

Zevachim – Simanim פרק א – כל הזבחים

TP ו – Daf 6

1. Does an עולה atone for an עשה transgressed לאחר הפרשה?

The Gemara asks: אנשה דלאחר הפרשה מבפרא – does [an עולה atone for a positive commandment transgressed after [the korban's] designation, או לא מבפרא – or does it not atone for it? Does an עולה operate in the way a חטאת operate in the עשה operate in the עשה operate in the מואל operate in the way a חטאת operate in the way a חטאת operate in the way a חטאת operate in the way a now operate in

2. A korban does not atone for failure to perform סמיבה

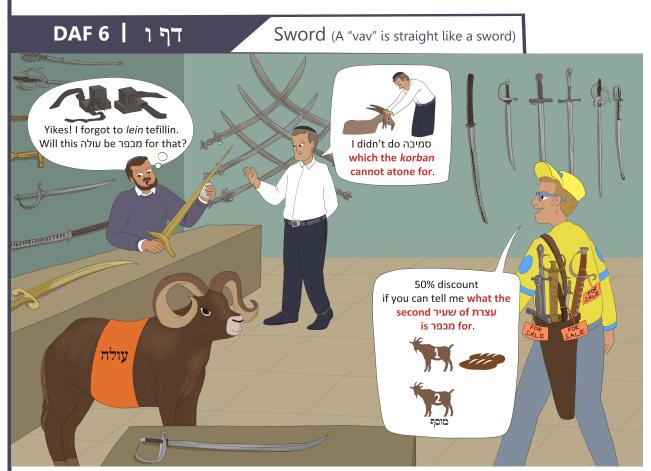
The Gemara suggests a proof: The *passuk* uses the word "ונרצה" – *and it shall be acceptable* in reference to סמיכה – *leaning* on a *korban* before *shechitah*. Since בפרה is accomplished with the <u>blood</u> of a *korban*, a Baraisa explains that this *passuk* teaches שאם עשאה לסמיכה שירי מצוה – *that if he treated semichah as "residue" of a mitzvah* (i.e., unimportant) and did not do it, שאם עשאה לסמיכה – *the passuk considers* it *for him as if it did not atone, but it* actually *did atone*. This expression presumably means to say that although the *korban* atoned for any transgressed before the *korban's* designation, but it did not atone for his failure to perform סמיכה (an סמיכה (ששה און בעמוד – *he is still subject* to the command, "*Arise and perform semichah*." Thus, he does not violate it until after he actually *shechts* without doing *semichah*, *j* אחר שחיטה לא קא מיבעיא לן – and a violation *after shechitah is not a question to us*, because it is certainly not atoned for by the *korban*.

3. What כפרה is achieved with the second עצרת of עצרת?

The Gemara suggests another proof from a Baraisa in which Rebbe Shimon explains the atonement of the עצרת – two he-goats brought on Shavuos (the first brought with the שתי , and the second as part of the קמוסף). They both atone for interval — tumah violations of the Mikdash and its holy things (i.e., meat of korbanos), but after the first already atones for it, what is the purpose of the second? He explained that it atones for tumah which occurred between the first and the second (i.e., on Shavuos, after the first was sacrificed). This proves that a korban can atone for transgressions after והפרשה? The Gemara suggests that the second שעיר atones for transgressions between the הפרשה of the first and the second (before Shavuos), in a case when they were designated at different times. However, the Gemara objects to limiting this korban's entire purpose to such a specific circumstance, and instead suggests that their designation is pending until their actual – לב בית דין קמתנה עליהן that their designation is pending until their actual הפרשה "הפרשה". Ultimately, this explanation is refuted, and Tosafos says we accept the forced explanation that the korban's purpose is for where they are designated at different times.

Siman – Sword (A "vav" is straight like a sword)

The sword enthusiast who forgot to *lein* tefillin because he was sharpening his swords and wondered if the אולה had already designated would be מכפר for it, was listening to a friend tell him he didn't perform semichah on his korban which the korban could not atone for, when a sword salesman entered the room and offered to sell him a sword at a discount if he could answer what כפרה is achieved with the second עצרת for wurning to a friend tell him he didn't perform semichah on his korban which the korban could not atone for, when a sword salesman entered the room and offered to sell him a sword at a discount if he could answer what כפרה is achieved with the second.



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Sthings to remember

- 1. Does an עולה atone for an לאחר transgressed לאחר
- 2. A korban does not atone for failure to perform סמיכה
- 3. What כפרה is achieved with the second עצרת?

