

## Zevachim – Simanim

### פרק יד – פרת חטאת

#### דף קיד – Daf 114

##### 1. **which become disqualified as *korbanos* before they are born**

The Mishnah listed two groups of disqualified *korbanos*, and presented two different *pesukim* to exclude them from liability בחוץ. The Gemara explains that the first *passuk* excludes *korbanos* which were never fit to be brought to the מועד (e.g., a פרה אדומה), and the second *passuk* excludes those which were initially fit but were later disqualified. The Gemara explains how each of the second group became פסול later (for example, a רובע who had relations with a person after becoming a *korban*). However, אתנן – *a harlot's hire* and מחיר – *exchange* (for a dog) cannot take effect on a *korban* (since the *korban* does not belong to him), and יוצא דופן – *[an animal] born by Caesarean section* are both disqualified immediately. Therefore, the Gemara explains that these four cases are *offspring of korbanos* – *with offspring of korbanos*. This Tanna holds קדושים בהויתן הן קדושים – *offspring of korbanos become sanctified when they are born*, not earlier, so the fetuses could be transacted as an אתנן before they became *hekadesh*. Still, they were originally fit for the מזבח, 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 תעשה**

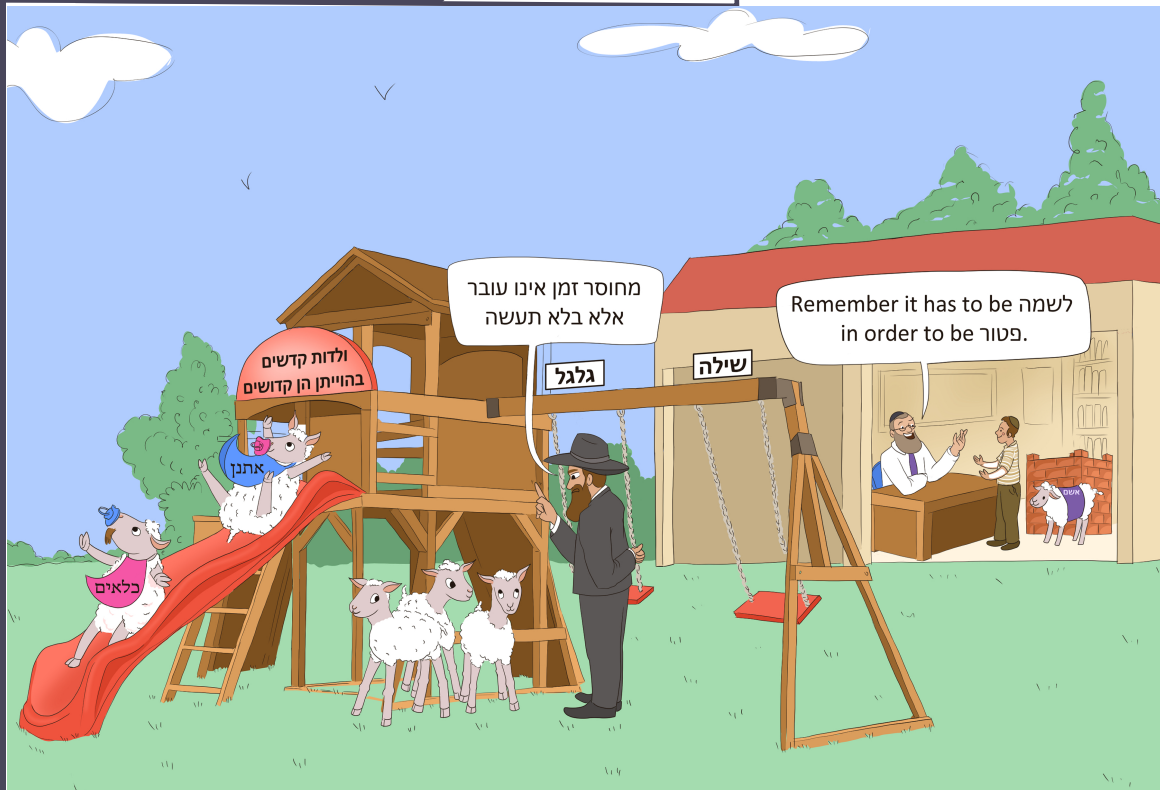
In the Mishnah, Rebbe Shimon said if someone sacrificed a *korban* which was temporarily unfit for sacrifice, but would become fit later (e.g., a temporary מום בעל מום, or a *korban* before reaching its required age), he violates a לא תעשה, but does not incur כרת. Reish Lakish explains that the *passuk* says: לא תעשון ככל אשר אנחנו עושים פה היום – *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 במות 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 משכן was in גלגל), ישרות תקריבו – *you may sacrifice "proper"* (i.e., voluntary) *korbanos*, but לא תקריבו – *you may not sacrifice obligatory korbanos*, since במות were permitted then. גלגל was considered מחוסר זמן – *premature* relative to שילה (regarding obligatory *korbanos* which could not be brought until שילה), and לא תעשה prohibited bringing them during גלגל.

##### 3. **שלא לשמו *asham* prematurely בחוץ**

The Chochomim in the Mishnah exempt one who brings a *korban* בחוץ prematurely, including where the owner is not yet ready, such as the אשם of a מצורע before the end of his purification process. Rav Chilkiyah bar Tuvi said this is only true if he *shechted* the *asham* לשמו, but if he *shechted* it שלא לשמו, he is liable, הואיל וראוי לשלם בשמים – *since [an אשם] shechted לשמו is fit to be brought inside the Mikdash*, since *korbanos* sacrificed לשמה are valid. Still, one who *shechted* an אשם prematurely לשמו is not liable, and we do not consider it fit for the Mikdash since it could have been *shechted* לשמו, because עקירה – *it requires a positive uprooting* to make the *korban* fit for the Mikdash. Only if he actually uprooted it by *shechting* it שלא לשמו is it considered fit for the Mikdash (and liable בחוץ). Rav Huna objected to this ruling: ובי יש לך דבר שאינו כשר לשמו – *is there anything which is not valid as a korban when shechted לשמו*, וכשר שלא לשמו – *yet is valid when it was shechted לשמו*?! Since this אשם is not valid לשמו, it is also invalid לשמו (and exempt בחוץ).

#### Siman – Kiddie Park

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



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

### 3 things to remember

1. **ולדות קדשים** which become disqualified as **בלאים**, **אתנן**, 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 **אשם בחוץ** prematurely **שלא לשמו**

