

Zevachim – Simanim

פרק א – כל הזבחים

דף יד – Daf 14

1. Rebbe Shimon agrees that improper מחשבות during the הולכה of the חטאת invalidates them

Rebbe Shimon ben Lakish said that although Rebbe Shimon holds that *intent* during the הולכה does not disqualify *korbanos*, מודה רבי שמעון בהולכת חטאות הפנימיות – *Rebbe Shimon concedes regarding bringing blood of the inner chataos* that מחשבה פוסלת בהו – *intention* (for a different *korban*) *invalidates them*, because the הולכה is unavoidable for this *korban*, since it is *shechted* in the עזרה, and its blood is applied in the היכל. The Gemara objects that Rebbe Shimon holds that one is not liable for *פיגול* intention for any *korban* whose blood is not applied on the מזבח החיצון – *outer mizbeiach* (and presumably the same applies to *לשמה*)!?! The Gemara answers that although a חטאת הפנימית cannot become *פיגול* (to obligate כרת for eating it), the *korban* is still *פסול*, based on a *kal vachomer*: if *לשמה*, which does not invalidate *שלמים*, invalidates a חטאת, then *לזמנו*, which invalidates *שלמים*, certainly should invalidate any חטאת! [However, since *לשמה* does not incur כרת, we cannot derive כרת for חטאות הפנימיות from this *kal vachomer*]

2. הולכה בזר

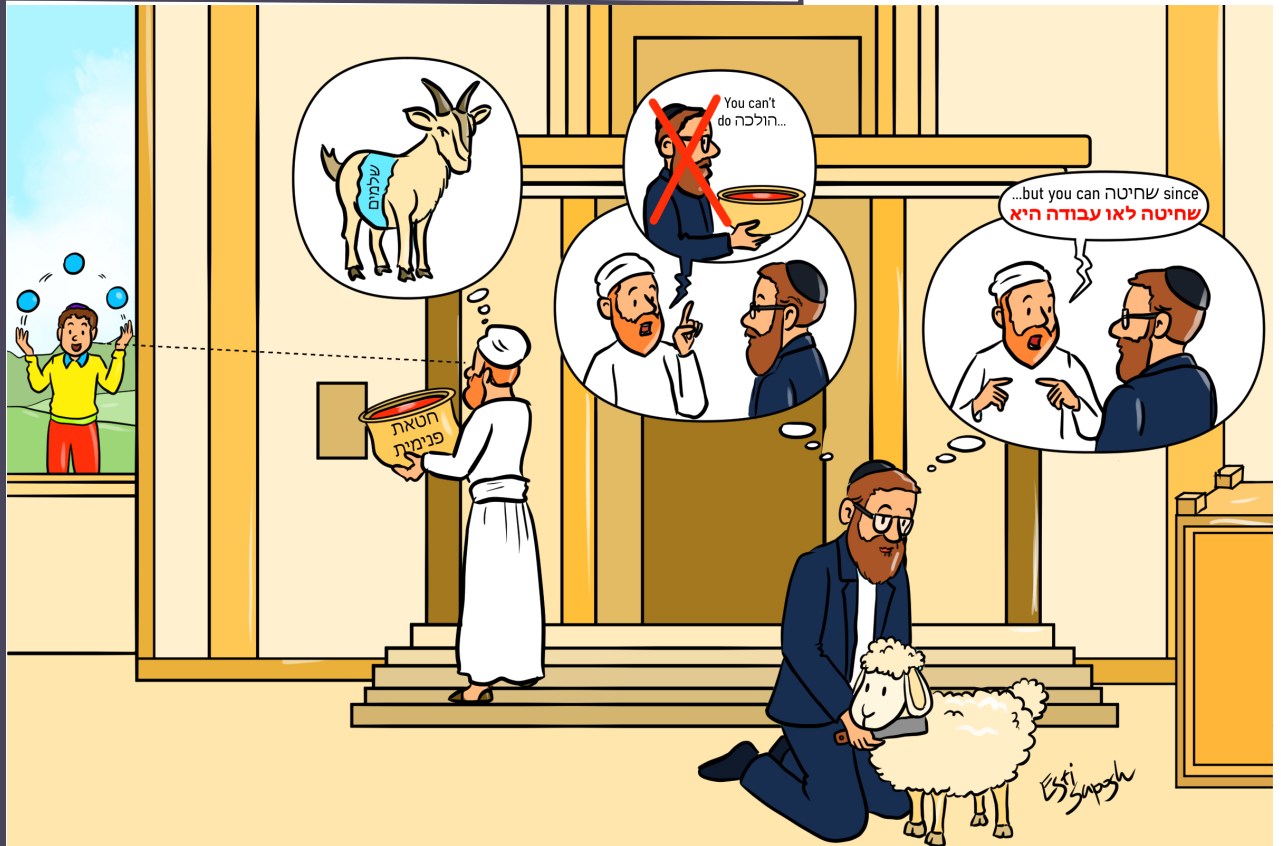
Rav Chisda was asked: מהו – *what is the halachah* if the *bringing of the blood* was done by a *non-Kohen*? He answered that it is valid, bringing support from a *passuk* which says “they” *shechted* the *pesach*, and the Kohanim threw the blood “מידם” – *from their hands*, i.e., the hands of those who *shechted*. Since a זר can *shecht*, this implies that זרים can also do the הולכה. However, this is refuted from a Baraisa which explicitly invalidates the הולכה performed by a זר. The *passuk* is explained: [the זר] only *did the act of a pillar*, i.e., he stood in place while holding the blood, without bringing it closer to the מזבח. Rabbah and Rav Yosef said that this question is subject to the *machlokes* between Rebbe Shimon and the Rabbonon. According to Rebbe Shimon, that הולכה is not considered an עבודה, since it can be avoided, then הולכה of a זר would not disqualify. Below, the Gemara objects that bringing the אימורים to the מזבח, which is not critical for כפרה, must still be performed by a כהן!?! The Gemara suggests that this is a specific הכתוב גזירה, but objects that a *kal vachomer* dictates that the same should apply to הולכה, which is essential!?! Indeed, Rebbe Elazar said that even Rebbe Shimon agrees that הולכה בזר is *פסול*.

3. שחיטה לאו עבודה היא

Rabbah and Rav Yosef had said that according to the Rabbonon, that even avoidable עבודות are considered an עבודה, then הולכה בזר would be *פסול*. Abaye asked them that שחיטה is unavoidable, yet it is still valid when performed by a זר!?! They answered: שחיטה לאו עבודה היא – *shechitah is not considered an avodah*. Rashi explains that since all people disqualified from other עבודות may perform *shechitah* (and, Tosafos adds, כהן is never required for *any shechitah*), it is apparently not a significant עבודה. The Gemara objects that Rav disqualifies *shechitah* of the פרה *פרה* by אדומה!?! It answers that פרה אדומה is different, because it is *קדשי בדק הבית*, i.e., monetary *kedushah*, and has no עבודה at all. Rather, its disqualification of זרים must be a unique הכתוב גזירה. The Gemara objects that if a זר disqualifies the *shechitah* of *קדשי בדק הבית*, certainly he should disqualify the *shechitah* of true *korbanos*!?! Rav Shishi *brei d’Rav Idi* explained that this is similar to מראות נגעים – *appearances of afflictions*, whose examination is certainly not an עבודה, yet requires a Kohen.

Siman – Hand (Juggler)

The Kohen who got distracted when he saw a juggler off in the distance and did הולכה of *לשמה* a חטאת פנימית *שלא לשמה* which was *פסול* the *korban*, had told a זר that he couldn’t do הולכה and had him *shecht* a *korban* instead since שחיטה לאו עבודה היא.



The Kohen who got distracted when he saw a juggler off in the distance and did the הולכה of a שלמים which was invalid, had told a זר that he couldn't do the הולכה and had him shecht a korban instead since שחיטה לאו עבודה היא.

3 things to remember

1. Improper מחשבות during הולכה of חטאות הפנימיות invalidates them
2. הולכה בזר
3. שחיטה לאו עבודה היא

