

Zevachim – Simanim

פרק יד – פרת חטאת

דף קיב – 112 Daf

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

The fourteenth Perek begins: פרת חטאת ששרפה חוץ מגתה: *a "chatas cow"* (i.e., פרה אדומה) *which one burned* (Rashi has "*shechted*") *outside of its designated pit*, or a שעיר המשתלה *which one sacrificed outside the Mikdash*, he is exempt, because the *passuk* says: "ואל פתח אהל מועד לא הביאו" – *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 בחוץ. 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 בחוץ because the *passuk* says "לפני משכן ה'" – *before the Mishkan of Hashem*, teaching that כל שאין *anything which is not fit to come before Hashem's משכן* (as a *korban*), one is not liable for sacrificing it בחוץ. 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 מום בעל, or a *korban* before reaching its required age), if he violates a תעשה.

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) *Until the Mishkan was erected, במות were permitted*, and *avodah was performed by the firstborns*. (2) After the משכן was erected, במות were forbidden, and the *avodah* was performed by Kohanim. קדשי קדשים were eaten מן הקלעים *within the curtains of the חצר*, and קדשים קלים were eaten anywhere in the מנחה ישראל. (3) In גלגל, במות were again permitted, and קדשים קלים could be eaten מקום *anywhere*. (4) In שילה, במות were again forbidden. There was no roof, but a stone structure with cloth canopies. This was the "מנוחה" – *resting place* mentioned in the Torah. קדשים קלים and קדשים קלים could be eaten *within sight of שילה*. (5) In גבעון and נוב, במות were permitted, and קדשים קלים could be eaten *in all cities of Yisroel*. (6) When they came to Yerushalayim, במות were forbidden and were never again permitted. It is the "נחלה" – *inheritance* mentioned in the Torah. קדשים קלים and קדשים קלים were eaten *inside the wall* – *inside the wall*.

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

The Mishnah details the possible violations of one who sacrifices *korbanos* בחוץ: כל הקדשים שהקדישן בשעת איסור: *all offerings which one sanctified during a period of prohibition*, and *offered them during a period of prohibition*, he violates an עשה, לא תעשה, and is liable to כרת. Rashi explains the עשה is "והביאם לה' אל פתח אהל מועד" – *and they shall bring [their korbanos] to Hashem, to the entrance of the Tent of Meeting*. The עשה is "השמר לך פן תעלה עלתיך" – *beware for yourself, lest you offer up your olos* [in any place you see fit]. If one was מקדיש a *korban* during היתר במות, and sacrificed it during איסור במות, he violates the עשה and עשה, but does not incur כרת, which only applies where he would be liable for sacrificing it בחוץ when he was originally מקדיש it. If he was מקדיש it during איסור במות, and מקריב it during היתר במות, he only violates the עשה (since he was commanded to bring it to the Mikdash when he was *makdish* it), but not the לא תעשה, since when he was מקריב 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 **שעיר המשתלה** to the mountain that he told his friends to **sacrifice it בחוץ, which they were פטור for**, was trying to solve the six sided **cube** with each side showing a **different stage of במות והיתר איסור**, and discarded the instruction manual that showed **what someone who brought prohibited קרבנות outside the Mikdash would be liable for**.



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

3 things to remember

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

