

Zevachim – Simanim

פרק א – כל הזבחים

דף ה – 5 Daf

1. Reish Lakish's challenge: אם אין מרצין למה באין

Reish Lakish lay on his stomach in the Beis Medrash and asked: אם כשרים הם ירצו – *if [korbanos shechted] are valid, they should achieve "acceptance"* (i.e., fulfill their owners' obligations). ואם אין מרצין למה באין – *And if they do not achieve acceptance, why are they brought?* Rebbe Elazar responded with a precedent from באין לאחר מיתה – *[korbanos] brought after the owner's death*: If a woman gave birth and brought her חטאת and then died, יביאו יורשין – *her heirs bring her olah*. Although this cannot achieve atonement for the woman who died, the *korban* is still brought!? Reish Lakish conceded that an עולה, which can be brought after the owner's death, can also be brought when *shechted* שלא לשמה. But an אשם, which cannot be brought after the owner's death, should not be brought when *shechted* שלא לשמה!? Therefore, Reish Lakish said: *I will find an opening (solution) for myself*. Abaye explains that the word "אותה" – *it* written by חטאת, teaches that only a שלא לשמה is disqualified, but an אשם remains valid. He eventually derives from the היקש to שלמים that such an אשם is not מרצה.

2. An אשם is also "brought" after the owner's death (מותר אשם)

Rebbe Elazar had demonstrated that an עולה can be brought, after the owner's death, without being מרצה, but Reish Lakish responded that there is no such parallel for אשם, which cannot be brought after the owner's death. Amoraim ask that Rebbe Elazar should have replied that an אשם is also brought after the owner's death: הלכה למשה מסיני teaches that such an אשם is left to graze until it develops a מום, after which it is redeemed, and the money is used for an עולה. Rav Sheishess answered that such an אשם is only "brought" למותרו – *for its surplus* (i.e., its redemption money is used for a *korban*, but the אשם itself is not brought). For חטאת, too, there is a case where its redemption money is used for a *korban* after its owner's death (where the owner originally designated two חטאות, and one was sacrificed, and then he died). Still, a חטאת is disqualified when *shechted* שלא לשמה!? The Gemara answers that חטאת שלא לשמה was specifically disqualified with the word "הוא" – *it is* (teaching it is only valid as a חטאת). Thus, Rebbe Elazar could have answered Reish Lakish's challenge.

3. Do יורשים acquire a *korban* when the owner dies and receive *kaparah* with it?

Reish Lakish had agreed to Rebbe Elazar's proof that an עולה can be brought without providing atonement, from the fact that if a woman gave birth and died, her יורשים bring her עולה. Amoraim wondered why Reish Lakish did not reply that the יורשים could achieve atonement for themselves with the עולה!? Rav Ada bar Masnah responded: אם היא ילדה בניה מי ילדו – *if she gave birth, have her sons given birth?!* How can they receive atonement from her *korban*? To this, Rav Assi countered, who is to say that if the יולדת had several unatoned transgressions of עשה, that her עולה would not atone for them? Since it could, let it now atone for the sons' עשה transgressions!? The Gemara objects: *is this to say that [the korban] is acquired by [the יורשים]*, that its sacrifice should atone for them?! But Rebbe Yochanan said that if someone left a מנחה for his two sons, it is sacrificed, and not disqualified as a מנחה of partners, which proves they do not acquire it!? Although Rebbe Yochanan said that יורשים who inherit a *korban* cannot effect תמורה with it, the Gemara explains that this is not because they acquire it (and שותפין cannot make תמורה), but because an independent *derashah* indicates that multiple יורשים cannot make תמורה.

Siman – Hay

The Rabbi lying on a **haystack** who was wondering "If a *korban* isn't מרצה then why is it brought?", while an אשם whose owner died stood nearby chewing on some **hay** until it got a מום and would be sold and the money used for an עולה, was startled by two boys having a **hay** fight as they debated if the עולה belonging to their deceased mother was inherited by them or not.

DAF 5 | דף ה

Hay



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3 things to remember

1. Reish Lakish's challenge: אם אין מרצין למה באין
2. An אשם is also "brought" after the owner's death (מותר אשם)
3. Do יורשים acquire a korban when the owner dies and receive kaparah with it?

