



## Mitzvah of Eating a Korban

The twelfth *perek* opens by discussing the distribution of the hides and meat from *kodshei kadashim* (specifically the *chatat* and *asham*) amongst the *kohanim*. The *Mishnah* however lists cases where the *kohen* cannot engage in the *avodah* or eat from the *korban* that day, but would be able to that night. The *Mishnah* teaches that those *kohanim* would not receive a share in the distribution. The *Mishnah* teaches that any *kohen* that is not fit for work (except for a *kohen* that has a blemish) does not receive a share of the meat and by extension the hides. We shall try to understand the importance of the *kohanim* eating from the *korbanot*.

The *Minchat Chinnuch* (102:1) notes that even though they would not receive a share, the *tevil yom*, for example, who becomes *tahor* that night, would still be able to eat from that meat. The same is also true for the *kohen's* wife and children. The point of the *Mishnah* is that they do not receive their own share. There is however another difference.

The *Chinnuch* (102) explains that there is a *mitzvah* for the *kohanim* to eat a small amount from the *korbanot* (*chatat* and *asham*). The *Minchat Chinnuch* notes that the *Chinnuch* taught that it is a *mitzvah* for the “*kohanim*” to eat from these parts, even though it is not just male *kohanim* that are allowed. He therefore understands that the *mitzvah* to eat from that meat is specifically on the *kohanim* engaged in the *avodah* to whom the meat is distributed. Consequently, there is an additional difference regarding the *kohanim* listed in our *Mishnah*. Even though they can eat from these parts, not only do they not receive their own share, there is also no *mitzvah* for them to consume it.

The *Minchat Chinnuch* brings further support for this understanding based on an additional comment of the *Chinnuch*. The *Chinnuch* teaches that if a *kohen* does not eat from the share that he received, he violates this positive

*mitzvah*. The wording seems to suggest that the *mitzvah* is on the *kohen* that received that share to consume it.

The *Beit HaLevi* (I, 2:7) however maintains that *mitzvah* to eat from the *korbanot* is not a *mitzvah* on the person that offered it. He brings a proof from the fact that a *kohen gadol* is able to offer *korbanot* if he was a *onen* (on the day he lost a close relative). Even though he is uniquely allowed to do *avodah*, he is still not allowed to eat from *korbanot*. If it was his *mitzvah* to eat from the *korban*, then he would not be able to offer the *korban* since it would result in the violation of this positive *mitzvah*. Furthermore, he notes that the *Rambam* does not record that it is a *mitzvah* specifically on the *kohen* that offered the *korban* to eat from it.

Another proof the *Beit HaLevi* brings is from the fact that the *Rambam* lists the *mitzvah* of slaughtering and consuming the *korban pesach* as two separate *mitzvot*. For the *korban pesach* there is indeed a *mitzvah* on each individual to consume (a *kezayit*) from the *korban*. For the *chatat* however, the *Rambam* only records a single *mitzvah*. The simple explanation is that for other *korbanot* there is no *mitzvah* for a person to consume it, but rather that the *korban* be consumed. Consequently, it is another detail in the *mitzvah* of offering the *korban*, like burning the sacrificial parts, which is also not listed a separate *mitzvah*.

The *Beit HaLevi* explains that a practical difference between these two understanding is whether one must eat a *kezayit's* worth to fulfil the *mitzvah*. When there is a personal *mitzvah* to consume something, the minimum amount is a *kezayit*. The *Beit HaLevi* however argues that this *mitzvah* is not such a *mitzvah*. Instead, the *mitzvah* is simply that the meat from the *korban* is consumed. Consequently the meat can be shared around, each person can consume whatever amount they wish, and the *mitzvah* will be fulfilled as the meat is consumed. It is not a personal *mitzvah* of any single person.

## Revision Questions

זבחים י"ב – י"ג – י"ח

- Can a *tevul yom* receive a share of the *korbanot* for him to eat that night (when he becomes *tahor*)? (י"ב:א)
- Do *ba'alei mumim* receive a share in *korbanot*? (י"ב:א)
- In what case where a *korban* was slaughtered incorrectly do the *kohanim* still receive the hide from that *korban*? (י"ב:ב)
- Explain the *kal vachomer* from which we learn that the *kohanim* receive the hides from all *korbanot*. (י"ב:ג)
- Explain the debate about a *korban* that became invalid prior to the hide being removed, regarding whether the *kohanim* still receive that hide. (י"ב:ד)
- Where are the *parim ha'nisrafim* burnt if they are performed correctly and where are they burnt if performed incorrectly? (י"ב:ה)
- Regarding the previous question, is there another difference? (י"ב:ה)
- What are the two opinions regarding when the clothing of the people engaged in the *parim ha'nisrafim* become *tameh*? (י"ב:ו)
- How many *korbanot* is one obligated to bring if they slaughtered and offered a sacrifice (*be'shogeg*) outside the *Beit Ha'Mikdash*? (י"ב:ז)
- What is *R' Yosi Ha'Gili*'s opinion regarding the previous question and how do the *Chachamim* respond? (י"ב:ח)
- What other case is debated in a similar manner to the previous question? (י"ב:ט)
- What is the punishment for someone who is *tahor* that ate from *tameh kodshim*? (י"ב:י)
- In what way are the laws pertaining to the slaughter of sacrifices stricter than the laws pertaining to their offering and in what way are they lenient? (י"ב:יא)
- Explain the debate regarding how many times one is obligated to bring a *korban chatat* if he offered many limbs outside the *Beit Ha'Mikdash*? (Hard: What are the two ways that the *Gemara* understands this debate?) (י"ב:יב)
- If one offers which invalid sacrifices outside the *Beit Ha'Mikdash* has he still transgressed the prohibition? (י"ב:יג)
- Explain the debate regarding a person that offered up part of a *kometz* outside the *Beit Ha'Mikdash*. (י"ב:יד)
- What other "offerings" are part of this debate? (י"ב:יד)
- When does *R' Elazar* agree? (י"ב:יד)
- Is one *chayav* if he offered a *mincha* outside the *Beit Ha'Mikdash* if the *kometz* has not been separated? (י"ב:יד)
- Explain the debate regarding a case where only one of the *kometz* and *levonah* were offered outside the *Beit Ha'Mikdash*. (י"ב:יד)
- What other cases are argued in a similar manner? (י"ב:יד)
- Is one *chayav* if he performed *melika* and offered a bird offering outside the *Beit Ha'Mikdash*? What if he performed *shechita* instead? (י"ב:יד)
- How is *R' Shimon* arguing with the *Tana Kama*? (י"ב:יד)
- Is one *chayav* if they collected the blood of a *chatat* and: (י"ב:יד)
  - Sprinkled once inside then once outside?
  - Sprinkled once outside then once inside?
- Regarding the previous question, what if the blood was collected in two cups? (י"ב:יד)

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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
31 August ז' אלול	1 September ח' אלול	2 September ט' אלול	3 September י' אלול	4 September י"א אלול	5 September י"ב אלול	6 September י"ג אלול
Zevachim 14:1-2	Zevachim 14:3-4	Zevachim 14:5-6	Zevachim 14:7-8	Zevachim 14:9-10	Menachot 1:1-2	Menachot 1:3-4

