

BESORU MIYOM LEYOM



EIZEHU MEKOMAN

*The English Reading — Daily Devotional for Wednesday 30th
September 2026*

בשרו מיום ליום . יום רביעי



אמירת משנת "אִזְהוּ מְקוֹמָן" בְּכָל יוֹם הִיא זִכָּר לַעֲבוֹדַת בֵּית הַמִּקְדָּשׁ,
וְכָל הָעוֹסֵק בְּדִינֵי הַקִּרְבָּנוֹת כְּאִלוּ הִקְרִיבָן.

*Reciting the Mishnah of "Eizehu Mekoman" every day is a remembrance
of the service of the Holy Temple — for whoever studies the laws of the
offerings, it is as though he had brought them.*

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THE DAILY STUDY

EIZEHU MEKOMAN

מִסֵּכַת זֵבָחִים — פֶּרֶק ה' (אֵיזֶהוּ מְקוֹמָן)

The opening chapter of tractate Zevachim, known by its first words, “Eizehu Mekoman” — “Which is the place?” It sets out, offering by offering, where each sacrifice is slaughtered and its blood applied, and who may eat of it, and where, and for how long. Here is the full chapter in English.

EIZEHU MEKOMAN — THE PLACE OF THE OFFERINGS

MISHNAH ZEVA'CHIM 5:1-8

¹ What are the locations of the sacrifices? Kodshai Kodashim [sacrifices of the highest degree of sanctity] are slaughtered on the north [side of the altar]. [The] bull and [the] goat of Yom Kippur are slaughtered on the north [side of the altar] and their blood is collected in a consecrated vessel on the north [side of the altar]. Their blood requires sprinkling between the staves [of the ark] and on the curtain [separating the main shrine from the Holy of Holies chamber] and on the golden [incense] altar. [The omission] of one of these applications invalidates [the offering]. He [a priest] poured out the remainder of the blood on the western base of the outer altar. If he did not [pour it out], that does not invalidate [the offering].

² The bulls and the goats which are burned are slaughtered on the north [side of the altar] and their blood is collected in a consecrated vessel on the north [side of the altar]. Their blood requires sprinkling on the curtain and on the golden altar. [The omission] of one of these applications invalidates [the offering]. He poured out the remainder of the blood on the western base of the outer altar. If he did not [pour it out], that does not invalidate [the offering]. Both of these [offerings] are burned in the place of the ashes [outside of the city].

³ [Concerning] the communal and individual chata'ot [offerings brought to expiate sin] - These are the communal chata'ot: The New Moon goats and those of holidays. These are slaughtered on the north [side of the altar] and their blood is collected in a consecrated vessel on the north [side of the altar]. Their blood requires four applications - [one] on [each of] the four corners [of the altar]. How [was this done]? The priest ascended the ramp and turned onto the ledge [encircling the altar] and came to the southeast corner, [he then walked to] the northeast corner, [then to] the northwest corner, [then to] the southwest corner. The remainder of the blood was poured out on the southern base [of the altar]. These [the meat from these sacrifices] were eaten within the curtains [of the Temple courtyard] by male priests, prepared in any manner, during that day and [subsequent] night until midnight.

⁴ The Olah [an offering that is entirely burnt], [which is within the category of] Kodshai Kodashim, is slaughtered on the north [side of the altar] and its blood is collected in a consecrated vessel on the north [side of the altar]. Its blood requires two applications which [amount to] four [when the blood is

applied to a corner it touches two sides of the altar simultaneously]. [TheOlah] must be skinned, dismembered, and completely [burned] in [the altar] fires.

⁵ [Concerning] Zivchei Shalmei Tzibur [Shelamim offering brought by/on behalf of all Israel – specifically, the two sheep brought along with the leavened grain-offering on Shavu'ot] and Ashamot [offerings brought to alleviate guilt], these are the Ashamot: The Asham for robbery, the Asham for misuse of consecrated property, the Asham for [having relations with] a Shifchah Charufah [a non-Jewish female slave partially freed, and betrothed to a Jewish slave], the Asham of the Nazir [a person who swears abstention from all grape products like wine, from cutting his hair, and avoidance of corpse impurity], the [purification] Asham of the Metzora [one rendered severely impure from an unsightly skin disease], and the uncertain Asham [brought upon possible commission of a sin]. These [offerings] are slaughtered on the north [side of the altar], and their blood is collected in a consecrated vessel on the north [side of the altar]. Their blood requires two applications, which [amount to] four, and they are eaten within the curtains [of the Temple courtyard] by male priests, prepared in any manner, during that day and [subsequent] night until midnight.

⁶ The Todah [thanksgiving-offering] and ram of the Nazir [are sacrifices within the category of] Kodashim Kalim [sacrifices of a lesser degree of sanctity]. They are slaughtered anywhere in the Temple courtyard, and their blood requires two applications, which [amount to] four, and they are eaten throughout the city [of Jerusalem], by anyone, prepared in any manner, during that day and [subsequent] night until midnight. The same rules apply to their [the sacrifices'] portions [given to the priests, and their loaves - also given to the priests], except that these portions are eaten by the priests, their wives, their children and their slaves.

⁷ The Shelamim [is a sacrifice within the category of] Kodashim Kalim. They are slaughtered anywhere in the Temple courtyard. Their blood requires two applications which [amount to] four, and they are eaten throughout the city [of Jerusalem], by anyone, prepared in any manner, over two days and an [intervening] night. The same rules apply to their [the sacrifices'] portions [given to the priests, and their loaves - also given to the priests], except that these portions are eaten by the priests, their wives, their children and their slaves.

⁸ The Bechor [first-born offering], the Ma'aser [animal tithe], and the Passover offering [are sacrifices within the category of] Kodashim Kalim. They are slaughtered anywhere in the Temple courtyard, and their blood requires one application as long as it is applied at a spot next to the base [of the altar]. These differ with regard to their consumption: the Bechor is eaten by the priests, but the Ma'aser is eaten by anyone. They are [both] eaten throughout the city [of Jerusalem] (by anyone) prepared in any manner, for two days and an [intervening] night. The Passover offering is only eaten at night, and only until midnight. It is only eaten by those assigned to it, and it is only eaten roasted.

חֲזַק חֲזַק וְנִתְחַזַּק

Be strong, be strong, and let us be strengthened.

May the study of the order of the offerings draw down blessing and atonement,
and may the Holy One restore the service of His House speedily in our days.

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