Zevachim 106 – Good Morning Raboisai

1️⃣ Where Are Parim and Se'irim HaNisrafim Burned?

We open by completing the sugya of **Parim and Se'irim that are burned**.

Earlier we learned:

- According to **Rabbi Shimon** → they are burned **east of Yerushalayim** (via גזירה שוה).
- Question:
  According to the Rabbanan, who already used that גזירה שוה for another halacha —
  where are these korbanos burned?

Answer:

- **North of Yerushalayim**, outside the **three camps**.

Rashi explains the logic:

- Since **most Kodshei Kodashim are slaughtered in the north**,
  it is fitting that their burning takes place **to the north** as well.

2️⃣ Must the Place Already Have Ashes (דֶּשֶׁן)?

A key requirement emerges:

The burning must take place in a location that already had
ashes from the Mizbeach placed there beforehand.

This is learned from the concept of **Beis HaDeshen**.

Machlokes:

- **Rabbanan**:
  - Requires prior ashes
- **Rabbi Elazar b'Rabbi Yaakov**:
  - Also requires the place to be on a **slope (incline)**

Conclusion:

- **Everyone agrees**: prior ashes are required.
- Dispute is only about the **slope**.

---

3 Who Becomes Tamei During the Burning?

A Beraisa teaches:

- **Those who carry the animal out** → become **tamei**
- **Those who burn it** → become **tamei**
- Their **clothing** also becomes tamei

However:

- One who merely **lights the fire**
- Or **arranges the wood**

→ **does NOT** become tamei.

Tumah applies only to **direct involvement with the animal itself**.

---

4 Until When Does the Animal Metamei?

Important clarification:

- While the animal still has the **form of flesh** → it is **metamei**
- Once it is fully reduced to **ashes** → **no longer metamei**

Machlokes nuance:

- **Decomposed flesh** (but not ashes):
  - Still metamei
- **Ashes**:
  - Never metamei

The Torah says **"אוֹתָם"** —

They are metamei, **not their ashes**.

---

5 Transition — Beginning of Perek 13: Shechutei Chutz

We now begin a **new perek** dealing with one of the most severe prohibitions:

Shechting a korban outside the Beis HaMikdash.

Two separate issurim exist:

1. **Shechitah outside** (שְׁחִיטָה בַּחוּץ)
2. **Offering it outside** on a private Mizbeach (הַעֲלָאָה בַּחוּץ)

If done intentionally:

- **Two separate חיובי כרת**
  If done b'shogeg:
- **Two Chata'os**

---

6 A Critical Limitation — When Is One Liable for Ha'alah?

Key rule:

One is liable for **ha'alah outside**
only if the korban was fit to be brought on the Mizbeach.

Therefore:

- If the korban was already **pasul**,
  there is **no liability** for placing it on a private altar.

---

7 The Challenge — Yotzei Makes It Pasul Immediately

The Gemara challenges:

If:

- You shecht the korban **inside** the Mikdash,
- Then take it **outside** to offer it,

The moment it exits:

- It becomes **פסול (יוֹצֵא)**.

So how could there ever be liability for ha'alah?

This undermines the original distinction.

---

8 Parallel Case — Tamei Person Eating Kodshim

The Mishnah brings a parallel structure:

- **A tamei person who eats kodshim** → liable for **כרת**
- Even if the kodshim themselves are already tamei

Question:

- Why is he liable if the food was already pasul?

Answer:

- Liability depends on **the person**, not the food.
- The issur is:

A tamei body eating kodshim

This mirrors the logic of shechutei chutz.

9️⃣ Two Conditions for Chiyuv Chatas

The Gemara establishes a major principle:

To be liable for a **Korban Chatas**, two conditions are required:

1. If done intentionally → **כרת**
2. The Torah states a **לאו**(explicit prohibition)

This becomes central to the remainder of the daf.

🔟 Can We Create a Lo Ta'aseh from Logic?

Abaye suggests:

- We can derive a **לאו**via **קל וחומר**.

Rava rejects this forcefully:

You cannot create a prohibition (לאו) through logic alone.

A לאו must be **explicitly written** in the Torah.

1️⃣1️⃣ Testing This with Other Issurim

The Gemara tests Abaye's idea using:

- **Neveilah**
- **Sheratzim**
- **Chelev**
- **Kilayim**

- **Shemitah**
- **Terumah**

Each time the same conclusion emerges:

Every issur has a **unique feature**
preventing it from serving as a universal source.

Final principle:

אין מזהירין מן הדין
We do **not** derive prohibitions from logic.

1️⃣2️⃣ Pesach and Milah — A Powerful Contrast

Rava raises a sharp question:

- **Korban Pesach** and **Milah**:
    - Are **positive commandments**
    - Carry **כרת** if neglected
- Yet:
    - They do **not** have an explicit **לאו**

Why not derive one logically?

Answer:

- These mitzvos are **fixable**:
    - Missed Milah → do it later
    - Missed Pesach → Pesach Sheni

In contrast:

- Leaving over korban meat (**Nosar**) is **irreversible**
- Therefore it has a **לאו**

✨ Takeaway – Zevachim 106

- Parim and Se'irim HaNisrafim are burned **north of Yerushalayim** (Rabbanan).
- Burning requires a place with **prior ashes**.

- Tumah applies only while the animal retains **flesh form**.
- Shechutei Chutz includes **two independent issurim**.
- Liability requires the korban to be **fit.**
- **אין מזהירין מן הדין**— no prohibitions are derived from logic.
- A לאו must be explicitly written in the Torah.
- Fixable mitzvos differ fundamentally from irreversible issurim.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל