



## Korban Olah

The familiar fifth begins by listing the *kodshei kadashim* – the holiest offerings. These *korbanot* share the following laws. Firstly, they are slaughtered in the northern part of the temple courtyard. Furthermore, the parts that are consumed, must be eaten within the temple courtyard, by male *kohanim* and within the day it was slaughtered and following night. Finally, the prohibition of *meilah* applies to the *korban* from the moment it is consecrated.

The fourth *Mishnah* discusses the *korban olah* – the burnt offering. The *Mishnah* states that it too is considered *kodshei kadashim*. The *Bartenura* explains the *Mishnah* needed to spell this out, since the *Torah* does not mention that the *korban olah* is *kodshei kadashim*, as it does with the *chatat* (sin offering) and *asham* (guilt offering). The *Bartenura* explains that since the limitation on where it is slaughtered is shared with those *korbanot*, the author of the *Mishnah* taught that the *korban olah* is also *kodesh kadashim*.

*Rashi* provides a different basis for the *korban olah*, being considered *kodshei kadashim*. He reasons that since the offering is fully burnt, with no parts given for human consumption, there is no better qualification for it being on of the "holiest offerings".

The *Tosfot Yom Tov* however finds the *Bartenura's* explanation difficult. The next *Mishnah* discusses *shalmei tzibbur* (communal peace offerings) about which the *Torah* also does not describe as being *kodshei kadashim*. We know that they are, only through a *hekeshe* – a textual connection – between the *shalmei tzibbur* and *korban olah* (*Zevachim* 55a). According to the *Bartenura's* logic, the next *Mishnah* should have also explicitly mentioned that the *shalmei tzibbur* are *kodshei kadashim*.

The *Ahavat Eitan* however cites *Rashi* (55a, s.v. *kodesh ikri*) who explains that since the *Torah* describes the *shalmei tzibbur* as "*kodesh la'Hashem*", it is as if it is described as *kodshei kadashim*. Consequently, *shalmei tzibbur* have a *Torah* source. The *Ahavat Eitan* is unsure why the *Tosfot Yom Tov* did not cite this *Rashi*.

In defence of the *Tosfot Yom Tov*, we can site the *Shitah Mekubetzet's* who asks that if the *pasuk* implies that the

*shalmei tzibbur* is *kodshei kadashim* why then did we need *hekeshe* cited above? The *Shitah Mekubetz* explains that "*kodesh la'Hashem*" is not enough to define it as *kodshei kadashim*. Instead *kodesh la'Hashem* is needed, otherwise one might think that since the *Torah* describes the *korban* as "*kodesh*", and not "*kodshei kadashim*", it would block the *hekeshe* with the *korban olah*. Since the *Torah* describes it as *kodesh la'Hashem* the *hekeshe* is preserved. Consequently there is still no direct *Torah* source of the *shalmei tzibbur* as being *kodshei kadashim*.

The *Chidushei Maharich* answer that textually it would not make sense to mention that *shalmei tzibbur* are *kodshei kadashim*. Note that the *shalmei tzibbur* and *asham* are mentioned together in the next *Mishnah* (since they share the same laws). Stating that they are both *kodshei kadashim* would be unnecessary since the *Torah* already states that by the *asham*. Alternatively stating that the *shalmei tzibbur* is *kodshei kadashim* and then continuing mentioning the *asham* would be grammatically clumsy. Consequently, it omitted this point in the next *Mishnah* and simply relied on our *Mishnah's* assertion that the *olah* is *kodshei kodshim* and the *hekeshe* that that connects it with the *shalmei tzibbur*.

The *Shoshanim Le'David* answers, that since the *shalmei tzibbur* is learnt by way of a *hekeshe*, which is one of the accepted methods of deriving *Torah* law, it is considered as if it is written in the *Torah*. Consequently, there was no need in the next *Mishnah* to make the point explicitly. Our *Mishnah* however is different, because the fact that the *korban olah* is considered *kodeshei kodashim* is derived by way of logic alone.

The *Nimukei HaGriv* agrees with the *Shoshanim Le'David*. He however adds the when the *Mishnah* continues by explaining that the *korban olah* is "slaughtered in the north, and its blood collected in a vessel of service in the north" it is not simply listing the laws that apply to the *korban*. Instead the *Mishnah* is providing the logical basis for the *oleh* being considered *kodshei kadashim* (as per the *Bartenura's* explanation above).

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**Revision Questions**

זבחים ג:ה' – ה:ה'

- Does *pigul* apply to the milk of a sacrifice? (ג:ה')
- If one slaughters an animal with the intent to sprinkle the blood in the incorrect location, does this invalidate the *korban*? (ג:ה')
- What are the only three thoughts that invalidate a *korban*? (ג:ה')
- What does *R' Yehuda* add? (ג:ה')
- *B'dieved*, according to *Beit Hillel*, what is the minimum number of locations that the blood must be sprinkled in order for the *korban* placed on the outer *mizbeach* to be valid? (ד:א')
- About which *korban* do they argue with *Beit Shammai*? (ד:א')
- Give two examples of the importance of this law? (ד:א')
- How does the above law differ for *korbanot* whose blood is sprinkled on the inner *mizbeach*? (ד:ב')
- What is the law if a person had *machshevet chut le'z'mano* during only one of the sprinklings of blood? (ד:ב')
- Complete the following general rule: (ד:ג')  
"כל \_\_\_\_\_ בין \_\_\_\_\_ בין \_\_\_\_\_ - חייבין עליו משום פיגול."
- For what is the blood of an *olah* a *matir*? (ד:ד')
- What is *R' Shimon's* rule regarding *pigul*? (ד:ד')
- Explain the debate regarding whether *pigul* applies to *kodshei nachrim*. (ד:ה')
- To what thing that *pigul* does not apply (ד:ה') does *notar* and *tameh* also not apply? (ד:ה')
- To what six things must the person that slaughters a *korban* have *kavanah*? (ד:ה')
- What does *R' Yosi* add regarding this issue? (ד:ה')
- Where were *korbanot* that were defined as *kodshei kodshim* slaughtered? (ה:א')
- Where was the blood sprinkled from the:
  - *Par* and *se'ir* of *Yom Kippur*? (ה:א')
  - *Parim* and *se'irim ha'nisrafim*? (ה:ב')
- What are the communal sin offerings? (ה:ג')
- Explain how the blood from a sin offering was sprinkled. (ה:ג')
- Explain how an *olah* was offered. (ה:ד')
- What are the six different *asham* offerings? (ה:ה')
- Where were the *shalmei tzibur* slaughtered? (ה:ה')
- What are the two *kodshei kalim* that had to be consumed within the day and the following night? (ה:ה')
- What was different about the parts of these two *korbanot* that were given to the *kohanim*? (ה:ה')

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3 November ה' חשוון	4 November ו' חשוון	5 November ז' חשוון	6 November ח' חשוון	7 November ט' חשוון	8 November י' חשוון	9 November יא' חשוון
Zevachim 5:7-8	Zevachim 6:1-2	Zevachim 6:3-4	Zevachim 6:5-6	Zevachim 6:7-7:1	Zevachim 7:2-3	Zevachim 7:4-5

