



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

Yuma Daf Samach Vuv

MISHNA

- After completing the Avodos of the blood of the par and Chatas goat, the Kohen Gadol then goes to the Azazel goat. He does semicha on the goat and says viduy for Klal Yisrael. When the people there hear him say the Name of Hashem, they would kneel, bow, and fall on their faces and respond "Baruch Sheim..."
- He would then give over the goat to the one who was appointed to take it to the Azazel.
 - All are valid to take the goat to the Azazel, but the Kohanim Gedolim made a rule that only Kohanim should take it. **R' Yose** says, it once happened that Arsela, who was a Yisrael, took the goat to the Azazel.
- They built a ramp that would take this person and the goat from the Azarah to outside of the city. This was done because the Yidden from Bavel would pull at his hair, yelling at him to hurry up (so that they not delay in receiving a kapparah for their aveiros). The ramp put him out of the reach of these people.

GEMARA

- The Mishna says that the viduy was said for Klal Yisrael, but makes no mention of the Kohanim. **R' Yirmiya** said, the Mishna does not follow **R' Yehuda**, who says that the Kohanim received a kapparah from the Azazel goat as well. **Abaye** said our Mishna does follow **R' Yehuda**. When the Kohen Gadol says "Klal Yisrael", that surely includes the Kohanim as well!

MESARO L'MI SHEMOLICHO

- A Braisa says, the pasuk says that the goat is sent with an "ish iti". The word "ish" teaches that even a non-Kohen is valid for this. The word "iti" teaches that the person should be designated from before Yom Kippur, that this overrides Shabbos, and that this overrides tumah.
 - **Q:** It seems obvious that a non-Kohen is valid, since this is not an Avodah!? **A:** We would think, that since the pasuk says "kapparah" in reference to the Azazel goat, it must be done by a Kohen.
 - **Q:** In what way does Shabbos need to be overridden for this? **A: R' Sheishes** said, this teaches that if the goat was sick and could not walk, the person may carry the goat on Shabbos to the Azazel.
 - Even according to **R' Nosson**, who says that a live animal carries itself, and a person is not chayuv for carrying a live animal, a pasuk would still be needed here, because a sick animal does not carry itself.
 - **Rafraim** said, from the fact that we are saying that this carrying is only an issue on Shabbos, it must be that the laws against carrying and the halachos of techum do not apply to Yom Kippur.
 - **Q:** In what way does tumah need to be overridden for this? **A: R' Sheishes** said, if the appointed person became tamei, he is still allowed to walk into the Azarah to take the animal from the Kohen Gadol.
- In a Braisa, it was asked of **R' Eliezer** 3 questions, and he avoided answering all three. They asked: 1) If the goat is sick, may the appointed person carry it to the Azazel?; 2) If the appointed person was sick, may a different person take the goat to the Azazel?; 3) If the goat does not die when it is thrown down the mountain, should the appointed person go down the mountain and kill the goat? The **Chachomim** said, the sick goat may be carried by the person, if the person is

sick another person may be sent, and if the goat did not die the person should go down and kill the goat.

- In another Braisa, a number of questions were asked of **R' Eliezer**, and he again avoided answering them. The Gemara explains, he did so not because he did not know how to answer them, but rather because he would not answer anything that he did not hear from his rabbei'im.
- The Gemara brings an additional incident where a woman asked **R' Eliezer**, why were there 3 different punishments for the people who worshipped the Eigel (some were killed by the sword, some by a plague, and others by the "hadrokan" disease)? Again, he avoided giving the answer.
 - **Rav and Levi** argue as to the reason for the differing punishments. One says that those who shechted korbonos or brought ketores to the Eigel were killed by the sword, those who hugged and kissed the Eigel were killed with a plague, and those who were happy that the Eigel was being worshipped were killed with hadrokan. The other says, that those who were warned and had witnesses who saw them do it, were killed by the sword, those who were witnessed but were not warned were killed with the plague, and those who had neither were killed with hadrokan.
 - **R' Yehuda** said, we learn from the pasuk that no one from Shevet Levi worshipped the Eigel.
 - **Q:** The sons of **R' Pappa bar Abba** asked, the pasuk says that the Levi'im even killed their own fathers, brothers, and sons who worshipped the Eigel!? **A: Ravina** said, this refers to their grandfathers who were Yisraelim, their half-brothers who were Yisraelim, and their grandsons who were Yisraelim.

V'KEVESH ASU LO...

- **Rabbah bar Chana** said, it was actually the people of Alexandria who would pull his hair and hurry him, but because the people of Eretz Yisrael disliked the people of Bavel, they blamed it on them.
 - We find that **R' Yehuda** says this in a Braisa as well.

TOYL V'TZEI

- A Braisa explains, they would yell to get the goat, which "carried" all their aveiros, to the Azazel, so that they can quickly receive a kapparah.