

Zevachim – Simanim

פרק יג – השוחט ומעלת

דף קו – דף קט

השוחט ומעלת בחוץ

The thirteenth Perek begins: *one who shechts and offers up a korban outside the Mikdash, he is liable for the shechitah and is liable for the offering up as well* (they are separate *aveiros* and obligate two). Rebbe Yose HaGlili agrees that *shechitah* and *the offering up* are separate – 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 if *he shechted it outside and offered it up outside, he is exempt*, *shechitah* and *the offering up* are separate – *because he only offered up something invalid*. Since the *korban* was invalidated when it was *shechted* outside the Mikdash, the subsequent *shechitah* is not liable. The Rabbonon replied to Rebbe Yose HaGlili that according to his reasoning, even one who *shechted inside* and was *shechted outside* should be liable for the *shechitah*, because *shechted outside* is not liable – *once he took it out, he invalidated it*, before the *shechitah*. Since one is liable in that case, he is liable where he *shechted outside* as well.

2. The - העלאה בחוץ and שחיטה for אזהרות שוננים

The Gemara seeks the sources for *shechting* and offering up. The *shechitah* is in the *passuk* – *עונש השחיטה* – *and to the entrance of the Tent of Meeting he will not bring it...* (which concludes with *ברתת*). The *warning* in the Torah is – *השמר לך פן תעשה עולותיך* – *beware for yourself, lest you offer up your olos* [in any place you see fit], (because the words "השמר", "פָּנָ", and "אָלָ" are all considered a *shechitah*). The *passuk* for *shechting* is from "the words "השמר", "פָּנָ", and "אָלָ" are all considered a *shechitah*" – *and to the entrance of the Tent of Meeting he did not bring it...* (which likewise concludes with *ברתת*). As far as its *azharah*, the Gemara first suggests deriving it from *ולא יזבחו עוד את זבחיהם* – *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 *azharah* can never be derived from a *kal vachomer*. Ultimately, a *geirah* *shechitah* also has an *azharah* (either *shem sham* or *habah bavah* teaches that *shechitah* also has an *azharah*).

3. Even korbanos designated for the *bamot* cannot be sacrificed once become prohibited

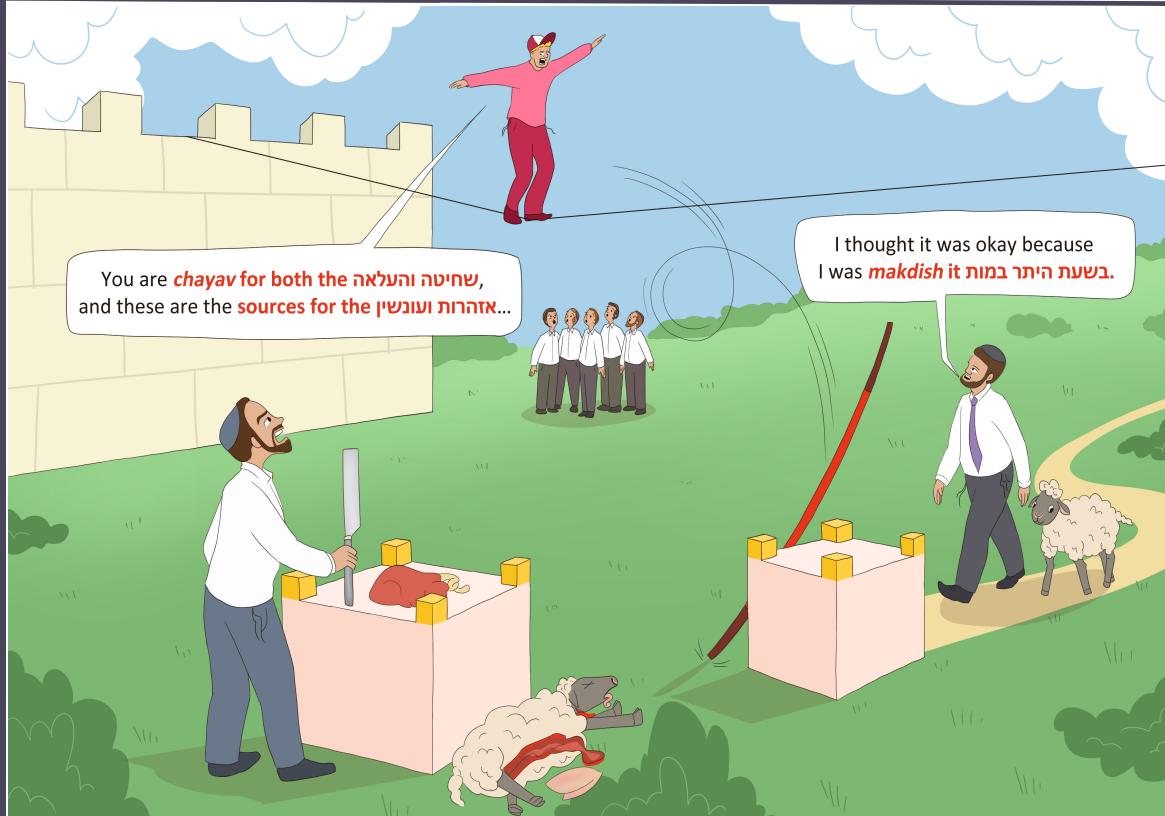
The Gemara proves that the *passuk* of "ולא יזבחו" cannot be used for the *azharah* for *shechitah* in *bamot*, because a Baraisa *darshens* it for another law: the earlier *pesukim* (quoted above) were discussing *korbanos* which *one was makdish during the period of bamah prohibition*, and he sacrificed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

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

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 *azharot* and *shechitah* 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 *shutat* *hitorah* in *bamot*.

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Tightrope Walker (Walking on a fine line – 17)



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 *azharot* and *ונOSHIM* 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 *bmot*. שעת היתר במhot.

3 things to remember

1. השוחט והמעלה בחוץ
2. The **azharot** and **עוגנים** for **for**
העלאה בחוץ and **שחיטה**
3. Even **korbanos** designated **בשעת** **היתר** **במota** **cannot** **be** **sacrificed**
בחוּץ **במota** **once** **become** **prohibited**

