



Shechitah and Kabala on the Mizbeach

The *korbanot* (offerings) were slaughtered on the floor of the *azara* (temple courtyard). While the *kodshei kadashim* could only be slaughtered north of the *mizbeach*, the other *korbanot* could also be slaughtered on the south side. The *Mishnah* (6:1) records the debate regarding *korbanot* that are slaughtered on top of the *mizbeach*. *R' Yosi* maintains that anywhere on the *mizbeach* is considered as if it was slaughtered in the north side, where as *R' Yosi bar Yehuda* maintains that only half is considered like the north, while the other half is considered like the south.

We find that according to both opinions, if the *korban* is slaughtered on the *mizbeach*, the *korban* is valid. The *Bartenura* explains that the debate regarding the zoning of its surface is based on the following *pasuk*: "...and you shall slaughter *alava* (lit. upon it), your *olah* offerings and peace-offerings." The *pasuk* refers to *korbanot* that are both *kodshei kadashim* and *kodshei kalim*. *R' Yosi* understands that the *pasuk* implies that the entire *mizbeach* is fit for offering both types of *korbanot*, much like the northern side of the *azara*. *R' Yosi bar Yehuda* however understands that it is indeed fit for both, but half for *kodshei kadashim*, and half for *kodeshei kalim*, given that both types are mentioned in the *pasuk*.

The *Griz* (cited in the *Likutim*, *Rambam*, *Frankel edition*, *Pesulei Mukdashim* 3:1) explains that there are two way to understand the law of the *Mishnah*. One way is that despite the top of the *mizbeach* not being situated in the north, the *Torah* rendered any *shechita* performed on the *mizbeach* as being valid. Alternatively, the *Torah* gave the region on top the *mizbeach* the status of also being the north.

The practical difference between these two understandings is whether the *kabala*, collecting the blood, on top of the *mizbeach* is also valid. Recall that for *kodshei kadashim* both the *shechitah* and *kabala* must be performed in the north. According to the first

understanding, even though the *Torah* rendered any slaughter on top of the *mizbeach* as being valid, there is no additional *pasuk* that does the same for *kabala*. Alternatively, if the *Torah* gave the region on top of the *mizbeach* the status as also being considered the north, then *kabala* there would also be valid.

The *Chazon Ish* (*Zevachim* 17:1) understands that even *kabala* performed on the *mizbeach* is valid. He cites the *Mishnah* (84a) that teaches that if the *olah* was slaughtered on the *mizbeach*, then the *korban's* hide must be stripped and dismembered on the *mizbeach* also. The *Gemara* provides two explanations of the *Mishnah*. One is that once placed on the *mizbeach* it cannot be removed, even though the *korban* is still valid. The second is, that since the *korban* is still valid, it can be removed; only *korbanot* that became invalid in the *azara* must remain there. That *Mishnah* must then be referring to a *korban* that was invalid due a different cause and therefore cannot be removed.

The *Chazon Ish* continues that if *kabala* cannot be performed on the *mizbeach*, this would mean that the case in that *Mishnah* is where the *shechita* was performed on the *mizbeach*, the animal was removed, *kabala* performed in the north and then the animal was returned to the *mizbeach*. If that were true, then the location of the *shechita* is not relevant, because the *Mishnah* is simply addressing a case where a *korban* was brought on the *mizbeach* after *shechita* and *kabala*, and assesses whether the stripping and dismembering be performed there. The only other alternative is if the animal was slaughtered on the *mizbeach* and the *kabala* was performed stretching out over the northern side of the *mizbeach*. This is highly unlikely given that the *kohen* would need to stretch out a distance of two *amot* (approximately one metre)! Consequently, for that *Mishnah* to makes sense, *kabala* must also be valid on the *mizbeach*.

Yisrael Bankier

Revision Questions

בחסים ה' - ז' - ה'

- What was the time limit for consuming a *shlamim* offering? (ז': ה')
- Where was the *shlamim* consumed? (ז': ה')
- How do the *bechor*, *ma'aser* and *pesach* offerings differ from a regular *shlamim* offering? (ח': ה')
- What are the two opinions regarding a *kodshei kodshim* offering that was slaughtered on the *mizbeach*? (א': ה')
- Who consumed (part of) the *mincha* offering? (א': ה')
- Where was the *chatat ha'ohf* slaughtered? (ב': ה')
- What is the law if it was not slaughtered in that location? (ב': ה')
- What three things were perform at the south-western corner of the *mizbeach*: (ב': ז')
 - 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*)? (ג': ה')
- Explain how the *chatat ha'ohf* was offered. (ד': ה')
- Explain how the *olat ha'ohf* was offered. (ה': ה')
- Regarding the previous question what part, if left out, would not invalidate the *korban*? (ו': ה')
- Which of the two bird offering, if offered for the sake of another *korban* is valid? (ז': ה')
- Can bird offerings become *pigul*? (ז': ה')
- When is a *chatat* bird-offering always invalid regardless of how it was performed or the intent when performing it? (ז': א')
- When is an *olah* bird-offering always invalid regardless of how it was performed or the intent when performing it? (ז': ב')
- What is special about the bird-offerings that were invalid in the previous two *Mishnayot* and what is the exception? (ז': א')
- Explain the ensuing debate regarding an *olat ha'ohf* that was performed exactly like a *chatat ha'ohf* and for the purpose of a *chatat ha'ohf*. (ז': ד')
- Complete the following rule and give examples for each side of the rule: (ז': ה')

_____ - אינה מטמאה _____ כל שהיה
 _____ מטמאה _____ לא היה

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
10 November י"ב חשון	11 November י"ג חשון	12 November י"ד חשון	13 November ט"ו חשון	14 November ט"ז חשון	15 November י"ז חשון	16 November י"ח חשון
Zevachim 7:6-8:1	Zevachim 8:2-3	Zevachim 8:4-5	Zevachim 8:6-7	Zevachim 8:8-9	Zevachim 8:10-11	Zevachim 8:12-9:1

