



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

Yuma Daf Samach Zayin

MISHNA

- Some of the prestigious people of Yerushalayim would accompany the appointed person to the first succah. There were 10 succos that were set up from Yerushalayim until the Azazel, which was a distance of 90 "ris", there being 7.5 ris to each "mil".
- At each succah, the person who had stayed in the succah would offer food and drink to the appointed person, and would then accompany him to the next succah along the way. From the last succah to the Azazel they would not accompany him, rather they would watch from a distance.
- At the Azazel, the appointed person would split the red string, tying half onto a rock and the other half to the goat's horns. He would push the goat backwards down the mountain. The goat would tumble down, and would be ripped to pieces before even reaching the halfway point. The appointed person would then walk back to the last succah, and wait there until nighttime.
- At what point does his clothing become tamei? The **T"K** says, from when he exits out of the walls of Yerushalayim. **R' Shimon** says, from when he pushes the goat down the mountain.

GEMARA

- A Braisa says, **R' Meir** says there were 10 succos over a distance of 12 mil. **R' Yehuda** says there were 9 succos over a distance of 10 mil. **R' Yose** says there were 5 succos over a distance of 10 mil, and the person of each succah could walk to the next by way of having made an eiruv. **R' Yose** said, my son **Elazar** said, if we are coming on to use of an eiruv, no more than 2 succos are needed for the distance of 10 mil (with multiple people in each succah, some of which make their eiruv one way, allowing them to walk 2 mil in that direction, and some of which make their eiruv the opposite way, allowing them to walk 2 mil in that direction – by doing so, and having the people of the different succos meet at the halfway point of 4 mil between the succah and Yerushalayim, and then the succah and the next succah, a distance of 10 mil can be covered).
 - The Braisa that says that the appointed person walked from the last succah to the Azazel alone must follow **R' Meir**, because according to the other shitos, the person of the last succah was able to walk him all the way (either because it was within the techum or because he made an eiruv).

AHL KOL SUCCAH V'SUCCAH OMRIM LO HAREI MAZON V'HAREI MAYIM

- A Braisa says, no appointed person ever needed to eat or drink, but knowing that he could, made the fasting easier.

MEH HAYA OSEH CHOLEK LASHON SHEL ZEHORIS

- **Q:** Why didn't he tie the entire string to the rock? **A:** There is a mitzvah to push the goat down the mountain. We are concerned that if the string were to turn white before he did so, he would not push the goat down. Since he has to tie it to the goat as well, he will surely push it down.
- **Q:** Why doesn't he tie the entire string to the goat? **A:** We are concerned that if the goat turns its head, the person will not be able to see if the string turned white.
- A Braisa says, originally they would tie the red string to the outside of the Ullam. If it turned white, the people were happy. If it didn't, they became depressed. They therefore instituted that it be tied on the inside of the Ullam. People would still peek inside to see if it changed color. They then instituted that the string be tied half to the rock and half to the goat. **R' Nachum bar Pappa in the name of R' Elazar Hakapar** said, originally they would tie the string to the inside of

the Ullam so that when it turned white, they would know the Azazel goat process was done, and they could move on to the other Avodos.

LO HAYA MAGIYA L'MACHTZIS HAHAR

- **Q:** They asked, are the limbs of the Azazel goat mutar to benefit from? **A:** There is a machlokes between **Rav and Shmuel**: one says they are mutar (the pasuk says "bamidbar" which teaches that they become hefker like the desert) and one says they are assur (the pasuk then says "gezeirah", which also refers to ownerless land, but the double description as such teaches that it is assur).
 - **Q:** What does the one who says they are assur, darshen with the word "bamidbar"? **A:** He uses it along with the 2 other mentions of "midbar" said in regard to the Azazel goat to teach that the Azazel process must be done while the Shechina rested in Nov and Givon, in Shiloh, and in the Beis Hamikdash.
 - **Q:** What does the one who says they are mutar, darshen with the word "gezeirah"? **A:** He uses it to teach that the mountain must be a sharp cliff, or that the goat would be torn apart by the mountain, or that this process is a decree from Hashem and one should not question it.
 - **Rava** said, it makes sense to say that the limbs are mutar, because the Torah wouldn't say to do this procedure and leave assur limbs there when it can lead to one unknowingly benefitting from them.
- A Braisa says, the word "Azazel" teaches that the mountain should be jagged and hard. The word "bamidbar" teaches that it must be out in the desert. The word "gezeirah" teaches that it must be a cliff.
- A Braisa says, the word "Azazel" teaches that the strongest and most jagged mountain should be used.
- A Braisa of **R' Yishmael** says, the word "Azazel" teaches that this process brings a kappara for acts of znus.
- A Braisa says, "es mishpatai ta'asu" refers to halachos that one would follow by logic (even if not commanded by Hashem), such as laws against avodah zarah, znus, murder, stealing, and blasphemy. "V'es chukosai tishmiru" refers to halachos that are not logical, such as the prohibition to eat pig, or to wear shatnez, or the halachos of yibum, the tahara process of a metzora, or the Azazel goat. The pasuk says "Ani Hashem" to tell us that we have no right to think whether these make sense, and must do them as commanded.

EIMASAI METAMEH BEGADIM

- A Braisa says, only the appointed person's clothing become tamei, but not the clothing of those who accompany him out of Yerushalayim. **R' Yehuda** darshens from pesukim that the appointed person's clothing becomes tamei as soon as he exits Yerushalayim. **R' Yose** says, they become tamei when he reaches the Azazel mountain. **R' Shimon** says, they become tamei when he pushes the animal off the cliff.

MISHNA

- After sending off the Azazel goat, the Kohen Gadol goes to the (dead) Chatas goat and par. He opens them, removes the parts that are to be burned on the Mizbe'ach, and puts these parts into a bowl. He then twists the limbs of the animals together and they are taken out of Yerushalayim to be burned.
- The clothing of the Kohanim who carry the limbs to be burned become tamei. The **T"K** says they become tamei when they leave the Azarah. **R' Shimon** says they become tamei when most of the limbs have caught on fire.

GEMARA

- **Q:** As we will see from later Mishnayos, the limbs are not taken out to be burned at this point!? **A:** The Mishna means that the parts to be burned on the Mizbe'ach are removed at this point so that the animals are ready to be burned when the proper time comes.

KLA'AN B'MIKLAOS

- **R' Yochanan** said, this means that they are twisted together like a braid.

- A Braisa says, the animals were not chopped into pieces like an Olah, rather the skin would remain intact, holding together whatever was cut up in the process. We learn this from the procedure that is done for the korbbon of the Kohen Gadol when he brings a special chatas for doing an aveirah based on a mistaken psak.