

Why are there 2 levels of korbanot - higher sanctity (kodshei kodashim) and lesser sanctity (kodashim kalim)? - Zevachim 37a-b

Zevachim 37a-b discusses the grouping of firstborn, tithed animal and Pesach offerings regarding the rituals related to their blood. But this grouping is indicative of a larger category within korbanot, namely קדשים קלים - the lesser sanctity korbanot. What distinguishes those korbanot from high sanctity korbanot קדשי קדשים?

Questions? Comments? Email dinanddaf@gmail.com

1. זבחים לז.

...לְכַדְתִּנְיָא, רַבִּי יִשְׁמַעֵאל אוֹמֵר: מִתּוֹךְ שְׁנַאֲמַר "אֶךָ בְּכוֹר שׁוֹר אוֹ בְּכוֹר כֶּשֶׁב אוֹ בְּכוֹר עֵז וגו'" – לְמַדְנּוּ לְבָכוֹר, שְׁטַעֲנָן מִתֵּן דָּמִים וְאַיְמוּרִים לְגַבִּי מִזְבֵּחַ. מַעֲשֶׂר וּפְסַח מִנִּין? תִּלְמוּד לומר: "וְיָדָם זִבְחִיךָ יִשְׁפֹּךְ".
...that which is taught in a *baraita*: Rabbi Yishmael says: Since it is stated: "But the firstborn of a bull, or the firstborn of a sheep, or the firstborn of a goat, you shall not redeem; they are sacred. You shall sprinkle their blood upon the altar and shall burn their fat for an offering made by fire, for an aroma pleasing to the Lord" (Numbers 18:17), we learned with regard to a firstborn animal, which must be given to a priest to be offered on the altar in the Temple, that it requires placement of its blood and sacrificial portions on the altar. From where is it derived that the same applies to an animal tithe offering and a Paschal offering? The verse states: "And the blood of your offerings shall be poured upon the altar of the Lord your God" (Deuteronomy 12:27). This verse teaches that all offerings require placement of their blood on the altar.

סָבַר לָהּ כְּרַבִּי יוֹסִי הַגְּלִילִי.

The Gemara answers that the *tanna* of the earlier *baraita*, who derives from Deuteronomy 12:27 the *halakha* that if a priest placed the blood with one placement he facilitated atonement, holds in accordance with the opinion of Rabbi Yosei HaGelili. Rabbi Yosei HaGelili maintains that the *halakha* that the blood and sacrificial parts of an animal tithe offering and a Paschal offering must be placed on the altar is derived from the aforementioned verse concerning a firstborn animal: "You shall sprinkle their blood upon the altar and shall burn their fat for an offering made by fire, for an aroma pleasing to the Lord" (Numbers 18:17).

דִּתְנִינְיָא, רַבִּי יוֹסִי הַגְּלִילִי אוֹמֵר: "דָּמּוֹ" לֹא נֶאֱמַר, אֶלָּא "דָּמָם"; "חֲלִבּוֹ" לֹא נֶאֱמַר, אֶלָּא "חֲלִבָּם"; לִימַד עַל בְּכוֹר, מַעֲשֶׂר וּפְסַח, שְׁטַעֲנָן מִתֵּן דָּמִים וְאַיְמוּרִין לְגַבִּי מִזְבֵּחַ.

This is as it is taught in a *baraita*, that Rabbi Yosei HaGelili says: It is not stated in this verse: Its blood, but rather: "Their blood." Similarly, it is not stated: Its fat, but rather: "Their fat." The plural form teaches with regard to the firstborn animal, which is mentioned explicitly in the verse, as well as with regard to the animal tithe offering and

the Paschal offering, which have a level of sanctity similar to that of a firstborn animal, that each requires placement of the blood and sacrificial portions on the altar.

2. משנה זבחים ה:ח

הבכור והמעשר והפסח, קדשים קלים, שחיטתן בכל מקום בעזרה, ודמן טעון מתנה אחת, ובלבד שיתן כנגד היסוד. שנה באכילתן, הבכור נאכל לכהנים, והמעשר לכל אדם, ונאכלין בכל העיר, לכל אדם, בכל מאכל, לשני ימים ולילה אחד. הפסח אינו נאכל אלא בלילה, ואינו נאכל אלא עד חצות, ואינו נאכל אלא למנויו, ואינו נאכל אלא צלי:

The firstborn offering, the animal tithe offering, and the Paschal offering are offerings of lesser sanctity. Their slaughter is anywhere in the Temple courtyard, and their blood requires one placement, provided that the priest places it so that the blood goes on the base of the altar. The *halakha* differs with regard to their consumption. The firstborn offering is eaten by the priests, and the animal tithe offering is eaten by any person, i.e., any ritually pure Jew. And they are eaten throughout the city of Jerusalem, prepared in any manner of food preparation, for two days and one night. The Paschal offering is eaten only at night, and it is eaten only until midnight, and it is eaten only by its registrants, i.e., those who registered in advance to partake of the offering, and it is eaten only roasted, not prepared in any other manner.

3. פנחס קהתי, מבוא למסכת זבחים

שבעה מיני זבחים הם: א) העולה, ב) החטאת, ג) האשם, ד) שלמים (ובכללם התודה), ה) הבכור, ו) מעשר בהמה, ז) קרבן פסח.

The seven types of sacrifices are: a) the burnt offering, b) the sin offering, c) the guilt offering, d) the peace offering (including the thanksgiving), e) the firstborn, f) the tithe of the animal, g) the Passover sacrifice.

שלושת הראשונים - העולה, החטאת והאשם - הם קדשי קדשים. השאר, דהיינו שלמים (חוץ משני כבשי העצרת הקרבים לזבח שלמים, שהם קדשי קדשים), הבכור, מעשר בהמה וקרבן פסח - קדשים קלים הם.

The first three - the burnt offering, the sin offering and the guilt offering - are of greater sanctity. The rest, namely the whole burnt offering (except for the two lambs on Shavuot offered as a whole burnt offering, which are of greater sanctity), the firstborn, the tithe of the animal and the Passover sacrifice - are of lesser sanctity.

4. ויקרא יד:ג

ושחט את-הזֶבֶשׁ בַּמָּקוֹם אֲשֶׁר יִשְׁחַט אֶת-הַחֲטָאֹת וְאֶת-הָעֹלָה בַּמָּקוֹם הַקָּדֵשׁ כִּי כֹהֲטָאֹת הָאֲשָׁם הוּא לִכְהֹן קָדֵשׁ קְדָשִׁים הוּא:

The lamb shall be slaughtered at the spot **the spot* See 1.11; 4.24. in the sacred area where the sin offering and the burnt offering are slaughtered. For the guilt offering, like the sin offering, goes to the priest; it is most holy.

מקום השחיטה	זמן אכילה	למי נאכל	היכן אוכלים	עור הבהמה	
קדשי קדשים	בצפון המזבח	יום ולילה	לזכרי הכהונה	בעזרה	לכהנים (פרים ושעירים הנשרפים גם עורם נשרף)
קדשים קלים	בכל העזרה	שני ימים ולילה. נזיר - יום ולילה פסח עד חצות	שלמים ותודה: חזה ושוק לכהנים, הבשר - לכל אדם. הבכור - לכהנים המעשר - לכל אדם הפסח - למנויו.	בכל העיר ירושלים	לבעלים

5. רמב"ם משנה תורה הלכות מעילה ב:א-ב

קִדְשֵׁי קָלִים אֵין מוֹעֲלִין בָּהֶן עַד שִׁזְזָרְק הַדָּם. נִזְרַק הַדָּם מוֹעֲלִין בְּאִימוריֶהֶן עַד שִׁיֵּצְאוּ לְבֵית הַדָּשָׁן שֶׁהָרִי הֵן לְאֲשִׁים וְאֵין מוֹעֲלִין בְּדָבָר הַנֶּאֱכָל כְּמוֹ שֶׁבִּאֲרָנוּ. אֶפְלוּ הָעֵלָה הָאִימוריִין שֶׁלֹּהֶן לְמִזְבֵּחַ קִדְם זְרִיקָה אֵין מוֹעֲלִין בָּהֶן עַד שִׁזְזָרְק הַדָּם. הוֹצִיא אִימוריֶהֶן לְחוּץ קִדְם זְרִיקָה אֵין מוֹעֲלִין בָּהֶן עַד שִׁזְזָרְק הַדָּם. נִזְרַק הַדָּם אַף עַל פִּי שֶׁעֲדִין הֵן בְּחוּץ וְלֹא הִחְזִירָן מוֹעֲלִין בָּהֶן. שֶׁהִזְרִיקָה מוֹעֲלֵת לִיּוֹצֵא בֵּין לְהַקֵּל בֵּין לְהַחֲמִיר:

The prohibition against *me'ilah* does not apply to sacrifices of a lesser degree of sanctity until the blood has been cast on the altar. If the blood has been cast on the altar, the prohibition against *me'ilah* applies to the fats and organs until they are taken to the ash heap, for they are designated for the altar's pyre. The prohibition against *me'ilah* does not apply to an entity that is to be eaten, as explained.

Even if the fats and the organs were brought to the altar before the blood was cast upon it, the prohibition against *me'ilah* does not apply until the blood is cast. If the fats and the organs were taken outside the Temple Courtyard before the blood was cast, the prohibition against *me'ilah* does not apply until the blood is cast. If the blood was cast while they were outside and they had not been brought back in, the prohibition against *me'ilah* does apply, for casting the blood has an effect on the status of a sacrifice, whether it leads to a lenient ruling or a stringent one.

כָּל קִדְשֵׁי קָדְשִׁים מוֹעֲלִין בָּהֶן מִשְׁהַקִּדְשׁוֹ עַד שִׁזְזָרְק הַדָּם. נִזְרַק הַדָּם מוֹעֲלִין בָּהֶן בְּדָבָר שֶׁכָּלוּ לְאֲשִׁים עַד שִׁיֵּשְׂרָף וַיֵּצֵא לְבֵית הַדָּשָׁן וְאֵין מוֹעֲלִין בְּדָבָר הַנֶּאֱכָל כְּמוֹ שֶׁבִּאֲרָנוּ:

The prohibition against *me'ilah* applies to all the sacrifices of the most sacred order from the time they were consecrated until the blood is cast upon the altar. Once the blood is cast, the prohibition against *me'ilah* applies to the portions of them that are to be

consumed entirely by the altar's pyre until they are burnt and taken to the ash heap. The prohibition against *me'ilah* does not apply to the portions that are to be eaten, as explained.

6. במדבר יח:ט-יא

זֶה־יְהִיָּה לָךְ מִקֹּדֶשׁ הַקֹּדָשִׁים מִן־הָאֵשׁ כָּל־קָרְבָּנָם לְכָל־מִנְחֹתָם וְלְכָל־חֲטָאתָם וְלְכָל־אֲשָׁמָם אֲשֶׁר יִשִּׁיבוּ לִי קֹדֶשׁ קֹדָשִׁים לָךְ הוּא וְלִבְנֶיךָ:

This shall be yours from the most holy sacrifices, the offerings by fire: every such offering that they render to Me as most holy sacrifices, namely, every meal offering, sin offering, and guilt offering of theirs, shall belong to you and your sons.

בְּקֹדֶשׁ הַקֹּדָשִׁים תֹּאכְלֵנּוּ כָל־זָכָר יֹאכֵל אֹתוֹ קֹדֶשׁ יְהִי־הֶלֶךְ:

You shall partake of them as most sacred donations: only males may eat them; you shall treat them as consecrated. **you shall treat them as consecrated* Or "they are consecrated for your use."

וְזֶה־לָּךְ תְּרוּמַת מִתְּנֻם לְכָל־תְּנוּפֹת־בְּנֵי יִשְׂרָאֵל לָךְ נְתַתִּיךָ וְלִבְנֶיךָ אֶתְךָ לְחֶק־עוֹלָם כָּל־טָהוֹר בְּבִיתְךָ יֹאכֵל אֹתוֹ:

This, too, shall be yours: the gift offerings **gift offerings* Cf. Lev. 7.29ff. of their contributions, all the elevation offerings of the Israelites, I give to you [and your wives], to your sons, and to the daughters that are with you, as a due for all time; everyone of your household who is pure may eat it.

7. רמב"ם משנה תורה הלכות ביכורים ושאר מתנות כהונה שבגבולין א:י

הַחֲמִשׁ שְׁבִירֹשָׁלַיִם הֵן קֹדָשִׁים קָלִים וְנֶאֱכָלִין לְזָכָרִים וְלִנְקֻבּוֹת וּבָהֶן נֶאֱמַר (במדבר יח יא) "לָךְ נְתַתִּיךָ וְלִבְנֶיךָ וְלִבְנֶיךָ אֶתְךָ לְחֶק עוֹלָם". וְאִם עַל פִּי כֵן אֵין נְתַתִּין אֶלָּא לְזָכָרִי כִּהְנֶה שְׁהָרִי לְאִנְשֵׁי מִשְׁמֶר הֵן...

The five [presents that may be eaten only] in Jerusalem are all sacrifices of lesser sanctity. [Both] males and females [of the priestly family] may partake of them. Concerning them, [Numbers 18:11] states: 'To you, and your sons and your daughters with you have I given them as an eternal decree.' [Although a woman may partake of them,] they are granted only to the males of the priestly family. For they are given to the men of the watch [serving in the Temple].

8. ויקרא ה:כא

וְנָפֶשׁ כִּי תִחַטָּא וּמַעֲלָה מַעַל בִּי־הוָה וְכֹלֵשׁ בַּעֲמִיתוֹ בַּפֶּקֶדוֹן אֹו־בְתִשְׁמוּמַת יָד אֹו בְגָזֵל אֹו עָשָׂק אֶת־עַמִּיתוֹ:

When a person sins and commits a trespass against God—by dealing deceitfully with another in the matter of a deposit or a pledge, or through robbery, or by defrauding another,

9. בבא קמא יב:

דַּתְנָא: "וּמַעַלָה מַעַל בֵּה" – לְרִבּוֹת קִדְּשִׁים קָלִים שֶׁהֵן מְמוֹנָה, דְּבַר רַבִּי יוֹסִי הַגָּלִילִי.

As it is taught in a *baraita* that concerning one who steals another's property and takes a false oath denying he has done so, incurring the obligation to bring a guilt-offering, the verse states: "And commits a trespass against the Lord, and deals falsely with his neighbor" (Leviticus 5:21). The verse serves to include a case in which one denies having in his possession offerings of lesser sanctity, which are property of their owners. This is the statement of Rabbi Yosei HaGelili.

וְהִתְנַן: הַמְקֻדָּשׁ בְּחִלְקוֹ, בֵּין בְּקִדְּשֵׁי קִדְּשִׁים בֵּין בְּקִדְּשֵׁי קָלִים – אֵינָהּ מְקֻדָּשֶׁת. לֵימָא דְּלֹא כְּרַבִּי יוֹסִי הַגָּלִילִי?

The Gemara asks: But didn't we learn in the mishna (*Kiddushin* 52b): In the case of a priest who betroths a woman with his portion of an offering, whether it is from offerings of the most sacred order or from offerings of lesser sanctity, she is not betrothed? Shall we say that this mishna is not in accordance with the opinion of Rabbi Yosei HaGelili?

אָפִילוּ תִּימָא רַבִּי יוֹסִי הַגָּלִילִי, כִּי אָמַר רַבִּי יוֹסִי הַגָּלִילִי – מַחֲיִים, אַבְל לְאַחַר שְׁחִיטָה – אָפִילוּ רַבִּי יוֹסִי הַגָּלִילִי מוֹדָה, דְּכִי קָא זָכוּ – מִשְׁלַחַן גְּבוּהָ קָא זָכוּ.

The Gemara suggests: You can even say that it is in accordance with the opinion of Rabbi Yosei HaGelili, as when Rabbi Yosei HaGelili said that offerings of lesser sanctity are the property of their owners, that applies only when the animal is still alive. But after its slaughter, even Rabbi Yosei HaGelili concedes that the offering takes on a higher degree of sanctity and is now the property of Heaven. As when they receive their portions, they do not receive them because those portions belong to them; rather, they receive them from the table of the Most High, i.e., they have the right to partake of them, but do not own them.

10. רמב"ם משנה תורה הל' מעשה הקרבנות י:א-ב

אֲכִילַת הַחֲטָאת וְהָאֵשֶׁם מִצְוַת עֲשֵׂה שֶׁנֶּאֱמַר (שמות כט לג) "וְאָכְלוּ אֹתָם אֲשֶׁר כָּפַר בָּהֶם". הַכֹּהֲנִים אוֹכְלִים וּבָעָלִים מִתְּכַפְּרִים. וְהוּא הַדִּין לְשֹׂאֵר הַקִּדְּשִׁים שֶׁאוֹכְלִין אוֹתָן הַכֹּהֲנִים שֶׁאֲכִילַתָּן מִצְוָה:

It is a positive commandment for the sin offerings and the guilt-offerings to be eaten, as [Exodus 29:33] states: "And they shall eat [the sacrifices] which convey atonement." The priests eat the sacrifices and the owners receive atonement. This also applies to other sacrifices that are eaten by the priests; partaking of them is a mitzvah.

וכן אֲכִילֵת שְׁיָרֵי מִנְחוֹת מִצֹּת עֲשֵׂה שְׁנֶאֱמַר (ויקרא ו ט) "וְהִנֹּתֶרֶת מִמֶּנָּה יֹאכְלוּ אֶהֱרֹן וּבָנָיו":
Similarly, partaking of the portion that remains from the meal offerings is a positive commandment, as [Leviticus 6:9] states: "What remains of it shall be eaten by Aaron and his sons."

11. רמב"ם הקדמה לסדר קדשים

המין הראשון והוא קרבן צבור הן הקרבנות שמקריבין בכל יום וכל שבת וכל ר"ח ובחגים עליהם אין להוסיף ומהן אין לגרוע לדורי דורים:....
The first kind, which is a collective sacrifice, are the sacrifices that are offered every day, every Sabbath, every first of the month, and on holidays, to which no additions may be made and from which no subtractions may be made throughout generations:...

והמין השני והוא קרבן יחיד נחלק לה' חלקים:
And the second kind, which is an individual sacrifice, is divided into 5 categories:

החלק האחד שיהא היחיד חייב קרבן על מעשה שעשה או (דבר הדבר) [דבור שדבר]:
The first category is a sacrifice that an individual must make on something they did or said.

החלק הב' שיתחייב קרבן על ענין מן הענינים שיש בו בגופו:
The second category is where one is obligated to give a sacrifice over something that happened concerning their body.
E.g., יולדת, זב.ה, גירות, E.g.,

והחלק הג' שיתחייב בזה על שום ענין מהענינים שיהיה בנכסיו:
And the third category is where one is obligated in this over something that happened concerning their possessions.
E.g., בכור, מעשר, E.g.,

והחלק הד' שיתחייב בזה בהגיע זמן ידוע:
And the fourth category is where one is obligated in this because a certain date/time has arrived.
E.g., עולת ראיה, שלמי שמחה, E.g.,

והחלק החמישי שיתחייב בזה דרך נדבה:
And the fifth category is where one is obligated in this as a voluntary offering.

...
המין השלישי הוא קרבן צבור דומה לקרבן יחיד.

The third kind is the collective offering that is similar to individual offering.
E.g., פר העלם דבר - אינו דוחה שבת או טומאה

...

והמין הרביעי קרבן יחיד דומה לקרבן צבור והוא קרבן פסח ששוחט כל אחד ביום י"ד בניסן כמו שביארנו בתחלת פסחים:

And the fourth kind is an individual offering that is similar to a collective offering - and that is the Paschal sacrifice that everyone slaughters on 14 Nissan as we explained at the outset of tractate Pesachim.

וכן פר חטאת ואיל העולה שמקריב כה"ג ביום כ"ג...דומה זה המין לקרבן צבור. לפי שהוא דוחה את השבת ואת הטומאה. מפני שעיקר הוא בידינו (תמורה דף יד) שכל קרבן שקבוע לו זמן דוחה את השבת ואת הטומאה. וכל שאין לו זמן קבוע אינו דוחה לא את השבת ולא את הטומאה:
And likewise the *hatat* bull and *olah* ram that the high priest offers on Yom Kippur. This type is similar to a collective offering because it can override Shabbat and ritual impurity. Because we have a principle that any sacrifice that must be offered at a set time overrides Shabbat and ritual impurity. And any one that does not have a set time does not override Shabbat or ritual impurity.