

## What is the Location?

“The next section of the morning *tefillos* (prayers) *Avi* is comprised of the eight *mishnayos* of the fifth *perek* (chapter) of *mesechta Zevachim*. They are called ‘*ayzehu mikoman*’ (what is the location).”

“Why were these particular *mishnayos* chosen by the *Anshei Kineses HaGedola* to be incorporated into the *tefillos*, *Abba*?”

“The commentary of the *Beis Yosef* on the *Tur* (*Orach Chaim* 50) cites the *Ra’ah* who answers your question, *Avi*. There are no *machlokes* (halachic disputes) in the entire *perek*. Its *mishnayos* have been transmitted clearly from *Moshe* at *Har Sinai*. Therefore it is especially worthy to be a part of our daily prayers. Additionally, it describes all of the *korbonos*.”

“It sounds fascinating, *Abba*. May we learn it together?”

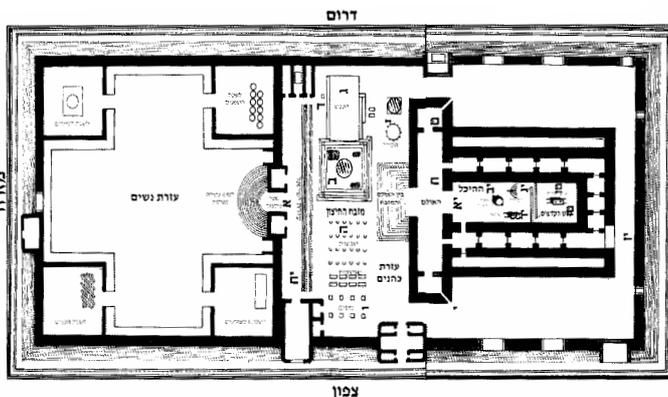
“My pleasure, *Avi*. First, make a mental picture of the *Mizbeach* (altar) in its location opposite the *ulam* in the *Beis HaMikdash*. The *keves* (ramp) was facing the south and the main section where the fires burned was facing the north. Now we begin the first *mishna*. The *kodshei kodshim* (holiest offerings)

[*chattos*, *ashamos*, *olos*, and *zivchei shalmei tsibbur*], in addition to the bull and male goat of *Yom Kippur* were *shechted* (slaughtered) in the area north of the *Mizbeach*. The blood of the animal was received in the same place and the sprinkled between the poles of the *Aron Kodesh* (Holy Ark), and towards the *Paroches* (Curtain), and upon the *Mizbeach HaZahav* (Golden Altar). Every one of these applications was essential to the process. The remaining blood was poured on the western base of the *Mizbeach HaChitzon* (Outer Altar). Omitting this pouring would not prevent *kapora* (atonement). The second *mishna* describes the procedure of *parim hanisrafim* (bulls that are completely burned) [*par he’elem davar shel tsibbur and par kohen moshiach*], and *seirim hanisrafim* (male goats that are completely burned) [*seirei avodah zara*].”

“These *korbonos* were very rarely brought.”

“True, *Avi*. The third *mishna* discusses the *chattos* (sin offering), a more common *korbon*. The communal *chattos* are comprised of the male goats of *Rosh Chodesh* and the festivals. They are also *shechted* in the north, and their blood is received

in the north. Their blood is sprinkled on the four corners of the *Mizbeach* by the *kohen* as he goes up to the southeast corner, then walks around to the northeast, northwest, and southwest. The leftover blood would be poured on the southern base. After the appropriate parts were burned on the *mizbeach*, the *kohanim* would eat the remaining meat within the Temple Courtyard. They could only eat it that day and the same night until midnight. The fourth *mishna* deals with the *olah* offerings, which were entirely burned on the *mizbeach*. They were also *shechted* in the north, blood received in the north, and sprinkled on the two corners of the *mizbeach* in a way that they would spread to all four sides.”



“This is

getting complicated, *Abba*.”

“Yes, but it is so worthwhile to know the basics of *korbonos*, *Avi*. They comprise a large portion of written and oral Torah. Learning them every morning is considered a substitute for sacrificing them. *Moshiach* will be coming soon, and we will be offering these *korbonos* in the third *Beis HaMikdash*. We will all need to know the *halachos* in order to carry out their *mitzvos* properly.”

“What a tremendous motivation, *Abba*! Let us continue.”

“Here we go, *Avi*. The fifth *mishna* discusses the *zivchei shalmei tsibbur* (communal peace offerings) [two additional sheep brought on *Shavuot*] and *ashamos* (guilt offerings). There are six types of *ashamos* – *gezeylos* (theft), *meilos* (misuse of sacred property), *shifcha charufa* (half slave – half free maidservant), *nozir*, *metzora*, and *toluy* (doubtful sinner). They are *shechted* in the north, and their blood is treated in the same manner as the *olah* of the previous *mishna*. The sixth *mishna* discusses the *todah* (thanksgiving offering) and the ram

of the *nozir*, which fall into the category of *kodshim kalim* (offerings of lesser holiness). They are permitted to be *shechted* anywhere in the *Azara* (Temple Courtyard). Their blood is sprinkled on the two corners of the *mizbeach* in a way that they would spread to all four sides. The parts that are not burned are eaten anywhere in *Yerushalayim*, by any Jew (not necessarily a *kohen*) that day and the same night until midnight. The portions for the *kohanim*, their wives, and children, that are set aside from the *korbonos* are also eaten anywhere in *Yerushalayim* that day and the same night until midnight. Now we come to the seventh *mishna*, the *korbon shlomim*, which is also *kodshim kalim*. Its procedure is the same as those of the previous *mishna* with one exception.

The meat of the *korbon* is permitted to be eaten for two days and one night. We have now reached the final *mishna*, *Avi*, the *bechor* (first born of a kosher animal), the *maaser* (each tenth animal of its group in the flock), and the *Korbon Pesach*. They are *kodshim kalim* and can therefore be *shechted* anywhere in the *Azara*. Their blood requires one single application opposite the *yesod* (base of the *Mizbeach*). The *bechor* must be eaten by *kohanim*,

while the *maser* can be eaten by any Jew. They are eaten anywhere in *Yerushalayim*, prepared in any way, for two days and one night. The *Korbon Pesach*, however, can only be eaten at night until midnight. It can only be eaten by those registered for it, and it can only be roasted. That completes the fifth *perek* of *Zevachim* and this section of the morning *tefillos*.”

“This has been just wonderful, *Abba*! I am ready to learn these *mishnayos* in my morning *tefillos*, receive the reward of having offered the *korbonos*, and prepare for the coming of *Moshiach*!”

“Amen! Speedily in our days!”

*Kinderlach* . . .

The ‘*Ayzehu Makom Shel Zevachim*’ section of the *tefillos* provides a concise summary of all of the *korbonos* and the procedures of their offerings. It serves as a learning of *mishnayos* after the morning *bircas HaTorah*. It is considered as an offering of *korbonos* itself. And it will be very useful knowledge when the Third *Beis HaMikdash* will be rebuilt and the *korbonos* will be offered once again. Now we can understand it better when we say it every morn-

# ***Kinder Torah*** בס"ד

***Parashas Toldos***

*ing. Where is the location of the korbonos?  
In your tefillos every morning.*