



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

Shavuos Daf Beis

MESECHTA SHAVUOS

PEREK SHAVUOS SHTAYIM -- PEREK RISHON

MISHNA

- With regard to oaths, there are two types (“I will eat” and “I will not eat”) that are actually four (“I did not eat” and “I ate”).
 - Awareness of tumah are of two types (he forgot he was tamei and entered the Mikdash, or he forgot he was tamei and ate kodashim) that are actually four (he forgot that he was entering the Mikdash or that the food he was about to eat was kodashim).
 - Transfers that are assur on Shabbos are of two types (a person in the reshus hayachid took something in his hand, stretched it into the reshus harabim and put it there, and a person from the reshus harabim stuck his hand into the reshus hayachid, took something from there and brought it back out into the reshus harabim) that are actually four (transferring from the reshus harabim to reshus hayachid in the same two ways just described).
 - Appearances of tzaraas are of two types (a “se’eis” and a “baheres”) that are actually four.
- With regard to tumah, if there was awareness in the beginning that he was tamei, and there was an awareness at the end that he ate something kadosh or entered the Mikdash while tamei, and there was a period of unawareness in between (at the time that he ate the kodashim or entered the Mikdash), he would be chayuv a korbon oleh v’yoreid.
 - If there was an awareness at the beginning but not at the end (after he ate or entered), the “sa’ir” that is brought on Yom Kippur and offered inside the Mikdash, and Yom Kippur itself, prevent any punishment for the aveira until he becomes aware that he was tamei when he ate the kodashim or entered the Mikdash, at which time he will have to bring a korbon oleh v’yoreid.
 - If there was no awareness in the beginning but there was an awareness at the end, the sa’ir that is brought on Yom Kippur and offered outside the Heichal and Yom Kippur itself provide a kapparah. We see this from the pasuk of “milvad chatas hakippurim”, which teaches that the just as the sa’ir that is offered inside is for something that had some awareness (an awareness only at the beginning), the sa’ir that is offered outside is also for something that had some awareness (an awareness only at the end).
 - If there was no awareness at the beginning or at the end, the chatas goats of the Mussaf of the Yomim Tovim and of Rosh Chodesh bring a kapparah. This is the view of **R’ Yehuda**. **R’ Shimon** says that the chatas goats of the Yomim Tovim bring a kappara for this, but the chatas goats of Rosh Chodesh do not. Rather, the chatas goats of Rosh Chodesh bring kappara for a tahor person who ate tamei kodashim b’shogeig. **R’ Meir** says all the chatas goats (of Yom Tov, of Rosh Chodesh, and of Yom Kippur that is offered outside the Heichal) bring the same kapparah – for tumah of the Mikdash and of kodashim.
 - **R’ Shimon** would say, the chatas goats of Rosh Chodesh bring kappara for a tahor person who ate kodashim that was tamei, the chatas goats of Yom Tov bring kapparah for someone who was tamei but had no awareness before or after, and the chatas goat of Yom Kippur brings kapparah for a tamei person that had no awareness in the beginning but had awareness at the end. The **Chachomim** said, what would be the halacha with regard to using a goat that was designated for one of the korbanos, for

another one of these korbanos? **R' Shimon** said, it could be used for the other korbon. The **Chachomim** said, since the kaparah of each is different, how can it be used for the other korbon? **R' Shimon** said, all of them bring kapparah for some form of tumah of the Mikdash or kodashim, and therefore they can be used for the other korbon.

- **R' Shimon ben Yehuda** says in the name of **R' Shimon**, the chatas goat of Rosh Chodesh brings kapparah for a tahor person who ate tamei kodashim. The chatas goats of Yom Tov do more in that they bring kapparah for a tahor person who ate tamei kodashim *and* for tamei person that entered or ate and who didn't have awareness in the beginning or the end. The chatas goat of Yom Kippur does more in that it brings kapparah for a tahor person who ate tamei kodashim *and* for tamei person that entered or ate and who didn't have awareness in the beginning or the end *and* for a tamei person that had no awareness in the beginning but had awareness at the end. The **Chachomim** said, what would be the halacha with regard to using a goat that was designated for one of the korbanos, for another one of these korbanos? **R' Shimon** said, it could be used for the other korbon. The **Chachomim** said, it would make sense that the goat of Yom Kippur could be used on Rosh Chodesh, because it includes the kapparah of Rosh Chodesh, but how can the goat of Rosh Chodesh be used for Yom Kippur to bring a kapparah that as a goat of Rosh Chodesh it could not bring? **R' Shimon** said, all of them bring kapparah for some form of tumah of the Mikdash or kodashim, therefore they can be used for the other korbon.
- If a tamei person enters the Mikdash or eats kodashim b'mezid, the chatas goat of Yom Kippur that is offered in the Heichal and Yom Kippur itself bring a kapparah. For other aveiros in the Torah, whether light ones or severe ones, whether meizid or shogeg, whether he became aware of the aveira or not, whether it was an assei or a lav, whether the aveira carried the kares penalty or the death penalty, the goat that is sent to the Azazel brings a kapparah. 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" on the goat sent to the Azazel brings kapparah for Yisrael, so too the viduy on the par brings kapparah for the Kohanim.

GEMARA

- **Q:** We just finished Mesechta Makkos. Why is it that this is followed by Mesechta Shavuos? **A:** At the end of Makkos we learned that the issur of rounding one's head (cutting off the peyos) includes two sets of malkus – one for each side, and the issur for destroying the beard includes five sets of malkus. These are cases of one issur that carry multiple penalties. This connects to Mesechta Shavuos which begins by saying that oaths are two types that are actually four.
- **Q:** Why is it that here the Tanna goes beyond the subject of oaths and lists the other instances of things that are two but that are actually four, but in other Mesechtos when the Tanna discusses the transfers of Shabbos and the appearances of tzaraas the Tanna does not mention the other cases? **A:** Over here in Shavuos, since the case of awareness of tumah is written near the parsha of oaths, we also mention the case of awareness of tumah. Since we are mentioning two cases, we also mention the other two (of Shabbos and tzaraas).
 - **Q:** Why do we first mention oaths and then go on to begin explaining the case of awareness of tumah before even explaining the case of oaths? **A:** Since the explanation of the case of awareness of tumah is relatively short, we first mention it and complete it. We then begin the lengthier discussion of oaths.