *Rather*: *שמואל's* dictum that *הרי את מותרת...* cannot be written in advance → must be *לשמה*
 - b *Resolution*:
 - i *סתם::לשמן* → *שחיטה* is *קרבן* the unspecified purpose of the *קדשים*
 - ii *סתם::לא לשמן* → *גט* is the unspecified goal of the relationship with the woman is *not* divorce

28.1.2

(ואפילו כלי שטף מציל) $3b \rightarrow$ (תו רמי מילתא אחריית) $3a$

1. וְכָל כְּלֵי חָרֶשׁ אֲשֶׁר יִפֹּל מֵהֶם אֶל תּוֹכוֹ כָּל אֲשֶׁר בְּתוֹכוֹ יִטְמָא וְאֵתוֹ תִּשְׁבְּרוּ: וַיִּקְרָא יֵאֵלִיג
2. וְלֹא יִחַלְלוּ אֶת קֹדְשֵׁי בְּנֵי יִשְׂרָאֵל אֶת אֲשֶׁר יִרְמּוּ לָהּ: וַיִּקְרָא כַבִּיטוֹ
3. וְסִמֵּן אֶת יָדוֹ עַל רֹאשׁ הַחֲטָאִת וְשָׁחַט אֹתָהּ לְחֲטָאִת בַּמָּקוֹם אֲשֶׁר יִשְׁחַט אֶת הָעֹלָה: וַיִּקְרָא דִּלִּיג
4. וְאֵת כָּל חֲלָבָהּ יִסִּיר בְּאֶשׁוֹר יוֹסֵר חֲלֵב הַקֶּשֶׁב מִזֶּבַח הַשְּׁלָמִים וְהַקְטִיר הִכְהֵן אֹתָם הַמִּזְבֵּחַ עַל אֲשֵׁי ה' וְכִפֹּר עָלָיו הִכְהֵן עַל חֲטָאֹתוֹ אֲשֶׁר חָטָא וְנִסְלַח לוֹ: וַיִּקְרָא דִּלֵּה

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