

## Zevachim – Simanim

### פרק ד – בית שמא

#### דף 46 – דף

##### 1. The exemption of דם from נותר, *tumah*, and מעילה

The Mishnah on the previous Daf taught that דם is uniquely exempt from liability for נותר and *tumah*. The Gemara presents three *derashos* excluding blood from *me'ilah*, two of which are superfluous, and are used to exclude דם from liability for נותר and *tumah*: (1) The *passuk* says "וואני נתתיו לכם" – *and I have given it to you* (on the מזבח to atone), teaching: *יהא – it shall be yours*, and excluded from *me'ilah*. (2) "לכפר" – *to atone* teaches: *לכפרה נתתיו* – *I have given [the blood] for atonement, but not for me'ilah*. (3) "הוא" – "*it is*" teaches: *הוא לפני כפרה* – *it is the same before atonement as after atonement*; just as after כפרה, it is not subject to מעילה, the same holds true before כפרה. We do not say the reverse, that just as before כפרה it is subject to *me'ilah*, the same applies after כפרה, because *you never have something whose mitzvah has been performed and one still transgresses me'ilah with it*. The Gemara proceeds to discuss exceptions to this principle.

##### 2. Several versions of the *machlokes* Tannaim re: eating inedible *kodashim* with *tumah* – ex. עצי מערכה

In the Mishnah on the previous Daf, the Tanna Kamma said one is liable for eating any *kodashim* with *tumah* (even those not subject to פיגול), but Rebbe Shimon said one is only liable for items which are normally eaten, but not for eating wood, etc. Amoraim debate the case of the *machlokes*. According to one opinion, they argue only about טומאת בשר – *tumah of "meat"* (or, in this case, wood), which is where the *derashah* including inedible materials is written, but for טומאת הגוף – *tumah of the eater's body*, the Tanna Kamma would agree there is no *malkus*. According to another opinion, they argue even in the case of טומאת הגוף, because the Tanna Kamma holds that since he is liable for טומאת בשר, he is also liable for טומאת הגוף. In another version, some Amoraim say that Rebbe Shimon only exempts one who eats inedible *kodashim* in a case of טומאת הגוף, but concedes there is *malkus* for טומאת בשר (where the *derashah* is written). Others say Rebbe Shimon even exempts from *malkus* in a case of טומאת בשר. Accordingly, the *derashah* including wood, etc., is לפסולא בעלמא – *for the mere invalidation* of the materials (Rashi says this is a Rabbinical stringency).

##### 3. לשם ששה דברים הזבח נזבח

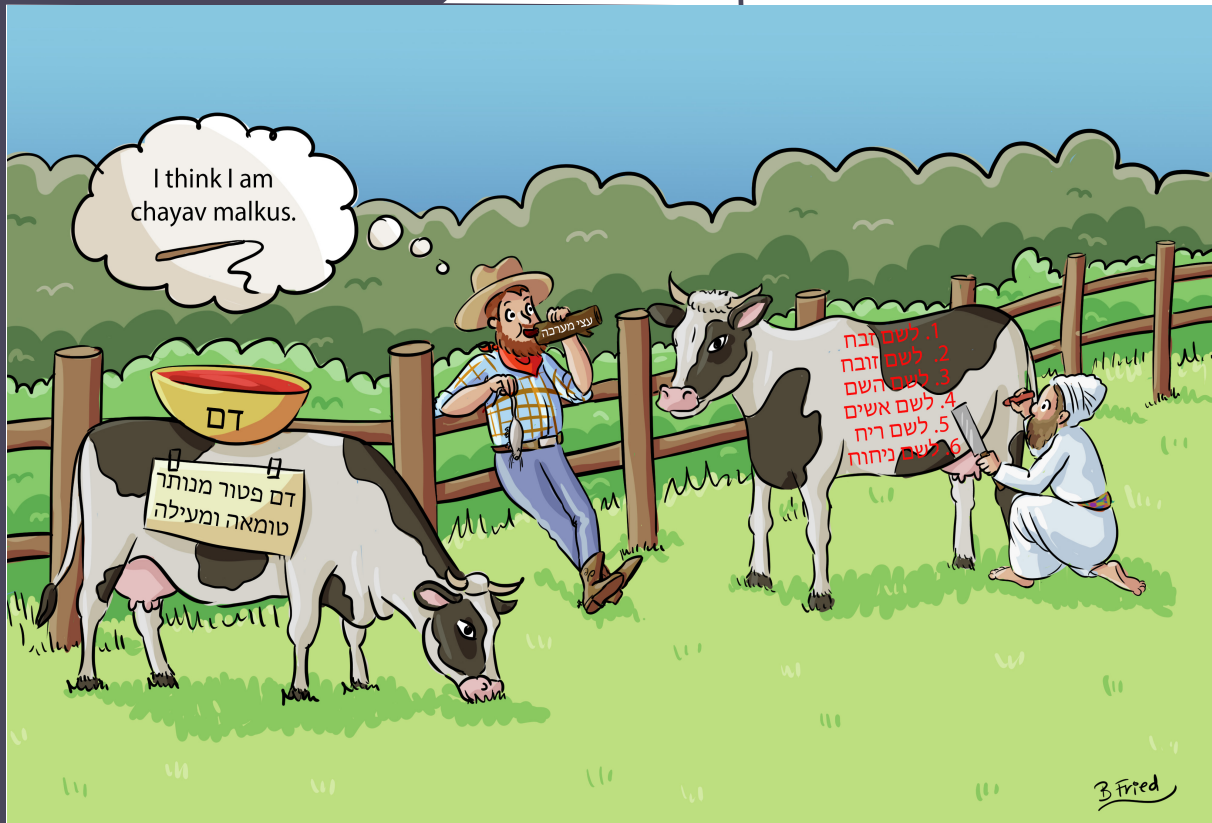
The next Mishnah states: לשם ששה דברים הזבח נזבח – *a korban is shechted for the sake of six things*: (1) לשם זבח – *for the sake of the [type of] korban*, (2) לשם זובח – *for the offerer's sake*, (3) לשם השם – *for Hashem's sake* (as the Gemara explains, לשם מי שאמר והיה העולם – *for the sake of He Who spoke and the world came into existence*), (4) לשם אשם – *for the sake of the fires* (to burn the pieces, and not merely roast them), (5) לשם ריח – *for the sake of creating an aroma* (not to roast them and then bring them onto the מזבח), (6) לשם ניחוח – *for the sake of pleasing*, meaning לשם הנחת רוח – *for the sake of causing Hashem satisfaction* for fulfilling His commandment. Additionally, a חטאת and אשם must be *shechted* לשם חטא – *for the sake of the owner's specific sin*. Rebbe Yose says that even one who did not intend to *shecht* for any of these purposes, it is valid, because Beis Din instituted to *shecht* without declaring specific intent, שאין המחשבה הולכת אלא אחר העובד – *because the intent only follows the one performing the avodah*. Therefore, there is a concern that the one *shechting* may inadvertently state the wrong intent (e.g., שלא לשמה), and the owner's intent that it should be לשמה is ineffective.

##### Siman – Cow (Moo)

The **cow** carrying the large bowl of blood with a note that the **blood was exempt from liability for nossar, tumah and me'ilah**, standing next to the **tamei cowboy eating some inedible עצי מערכה who was chayav malkus**, saw a Kohen write **the six kavanos of lishmah** on the side of a **cow** to help himself remember them when doing *shechitah*.

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Cow (Moo)



The **cow** carrying the large bowl of blood with a note that the **blood** was exempt from liability for **nossar, tumah** and **me'ilah**, standing next to the **tamei** cowboy eating some inedible **עצי מערכה** who was **chayav malkus**, saw a Kohen write the six **kavanos** of **lishmah** on the side of a cow to help himself remember them when doing **shechitah**.

### 3 things to remember

1. The exemption of **דם** from נותר, tumah, and מעילה
2. Several versions of the machlokes Tannaim re: eating inedible kodashim with tumah – ex. **עצי מערכה**
3. לשם ששה דברים הזבח נזבח

