

Zevachim – Simanim

פרק ו – קדש קדשים

דף סב – Daf 62

1. How the **מזבח** knew the location for the second Beis Hamikdash

The Gemara asks, although it is understandable how the **מזבח** determined the location for the second Beis Hamikdash, because the original foundations were still visible, but how did they know the exact location for the **מזבח**? Four answers are given: (1) **ראו מזבח בנוי** – *they saw the mizbeiach built*, and **מיקחיו עליו**, *and Michoel, the great officer, standing and offering [korbanos] on it*. (2) **אפרו של יצחק באותו מקום** – *they saw the ashes of Yitzchak lying in that place*. (3) **מכל הבית כולו הריחו ריח קטרת** – *from the whole area of the [Beis Hamikdash] they smelled the aroma of the ketores*, **משם הריחו ריח אברים** – *but from [the מזבח's location] they smelled the aroma of the limbs* burned there. (4) Rebbe Yochanan says that three **נביאים** (חנניה, מישאל, and עזריה) went up with them from Exile: one testified to them about the size of the **מזבח**, one testified about the location of the **מזבח**, and one testified **בית שאין** *that they may offer [korbanos] even though there is no [Beis Hamikdash]*.

2. The **כבש** is on the **דרום** side of the **מזבח** (כל פינות שאתה פונה לא יהו אלא דרך ימין למזרח)

A Mishnah states: **כבש היה לדרומה של מזבח** – *there was a ramp on the south side of the mizbeiach*, which was thirty-two *amos* long by sixteen *amos* wide. Rav Huna explains that the *passuk* says to *shecht* on the "ירך" – *side*, literally "thigh," of the **מזבח**, to the north. Since its "feet" are described as being to the north, its "face" (i.e., the ramp entrance) must be to the south. Rava explained: **רמי גברא אפיה** – *put the man on his face*, i.e., lying down, where the face and feet are in opposite directions. Abaye asked that perhaps it should be compared to one sitting upright, but Rava answered that the *passuk* says "רבוע" – *square*, which can also mean lying down. Rebbe Yehudah *darshens* this from "ומעלותיה פנות קדים" – *and its ramp turns eastward*, teaching: **כל פינות שאתה פונה לא יהו אלא** – *all turnings which you turn should only be to the right, eastward*. Thus, the **כבש** must be to the south, so turning to the right would face east. The source that turning must always be to the right is from the **של** *שלמה*, where its sides are described in a counterclockwise order.

3. The gap between the **כבש** and the **מזבח**

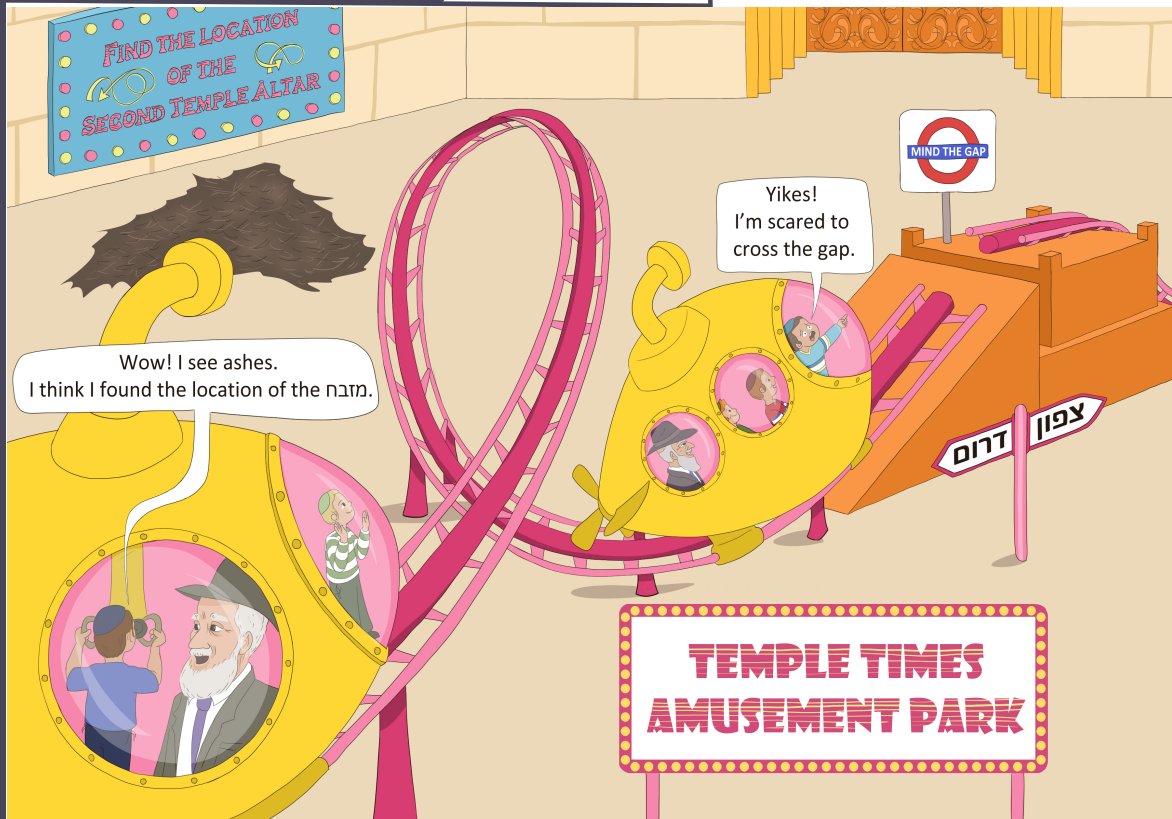
Rebbe Shimon ben Yose ben Lekunia asked Rebbe Yose if it was true that Rebbe Shimon ben Yochai said: **אור יש בין כבש למזבח** – *there was a gap of airspace between the ramp and the mizbeiach*. Rebbe Yose responded, do you not say so? A *היקש* between "הבשר והדם" – *the meat and the blood* of *עולות* teaches: **מה דם בזריקה אף בשר בזריקה** – *just as blood is put on the מזבח by throwing, so too the meat (איברים) is put on the מזבח by throwing it*. This indicates that there was a gap between the **כבש** and the **מזבח**, necessitating throwing the **איברים**. Rebbe Shimon objected that the throwing can be fulfilled by standing near the fire and throwing the **איברים** in, but Rebbe Yose countered that since he throws them onto *מערכה דלוקה* – *the burning part of the pyre*, he obviously will have to throw them. Therefore, the *היקש* must be teaching about a gap before the **מזבח**, requiring throwing the **איברים** from the **כבש**. Rav Pappa explains that the *היקש* to *דם* teaches that just as with blood, **אור קרקע מפסיקו** – *the airspace of the ground separates him* from the **מזבח**, so too with throwing the **איברים**, there is airspace of ground between him and the **מזבח**, indicating a gap.

Siman – Submarine

The **submarine** ride at "Temple Times Amusement Park" featured an exciting **search for the location of the מזבח** **בית שני**, and then a ride up the **ramp on the south side of a מזבח** which stops right before **the gap between the ramp and the מזבח**.

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Submarine



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3 things to remember

1. How the אנשי כנסת הגדולה knew the location for the מזבח for the second Beis Hamikdash
2. The כבש is on the דרום side of the מזבח (כל פינות שאתה פונה לא יהיו אלא דרך ימין למזרח)
3. The gap between the כבש and the מזבח

