

Zevachim – Simanim

פרק ב – כל הזבחים שקבלו דמן

דף כו – Daf 26

1. If the Kohen must stand in the required place of *avodah* during שחיטה or קבלה

A Baraisa states that קדשי קדשים must be *shechted* in צפון – the north section of the עזרה, and its blood must be received in a כלי שרת in צפון. If he stood in the south and stretched his hand to the north and *shechted* there, the שחיטה is valid, but if he was מקבל the blood this way, it is פסול, because the מקבל himself must be in צפון. If his head and most of his body was in צפון, his entire body is considered there. If the *shechted* animal convulsed and went out of צפון, it remains valid (because the disqualification of "יוצא" is only for leaving the עזרה). If the *shechted* animal convulsed and went out of צפון, it remains valid (because the disqualification of "יוצא" is only for leaving the עזרה). If a Kohen stood outside the עזרה and stretched his hand inside and *shechted* there, it is valid, but such קבלה is פסול. Even if his head and most of his body was inside the עזרה, the קבלה is invalid [the Gemara below says this applies even if just his hair was outside the עזרה]. If the animal convulsed and left the עזרה and returned, it is פסול.

2. If the Kohen or animal is suspended in the air during שחיטה or קבלה

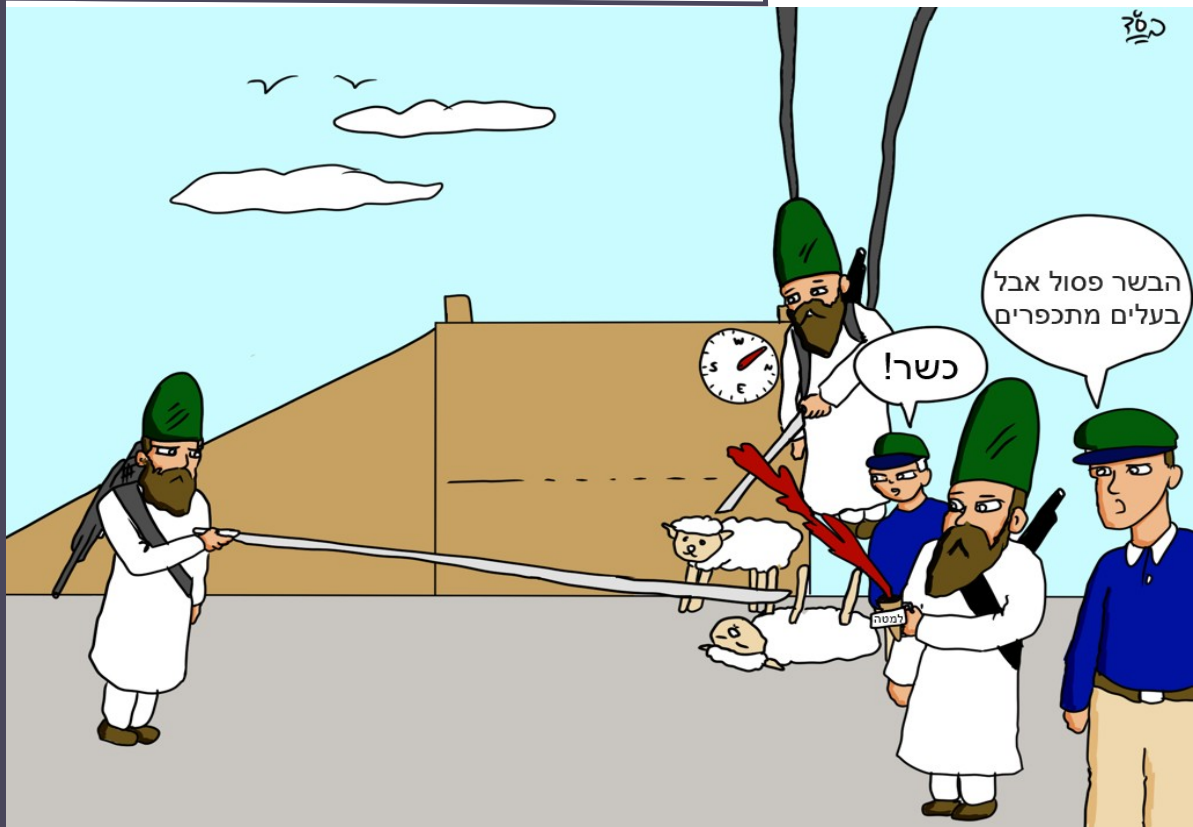
Shmuel's father asked Shmuel a series of questions, correcting each of Shmuel's responses, with the following laws emerging: תלה ושחט – if one suspended a *korban* in the airspace of the עזרה and *shechted* it, it is פסול, because *shechitah* must be על ירך – at the side of the מזבח, which this is not. If the Kohen was suspended in the air while *shechting*, it is valid, because the שוחט need not be "על ירך". However, if the Kohen performed קבלה while suspended, it is פסול, because אין דרך שירות בכך – it is not a proper manner of service (whereas שחיטה is not considered *avodah*). Still, if the animal was suspended during קבלת הדם, it is valid, because only שחיטה needs to be at the מזבח's side, not קבלה. Abaye said that for קדשי קדשים, all cases are פסול (because he holds a suspended animal is not considered in "צפון" for קבלת הדם), except for a suspended Kohen during שחיטה (since the שוחט need not be in צפון). Regarding קדשים קלים, all cases are valid (because this שחיטה does not require "על ירך"), except for a suspended Kohen during קבלה. Rava disagrees, maintaining that just as the עזרה's airspace is sufficient for קבלה of קדשי קדשים, airspace is sufficient for קבלה of קדשים קלים.

3. Shmuel: בשר לא במקומו במקומו דמי (for the owner's כפרה, but not to permit the בשר)

The next Mishnah states that if the Kohen placed the blood on the ramp of the מזבח instead of the wall, or on a part of the מזבח not parallel to the יסוד – base, as required, or above or below the red line of the מזבח when it should have been the opposite, or on the wrong מזבח, it is פסול, but eating the meat does not incur כרת. Shmuel explains: אבל בעלים נתכפרו – but the owner of the *korban* receives atonement. The *passuk* says: ואני נתתי לכם על המזבח לכפר – and I have assigned [blood] for you upon the מזבח to atone, teaching: once the blood reaches the מזבח, the owner receives atonement, even if it is placed in the wrong area. Still, the meat may not be eaten, because "לכפר" implies: לכפרה נתתיו ולא לדבר – I have assigned it for atonement only, not for another purpose. The Gemara notes that Shmuel holds: שלא במקומו במקומו דמי – a blood application not in its place is like one in its place, regarding כפרה.

Siman – Military Coup

When a soldier from the Kohen Corp military coup did long knife *shechitah* by standing on the south side of the *mizbeiach* and *shechting* an animal on the north, and another practiced *shechting* while suspended in the air, they were both declared kosher, but when one did זריקה on the wrong part of the *mizbeiach* the general said the בשר is פסול but the owner gets כפרה.



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3 things to remember

1. If the Kohen must stand in the required place of *avodah* during *shechitah* or *kaballah*
2. If the Kohen or animal is suspended in the air during *shechitah* or *kaballah*
3. שלא במקומו כמקומו דמי

