

Zevachim – Simanim

פרק יד – פרת חטאת

דף קיב – Daf Kib

1. Animals exempt from sacrificing בחולץ because they are unfit for בפנים

The fourteenth Perek begins: פרת חטאת ששרפה חוץ מגתת (פורה אדומה which one burned (Rashi has "shechted") outside of its designated pit, or a שער המשתלה which one sacrificed outside the Mikdash, he is exempt, because the passuk says: "וְאֶל פָתָח אֶלְמָעֵד לְאַבְיוֹן" – and he did not bring it to the entrance of the Tent of Meeting, teaching that anything which is not fit to come to the entrance of the Tent of Meeting, one is not liable for offering it חוץ. The Mishnah then lists numerous other disqualified korbanos, such as animals which had relations with people, were worshipped, an אתנן, and others, and says one is exempt for sacrificing them because the passuk says "לְפָנֵי מִשְׁקָן ה'" – before the Mishkan of Hashem, teaching that כל שאון ראי לבא לפני משכן ה' (as a korban), one is not liable for sacrificing it חוץ. The Gemara will discuss why a second passuk was necessary for this group.

Tannaim argue if someone sacrificed a korban which was temporarily unfit for sacrifice, but would become fit later (e.g., a temporary מומ, or a korban before reaching its required age), if he violates a law תעשה. לא תעשה a second passuk was necessary for this group.

2. The six periods in history when במות were permitted and forbidden

The Mishnah lists the six different periods in history when sacrificing on במות was permitted or forbidden, and the laws of *kodashim* during each period. (1) עד שלא הוקם המשכן הוי הבמות מותרות – Until the Mishkan was erected, were permitted, – ושבודה בבכורות – and avodah was performed by the firstborns. (2) After the mishkan was erected, were forbidden, and the *avodah* was performed by Kohanim. – לפנים מן הקלעים קדושים – within the curtains of the mishkan, and חצר were eaten anywhere in the (3) מחנה ישראלי again permitted, קדושים קלים could be eaten anywhere. (4) בבמות גלגל – בכל מקום שילה were again forbidden. There was no roof, but a stone structure with cloth canopies. This was the resting place mentioned in the Torah. (5) קדושים קלים could be eaten anywhere. (6) בבבמות גבעון ובבבמות נוב – בכל הרואה were permitted, and נוב could be eaten – within sight of (5). שילה (7) קדושים קלים could be eaten – in all cities of Yisroel. (8) When they came to Yerushalayim, were forbidden and were never again permitted. It is the inheritance mentioned in the Torah. (9) מעשר שני קדושים קלים could be eaten – בפנים מן החומה – inside the wall.

3. The various violations of sacrificing בחולץ, depending on when the korban was sanctified or sacrificed

The Mishnah details the possible violations of one who sacrifices korbanos בחולץ: כל הקדושים שהקדיש בשעת איסור במות – והקריב בשעת איסור הבמות מבחן – all offerings which one sanctified during a period of prohibition, offered them during a period of prohibition, he violates an עשה, a תעשה, and is liable to ברת. Rashi explains the עשה is – ווהי אם לה' אל פתח אהל מועד – and they shall bring [their korbanos] to Hashem, to the entrance of the Tent of Meeting. The השרmr לך פון תעללה עלתוך is – beware for yourself, lest you offer up your olos [in any place you see fit]. If one was a korban during היתר במות, and sacrificed it during עשה, he violates the איסור במות מקידש it, but does not incur ברת when he was originally it. If he was originally it during היתר במות, and איסור במות מקידש it during היתר, he only violates the עשה (since he was commanded to bring it to the Mikdash when he was makdish it), but not the ברת, since when he was originally it, it could not be brought in the Mikdash.

Siman – Rubik's Cube

The Kohen who was so distracted by his Rubik's cube while walking the שער המשתלה to the mountain that he told his friends to sacrifice it פטור בחולץ because they were for, was trying to solve the six sided cube with each side showing a different stage of איסור והיתר במות, and discarded the instruction manual that showed what someone who brought prohibited קרבנות outside the Mikdash would be liable for.



The Cohen who was so distracted by his **Rubik's cube** while walking the **שער המשלה** to the mountain that he told his friends to sacrifice it, **because they were for**, was trying to solve the six sided cube with each side showing a **different stage of b'motot**, **איסור ויתיר** in **b'motot**, and discarded the instruction manual that showed **what someone who brought prohibited korbanot outside the Mikdash would be liable for**.

3 things to remember

1. Animals exempt from sacrificing because they are unfit for **בפנים**
2. 2. **במות** The six periods in history when were permitted and forbidden
3. 3. The various violations of sacrificing **בחוץ**, depending on when the korban was sanctified or sacrificed

