



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

### Yuma Daf Samach Hey

V'OD AMAR R' YEHUDA NISHPACH HADAM YAMUS HAMISHTALE'ACH

- **Q:** It makes sense that if the blood spills we must let the Azazel goat die, because the mitzvah was not done with the blood yet. However, if the Azazel goat dies, why must we spill out the blood? Once the gorel chooses the Azazel goat, the Azazel process is no longer essential, so it is as if the mitzvah has already been done at that point. If so, why do we need to spill out the blood of the Chatas!? **A:** In the Yeshiva of **R' Yannai** they said, the pasuk says "yamad chai", which teaches that the Azazel must remain alive until after the blood offerings of the Chatas.
- A Mishna in Shekalim says, if the people of a city send their machtzis hashekels to the Beis Hamikdash with a messenger, and the messenger loses them or they are stolen from him (in which case he must swear as to what happened and is then patur from having to pay for them), if money was already separated from the new machtzis hashekels by the Beis Hamikdash, this lost money is considered to belong to Hekdesh, and the messenger must therefore swear to the one in charge of Hekdesh. If the new money was not yet separated, he must swear to the people of the city, in which case the people must then give new machtzis hashekels. If the money is later found, they must be given to Hekdesh as well, but the people of the city may not credit the money for their obligation of the following year. **R' Yehuda** says that it may be credited for the obligation of the following year. **Rava** explained, **R' Yehuda** holds that obligations of this year may be used for next year.
  - **Q: Abaye** asked, a Braisa says, if the par or goat of Yom Kippur got lost, and replacements were brought in, or if the se'irei avoda zarah were lost and replacements were brought in, and the original animals are then found, **R' Yehuda** says, the original animals are all left to die. According to what **Rava** just said, **R' Yehuda** should allow these animals to be brought the next year!? **A: Rava** said, that doesn't hold true for a korbon tzibbur, because it must be bought from the funds of that year, so the animals bought with this year's funds can't be saved for next year.
    - **Q:** That answers for the goat, however the par must be purchased with the Kohen Gadol's funds, so why can't it be saved for the next year? **A:** In truth the par could be saved, but we say that it must be left to die, so that one not get confused and think that the goat can be saved for the next year as well.
      - **Q:** Would we leave an animal to die just for a concern that one would confuse the halacha of a different animal? In addition, the halacha that the korbonos tzibbur must be bought with the current year's money is itself only l'chatchila!? **A: R' Zeira** said, we cannot save the goats for the next year because this year's gorel designation cannot help for next year.
        - **Q:** Why can't they save the goats for next year and make a new gorel? **A:** We don't do that, as a gezeirah that people may think that the gorel's designation helps for the next year.
        - **Q:** That can explain the goat, but the par, that is not decided by gorel, should be saved for the next year!? **A:** We don't save the par, as a gezeirah that we shouldn't come to save the goat.
        - **Q:** Will we allow the par to die just because of a gezeirah? **A:** The par is left to die as a gezeirah for the case of when the Kohen Gadol dies in middle of the year, in which case it is a

chatas whose owner has died, in which case the animal must be left to die as well.

- **Q:** That would explain the par, however the goat is a chatas of the tzibbur, which would not be left to die!? **A:** We allow the goat to die as a gezeirah for the case of the par.
- **Q:** Will we allow the goat to die just because of a gezeirah? **A:** It is a gezeriah for the case of a chatas that is older than a year old (which would be passul, because the chatas goat must be within its first year).
- **Q:** It is more than a gezeira, because by the next Yom Kippur the chatas goat will surely be more than a year old and will clearly be passul!? **A:** The Braisa follows **Rebbi**, who says that the year for this purpose is a 365 day year. Therefore, it is possible that by the next Yom Kippur (which is 354 days away), the goat will still be less than one year old.
- **Q:** This answers for the case of the goat. However, the par does not need to be less than a year!? **A:** We allow the par to die as a gezeirah for the case of the goat.
- **Q:** Will we allow the par to die just because of a gezeirah? Also, even the goat itself that is over a year is not left to die, it is left to graze and get a mum!? **A:** Rather, **Rava** said, the reason we let them die is because we are afraid that if they are saved until next year, there will be a takalah (mishap) brought about through them. Since these animals are fit to be offered, we are concerned that they will mistakenly be offered not in their proper time or manner.
  - We find that the concept of whether we must be concerned for takalah is actually a machlokes among Tanna'im.