



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

Shavuos Daf Ches

- The Gemara taught a Braisa that said that we would think that the Yom Kippur chatas that is offered in the Heichal should bring a kapara for the tumah of avodah zara, giluy arayos, and murder. The pasuk therefore says “*mitumos* Bnei Yisrael” – it brings a kapara for some, but not all the aveiros of tumah. Just as we find that the Torah separates tumas Mikdash and tumas kodashim from other tumos, here too the pasuk is referring to a kaparah for tumas Mikdash and tumos kodashim. These are the words of **R' Yehuda**.
 - **Q:** Where do we find that the Torah separates tumas Mikdash and kodashim? It is in the fact that it brings a korbon oleh v'yoreid. Maybe we should instead say that it refers to avoda zara, which is separated in that the sinner must bring a female goat as a chatas, and doesn't have the option of bringing a female sheep as other sinners do!? **A: R' Kahana** said, the Braisa means to say that the Torah separated it for a leniency. This requirement of the one who worshipped avoda zara is a chumra.
 - **Q:** Maybe we should say that it refers to a woman who has given birth, who is also separated in that she brings an oleh v'yoreid? **A: R' Hoshaya** said, the pasuk says “l'chol chatosam”, and this woman brings her korbon to remove her tumah, not because she sinned in any way.
 - **Q: R' Shimon ben Yochai** says that a woman who gave birth is considered to be a sinner (because we assume that when in pain she swore never to be with her husband again). Why don't we say that the pasuk refers to this woman? **A: R' Shimon** in the Braisa had a different method of deriving that the pasuk refers to tumas Mikdash and kodashim.
 - **Q:** Maybe we should say that it refers to a metzora, who is also separated in that he brings an oleh v'yoreid? **A: R' Hoshaya** said, the pasuk says “l'chol chatosam”, and a metzora brings his korbon to remove his tumah, not because he sinned in any way.
 - **Q: R' Shmuel bar Nachmeini** says that tzaraas comes because of aveiros, which means he is a sinner, so why don't we say that the pasuk refers to a metzora? **A:** A metzora gets a kappara from the fact that he has tzaraas. His korbon is only brought to permit him to enter the kahal again.
 - **Q:** Maybe we should say that it refers to a nazir, who is also separated in that he brings birds for his korbon? **A: R' Hoshaya** said, the pasuk says “l'chol chatosam”, and a nazir brings his korbon to allow him to start his new count, not because he sinned in any way.
 - **Q: R' Elazar Hakapar** says that a nazir is considered to be a sinner, so according to him why don't we say that the pasuk refers to a nazir? **A:** He holds like **R' Shimon** in the Braisa, who had a different method of deriving that the pasuk refers to a tumas Mikdash and kodashim.
 - **Q: R' Shimon** seems to have a valid point, so why does **R' Yehuda** not agree? **A: R' Yehuda** would say that the pasuk used by **R' Shimon** is needed to teach that whatever the Kohen Gadol does inside the Kodosh Hakodashim, he must again do in the Heichal.
 - **R' Shimon** learns this from the words of “v'chein yaaseh”. **R' Yehuda** says, from those words I would think that another par and goat should be brought and offered in the Heichal. The pasuk of “v'chipper ahl hakodeh mitumos” teaches
- The Braisa said, **R' Shimon** says, we can learn this from the pasuk itself, which says “v'chipper ahl hakodeh mitumos” – it refers to tumah associated with kodesh.
 - **Q: R' Shimon** seems to have a valid point, so why does **R' Yehuda** not agree? **A: R' Yehuda** would say that the pasuk used by **R' Shimon** is needed to teach that whatever the Kohen Gadol does inside the Kodosh Hakodashim, he must again do in the Heichal.
 - **R' Shimon** learns this from the words of “v'chein yaaseh”. **R' Yehuda** says, from those words I would think that another par and goat should be brought and offered in the Heichal. The pasuk of “v'chipper ahl hakodeh mitumos” teaches

that it is the same par and goat that is used. **R' Shimon** says "v'chein yaaseh l'Ohel Moed", which clearly refers to the same animals.

- The Braisa said, we would think that this korbon brings a kapara for all tumah associated with kodesh. The pasuk therefore says "umipisheyhem l'chol chatosam", which teaches that the shogeg it brings a kapara for must be like the meizid that it brings a kapara for – just as there is no korbon for the sinner to bring when he is a meizid, this Yom Kippur chatas only brings a kapara for a shogeg for which there is no korbon for the sinner to bring.
 - **Q:** What does the Braisa mean to exclude with this? It can't be where there is an awareness of the tumah before and after, because that person would have to bring his own korbon!? **A:** The case would be where he became aware right before sunset on Erev Yom Kippur (and there was no longer time for him to bring his korbon). We would think to say that the chatas goat suspends punishment for him until he can bring the korbon after Yom Kippur. The Braisa therefore teaches that it does not.
- The Braisa asked, how do we know that if there was awareness in the beginning, but there was no awareness at the end, that this Yom Kippur chatas accomplishes to suspend punishment?
 - **Q:** The Braisa just finished teaching that it brings kapara for aveiros for which there is no other chiyuv korbon, so what it is now asking!? **A:** The Braisa is asking, now that we compared the meizid to the shogeg, maybe we should compare further and say that just as the meizid never has a chiyuv korbon, maybe this Yom Kippur chatas only suspends punishment for a shogeg that will never have a chiyuv korbon, as in the case of where there was no awareness in the beginning. However, when there was an awareness in the beginning, but not at the end, maybe we should say that since when he becomes aware he will then have to bring a korbon, the Yom Kippur chatas does not suspend punishment for this case? The Braisa says, "l'chol chatosam", which teaches that this Yom Kippur chatas even addresses an aveira for which one will eventually become chayuv to bring a korbon.
 - **Q:** Why don't we say that the Yom Kippur chatas brings a full kapara? Why does it only suspend punishment in this case? **A:** If the pasuk would have said "*meichatosam*", it would suggest that a full kappara is achieved. Since the pasuk says "*lichol chatosam*" it suggests that there is suspension of punishment until his korbon is brought.
 - **Q:** What does this suspension accomplish? **A:** **R' Zeira** said, this means that if the sinner dies before becoming aware of the aveira, he is not considered to have the aveira.
 - **Q:** **Rava** asked, death itself would accomplish that, so what does the Yom Kippur chatas accomplish for him? **A:** **Rava** said, it protects him from suffering for the aveira until he becomes aware and brings his korbon.

EIN BAH YEDIYA BET'CHILA V'YEISH BAH YEDIYA BASOF SA'IR HANAASEH BACHUTZ V'YOM HAKIPPURIM MICHAPER...

- **Q:** The Mishna said that there is a hekesh between the chatas goat that is offered inside the Heichal and the one that is offered outside. If so, we should say that the chatas offered inside should provide kapara for this case as well, which would make a difference at a time when that one was brought, but the one offered outside was for some reason not brought? **A:** The pasuk says "achas", which teaches that the korbon brings one kappara, not two.
 - **Q:** We should say that the goat that is offered outside the Heichal should accomplish its own kappara and the suspension that is accomplished by the goat offered inside, which would be important for the case of where the aveira happened after the inside one was offered, but before the outside one was offered? **A:** The pasuk says "achas bashanah", which teaches that the kappara brought by the goat offered inside only happens once a year.
- **Q:** According to **R' Yishmael**, who says that when there is no awareness in the beginning, but there is an awareness at the end, the person is chayuv to bring a korbon oleh v'yoreid, what does the goat offered outside the heichal bring a kapparah for? **A:** It brings a kapparah for a case where there is awareness neither in the beginning nor at the end.

- **Q:** That aveira gets a kappara from the mussaf chatas of Yom Tov and Rosh Chodesh!?
A: He holds like **R' Meir**, who says that all the mussaf chatas bring kapara for tumas Mikdash and kodashim.
- **Q:** If so, what is the purpose of the hekesh between the chatas goat offered inside the Heichal and the one offered outside? **A:** It teaches that just as the one offered inside does not bring a kapara for any other aveiros, the same is true for the one offered outside. They both only bring kapara for aveiros of tumas Mikdash and kodashim.