

Zevachim – Simanim

פרק יג – השוחט ומעלה

Daf 106 – דף קו

1. השוחט והמעלה בחוץ

The thirteenth Perek begins: השוחט והמעלה בחוץ – *one who shechts and offers up a korban outside the Mikdash*, חייב – *he is liable for the shechitah and is liable for the offering up* as well (they are separate *aveiros* and obligate two חטאות). Rebbe Yose HaGlili agrees that בחוץ בפנים והעלה בחוץ – *if one shechted inside the Mikdash and offered it up outside*, he is liable (because the *korban* was *shechted* properly and was a valid *korban*), but שלא העלה אלא דבר – *if he shechted it outside and offered it up outside, he is exempt*, פסול – *because he only offered up something invalid*. Since the *korban* was invalidated when it was *shechted* outside the Mikdash, the subsequent העלה is not liable. The Rabbonon replied to Rebbe Yose HaGlili that according to his reasoning, even one who *shechted inside* and was מעלה it outside should be פטור for the העלה, because כיון שהוציאו – *once he took it out, he invalidated it*, before the העלה. Since one is liable in that case, he is liable where he *shechted* it outside as well.

2. העלאה בחוץ and שחיטה for אזהרות and עונשים

The Gemara seeks the sources for *shechting* and offering up בחוץ. The עונש – *punishment* for העלאה is in the *passuk* "ואל פתח אהל מועד לא [יביאנו]" – *and to the entrance of the Tent of Meeting he will not bring it...* (which concludes with כרת). The אזהרה – *warning* in the Torah is "השמר לך פן תעלה עולותיך" – *beware for yourself, lest you offer up your olos* [in any place you see fit], (because the words "השמר", "פן", and "אל" are all considered a תעשה). The עונש for *shechting* בחוץ is from "ואל פתח אהל מועד לא הביאו" – *and to the entrance of the Tent of Meeting he did not bring it...* (which likewise concludes with כרת). As far as its אזהרה, the Gemara first suggests deriving it from ולא יזבחו עוד את – *and they shall no longer slaughter their sacrifices* (which is not needed for prohibiting *shechting* for idolatry). However, this *passuk* is needed for another law (presented below). It then attempts to derive it from a *kal vachomer*, but eventually objects that an אזהרה can never be derived from a *kal vachomer*. Ultimately, a גזירה שוה (either הבאה הבאה שם or שם שם) teaches that *shechitah* בחוץ also has an אזהרה.

3. Even *korbanos* designated במות בישעת היתר cannot be sacrificed בחוץ once become prohibited

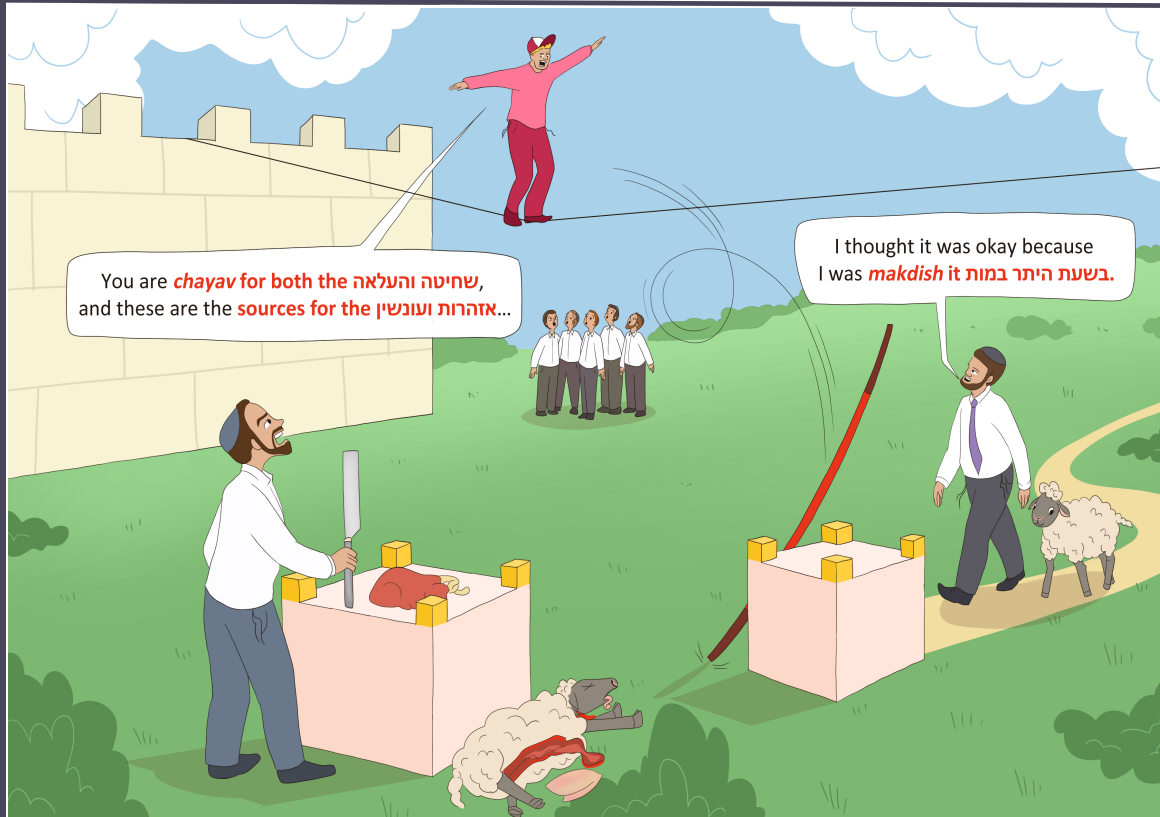
The Gemara proves that the *passuk* of "ולא יזבחו" cannot be used for the אזהרה for בחוץ, because a Baraisa *darshens* it for another law: the earlier *pesukim* (quoted above) were discussing איסור הבמות – *korbanos which one was makdish during the period of bamah prohibition*, and he sacrificed it during the period of *bamah prohibition*, for which there is both a clear אזהרה and עונש. The latter *pesukim* are discussing *korbanos* which one was *makdish* במות היתר – *during the period of bamah permissibility*, but sacrificed after במות became prohibited. Thus, the *passuk* says that בני ישראל shall bring "זבחים" – *the sacrifices that they (currently) slaughter*, implying: זבחים שהתירתי לך כבר – *even those sacrifices which I previously permitted to you to shecht on a bamah*, – "על פני השדה" – *on the open field*, teaching that one who *shechts* such a *korban* בחוץ after במות are prohibited, מעלה עליו הכתוב כאילו הקריב על פני השדה, – *the Torah considers him as if he sacrificed "upon the open fields"* (i.e., for idolatry). The תעשה for this case is "ולא יזבחו" (however, this case is excluded from כרת).

Siman – Tightrope Walker (Walking on a fine line – קו)

The **tightrope walker** who noticed down below a person *shechting* and offering a *korban* outside the Beis HaMikdash and shouted that this man would be *chayav* twice, quoting the sources for the אזהרות and עונשים for both, shocked the crowd when he threw down his balance pole to stop someone from doing the same who had been *makdish* his *korban* during במות היתר.

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Tightrope Walker (Walking on a fine line – קו)



The **tightrope walker** who noticed down below a person **shechting** and offering a **korban** outside the **Beis HaMikdash** and shouted that this man would be **chayav** twice, quoting the sources for the **korban** and **shechita** for both, shocked the crowd when he threw down his balance pole to **stop** someone from doing the same who had been **makdish** his **korban** during **shechita**.

3 things to remember

1. השוחט והמעלה בחוץ
2. The **shechita** and **korban** for **shechita** and **korban**
3. Even **korbanos** designated **shechita** cannot be sacrificed **once** **shechita** become **prohibited**

