

# Zevachim – Simanim

## פרק יב – טבול יומ

### דף קד – דף קד

#### 1. *Machlokes* if *בשר* is effective for the *עור* alone (when the *בשר* was disqualified)

In a Baraisa, Rebbe says: – הדם מרצתה על העור בפניהם עצמה [זריקה] – the blood effects acceptance for the hide on its own (i.e., when it was skinned, and the meat was disqualified and cannot be permitted with it). Still, if it was attached to the *בשר*, then whether the *בשר* became *פסול* before or after the *זריקה* is *עור* like the *בשר* became *פסול*. Rebbe Elazar bar Rebbe Shimon says that *זריקה* is *עור* for skinned meat on its own. When it is still attached, then if the *בשר* was disqualified before the *זריקה*, the *עור* is also *פסול*, but if the *בשר* became disqualified after the *זריקה*, the *עור* remains valid, and is given to Kohanim. The Gemara suggests this *machlokes* parallels another: Rebbe Yehoshua says *אם אין בשר אין דם* – *If there is no valid meat to permit, there is no blood*, i.e., *זריקה* is not performed. Rebbe Eliezer holds *זריקה* is performed even where there is no valid meat. Perhaps the first Tannaim are also arguing whether *זריקה* may be performed without valid meat. The Gemara concludes that they may be arguing according to Rebbe Yehoshua, and Rebbe can say that regarding *עור* of *בשר* of *דבאים* – *פסידא דכבהנים* – *a loss to the Kohanim*, Rebbe Yehoshua will agree that the *זריקה* is effective for the *עור* alone.

#### 2. Where the *בֵּית דְּשָׁנִין* are burned – The three *נשרפים* and *שעירים* *הנשרפים*

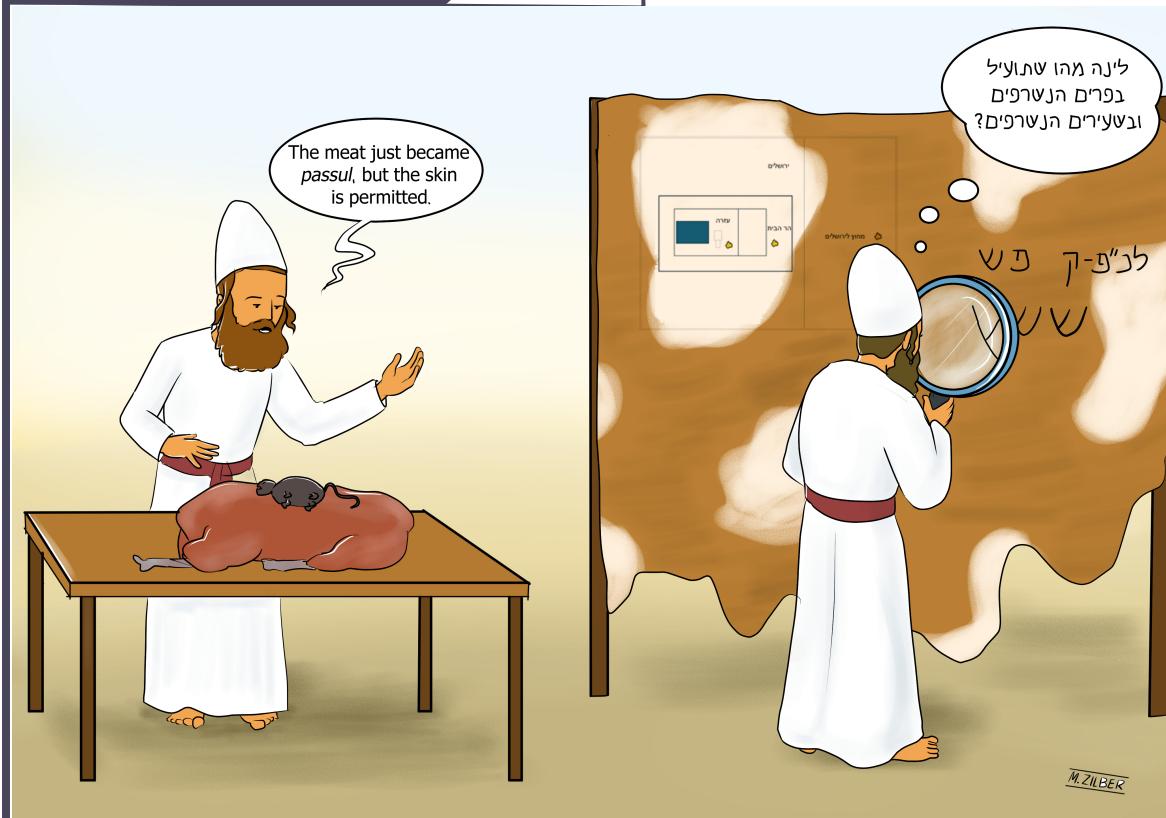
The next Mishnah states: – *פרים הנשרפים ושעירים הנשרפים – the bulls which are burned and the goats which are burned – when they are burned according to their proper procedure, בזמנן שהן בשרפין במצוותן – they are burned in the "בֵּית הדְּשָׁנִין" (literally "place of ashes") and they are metamei* people involved in their burning such that they are *metamei their garments*. If they are not being burned (because they became *בגדים* (garments), they are burned in the "בֵּית הביריה" (defined below), and are not [people to be] *metamei* their *בגדים* (garments). Rebbe Yochanan says the "בֵּית הביריה" refers to a particular place on the *הר הבית* with that name. Reish Lakish says the entire *Beis Hamikdash* is called the "בֵּית הביריה". Rabba bar Avuha says there were three *places of ashes*: (1) a large *בֵּית הדְּשָׁנִין* in the *הר הבית* for burning disqualified *פרים הנשרפים* and *קדושים* which were disqualified before *זריקה* (2) another *בֵּית הדְּשָׁנִין* on the *הר הבית* for burning the *פרים הנשרפים* which were disqualified after *זריקה*, and (3) one outside the three camps (i.e., outside *Yerushalayim*), for burning the *נשרפים* according to their proper procedure. A Baraisa gives a slightly different version of these three *בֵּית הדְּשָׁנִין*.

#### 3. *ויצא or,oline with פסול שעירים הנשרפים and פרים הנשרפים So*?

Rebbe Yirmiyah asked: – *לינה מהו שתוועל בפרים הנשרפים ושביריהם הנשרפים – is remaining overnight effective to disqualify meat of the burned bulls and the burned goats? Do we say only disqualifies *לינה* meat which is consumed (by people or the *בשר*), but not the meat of *פרים הנשרפים*, or does it disqualify this meat as well? Although a Baraisa proves that intent is ineffective for *פיגול*, because they are not "consumed" items, it is still possible that *לינה* does disqualify them. Rebbe Eliezer asked: – *הנשרפים – does leaving [זריקה] before *ערורה* disqualify the burned bulls and the burned goats?* This question is relevant according to the opinion that we say, regarding *קדושים* which left the *ערורה* before *zerikah*, *ערורה* – its time to leave has not yet arrived, and it is disqualified by leaving. Does this only apply to meat of *קדושים* which will not be *required* to leave the *ערורה*, but *קדושים* which will later be required to leave the *ערורה*, would not be disqualified by leaving early?*

#### Siman – Code

The Kohen searching for *code* who was told the skin of a *korban* was permitted after the meat became *passul*, found etched into the skin a map with the location of the three *בֵּית הדְּשָׁנִין* but could not discern the *code* to figure out if *פרים הנשרפים ושביריהם הנשרפים* that were left overnight disqualifies their meat.



The Kohen searching for **code** who was told the skin of a korban was permitted after **זיהקה** before the meat became **passul**, found etched into the skin a map with the location of the three **בית הדשנים** but could not discern the code to figure out if **פרים הנשרפים ועיריים הנשרפים** that were left overnight disqualifies their meat.

## 3 things to remember

1. **Machlokes if זיהקה is effective for the meat alone (when the skin was disqualified)**
2. **Where the burnt offerings and skins are burned – The three **בית דשנים****
3. **Do burnt offerings and skins become disqualified with פסול or without?**

