

Zevachim – Simanim

פרק ו – קדש קדשים

דף נט – 59 Daf

1. **מזבח שנפגם:** *all korbanos shechted there are פסול*

Rav said: *if the מזבח became damaged, all korbanos which were shechted there are disqualified*. Rav said this was derived from a *passuk*, but forgot what it was. Rav Kahana went up Eretz Yisroel and heard Rebbe Shimon bar Rebbe quoting a *derashah* for this law: *וזבחת עליו את עולותיך ואת שלמיך – and you shall shecht on [the מזבח] your olos and your shelamim*. Since this cannot mean one should *shecht* literally on the מזבח, we interpret it to mean that *korbanos* may be *shechted* חסר כשהוא שלם ולא כשהוא חסר – *when [the מזבח] is complete, and not when it is deficient*. Rav Kahana realized this was the *passuk* that had slipped away from Rav. Rebbe Yochanan went further and said that even *korbanos* which were only *shechted* after the מזבח was repaired are invalid, since they could not be *shechted* while it was damaged. The Gemara explains that Rav holds בעלי חיים – *living creatures are not permanently rejected* from being sacrificed, and may be used after the disqualification ends. Rebbe Yochanan holds נדחים – *living creatures are not permanently rejected* from being sacrificed, and may be used after the disqualification ends. Rebbe Yochanan holds נדחים – *living creatures are not permanently rejected* from being sacrificed, and may be used after the disqualification ends.

2. Was Shlomo's מזבח too small to accommodate the numerous *korbanos* during its dedication?

The *passuk* says about Shlomo's dedication of the מזבח that he "sanctified the interior of the courtyard," where he brought numerous *korbanos*, קטן מהכיל – *because the Copper Altar which was before Hashem was too small to accommodate [the korbanos]*. Rebbe Yehudah explains: *דברים ככתבן – the words mean as they are written*, that Shlomo sanctified the עזרה floor itself to enable burning *korbanos* there, because the מזבח he had built was too small for so many *korbanos* (the Gemara will explain, accordingly, that the "מזבח הנחושת" means Shlomo's (stone) מזבח which replaced Moshe's copper מזבח). Rebbe Yose objects: a *passuk* says that a thousand were brought on Moshe's מזבח on one day, while many thousands of *korbanos* were brought during Shlomo's dedication (totaling 142,000). Moshe's מזבח, which was five *amos* square, allowed for a מערכה of a single square *אמה*, because the outermost *אמה* on all sides contained the קרנות, and the Kohanim walked in the second surrounding *אמה*. In contrast, the area to burn *korbanos* on Shlomo's מזבח was twenty *amos* square, totaling four hundred square *amos*, far more than enough to accommodate the numerous *korbanos*!? Rather, "קטן מהכיל" is a refined way of describing Moshe's מזבח as going out of use, similar to describing someone as a midget, rather than explicitly saying he is פסול for *avodah*.

3. *Machlokes* about the width and height of Moshe's מזבח

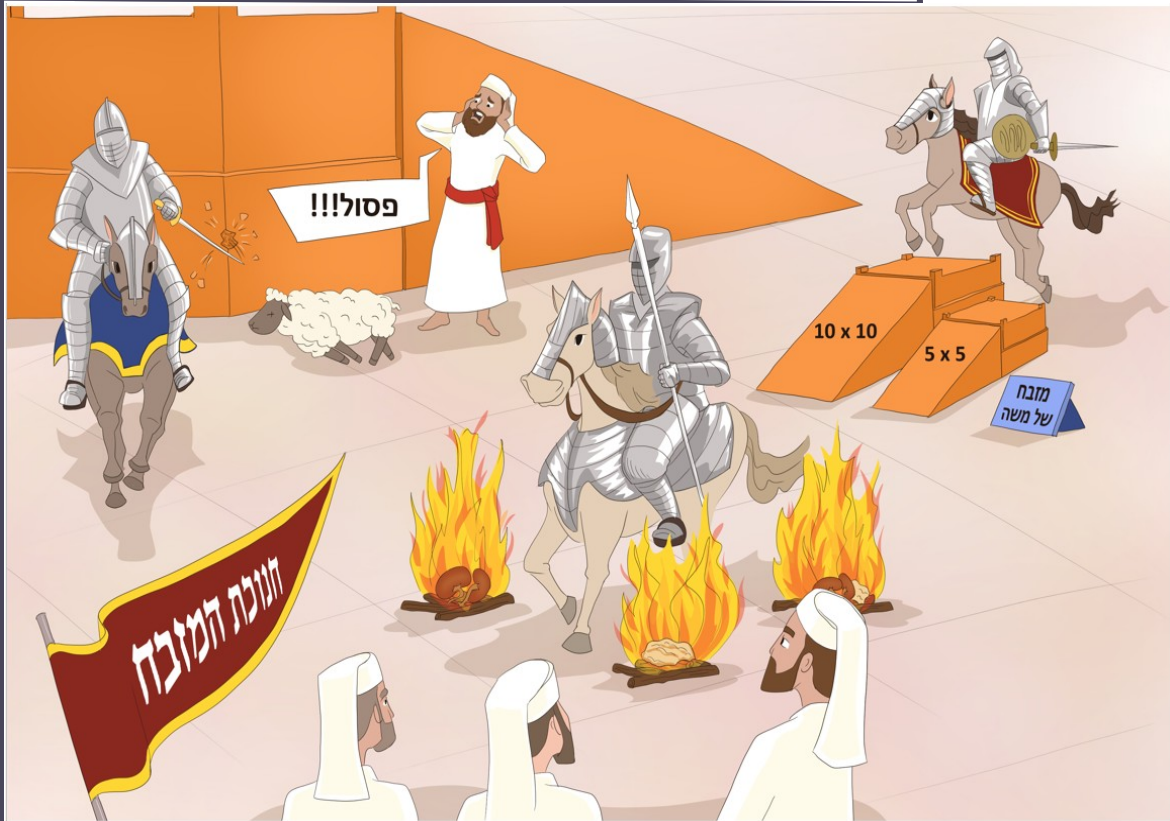
The Gemara explains that Rebbe Yehudah holds that Moshe's מזבח was not five *amos* square, as Rebbe Yose holds. Since it is described as "רבוע" – *square*, which is also used to describe the מזבח in יחזקאל, he says that just as that מזבח's "length" refers to each direction from the center, Moshe's מזבח was also five *amos* in each direction from the center, i.e., ten *amos* square. This allows for a מערכה of thirty-six square *amos* (6 x 6), so if it could only accommodate one thousand *korbanos*, then Shlomo's could not accommodate 142 times that amount. Rebbe Yose, however, derives a comparison from the מזבח הפנימי, also described as "רבוע", to teach that just as that מזבח's height was double its length (two *amos* to one), the מזבח החיצון was actually ten *amos* tall, not three as it appears from the *passuk*. Rebbe Yehudah objects: a *passuk* says that the curtains surrounding the עזרה were five *amos* high. *אפשר כהן עומד על מזבח* – *It is possible that a Kohen would stand on the מזבח, with the avodah he is doing in his hand, and all the people can see him from outside* (since, in his opinion, the מזבח was much higher than five *amos*)? Rebbe Yose argues that the curtains were actually fifteen *amos* high, not five.

Siman – Knight in Shining Armor

The **knight in shining armor** at the מזבח dedication ceremony who **nicked the mizbeiach** *passeling* all *korbanos* *shechted* from then on, had to dodge *korbanos* being brought on the floor of the עזרה because the *mizbeiach* was too small to contain them all, and jumped over two models commemorating the מזבח of Moshe, one five *amos* square and one ten.

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3 things to remember

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2. Was Shlomo's מזבח too small to accommodate the numerous korbanos during its dedication?
3. Machlokes about the width and height of Moshe's מזבח

