



Changing from Kedusha to Kedusha

The last *perek* begins by comparing those things that have been sanctified as an offering and those things that have been consecrated for the treasury of the *Beit HaMikdash*. To use the words of the *Mishnah*: *kodshei mizbeach* and *kodshei bedek ha'bayit*. The *Mishnah* (7:3) teaches that they both share the rule that one cannot change either of these from one *kedusha* to another. We need to understand this statement.

The *Bartenura* explains that regarding *kodshei mizbeach*, this means that one cannot, for example, change a *shelamim* to an *olah* or an *olah* to a *shelamim*. Likewise for *kodshei bedek habayit*, one cannot change that which is consecrated for the treasury of the *heichal* to the *mizbeach*.

The *Tosfot Yom Tov* notes that this is indeed how the *Rambam* (*Temura* 4:11) rules. The *Raavad* however comments that he is at a loss to where the *Rambam* learns that one differentiates between levels of *kedusha* regarding *kodeshei bedek habayit*. Regarding *kodshei mizbeach* the *korbanot* are each unique regarding whether they are consumed, the timeframe in which they must be consumed, how they are offered, whether they achieve atonement, etc. However what distinction is there between *kodshei bedek habayit*?

The *Raavad* notes that the *Rambam* appears to accept changing *kodshei bedek habayit* in some cases. But why not all? The *Kesef Mishnah* understands that this is because the *Rambam* only prohibited changing from *bedek ha'heichal* to *bedek ha'mizbeach* but does not

mention the reverse case. The *Kesef Mishnah* understands therefore that the *Rambam* accepts that there are ground to differentiate between *kodshei mizbeach* and *kodshei bedek habayit* but not to the same extent. To summarise, any change in *kedusha* for *kodshei mizbeach* is prohibited. Within *kodeshei bedek ha'bayit* the *Rambam* understands that only a decrease is prohibited, while the *Ravaad* question the grounds for any differentiation.

The *Griz* however asks that when it comes to the prohibition of changing sanctity we have never found a difference between increasing and decreasing. The being the case, if the prohibition also applies when changing from one *kedushat bedek habayit* to another, then there should likewise be no reason to differentiate. This is the question of the *Raavad* in a nutshell.

The *Griz* therefore explains that the *Rambam* agrees that there is a difference between *kodshei mizbeach* and *kodshei bedek habayit*. The *kedusha* of a *korban olah* and a *korban shelamim* are fundamentally different. They are different categories of *kedusha* and not simply grades of the same *kedusha*. Consequently any change is prohibited. *Kodshei bedek habayit* however share one type of *kedusha*. (Until this point the *Rambam* and *Raavad* both agree.) The *Rambam* however understands that the prohibition applies even within one type of *kedusha*, but only if one attempts to decrease it level.

Yisrael Bankier

Revision Questions

ערכין ה' ג' ז' ה'

- What is the law if one declares that the foetus shall be an *olah* and the animal a *shlamim*? (ה' ג')
- Explain the debate, regarding the previous question when it is the other way around. (ה' ג')
- Explain the debate regarding one that declared that an animal is a “*temurat olah* and a *temurat shlamim*”. (ה' ד')
- Is it considered *temurah* if one attempts to transfer the sanctity from one animal to another (using the language of *mechulelet*)? (ה' ה')
- Is it considered *temurah* if one says “this animal is in place of a *chatat*”? (ה' ו')
- What is the difference if one declares, regarding an animal unfit for a *korban*, that it is “an *olah*” (הרי אלו עולה) or it is “for an *olah*” (הרי אלו לעולה)? (ה' ו')
- List the eight animals that cannot be offered on the *mizbeach*. (ה' ו')
- What is the law if these animals are mixed with many others? (ה' א')
- What is the case of an *etnan*? (ה' ב')
- Provide two examples of a *mechir kelev*. (ה' ג')
- What is the source for why a *mechir zonah* and *etnan kelev* are *mutar* to offer on the *mizbeach*? (ה' ג')
- What other law is learnt from that *pasuk*? (ה' ג')
- Does the law of *etnan zonah* apply to money? (ה' ד')
- What is the rule regarding to what items the law of *etnan zonah* applies? (ה' ד')
- What is the source for why the law of *etnan zonah* applies to birds and why would we have thought otherwise? (ה' ד')
- Explain the debate regarding whether a *vlad treifah* can be used as a *korban*? (ה' ה')
- What does *R' Channinah ben Antigonus* add to the list of animals that cannot be used as a *korban*? (ה' ה')
- What is the law regarding a *korban* that became a *treifah*? (ה' ו')
- What laws apply to *kodshei mizbeach* that do not apply to *kodshei bedek ha'bayit*? (ה' א')
- What four laws apply to *kodshei bedek ha'bayit* that do not apply to *kodshei mizbeach*? (ה' ב')
- What laws listed apply equally to both and which one is the subject of a debate? (ה' ג')
- What are the *issurei hana'ah* that must be buried and which one is the subject of a debate? (ה' ד')
- What are the *issurei hana'ah* that must be burnt? (ה' ה')
- How does *tameh trumah* differ from those items referred to in the previous question? (ה' ו')

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
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Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
17 th August כ"ח אב	18 th August כ"ט אב	19 th August ל' אב	20 th August א' אלול	21 th August ב' אלול	22 nd August ג' אלול	23 th August ד' אלול
Temurah 7:1 – Keritut 1:1	Keritut 1:2-3	Keritut 1:4-5	Keritut 1:6-7	Keritut 2:1-2	Keritut 2:3-4	Keritut 2:5-6

