**Zevachim 114 – Good Morning Raboisai**

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## 1 Continuing the Mabul Debate — Were Bodies Left in Eretz Yisrael?

We return to the machlokes between **Reish Lakish** and **Rabbi Yochanan**:

- **Reish Lakish**:
  There *was* a **Mabul** in Eretz Yisrael.
- **Rabbi Yochanan**:
  There was **no Mabul** in Eretz Yisrael.

Reish Lakish still agrees:

- Even if bodies existed originally,
- They were eventually **washed down to Bavel**.

Proof:

- Bavel is called **מְצוּלָה**(a deep pit),
  because all the dead of the Mabul **settled there**.

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## 2 If So — Why Check Eretz Yisrael for Tumah?

Question:

- If the bodies ended up in Bavel,
- Why do we need to **check land in Eretz Yisrael** for bones?

Answer:

- **Most**, but not **all**, bodies were carried away.
- Some remains:
  - Got stuck
  - Did not fully wash down
- Therefore:

A check is still required for **Parah Adumah** purity.

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## 3 Why Is Bavel Called “Shinar”?

Aggadic interlude:

- **Shinar** = שֶׁמְּנַעֶרֶת עֲשִׁירֶיהָ
  "It shakes down the wealthy."

Explanation:

- Wealth does not last there for generations,
- Because people **do not give tzedakah properly**.

A sharp statement:

One who eats the dirt of Bavel
is as if he eats the flesh of his ancestors.

Rashi explains:

- This refers not only to the Mabul,
- But also to later destructions (e.g. Churban).

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### 4 Se'ir HaMishtale'ach — Why No Kares Outside?

Key halacha:

- If someone **shechts an Olah outside** → **chayav kares**
- But if someone **shechts the Se'ir HaMishtale'ach outside** → **patur**

Why?

- Kares applies only to something that:

Is meant to be brought **to the Entrance Of The Ohel Moed**

The Se'ir HaMishtale'ach:

- Is destined to be **thrown off a cliff**
- Not offered on the Mizbeach

Therefore:

It does **not** fall under shechutei chutz.

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### 5 Two Pesukim — Two Exclusions

The Mishnah uses **two different parts of the same pasuk**:

1. **“וְאֶל פֶּתַח אֹהֶל מוֹעֵד לֹא הֱבִיאוֹ”**
   → excludes items **never meant** for the Ohel Moed
   (e.g. Se’ir HaMishtale’ach)
2. **“לִפְנֵי מִשְׁכַּן ה’”**
   → excludes items that were once valid,
   but later became **unfit for Hashem**

Each phrase excludes a **different category**.

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### 6 Hariv’a & Nirva — Animals Involved in Sin

Animals that had relations with humans:

- Could once have been valid korbanos
- But later became **pasul**

Therefore:

- We need the phrase **“לפני משכן ה’”**
- To exclude them from shechutei chutz liability

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### 7 Bedek HaBayis Is Not a “Korban”

Question:

- Jewelry donated after the war with Midyan
  is called **“Korban Hashem”**
- Does that mean slaughtering it outside creates liability?

Answer:

- No.
- **Bedek HaBayis** is:
  - Property of the Mikdash
  - But **not a korban**
- Shechutei chutz applies only to:

Actual korbanos (Olah, Shelamim, etc.)

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### 8 Kodshim Kalim — Who Owns Them?

Important principle (Rabbi Yosi HaGelili):

- **Kodshim Kalim** are considered:

**Property of the owner**, not fully Hashem's

Proof:

- Swearing falsely about Kodshim Kalim
  is treated like swearing about **private property**

Nafka mina:

- The owner can render them **pasul** (e.g. via avodah zarah)

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### 9 Muqta & Ne'evad — How Can They Ever Be Excluded?

Question:

- How can an animal be both:
  - Hekdesh
  - And designated for avodah zarah?

Answer:

- Only by **Kodshim Kalim**
- Since the owner retains partial ownership,
  he can misuse it and render it pasul.

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### 10 Esnan, Mechir, Kilayim, Yotzei Dofen

These animals:

- Were once potentially valid
- Became pasul **later**

Therefore:

- They are excluded from kares
- Not because they were never korbanos,
- But because they are **no longer fit for Hashem**

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### 1️⃣1️⃣ Mechusar Zman — Just a Matter of Time

Examples:

- A bird too young
- A blemish that will heal
- A Yoledes / Zav / Metzora before completion

**Rabbi Shimon**:

- Since all that's missing is **time**,
- Shechting outside violates a **laav**

Not kares — but **still prohibited**.

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### 1️⃣2️⃣ Proof from the 14 Years in Gilgal

During:

- 7 years of conquest
- 7 years of division

Only **nedavos** were allowed.
Obligatory korbanos had to **wait**.

Conclusion:

Anything that is valid later,
but brought early, violates a **laav**.

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### 1️⃣3️⃣ Asham Metzora — A Powerful Chiddush

Case:

- A Metzora brings his **Asham early**.
- If treated as an **Asham** → patur (too early)
- If he **re-designates** it as a **Shelamim**:
    - And shechts it outside
      → **chayav kares**

Why?

- Because:
    - A korban shechted **shelo lishmah** still continues as a valid avodah
- Once it can proceed,

shechutei chutz applies.

Key rule:

**Potential alone is not enough — actual designation matters.**

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✨ **Takeaway – Zevachim 114**

- Bodies of the Mabul largely settled in Bavel, but not entirely.
- Extreme Parah Adumah precautions were still necessary.
- Shechutei chutz applies only to items meant for the Ohel Moed.
- Two pesukim exclude two different invalid categories.
- Bedek HaBayis ≠ korban.
- Kodshim Kalim retain owner ownership.
- Mechusar zman violates a **lav**, not kares.
- Waiting time alone does not permit early shechitah.
- Actual designation determines liability.

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**לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל**