



Volume 5. Issue 15

On Korbanot and Fasting

The final *Mishnah* in *Masechet Menachot* notes that the words “a fire offering - a pleasing offering” are stated with reference to the *Olah* offering of an animal, the *Olah* offering of a bird and a *Mincha* offering. The *Mishnah* infers from this fact that whether one does much (*marbeh*) or does little (*mam'it*) the only consequential fact is whether one has had the intentions of doing so *Le'shem Shamayim*.

The *Rambam* notes in his commentary to the *Mishnah* that besides the *pasuk* mentioned, there is indeed another *pasuk* that links all the categories of offerings together: “This is the law (*Torah*) for the *Olah*, *Mincha* and *Chatat*” (*Vayikrah* 7:37). The reference to all the *Korbanot* in unison and the addition of the word *Torah* teaches us that one who toils in *Torah* study is as if he has offered up an *Olah*, *Mincha* and *Chatat*.

The *Rambam* goes further to chastise those who say that there is no need to learn any of the topics surrounding *korbanot* or *avodat ha'mikdash* because it is not applicable today. He states that all those who learn and study the *halachot* of the *avodah* is as if he has rebuilt the *Beit Ha'Mikdash* in his days. Therefore it is essential that we continue to study these laws despite the fact that people think they are insignificant and irrelevant to today's day and age.

Besides *Torah* study, there is another action that one can do and be credited as if he has offered a *korban*. The *Gemara* (*Brachot* 17) tells the story of *Rav Sheshet* who, when fasting, would recite the following prayer:

Master of the Universe, it is known before You that when the *Beit Ha'Mikdash* was established a person would sin and bring a *korban* and the fats and bloods would be offered before you and atone. Now, I have sat in a fast and have weakened my own fat and

blood. May it be your will that my fat and blood is as if I have offered them on the *Mizbeach* and may they affect atonement.

The *Ben Ish Chai* notes that the name of a person (*Adam*) is mentioned in the *parsha* of *korbanot*: “When a person (אדם) will offer a *korban*”. This word made up of א, ד and ם contains a hint to this weakening of a persons body through fasting and the translation of this into the *kavanot* for a *korban*. The ד and ם of the word אדם make up the word blood (דם). In turn, the last letter – ם – has the *gematria* (numerical value) of 40, which is the same as the word חלב (fats). Therefore this word within the *pasuk* hints to fasting weakens a person's fats and blood and its ability to be viewed as having offered a *korban*.

Additionally, the *Ben Ish Chai* notes that the letter ד of אדם is also significant. If one was to take the *gematria* from the last two letters of the Hebrew word for דלת i.e. ל and ת – one would come up with 430. This has the same *gematria* as the word נפש (soul). This implies that it is not enough for one to consecrate his blood and fats to *Hashem* as a *Korban* – it is also necessary to include the soul, the proper intentions, into such a *Korban*. This lesson echoes the lessons taught by the above *Mishnah*. It matters not whether one is rich, and can afford to bring a large animal offering or whether one is poor and brings a *Korban Mincha*. The essential part of both the above is to have the proper intentions and to focus on who the *Korban* is being offered to.

May we focus our *kavanot* used in both *Torah* study in general and fasting this *Tisha B'Av* in order to merit the physical rebuilding of the *Beit Ha'Mikdash* in our days.

Yehuda Gottlieb

Revision Questions

מנחות י"ג:י"א

- What does the *Mishnah* learn from the fact that the *Torah* writes “אשה ריח ניחוח” by animal, bird and *mincha* offerings?
 חולין א' – א' – ב' ר'
- When is *shechita* performed by a minor acceptable? (א' א')
- Can a *nochri* perform *shechita*? (א' א')
- What is the law regarding *shechita* that was performed on *Shabbat*? (א' א')
- Why can one not perform *shechita* with a saw? (ב' א')
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding the use of a *magal katzir* for *shechita*. (ב' א')
- Explain the debate regarding how much of the *shechita* must be performed within the *taba'at* before the knife may deviate towards the head of the animal. (ג' א')
- Can *shechita* be performed from the side of the neck? (ד' א')
- Explain how, for the following pairs, what is valid for one is invalid for the other and vice versa:
 - *Shechita* and *melika*. (ד' א')
 - *Torin* and *Bnei Yona*. (ה' א')
 - Cow and calf.
 - *Kohanim* and *Levi'im*. (ו' א')
- Explain how, for the following pairs, what is *tahor* for one is *tameh* for the other and vice versa: (ז' א')
 - Earthenware and other utensils.
 - Wooden and metal utensils.
- At what point will *temed* not invalidate a *mikvah* and what other *halachic* implication does it have at this point? (ז' א')
- When are two brothers required to contribute a *kalbon* and how does it relate to their obligation to separate *ma'aser behema*? (ח' א')
- What other two rules, relating to a *ketana*, raised in the *Mishnah* that resembles the last two? (ח' א')
- What would occur in the *Beit Mikdash* between *Yom Tov* and *Shabbat* would not occur between *Shabbat* and *Yom Tov*? (ט' א')
- What must the *shechita* knife cut to constitute a *kosher shechita* for animals? For bird? (א' ב')
- What is *R' Yehuda's* opinion regarding the previous question? (א' ב')
- Can one *shecht* two animals at once? (ב' ב')
- Can one use a chopping action to perform *shechita*? (ב' ג')
- When is *shechita* performed with one slice acceptable? (ב' ג')
- Can a person come and complete a *shechita* begun by another? (ב' ג')
- What is the status of animal where the windpipe was cut but the esophagus snapped? (ב' ד')
- Is an animal who had *shechita* performed without any blood coming out *kosher*? (ב' ה')
- What other implication is there for such a *shechita*? (ב' ה')
- What would qualify a slaughter of a gravely ill animal as being acceptable? (Include four opinions.) (ב' ו')
- Are these qualifications also required for a healthy animal? (ב' ו')

Local Shiurim

Sunday -Thursday
 Between mincha & ma'ariv
Mizrachi Shul

Friday & Shabbat
 10 minutes before mincha
Mizrachi Shul

Audio Shiurim on-line!

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
10 th August ט' אב	11 th August י' אב	12 th August י"א אב	13 th August י"ב אב	14 th August י"ג אב	15 th August י"ד אב	16 th August ט"ו אב
Chulin 2:7-8	Chulin 2:9-10	Chulin 3:1-2	Chulin 3:3-4	Chulin 3:5-6	Chulin 3:7-4:1	Chulin 4:2-3

