

Zevachim – Simanim

פרק יג – השוחט והמעלה

Daf 108 – דף קח – ד

1. Two people who together *shecht* ב ח |וץ, or are *meulah* ב ח |וץ

The next Mishnah describes the relative stringencies of *shechita* ב ח |וץ and *shechita* ב ח |וץ – *lhdiot* [ב ח |וץ – for a commoner (i.e., human consumption) is liable, whereas the *meulah* ה

לד
ות (i.e., to worship him) is exempt from ב ח |וץ (although he would be liable for idolatry). The greater stringency of *meulah* ה

לד
ות is that two people who held a knife together and *shechted* ב ח |וץ are exempt, but if they held a limb of a korban and offered it up, they are liable. The Gemara analyzes the sources for these various laws, and during the discussion, additionally excludes one who is mistaken, coerced, or misled to be ב ח |וץ. It also *darshens* "לה" to exclude one who *shechts* ב ח |וץ to Hashem, which is not offered to Hashem.

2. *Machlokes* about *meulah* ו*העלאה*

In the Mishnah, Rebbe Shimon said that if one was liable multiple times, he is liable for every limb, but Rebbe Yose says he is only once. This *machlokes* is explained in numerous ways. Reish Lakish says the *machlokes* is בד' – one who is *meulah* four or five limbs from one korban. Rebbe Yose holds that "לעשות אותו" – to make it, which teaches: על השלם הוא חייב ואינו חייב על החסר [thing] not for a deficient [thing], refers to the entire animal, i.e., one is only liable for being an entire korban. Thus, he is only liable once for being all "four or five limbs" which completed the animal. Rebbe Shimon holds this rule refers to the *meulah* of each limb, and one is therefore liable for each limb. However, all agree that the *meulah* of a single limb in several segments only obligates once. Rebbe Yochanan says the *machlokes* is about the *meulah* of one in several segments. Rebbe Shimon holds מוקטורי פנים שהוכתו – [limbs] fit to be *burned inside* (i.e., they were *shechted* inside the Mikdash) which became incomplete obligate for their *meulah*. He holds "אותו" only excludes incomplete limbs of korbanos *shechted* outside the Mikdash. Incomplete limbs of korbanos *shechted* inside, which are returned to the mizbeach if they burst off, also obligate for the *meulah*. Rebbe Yose exempts in this case. All agree one is liable for each limb. Additional interpretations of the *machlokes* are presented.

3. *Machlokes* if *meulah* ב ח |וץ is only on a mizbeach or even on a stone

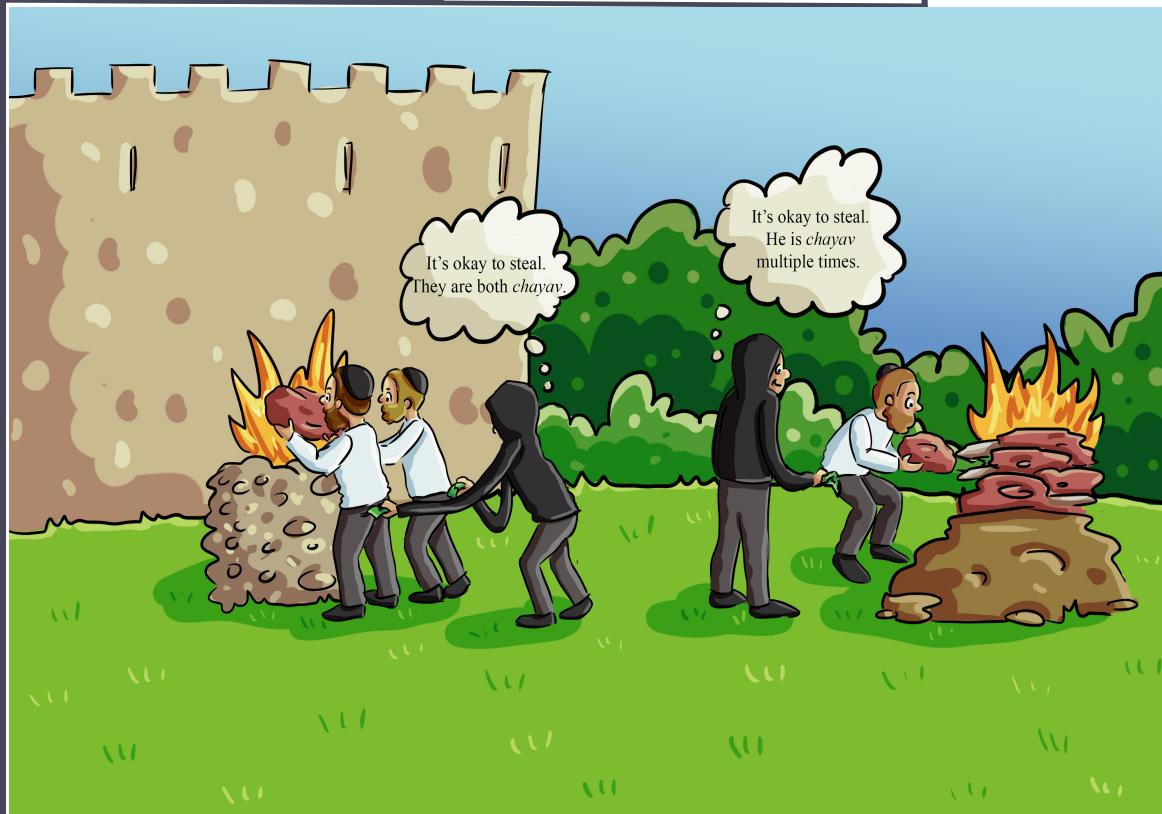
In the Mishnah, Rebbe Yose says: ואינו חייב עד שיעלה בראש המזבח – one is not liable unless he offers [a korban] on top of an altar, but Rebbe Shimon says even if he was on top of a rock or stone, he is liable. Rav Huna explains that Rebbe Yose derives his opinion from the *passuk* which says that Noach built a mizbeach to bring korbanos. Rebbe Yochanan explains that Rebbe Shimon derives from ננו, who brought a korban on a rock – rock. Rebbe Shimon holds that Noach built a mizbeach for בלמא – a mere high place for easier offering, not because it was required. Rebbe Yose holds that although מנו sacrificed on a rock, that was a unique momentary ruling instructed by the angel (since it was a time when sacrificing on במות was prohibited altogether). Alternatively, Rebbe Shimon says that since the *passuk* says to build a mizbeach at the entrance of the תurd, we infer that for sacrificing on a stone, a mizbeach is not required, and it can be a single stone.

Siman – Pickpocket (Take – נק)

While one talented **pickpocket** rationalized it was okay to steal from the two men offering up a limb together since they were both *chayav*, another one snatched money from a man who was going to be *chayav* multiple times for offering up multiple limbs on top of a rock he used as an altar.

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3 things to remember

1. Two people who together shecht **מעלה בחזון, בחזון**
2. Machlokes about **העללה וחזרה** **והעללה**
3. Machlokes if **העללה בחזון** is only on a **מזבח** or even on a **STONE**

