

Zevachim – Simanim

פרק א – כל הזבחים

דף ג – Daf 3

1. A *shechted* חטאת is valid לשם חולין (דלא מינה לא מחריב בה)

Rav taught that although if one *shechted* a חטאת for the sake of an עולה, it is disqualified, if he *shechted* it לשם חולין – *for the sake of chullin*, it is valid. This proves: דמינה מחריב בה – intent for something else of its own type (*kodashim*) *damages it*, but intent for something *not of its own type* (i.e., non-*kodashim*) *does not damage it*, because the *chullin* intent cannot take effect on a *korban*. Rava asked that this contradicts the laws of divorce, because a Mishnah implies that a *get* written for any other woman is invalid, including one written for an עובדת כוכבים (who is not eligible for גיטין)? Rava answered that regarding *gittin*, *remove the intent for the idolatress from it* (since it is ineffective), הוה ליה סתמא – *and it is still unspecified*, which is invalid for a *get*. But regarding *korbanos*, *remove the intent for chullin from them*, it is then *unspecified*, which is valid for *korbanos*.

2. תנור a מחיצה, תוכו ולא תוך תוכו

Rava posed another contradiction to Rav's ruling from a Baraisa's *derashah*: תוכו – when a שרץ falls into a חרס, כלי חרס, everything *in* [the כלי's] *interior* becomes *tamei*, ולא תוך תוכו, *but not* something in *an interior* within *its interior* (i.e., food inside another כלי inside the חרס (כלי) which remains *tahor*. This applies even if the inside utensil is a כלי שטף – *an immersible utensil* (i.e., non-earthenware, which can be purified in a *mikveh*). This proves that even a different "type" can be an independent interior to protect from *tumah*!? The Gemara answers that *chullin* relative to *kodashim* is not like a different type of כלי, but like a מחיצה – *partition*, which is not effective to protect one side of an oven from *tumah* in the other. However, the Gemara asks that although this is the Chochomim's opinion, Rebbe Eliezer disagrees and holds that since a מחיצה can protect against *tumah* of מת (through an אהל), certainly it can protect against *tumah* of שרץ in a חרס כלי!? The Gemara therefore explains Rav's ruling based on a *derashah*: ולא – קדשים מחללין קדשים – *and they shall not profane the holy things of Yisroel*, teaching: intentions for *kodashim* invalidate *kodashim*, but *chullin* intentions do not.

3. A *shechted* חטאת for someone obligated in an עולה is valid

Rav Yosef bar Ami posed a different contradiction: Rav had said that a חטאת *shechted* for the sake of another type of חטאת is valid, but one *shechted* for an עולה is פסול. This indicates that דלא מינה מחריב בה – intent for a *different type* *does damage it*, but intent for something else of its same type *does not damage it* (compared to intent for a חטאת, intent for an עולה is "not its type"). But this contradicts Rav's ruling that a חטאת which was *shechted* חטאת על מי שמחוייב חטאת – *for the sake of someone liable to a chatas* is invalid, but a חטאת *shechted* על מי שמחוייב עולה – *for the sake of someone liable to an olah* remains valid, proving that intent for a "different type" (someone liable to a different *korban*) does not harm it!? The Gemara answers that regarding *shechting* for a different person, the *passuk* says: [the Kohen] *shall effect atonement for him*, which teaches על ולא על חבירו – it must be sacrificed *for him*, and *not for his friend*. This implies that intent only disqualifies when *his friend* – *"his friend" is similar to him*, meaning שמחוייב כפרה כמותו – *that [his friend] is liable to the same type of atonement as he*.

Siman – Camel

As the kohen *shechted* a חטאת as חולין to be used to celebrate his friend's victory in the camel race, the cook at the party preparing *tahor* food in a כלי בתוך כלי that had a *sheretz* in the outer כלי, was glad when he heard his חטאת was still valid even though it was *shechted* for someone who was חייב עולה.



As the kohen shechted a חטאת as חולין to be used to celebrate his friend's victory in the camel race, the cook at the party preparing tahor food in a כלי בתוך כלי that had a sheretz in the outer כלי, was glad when he heard his חטאת was still valid even though it was shechted for someone who was חייב an עולה.

3 things to remember

1. A חטאת shechted לשם חולין is valid (דלאו מינה לא מחריב בה)
2. תוכו ולא תוך תוכו, a תנור a מחיצה
3. A חטאת shechted for someone obligated in an עולה is valid

