



On the Mizbeach

One of the differences between the two categories of *korbanot*, *kodshei kadashim* and *kodshei kalim* is that *kodeshi kadashim* must be slaughtered in the north side of the *azarah*. Normally the slaughter would be performed on the floor of the *azarah*. The *Mishnah* (6:1) records the debate regarding a case where such a *korban* was slaughtered on top of the *mizbeach*. *R' Yossi* maintains that the entire top of the *mizbeach* is considered as if the *korban* was slaughtered in the north, whereas *R' Yossi bar Yehuda* maintains that only the north half of the *mizbeach* is considered the north.

The *Bartenura* cites the *Gemara* (58a) that explains that *R' Yossi* bases his position on the *pasuk*, "and you will slaughter upon it, your *Olah* and your *Shelamim*" (*Shemot* 20:21). Since the *olah* is *kodshei kadashim* and the *pasuk* implies that it can be slaughtered on the *mizbeach*, he understands that the entire *mizbeach* is considered the North. *R' Yossi bar Yehuda* however notes that since the *pasuk* also discusses the *shelamim* which is *kodshei kalim*, he understands the *pasuk* is teaching that half of the *mizbeach* may be used for *kodshei kodshim* and the rest for *kodshei kalim*. Note that this derivation is important, since the *Gemara* explains that according to *R' Yossi bar Yehuda* the entire *mizbeach* was situated in the south half of the *Azara*. Nonetheless the novelty is that half of the *mizbeach* is considered like the north. *R' Yossi* however explains that the necessity for including the *shelamim* in the *pasuk* is that one may have thought that only *olot* were allowed to be slaughtered on the *mizbeach*, since at times there may be many to offered and less space for them to slaughter. The *pasuk* therefore teaches that even *shelamim* can be offered there.

According to *R' Yossi* however, the entire *mizbeach* was in the North half of the *Azarah*. The *Shitah Mekubetzet* asks, if that is case, why does *R' Yossi* even need a *pesuk* to support his position that the entire *mizbeach* is considered part of the

north side of the *azarah*? The *Shitah Mekubetzet* answers that since the *Torah* teaches that the *olah* was offered at the foot (*yerech*) of the *mizbeach*, one might have thought that would exclude anywhere that was not in that location. The *pasuk* is then indeed necessary to teach that it would be valid if it was slaughtered on the *mizbeach* also.¹

It is clear from the *Gemara* that the law that the top of the *mizbeach* is considered the northside, is derived from the *pasuk*. The *Griz*² explains that there are two ways to understand the conclusion. The first is that the top of the *mizbeach* is also considered like the north side of the *azarah*. Alternatively, the *pasuk* is simply teaching that those *korbanot* that must be slaughtered on the north side, can also be slaughtered on the *mizbeach*. The practical difference between these two understandings is whether *kabalat ha'dam* (collecting the blood) can also be performed on the *mizbeach*. That is because collecting the blood from the *korban* must also be performed in the northside for *kodshei kadashim*. It is left as a question.

The *Chazon Nachum* however explains that *kabalat ha'dam* can also be performed for *kodshei kadashim* on the *mizbeach*. He explains that the requirement that it be performed in the northside is learnt from the reference in the *pasuk* – "ve'lakach". In other words, the reason why it must also be performed in the northside is because the *kabbalah* must be performed in the same location as the *shechitah*. Consequently, if the *shechita* can be performed on the top, so can the *kabbalah* – where ever the *shechitah* is performed. Note that this explanation does not resolve the doubt of the *Griz* regarding the conclusion of the *Gemara*. What it does do however, is explain why whether *kabalat ha'dam* can be performed there is not a practical difference between these two understandings.

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¹ The *Tosfot* (s.v. *Kodshei Kadashim*) explains that we learn from the *pasuk* that, on a biblical level, the *korban* should ideally be slaughtered on the *mizbeach* and not on the floor. The language of the *Mishnah* however implies that it teach that *be'dieved*, if the *korban* was slaughtered there then it would be valid. The *Tosfot* suggest that it was rabbinically preferred not, out of the concern that the animal would relieve itself there.

² The *Sefer Likutim* (Frankel), *Pesulei Mukdashim* 3:1, cites *R' Yechiel Michel Feinstein* who quotes his father-in-law.

Revision Questions

ובחיים ה' א' – ו' :

- Where were *korbanot* that were defined as *kodshei kodshim* slaughtered? (ה' :א')
- Where was the blood sprinkled from the:
 - *Par* and *se'ir* of *Yom Kippur*? (ה' :א')
 - *Parim* and *se'irim ha'nisrafim*? (ה' :ב')
- What are the communal sin offerings? (ה' :ג')
- Explain how the blood from a sin offering was sprinkled. (ה' :ג')
- Explain how an *olah* was offered. (ה' :ד')
- What are the six different *asham* offerings? (ה' :ה')
- Where were the *shalmei tzibur* slaughtered? (ה' :ה')
- What are the two *kodshei kalim* that had to be consumed within the day and the following night? (ה' :ו')
- What was different about the parts of these two *korbanot* that were given to the *kohanim*? (ה' :ו')
- What was the time limit for consuming a *shlamim* offering? (ה' :ז')
- Where was the *shlamim* consumed? (ה' :ז')
- How do the *bechor*, *ma'aser* and *pesach* offerings differ from a regular *shlamim* offering? (ה' :ח')
- What are the two opinions regarding a *kodshei kodshim* offering that was slaughtered on the *mizbeach*? (ה' :א')
- Who consumed (part of) the *mincha* offering? (ה' :א')
- Where was the *chatat ha'ohf* slaughtered? (ה' :ב')
- What is the law if it was not slaughtered in that location? (ה' :ב')
- What three things were performed at the south-western corner of the *mizbeach*: (ה' :ב')
 - At the foot of the *mizbeach*?
 - On top of the *mizbeach*?
 - What was different about the way in which they were brought to that location (as opposed to anything else that was performed on the *mizbeach*)? (ה' :ג')
- Explain how the *chatat ha'ohf* was offered. (ה' :ד')
- Explain how the *olat ha'ohf* was offered. (ה' :ה')
- Regarding the previous question what part, if left out, would not invalidate the *korban*? (ה' :ו')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
3 August ט' אב	4 August י' אב	5 August י"א אב	6 August י"ב אב	7 August י"ג אב	8 August י"ד אב	9 August ט"ו אב
Zevachim 6:7-7:1	Zevachim 7:2-3	Zevachim 7:4-5	Zevachim 7:6-8:1	Zevachim 8:2-3	Zevachim 8:4-5	Zevachim 8:6-7

