

Zevachim – Simanim

פרק א – כל הזבחים

דף ט – 9 Daf

1. Why there are three sources that a קרבן פסח is treated as a שלמים

A Baraisa *darshens* ב"ש "אם" – "if" a lamb (in the *pesukim* of *shelamim*), *to include a pesach whose first year has passed* (and is too old to be a *pesach*), *and a shelamim which comes because of a pesach* (i.e., the חגיגה brought with the *pesach*), in all the *mitzvos* of *shelamim*, thus requiring *semichah*, נסכים, and waving the ושוך. The Gemara objects that there are two other sources for treating a *pesach* like a *shelamim* during the year, and explains the necessity of all three *derashos*: one would have taught that *[a pesach] whose time [for offering] had passed and its first year had passed becomes a שלמים*. This could have been because *it was completely pushed away from being used as a pesach*, but not if it is still within its first year, since it still can be used as a *pesach sheni*. Therefore, the second *derashah* teaches this also become a שלמים. The third *derashah* teaches that even if neither its time nor first year passed, and it is still eligible for the *pesach* in ניסן, it still becomes a שלמים if it was *shechted* for the sake of a שלמים.

2. Intentions of נחשון חטאת

Rav said in the name of Mavog that if a חטאת was *shechted* for the sake of the חטאת of נחשון (i.e., the חטאת brought by the נשיאים during the Mishkan's dedication), it is valid, because "זאת תורת החטאת" – *this is the law of the chatas* teaches: חטאת אחת לכל החטאות – *there is one law for all the chatas* (although this חטאת is not for atonement, this intent is still not considered for a "different" *korban*). However, this *derashah* is refuted, and another suggested version of Mavog's statement is also rejected. Therefore, his statement is revised to be that if a חטאת was *shechted* *for the sake of someone liable to a chatas like Nachshon's*, it is *valid*, because נחשון's *chatas* was like an עולה (since it is not for a sin). Alternatively, the statement was that a *chatas shechted* for the sake of Nachshon's חטאת is disqualified, since his חטאת was like an עולה. This ruling could have been taught about the חטאת of a מצורע or נזיר, but Rava picked the first חטאת ever brought.

3. Intent for טומאת מקדש וקדשיו of חטאת

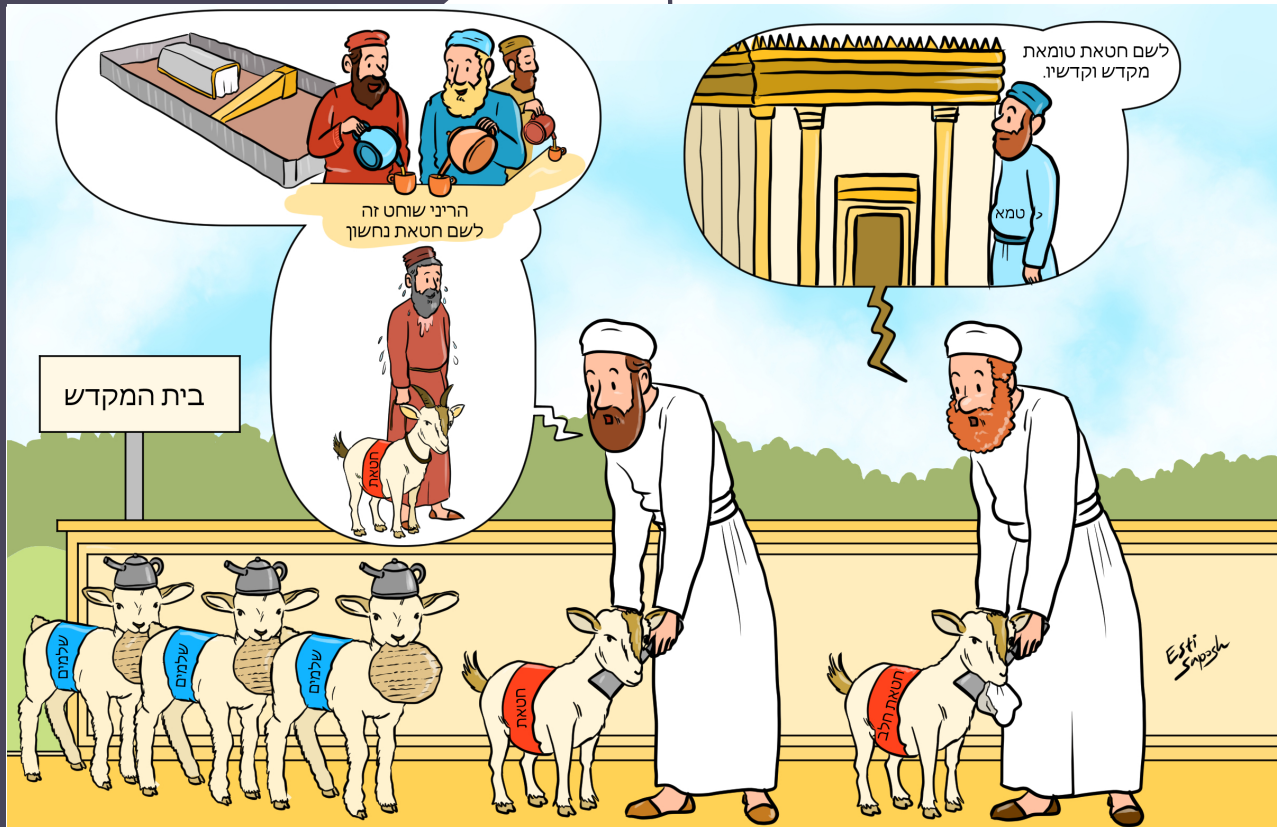
Rav said that a חטאת for חלב which was *shechted* as a חטאת for דם, or for *avodah zarah*, is valid, but if it was *shechted* as a חטאת מצורע or חטאת נזיר, it is invalid, since these are like עולות. Rava asked, what if a חטאת חלב was *shechted* for the sake of a חטאת of קדשיו וקדשיו? Is it a similar חטאת, since it is likewise brought for a כרת violation, or is it different, since it is not קבוע – *fixed* (since a poor person brings birds or flour)? Rav Acha brei d'Rava taught that all the above cases, even חטאת *shechted* for a חטאת נזיר or חטאת מצורע, are פסול, because the *passuk* says: *and he shall slaughter it for a chatas*, indicating it must be *for the sake of that very chatas*. He explained that Rava's inquiry was about בעלים שינוי – *change of owner*, saying that a חטאת חלב *shechted* for someone liable to a חטאת דם is invalid (since it was *shechted* for someone else with a similar obligation), but not if it was *shechted* for someone liable to a חטאת מצורע or חטאת נזיר, which are like עולה liabilities. Rava asked about a חטאת *shechted* for someone liable to a חטאת for קדשיו וקדשיו. The question remains unresolved.

Siman – Teapot

When the **three** little lambs, who were all disqualified *pesachim* turned *shelamims*, came in carrying **teapots**, the Kohen was reminded of the **tea** served at the Mishkan's inauguration and *shechted* a חטאת for the sake of a חטאת. טומאת מקדש וקדשיו חטאת חלב, which confused his fellow Kohen who then *shechted* a חטאת חלב for the sake of טומאת מקדש וקדשיו.

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Teapot



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3 things to remember

1. Why there are three sources that a פסח קרבן is treated as a שלמים
2. Intentions of חטאת נחשון
3. Intent for חטאת טומאת מקדש וקדשיו

