

## Zevachim – Simanim

### פרק ב – כל הזבחים שקבלו דמן

#### דף ל – 30 Daf

##### 1. תמורת עולה תמורת שלמים "לחצות" instead of One who said

A Mishnah teaches that if one says: הרי זו תמורת עולה תמורת שלמים – *this [animal] is hereby designated as a substitute for an עולה, a substitute for a שלמים*, Rebbe Meir says it is fully an עולה, following his first phrase. Rebbe Yose says that since it is impossible to say both simultaneously, if he originally intended to say both, דבריו קיימין – *his words stand*, and both תמורות take effect. The Gemara asks if he says it should be "תמורת עולה ושלמים", without saying "תמורת" separately for שלמים, would Rebbe Meir agree that both תמורות take effect? If he would argue even in this case, what if he said "לחצות" – *it should be halved* between being a תמורת עולה and a תמורת שלמים? Since it is a single statement, does Rebbe Meir agree that both תמורות take effect, or does he hold, even in this case, that the תמורת עולה, which was mentioned first, takes effect first and its *kedushah* spreads through the entire animal? Abaye says Rebbe Meir agrees in this case they both take effect, but Rava says Rebbe Meir argues even in this case.

##### 2. Are two מחשבות during שחיטה like a case of לחצות?

Rava challenged Abaye from our Mishnah, where one had two intents during *shechitah* (חוץ למקומו and חוץ לזמנו), which parallels a case of "לחצות", since the intents can be applied to different כוונות and do not indicate a retraction. Still, Rebbe Yehudah holds that we follow only his first מחשבה and it is full פיגול, and not considered mixed with the מחשבה of חוץ למקומו? Abaye responded: do you think אינה לשחיטה אלא לבסוף – *shechitah is only [considered shechitah] at the end* of the act, in which case both מחשבות would take effect simultaneously? It is not; rather, ישנה *shechitah is [considered shechitah] from the beginning until the end*. Our Mishnah's case is where he said he is cutting the first סימן with an intent of חוץ לזמנו, and the second סימן for חוץ למקומו. Because the two מחשבות take effect separately, Rebbe Yehudah holds we follow the first מחשבה. Abaye explains a parallel *machlokes* about dual מחשבות by מנחות to be where he burned the קומץ with an intent of חוץ לזמנו, and burned the לבונה – *frankincense* with an intent of חוץ למקומו.

##### 3. *Machlokes* if Rebbe Meir's opinion is based on תפוס לשון ראשון

Rav Dimi said that Rebbe Meir, who ruled that where one says "הרי זו תמורת עולה תמורת שלמים", the animal is only a תמורת עולה, follows Rebbe Yehudah's opinion in our Mishnah, that תפוס לשון ראשון – *give primacy to the first* statement (so if the חוץ לזמנו intent preceded the חוץ למקומו intent, it is full פיגול). Abaye asked Rav Dimi: but Rabbah bar bar Channah said in Rebbe Yochanan's name that it is possible to limit Rebbe Meir and Rebbe Yose's argument: If one said תחול זו ואחר כך תחול זו – *"This [תמורת עולה] should take effect, and afterwards this [תמורת שלמים] should take effect*, everyone agrees that only the תמורת עולה takes effect. If he said, לא תחול זו אלא א"כ חלה זו, *"This should not take effect unless this one also take effect*, all agree they both take effect. Specifically where he said תמורת עולה, Rebbe Meir reasons that had he intended to say both, he would have said "תמורת עולה ושלמים"; since he said "תמורת" again, it indicates a retraction. Rebbe Yose says that he intended to say both, but thought that saying a single "תמורת" would make it half עולה and half שלמים, so he attempted (erroneously) to make it fully עולה ושלמים by saying "תמורת" twice. Thus, Rebbe Meir does not necessarily hold תפוס לשון ראשון? Rav Dimi replied that he disagrees with Rabbah bar bar Channah, and holds they do argue about תפוס לשון ראשון.

##### Siman – Melamed

The Temurah Rebbe who was showing his class **what happens when one says, "This animal should be halved between being a תמורת עולה and a תמורת שלמים**, was interrupted by a *talmid* who said he just **did shechitah with both חוץ לזמנו and חוץ למקומו** and asked if it was similar, while standing in front of the blackboard where the words **תפוס לשון ראשון** were written.

דף ל | DAF 30

Melamed (Rebbe)

כ"ז



The Temurah Rebbe who was showing his class what happens when one says, "This animal should be halved between being a תמורת עולה and a תמורת שלמים, was interrupted by a talmid who said he just did shechitah with both חוץ לזמנו וחוץ למקומו and asked if it was similar, while standing in front of the blackboard where the words תפוס לשון ראשון were written.

### 3 things to remember

1. One who said "לחצות" instead of תמורת עולה תמורת שלמים
2. Are two מחשבות during שחיטה like a case of לחצות?
3. Machlokes if Rebbe Meir's opinion is based on תפוס לשון ראשון

