

Zevachim – Simanim

פרק ה – איזהו מקומן

דף 55ה – Daf

1. בכל העיר eaten and בכל מקום בעזרה *shechted* and קדשים קלים are איל נזיר and תודה

The Mishnah states that תודה and איל נזיר are קדשים קלים (and are not subject to *me'ilah* before their *avodah*). They may be *shechted* anywhere in the עזרה (not only צפון), and their blood is applied ארבעה שנים, and may be eaten anywhere in Yerushalayim, even by non-Kohanim. A Baraisa sources the permit to eat קדשים קלים anywhere in the city: Aharon was told to eat the חזה and שוק of a *shelamim* "טהור" – *in a tahor place*. Rebbe Nechemiah asked: וכי ראשונים בטומאה אכלום – *were the first [korbanos] (brought that day) eaten in a tamei place?* Certainly, all *kodashim* must be eaten in a *tahor* place! Rather, טהור מכלל שהוא טמא – the term "*tahor*" implies it is somewhat *tamei* (i.e., only partially "*tahor*"). This permits a place which is *tahor* from מצורע (who cannot be there), but *tamei* from זב (who can), which refers to מחנה ישראל – the *camp of Yisroel* in the מדבר, which parallels the city of Yerushalayim. Abaye explains that another *passuk* implies that only a מנחה must be eaten קדוש – *a holy place*, which already permits eating תודה לחמי ליה in מחנה ליה; therefore, "במקום טהור" permits the entire city.

2. Source that *shelamim* and all קדשים קלים may be *shechted* anywhere in the עזרה

The next Mishnah states that *shelamim* are קדשים קלים, may be *shechted* anywhere in the עזרה, and are similar to the *korbanos* taught above, except that *shelamim* may be eaten for two days and a night, and their חזה ושוק are eaten by Kohanim and their families. A Baraisa *darshens* three *pesukim* discussing *shechitah* of *shelamim*, one of which says to *shecht* it "פתח אהל מועד" – *at the entrance of the Tent of Meeting*, and two say "לפני" – *in front of the* אהל מועד. These three *pesukim* are להכשיר את כל הרוחות בקדשים קלים – *to validate all sides of the עזרה for shechting קדשים קלים*, and a *kal vachomer* allows *shechting* them in צפון, since even קדשי קדשים (which cannot be *shechted* elsewhere) may be *shechted* in צפון. Rebbe Eliezer says one of these three *pesukim* teaches to permit *shechting* קדשים קלים in צפון, because a *kal vachomer* would have excluded them from צפון: if קדשים קלים, which can be *shechted* on all sides, yet their area (i.e., outside of צפון) is not fit for קדשי קדשים, then קדשי קדשים, which are more stringent and cannot be *shechted* on all sides, certainly their area (צפון) is not fit for קדשים קלים! Therefore, the *passuk* teaches otherwise.

3. *Shelamim* which were *shechted* פסול are קודם שיפתחו דלתות היכל

Shmuel said: שלמים ששחטן קודם שיפתחו דלתות היכל פסולין – *shelamim which one shechted before the doors of the היכל were opened are invalid*, because the *passuk* says פתח אהל מועד – *and he shall slaughter it at the entrance of the Tent of Meeting*, implying: בזמן שהוא פתוח – *it must be shechted at a time that [the entrance] is open*, ולא בזמן שהוא נעול – *and not at a time when it is locked*. Rav Ashi added that in the משכן, if it is *shechted* before the לויים erected the משכן, or after they took it apart, it is פסול. The Gemara says it is clear that if the entrance is מוגף – closed, it is tantamount to being locked, but regarding וילון – if a curtain is spread across the entrance, Rebbe Zeira said: הוא עצמו אין נעשה אלא כפתח פתוח – *it itself is only made as an open entrance* (because it is there for privacy, not to close the entrance). The Gemara asks if גובהה – *something high* blocking the entrance is considered closed to invalidate *shelamim shechted* then, and this question is not resolved.

Simanim – Speed Limit Sign of 55

The former *nazir* and the man who just returned from overseas eating their איל נזיר and תודה in Yerushalayim near the store selling **Speed Limit Signs of 55**, sitting next to a man eating שלמים who had the right to *shecht* anywhere in the עזרה, were met by a man who bought a sign because he should have slowed down when *shechting* his שלמים and noticed that the doors of the היכל were still closed making his *korban passul*.

