

# Zevachim – Simanim

## פרק יב – טבול יומ

### Daf 107 – דף קז

#### העלאה זריקה בחוץ Is derived from a *passuk* of *shechita*?

A Mishnah on Daf 110a teaches that one who performs *shechting* of some blood *chayib* is *chayib* in *chutz*, and Tannaim debate its source. Rebbe Yishmael says the *passuk* about *shechting* says "דם יחשב" – *it will be considered as blood*, Rebbe Akiva says the *passuk* about *shechting* says "או זבח" – *to include one who throws blood* in *chutz* – *the zoruk*. Rebbe Avahu says a practical *machlokes* emerges where someone *shechted* and was *meulah* in *chutz*, or was *zoruk* and *zoruk*. Rebbe Yishmael, who derives from *shechita*, would obligate one *korban* for *shechting* and two *korbanos* for *zoruk* and *meulah*, whereas Rebbe Akiva, who derives from *shechting*, 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: *the passuk made all of them* (besides *shechting*) like *one service*, so *chayib* is *zoruk* and *meulah* *chayib* is *two*. All agree that if one was *meulah* in *chutz*, *zoruk*, *shechting* and *zoruk*, he is *two korbanos*.

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

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 *heichal* (and not only outside all three), but only in a place which is not fit for *shechting* *any korbanos* (and not for *shechting* *Kodashim*). Based on this, Ulla says: *השוחט על היכל* – *one who shechts on the roof of the Heichal is liable*, – *since it is not fit for shechting any korban*. Rava objects that the phrase "אל מועד" – *to the entrance of the Tent of Meeting* seems superfluous, and comes to exclude *shechting* on the *heichal* roof!? Rav Mari explains that according to Rava, that "לאו" – *כולה* *במחנה* is no longer necessary to obligate for *shechting* inside, it is instead *ממחנה* *בפניהם* *to include* one who *shechts* a *korban* whose *entire* [body] is *outside*, but its *neck* is *inside*, as *chayib*, despite the *shechitah* act taking place inside, because the rest of the animal is outside.

#### 3. *Machlokes* about *Kidusha* *Rashona* *LeShuta* *LeTid* *LeAv* (if) *meulah* *zman* *zeh*

Amoraim discuss: *chayib* is *chayib* nowadays, Rebbe Yochanan says he is *chayib*, because *shechting* *korban* *zman* *zeh* – *if one offers up a korban* nowadays, Rebbe Yochanan says he is *chayib*, because *shechting* *korban* *zman* *zeh* – *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 *korban* in the *Beis Hamikdash* remains. Reish Lakish says he is *petur*, because he holds *shechting* was only for that time, but *not leAv*, and sacrificing on a *korban* became permitted after the *korban*. The Gemara suggests this parallels a *machlokes* Tannaim. Rebbe Eliezer says that when they built the *heichal* of the second *Beis Hamikdash*, – *they set up curtains* in the *heichal* and temporary partitions. Rebbe Yehoshua says: *I heard that that they would sacrifice [korbanos] even though there was no [Beis Hamikdash]*, and they ate *Kodashim* in the area even without curtains, and ate *meushar sheni* and *Kodashim* *klim* inside *Yerushalayim* even without walls, because *Kidusha* *Rashona* *LeShuta* *LeTid* *LeAv*. 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* *zman* *zeh* *shechting* *korban* *outside the Mikdash*, who tried to distract the *two Rabbis* yelling at him, *one comparing it to* *shechita* *and one to* *shechting* *on the roof of a replica of the Heichal*, was relieved when another Rabbi said he is *petur* *because there is no more kedushah nowadays because* *leAv* *la Kidusha* *LeShuta* *LeTid* *LeAv*.



The man who did 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 **קדושה ראשונה לא קידשה לעתיד לבא**.

### 3 things to remember

1. Is זריקה derived from a **passuk of שחיטה or העלה**?
2. One who shechts a korban on the **yczil** of the **יכל**
3. Machlokes about **המעלה בזמן ראשונה קידשה if (זזה לשעטה וקידשה לעתיד לבא)**

