

OVERVIEW of the Daf

1) **MISHNAH:** (cont.) The Mishnah continues to describe the journey of the one who would take the goat for Azazel.

2) The trip to the cliff

A Baraisa records a dispute regarding the number of booths from Yerushalayim to the cliff and the number of booths that were erected along the way.

Another Baraisa is identified as consistent with R' Meir's opinion.

3) Clarifying the Mishnah

A Baraisa explains why they offered food to the one leading the goat for Azazel, and that the person never took the food.

4) The red string

The Gemara explains why half of the string was left on the horns of the goat and half was tied to a rock.

A Baraisa describes the different places the red string was tied to indicate that atonement had been achieved.

5) The limbs of the goat for Azazel

Rav and Shmuel disagree regarding the status of the limbs of the goat after it was pushed off the cliff.

The rationale for each opinion is identified and each Amorah explains what he does with the other's exposition. Rava maintains that the more logical position is the one that permits the use of the limbs.

Two Baraisos are cited that expound upon the words of the verse that describe the place where the goat is pushed off the cliff.

A Baraisa is cited that defines a קח as a mitzvah that the Satan challenges. The mitzvah of pushing the goat off the cliff is included in this category.

6) The tum'ah of the clothing of the one who leads the goat for Azazel

A Baraisa records three opinions regarding the timing when the clothing of the person leading the goat for Azazel becomes tamei.

7) **MISHNAH:** The Mishnah discusses the process of preparing the bull and goat for burning and the tum'ah that is transmitted to the one who performs the burning.

8) Clarifying the Mishnah

The Gemara clarifies that they didn't actually burn the animals now; they merely prepared the animals for burning.

R' Yochanan describes how the bull and goat were intertwined.

A Baraisa teaches that the bull and goat were not skinned before they were dismembered.

The Gemara begins its search for the source of this ruling. ■

Distinctive INSIGHT

The "timely man" approached the cliff alone

ומלוין אותו מסוכה לסוכה חוץ מאחרון שבהן שאינו מגיע עמו לצוק. אלא עומד מרחוק ורואה את מעשיו

The "timely man" was accompanied along his way toward the cliff, until he reached the last two mil. The last hut was stationed at this distance from the cliff, beyond the range of תחום שבת to ensure that no one would join him during this final stage of his journey. Tosafos Yom Tov explains that the reason he had to travel alone was to fulfill the Torah's description that the cliff be in an ארץ גזירה—a land which is cut off. It had to be forlorn and desolate, uninhabited and deserted. Sefer גחלי אש notes that in contrast to the multitudes who joined this man along his way, the Mishnah uses the singular form in describing this final stretch: "[The observer] stands at a distance and watches the event." ש"י יצחק points out that the verse indicates that only a "timely man" shall take the goat to the desert. This, he feels, is the source from which we learnt that no one else should accompany this man to the final destination.

Gaon Ya'avetz, in his Sefer להם שמים, explains that the goat for Azazel was a form of homage given to Satan. We do not want to accord any form of honor to Satan by having this tribute presented with a full delegation of representatives. Therefore, the Torah scales back the entourage to the one individual man in order to deny any additional importance to this event.

The Mishnah reported that the delegation which set out from Yerushalayim comprised the most important personalities of the city. Yet Rambam (Yom HaKippurim 3:7) omits this detail. In fact, he writes that perhaps only one or two people would accompany the timely man. Aruch HaShulchan (Kodoshim 161:14) wonders why Rambam leaves this detail out. Perhaps Rambam understood that the groups along the way were not there to honor the mitzvah, but simply in order that this man not be frightened to travel to the desert by himself as the day wanes. This loneliness and fear could be dissipated with one or two escorts. ■

REVIEW and Remember

1. What was done when the goat for Azazel arrived at the designated cliff?

2. Why did they stop tying the red string on the outside of the Ulam?

3. What are the Baraisa's examples of חוקים?

4. What was done with the bull and goat after the Kohen Gadol removed the sacrificial parts?

HALACHAH Highlight

Does pig have a good taste or bad?

ת"ר... "את חוקותי תשמרו" דברים שהשטן משיב עליהן ואלו הן אכילת חזיר ולבישת שעטנז וכו'

It was taught in a Baraisa: ... "And you should keep my statutes" [refers to] those that Satan argues against them, and they are: eating pig, wearing sha'atnez, etc.

In the midst of the seventeenth century a question arose regarding the use of olive oil that came from distant countries. One reason for concern was the fact that manufacturers would occasionally mix pig oil into the olive oil. Rav Moshe Isserles¹ wrote a lengthy responsum concerning this matter and issued a lenient ruling. One reason for leniency was the Midrash² that indicates that pig has a spoiled taste (טעם פגום). Therefore if it becomes mixed into kosher food it does not cause the mixture to become prohibited.³ The Midrash states that a person should not say, "I have no desire to eat pig," rather a person should say, "I do want to eat pig but Hashem's prohibition prevents me from doing so." Explains Rav Isserles, the reason the Midrash chose pig rather than another non-kosher animal is that pig has a spoiled taste. Therefore, a person would refrain from eating pig even if there were no prohibition. The Midrash teaches that one

should say he does want to eat the pig and it is the prohibition which stops him and he will thus be worthy of reward.

Pri Megadim⁴ cites the opinion of Rav Isserles and notes that it is not cited by other poskim, indicating that poskim disagree with Rav Isserles on this point. Teshuvos Yad Chanoch⁵ was asked whether one could utilize the line of reasoning of Rav Isserles as an adjunct to other principles (צירוף) to be able to issue a lenient ruling in a case of great need. Teshuvos Yad Chanoch responded that one may not even use the reasoning of Rav Isserles as an adjunct. One of the reasons is that our Gemara indicates that eating pig is among the chukim that Satan and the other nations try to mislead us to violate because there is no rational reason to explain the prohibition. If, as alleged⁶, pig has a spoiled taste, the Gemara would not be able to include pig in the category of chukim. This clearly indicates, concludes Teshuvos Yad Chanoch, that pig does in fact have a good taste and the reasoning of Rav Isserles may not be used even as an adjunct. ■

1. שו"ת הרמ"א סי' נ"ג נ"ד
2. ספרא פרשת קדושים פרשה י' וז"ל, "ר' אלעזר בן עזריה אומר מנין שלא יאמר אדם אי איפשי ללבוש שעטנז אי אפשי לאכול בשר חזיר. אי איפשי לבוא על הערוה. אבל איפשי מה אעשה ואבי שבשמים גזר עלי כך ת"ל ואבדיל אתכם מן העמים להיות לי נמצא פורש מן העבירה ומקבל עליו מלכות שמים"
3. שו"ע יו"ד סי' ק"ג ע"ש פרטי הדינים
4. יו"ד סי' ק"ג שפ"ד ס"ק י"ב
5. שו"ת יד חנוך סי' כ"ג
6. ע' בשו"ת יד חנוך שם שטוען דסברא זו אינו בא מן הרמ"א אלא דאחד מתלמידיו הוסיפו לאחר מות הרמ"א קודם שהדפיסו לתשובותיו ■

STORIES Off the Daf

The white of Chessed

היו קושרין לשון של זהורית על פתח אולם מבפנים וכיון שהגיע שער למדבר היה מלבין

The Torah Ohr, zt"l, explains that the source of all colors is white, and it is only some external factor that temporarily causes the appearance of another color. When that outside cause is removed the color reverts to pure white. The chessed that serves as the foundation of the world is likened to the color white. The red that symbolizes sin is a temporary alteration; when we remove the "outside cause" through sincere repentance, the red strand reverts to its origi-

nal white. This is a sign that the sins of the Jewish people were forgiven through the Divine attribute of chessed. This idea has a further ramification as well.

We find in the Avos d'Rav Noson that Rabbi Yochanan ben Zakai was once leaving Yerushalayim, followed by Rabbi Yehoshua. When Rabbi Yehoshua caught a glimpse of the destroyed Beis HaMikdash he exclaimed, "Woe to us that the place that atoned for the sins of Israel has been laid to waste!"

Rav Yochanan ben Zakai responded, "Do not be too distressed, for we still have one act that atones as the Beis HaMikdash once did: chessed."

Once, a certain chossid came to Rav Chaim of Sanz, zt"l, and lamented that he lacked the money to cover his daughter's dowry. The Rav sent him to a wealthy and learned follower with a writ-

ten request to help the poor man raise the sum.

When the poor chossid presented the letter, the wealthy scholar demurred. "I don't have the time, I'm too busy learning!"

A few months later, this man came to Sanz but the Rav didn't shake his hand. When it was time for him to take his leave, the Rav said, "We find that when Yaakov struggled with a 'man,' it was the angel of Eisav. But when it says that a 'man' found Yosef, it was the angel Gavriel. How did Chazal know which 'man' was which? When a 'man' comes to show Yosef the way when he was lost, he's a holy angel. But when a 'man' refuses to give Yaakov a blessing because he is in a rush to sing shirah, he's an angel of Eisav! Chessed must be done at all times!" ■

