

"And its innards and its legs he shall wash in water, and the kohen will make it all go up in smoke on the mizbei'ach (for) an elevation offering, a burnt offering of a sweet savor unto Hashem." (1:9)

The *Korban Olah* is completely burnt on the *mizbei'ach* with nothing remaining for the *kohanim*. *Horav Chaim Volozhin*, z.l., suggests that this is essentially the reason that *korbanos akum*, sacrifices offered by gentiles, are considered *olos*. The gentile is not inclined to share any part of his sacrifice with the *kohen*.

Rav Chaim applied this logic as a response to those malcontents who were disturbed by the fact that the *meshulachim*, *tzeddakah* collectors who canvassed communities on behalf of the *Volozhin Yeshiva*, received their salary by taking a small percentage of the contributions for themselves. He stated emphatically that such criticism was not *Torah*-oriented. His proof derived from the fact that gentile sacrifices were deemed *olos* and not *shelamim*, peace offerings. Why is this ? It is because the gentile "cannot" permit the *kohen* to receive his due from the *Korban Shelamim*. It bothers him that when he offers up a sacrifice to the Supreme Ruler of the world the *kohen* should partake thereof. Consequently, those gentiles who were inspired to offer *korbanos* would like to see the entire *korban* burnt, as a total sacrifice to Hashem, with no mortal sharing in it. "Not so," says *Rav Chaim*, "are the sons of Avraham, Yitzchak, and Yaakov. On the contrary, it gives us our greatest sense of satisfaction when we see a *kohen* eating from the *Korban Shelamim*. A Jew who is petty and does not "fargin," tolerate, the fact that another Jew has *parnassah*, a livelihood, is acting in a manner totally alien to Jewish character.