

Zevachim – Simanim

פרק א – כל הזבחים

Daf 10 – דף י

1. *Machlokes* if מעבודה לעבודה

On the previous Daf, Amoraim discuss: שחטה לשמה לזרוק דמה שלא לשמה – if *one shechted* [חטאת] *for its own sake* with the intent to *throw its blood not for its own sake*, Rebbe Yochanan says the *korban* is פסול, because מחשבין מעבודה לעבודה – *one is able to have intent from one avodah to another avodah*. He holds we derive from פיגול, where a *korban shechted* with the intent to do זריקה the next day immediately becomes פיגול. Reish Lakish says the *korban* remains valid, because his intent during one *avodah* about another does not impact the *korban*. He holds we cannot derive this from פיגול, where his intent about זריקה outside its correct time is not a function of זריקה being an *avodah*, but a consumption of the מזבח. They argue similarly regarding an animal *shechted* with intent to do זריקה, or burn its חלב, for *avodah zarah*. Rebbe Yochanan says the animal is forbidden in benefit as an idolatrous sacrifice, because מחשבין מעבודה לעבודה even for idolatry, by deriving מופנים חוץ – “outside” sacrifices (i.e., idolatry) *from* “inside” sacrifices (i.e., *korbanos* inside the Mikdash). Reish Lakish says the animal is permitted, holding אין מחשבין מעבודה לעבודה, and does not derive חוץ from פנים.

2. Rebbe Eliezer's source to invalidate an אשם שלא לשמה like a חטאת

In the Mishnah, Rebbe Eliezer said that just as a חטאת, which comes to atone for sins, is פסול when *shechted* שלא לשמה, so is an אשם, which also comes to atone for sins. In a Baraisa, Rebbe Yehoshua responds that an אשם's laws cannot be derived from a *chatas*, למעלה – *because its blood is applied above* the red line of the מזבח, as opposed to an אשם. He proceeds to argue that an אשם also cannot be derived from *pesach*, שכן זמנו קבוע, *whose time is fixed* to a specific date, nor from א צד השוה between the two (because both have an aspect of כרת: a חטאת atones for a כרת violation, and a failure to bring a *pesach* incurs כרת). After another possible source is rejected, Rebbe Eliezer finally explains that the *passuk* says "כחטאת באשם" – *as the chatas, so the asham*. This *hekesh* teaches that just as a חטאת is פסול when it is offered שלא לשמה, so too an אשם is פסול when it is offered שלא לשמה.

3. Source that the blood of an אשם is not applied למעלה

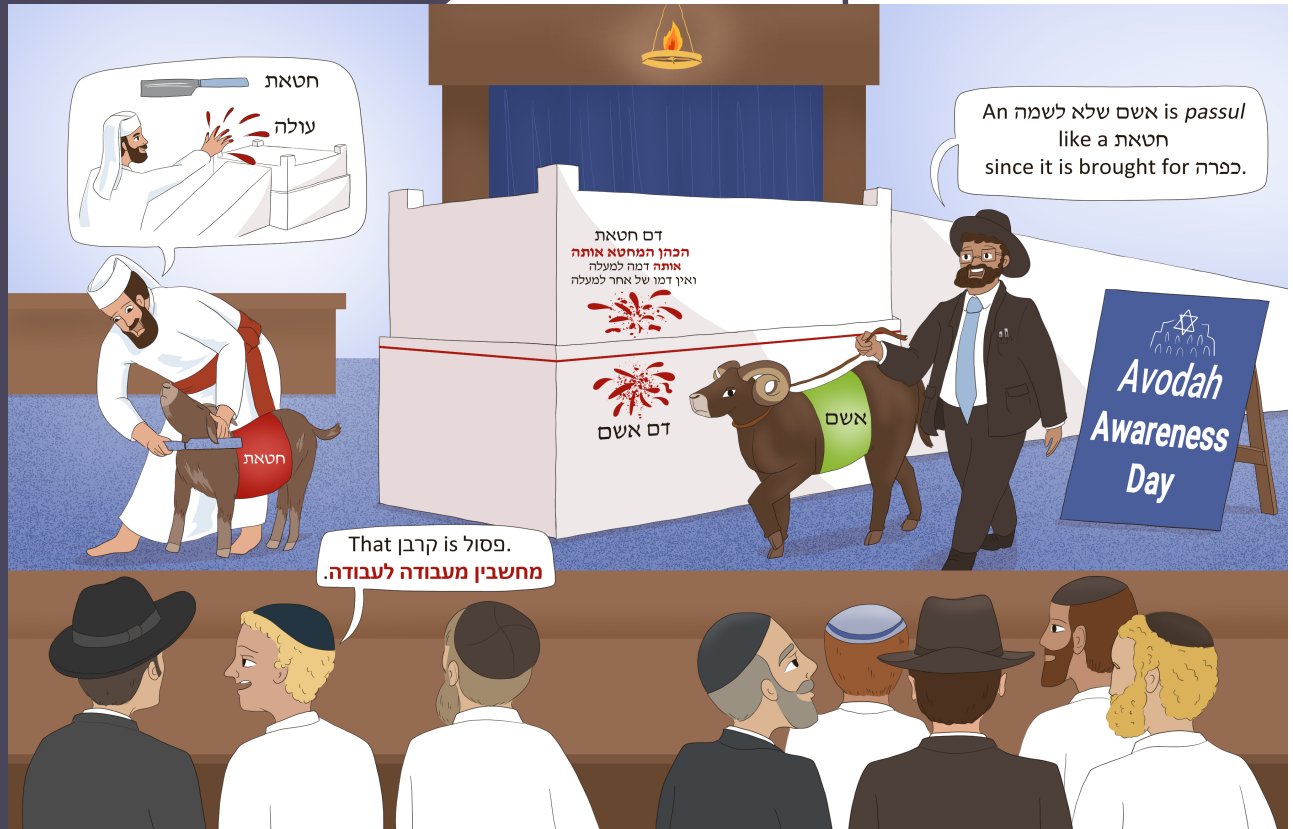
Rebbe Yehoshua had told Rebbe Eliezer that אשם cannot be derived from חטאת, because a חטאת's blood is applied למעלה – *above* the מזבח's red line. The Gemara asks that Rebbe Eliezer should have responded that an אשם's blood should also be applied למעלה, deriving this as well from חטאת!? The Gemara attempts to derive from עולה, and then from חטאת העוף, that the blood of an אשם is applied למטה, but concludes that it cannot even be derived from א צד השוה. Instead, the Gemara *darshens*: הכהן המחטא אותה – *the Kohen throws "it" (the blood)*, teaching: אותה דמה – *its (the חטאת's) blood is applied above*, למעלה – *but the blood of another [korban] is not applied above*. The word "אותה" written by the *shechitah* of a חטאת does not teach that all other *korbanos* are valid when *shechted* שלא לשמה (contrary to Rebbe Eliezer's own opinion about an אשם), since a *pesach* is certainly disqualified לשמו, proving that this "אותה" is not exclusive. In contrast, the "אותה" of applying the חטאת's blood is exclusive: Although an עוף's blood is also applied למעלה, the blood of all other *shechted korbanos* is applied למטה. Alternatively, Rebbe Eliezer holds that a חטאת's blood is exclusively applied on the קרן – *horn* of the מזבח.

Siman – Minyan of Yidden

At the annual Minyan of Yidden “Avodah Awareness Day” one member in a לשמה demonstration **did לשמה** with intent to do זריקה שלא לשמה and was *possel* the *korban*, while the Rabbi brought an אשם which he said was *passul* if brought שלא לשמה since it atones for sins like a חטאת, and stood it below חוט הסיקרא on a model *mizbeiach* where it's blood is thrown, unlike a חטאת whose blood is thrown above it.

דף י | DAF 10

Minyan of Yidden



At the annual Minyan of Yidden "Avodah Awareness Day" one member in a demonstration **שחיתה לשמה** with intent to do **שחיתה לשמה** and was **possel** the **korban**, while the Rabbi brought an **אשם** which he said was **passul** if brought לשמה since it atones for sins like a **חטאת**, and stood it below the **חוט הסיקרא** on a model **mizbeich** where it's blood is thrown, unlike a **חטאת** whose blood is thrown above it.

3 things to remember

1. **Machlokes** if **מחשבין מעבודה לעבודה**
2. **Rebbe Eliezer's** source to invalidate an **אשם** **לשמו**
3. **Source** that the blood of an **אשם** is not applied למעלה

