

Consecration of Offerings

Ref: Sefer Avodah, Hilchot Issurei Mizbeach, Chapters 1, 5 and 6

Before an animal is sacrificed it must be consecrated and then designated precisely what sacrifice it is for.

What the person thinks and says must be exactly the same, otherwise the animal is not consecrated (*mukdash*).

Where the animal had a blemish, the holiness of the animal can be returned to its ordinary state by redeeming it for money.

That money must be used to purchase another animal for the same type of sacrifice.

FORBIDDEN APPENDICES TO SACRIFICES (HONEY, LEAVEN, SALT)

 | Not to burn leaven or honey.¹²

Honey refers to a broader range of sweet substances.

One is liable if one burns leaven or adds honey together with the sacrifice. If he does both, he is only given one set of lashes.


Punishment if liable is *malkot* (lashes) and the measure to make one liable is **1 kezayit**.

Except for wood (*Korban Haetzim*), anything which is called sacrifices, makes one liable for burning leaven or honey with them.

Stolen objects are invalid.

Tevel etc (i.e. produce where separations have not yet been made) are invalid.

 | To season offerings with salt before the *Mizbeach*¹³, Not to allow salt to be lacking from offerings.¹⁴

 | Nothing was offered without salt except libation wine, blood and wood (*Mipi Hakabalah*). If one offered a *korban* without any salt at all one is liable for *malkot* (lashes). Nevertheless, the *korban* is valid, unless it's a *Korban Minchah*.

Salt may not be brought from home.

There were **3** places in *mikdash* where salt was placed:

- *Lishkat Hamelach* (salt chamber) – for salting of hides
- On the ramp ascending to the *Mizbeach* – for salting of limbs
- On top of the *Mizbeach* itself
 - For salting of
 - ◇ Meal offering (fistful)
 - ◇ Frankincense of showbread
 - ◇ Meal offering that was burnt
 - ◇ Fowl of burnt offering

Reminder:

Pack on *Bet Habechirah*



If these became impure or invalidated after they were sanctified by being placed in a Temple vessel, they cannot be redeemed.

- Accompanying offerings:
 - *Nesachim* (wine libation)
 - Meal offering
 - ◇ Flour
 - ◇ Oil
- Water for libation of *Sukot*
- *Atzei Hamaarachah* (wood for the *Mizbeach*)

Cannot be worm infested and cannot have been used for mundane purposes.

The same way that all the sacrifices must be unblemished and of the highest quality, so too those items accompanying the offerings must be unblemished and of the highest quality.

It is uncertain whether punishment is *malkot* (lashes). He is however given *makat mardut* (stripes for rebellious conduct).

HAMUVCHAR (CHOICEST PRODUCTS)

Everything given for the sake of the Almighty, who is Good, should be of the most attractive and highest quality.

Explanation of how this relates to

- *Elim* (rams) – from Moab
- *Kevasim* (sheep) – wide-backs from *Chevron*
- *Agalim* (calves) – from *Sharon*
- *Gozalot* (young doves) – from *Har Hamelech*
- *Yayin* (wine) – from *Korchiyim* and *Chalutiyim*

Made from choice grapes. Usually wine is **40 days – 2 years** old.

Taken from the middle portion of the barrel only.

- *Solet* (flour) – from *Michmas* and *Yochana*
- *Shemen* (oil) – from *Tekoa*
- *Etzim* (wood)

 The logs that Mosheh made for the *Mishkan* were **1 amah x 1 amah** of virgin wood.

- *Chitim* (wheat)

Carefully ploughed and sown, and chosen.

Should receive **300** rubs and **500** foot treadings.

- *Anavim* (grapes) – Carefully tilled twice a year and carefully selected.
- *Zeitim* (olives)

There are **9** categories of choiceness of olives and oil.

Only the **1st, 4th and 7th** categories are acceptable for the *Menorah*. All categories acceptable for *Menachot* (meal offerings) but the best should be chosen if possible. The best is the **1st**, followed by the **2nd and 4th**, followed by **3rd, 5th and 7th**, followed by the **6th and 8th**, followed by the **9th**.

One who wants to gain merit and subjugate his *yetzer hara*, should open his hand with generosity and bring his sacrifice from the most beautiful available.

Similarly, this applies to anything dedicated to Hashem e.g. the building of a *shul* or the manner of performing a *mitzvah*.

‘All of the best should be given to G-d.’