

## Zevachim – Simanim

### פרק יג – השוחט והמעלה

#### Daf 111 – דף קיא

##### 1. *Machlokes* whether נסכים were brought on a יחיד במת

Tannaim argue if pouring three לוגין of wine בחוץ is liable, or only if he was first מקדיש the wine in a שרת. In the second interpretation, the Gemara explains they argue whether נסכים בבמה – *they offered libations on a private במה* (which is a known *machlokes* Tanna'im). If נסכים were brought on a יחיד במת, which never requires a שרת, כלי, one would also be liable for pouring wine בחוץ without sanctifying it first in a שרת. כלי. If נסכים were not brought on a יחיד במת, then one is only liable בחוץ if the wine was first placed in a שרת. כלי. This *machlokes* depends on another: Rebbe Yishmael says that when the Torah said "כי תבאו" – *when you will come* [to the Land] you must bring נסכים, it means to require נסכים henceforth on a גדולה (because he holds they did not bring נסכים in the מדבר). Rebbe Akiva says this phrase means to require נסכים henceforth on a יחיד במת, because he holds they already brought נסכים in the מדבר, so this *passuk* must be requiring נסכים for a יחיד במת.

##### 2. בחוץ and בפנים, עופות of שחיטה or מליקה

The next Mishnah states that one who performed מליקה on a bird בפנים, and was then מעלה it בחוץ, he is חייב for the העלאה, since it was fit for burning on the מזבח (having been properly slaughtered). If he did both בחוץ, he is exempt not only for the מליקה (from an earlier *derashah* excluding בחוץ מליקה), but also for the העלאה (since the מליקה was invalid, the bird is a נבילה, and unfit for the מזבח). If one *shechted* a bird בפנים and was מעלה it בחוץ, he is פטור for the העלאה since it was improperly *shechted* inside. If one *shechted* a bird בחוץ and was מעלה it בחוץ, he is liable for both. A *derashah* teaches liability for *shechting* birds בחוץ, and another *derashah* teaches that anything liable for *shechitah* בחוץ is likewise liable for its העלאה. The Mishnah concludes: בחוץ – *it emerges that the method of [a bird's] validity inside (i.e., מליקה) is its case of exemption when performed outside*, whereas *inside – its method of validity outside is its case of exemption inside*. [Since *shechitah* בחוץ is certainly not "valid," but חייב, the Mishnah is emended to read "חייבו" – *its case of liability*.]

##### 3. Rebbe Shimon: כל שחייבין עליו בחוץ חייבין על כיוצא בו בפנים שהעלה בחוץ

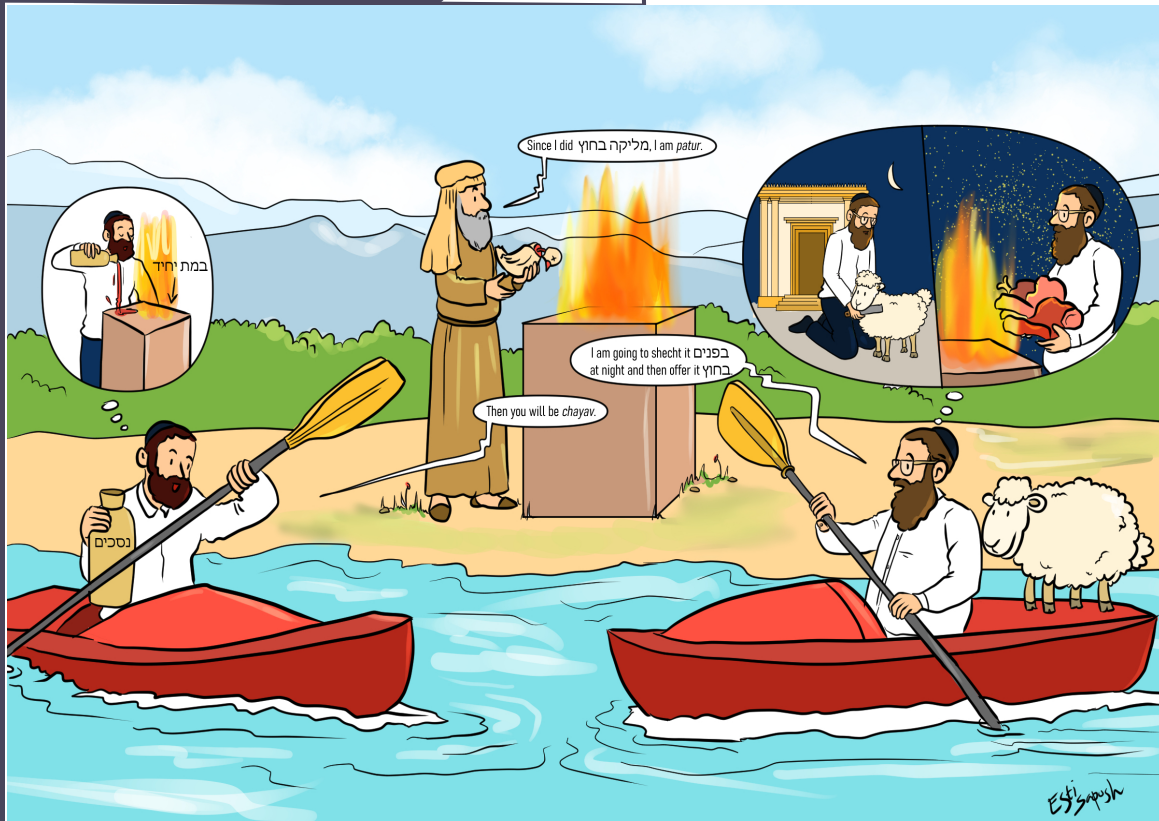
In the Mishnah, Rebbe Shimon said: בחוץ – *any case where one is liable for the העלאה after its first avodah was done outside*, בחוץ – *one is likewise liable in a similar case where the avodah was performed inside and he offered it up outside*, except for one who *shechted* a bird בפנים and was מעלה בחוץ, which Rebbe Shimon agrees is פטור. The Gemara struggles to identify the case, and three interpretations are eventually presented: Zeiri says he is arguing with the Tanna Kamma about שחיטת לילה – *shechting a korban at night*. The Tanna Kamma says that if he *shechted* it בפנים at night, he is exempt for a subsequent העלאה, but if he *shechted* it בחוץ, he is liable for the העלאה. To this, Rebbe Shimon says that just like he is liable for the העלאה after שחיטה בחוץ, he is also liable for the העלאה after שחיטה בפנים. Rava says they are arguing about blood received in כלי חול – *an unconsecrated vessel*. Again, the Tanna Kamma exempts the העלאה after בפנים, but Rebbe Shimon says that just as he is liable if the קבלה was בחוץ, he is also liable if the קבלה was בפנים. Another interpretation is offered, based on an emended text of the Mishnah.

##### Siman – Kayak

The man in a **kayak** racing to bring his נסכים on a יחיד במת saw a man on shore do מליקה and then offer the bird בחוץ who was *patur*, and told a fellow **kayaker** with a sheep who was planning to *shecht* in the Beis Hamikdash at night and then offer it בחוץ that he would be *chayav*.

## דף קיא | DAF 111

Kayak



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### 3 things to remember

1. **Machlokes** whether **נסכים** were brought on a **יחיד במת**
2. **מליקה** or **שחיטה** of **עופות**, **בפנים בחוץ** and
3. **Rebbe Shimon**: **כל שחייבין עליו בחוץ חייבין על כיוצא בו בפנים שהעלה בחוץ**

