

## Introduction to *Korbanot* (sacrifices)

The different types:

Name	Type	Who eats the meat?
<b>עולה</b> <b>(Burnt offering)</b>	Kodshei Kodshim	Totally burnt
<b>חטאת</b> <b>(Sin offering)</b>	Kodshei Kodshim	Male kohanim
<b>אשם</b> <b>(Guilt offering)</b>	Kodshei Kodshim	Male kohanim
<b>מנחה</b>	Kodshei Kodshim	Male kohanim
<b>שלמי</b> <b>– ציבור</b> <b>(Peace offering) 2 lambs on Shavuot</b>	Kodshei Kodshim	Male kohanim
<b>שלמי</b> <b>יחיד</b> <b>(Peace offering)</b>	Kodshei Kalim	The owners; breast and right thigh to kohen
<b>פסח</b>	Kodshei Kalim	The owners – in groups
<b>תודה</b> <b>(Thanksgiving offering)</b>	Kodshei Kalim	The owners; breast and right thigh to kohen
<b>בכור</b> <b>(Firstborn)</b>	Kodshei Kalim	Kohanim
<b>מעשר</b> <b>(Tithe)</b>	Kodshei Kalim	Owners

Primary “steps” of the korban

Name	Description	Who may perform it?
<b>שחיטה</b> Slaughter	Slaughtering the animal	Anyone
<b>קבלה</b> Reception	Receiving the blood in a sanctified vessel	Kohen
<b>הולכה</b> Procession	Proceeding with the blood to the altar	Kohen
<b>זריקה</b> Sprinkling	Sprinkling the blood	Kohen



Kohanim who may not perform the *avoda* (Divine service):

- Blemished
- *Onen* (someone who would be required to sit shiva for a relative, during the period between death and burial)
- *Tamei*
- Uncircumcised
- Did not sanctify his hands and feet
- Is not wearing the priestly garments
- Intoxicated

Invalidation by intent:

- חוץ לזמנו: (intent during one of the main “steps” to eat/burn it at the wrong time) Considered *piggul* and is punished with *karet*
- חוץ למקומו: (intent during one of the main “steps” to eat it at the wrong place) Considered *piggul* but does not incur *karet*
- שלא לשמו (not for that purpose) Pesach and *chatat* that are not brought for their specific purpose (animal was designated for one type of sacrifice and then was slaughtered for a different type) are completely invalid; other *korbanot* (according to most opinions) are valid and offered as sacrifices, but their owners have not fulfilled their obligation
- שלא לשמו בעלים (not on behalf of the owners) Same laws as שלא לשמו

Some unique *mitzvot* connected to the *Korban Pesach*:

- One needs to be registered for the sacrifice ahead of time, and must remain within that group
- The meat is roasted in one piece – and must be roasted - not cooked, partially roasted
- Intent during the slaughter שלא לאוכליו (that someone in the group is not able to eat) or שלא למינויו (to be eaten by those not registered for this animal) invalidates the *korban*
- It is a *mitzva* to eat an olive-bulk of meat
- Must be eaten when satiated על השובע – so other peace holiday offerings were brought to provide more meat if necessary
- It is only eaten at night (not during the day like other sacrifices)– and only until midnight
- It may not be offered if any of the registrants has chametz in his/her possession

