



Volume 5. Issue 5

A Simple Message

The last *Mishnah* in the eighth *Perek* of *Zevachim* mentions the unique qualities of the *Tzitz* ('Crown' of the *Kohen Gadol*):

The *tzitz* affects acceptance for the *tamei*, but does not affect acceptance for that which has been taken out of the courtyard (or any other invalidation)

The *Torah* states (*Shemot* 28:38) concerning the *Tzitz*, "It shall be on Aharon's forehead – so that Aharon shall bear a sin of the sacred offerings". The *Gemara* in *Zevachim* (23a-b) and *Pesachim* (16b) interpret this to mean that although it is forbidden to do the *Avodah* of a private offering whose blood or whose meat and sacrificial parts became *tamei*, if the blood or the meat and sacrificial parts of an offering became *tamei* and the *avodah* was nevertheless done, the *tzitz* has the ability to 'lift' the sin of *tumah* and renders the offering acceptable. The *Mishnah* here teaches that the *tzitz* has no effect on any invalidation except for *tumah*.

Interestingly, the *Rashbam* writes that according to its simple meaning, the above *passuk* is not referring to an offering which became *tamei*. The *Rashbam* holds that this *passuk* applies to all *korbanot*, whether they are an *Olah* or *Chatat* or *Asham*. He maintains that the function of the *tzitz* is to partner with the *korban* in order to affect atonement for the individual bringing the offering. It is the *tzitz* that facilitates the *korban's* acceptance by making it a 'remembrance' before *Hashem* and therefore, allows acceptance.

Whichever way the *pasuk* is interpreted, it is clear that the *tzitz* is a powerful and crucial component of the *Avodah*. What is it about the *tzitz* specifically that accounts for its importance?

Rabbi Michael Rosensweig suggests that the significance of the *tzitz* is specifically because of its simplicity. The *tzitz* is inscribed with a simple phrase – "*Kodesh L'Hashem*". In dealing with the *korbanot* it is very possible to be absorbed on the minutiae of

the *halachot* and complex details that go into bringing a *korban*. A person buried in this detail, may lose his focus of the basic truth and purpose of the *korban* – to sanctify G-d's name. The *Ramchal* in his introduction to *Mesilat Yesharim* states that it is often the most basic truths that we ignore and abuse, precisely because we presume their 'self evidence'. Therefore, when it comes to the *Avodah* and its importance in serving *Hashem*, the *Torah* does not allow the self evident to go unnoticed. Rather, there is a specific ornament, a crown, that must constantly be placed on the forehead of the *Kohen Gadol* to remind us that even while bringing a *korban*, we must not lose focus of what we are bringing it for, and that ultimately, we should be doing the *avodah* 'L'Hashem' - to sanctify *Hashem's* name.

This idea can be extended further to explain how the *tzitz* has the ability to affect acceptance for those *korbanot* which have been declared *Tamei*. It is precisely because of its simplicity, that provides the flexibility to counteract the potential obstacle of *tumah*. As long as the ideal – the *Kodesh L'Hashem* - has not been breached the *korban* will still be accepted. Thus, the simple yet powerful theme of *Kodesh L'Hashem* facilitates the bringing of *korbanot* that are *tamei*.

This is also the reason why the *tzitz* does not effect acceptance for *korbanot* that have been affected with the *Pesulim* of *Piggul*, *Notar* and *Yotzei*. These transgressions always reflect improper input or initiative, ulterior motivations and a disrespect for the overall theme of *Kadosh L'Hashem*. When one causes one of these *pesulim* to affect a *korban* he is showing that he is not interested in the overall idea of bringing a *korban* for the sake of Heaven. His transgressions are an indication that he has no respect for the overall Divine will. Therefore, the *tzitz* which is the representation of this ideal can have no remedy for such a situation.

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Revision Questions

זבחים ח': י"ב – י': י"ג

- If blood from a *Chatat* was collected in two bowls and one was taken outside the *Azarah*, what is the status of the inner one? (ח': י"ב)
- If one of the bowls was taken inside the *Heichal* – what is the status of the bowl in the *Azarah* according to:
 - R' Yossi HaGlili and Chachamim? (ח': י"ב)
- What type of *Pesul* does the *Tzitz* effect acceptance for? (ח': י"ב)
- What is the difference between the opinions of Rabban Gamliel and Rabbi Yehoshua with regards to sacrifices that must come down from the *Mizbeach*? (ט': א')
- What must be taken down from the *Mizbeach*, according to R' Shimon, if a *Zevach Pasul* and *Nechasim Pesulim* were offered? (ט': א')
- What type of sacrifices that are *pesulim* must be taken down from the *Mizbeach* according to R' Yehuda? (ט': ב')
- Name 3 types of *Pesulim* that would have occurred outside the *Mikdash*? (ט': ג')
- How did the father of R' Chanina Segan HaKohanim act with regards to the offering of *Korbanat* that were *ba'lei mumin*? (ט': ג')
- Name 3 parts of an animal, which, if they are removed, should not be brought up on the *Mizbeach*? (ט': ד')
- If sacrificial parts came off the *Mizbeach* before *Chatzot*, is one *chayiv Meilah* for their inappropriate use? (ט': ד')
- What else (besides the *Mizbeach*) consecrates that which is contained in / on it? (ט': ד')
- Can a vessel which is used to hold liquid measures, consecrate a dry measure? (ט': ד')
- In the following cases, which offering takes precedence, and why? (י': א')
 - *Tamid* and *Mussaf*
 - *Mussaf of Rosh Chodesh* and *Mussaf of Shabbat*
 - *Mussaf of Rosh Hashana* and *Mussaf of Rosh Chodesh*
- In the following cases, which offering takes precedence, and why? (י': א'-ב')
 - The blood of a *chatat* and the blood of an *Olah*
 - The sacrificial parts of a *chatat* and those of an *Olah*
 - *Chatat* and *Asham*
 - *Todah* and *Asham*
 - *Ma'aser* and *Bechor*
 - *Ma'aser* and Bird Offerings
 - *Menachot* and Bird Offerings
 - *Minchat Choteh* and *Minchat Nedavah*
 - Bird *Olah* and Bird *Chatat*
- What is the difference between a regular *Asham*, and an *Asham* of a *Nazir* or *Metzora*? (י': ה')
- Does the ruling of precedence end upon sacrifice or continue until consumption? (י': ו')
- Explain the *Machloket* of R' Meir and *Chachamim* regarding the order of consumption of a day old *Shelamim* and a current day's *Chatat* offering. (י': ז')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
1 st June כ"ז אייר	2 nd June כ"ח אייר	3 rd June כ"ט אייר	4 th June א' סיון	5 th June ב' סיון	6 th June ג' סיון	7 th June ד' סיון
Zevachim 10:7-8	Zevachim 11:1-2	Zevachim 11:3-4	Zevachim 11:5-6	Zevachim 11:7-8	Zevachim 12:1-2	Zevachim 12:3-4

