

Zevachim – Simanim

פרק יד – פרת חטאת

דף קיג – Daf 113

1. A פרה אדומה *which was shechted* "חוץ מגתה" – *outside its pit*

The Mishnah taught that if a פרה אדומה was burned (or *shechted*) חוץ מגתה – *outside its pit*, he is not liable for *avodah* בחוץ. Amoraim debate the meaning of "חוץ מגתה". Reish Lakish says it means חוץ ממקום הבדוק לה – *outside of the place which was inspected for it* beforehand to be free of טומאת מת. Rebbe Yochanan objects: והלא כל ארץ ישראל – *but all of Eretz Yisroel is* automatically considered *inspected* and free of טומאת מת!? [This *machlokes* will be explained.] Rather, Rebbe Yochanan says it means he *shechted* it לפניו מן חומת ירושלים – *within the wall of Yerushalayim*. The Gemara wonders why Rebbe Yochanan did not simply say it was *shechted outside* Yerushalayim, but not opposite the entrance of the Heichal, because just as Rebbe Yochanan says if the פרה was burned not opposite the Heichal entrance, it is invalid, because burning is compared to הזאה (Reish Lakish disagrees), he also invalidates a *shechitah* not opposite the entrance!? The Gemara answers that Rebbe Yochanan means to teach that even if it was *shechted* inside Yerushalayim, דקרובי קרבה – *where he brought it closer* to the Mikdash, it is still invalid.

2. *Machlokes* if Eretz Yisroel is "בדוקה": did the מבול descend to Eretz Yisroel?

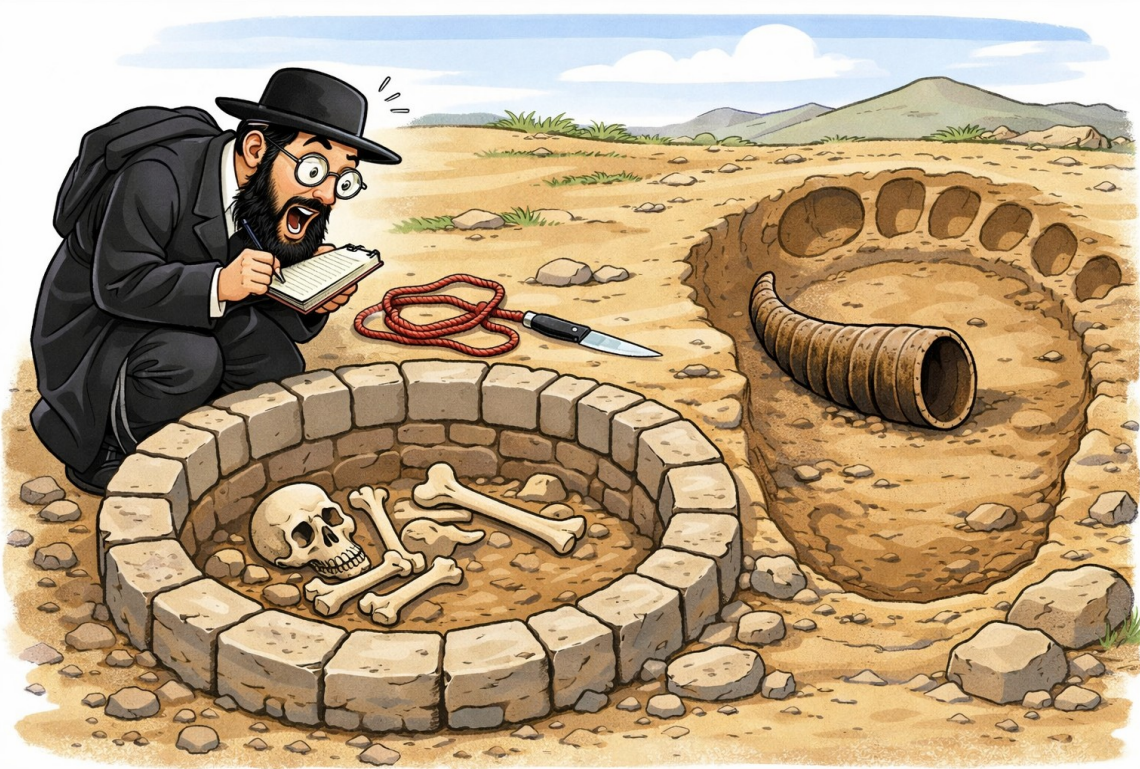
Rebbe Yochanan and Reish Lakish argue above if Eretz Yisroel is "בדוקה" – automatically considered *inspected* and free of טומאת מת. The basis of this *machlokes* is explained: Reish Lakish holds ירד מבול לארץ ישראל – *the Flood descended to Eretz Yisroel*, so there is a concern about the bones of those who died there, while Rebbe Yochanan holds the מבול did not descend to Eretz Yisroel. Their argument revolves around a *passuk* where Hashem tells יחזקאל to say to Eretz Yisroel: היא לא מטהרה היא – *you are a land that has not been cleansed*; she – *she was not rained upon on the day of fury*. Rebbe Yochanan reads it as a rhetorical question: "Eretz Yisroel, are you not cleansed (from *tumah*)? Did the rain fall upon you on the day of fury?" Reish Lakish reads it as a statement: "You are a land that was not cleansed; did the rains not fall upon you on the day of fury?"

3. מכל אשר בחרבה מתו (how the ראם, the תיבה, and עוג withstood the boiling waters)

Reish Lakish asked Rebbe Yochanan that the *passuk* says about the מבול מתו: מכל אשר בחרבה מתו – *of everything that was on dry land died*, indicating the מבול did reach Eretz Yisroel!? He answered: משום הבלא – *because of the heat*, like Rav Chisda said: ברותחין קלקלו וברותחין נידונו – *they acted corruptly with a boiling substance* (שכבת זרע); *they were punished with boiling waters*. In another version, Reish Lakish was challenged from the *passuk's* term "חרבה" – *dry land*, indicating the מבול did not reach Eretz Yisroel, but he explains it means the previously dry land. This description teaches that the מבול was never decreed against the fish of the sea. The Gemara asks, according to Reish Lakish, how did the ראם (a gigantic creature) survive the מבול? Although the Gemara answers that the tip of its nose was inserted into the תיבה, it objects that it should have died from the boiling water. The Gemara counters that the תיבה itself should have been destroyed (since the pitch should have melted); furthermore, where did עוג מלך הבשן stand? Therefore, it concludes that a נס happened: שניצטנו בידי התיבה – *that [the waters] were cooled at the sides of the תיבה*.

Siman - Geek

The **geek**, obsessed with the *parah adumah*, who discovered the pit where it was typically burned but one time wasn't, was shocked to find bones from the *mabul* there as well as the giant ראם's horn lying in the massive footprint of Og, who survived the flood.



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3 things to remember

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2. Machlokes if Eretz Yisroel is "בדוקה": did the מבול descend to Eretz Yisroel?
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