

## Zevachim – Simanim

### פרק יד – פרת חטאת

#### דף קכ – Daf 120

##### 1. עולת במת יחיד שהכניסה לפנים והוציאה לחוץ

Rebbe Zeira asked: עולת במת יחיד שהכניסה לפנים – *an olah of a minor bamah which one brought inside* the מחיצה of a ביהמדרש after *shechting* it, וחוציאה לחוץ – *and he then took it out again*, what is the *halachah*? Do we say: במה גדולה, קלטה לה מחיצתא – *once [the korban] entered, the partition took hold of it*, and it is subject to all laws of a גדולה, or במה קטנה? The Gemara quotes a *machlokes* about קדשי קדשים which were *shechted* in דרום – *the south side* of the עזרה, which are פסול. If they were placed on the מזבח, Rabbah says ירדו – *they should be taken down*, and Rav Yosef says לא ירדו. Rebbe Zeira's question (which is also about *kodashim shechted* "in the incorrect place," relative to the גדולה) can be asked according to both opinions: Rabbah may have only ruled to take down improperly *shechted* קדשי קדשים from the מזבח, because *it does not sanctify something unfit for it*, but the מחיצה of a גדולה may even sanctify something unfit. Rav Yosef may have ruled to leave the קדשים קדשים on the מזבח, because the whole עזרה (including דרום) is all one place, as opposed to *korbanos shechted* outside of a גדולה's partition.

##### 2. שחיטת לילה בבמת יחיד

Rav and Shmuel debate the *halachah* of שחיטת לילה בבמת יחיד – *shechting at night on a private bamah*; one says the *shechitah* is כשר, and the other says it is פסול. Their argument revolves around how to answer a contradiction in *pesukim*: one *passuk* says, וביום אבן גדולה – *and [Shaul] said, "You have acted treacherously; roll over to me this day a great stone,"* implying that *korbanos* must be brought at a גדולה 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 זריקה), and it concludes: ויגישו כל העם איש שורו בידו – *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 גדולה can be at night!? One Amora answers that the first *passuk* discusses *kodashim*, which must be by day, whereas the second refers to חולין. The other Amora says the first *passuk* is about *korbanos* designated for a גדולה, which require *shechitah* by day, whereas the second refers to *korbanos* designated for a קטנה, which may be *shechted* at night.

##### 3. במה קטנה "זמן" restrictions apply to a

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

##### Siman – Cook

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

**הדרן עלך מסכת זבחים!**

DAF 120 | דף קב

Cook



The **cook** trying to prepare for the *siyum* got so overwhelmed that he brought the **עולה** from **במה קטנה** into the walls of the **במה גדולה** and then out to the **במה קטנה** again, while his workers **shechted שלמים** at a **במת יחיד** at night and then let the **אימורין** sit out overnight making them *passul*.

### 3 things to remember

1. עולת במת יחיד שהכניסה לפנים והוציאה לחוץ
2. שחיתת לילה בבמת יחיד
3. Source that "זמן" restrictions apply to a קטנה

