



Shechita by a non-Kohen on Shabbat

There are four critical *avodot* in the offering of a *korban* – *shechita* (slaughter), *kabbalah* (collecting the blood), *holacha* (taking the blood to the *mizbeach*) and *zerika* (placing the blood on the *mizbeach*). With the beginning of the third *perek* we learn, that while ordinarily all *avodah* in the *Beit HaMikdash* must be performed by the *kohanim*, *shechita* can be performed by anyone.

The *Bartenura* explains that this fact is based on the *pasuk* "He shall slaughter the bull before *Hashem*; the sons of *Aharon* the *Kohanim*, shall bring the blood and throw the blood on the alter." (*Vayikra* 1:5) Note that the exclusive *kohanim* involvement is only mentioned after the slaughter.

One question raised is that even though a *zar* (non-kohen) can perform *shechitah*, can the *zar* do so for a *korban* that is offered on *Shabbat*?

The *Gemara* (*Yevamot* 33b) cites a *Beraita* that explains that if a *zar* performs *avodah* on *Shabbat* he is liable for desecrating *Shabbat* and performing *avodah* (which can only be performed by a *kohen*). The *Gemara* asks which *avodah* is being discussed in the *Beraita*. It cannot be *shechita* since that can be performed by a *zar*. *Rashi* explains that if it were *shechita* the prohibition of *zarut* (a non-kohen performing *avodah*) would not be violated. The *Rashash* notes that *Rashi* did not add that the prohibition of *Shabbat* would also not be violated.

The *Rashash* therefore understands that while it is true that a *zar* can perform *shechitah* during the week, he may not do so on *Shabbat*. In other words, despite *avodah* being permitted in the *Beit HaMikdash* for public offerings on *Shabbat*, it was only permitted for *kohanim*. The *Beit HaLevi* explains that since the *mitzvah* of *avodah* rests with the *kohanim*, the permit to perform the *avodah* on *Shabbat* is given to them exclusively.

The *Aruch LaNer* (31b) cites the *Shaar HaMelech* that also derives the same conclusion from *Rashi*. The *Aruch LaNer* however disagrees. He argues that since the *zar* can perform *shechitah*, even as a first choice, how then could he violate the prohibition of performing *shechitah* on *Shabbat*, if the *Torah* commands that this *korban* must be slaughtered?

According to the *Aruch LaNer*, why then does *Rashi* make no mention of the exemption of the prohibition of *Shabbat* as well. Recall that it is only public offerings that are brought on *Shabbat*. The *Aruch LaNer* suggests that the *Beraita* was discussing a private *korban* that may not be offered on *Shabbat*. Anyone who would do so, including a *kohen*, would be desecrating *Shabbat*.

The *Chazon Ish* (*Even HaEzer* 134:16) also maintains that a *zar* can perform *shechita* for a *korban* on *Shabbat*. He however explains that *Rashi* only mentioned the prohibition of *zarut*, because once that disappears, so does that prohibition of *Shabbat*.

The *Chazon Ish* cites the *Gemara* (*Yoma* 42a) where there is an opinion that the *shechita* of the *kohen gadol's* bull on *Yom Kippur* can be performed by a *zar*. The *Chazon Ish* understands that the *Gemara* is discussing the selection of the *zar* in the first instance. This is opposed to the *Rashash* that also deals with the *Gemara* and understands that it is ruling regarding the validity of the *korban* after the fact, despite the desecration of *Yom Kippur* according to his position. The *Chazon Ish* therefore understands that the same should then be true on *Shabbat* also – the *zar* could be perform *shechitah*. Similarly, the *Chazon Ish* cites the *Mishnah* (*Yoma* 31b) that rules that a regular *kohen* can complete the *shechita* for the *kohen gadol*. Considering that all the *avodah* on *Yom Kippur* must be performed by the *kohen gadol*, a regular *kohen* completing the *shechitah* would be equivalent to a *zar* perform *shechitah* on *Shabbat* – both of which are therefore permitted.

Yisrael Bankier

Revision Questions

הוריות ג' ח'

- When does a *mamzer* precede a *kohen*? (ג' ח')

ובחים א' א' – ג' ד'

- What is the law if a *korban* was slaughtered, but not for its intended purpose (e.g. a *korban olah* that was slaughtered as a *korban shlamim*)? (א' א')
- Which two sacrifices are exceptions to the above rule? (א' א')
- What other sacrifice does R' Eliezer add and why? (א' א')
- What two cases does Yosi ben Choni add? (ב' ב')
- What is Shimon achi Azarya's general rule regarding this issue? (א' ב')
- What case does ben Azai add? (ג' א')
- What are the two opinions regarding what is considered the "time" of the *korban pesach* regarding this issue? (ג' א')
- What are the four *korban*-related activities that if performed with the intent of another *korban* invalidate the *korban*? (ד' א')
- Which activity does R' Shimon discount? (ד' א')
- How does R' Elazar present an intermediate opinion? (ד' א')
- What did the *kohen* forget to do prior to engaging in the *korban* if he invalidated the *korban*? (ב' א')
- Who maintains that if a *kohen* accepted the blood of a *korban* using his left hand is the *korban* valid? (ב' א')
- List two ways in which a *korban* can become invalid relating to the blood of the *korban*? (ב' א')
- What two intentions during *shechita* relating to what will be done with *korban* later invalidate the *korban*? (ב' ב')
- Relating to the previous question, which of the two is punishable with *karet* if the person later eats from the *korban*? (ב' ב')
- Complete the following rule: (ג' ב')

כל _____, _____, _____, _____
 לאכול דבר ש _____ לאכול, להקטיר _____, חוץ למקומו, _____
 חוץ לזמנו _____ ובלבד _____

- Provide some examples of the end of the above rule. (ד' ב')
- Explain the debate regarding a "mixture" of *pigul* and *machshevet chutz le'mekomo*. (ב' ה')
- Which *avodah* can be done by a non-*kohen* and what is the implication of this law? (ג' א')
- When is the blood of a *korban* still *kosher* if it spilt on the floor? (ג' א', ב')
- How can a *korban* be remedied if the blood was sprinkled on the wrong location? (ג' ב')
- Is a *korban* invalid if a person slaughtered it with the intention to eat half a *kezayit* and burn a half a *kezayit* outside its allotted time? (ג' א')
- What three prohibitions punishable with *karet* are not applicable to hooves? (ד' ג')
- To what other parts of the animal do these prohibitions not apply? (ד' ג')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
27 October כ"ח תשרי	28 October כ"ט תשרי	29 October ל' תשרי	30 October א' חשוון	31 October ב' חשוון	1 November ג' חשוון	2 November ד' חשוון
Zevachim 3:5-6	Zevachim 4:1-2	Zevachim 4:3-4	Zevachim 4:5-6	Zevachim 5:1-2	Zevachim 5:3-4	Zevachim 5:5-6

