

A

בס"ד
Intro

Today we will learn בע"ה of דף ס"ה of יומא -
The topics we will learn about today include:

The gemara will discuss further the opinion of Rebbe Yochanan that בעלי חיים נדחין, and will show applications of his opinion related to other Halachos.

The gemara will also discuss the case of the שעיר המשתלח which is put out to pasture until it contracts a מום, and will examine why this שעיר cannot instead be used for the next year's Korban.

A

רבי יוחנן
בעלי חיים נדחין

שעיר המשתלח
which is put out to pasture
until it contracts a מום
why can't it be used for
next year's Korban

B

Some of the key topics and concepts that we will learn about include:

מחצית השקל

Every Jew is commanded to bring a Machtzis HaShekel to the Bais HaMikdash annually, which was used to fund the Korbanos of the Beis HaMikdash.

תרומת הלשכה

All the funds and coins of the Machtzis HaShekel were collected and stored in a special chamber in the Beis HaMikdash.

Three times a year 3 large vessels-full of coins were separated with which to buy the קרבנות ציבור. This process is called תרומת הלשכה.

בתי ערי חומה

Houses located in a city that has a wall since the time of Yehoshua bin Nun are called Batei Arei Chomah. If one sells such a house, he has the right to redeem it within one year of selling it. After one year it is הלויט - he no longer has the right to redeem it, and it becomes the permanent property of the buyer.

B

מחצית השקל

תרומת הלשכה

בתי ערי חומה

1 So let's review.....

The Gemara elaborates on the last statement of the Mishnah at the beginning of the Perek on ע"א ב"ע"א.

ועוד אמר רבי יהודה
נשפך הדם ימות המשתלח
מת המשתלח ישפך הדם -

And the Gemara explains:

נשפך הדם ימות המשתלח
- דאכת' לא איתעביד מצותיה

If the דם of the לשם שפיר is put to death and not used, because, when the דם spilled the לעזאזל became נדחה, because the Avoda of the לשם שפיר cannot be completed and it's as if there is no לשם שפיר. When we bring the new לשם שפיר, the first לעזאזל שפיר cannot become fit again because, as explained on the previous Daf, רבי יהודה, בעלי חיים holds נדחין.

מת המשתלח ישפך הדם -

If the שפיר dies the דם of the לשם שפיר must be spilled, and the new pair will be used for both the לשם שפיר and the לעזאזל. Because, the possuk says:

יעמד חי לפני ה' לכפר

From which we learn

עד מתי יהא זקוק להיות חי
- עד שעת מתן דמים של חברו

The שפיר must remain alive until the blood of his partner, the לשם שפיר is sprinkled. Therefore, when the שפיר died the דם became נדחה, and when we bring another שפיר the דם cannot become fit again because, as Rashi explains;

All agree that after שחיטה, if the Korban becomes נדחה it remains נדחה permanently.

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1 ועוד אמר רבי יהודה...

מת המשתלח
ישפך הדם

of the
שפיר

נשפך הדם
ימות המשתלח

יעמד חי
לפני ה' לכפר

עד מתי יהא זקוק
להיות חי

עד שעת מתן דמים
של חברו

דהכל מודין בשחוטין
שנדחין

דאכת' לא איתעביד
מצותיה

בזילי חייב נדחין

2 The gemara now brings a Mishna from Shekalim to bring out a point about the שפיר יום הכיפורים:

תנן התם בני העיר ששלחו את שקליהן ונגנבו או שאבדו מחצית with a Shaliach, and the coins were stolen or lost along the way,

- אם נתרמה תרומה נשבעין לגזברין

If the Terumas Hali'shcha was already performed in the Beis HaMikdash, then the Shlichim must give an oath to the Gizbarim that the Shekalim were lost or stolen and they are therefore not liable. The בני העיר are also פטר from giving another מחצית השקל. Because, since the trumas halishcha was already performed, it is considered as if the coins were already in the reshus of the bais hamikdash.

ואם לאו נשבעין לבני העיר

ובני העיר שוקלין אחרים תחתיה

If the terumas Hali'shcha was not performed yet, then the sheli'chim give an oath to the people that sent them that they were not negligent with their task, and therefore not liable. Since the trumas halishcha was not yet done, it still is in the reshus of the people who sent it. The people must then give another Machtzis HaShekel.

2 תנן התם בני העיר ששלחו את שקליהן ונגנבו או שאבדו

ואם לאו נשבעין לבני העיר ובני העיר שוקלין אחרים תחתיה

ואם לאו נשבעין לבני העיר ובני העיר שוקלין אחרים תחתיה
and the שלי'chim are not liable

אם נתרמה תרומה נשבעין לגזברין
and the שלי'chim are not liable
The פטר בני העיר are also from giving another מחצית בשקל

3 נמצאו או החזירו הגנבים
 If the coins were subsequently found, or were returned by the thieves,
 אלו ואלו שקלים הם
 ואין עולין להן לשנה הבאה
 Both the old and new shekalim belong to the Beis HaMikdash, and they cannot be counted for these people for the following year.
 - ר' יהודה אומר עולין להן לשנה הבאה
 Rebbe Yehuda, however, holds that these Shekalim that were found or returned may be counted for these people for the next year's Machtzis HaShekel.
 Rava explains that Rebbe Yehuda holds
 חובות של שנה זו קריבות לשנה הבאה
 The obligations of this year can be brought in the coming year as well.

3 נמצאו או החזירו הגנבים

אלו ואלו שקלים הם
 ואין עולין להן לשנה הבאה

ר' יהודה אומר
 עולין להן לשנה הבאה

Rava explains that Rebbe Yehuda holds
 חובות של שנה זו קריבות לשנה הבאה

4 Abaye challenges this assumption:
 איתביה אביי פר ושעיר של יום הכפורים שאבדו
 והפריש אחרים תחתיהן כולן ימותו דברי רבי יהודה
 We see clearly that Rebbe Yehuda holds that יום הכיפורים
 which became lost, and were then found after designating new animals, must be put to death, and cannot be used next year.

4 איתביה אביי
 פר ושעיר של יום הכפורים שאבדו
 והפריש אחרים תחתיהן
 כולן ימותו → ...and cannot be used next year!

דברי רבי יהודה

5 The Gemara gives several answers which are all rejected until a final answer on the next Daf:
 The gemara at first differentiates by saying that while Rebbe Yehuda does hold that Shekalim separated this year may be used next year, however קרבנות ציבור of this year may not be used next year, because קרבנות ציבור of each year after Rosh Chodesh Nissan must be purchased from the new Shekalim, as we learn from the pasuk
 זאת עולת חדש בחדשו לחדשי השנה
 אמרה תורה חדש והבא לי קרבן מתרומה חדשה

5 The Gemara gives several answers

Rebbe Yehuda holds...

שקלים separated this year may be used next year

קרבנות ציבור of this year may not be used next year

זאת עולת חדש בחדשו לחדשי השנה
 אמרה תורה חדש והבא לי קרבן מתרומה חדשה



6 The gemara rejects this answer for two reasons:
 -1- Because it does not explain why the פר כהן גדול cannot be brought next year, since it is not purchased with Terumas HaLishcha funds, but rather the Kohen Gadol buys it with his own personal funds.
 -2- Furthermore, the Halachah that קרבנות ציבור must be brought from new Shekalim is only a Mitzva, and is not מעכב, and certainly would not be a reason to cause let these animals die.

6

1 Why can't the פר כהן גדול be brought next year

2 It is only a מצוה and is not מעכב

WHY LET THEM DIE

7 Another answer that the גורל on the שעיר cannot be קובע from one year to the next is rejected as well, as it too does not explain the פר כהן גדול.

The Gemara next answers that we cannot use the שעיר next year because it will be more than one year old by next Yom Kippur.

7

Another answer

The קובע on the שעיר cannot be קובע from one year to the next

It too does not explain why the פר כהן גדול cannot be brought next year!

Another answer

We cannot use the שעיר next year because it will be more than one year old by next Yom Kippur




8 The Gemara cites a Machlokes regarding
 - בתי ערי חומה
 Houses in walled cities, which can be redeemed by the seller
 within one year -
 What constitutes a Year?
 - מונה שלש מאות וששים וחמשה יום כמנין ימות החמה דברי רבי
 Rebbe holds it is a solar year of 365 days.
 - וחכמים אומרים מונה שנים עשר חדש מיום ליום
 The Chachamim hold it is 12 lunar months according to the
 Jewish calendar.
 Now, according to Rebbe the שעיר could possibly still be less
 than one year old by next Yom Kippur if it was only the
 minimum of 8 days old on the first Yom Kippur, plus 354 days
 until the next Yom Kippur, making it only 362 days old.
 However, according to the Chachamim the שעיר will certainly
 be more than 12 months old according to the Jewish calendar,
 and therefore cannot be used.
 The Gemara again refutes this answer, as once again it does not
 address the issue of the פר כהן גדול.

8 **בתי ערי חומה**
*can be redeemed by the seller
 within one year*

What constitutes a Year?

<p>חכמים</p> <p>מונה שנים עשר חדש מיום ליום</p> <p>12 Months</p> <p><i>The שעיר will surely be more than 12 months by next Yom Kippur</i></p>	<p>רבי</p> <p>מונה שלש מאות וששים וחמשה יום כמנין ימות החמה</p> <p>365 days</p> <p><i>The שעיר could still be less than one year old by next Yom Kippur</i></p>
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*It too does not explain why the
 פר כהן גדול
 cannot be brought next year!*

9 The final and accepted answer is;
 אלא אמר רבא גזירה משום תקלה
 Which the Gemara concludes to be
 - תקלה דהקרבה
 Since these animals are slated for sacrifice, Rebbe Yehuda is
 afraid that in the course of an entire year, one might inadvert-
 ently bring this animal as a sacrifice for a purpose other than its
 original intention.
 Similarly, אין מקדישין בזמן הזה - The Chachamim forbid being
 מקדיש anything nowadays, when there is no Bais HaMikdash,
 because people might come to מעילה.

9 *A final answer*

אלא אמר רבא גזירה משום תקלה
 תקלה דהקרבה

*Since these animals are slated for sacrifice
 Rebbe Yehuda is afraid that
 in the course of an entire year
 one might inadvertently bring this animal
 for a different sacrifice*

Similarly
אין מקדישין בזמן הזה
 because people might come to מעילה