

Zevachim – Simanim

פרק ד – בית שמא

דף לז – Daf 37

1. *Machlokes* if a *korban* requiring זריקה is יוצא with שפיכה – pouring

A Baraisa had derived from "ודם זבחיך ישפך" that one מתנה suffices for *korbanos* of the מזבח החיצון. The Gemara objects that another Baraisa *darshens* this to teach שפיכה שנתנן בזריקה – for [bloods] which should be applied by throwing, which [a Kohen] applied instead by pouring, that he is יוצא?! It answers that the first Baraisa holds like Rebbe Akiva, that שפיכה בכלל זריקה – *throwing is not included in pouring*, and ולא שפיכה בכלל זריקה – *pouring is not included in throwing*, i.e., one who pours the blood of a *korban* requiring זריקה is not יוצא [since he does not *darshens* the *passuk* like Rebbe Yishmael, it is thus available to *darshens* that one מתנה suffices]. This *machlokes* emerges from a Mishnah, in which Rebbe Yishmael says: ברך ברכת הפסח פטר את של זבח – *if one made the berachah for [eating] the korban pesach, he has also exempted that of the korban [chagigah]*. Since a *pesach's* blood is poured, and a חגיגה's blood is נדרק, he holds שפיכה בכלל זריקה, and the *pesach's berachah* covers the חגיגה. However, the *chagigah's berachah* would not cover the *pesach's*. Rebbe Akiva says neither *berachah* covers the other, holding that even זריקה is not שפיכה בכלל.

2. *Machlokes* about the source that *bechor*, *maaser*, and *pesach* require מתן דמים ואימורים

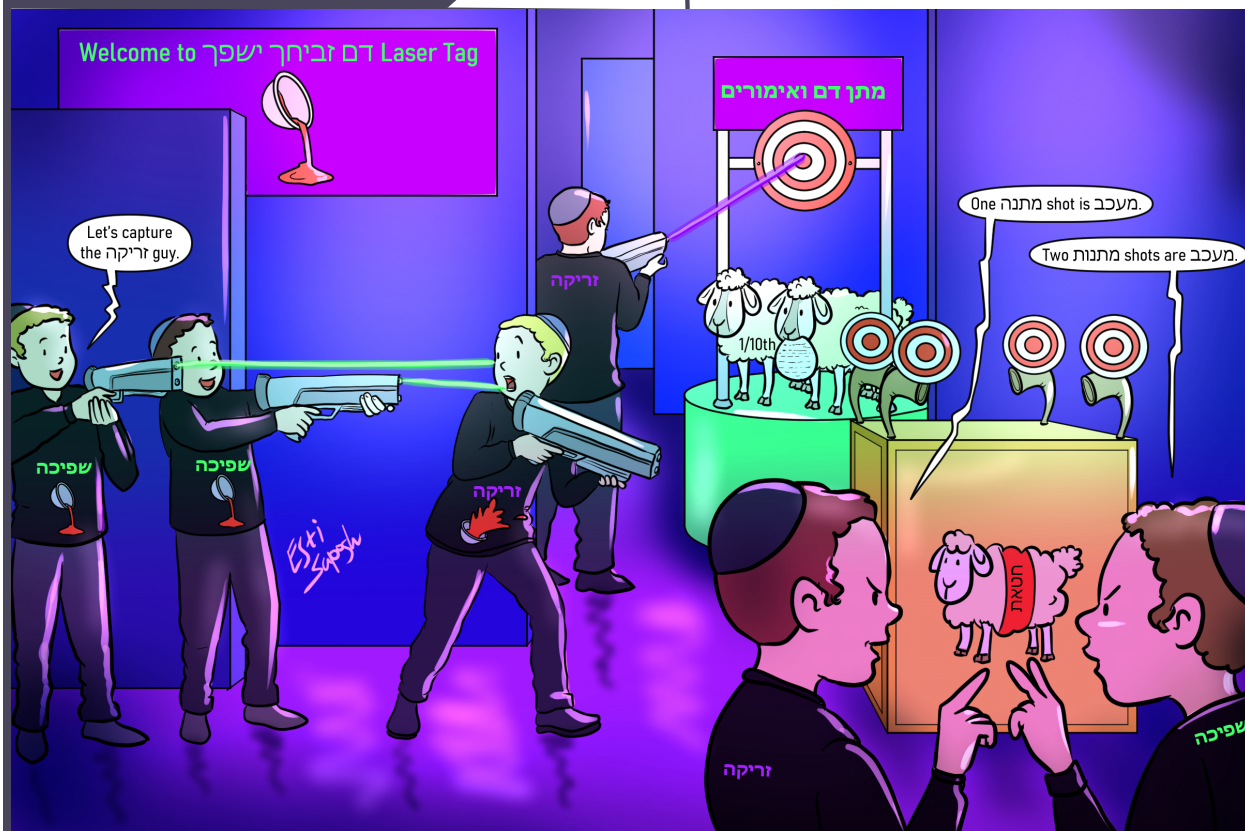
The Gemara asks that "ודם זבחיך ישפך" is needed for yet another *derashah*: in a Baraisa, Rebbe Yishmael says that although a *passuk* teaches that a *bechor's* blood is נדרק, and its אימורים are burned on the מזבח, the source that *pesach* also require מתן דמים ואימורים is "ודם זבחיך ישפך". How can this *passuk* also teach that a single מתנה is sufficient? The Gemara answers that the earlier Baraisa holds like Rebbe Yose HaGlili, who derives that *maaser* and *pesach* require מתן דמים ואימורים from the *passuk* of *bechor* itself: דמו לא נאמר אלא דם – [the *passuk*] does not say to throw "its blood," but "their" blood; חלבו לא נאמר אלא חלבם – it does not say to burn "its fat," but "their fat." These plural terms teach that *bechor*, *maaser*, and *pesach* all require מתן דמים ואימורים. [Accordingly, Rebbe Yose HaGlili holds the blood of these *korbanos* is נדרק, whereas Rebbe Yishmael holds it is poured.] This *passuk* says "ובשרם יהיה לך" – and "their" meat shall be yours (i.e., for Kohanim). According to Rebbe Yishmael, the plurality refers to all בכורות. According to Rebbe Yose HaGlili, this teaches that a *bechor* מום בעל מום is also given to a Kohen.

3. *Machlokes* if one or two מתנות of a חטאת are מעבב

In the Mishnah, Beis Shammai said that שתי מתנות of blood of a חטאת are מעבב. Rav Huna explains that the *pesukim* mention the word "קרנות" – horns (of the מזבח) three times, with the plural term indicating a total of six. Four of these are למצוה – the commanded procedure, and two are מעבב. Beis Hillel holds only one מתנה is מעבב, because two of the words are written as "קרנת" without a "ו", and can be read as the singular "קרנת". This results in a total of four; three are למצוה, and only one is מעבב. We do not say all four are למצוה, and none are מעבב, because כפרה אהני – we do not find atonement without any [avodah on the מזבח]. Alternatively, Beis Hillel holds אהני – the pronounced form of the word has effect, and the written form has effect. Thus, the pronounced form (indicating six מתנות) adds one to the lower number, and the written form (indicating four) subtracts one from the higher number, resulting in a total of five. Four of these are למצוה, and one is מעבב.

Siman – Laser Tag

At the "דם זבחיך ישפך" **laser tag** game featuring the זריקה versus the שפיכה teams, where the goal was for the שפיכה team to capture a זריקה member, one player was able to hit the מתן דמים ואימורים target in the *maaser beheimah* and *pesach* area, while two players were arguing whether a minimum of one or two מתנות shots were מעבב for the חטאת challenge.



At the “**לדם זבחין ישפר**” **laser tag** game featuring the **דויקה** versus the **שפיכה** teams, where the goal was for the **שפיכה** team to capture a **דויקה** member, one player was able to hit the **מתן דמים ואימורים** target in the **maaser beheimah** and **pesach** area, while two players were **arguing whether a minimum of one or two מתנות** shots were **מעכב** for the **טעאת** challenge. .

3 things to remember

1. Machlokes if a korban requiring יוצא זריקה is with שפיכה – pouring
2. Machlokes about the source that bechor, maaser, and pesach require מתן דמים ואימורים
3. Machlokes if one or two מתנות of מעבב חטאת is

