



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yuma Daf Pey Hey

MI SHENAFAL ALAV MAPOLES...

- **Q:** Why does the Mishna need to give so many examples of the situation being a questionable risk to Jewish life? **A:** The Mishna means that even if all these doubts exist in a single case, we would override Shabbos to try and save the person.

MITZA'UHU CHAI MIFAKCHIN

- **Q:** It is obvious that we continue to remove the rubble if we find him alive!? **A:** The Mishna means to teach, that even if it is apparent that the person will only live for a very short time, we override Shabbos for that short time.

V'IHM MEIS YANICHUHU

- **Q:** This is obvious!? **A:** The Mishna is teaching, that even according to **R' Yehuda ben Lakish**, who says that one may move a meis on Shabbos to save it from a burning fire, he would agree here, that the rubble may not be moved for the meis on Shabbos. He allows the case of the fire, because if it would not be allowed, the relatives, who are in turmoil from the distress over the loss of life, may extinguish the fire. In the case of the rubble, there is no concern that they may do a melacha D'Oraisa.
- A Braisa says, the rubble should be removed up until the person's nose. If there is no sign of life there (no breathing), we should not remove more rubble. Others say that we should remove until the heart (to check for a heartbeat). If we find that people higher in the rubble are dead, that does not mean we should assume that the people on bottom are dead as well. In fact, it once happened that the people on top were dead, and the people on bottom were still alive.
 - **R' Pappa** said, the machlokes is only when the person's heart is uncovered first. In that case, the "others" say that if there is no heartbeat we don't continue clearing the rubble. However, if the nose is exposed first and there is no sign of breathing, all agree that the rubble is not to be cleared further.
- A Braisa brings a number of sources for the fact that trying to save a life overrides Shabbos:
 - **R' Yishmael** said, the pasuk allows the killing of a thief if we are unsure whether he broke into a house with intent to steal or also with the intent to kill. If the Torah allows one to kill (which is from the worst aveiros and causes the Shechina to leave) the thief, who is only questionably threatening one's life, surely saving a life will override Shabbos.
 - **R' Akiva** said, the pasuk teaches that a Kohen who has murdered is not taken to be killed if he is in middle of doing the Avodah. We learn from here that he is not taken to be killed, but if a Kohen has testimony that can possibly prevent someone from being killed, we would make him stop the Avodah to try and save that life. If possibly saving a life overrides the Avodah, surely it will override Shabbos, which itself is overridden by the Avodah.
 - **R' Elazar** said, if milah, which only effects one limb, overrides Shabbos, saving an entire life clearly overrides Shabbos.
 - **R' Yose the son of R' Yehuda** said, the pasuk says "**Ach** es Shabbosai tishmoru", which teaches that there is an exception to keeping Shabbos, when one is saving a life.

- **R' Yonason ben Yosef** said, the pasuk says “ki kodesh hee lachem”, which teaches that Shabbos is given to us, but we are not “given” to Shabbos (we need not give up a life for Shabbos).
- **R' Shimon ben Menasya** said, the pasuk says “v’shamru Bnei Yisrael es HaShabbos”. The Torah teaches that it is better to override one Shabbos that will allow for the keeping of many future Shabbosos.
- The Gemara says, **R' Yehuda in the name of Shmuel** said, the pasuk says “vachai bahem”, meaning that one is not supposed to die for the sake of a mitzvah.
 - **Rava** said, all these sources can be refuted (as being shown to only be dealing with an unquestionable saving of life). However, the reason of **Shmuel** cannot be so refuted.

MISHNA

- The bringing of a Chatas and of an Asham Vadai (for an aveirah that was definitely done) bring a kapparah for the person (if he is bringing the korbon he has presumably done teshuvah as well). Death and Yom Kippur provide kapparah along with teshuvah. Teshuvah alone provides kapparah for lesser aveiros, whether an assei or a lo sassei. Teshuva accomplishes that the punishment for the more severe aveiros are delayed until Yom Kippur comes and provides a kapparah for the aveirah.
- If one says, “I will do an aveirah and then do teshuva, I will do an aveirah and then do teshuva”, he is not given the opportunity to do teshuva. If one says “I will do an aveirah and Yom Kippur will provide a kapparah”, Yom Kippur will not provide a kapparah.
- Yom Kippur only provides kapparah for an aveirah between man and Hashem. However, for an aveirah done between man and his friend, Yom Kippur does not provide a kapparah until he has appeased his friend. **R' Elazar ben Azarya** says this can be learned from the pasuk that says that on Yom Kippur the kapparah is “lifnei **Hashem** titharu” – only for aveiros between man and Hashem.
- **R' Akiva** says, how lucky is Klal Yisrael! It is Hashem that provides us with our purity, as we see from the pesukim.

GEMARA

- **Q:** The Mishna seems to say that only an Asham Vadai brings a kapparah, not an Asham Talui (which is brought for certain aveiros that were possibly done). However, the pasuk says that an Asham Talui brings kapparah as well!? **A:** An Asham Vadai brings a complete kapparah. An Asham Talui holds off punishment until it can be determined whether an aveirah was certainly done. If it was, a Chatas will have to be brought at that time. **A:** An Asham Vadai has no substitute which can bring the kapparah that it provides. An Asham Talui does have a substitute, as a Mishna says, if Yom Kippur passes before one brought his Asham Talui, he no longer needs to bring it.

MISAH V'YOM HAKIPPURIM MICHAPRIN IHM HATESHUVA

- **Q:** The Mishna seems to argue with **Rebbi** who says that Yom Kippur brings kapparah for most aveiraos even without teshuva? **A: Rebbi** would agree that teshuva alone is not enough, and needs Yom Kippur to bring the complete kapparah. He only says that Yom Kippur by itself brings a full kapparah as well. Our Mishna is saying that teshuva needs Yom Kippur, which agrees with **Rebbi**.