



Volume 11. Issue 7

## Out of Bounds

The thirteenth *perek* opens with study of two prohibitions: slaughtering a *korban* outside the *Azara* and offering a *korban* outside the *Azara*. The *perek* covers how and when they are violated considering different sacrifices and circumstance in which they are offered (albeit incorrectly). While the prohibitions are learnt from separate *pesukim* and the *Mishnah* (13:3) does highlight some legal differences, we should try to understand if there are conceptual differences between the two.

The *Gemara* (115b) later discusses which actions are covered by the prohibition of offering outside the *Beit HaMikdash*. It excludes things like preparing the *menorah* wicks, waving an offering, etc. It explains that only an *avoda* that is considered a “*gmar avoda*” – that which completes the *korban* – violates the prohibition.

The *Mikdash David* (I, 27:8) understands that based on the above *Gemara* the root of the prohibition of offering is the performance of an *avoda* (specifically one that is a *gmar avodah*) outside the *Azara*. He is unsure whether the prohibition of *shechita* shares the same basis. On the one hand it might. Yet, it might be that the *Torah* was particular about *shechita* itself.

He understands that this is the basis of an argument between the *Rambam* and *Raavad*. We will learn next week (13:7) that even though bird offerings require *melika* and not *shechita*, outside the *Azara* it is only *shechita* that violates the prohibition of slaughtering a *korban* outside. The *Rambam* explains that since outside it is *shechita* that is valid, it is equivalent to *melika* inside. The *Raavad* however dismisses this account, instead explaining that the *Torah* only prohibited for a bird that which is prohibited for an animal.

The *Mikdash David* explains that the *Rambam* required the *shechita* outside to be similar to the *melika* inside since the issue with *shechita* is based on performing *avoda* outside. Consequently the *avoda* must mirror that which was meant

to be performed inside. Since the domain of *melika* is only inside and *shechita* is outside, they align. He adds that *melika* outside would not even be termed an *avoda*.

According to the *Raavad* however, the prohibition of *shechita* is not connected to *avoda* per se. Consequently connecting it with *melika* inside is unnecessary. It is *shechita* that was prohibited, be it bird or beast.

We also appear to find these two understandings in the *Rash MiShantz* who questions the prohibition of *shechita* since it is not *gmar avoda*. He provides two answers. The first is that, in a sense, *shechita* is *gmar avoda* since after which there is no longer a prohibition of *ever min ha'chai* – taking a limb from a live animal. The second answer is that indeed *shechita* is not really an *avoda* – even a non-*kohen* can perform it. Nevertheless, one violates the prohibition of slaughtering outside.

If it is not *avoda* but rather *shechita* that is prohibited, why? Perhaps the answer can be found in the *Ramban* (*Vayikra* 17:2). When *Bnei Yisrael* were in the desert they were not allowed to eat *basar ta'avah* – general meat. The only context in which they could eat meat, was from a *korban shelamim*. The *Ramban* understands that during that time, the prohibition of slaughtering outside applied even to *chullin* (unsanctified animal), i.e. to any animals. This made it easy for everyone to bring *korbanot*. After they entered Israel and general meat was once again permitted, the prohibition remained on *kodshim*. To explain, the issue with *shechita* was not its *avoda* being done in the wrong place. Instead it was because it took away the opportunity for this *korban* to be offered. While in the desert, all animals were only meant to be offered as *korbanot*. The prohibition therefore covered all of them. Later however, once meat was permitted, animals were no longer set aside for *korbanot* by definition. The prohibition therefore only applied to those that explicitly were.<sup>1</sup>

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<sup>1</sup> This explanation is found in the *Metivta, Otzar Iyunim* 57:1.

### Revision Questions

זבחים י"א: ז' י"ג: ו'

- Explain the debate regarding the requirement for *merikah u'shetifah* during a festival. (י"א: ז')
- What is the law regarding a utensil in which both *chulin* and *kodshim* were cooked? (י"א: ח')
- What is the law regarding the food? (י"א: ח')
- What is the law regarding hot pieces of *chulin* and *kodshim* that touched? (י"א: ח')
- Can a *tevul yom* receive a share of the *korbanot* for him to eat that night (when he becomes *tahor*)? (י"ב: א')
- Do *ba'alei mumim* receive a share in *korbanot*? (י"ב: א')
- In what case where a *korban* was slaughtered incorrectly do the *kohanim* still receive the hide from that *korban*? (י"ב: ב')
- Explain the *kal vachomer* from which we learn that the *kohanim* receive the hides from all *korbanot*. (י"ב: ג')
- Explain the debate about a *korban* that became invalid prior to the hide being removed, regarding whether the *kohanim* still receive that hide. (י"ב: ד')
- Where are the *parim ha'nisrafim* burnt if they are performed correctly and where are they burnt if performed incorrectly? (י"ב: ה')
- Regarding the previous question, is there another difference? (י"ב: ה')
- What are the two opinions regarding when the clothing of the people engaged in the *parim ha'nisrafim* become *tameh*? (י"ב: ו')
- How many *korbanot* is one obligated to bring if they slaughtered and offered a sacrifice (*be'shogeg*) outside the *Beit Ha'Mikdash*? (י"ג: א')
- What is *R' Yosi Ha'Glili's* opinion regarding the previous question and how do the *Chachamim* respond? (י"ג: א')
- What other case is debated in a similar manner to the previous question? (י"ג: ב')
- What is the punishment for someone who is *tahor* that ate from *tameh kodshim*? (י"ג: ב')
- In what way are the laws pertaining to the slaughter of sacrifices stricter than the laws pertaining to their offering and in what way are they lenient? (י"ג: ג')
- Explain the debate regarding how many times one is obligated to bring a *korban chatat* if he offered many limbs outside the *Beit Ha'Mikdash*? (Hard: What are the two ways that the *Gemara* understands this debate?) (י"ג: ג')
- If one offers which invalid sacrifices outside the *Beit Ha'Mikdash* has he still transgressed the prohibition? (י"ג: ד')
- Explain the debate regarding a person that offered up part of a *kometz* outside the *Beit Ha'Mikdash*. (י"ג: ד')
- What other "offerings" are part of this debate? (י"ג: ד')
- When does *R' Elazar* agree? (י"ג: ד')
- Is one *chayav* if he offered a *mincha* outside the *Beit Ha'Mikdash* if the *kometz* has not been separated? (י"ג: ה')
- Explain the debate regarding a case where only one of the *kometz* and *levonah* were offered outside the *Beit Ha'Mikdash*. (י"ג: ו')
- What other cases are argued in a similar manner? (י"ג: ו')

### Local Shiurim

#### Melbourne, Australia

##### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

##### Friday & Shabbat

10 minutes before *Mincha*  
Beit Ha'Roeh  
Melbourne, Australia

#### Efrat, Israel

*Shiur in English*

##### Sunday -Thursday

Rabbi Mordechai Scharf  
9:00am  
Kollel Magen Avraham  
Reemon Neighbourhood

#### ONLINE SHIURIM

Rabbi Chaim Brown  
[www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

Rav Meir Pogrow  
[613.org/mishnah.html](http://613.org/mishnah.html)

Rabbi E. Kornfeld  
Rabbi C. Brown  
<http://www.dafyomi.co.il/calendar/myomi/myomi-thisweek.htm>

#### SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss  
In US dial: 718 906 6400  
Then select: 1 – 2 – 4

### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
9 <sup>th</sup> March ז' אדר	10 <sup>th</sup> March ח' אדר	11 <sup>th</sup> March ט' אדר	12 <sup>th</sup> March י' אדר	13 <sup>th</sup> March י"א אדר	14 <sup>th</sup> March י"ב אדר	15 <sup>th</sup> March י"ג אדר
Zevachim 13:7-8	Zevachim 14:1-2	Zevachim 14:3-4	Zevachim 14:5-6	Zevachim 14:7-8	Zevachim 14:9-10	Menachot 1:1-2

