

## Zevachim – Simanim

### פרק א – כל הזבחים

#### דף ב - 2 Daf

##### 1. Most *Korbanos shechted* שלא לשמן are valid, but do not count for the owner's obligation

The first Mishnah begins: כל הזבחים שנזבחו שלא לשמן כשרים – *all korbanos which were shechted not for their own sake* (but were *shechted* for the sake of a different type of *korban*) are valid, except that they do not count for the owner towards his prior obligation, and he must bring another *korban*. Some *korbanos* are disqualified if they are *shechted* שלא לשמן, and the Mishnah records four opinions: (1) The Tanna Kamma holds a פסח on the fourteenth of Nissan, and a חטאת at any time, are disqualified if they are *shechted* שלא לשמן. (2) Rebbe Eliezer adds an אשם, comparing it to a חטאת, since they both atone for sins. (3) Yose ben Choni holds any *korbanos* which are *shechted* for the sake of a פסח or a חטאת are disqualified. (4) Shimon the brother of Azaryah says if he *shechted* them לשם גבוה מהן – *for the sake of [a korban] with higher [kedushah]* (e.g., קדשים קלים, *shechted* for the sake of קדשים קלים), it is valid, but if it was *shechted* for the sake of a *korban* with lower *kedushah* (e.g., the reverse case) it is disqualified.

##### 2. Even if *shechted* לשמה was שחיטה, the זריקה must still be done לשמה

The Mishnah stated that a *korban shechted* לשמה is valid, "אלא" – *except* that it does not count for the owner's obligation. This extra word hints that [the *korbanos*] remain in their [status of] sanctity, and it is prohibited to make more changes. As Rava taught, if an עולה was *shechted* לשמה, it is forbidden to do its *zerikah* לשמה. This can be derived logically: משום דשני בה כל הני לישני בה ולידיל – *just because he changed [the korban]* (by *shechting* it לשמה), *should he keep changing it* [with the other *avodos*]?! Alternatively, this can be derived from a *passuk* commanding to fulfill one's word, which concludes: באשר נדרת לה' אלקיך נדבה – *like you vowed to Hashem, your G-d, a donation*. These contradictory terms of נדר and נדבה teach that if one *shechted* his *korban* לשמה, it counts for his נדר, but if not, נדבה היא – *it will be a nedavah* (a donated *korban* aside from your *neder*). And is it permitted to make changes to a *nedavah*? Since a *nedavah* must certainly be brought לשמה, so too the *zerikah* of a *korban* which was *shechted* לשמה, which becomes a נדבה, must likewise be performed לשמה.

##### 3. *Korbanos* are כשמן דמי, but *gittin* are not

Ravina told Rav Pappa that it was a shame that he was outside the תחום the previous day and could not hear the extraordinary contradictions and resolutions that Rava had taught. He asked that regarding *korbanos*, it can be inferred that only a *korban shechted* expressly לשמה does not count for the owner's obligation, but if he *shechted* it סתמא – *without specific intent*, it would even count towards his obligation. – אלמא סתמא נמי כלשמן דמי – Thus, we see that *unspecified sacrifices are also like those brought for their own sake*. But this contradicts the laws of divorce, where it can be proven that a *get* which was written "סתמא" is *invalid* (i.e., a woman's name was written to be available for someone with that name, without intent for a particular person)!? Rava answered: זבחים בסתם – *korbanos, even without being specified, stand to be brought for their own sake* (unless specifically *shechted* לשמן עומדין); אשה בסתמא לא לגירושין עומדת – *a woman, without being specified, does not stand to be divorced*, so a *get* must be written with intent for a specific woman to be considered "for her sake." The Gemara discusses at length the proofs for both laws which formed Rava's contradiction.

##### Siman – House

At the **house** where people were informed if their *korban* that was *shechted* לשמה was still offered, Kohanim were being trained to זריקה לשמה even if the שחיטה was done לשמה, and to remember that סתמא is like לשמה unlike גט which must be written with specific intent.

דף ב | DAF 2

House



At the **שלא לשמה** house where people were informed if their **korban** that was **shechted לשמה** was still offered, Kohanim were being trained to **do זריקה לשמה** even if the **שחיטה** was done **לשמה**, and to remember that **סתמא** is like **לשמה** unlike a **גט** which must be written with specific intent.

### 3 things to remember

1. Most **Korbanos** **shechted שלא לשמן** are valid, but do not count for the owner's obligation
2. Even if **שחיטה** was **לשמה**, the **זריקה** must still be done **לשמה**
3. **Korbanos** are **סתמן כלשמן דמי**, but **gittin** are not

