

Zevachim – Simanim פרק א – כל הזבחים

TP ח – 8 Daf

1. Sources that each avodah of a חטאת must be done לשמה

The Gemara asks for the source that a שלא לשמה sacrificed שלא לשמה. "פסול is completely שלא לשמה. "חטאת" – and he shall slaughter it as a chatas teaches שתהא שחיטה לשם חטאת – that its shechitah should be for the sake of a chatas. "חלקח הבהן מדם החטאת" – the Kohen shall take from the blood of the chatas teaches שתהא קבלה לשם חטאת – that the sake of a chatas (and הולבה can be derived from קבלה, as taught on Daf 4a). "ובפר עליו הבהן "ובפר עליו הבהן – the Kohen shall atone for him from his chatas teaches שתהא בפרה לשם חטאת – that the "atonement," i.e., the שתהא בפרה לשם חטאת should be for the sake of a chatas. Having derived all cases of שינוי קודש , the Gemara presents the source for שינוי בעלים – for him, implying עליו ולא על – for him, and not for his friend.

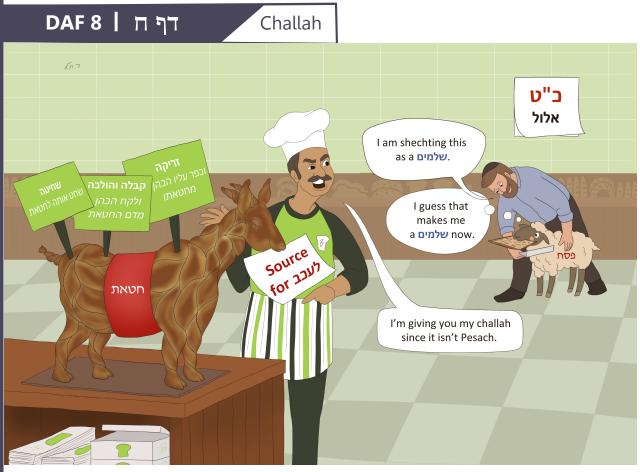
2. Source for "לעכב", that any חטאת sacrificed שלא לשמה is פסול

3. A פסח during the year is a שלמים and remains valid שלא לשמו

A Baraisa teaches that if a *pesach* is brought שלא. – *in its time* (Erev Pesach), it is valid if it is brought לשמו, and disqualified if it is brought ושלא. During the rest of the year, the laws are reversed: it is disqualified if it is brought (because a *pesach* cannot be brought then), and valid if it is brought (because a *pesach* cannot be brought then), and valid if it is brought (because it is disqualified if it is offering for a shelamim sacrifice for the passuk? It is a shelamim sacrifice for a shelamim sacrifice (a pesach) becomes a shelamim sacrifice. Since a pesach during its time is invalidated if it was shechted (a pesach) becomes a shelamim sacrifice. Since a pesach during that if it is offered it was shechted it is valid as a passuk must refer to a pesach shechted during the year, teaching that if it is offered (because of the reverbanos). It eventually answers that the word "סול " – for a sacrifice is a שלמים – inclusive term, to include intent for any korban. The Gemara proceeds to explain that it specifically becomes a proceed to explain that it specifically becomes of the similarities between pesach and shelamim.

Siman – Challah (Baker)

The baker who baked a huge **challah** in the shape of a חטאת with **pesukim** attached that teach that each avodah must be done **lishmah**, with the source for לעבב in the **korban**'s mouth, decided there was no problem giving a **chametzdik challah** to a customer who **shechted** a **korban Pesach**, **since** it wasn't **erev Pesach** and the **korban** become a **shelamim**.



The baker who baked a huge challah in the shape of חטאת a with pesukim attached that teach that each avodah must be done lishmah, with the source for לעכב in the korban's mouth, decided there was no problem giving a chametzdik challah to a customer who shechted a korban Pesach, since it wasn't erev Pesach and the korban become a shelamim.

things to remember

- 1. Sources that each avodah of a חטאת must be done לשמה
- 2. Source for "לעכב", that any advised שלא לשמה is
- 3. A פסח during the year is a שלמים and remains valid שלא

