

## Zevachim – Simanim

### פרק א – כל הזבחים

#### Daf 8 – ח דף

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

The Gemara asks for the source that a חטאת sacrificed לשמה is completely פסול. "ושחט אותה לחטאת" – *and he shall slaughter it as a chatas* teaches חטאת לשם שחיטה – *that its shechitah should be for the sake of a chatas*. "ולקח הכהן מדם החטאת" – *the Kohen shall take from the blood of the chatas* teaches חטאת לשם קבלה לשם חטאת – *that the should be for the sake of a chatas* (and קבלה can be derived from חטאת, as taught on Daf 4a). "וכפר עליו הכהן" – *the Kohen shall atone for him from his chatas* teaches חטאת לשם כפרה – *that the "atonement,"* i.e., the זריקה which effects כפרה, *should be for the sake of a chatas*. Having derived all cases of שינוי קודש, the Gemara presents the source for בעלים שינוי: the above *passuk* says the Kohen shall atone "עליו" – *for him*, implying על ולא על חבירו – *for him, and not for his friend*.

##### 2. Source for "לעבב", that any חטאת sacrificed לשמה is פסול

The above *derashos* taught the requirement to sacrifice a *chatas* לשמה. The Gemara then asks: לעבב מלן – *from where do we know* that improper intentions *prevent* the *korban's* validity? After deriving that זריקה with שינוי בעלים would disqualify a חטאת, the Gemara presents a *derashah* requiring all עבודות of a חטאת נזיר to be לשמה. It suggests deriving חלב חטאת (i.e., a standard חטאת for a כרת violation) from there, but objects that they cannot be derived from one another, because חטאת נזיר has a stringency אחרים דמים – *because it has other bloods* (i.e., *korbanos*) brought with it, and חטאת חלב has the stringency of being brought for כרת. Rava then suggests deriving from a *derashah* requiring all עבודות of a חטאת מצורה to be לשמה, but the Gemara again objects that they cannot be derived from each other for the same reasons. Additionally, none of these three can be derived from the other two with a השוה. Finally, the Gemara answers that the היקש שלמים teaches that a חטאת must be brought לשמה, both regarding שינוי קודש and שינוי בעלים, like *shelamim*. The above *pesukim* then teach that it is מעבב for a *chatas*. Other types of חטאות are derived from these three with a השוה.

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

A Baraisa teaches that if a *pesach* is brought בזמנו – *in its time* (Erev Pesach), it is valid if it is brought לשמו, and disqualified if it is brought לשמו שלא. During the rest of the year, the laws are reversed: it is disqualified if it is brought לשמו (because a *pesach* cannot be brought then), and valid if it is brought לשמו שלא. Shmuel's father said this last law is derived from the *passuk*: 'ואם מן הצאן קרבנו לזבח שלמים לה' – *and if from the flock is his offering for a shelamim sacrifice for Hashem*, teaching: דבר הבא מן הצאן יהא לזבח שלמים – *something which comes from the flock (a pesach) becomes a shelamim sacrifice*. Since a *pesach* during its time is invalidated if it was *shechted* לשמו, this *passuk* must refer to a *pesach* *shechted* during the year, teaching that if it is offered לשמו, it is valid as a שלמים. The Gemara asks that perhaps this is only if it was *shechted* as שלמים, but not for other *korbanos*. It eventually answers that the word "לזבח" – *for a sacrifice* is ריבויא – *inclusive term*, to include intent for any *korban*. The Gemara proceeds to explain that it specifically becomes a שלמים, rather than whatever *korban* it was *shechted* for, because 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*.

דף 8 | DAF 8

Challah



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**.

### 3 things to remember

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

