



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

Menachos Daf Tzaddik Beis

MISHNA

- All korbanos of the tzibbur do not require semicha, except for the par helam davar and the goat that is sent to the Azazel. **R' Shimon** says that the male goat chatas brought for the tzibbur's aveira of avodah zara based on an erroneous psak of Beis Din also gets semicha.
- All korbanos of an individual require semicha, except for the korbanos of bechor, maaser, and Pesach.
- If an heir brings a korban on behalf of his father he does semicha, brings nesachim, and can effect temurah.

GEMARA

- A Braisa says, all korbanos of the tzibbur do not require semicha, except for the par helam davar and the male goat chatas brought for the tzibbur's aveira of avodah zara based on an erroneous psak of Beis Din – this is the view of **R' Shimon**. **R' Yehuda** says that this chatas for the aveira of avoda zara does not get semicha. In its place (in the list of tzibbur korbanos that get semicha) put the goat that is sent to the Azazel. [Q: Why does **R' Yehuda** feel that something must be put in its place in the list? A: **Ravina** said, we have a kabbalah that there are two tzibbur korbanos that require semicha.] **R' Shimon** said to **R' Yehuda**, the semicha must be done by the owners, and it is the Kohen Gadol who does the semicha on the goat to be sent to the Azazel, and this goat only brings a kapparah for non-Kohanim! **R' Yehuda** said, the Kohanim also get a kapparah from this goat and the Kohen Gadol's semicha is therefore a proper semicha to be counted in the list of tzibbur korbanos that get semicha.
 - We see in a Braisa that they argue regarding who gets a kapparah from the Azazel goat. The Braisa darshens the pesukim that discuss the kapparah brought about by the Yom Kippur Avodah. "V'chiper es mikdash hakodesh" refers to a kapparah for tumah in the Kodosh Hakodashim; "Ohel Moed" refers to the Heichal; "Mizbe'ach" refers to the Mizbe'ach; "Yichaper" refers to the Azaros. "HaKohanim" refers to the Kohanim; "Am Hakahal" refers to the Yisraelim; "Yichaper" refers to the Levi'im. The pasuk puts all these people together to teach that all received a kapparah through the goat that is sent to the Azazel. **R' Shimon** says that the par brings kapparah for the Kohanim and the goats bring a kapparah for the rest of the Yidden.
 - The result of this machlokes is that **R' Yehuda** holds that non-Kohanim get a kapparah for "tumas Mikdash ukedashav" from the goat that is offered inside the Heichal, and the Kohanim get a kapparah for this from Aharon's par. With regard to all other aveiros, all Yidden get a kapparah from the viduy said over the Azazel goat. **R' Shimon** holds that the Kohanim's kapparah for other aveiros comes from the viduy said on the par.
 - They argue in a Mishna as well. The Mishna says, with regard to the Azazel goat it brings a kapparah for all Yidden. This is the same for non-Kohanim, Kohanim, and even for the Kohen Gadol. What is the difference between the non-Kohanim, the Kohanim, and the Kohen Gadol? It is only that the "par" brings a kapparah for the Kohanim for their entering or eating while tamei. **R' Shimon** says, just as the blood of the chatas offered inside the Heichal brings kapparah for non-Kohanim, so too the blood of the par brings kapparah for the Kohanim. Just as the "viduy" said on the goat sent to the Azazel brings kapparah for Yisrael, so too the viduy said on the par brings kapparah for the Kohanim.
 - A Braisa says, the pasuk says that the Sanhedrin should do semicha "ahl rosh hapar". **R' Yehuda** says, this teaches that the par helam davar requires semicha, but the goat

brought by the tzibbur for the aveira of avoda zara does not require semicha. **R' Shimon** says, the pasuk teaches that the par helmet davar requires semicha of the Sanhedrin, but the goat requires semicha of a Kohen.

- **Q:** A Braisa says, the pasuk regarding the semicha of the Kohen Gadol on the Azazel goat says “hachai”. **R' Yehuda** says, this teaches that this live Azazel goat requires semicha, but the goat brought for the aveira of avoda zara does not require semicha. **R' Shimon** says, the pasuk teaches that the Azazel goat requires semicha by the Kohen Gadol, and the goat brought for the aveira of avoda zara doesn't require semicha of the Kohen Gadol, but does require semicha of the Sanhedrin. This Braisa gives different sources and views than the previous Braisa!? **A:** **R' Sheishes** said, the first Braisa is obviously an erroneous Braisa. It says that **R' Shimon** considers the semicha of the Kohen on the goat for the aveira of avoda zara to be a true semicha. Now, that can't be, because he says that the Azazel goat is not counted as a semicha, because it is done by the Kohen instead of an owner! Rather, the Braisos should be understood as follows. **R' Yehuda** says “hapar” teaches that the par requires semicha, but the goat brought for the tzibbur's aveira of avoda zara does not. **R' Shimon** says “hachai” teaches that the Azazel goat requires semicha of the Kohen Gadol, but the goat brought for the tzibbur's aveira of avoda zara does not require the Kohen Gadol's semicha, rather it requires semicha of the Sanhedrin. **R' Shimon** then said to **R' Yehuda**, the goat brought for the tzibbur's aveira of avoda zara does need semicha, and if you heard that it does not, you heard that it does not require semicha of the Kohen.
- **Q:** Why does **R' Yehuda** need a pasuk to exclude the goat brought for the tzibbur's aveira of avoda zara from semicha? **Ravina** has said that we have a kabbalah that only two tzibbur korbanos require semicha!? **A:** He used the pasuk to show his point, but it is in fact not learned from there.
- **Q:** How does **R' Shimon** know that the goat brought for the tzibbur's aveira of avoda zara requires semicha at all (the pasuk teaches that there is no semicha of the Kohen, but how does he know that there is semicha altogether)? **A:** In a Braisa he says that he learns it from an extra word “hasa'ir” written regarding the semicha requirement of the Nasi's korbon, which he says comes to include a requirement of semicha on the goat brought for the tzibbur's aveira of avoda zara, since it is similar to the Nasi's chatas in that it is brought for a known aveira.
 - **Q:** According to **Ravina** who says that there is a kabbalah that only two tzibbur korbanos require semicha, why is a pasuk needed to teach that the goat brought for the tzibbur's aveira of avoda zara needs semicha? **A:** If we only had the pasuk we would darshen a kal v'chomer to teach that the Shavuos lambs should also require semicha. We therefore need the kabbalah to teach that there are only two such tzibbur korbanos. If we only had the kabbalah, we would not know which is the second such korbon (the pasuk regarding par helmet davar explicitly says that it requires semicha). We therefore need the pasuk of “hasa'ir” to teach that the second such korbon is the goat brought for the tzibbur's aveira of avoda zara.

KOL KORBANOS HAYACHID TE'UNIN SEMICHA CHUTZ MIBECHOR UMAASER UPESACH

- A Braisa says, the pasuk regarding a shelamim says “korbano”, which comes to exclude a bechor from a semicha requirement. We would think to make a kal v'chomer – if a shelamim, which is not kadosh from birth, requires semicha, then a bechor, which is kadosh from birth, should surely need semicha! The word “korbano” teaches that it does not. Another pasuk again says “korbano”, which comes to exclude a korbon maaser from a semicha requirement. We would think to make a kal v'chomer – if a shelamim, which does not have the ability to make kadosh that which comes before it or after it, requires semicha, then a korbon maaser, which does have that ability, should surely need semicha! The word “korbano” teaches that it does not. Another pasuk again says “korbano”, which comes to exclude a Pesach from a semicha requirement. We would think to make a kal v'chomer – if a shelamim, which one is not obligated to bring,

requires semicha, then a Pesach, which one is obligated to bring, should surely need semicha! The word "korbano" teaches that it does not.

- **Q:** Why couldn't we refute these kal v'chomers by saying that shelamim is different in that it requires nesachim, and a tenufah of the chazeh v'shok? **A:** They could be refuted in this way. The pesukim are only an asmachta.
 - **Q:** If so, why do we need these pesukim? **A:** One "korbano" teaches that semicha cannot be done with a shaliach, one teaches that semicha is not done on the korbon of a goy, and one teaches that all the owner of a korbon must do semicha (if there were a number of partners, each of them must do semicha).