

Zevachim – Simanim

פרק יג – השוחט והמעלה

דף קח – Daf 108

1. Two people who together *shecht* בחוץ, or are בחוץ מעלה

The next Mishnah describes the relative stringencies of שחיטה בחוץ and העלאה בחוץ. The greater stringency of *shechitah* is that one who *shechts* [a *korban* בחוץ] – *for a commoner* (i.e., human consumption) is liable, whereas העלאה בחוץ (i.e., to worship him) is exempt from בחוץ (although he would be liable for idolatry). The greater stringency of העלאה is that שנים שאחזו בסכין ושחטו פטורים – *two people who held a knife together and shechted בחוץ are exempt*, but אחזו באבר והעלו חייבין – *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 שוגג אנוס ומוטעה – *one who is mistaken, coerced, or misled* to be בחוץ מעלה. It also *darshens* "לה" to exclude one who *shechts* בחוץ the לעזאזל, which is not offered to Hashem.

2. *Machlokes* about העלה וחזר והעלה

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

3. *Machlokes* if העלאה בחוץ is only on a מזבח or even on a stone

In the Mishnah, Rebbe Yose says: ואינו חייב עד שיעלה לראש המזבח – *one is not liable unless he offers [a *korban*] on top of an altar*, but Rebbe Shimon says even if he was מעלה on top of a rock or stone, he is חייב. Rav Huna explains that Rebbe Yose derives his opinion from the *passuk* which says that Noach built a מזבח to bring *korbanos*. Rebbe Yochanan explains that Rebbe Shimon derives from מנוח, who brought a *korban* on a צור – *rock*. Rebbe Shimon holds that Noach built a מזבח בעלמא – *a mere high place* for easier offering, not because it was required. Rebbe Yose holds that although מנוח sacrificed on a rock, that was a שעה הוראת – *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 מזבח "אהל מועד," we infer that for sacrificing on a במה, a מזבח is not required, and it can be a single stone.

Siman – Pickpocket (Take – קח)

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3 things to remember

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2. Machlokes about העלה וחזר והעלה
3. Machlokes if העלאה בחוץ is only on a מזבח or even on a stone

