

Zevachim – Simanim

פרק ו – קדש קדשים

דף נח – 58 Daf

1. *Shechting* קדשים קדשים on top of the מזבח

The sixth Perek begins: *מזבח* – *if kodshei kodashim were shechted on top of the* *מזבח*, Rebbe Yose says: *כאילו נשחטו בצפון* – it is (valid) *as if they were shechted in the north* of the *עזרה*. Rebbe Yose bar Rebbe Yehudah says the southern half of the *מזבח* is considered like *דרום*, and the northern half of the *מזבח* is considered like *צפון*. Rebbe Yochanan says that Rebbe Yose holds the entire *מזבח* actually stood in *צפון*. The Gemara proves that Rebbe Yose bar Rebbe Yehudah holds the entire *מזבח* was in *דרום*, and they argue how to interpret the *passuk*: *וַתִּשְׁחַט אֶת עֹלֹתֶיךָ וְאֶת שְׁלָמֶיךָ* – *and you shall shecht on it your olos and your shelamim*. Rebbe Yose interprets it: *כולו לעולה וכולו לשלמים* – *all of [the מזבח] is fit for [shechting] an olah, and all of it is fit for [shechting] a shelamim*. Rebbe Yose bar Rebbe Yehudah interprets it: *חציו לעולה וחציו לשלמים* – *half of it is fit for olah, and half of it is fit for shelamim*, because otherwise, after the Torah permitted *shechting* an *עולה* on it, why would it need to mention *שלמים*? Rebbe Yose would reply that one might have thought that the Torah only permitted *shechting* an *עולה* on *top* of the *מזבח*, *במקום* ליה *מקום* – *because it is pressed for space* (since it is limited to *צפון*), but not *שלמים*.

2. One who *shechted* on the ground in the floor space of the מזבח

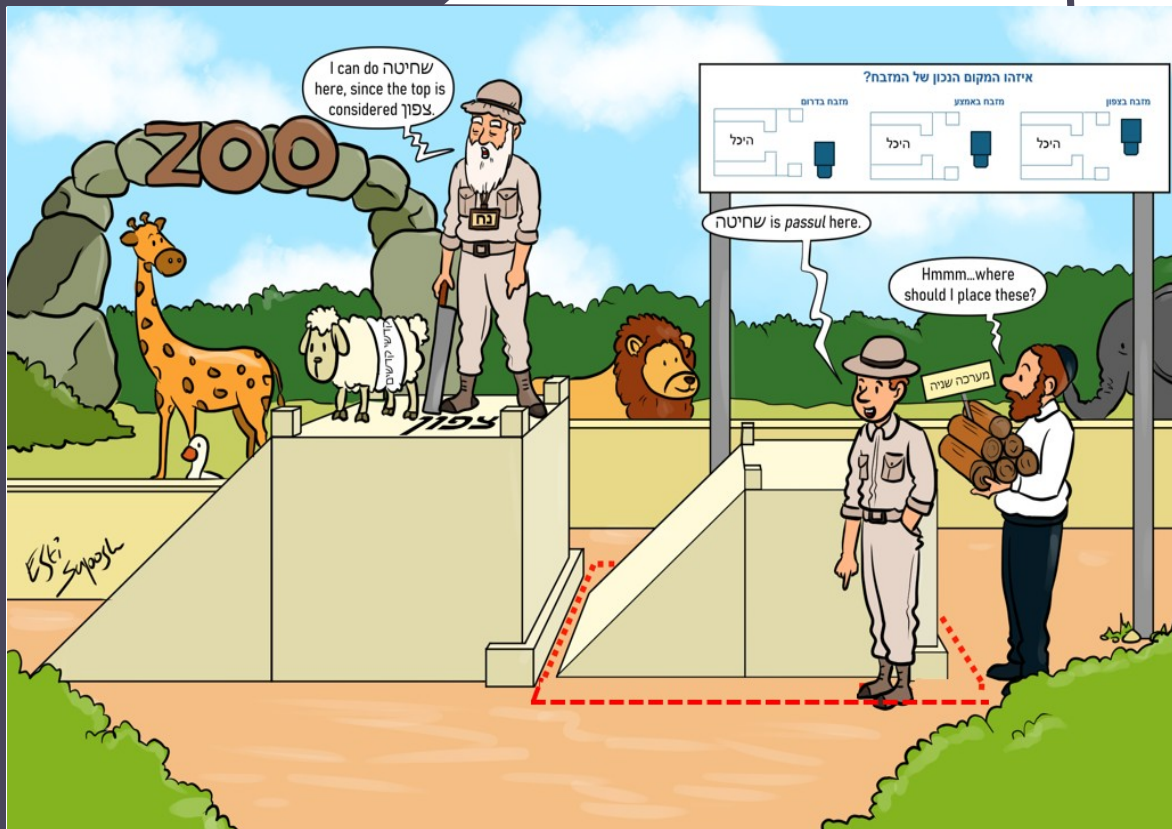
Rebbe Yochanan said that Rebbe Yose bar Rebbe Yehudah agrees *בקרקע פסולות* – *that if he shechted [קדשי קדשים] on the ground opposite [the מזבח] (i.e., on the floorspace of the מזבח), it is invalid*, because he holds this space is in *דרום*. Rav Acha miDifti asked Ravina where this *shechitah* took place: if it was on the *יסוד* – *base* or *סובב* – *ledge*, these are part of the *מזבח* itself and *shechitah* on them should be valid!? Furthermore, this would not be described as being “on the ground”!? It cannot refer to *מחילות* – *tunnels* under the *מזבח*, because a Baraisa *darshens* “*מזבח אדמה תעשה לי*” – “*an altar of earth you shall make for Me*” to teach *מאדמה* – *that it must be attached to the earth*, and cannot be built over tunnels or arches!? The Gemara answers that the case is *בצורה* – *where they reduced [the מזבח] to a smaller size*, and one *shechted* in the *מזבח*’s former floorspace.

3. *Machlokes* Tannaim about the location of the מזבח (re: placement of the second מערכה)

Rebbe Zeira sought to prove Rebbe Yochanan’s contention (that Rebbe Yose holds the *מזבח* was entirely in *צפון*) from a Mishnah, which states that the *מערכה שניה* – *second pyre* on the *מזבח*, whose coals were used for burning the *קטורת*, was located four *amos* to the north of the *מזבח*’s southeastern corner. This is because of Rebbe Yose’s rule requiring taking the coals for *קטורת* from the place on the *מזבח* closest to the *היכל* entrance. Since the *היכל* entrance was ten *amos* wide, in the center of the *עזרה*, then whether Rebbe Yose held the *מזבח* was completely in *דרום*, or in the center of the *עזרה*, the *מערכה* would need to be further north to be parallel to the *היכל* entrance!? Even if the *אולם* and *היכל* are a single *kedushah* (allowing the *מערכה* to be parallel to the *אולם*, which extends five *amos* further south), more than four *amos* would still be necessary!? Rather, he holds the entire *מזבח* was in *צפון*, and the four *amos* of distance were for the *יסוד*, the *סובב*, the *קרן*, and another *אמה* for the Kohanim’s walking space. Moving it further north would draw the *מערכה* *beyond* the *היכל* entrance. Rav Adda bar Ahava explains how the Mishnah can follow Rebbe Yehudah, who held the *מזבח* stood in the *center* of the *עזרה*.

Siman – Noach Goldberg the Zookeeper

At his new *mizbeiach* exhibit in his zoo, **Noach Goldberg the Zookeeper** stood on top of a *mizbeiach* and pretended to *shecht* one of his sheep as *קדשי קדשים* since the top is considered *צפון*, while an employee stood on the ground next to a smaller *מזבח* in the *mizbeiach*’s former floorspace where *shechitah* would be *passul*, and challenged a visitor to figure out *where to place the מערכה שניה* depending on if the *mizbeiach* was in the *דרום*, *צפון* or in the middle of the *עזרה*.



At his new *mizbeich* exhibit in his zoo, **Noach Goldberg the Zookeeper** stood on top of a *mizbeich* and pretended to *shecht* one of his sheep as קדשי קדשים since the top is considered צפון, while an employee stood on the ground next to a smaller מזבח in the *mizbeich*'s former floorspace where *shechita* would be *passul*, and challenged a visitor to figure out where to place the מערכה שניה depending on if the *mizbeich* was in the צפון, דרום, or in the middle of the עזרה.

3 things to remember

1. Shechting קדשי קדשים on top of the מזבח
2. One who shechted on the ground in the floor space of the מזבח
3. Machlokes Tanna'im about the location of the מזבח (re: placement of the second מערכה)

