



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

Shavuos Daf Tes

AHL SHE'EIN BAH YEDIYA BAT'CHILA V'LO BASOF SE'IREI REGALIM...

- **R' Yehuda in the name of Shmuel** said, the reason of **R' Yehuda** (that the mussaf chatas of Yom Tov and Rosh Chodesh all bring kapara for tumas Mikdash and kodashim where there was no awareness at all) is based on the pasuk that says, "usi'zhr izim echad l'chatas LaShem" – it is for an aveira that only Hashem knows about.
 - **Q:** That pasuk is needed for the drasha of **Reish Lakish**, who darshened that the mussaf of Rosh Chodesh says "LaShem", because it is as if Hashem has said to bring the korban on His behalf for having made the moon smaller than the sun? **A:** For that drasha the pasuk could have said "ahl Hashem". Since it says "LaShem" it teaches both drashos.
 - **Q:** Maybe we can only make the drasha of **R' Yehuda**? **A:** For that the pasuk should have said "chatas Hashem". Since it says "LaShem" it teaches both drashos.
 - **Q:** Why doesn't the Rosh Chodesh chatas also bring a kapara for other aveiros that are only known to Hashem? **A:** In the Yeshiva of **R' Yishmael** they taught, since the Yom Kippur mussaf and the Rosh Chodesh mussaf each only come at a designated and fixed time we can learn that just as the Yom Kippur mussaf brings a kapara for tumas Mikdash and kodashim, the same is true for the mussaf of Rosh Chodesh.
 - **Q:** How do we know that the mussaf of Yom Tov also only brings a kapara for tumas Mikdash and kodashim? We can't say to learn it out from Yom Kippur and Rosh Chodesh, because Rosh Chodesh is different in that it is more frequent and Yom Kippur is different in that it has a much greater power of kapara!? If you will ask that we learned Rosh Chodesh from Yom Kippur and didn't ask any such questions, we can answer that the pasuk of Rosh Chodesh specifically says that it brings kaparah for an aveira that is only known to Hashem, and therefore the only thing we learn from Yom Kippur is to limit that to aveiros of tumas Mikdash and kodashim. However, regarding Yom Tov there is no indication as to what kapara it brings. Therefore, it would have to be entirely learned from Yom Kippur or Rosh Chodesh, and that cannot be done because of the questions. **A:** **R' Yehuda** will make the same drasha as **R' Chama the son of R' Chanina**, who says that the pasuk could have said "se'zhr" and instead says "u'se'zhr", which makes a connection between the mussaf of Yom Tov and the mussaf of Rosh Chodesh, which teaches that just as Rosh Chodesh only brings kapara for tumas when there was no awareness in the beginning or at the end, the same is true for the mussaf of Yom Tov.
 - **Q:** When **R' Yehuda** says that Rosh Chodesh and Yom Tov bring kapara when there was no awareness in the beginning and the end, does that only include an aveira which will never become known, but if it is destined to become known it would only get a kapara from the Yom Kippur chatas that is offered outside the Heichal along with Yom Kippur? Or does he hold that even if it is destined to become known, since right now it is not known, it gets a kapara from Rosh Chodesh or Yom Tov? **A:** A Braisa clearly says that **R' Yehuda** holds that even if it is destined to become known, if it is not known right now, it gets a kapara from Rosh Chodesh and Yom Tov.

R' SHIMON OMER SE'IREI HAREGALIM MICHAPRIN AVAL LO SE'IREI ROSHEI CHADASHIM...

- **R' Elazar in the name of R' Oshaya** said, the reason for **R' Shimon's** view (that the mussaf of Rosh Chodesh brings a kapara for a tahor person that ate tamei kodashim) is based on the pasuk where Moshe says regarding the Rosh Chodesh chatas, "v'osah nasan lachem lseis es avon ha'eida" (it is brought for a kapara). We then learn a gezeira shava on the word "avon" from the

tzitz – just as regarding the tzitz the pasuk refers to tamei meat, so too regarding the Rosh Chodesh chatas the reference is to tamei meat. Since the pasuk says “avon ha’eida” we know that it comes to not only permit the tamei meat that was brought onto the Mizbe’ach as acceptable (which is what the tzitz does), but it even brings a kapara for a person who ate the tamei meat of kodashim as well.

- **Q:** Since it is learned from the tzitz, we should say that the Rosh Chodesh chatas accomplishes the kapara for the person who ate the tamei meat *and* accomplishes what the tzitz accomplishes as well? The importance of that would be in a case where the tzitz broke. **A:** The pasuk says “avon”, which teaches that it only accomplishes one kaparah, not two.
- **Q:** Why don’t we say that the tzitz is able to accomplish its own purpose and the kaparah of the Rosh Chodesh chatas? The importance of that would be where this sin was done in between one Rosh Chodesh and the next. **A:** The pasuk regarding the Rosh Chodesh chatas says “osah” – it alone can bring this kaparah, and nothing else can bring this kaparah.
- **R’ Ashi** said, regarding the Rosh Chodesh chatas the pasuk says “avon ha’eida” which teaches that it only brings a kaparah for the people. Regarding the tzitz the pasuk says “avon hakodashim”, which teaches that it only has an effect regarding the kodashim, not for people.
- **Q:** We now know **R’ Shimon’s** source for saying that the Rosh Chodesh chatas brings a kaparah for a tahor person that ate tamei kodashim. What is his source for saying that the chatas of the Yomim Tovim bring a kapara for a tamei person who entered the Mikdash or ate kodashim, and had no period of awareness before or after the aveira? **A:** It is like **R’ Chama the son of R’ Chanina** said, the pasuk could have said “se’ihr” but instead says “u’sse’ihr” which creates a hekesh from the chatas of Yom Tov to that of Rosh Chodesh, and teaches that just like Rosh Chodesh, the Yom Tov chatas brings a kapara for matters of kodashim (a tamei person that ate kodashim). Now, it can’t be for the same kapara as the Rosh Chodesh chatas, because the pasuk said “osah”. It can’t bring the same kapara as the Yom Kippur chatas offered outside the Heichal, because the pasuk there says “achas bashana”. It can’t be for a case when there was awareness before and after, because in that case he would be chayuv a chatas. It also can’t be for a case where there was awareness before but not after, because that is dealt with by the Yom Kippur chatas that is offered inside the Heichal along with Yom Kippur itself. It can’t be for the case of where there was no awareness before but there was awareness after, because that is dealt with by the Yom Kippur chatas that is offered outside the Heichal along with Yom Kippur itself. Therefore, we are forced to say that it brings a kaparah for a case where there was no awareness before or after.