



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

Yuma Daf Samach Beis

PEREK SHNEI SE'IREI -- PEREK SHISHI

MISHNA

- The 2 goats for the Yom Kippur Avodah should ideally be alike in appearance, in height, and in value, and should be bought together. If they are not alike in these ways, or if they are purchased separately, they are still valid.
- If one of the goats died before the gorel took place, they bring one new goat to replace the one that died. If a goat dies after the gorel has taken place, a new pair of goats must be brought. The results of the gorel will determine which goat should replace the one that died. If the goat for the Chatas had died, the Kohen Gadol says "Let the goat that the gorel chose to be the Chatas, take its place". A similar declaration is made when the Azazel goat is the one that died. The other goat is then let to pasture until it gets a mum. It is then sold and the money is used to buy voluntary korbanos for the Mizbe'ach. Although typically a Chatas that is not needed is left to die, the chatas of a tzibbur is not left to die. **R' Yehuda** says, it *is* left to die.
- **R' Yehuda** said further, if the blood of the goat spills before the sprinklings are done, we leave the Azazel goat to die. If the Azazel goat dies, we spill out the blood of the Chatas goat. In both cases, both goats of a new pair are then used.

GEMARA

- A Braisa says, the pasuk says "yikach shnei se'irei izim". The word "se'irei" already means 2, so why say "shnei"? It teaches that the goats should be alike. However, the pasuk says the word "sa'ir" twice to teach that this requirement is not essential.
 - **Q:** It seems that if not for the word "sa'ir" twice we would have said that animals that are not similar are passul even b'dieved. Where would we have learned that from? **A:** From the fact that the pesukim say "shnei" 3 times.
 - **Q:** Now that we know it is valid b'dieved, what do the 3 words of "shnei" come to teach? **A:** One teaches that they should be the same in appearance, one teaches regarding height, and one teaches regarding value.
 - There is a similar Braisa regarding the two animals that a metzora needs to bring. The pasuk says "yikach shnei kevasim". The word "kevasim" already means 2, so why say "shnei"? It teaches that the lambs should be alike. However, the pasuk says the word "keves" twice to teach that this requirement is not essential.
 - **Q:** It seems that if not for the word "keves" twice we would have said that animals that are not similar are passul even b'dieved. Where would we have learned that from? **A:** From the fact that the pasuk says "tihyeh".
 - **Q:** Now that we know it is valid b'dieved, what does the word "tihyeh" teach? **A:** That all other aspects of the metzora's process are essential even b'dieved.
 - There is a similar Braisa regarding the two birds that a metzora needs to bring. The pasuk says "shtei tziparim". The word "tziparim" already means 2, so why say "shtei"? It teaches that the birds should be alike. However, the pasuk says the word "tzipor" twice to teach that this requirement is not essential.

- **Q:** It seems that if not for the word “tzipor” twice we would have said that birds that are not similar are passul even b’dieved. Where would we have learned that from? **A:** From the fact that the pasuk says “tihiyeh”.
 - **Q:** Now that we know it is valid b’dieved, what does the word “tihiyeh” teach? **A:** That all other aspects of the metzora’s process are essential even b’dieved.
 - **Q:** The pasuk regarding the Tamid also says “shnayim layom”, so we should learn out that the two animals should ideally be alike!? **A:** That word is used to teach that the morning and afternoon Tamid should be shechted using the second row of rings in the Azarah (in the morning the second row of rings in the northwest and in the afternoon the second row of rings in the northeast), which will assure that it is shechted in the sunlight, not in the shade.
 - With regard to the Shabbos Mussaf, the pasuk says “shnei kevasim”, and that surely teaches that the two lambs should ideally be alike.
- A Braisa says, if one shechts both of the Yom Kippur goats outside the Azarah (which is assur and carries the chatas or kares penalties), if it is done before the gorel, he is chayuv for each goat. If it is done after the gorel, he is only chayuv for the Chatas goat.
 - **Q:** Before the gorel, neither goat is fit to be offered, so why would he be chayuv? **A:** **R’ Chisda** said, he is chayuv because the goat is fit to be used for the Mussaf (which does not need the gorel).
 - **Q:** It is not fit to be the mussaf either, because it is not yet the time for the mussaf!? **A:** **R’ Chisda** holds that as long as something is fit on a particular day, it is not considered unfit just because it is not to be brought until later on that day.
 - **Ravina** said, based on what can be inferred from **R’ Chisda**, that when an action is lacking (like when the gorel wasn’t done) the korbon is not considered fit (and shechting it outside would not make him chayuv), if a Shelamim is shechted outside the Azarah when the doors of the Heichal are closed, he would not be chayuv, because a Shelamim may not be shechted when the doors are closed (based on the pasuk “u’shechato pesach ohel moed”).
 - **Q:** We are saying that **R’ Chisda** said, “since” the animal may be offered as the mussaf, he would be chayuv. We find that **R’ Chisda** says that if one shechts a Pesach during the year (not on Erev Pesach) outside the Azarah, and does so not for its own sake, he is chayuv. This would suggest that if he shechts with no specific intent, it would be as if he shechted it for its own sake and he would be patur. Why doesn’t he say that “since” it is fit to be offered not for its own sake inside the Azarah, he should be chayuv for shechting it outside!? **A:** The Pesach needs a specific intent to uproot it from its designation as a Pesach. The Yom Kippur goat before the gorel does not need a specific intent to uproot it, and therefore may be designated as a Mussaf.