



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

Shavuos Daf Yud Gimme!

- **Q:** The Gemara just said that the Mishna (that suggests that Yom Kippur brings a kappara for most aveiros even without the person having done teshuva) is following the view of **Rebbi**. The Gemara now asks, the end of the Mishna says that the Azazel goat brings a kappara for Yisraelim, Kohanim, and for the Kohen Gadol. Now, this is the view of **R' Yehuda**, which must mean that the earlier part of the Mishna follows **R' Yehuda** as well!? **A:** **R' Yosef** said, the Mishna follows **Rebbi**, who holds like **R' Yehuda** regarding the Azazel goat.
 - **Q:** **Abaye** asked **R' Yosef**, do you mean to say that **Rebbi** holds like **R' Yehuda**, but **R' Yehuda** does not hold like **Rebbi**, or did you not mean to infer that? **A:** **R' Yosef** said, I did mean to infer that **R' Yehuda** does not hold like **Rebbi**, because we find an anonymous Braisa in the Sifra that says that Yom Kippur does not bring a kappara without the person doing teshuva. Anonymous Braisos in the Sifra are the view of **R' Yehuda**. This shows that he disagrees with **Rebbi**.
 - **Q:** There is another anonymous Braisa in the Sifra that suggests that Yom Kippur brings a kappara even without the person having done teshuva!? **A:** **Abaye** said, this Braisa follows the view of **Rebbi**, whereas the first Braisa follows the view of **R' Yehuda**. **Rava** said both Braisos follow the view of **Rebbi**, but the second Braisa is discussing kappara for not keeping the day of Yom Kippur as a Yom Tov and a fast day, and for that even **Rebbi** agrees that he must do teshuva. We must say that **Rebbi** agrees, because if not, how can one ever be chayuv kares for Yom Kippur, since Yom Kippur itself brings a kappara?
 - **Q:** Why can't the case be that he didn't keep the laws of Yom Kippur at night and died that night, before the kappara could come about in the morning!? **A:** Rather, it must be that **Rebbi** agrees, because if not, how can a person ever be chayuv kares for desecrating Yom Kippur during the day? **A:** The case could be where he ate something and choked on it and immediately died, so there was no time for the kappara to take effect, or the case could be that he ate close to shkiya, and there was no time left for Yom Kippur to bring a kappara.

ECHAD YISRAEL V'ECHAD KOHANIM V'ECHAD KOHEN MASHU'ACH

- **Q:** The Mishna first says that all these people are treated in the same way, and the Mishna then asks, "what is the difference between the Yisraelim, the Kohanim, and the Kohen Gadol"!? **A:** **R' Yehuda** explained, the Mishna means to say that with regard to aveiros other than tumas Mikdash and kodashim they are all treated the same and need the Azazel goat for a kapparah. But, with regard to tumas Mikdash and kodashim they are treated differently. In this way the Mishna is following the view of **R' Yehuda** in a Braisa. 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 and creates a hekesh to teach that all received a kapparah through the goat that is sent to the Azazel. This is the view of **R' Yehuda**. **R' Shimon** says, that the par brings kapparah for the Kohanim for tumas Mikdash and for other aveiros and the goats bring a kapparah for the rest of the Yidden.
 - **Q:** It seems clear that the pasuk makes a hekesh to teach that all people are the same. How can **R' Shimon** say that they are never treated the same? **A:** He says they are treated the same in the respect that they all receive a kappara, but they are different in the respect that each group has its own way of achieving the kapparah.

- **Q:** Why does **R' Shimon** hold that the Azazel goat does not bring a kapara for the Kohanim? **A:** The pasuk says “v'lakach es shnei hase'irim”, which compares the Azazel goat and the goat that is offered inside the Heichal as a chatas. This comparison teaches that just as that chatas is not offered on behalf of the Kohanim, as the pasuk says “asher la'am”, the Azazel goat also does not achieve a kapara for the Kohanim.
 - **R' Yehuda** would say that the hekesh between the goats teaches that they have to be equal in appearance, in height, and in value.
- A Braisa says, the pasuk regarding the Yom Kippur chatas that is offered inside the Heichal says “asher la'am”, which teaches that the Kohanim receive no kappara from it. Rather, they receive a kapara from the par of the Kohen Gadol. We would think that they shouldn't be included in that either, because the pasuk says “asher lo” (which seems to limit it to the Kohen Gadol), but that cannot be, because the pasuk of “yichaper” teaches that the Kohanim receive a kapara as well. Therefore, we say that they get the kappara from the par of the Kohen Gadol which we are told also includes a kappara for his family (“ubi'ad beiso”), and therefore can include the Kohanim as well. If you want you can also say that we find that all Kohanim are referred to as one family, based on the pasuk of “Beis Aharon barchu es Hashem”.
 - **R' Yirmiya** said, this Braisa cannot follow the view of **R' Yehuda**, because he says that the Kohanim get a kapara for most aveiros from the Azazel goat. This contradicts the Braisa when it says that if not for the par of the Kohen Gadol they would not receive any kapara at all.
 - **Rava** said, the Braisa must follow **R' Shimon**, who says that Kohanim do not receive any kapara from the Azazel goat. **Abaye** said, it can even follow **R' Yehuda**, and the Braisa means that if the par of the Kohen Gadol does not provide a kappara for them for tumas Mikdash and kodashim they will not have a kaparah, and the pasuk of “yichaper” teaches that they have a kapara for other aveiros, so it must be that they have a kapara for tumas Mikdash and kodashim as well.
 - **Q:** Why does the Braisa have to give a second reason? **A:** The Braisa is saying, if you will say that the word “beiso” refers only to his family, we have a pasuk that shows that it can also include all the Kohanim.