

Zevachim – Simanim

פרק א – כל הזבחים

Daf 4 – דף ד

1. Source that *korbanos* must be brought לשמה

The Gemara asks: לשמה? *from where do we derive that shechitah must be brought for the sake of a shelamim*. The *passuk* says: *והקריב זבח שלמים* – *and if his offering is a sacrifice of shelamim*. The word "זבח" teaches [שלמים] – *that the shechitah should be for the sake of a shelamim*. The Gemara then brings *pesukim* requiring קבלה – *receiving* the blood, and זריקה – *throwing* the blood on the מזבח, to be done לשמה, and explains why none of these *avodot* can be learned from each other. The Gemara then asks for the source that הולכה – *bringing* the blood to the מזבח must be done לשמה. This cannot be derived from the others, because they are each an *avodah* שאי אפשר לבטלה – *that one cannot avoid*, whereas הולכה can be avoided if one *shechts* near the מזבח. The Gemara quotes the *passuk*: *והקריב...את הכל המזבח* – *and he shall bring it all...on the mizbeich*, which refers to *לכבש* – *bringing the limbs to the ramp* of the מזבח. Another *passuk* says "והקריבו" when referring to קבלת הדם, and used the term for הולכה to teach that הולכה must also be done לשמה.

2. Source that *korbanos* must be brought for the owner's sake ("שינוי בעלים")

Having derived the laws of קודש – *a change of holiness* regarding all עבודות (that they must be performed for the *korban's* sake), the Gemara asks for the source for the laws of שינוי בעלים – *a change of owner*, i.e., that עבודות must be done for the owner's sake. The *passuk* *ובשר זבח תודת שלמים* – *and the meat of the zevach todah which is his shelamim*, teaches that the *shechitah* must be לשם תודה, and since שינוי קודש is already known, the *passuk* is used to teach שינוי בעלים. It then derives שינוי בעלים regarding the other עבודות, and the Gemara discusses multiple reasons that שינוי בעלים cannot be derived from קודש. After deriving that זריקה must also be for the owner's sake, the Gemara derives all עבודות from כולל ופרט, that just as *shechitah* is an עבודה and requires לשמן, so too all עבודות require לשמן. The laws of קודש and שינוי בעלים, which were taught by שלמים, are extended to all *korbanos* through a *hekesch*: זאת התורה לעולה ולמנחה ולחטאת ולאשם ולמילואים ולזבח השלמים – *the passuk compared them all to shelamim*, requiring לשמה both regarding שינוי בעלים and קודש.

3. Source that *korbanos* brought לשמה are not פסול

The Gemara asks that one should say that if a *korban* was *shechted* לשמה, it should be completely פסול. The *passuk* says: *מוצא שפתיך תשמור ועשית כאשר נדרת וגו' [a nedavah]*. These contradictory terms of נדר and נדבה teach: אם כמה שנדרת עשית יהא נדר – *if you did as you vowed* (and brought the *korban* לשמה), *it will be a fulfillment of your neder*, יהא נדבה – *but if not*, rather, it was *shechted* לשמה, *it will be a nedavah* (a donated *korban* aside from your *neder*). This proves that the *korban* remains valid (although it does not fulfill the owner's obligation). The Gemara explains that both this *derashah* and the *derashah* of "זאת התורה" (requiring לשמה by all *korbanos*) are necessary. If the Torah had only written the first *derashah*, which commands "observing and performing" one's word, we would not know that it refers specifically to לשמה. If the Torah had only written זאת התורה, one would think a *korban* would be disqualified when *shechted* לשמה.

Siman – Door

The **door** where the sources that the עבודות must be done לשמה were kept, was next to the שינוי בעלים **door** where the source that a *korban* must be brought for its owner's sake could be found, where a man jumped for joy when he read that although his *korban* was *shechted* לשמה, it could still be brought on the *mizbeich*.

דף ד | DAF 4

Door



The **ש'נוי קודש** door where the sources that the **עבודות** must be done **לשמה** were kept, was next to the **ש'נוי בעלים** door where the source that a **korban** must be brought for its owner's sake could be found, where a man jumped for joy when he read that although his **korban** was **shechted** לשמה, it could still be brought on the **mizbeiach**.

3 things to remember

1. Source that korbanos must be brought לשמה
2. Source that korbanos must be brought for the owner's sake ("ש'נוי בעלים")
3. Source that korbanos brought פסול לשמה are not

