

Zevachim – Simanim

פרק ו – קדש קדשים

דף 61 – סא

1. *Kodashim* could be eaten after the משכן was dismantled

On the previous Daf, Abaye said that even קדשים קלים may not be eaten when the מזבח is damaged. Rebbe Yirmiyah sought to disprove this from a contradiction between Baraisos: one says that when the משכן was dismantled and the מזבחות removed *for journeys*, *kodashim* meat became פסול. The other says that *kodashim* may be eaten מקומות בשני – *in two places*, which presumably means both while the משכן was standing and while they traveled!? This contradiction apparently proves that in contrast to קדשי קדשים, קדשי קלים may be eaten without a מזבח? Ravina answers that the two Baraisos reflect a *machlokes* Tannaim. Alternatively, the “two places” of the second Baraisa refer to two situations, to permit eating *kodashim* both while the משכן is fully standing, and לאחר – שיפרקו הלויים את המשכן – *after the Leviim dismantled the Mishkan* but the מזבח is still in place. Although one might think the meat should be disqualified as יוצא – having left [עזרה], since it was dismantled, the *passuk* says ונסע אהל מועד – *the Tent of Meeting shall journey*, implying that even while traveling, it is still called the אהל מועד.

2. The מזבח in שילה was made of stones – Moshe’s מזבח would send sparks and flames to it

Rav Huna said in Rav’s name: מזבח של שילה של אבנים היה – *the מזבח in Shiloh was made of stones*, as Rebbe Elazar ben Yaakov *darshened*: the Torah mentions “stones” three times regarding a מזבח, alluding to three מזבחות made of stone: in שילה, in גבעון, and in the Beis Hamikdash. This is challenged from a Baraisa teaching: לא נסתלקה – *the fire which descended from Heaven did not depart from the Copper Mizbeich until the days of Shlomo*, when the fire went instead onto Shlomo’s מזבח, and the fire which descended in Shlomo’s time did not depart until Menashe removed it. If the מזבח in שילה was of stones, then the Heavenly fire left Moshe’s מזבח centuries before Shlomo’s מזבח was built!? The Gemara first answers that this question is a *machlokes* Tannaim. Rav Nachman bar Yitzchak answers that the Baraisa only means לבטלה – *the Heavenly fire did not depart completely* [from the מזבח]. The Rabbis explained this means that Moshe’s מזבח would send sparks and flames to the מזבח of שילה. Rav Pappa says: אושפיזא הוה נקט – *[the fire] acted as a guest*, alternating between being on Moshe’s מזבח and שילה’s מזבח.

3. Why the מזבח of the second Beis Hamikdash was made larger

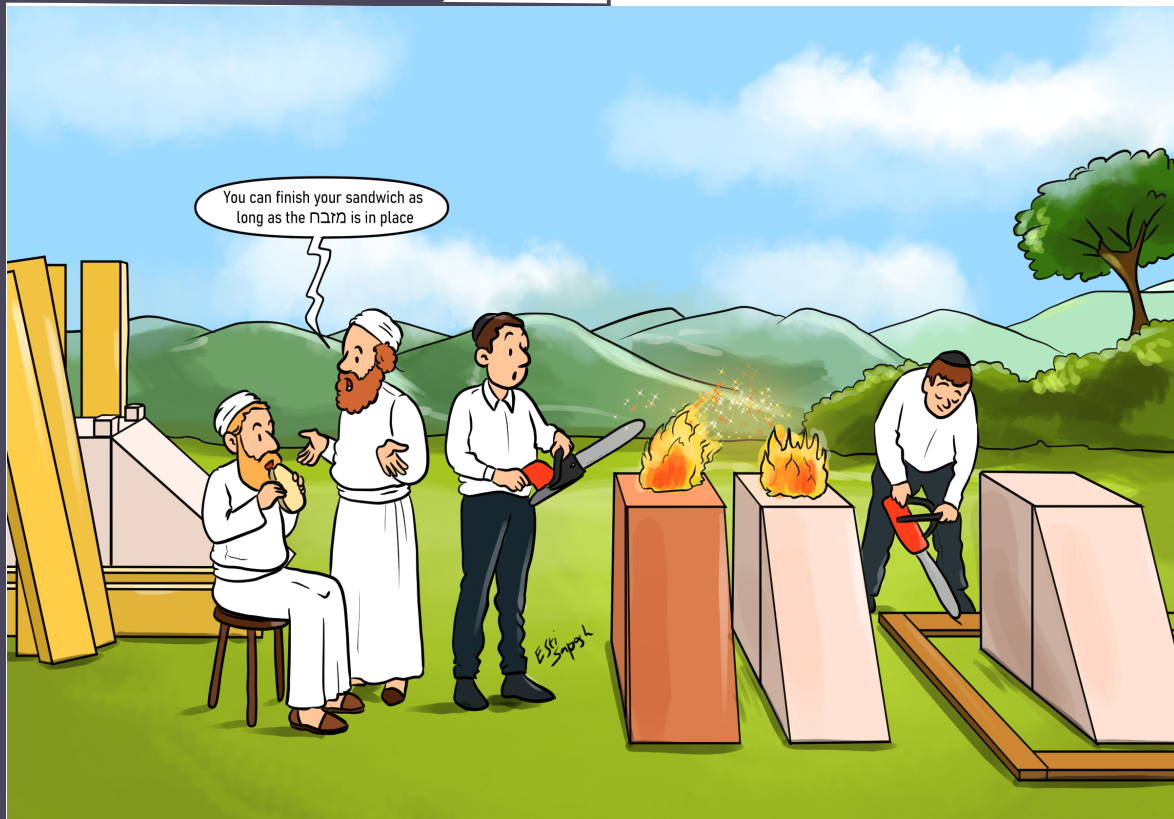
A Mishnah states that when the second Beis Hamikdash was built, four *amos* were added on the south and west sides. Rav Yosef explains why: משום דלא ספק – *because it was otherwise not enough* for all the *korbanos*. Abaye asked, if the original מזבח was sufficient during the first Beis Hamikdash, when the population was far greater, why did it not suffice during the second Beis Hamikdash? Rav Yosef answered: *there* – *the Heaven fire aided them*, but did not in the second Beis Hamikdash. Bar Kappara explained differently: שיתין הוסיפו – *they added* to the מזבח to incorporate the *shissin*, the two holes in the ground into which ניסוך המים and ניסוך היין were poured. During the first Beis Hamikdash, they understood “מזבח אדמה” to imply “אטום באדמה” – *enclosed of earth*, without holes. Eventually, they held שתיה כאכילה – the מזבח’s “drinking” should be like its “eating”: just as the מזבח “consumes” *korbanos* placed on the fire, its “drinks” should also be poured into the מזבח itself. On the next Daf, Rav Yosef quotes a Baraisa teaching that in the second Beis Hamikdash, they *darshened* a *passuk* to teach that the מזבח could be built up to sixty *amos* long.

Siman – Saw

The worker with a chain **saw** who showed up to **dismantle the Mishkan** heard Kohanim say they **may continue to eat as long as the mizbeich was in place**, was surprised that משה’s *mizbeich* produced more sparks to send to the stone *mizbeich* of שילה than his chainsaw did, and had his friend use his **saw** to cut wood for measurements for the newly expanded *mizbeich* for בית שני.

דף סא | DAF 61

Saw



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3 things to remember

1. Kodashim could be eaten after the **משכן** was dismantled
2. The **שילה** in **מזבח** was made of stones – Moshe's **מזבח** would send sparks and flames to it
3. Why the **מזבח** of the second Beis Hamikdash was made larger

