

## יומא פה

An infant found in a city that has **ישראל** and **כותיים**, and the child never did a **גירות**, then if a **רוב** of the city is **כותיים**, the child may be fed **נבילות**. If the city is **רוב ישראל**, then if he loses an object it must be returned to him (as opposed to an **אינו יהודי** where there is no such **חיוב**). If the city is half and half, then it is a **מצוה** to raise him like a **ישראל**, and if a building falls upon him on **שבת** we may dig him out.

If a building falls on a person on **שבת**, and clearing the rubble will only temporarily extend his life, we still remove it on **שבת**.

A **מת** that is in danger of being burned in a fire, we may move the **מת** on **שבת** by placing a loaf of bread or a child (the **משנה** **ברורה** writes that these two are only examples and any usable object may be used) on the **מת** and then moving it. If there is no usable object, we may take two beds and carry the **מת** roll the beds back and forth. If there are no beds, then the **מת** may be carried directly, provided that it is not from **רשות לרשות** (a **כרמלית** to a **רשות הרבים** or **יחיד** would be **מותר** as a such a transfer is an **איסור דרבנן**, which would be suspended here due to **כבוד הבריות**).

**תשובה** is **מכפר** for all **עבירות**. The **רמב"ם** writes that **תשובה** entails three components: **וידוי**, **חרטה**, and **עזיבת החטא**. How can there truly be **עזיבת החטא**, as a person knows he will certainly sin again in the future? **לכאורה**, the requirement of **עזיבת החטא** is not that he will never perform the **חטא** again, but that he desires to

never do so, and thus at the moment of his תשובה, it is considered as if he has abandoned the חטא. עיצומו של יום הכיפורים. Why does the רמב"ם need to mention the second part, i.e, if תשובה is מכפר, then what is the חידוש that יום כיפור is מכפר for שבים? Because as we will see later, some עבירות are forgiven in levels.

One who says תשובה, אחטא ואשוב, אחטא ואשוב, his תשובה does not work. One who says תשובה, אחטא ויום הכיפורים מכפר, his תשובה does not work. However, if he does תשובה on the actual saying of אחטא ואשוב or אחטא ואשוב, then לכאורה, his תשובה would be accepted.

עבירות בין אדם למקום. For עבירות בין אדם לאדם, he must ask the person for מחילה before the רבש"ע can forgive him.

A person who is חייב a חטאת, or אשמות ודאים, even if יום כיפור has passed, he must still bring them. However, if he is חייב an אשם תלוי, then once יום כיפור has passed, he need not bring it.