

Zevachim – Simanim

פרק יב – טבול יום

דף קז – Daf 107

1. Is derived from a *passuk* of שחיטה or העלאה בחוץ?

A Mishnah on Daf 110a teaches that one who performs זריקה of some blood בחוץ is חייב, and Tannaim debate its source. Rebbe Yishmael says the *passuk* about *shechting* בחוץ says "דם יחשב" – *it will be considered as blood*, לרבות, *to include one who throws blood בחוץ*. Rebbe Akiva says the *passuk* about העלאה בחוץ says "או זבח" – *or a korban to include זורק בחוץ*. Later, Rebbe Avahu says a practical *machlokes* emerges where someone *shechted and* was זורק בחוץ, or was זורק and מעלה בחוץ. Rebbe Yishmael, who derives זריקה from שחיטה, would obligate one *korban* for שוחט וזורק and two *korbanos* for זורק ומעלה, whereas Rebbe Akiva, who derives זריקה from העלאה, would say the reverse. However, Abaye says there is no *machlokes*, because the *passuk* says: "שם תעלה...ושם תעשה" – *there you shall offer up...and there you shall do*. This grouping teaches: הכתוב עשאן לכולן עבודה אחת – *the passuk made all of them (besides העלאה) like one service*, so שוחט זורק is חייב one *korban*, but זורק ומעלה is חייב two. All agree that if one was שוחט, זורק, and מעלה בחוץ, he is חייב two *korbanos*.

2. One who *shechts* a *korban* on the roof of the היכל

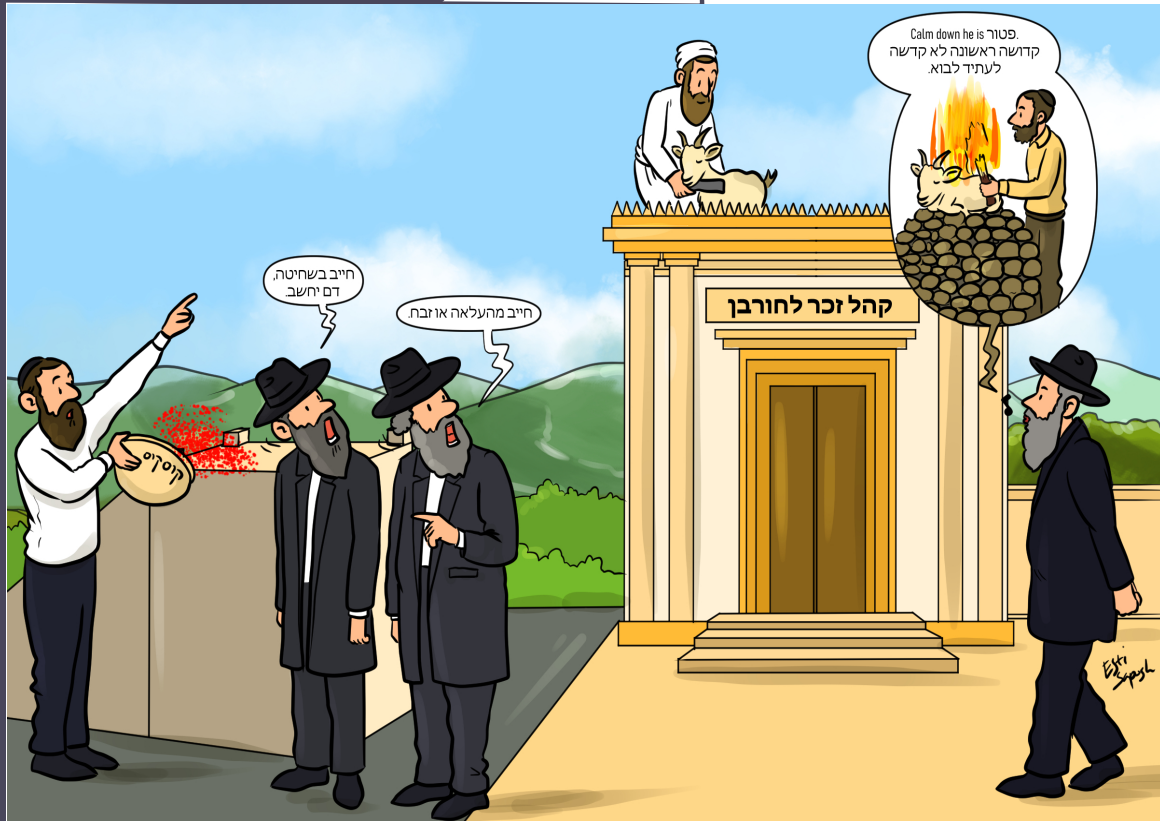
A Baraisa explains that the phrases "במחנה" – *in the camp* and "מחוץ למחנה" – *outside the camp* together teach that one is liable for *shechting* in the מחנה לוי (and not only outside all three מחנות), but only in a place which is not fit for *shechting any korbanos* (and not for *shechting קדשים קדשים* (דרום חן קדשים)). Based on this, Ulla says: השוחט על גגו של היכל – *since it is not fit for shechting any korban*. Rava objects that the phrase "אל פתח אהל מועד" – *to the entrance of the Tent of Meeting* seems superfluous, and comes to exclude *shechting* on the roof of the היכל! Rav Mari explains that according to Rava, that "במחנה" is no longer necessary to obligate for *shechting* inside לוי מחנה, it is instead וצארה בפנים – *to include one who shechts a korban whose entire [body] is outside, but its neck is inside, as חייב*, despite the *shechitah* act taking place inside, because the rest of the animal is outside.

3. *Machlokes* about המעלה בזמן הזה (if קידשה לעתיד לבא)

Amoraim discuss: *if one offers up a korban בחוץ nowadays*, Rebbe Yochanan says he is חייב, because *the original sanctification of Yerushalayim and the Beis Hamikdash sanctified [them] for that time and for all future times*, so the prohibition to sacrifice on a במה remains. Reish Lakish says he is פטור, because he holds קדושה ראשונה was only for that time, but לעתיד לבא, and sacrificing on a במה became permitted after the חורבן. The Gemara suggests this parallels a *machlokes* Tannaim. Rebbe Eliezer says that when they built the היכל of the second Beis Hamikdash, היו עושים קלעים – *they set up curtains* in the היכל and עזרה as temporary partitions. Rebbe Yehoshua says: שמעתי שהיו מקריבין אף על פי שאין בית – *I heard that that they would sacrifice [korbanos] even though there was no [Beis Hamikdash]*, and they ate קדשים קדשים in the עזרה area even without curtains, and ate קדשים קלים inside Yerushalayim even without walls, because קדושה ראשונה קידשה לשעתה וקידשה לעתיד לבא. The Gemara assumes that Rebbe Eliezer disagrees (and required curtains to permit these activities), but concludes that there may be no *machlokes*, and the curtains were just for privacy.

Siman – Couscous

The man who **did** זריקה with דם mixed with **couscous** outside the Mikdash, who tried to distract the two Rabbis yelling at him, **one comparing it to שחיטה and one to העלאה**, by pointing to the man **shechting on the roof of a replica of the Heichal**, was relieved when another Rabbi said he is פטור **because there is no more kedushah nowadays because קידשה לעתיד לבא**.



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3 things to remember

1. Is זריקה בחוץ derived from a passuk of שחיטה or העלאת?
2. One who shechts a korban on the roof of the היכל
3. Machlokes about בזמן קדושה ראשונה קידשה (if לשעתה וקידשה לעתיד לבא)

