



Volume 5. Issue 3

Daily Korbanot Today

The fourth *perek* of *Masechet Zevachim* may be familiar to most people as “*korbanot*” which we recite in our daily *tefillah* every morning. This *perek* is known as the *perek* of “*Eizehu Mekoman*” due to its opening words which describe the places where the different types of *korbanot* were offered.

The *Shulchan Aruch* (50) offers the reason as to why this *perek* is recited every morning. Every day a person must endeavour to learn some *Mikrah*, *Mishnah* and *Gemara*. This *perek* of *Korbanot* allows a person to fulfill his requirement of learning *mishnayot* for that day.

The *Mishnah Berurah* explains deeper that in fact there is an obligation for one to bring sacrifices and come close to *Hakodosh Baruch Hu*. Unfortunately, today we are unable to bring offerings in the form of *Korbanot* – therefore those who study and toil in the *Halachos* of the *Korbanot* every day are seen as if they have offered them and come close to *Hashem*.

Another reason brought by the *Mishnah Berurah* that this *perek* is singled out to be learned every day, is because this *perek* is in a sense a “*Mishnah Berurah*” (a ‘clear’ *Mishnah*). This is because there are no *machlokes* in the laws presented in this *perek* which means it was received directly from *Moshe* at *Sinai*.

The *Shulchan Aruch*’s reasoning as to the addition of these *mishnayot* into the daily *tefillah* has a practical consequence to us today. The *Mishnah Berurah* mentions that one should be very careful to understand the meaning of the words of these *mishnayot*. This is because their placement in the *tefillah* is not to function as prayer, but rather as *limmud Torah*. If it was to be seen as a prayer, then

one need not understand the meaning of the words one is saying, as *Hashem* knows a person’s *kavanot* and intentions when one is praying. However, since it is seen as *limmud Torah* – if one does not understand what one is saying it is not considered a proper *limmud*.

R’ Shimon Schwab adds a very interesting element to this idea. He mentions that learning the same chapter of *Mishnayot* every day, even if one knows it by heart, is the ultimate display of *Talmud Torah Lishma* (for its own sake). He mentions that the true meaning of one who is an *Oved Elokim* (servant of *Hashem*) is explained in the *Gemara* in *Chagigah* (9b):

There is no comparison between a person who reviews his learning a hundred times and one who reviews it a hundred and one times.

The latter is called an *Oved Elokim*; he serves *Hashem* through his in depth learning and *chazarah*. In the past, the *Torah sheba’al peh* was learned literally – *ba’al peh* (by-heart). Learning something a hundred times was considered normal, in order to memorise it. However, to review and learn something that extra time (even once) displays that one is learning purely for its own sake, and because *Hashem* wants him to learn.

R’ Schwab says that the repeated daily learning of *Eizehu Mekoman* is an example of learning something a hundred and one times. Even though we may know the meaning of these *mishnayot* and have reviewed and said them many times, their constant repetition is *Talmud Torah Lishma*, and is therefore called *Avodat Elokim*. This is another reason why these *mishnayot* are placed in the *tefillah* – in order that the *Avodat Elokim* of *Talmud Torah Lishma* partners with the *Avodah Shebelev* (*Tefillah*), the service of the heart.

Yehuda Gottlieb

Revision Questions

זבחים ה' ה' – ז': ג'

- 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 from these two *korbanot* that were given to the *kohanim*? (ה': ה')
- What was the time limit for consuming a *shlamim* offering? (ה': ז')
- Where was the *shlamim* consumed? (ה': ז')
- How do the *bechor*, *ma'aser* and *pesach* offerings differ from a regular *shlamim* offering? (ה': ח')
- What are the two opinions regarding a *kodshei kodshim* offering that was slaughtered on the *mizbeach*? (ה': א')
- Who consumed (part of) the a *mincha* offering? (ה': א')
- Where was the *chatat ha'of* slaughtered? (ה': ב')
- What is the law if it was not slaughtered in that location? (ה': ב')
- What three things were perform at the south-western corner of the *mizbeach*: (ה': ז')
 - At the foot of the *mizbeach*?
 - On top of the *mizbeach*?
 - What was different about the way in which they were brought to that location (as apposed to anything else that was performed on the *mizbeach*)? (ה': ג')
- Explain how the *chatat ha'of* was offered. (ה': ד')
- Explain how the *olat ha'of* was offered. (ה': ה')
- Regarding the previous question what part, if left out, would not invalidate the *korban*? (ה': ו')
- Which of the two bird offering, if offered for the sake of another *korban* is valid? (ה': ז')
- Can bird offerings become *pigul*? (ה': ח')
- When is a *chatat* bird-offering always invalid regardless of how it was performed or the intent when performing it? (ה': ט')
- When is a *olah* bird-offering always invalid regardless of how it was performed or the intent when performing it? (ה': י')
- What is special about the bird-offerings that were invalid in the previous two *Mishnayot* and what is the exception? (ה': יא')

Local Shiurim

Sunday -Thursday
Between mincha & ma'ariv
Mizrachi Shul

Friday & Shabbat
10 minutes before mincha
Mizrachi Shul

Audio Shiurim on-line!

- 613.org/mishnah.html
- www.shemayisrael.com/mishna/

www.mishnahyomit.com

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
18 th May י"ג אייר	19 th May י"ד אייר	20 th May ט"ו אייר	21 st May ט"ז אייר	22 nd May י"ז אייר	23 rd May י"ח אייר	24 th May י"ט אייר
Zevachim 7:4-5	Zevachim 7:6-8:1	Zevachim 8:2-3	Zevachim 8:4-5	Zevachim 8:6-7	Zevachim 8:8-9	Zevachim 8:10-11

