

OVERVIEW of the Daf

1) Nesachim (cont.)

R' Pappa reports that Rava challenged them to determine the amount of nesachim needed for a ewe and they were able to identify a source that answered that inquiry.

2) **MISHNAH:** The Mishnah discusses which communal korbanos require leaning on the animal's head.

3) Communal offerings

A Baraisa presents different opinions regarding which communal korban requires leaning on the head of the animal.

A point in the Baraisa is explained.

R' Yirmiyah demonstrates how each of the Tannaim are following their position as states elsewhere.

The Gemara continues to quote the Baraisa.

Further elaboration of the different opinions regarding manners of atonement through the Yom Kippur service is provided.

4) He-goats for idolatry

A Baraisa elaborates on the dispute whether he-goats for idolatry require leaning

A second Baraisa is cited that contradicts the first Baraisa.

R' Sheishes reconciles the Baraisa.

R' Yehudah's view in the Baraisa is further explained.

R' Shimon's view in the Baraisa is further explained.

The Gemara explains why, according to Ravina, a verse is necessary to teach that he-goats for idolatry require semicha.

5) Private offerings

A Baraisa presents sources that private offerings require leaning on the head of the animal.

The necessity for an exposition is successfully challenged.

REVIEW and Remember

- Which private offerings do not require leaning?
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- What is the point of dispute between R' Yehudah and R' Shimon?
.....
- According to Ravina, how many communal offerings require leaning?
.....
- What halachos are derived from the three appearances of the word קרבנו?
.....

Distinctive INSIGHT

An heir should lean on the animal

והיורש סומך

The Mishnah states that the offerings of an individual require that its owner perform סמיכה, placing of his hands upon the head of the animal before its slaughter. The Mishnah notes that if the owner dies and the offering is brought by an heir, he, too, performs this rite.

The law of an heir performing סמיכה must be studied, because this procedure is one that can only be done by the owner himself. Based upon the verses, the Gemara (later, 93a) states that סמיכה may not be done by one's servant, one's agent or even one's wife. How, then, can we understand the ruling of the Mishnah that a son, for example, may do סמיכה upon his father's offering?

ר"ש משאנץ explains that a son stands in the place of his father, and he fills his position (based upon Eiruvim 70b). According to this, it would only be reasonable to use this rule for a son who inherits from his father, because this concept applies to a son who is an extension of his father. If there is no son, and a brother inherits an animal, we would not allow him to lean on the animal for his deceased brother. Yet, Avi Ezri (to Ma'asei HaKorbanos 3:9) notes that allowing an heir to lean applies to all direct relatives.

Others explain that an heir is allowed to lean on an animal of his deceased relative because the surviving heir receives some element of atonement from this offering's being brought. In this regard, he is himself an owner and beneficiary of bringing the offering. The Gemara in Zevachim (6a) discusses this semi-remote element of atonement and how it benefits a surviving relative.

Sfas Emes considers a case of a person who died and the offering was left for several of his heirs. His question is whether they all together are now joint partners and they should all lean on the animal, or if only one should lean on the behalf of all of them.

Minchas Chinuch (Mitzvah 115) analyzes the case of a woman who dies and leaves an animal of an offering for her son. The question is that a woman does not perform the leaning procedure, so this offering should be exempt from having this procedure done. Yet, now that the son has inherited this animal, and it is he who will be bringing it, perhaps it is appropriate for leaning to be done by the son. The same question is presented regarding one who inherits an animal for an offering from a blind person, who is exempt from this procedure. Minchas Chinuch writes that it seems obvious that the requirement to lean applies to the current owner, so that the son would lean on the animal he inherits from his mother. ■

HALACHAH Highlight

Saying vidduy before davening

כשם שוידויו של שער המשתלח מכפר על ישראל וכו'

Just as the vidduy on the goat that is sent out atones for the Jewish people etc.

Teshuvah Simchas Kohen¹ cited a query that troubled earlier authorities. When prayers were first arranged, why was vidduy put after Shemoneh Esrei? Since prayer is a replacement for korbanos the vidduy should have been put before Shemoneh Esrei so that the prayer should not be considered an abomination as a consequence of one's sins (See Mishlei 21:27). He answered that since Chazal instructed that a person should be joyous when he davens (See Berachos 31a) they did not put vidduy before davening so that he should not become saddened and depressed over his sins causing him to not daven with joy. They enacted Shemoneh Esrei to be said first and we rely on the vidduy that is said after Shemoneh Esrei to prevent one's prayer from being considered an abomination.

He also cited Chikrei Lev² who questioned why Tur and

Shulchan Aruch did not require a person to recite vidduy before reading the parshiyos of korbanos. Since a Chatas and Asham do not atone unless a person repents (See Zevachim 7a), Chazal should have enacted the recitation of vidduy before the reading of korbanos. Chikrei Lev answered that repenting in one's mind is sufficient to provide atonement and saying vidduy is an independent mitzvah. Tur and Shulchan Aruch did not require a person to recite vidduy since repentance in one's heart is sufficient. Nevertheless, a person who is concerned about the transgressions that he committed should recite vidduy before reading the parshiyos of korbanos. Simchas Kohen notes that this approach forms the basis of another answer to the question why vidduy was not placed before Shemoneh Esrei. The reason there is no concern for one's Shemoneh Esrei to be considered an abomination is that since one reads korbanos before davening one will inevitably repent before reading those parshiyos. Once one has repented, his Shemoneh Esrei will not be considered an abomination even if he did not recite vidduy. ■

¹ שו"ת שמחת כהן ח"י או"ח סי' א'.
² חקרי לב או"ח סי' א'.

STORIES Off the Daf

His Lovingkindness is Forever

"קרבות צבור אין בהן סמיכה...קרבות היחיד טעונים סמיכה..."

On today's daf we find that although most sacrifices brought by individuals require semichah, in general no semichah is done on sacrifices for the general community. The Rema, ז"ל, explains why. "As the Baal Ha'Akeidah, ז"ל, explains in Bereishis, mankind is the purpose of all of creation. The entire world is like a sacrifice which man leans on with his entire force; it is all there to serve man.

"This is why semichah is specifically a function of the individual's sacrifice: the main thing is the action of the individual. As the verse states, 'צדיק — the tzaddik is the foundation of the world.' This is the

opposite of the opinion of philosophers who said that Hashem only supervises the whole, not the details, heaven forbid. According to them, Hashem has only a general knowledge of what happens in the world, but does not supervise the details. We lean on the individual's sacrifice to reject this claim. On the contrary, Hashem supervises every individual detail of every Jew's life, and not in merely in a general manner alluded to by sacrifices for the community."

He added, "The Moreh Nevuchim holds that Hashem's supervision is drawn down by sechel—the more understanding the more providence—and he would also agree that Hashem's providence includes details. The firstborn animal offering and the Pesach sacrifice do not require semichah since both remind us of the miraculous exodus from Egypt—itsself a testimony to Hashem's interest in our actions

and what happens to us. The tithing of animals also does not require semichah since it is a constant reminder of our forefathers. Avraham tithed, as the verse states, 'ויתן מעשר מכל' — And he gave a tenth of everything.' The same is true of Yitzchak. and Yaakov vowed and tithed as well."

He concluded, "The only communal sacrifices which require semichah atone for communal wrongdoing. This teaches that even the community must rely on Hashem's kindness to atone for our many sins. This parallels the sages' teaching that Dovid HaMelech said twenty-six **חסדו** כי לעולם in praise of the twenty-six generations before the Torah was given who were sustained by Hashem on His kindness alone. In terms of atoning for wrongdoing we too must say **חסדו** כי לעולם — His lovingkindness is forever!"¹ ■

1. תורת העולה, ח"ב, פי כ"ב

