

Zevachim – Simanim

פרק יד – פרות חטאת

Daf 120 – קב' קכ'

1. שולות במת יחיד שהכניסה לפנים והוציאה לחוץ

Rebbe Zeira asked: *– עלות במת יחיד שהכניסה לפנים – an olah of a minor bamah which one brought inside the partition after shechting it, and he then took it out again, what is the halachah?* Do we say: *בזון דעתילא – once [the korban] entered, the partition took hold of it, and it is subject to all laws of a partition*, or *בזון דעתה – once it returned outside the partition, it returned to its former status as a korban?* The Gemara quotes a *machlokes* about *קדרות* which were *shechted* in the south side of the partition, which are *פסול*. If they were placed on the partition, Rabbah says *– should be taken down*, and Rav Yosef says *– they should be left up*. Rebbe Zeira's question (which is also about *kodashim shechted* "in the incorrect place," relative to the partition) can be asked according to both opinions: Rabbah may have only ruled to take down improperly *shechted* *קדרות* from the partition, because *it does not sanctify something unfit for it*, but the whole *partition* may even sanctify something unfit. Rav Yosef may have ruled to leave the *קדרות* on the partition, because the whole *partition* (including *דרכם*) is all one place, as opposed to *korbanos shechted* outside of a partition's boundaries.

2. שחיטת לילה במת יחיד

Rav and Shmuel debate the *halachah* of *shechting at night on a private bamah*; one says the *shechitah* is by day, and the other says it is by night. Their argument revolves around how to answer a contradiction in *pesukim*: one *passuk* says, *– ויאמר בגדתם גלי או ליום – and [Shaul] said, "You have acted treacherously; roll over to me this day a great stone,"* implying that *korbanos* must be brought at a *bamah* by day. However, in the next *passuk*, Shaul says to tell the people that each man should bring his bull and his lamb and *shecht* here and eat, and not sin to Hashem by "eating over the blood" (i.e., before *tzuriyah*), and it concludes: *ויגשו כל העם איש שורו בזין – and the entire people brought forward each man his bull in his hand that night, and they slaughtered there.* This proves that *shechitah* on a *bamah* can be at night! One Amora answers that the first *passuk* discusses *kodashim*, which must be by day, whereas the second refers to *korbanos*. The other Amora says the first *passuk* is about *korbanos* designated for a *bamah*, which require *shechitah* by day, whereas the second refers to *korbanos* designated for a *bamah*, which may be *shechted* at night.

3. Source that "טמא" restrictions apply to a korban

The Mishnah on Daf 113a taught that the laws of *טמא* (i.e., *tamei* intent), and *טהור* (i.e., eating *kodashim* while *tamei*) all apply equally to a *korban* which was left overnight. One might have argued: *לן ישך ויזאא ישך ויזאא – [a korban] kept overnight is burned, and [a korban] which goes out of its bounds is burned.* Just as *shechitah* does not apply to a *korban* (since it has no boundaries), so too a *korban* left overnight should remain valid at a *bamah*. The Baraisa responds that we can prove the opposite from *עופות*: if birds, which are not disqualified by a *bamah*, are still disqualified with it, then *korbanos* of a *bamah*, which are disqualified with a *bamah*, should certainly be disqualified with it! The Baraisa counters that the *avodah* of *עופות* requires *Kohanim*, but even *shelamim* can perform *avodah* of a *bamah*. Therefore, the *passuk* says: *וזאת תורת זבח – and this is the law of the shelamim offering, equating all shelamim (including on a bamah) to the shelamim offered on a *bamah* at a certain time – במת יחיד – במת קטנה בזמן במת גדולה – teaching to make time restrictions at a *bamah* like the time restrictions at a *bamah* of a *gemara*.*

Siman – Cook

The *cook* trying to prepare for the *siyum* got so overwhelmed that *he brought the *shulah* from the *bamah* into the walls of the *bamah* and then out to the *bamah* again*, while his workers *shechted a *shelamim* at a *bamah* at night* and then *let the *shelamim* sit out overnight making them *passul**.

הדרן על מסכת זבחים!



The **cook** trying to prepare for the *siyum* got so overwhelmed that he brought the *shulah* from **into the walls of the Beth Hamidah** and then **out to the Beth Hamidah again**, while his workers *shechted* **at a time when they were not allowed to** and then let the *shank bones* **sit out overnight** making them *passul*.

3 things to remember

1. עולת במת יחיד שהכניתה לפניהם.
והוציאה לחוץ

2. שחיטה לילה בבמת יחיד

3. Source that "זמן" restrictions apply to a **במה קטנה**

