

# Zevachim – Simanim

## פרק יד – פרות חטאת

### דף קיד – דף קיד

#### 1. בלאים, אתנן וולדות קדושים which become disqualified as *korbanos*, etc. before they are born

The Mishnah listed two groups of disqualified *korbanos*, and presented two different *pesukim* to exclude them from liability. The Gemara explains that the first *passuk* excludes *korbanos* which were never fit to be brought to the *korban*. The Gemara explains that the first *passuk* excludes *korbanos* which were initially fit but were later disqualified. The Gemara explains how each of the second group became later (for example, a *robu* who had relations with a person after becoming a *korban*). However, – *a harlot's hire* and – *exchange* (for a dog) cannot take effect on a *korban* (since the *korban* does not belong to him), and *בלאים ויצא דופן* – [an animal] *born by Caesarean section* are both disqualified immediately. Therefore, the Gemara explains that these four cases are *with offspring of korbanos*. This Tanna holds – *ולדת קדושים בהויתן הן קדושים* – *offspring of korbanos become sanctified when they are born*, not earlier, so the fetuses could be transacted as an *atnan* before they became *hek'desh*. Still, they were originally fit for the *korban*, because they could have been sacrificed as fetuses along with their mother.

#### 2. Rebbe Shimon's source that anything fit in the future as a *korban* is subject to a *korban*

In the Mishnah, Rebbe Shimon said if someone sacrificed a *korban* which was temporarily unfit for sacrifice, but would become fit later (e.g., a temporary *korban* before reaching its required age), he violates a *ла* – *לא תעשה* but does not incur *ברית*. Reish Lakish explains that the *passuk* says: *תעשה* – *you shall not do everything that we do here today*, [each man what is proper in his eyes], i.e., to bring all kinds of *korbanos* (since were forbidden). Moshe was thus telling Klal Yisroel: when you enter Eretz Yisroel, during the fourteen years of conquest and dividing the land (while the *shen* was in *gol* – *you may sacrifice "proper"* (i.e., voluntary) *korbanos*, but *חייבת לא תקריבו* – *you may not sacrifice obligatory korbanos*, since were permitted then. *gol* was considered *זמן מוחסר* – *premature* relative to (regarding obligatory *korbanos* which could not be brought until *gol*), and a *prohibited* bringing them during *gol*.

#### 3. Shechting an animal prematurely

The Chochomim in the Mishnah exempt one who brings a *korban* prematurely, including where the *owner* is not yet ready, such as the *shen* of a *korban* before the end of his purification process. Rav Chilkiyah bar Tuvi said this is only true if he *shechted* the *asham*, but if he *shechted* it *l'shamo*, he is *liable*, since [an animal] *shechted* *l'shamo* is fit to be brought *inside* the *Mikdash*, since *korbanos* sacrificed are valid. Still, one who *shechted* an *asham* prematurely *l'shamo* is not liable, and we do not consider it fit for the *Mikdash* since it *could* have been *shechted* *l'shamo* because *shechting* it *requires a positive uprooting* to make the *korban* fit for the *Mikdash*. Only if he actually uprooted it by *shechting* it is it considered fit for the *Mikdash* (and liable). Rav Huna objected to this ruling: – *ובכן יש לך דבר שאיןו בשער לשותו* – *is there anything which is not valid as a korban when shechted l'shamo yet is valid when it was shechted?* Since this is not valid, it is also invalid (and exempt).

#### Siman – Kiddie Park

The newborn going down the slide at the *kiddie park* who were *pasul* for a *korban* because they were from before they were born, watched one Rebbe tell the goats from the *gol* class that they were premature to go on the swing and therefore were *מוחסר*, if sacrificed, *לא תעשה* – *is there anything which is not valid as a korban when shechted l'shamo yet is valid when it was shechted?* Since this is not valid, it is also invalid (and exempt).



The newborn going down the slide at the **kiddie park** who were **pasul for a korban** because they were **from before they were born**, watched one Rebbe tell the goats from the **גלא** class that they were **premature to go on the swing** and therefore **were מחוסר זמן and one is only chayav** if sacrificed, while inside another Rebbe told his boys preparing an **asham for the chayav** play to make sure to announce **they were bringing it לשם in order to be פטור**.

### 3 things to remember

1. **ولدות קדושים** which become disqualified as **אתנין, כלאים, etc.** before they are born
2. **Rebbe Shimon's source** that anything fit in the future as a korban is subject to a **לא תעשה**
3. **Shechting an ashem בחזון prematurely** **שלא לשם**

