



Shaar HaKorban

The *Mishnah* (1:4) discusses the seven gates around the *azara* (Temple courtyard). One of those listed on the South side was the *Shaar HaBechorot* – the Gate of the Firstborns. The *Bartunera* explains that it was given this name since it was through this gate that the *bechorot*, first born kosher animals, were brought to be offered as *korbanot*.

The *Tosfot Yom Tov* elaborates further, that since *bechorot* were from *kadashim kalim*, they could be offered anywhere in the *azarah*. Nevertheless, this gate was on the South side, since *kodshei kadashim*, by contrast, could only be offered in the North. The *Tosfot Yom Tov* however continues that this explanation is insufficient since other *korbanot* that were *kadashim kalim* could also be offered in the South side. Why then was this gate given the name *Shaar HaBechorot*?

The *Tosfot Yom Tov* suggests that perhaps since the *bechorot* were given as a gift to the *kohanim*, a gate was set aside for it.

The *Shoshanim LeDavid* also focuses on its uniqueness, that the *bechorot* were gifts to the *kohanim*, but stresses a legal need why the gate was necessary. He explains that because it was a gift from which the owner would not receive a share, one might think that the *bechorot* were considered *kodshei kadashim*; many of which were shared between the *kohanim* and the *mizbeach*. Therefore, to serve as a reminder that *bechorot* were *kadashim kalim*, they were brought through a dedicated gate in the South. A similar reminder was not necessary for the other *kadashim kalim* since the owners received parts of those *korbanot*.

This *Mishnah*, as printed in the *Gemara*, however calls this gate “*shaar hakorban*”. The later *Mishnah* (2:7) does however refer to a gate in the South wall of the *azara* as *shaar habechorot*. The *Rosh* explains that that gate is

indeed *shaar hakorban* mentioned in our *Mishnah*. It seems that, according to the *Rosh*, this gate had two names, *shaar habechorot* and *shaar hakorban*. Note that that *Mishnah* also list an additional *shaar hakorban*. Yet that gate is on the Northern side through which the *kodshei kadashim* were brought.

According to the *Rosh*, why was this gate (also) given the name *shaar hakoran*? The *Rosh* suggests two explanations. The first is that it was through this gate that they would bring the *korban tamid* – the daily offering. There are several difficulties with this explanation. Firstly, the *korban Tamid* was a *korban olah*, one of the *kodeshei kadashim* that had to be slaughtered on the north side of the *azarah*. Why then would they bring the *korban Tamid* through a gate on the south side of the *azarah*? Furthermore, the *korbanot Tamid* were stored in the *lishchat telaim* in the *Beit Hamoked* which was already located on the North side of the *azarah*, a few steps away for the entrance to the *azarah* on that side. According to the *Rosh*, it appears that they would take the lamb, through the *Beit HaMoked*, out and around the outside of the *azarah*, through the *shaar habechorot* and across the *azarah* to the North side, nearly completing a full circle. Why would they take the *korban* on such a circuit?

It appears that the above questions are answered with the second explanation of the *Rosh*. The *Rosh* adds that when Avraham took Yitzchak on to *Har Hamoriah* with the intention of offering him as instructed by *Hashem*, he went through that location. Naming the gate as *shaar hakorban* now has new meaning. Perhaps the name is not for any particular *korban* that was being offering in the *Beit HaMikdash*, but rather the *korban* – Yitzchak. It is no wonder then that the *korban tamid* was brought into the *azarah* on this path, despite the apparent inconvenience, as through its journey it brings the memory and merit of *akeidat Yitzchak* to the fore on a daily basis.

Yisrael Bankier

Revision Questions

תמיד ה' ד' – ז' א' ד'

- Where would the *kohanim* go next, and what would they do there? – ג': ד' (ה': א')
- What extra *bracha* would they recite on *Shabbat* and why? (ה': א')
- Who were invited to take part in the lottery to decide who would offer the *ketoret*? (ה': ב')
- What was decided in the fourth lottery? (ה': ב')
- What happened to those *kohanim* who did not receive any specific role? (ה': ג')
- What did the person who was elected to offer *ketoret* carry? (ה': ד')
- What did the person that would accompany him carry? (ה': ה')
- Described what this person would do and how it was different on *Shabbat*. (ה': ה')
- What were the three uses of the *psachter*? (ה': ה')
- What were the three activities that resulted from the sound of the *magreifah*? (ה': ה')
- What would occur prior to the *ketoret*? (ה': ו')
- Describe how the *ketoret* was offered. (ו': ב-ג')
- What did everyone do when the *ketoret* was offered? (ה': ג')
- Describe how the *kohen gadol* would enter the *kodesh* and what would he do there. (ה': א')
- Describe where and how the *kohanim* would then “bless the nation”. (ו': א')
- How would *birkat kohanim* differ when said in the *Beit Ha'Mikdash* both in content and action? (ו': ב')
- Describe how the *kohen gadol* would place the parts of the *tamid* on the *mizbeach*. (ה': ג')
- Describe how he would then perform *nisuch ha'yayin*. (ה': ג')
- What would happen just prior and after *nisuch ha'yayin*? (ה': א')
- What *shir* was recited by the *levi'im* on each day of the week? (ה': ד')

מדות א' א'-ד'

- What were the three places the *kohanim* stood watch? (ה': א')
- How many places did the *levi'im* stand watch? (ה': א')
- What would happen if one was caught asleep while standing watch? (ו': ב')
- How many gates were in the wall surrounding *Har Ha'Bait*? (ה': א')
- Which of the gates was not used for access? (ה': ג')
- What was different about the eastern gate and what was it used for? (ה': א')
- How many gates were in the wall surrounding the *Azarah* and where were they located? (ה': ד')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha Mizrachi Shul*
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha Mizrachi Shul*
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Yisrael Bankier
mishnahyomit.com/shiurim

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
19 July כ"ז תמוז	20 July כ"ח תמוז	21 July כ"ט תמוז	22 July א' אב	23 July ב' אב	24 July ג' אב	25 July ד' אב
Middot 1:5-6	Middot 1:7-8	Middot 1:9-2:1	Middot 2:2-3	Middot 2:4-5	Middot 2:6-3:1	Middot 3:2-3

