

Zevachim – Simanim

פרק יב – טבול יום

דף קג – Daf 103

1. When do Kohanim receive the עור of a *korban*? – עולות of men and women go to Kohanim

The next Mishnah states: כל שלא זכה המזבח בבשרה – *any [korban] of which the מזבח did not merit its meat* to burn, because it was invalidated before זכו כהנים בעורה, לא זכה, זריקה – *the Kohanim did not merit to receive its hide*, because the *passuk* says they receive the עור of "עולת איש" – *a person's olah*, implying: עולה שעלתה לאיש – *an olah which counted for a person*, not one which was disqualified. Still, regarding an עולה which was *shechted* לשמה, which is a valid *korban* but does not "count" for the owner's obligation, the עור still goes to Kohanim (based on a *derashah*). Both the עורות of a man's עולה and a woman's עולה go to Kohanim. This is *darshened* by a Baraisa from a superfluous "העולה". The עורות of קדשים קלים are received by the *korban's* owner, but the עורות of קדשי קדשים are given to Kohanim.

2. עולות of "עולת הקדש" are not given to Kohanim

Rebbe Yehudah *darshens* "עולת איש" – *a person's olah* to exclude עולת הקדש – *an olah of hekdes*. Three interpretations are given of this case, the first of which is later rejected. Rebbe Yannai says it means an עולה which the owner was (additionally) *makdish* בדק הבית (i.e., monetary *hekdes*). Although there is a *machlokes* if such *hekdes* takes effect on a *korban* מדאורייתא or only מדרבנן, that is only regarding its meat (which "belongs" to the מזבח), but regarding its עור, it surely belongs to *hekdes* מדאורייתא, and not the Kohanim. Rav Hamnuna said it refers to מקדיש נכסיו – *one who consecrated all of his possessions*, which included animals fit for the מזבח. In a Mishnah about such a case, Rebbe Eliezer says the males are sold to those requiring עולות, and the females are sold to those requiring שלמים, and all proceeds belong to *hekdes*. Rebbe Yehoshua says the animals are all dedicated for עולות: the males are themselves brought as עולות for the owner, and the females are sold for those requiring שלמים, and the owner purchases עולות with the proceeds. Rebbe Yehudah is teaching that even Rebbe Yehoshua, who holds he is *makdish* the animals to be *korbanos*, agrees that the עורות of those *korbanos* are given to *hekdes*, not the Kohanim.

3. קדשי קדשים and קדשים קלים of עורות

The *passuk* says that the עור of an עולה is given to Kohanim. A Baraisa *darshens* the phrase "אשר הקריב" – *which he offered* to teach that they receive עורות of other *korbanos*. Still, only קדשי קדשים are given to Kohanim, because they are similar to an עולה, but the עורות of קדשים קלים are given to the *korban's* owner. Rebbe Yishmael derives that the עורות of קדשי קדשים are given to Kohanim based on a *kal vachomer* (recorded in our Mishnah): if regarding an *olah*, שלא זכו בבשרה – *where [the Kohanim] did not merit to receive its meat* (because it is completely burned), זכו בעורה – *yet they merited to receive its hide*, then regarding קדשי קדשים, where they did receive its meat, certainly they should also receive its עור! Rebbe says that for all other *korbanos*, העור מהלך אחר הבשר – *the hide follows the meat*. Thus, for עורות הנשרפים and פרים הנשרפים, the עורות are burned along with them, and for קדשי קדשים, the עורות are given to Kohanim together with their meat. Only for *olah*, which the Torah required to remove the עור from the *korban*, did it need to teach that the עור is given to Kohanim.

Siman – Kugel

Mr. Kohen from Kohen's **Kugel** shop, who decorated his store from **all the hides he received from the men and women who brought olos**, was so excited when a customer bought his giant Yerushalmi **kugel** that he was **makdish an olah to bedek habayis which meant its hide belongs to hekdes**, as he put the money he received in the leather satchel he had made from the **hides he received from קדשי קדשים**.

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3 things to remember

1. When do Kohanim receive the עור of a korban? – עולות of men and women go to Kohanim
2. עורות of "עולת הקדש" are not given to Kohanim
3. קדשי and קדשים קלים of עורות. קדשים

