

BACKGROUND

עֶשֶׂר סוּבוֹת – Ten booths from Jerusalem to the cliff – מִירוּשָׁלַיִם וְעַד צוּק



Priest escorting the scapegoat. A booth can be seen in the background.

”וְכַבֵּשׂ עִשׂוֹ לֹ” כּו'. אָמַר רַבֵּה בַר בַּר חֲנָה:
לֹא בַבְּלָאִים הָיוּ אֲלָא אֶלְפִסְנֵדְרַיִים הָיוּ,
וּמִתְנַוְךְ שִׁשׁוּנָאִים אֶת הַבְּבִלָּיִים הָיוּ קוֹרִין
אוֹתָן עַל שְׁמֵן. תַּנְיָא, רַבִּי יְהוּדָה אוֹמֵר:
לֹא בַבְּלָאִים הָיוּ אֲלָא אֶלְפִסְנֵדְרַיִים הָיוּ.
אָמַר לֹ רַבִּי יוֹסֵי: תְּנִיחַ דְּעִתְךָ שֶׁהִנְחַתָּ
אֶת דְּעִתִּי.

It was taught in the mishna that they made a ramp for the goat due to the Babylonian Jews in Jerusalem. Rabba bar bar Hana said: They were not actually Babylonians, rather they were Alexandrians from Egypt. And since in Eretz Yisrael they hate the Babylonians, they would call all foreigners who acted inappropriately by their name as an insult. Similarly, it was taught in a baraita that Rabbi Yehuda says: They were not Babylonians, rather they were Alexandrians. Rabbi Yosei, whose family was from Babylonia, said to him: May your mind be at ease, since you have put my mind at ease.

”טוֹל וְצֵא”. תַּנָּא: מַה שְׁהֵי צְפִירָא דִּין וְחוּבֵי
דְרָא סְגִיָאִין.

It was taught in the mishna that the Babylonians would say: Take our sins and go. It was taught in the Tosefta that they would say as follows: Why does this goat remain here with the many sins of the generation; let him hurry and leave.

מִתַּנִּי מִמִּקְרֵי יְרוּשָׁלַיִם הָיוּ מְלוּיִן
אוֹתוֹ עַד סוּבָה הָרְאִישׁוֹנָה. עֶשֶׂר סוּבוֹת
מִירוּשָׁלַיִם וְעַד צוּק

MISHNA People from among the prominent residents of Jerusalem would escort the one leading the goat until they reached the first booth. Booths were set up along the path to the wilderness to provide the escort a place to rest. There were ten booths from Jerusalem to the cliff.^B

Perek VI

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NOTES

Ninety ris – תִּשְׁעִים רִיס – This is a proof for the opinion that the Shabbat limit of twelve mil is by Torah law. Consequently, the location chosen for this mitzva was not accessible on Shabbat and Festivals (Rashash).

He stands from a distance and observes – עוֹמֵד מֵרְחוֹק – The commentaries ask why the escort needed to observe. One suggestion is that after the observer saw the goat pushed off the cliff he signaled to those in the last booth, who passed on the signal to those in the previous booth, and so forth. This was necessary because the Temple service could proceed only once the goat was killed (Neum Yehuda).

A strip of crimson – לְשׁוֹן שֵׁל זְהוּרִית – This was not the same strip of crimson that was tied between the goat's horns in the Temple. It is possible that this strip of crimson was transported from the Temple to the cliff between the horns of the goat, which is not considered transporting a burden, or that it was placed next to the cliff the previous day (Tosafot Yeshanim).

From the moment that he pushes the goat from the cliff – מִשְׁעַת דְּחִייתוֹ לְצוּק – According to Rabbi Shimon, when the Torah is referring to sending the animal it does not mean escorting it from the city, but pushing it from the cliff. Perhaps he understands the term the Torah uses to describe the one who leads the goat, meshale'ah, in the sense of the verse (Job 36:12) “They shall perish [beshelah] by the sword” (Rabbeinu Yehonatan).

תִּשְׁעִים רִיס, שִׁבְעָה וּמֵחֶצֶה לְכָל מִיל. עַל
כָּל סוּבָה וְסוּבָה אוֹמְרִין לוֹ: הֲרֵי מִזּוֹן וְהֲרֵי
מִיָּם. וּמְלוּיִן אוֹתוֹ מִסוּבָה לְסוּבָה, חוּץ
מֵאֲחֲרוֹן שְׁבָהֵן שְׁאִינוּ מְגִיעַ עִמּוֹ לְצוּק,
אֲלָא עוֹמֵד מֵרְחוֹק וְרֹאֶה אֶת מַעֲשָׂיו.

with a distance of ninety ris^N between them. As there are seven and a half ris for each mil, the total distance was twelve mil. At each and every booth, people there say to him: Here is food; here is water, if you need it. And they escort him from booth to booth, except for the last person at the last booth, who does not reach the cliff with him. Rather, he stands from a distance and observes^N his actions to ensure that he fulfills the mitzva properly.

מַה הָיָה עוֹשֶׂה? חוֹלֵק לְשׁוֹן שֵׁל זְהוּרִית,
חֲצִי קֶשׁוֹר בְּסִלַּע וְחֲצִי קֶשׁוֹר בֵּין שְׁנֵי
קַרְנָיו וְדָחְפוֹ לְאַחֲרוֹיו, וְהוּא מִתְגַּלְגֵּל וְיוֹרֵד.
וְלֹא הָיָה מְגִיעַ לְחֲצִי הָהָר עַד שֶׁנִּשְׁעֶשֶׂה
אֲבָרִים אֲבָרִים. בָּא וְיִשָּׁב לוֹ תַּחַת סוּבָה
אֲחֵרוֹנָה עַד שֶׁתִּחְשֵׁךְ. וּמֵאִמְתֵּי מְטֵמָא
בְּגָדִים – מִשְׁיָצֵא חוּץ לְחוּמַת יְרוּשָׁלַיִם,
רַבִּי שִׁמְעוֹן אוֹמֵר: מִשְׁעַת דְּחִייתוֹ לְצוּק.

What did the one designated to dispatch the goat do there? He divided a strip of crimson^N into two parts, half of the strip tied to the rock, and half of it tied between the two horns of the goat. And he pushed the goat backward, and it rolls and descends.^H And it would not reach halfway down the mountain until it was torn limb from limb. The one designated to dispatch the goat came and sat under the roofing of last booth until it grows dark and only then went home. And from what point are the garments of the man rendered impure,^H as it is stated that he is impure and his clothes requires immersion? From the moment he emerges outside the wall of Jerusalem. Rabbi Shimon says: His clothes are rendered impure only from the moment that he pushes the goat from the cliff.^N

HALAKHA

Sending away the goat – שִׁילוּחַ הַשְּׂעִיר – Booths were set up between Jerusalem and the edge of the desert, where people waited to escort the designated man on his journey. Food and water were available in each booth, and if the man was weak and needed to eat, he would. Those waiting in the last booth stood and observed his actions from a distance. He first divided the strip of crimson in two, tying half of it to a rock and half of it to the goat's horns. He then pushed the goat backward, and it fell off the cliff and became dismembered. The designated man

then rested in the last booth until nightfall (Rambam Sefer Avoda, Hilkhhot Avodat Yom HaKippurim 3:7).

The goat renders garments impure – הַשְּׂעִיר מְטֵמָא בְּגָדִים – The garments of the man who sends the goat away are rendered impure from the moment he leaves the walls of Jerusalem until he pushes the goat off the cliff. After he pushes it, any garments become impure to a lesser degree (Rambam Sefer Tahara, Hilkhhot Para Aduma 5:6 and Kesef Mishne there; see also Ra'avad).

Ten booths – עֶשֶׂר סוּבוֹת: All agree that they did not place a booth next to the cliff, to ensure that only the man leading the goat knew whether the strip became white. Everyone else had to wait until nightfall (*Tosafot Yeshanim*).

Elazar my son told me – קַח לִי אֶלְעָזָר בְּנִי: Rashi writes that Rabbi Elazar, son of Rabbi Shimon, said this to his father in jest. However, according to the Jerusalem Talmud's version of the exchange, Rabbi Elazar appears to be challenging his father's approach (*Siah Yitzhak*). Nevertheless, Rabbi Elazar's comment can be refuted, as it requires those from the later booths to wait outside for the arrival of the scapegoat and the man leading it. This involves significant inconvenience, as they would never know when the man and the scapegoat would arrive.

Bread in his basket – פַּת בַּסֵּל – In the Jerusalem Talmud, this idea is expressed as follows: The evil inclination craves only what it cannot have.

גַּמְ' תִּגְנוּ רִבְנָן: עֶשֶׂר סוּבוֹת וְשָׁנִים עֶשֶׂר מִלִּין הָיוּ, דְּבָרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אָמַר: תִּשְׁעָה סוּבוֹת וְעֶשְׂרֵה מִלִּין. רַבִּי יוֹסֵי אָמַר: חֲמִשָּׁה סוּבוֹת וְעֶשְׂרֵה מִלִּין הָיוּ, וְכֹלֵן עַל יְדֵי עִירוּב.

אָמַר רַבִּי יוֹסֵי: סַח לִי אֶלְעָזָר בְּנִי: אִם עַל יְדֵי עִירוּב – יְכוּלְנִי לַעֲשׂוֹת אֶפְיָלוּ שְׁתֵּי סוּבוֹת וְעֶשְׂרֵה מִלִּין.

כַּמָּאן אֲזִילָא הָא דְתַנַּיָא חוּץ מֵאֲחָרֹן שְׂבָהָן שְׁלָא הִגִּיעַ עִמּוֹ לְצוּק אֲלָא עוֹמֵד מֵרְחוֹק וְרוֹאֶה אֶת מַעֲשָׂיו? – כַּמָּאן – כְּרַבִּי מֵאִיר.

עַל כָּל סוּבָה וְסוּבָה אֹמְרִים לוֹ הֲרֵי מִזֶּן וְהֲרֵי מִיָּם. תָּנָא: מֵעוֹלָם לֹא הוֹצֵרְךָ אָדָם לְכַךְ, אֲלָא שְׂאִינוּ דוֹמָה מִי שֵׁשׁ לוֹ פֶּת בַּסֵּל לְמִי שְׂאִין לוֹ פֶּת בַּסֵּל.

מָה הָיָה עוֹשֶׂה חוֹלֵק לְשׁוֹן שֶׁל זְהוּרִית. וְנִקְטְרִיה בּוֹלִיָּה בַּסֵּלְעִי בֵּין דְּמַצְוָה בְּשִׁעוֹר דִּילְמָא קָדִים וּמְלִבִּין, וּמִיִּתְבָּא דְעֵתִיהָ.

GEMARA The Sages taught: There were ten booths,^N and the distance between Jerusalem and the cliff was twelve mil; this is the statement of Rabbi Meir. Rabbi Yehuda says: There were nine booths and the distance was ten mil. Rabbi Yosei says: There were five booths and the distance was ten mil, and all of them were able to escort the one leading the goat by establishing a joining of boundaries [eiruv tehumin] before Yom Kippur, allowing those at each booth to walk to the next booth.^B

Rabbi Yosei said: Elazar my son told me:^N If they were able to walk to the next booth by establishing an eiruv, I could even make two booths suffice for the distance of ten mil. With the proper placement of an eiruv, an individual is permitted to walk a distance of two mil, which is four thousand cubits. Consequently, the people of Jerusalem could escort the one leading the goat a distance of two mil, and the people of the first booth could walk two mil from the booth toward Jerusalem to meet him, and escort him back to their booth. Others at that booth, who had established their eiruv in the direction of the second booth, could then escort the one leading the goat two mil toward the second booth, where he would be met by people from the second booth, who would escort him the remaining two mil to the booth. This booth would be located only two mil from the cliff.

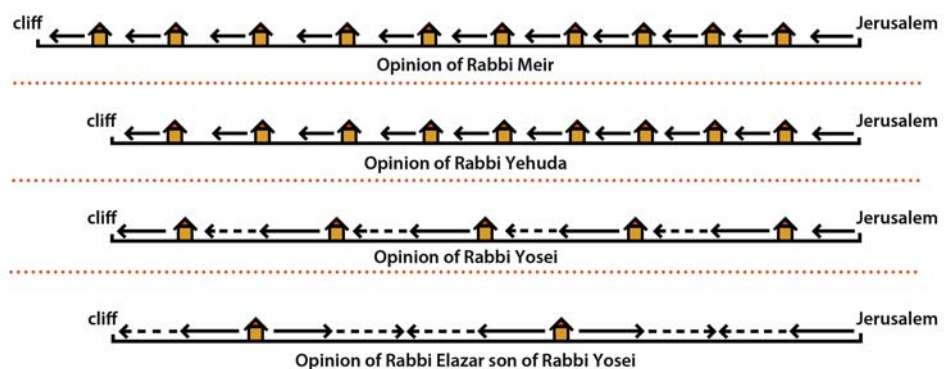
The Gemara comments: In accordance with whose opinion is that which was taught in the baraita: People from all the booths would escort the one leading the goat, except for the last person in the last booth, who did not reach the cliff with him; rather, he stands from a distance and observes his actions? In accordance with whose opinion is this statement? It is in accordance with the opinion of Rabbi Meir, as he holds that the last booth was too far from the cliff for the people there to escort the one leading the goat the entire way.

It was taught in the mishna: At each and every booth people there say to him: Here is food; here is water, if you need it. It was taught: No man who escorted the goat ever needed this food and water. However, they would offer it to him anyway, because one who has bread in his basket^N is not similar to one who does not have bread in his basket. One who does not have food available to him is concerned that he will not be able to find any if he really needs it, and he therefore feels his hunger and thirst more acutely.

It was taught in the mishna: What did the person designated to dispatch the goat do there? He divided a strip of crimson into two parts, half of the strip tied to the rock, and half of it tied between the two horns of the goat. The Gemara asks: Let him tie the whole strip to the rock. The Gemara answers: Since it is a mitzva to push the goat from the cliff. If he tied the whole strip to the rock, perhaps it would turn white quickly, and his mind would be eased with the knowledge that the sins of the Jewish people had been forgiven. He would then not fulfill the mitzva of pushing the goat off the cliff. He therefore tied part of it between the horns of the goat and looked to see if it became white. Once he was actively involved with the goat, he would remember to push it off the cliff.

BACKGROUND

From Jerusalem to the cliff – מִירוּשָׁלַיִם לְצוּק: This diagram illustrates the different approaches with regard to the placement of booths along the route taken by the scapegoat and the man designated to lead it. Solid arrows show the two thousand cubits, or one mil, that one may walk on Shabbat. The exception is the last arrow in Rabbi Meir's opinion, which represents two mil. The dotted arrows indicate the additional mil that one may walk using an eiruv tehumin. The direction of the arrows shows the path of those escorting the designated man.



Placement of booths according to the different opinions

NOTES

To the opening of the Entrance Hall of the Temple – על פתח האולם: According to the Jerusalem Talmud, at first everyone hung strips from their windows, and only later did the custom arise of hanging the strip at the door of the Entrance Hall.

ונקטריה כוליה בין קרנו; ומנן דגמיש ליה לרשיה, ולא אדעתיה.

תנו רבנן: בראשונה היו קושרין לשון של זהורית על פתח האולם מבחוץ, הלבין – היו שמחין, לא הלבין – היו עצבין ומתביישיין. התקינו שיהיו קושרין על פתח אולם מבפנים, ועדיין היו מציצין ורואין: הלבין – היו שמחין, לא הלבין – היו עצבין. התקינו שיהיו קושרין אותו חציו בפלע וחציו בין קרניו.

אמר רבי נחום בר פפא משום רבי אלעזר הקפר: בראשונה היו קושרין לשון של זהורית על פתח אולם מבפנים, וכיון שהגיע שעיר למדבר – היה מלבין, וידעו שנעשית מצותו, שנאמר: "אם יהיו חטאיכם כשנים כשלג ילבינו".

"לא היה מגיע למחצית ההר". איבעיא להו: אותן אברים מה הן בהנאה? רב ושמואל, חד אמר: מותרין, וחד אמר: אסורין.

מאן דאמר מותרין –

The Gemara asks: If so, let him tie the whole strip between the goat's horns. The Gemara answers: Sometimes the goat turns its head and he will not know if the strip turns white or not.

The Sages taught: At first they would tie this strip of crimson to the opening of the Entrance Hall of the Templeⁿ on the outside. If the strip turned white they would rejoice, as this indicated that their sins had been atoned for. If it did not turn white they would be sad and ashamed. When the Sages saw that people were overly distressed on Yom Kippur, they established that they should tie the strip of crimson to the opening of the Entrance Hall on the inside, since only a few could actually go in to see it. And they would still peek and see: If it turned white, they would rejoice, and if it did not turn white they would be sad. Therefore, the Sages established that they should tie half of the strip to the rock and half of it between the goat's horns, so that the people would not know what happened to the strip until after the conclusion of Yom Kippur.

Rabbi Nahum bar Pappa said in the name of Rabbi Elazar HaKappar: At first they would tie the strip of crimson to the opening of the Entrance Hall of the Temple on the inside, and when the goat reached the wilderness, the strip of crimson would turn white, and they knew that the mitzva was fulfilled. The verse alludes to the use of the strip of crimson, as it is stated: "Though your sins be as scarlet, they will become white as snow; though they be red like crimson, they will be as wool" (Isaiah 1:18). This verse indicates that when something scarlet turns white, it is a sign of atonement and forgiveness for the sins of the Jewish people.

It was taught in the mishna that the goat would not reach halfway down the mountain before it was torn limb from limb. A dilemma was raised before the Sages: What is the status of those limbs? Is it permitted to derive pleasure from them? Rav and Shmuel disagreed with regard to this issue. One said they are permitted for benefit, and one said they are prohibited.

The Gemara explains their reasoning: The one who said they are permitted for benefit

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NOTES

Into the wilderness, into the wilderness, in the wilderness – המדברה המדברה במדבר: According to another version of the text preferred by the Ritva and other commentaries, this derivation is based not on the three appearances of the term, but on the structure of the term itself. The Torah states: Into the wilderness [hamidbara], when it could have said: The wilderness [hamidbar], or simply: Wilderness [midbar]. The three elements of the word, i.e., ha, midbar, and a, indicate the three locations where the Tabernacle was located, as well as the Temple.

To include Nov and Givon – לרבות נוב וגבעון: The Gemara needed to point this out, since the locations of Nov and Givon did not actually have the status of the Temple, but had the great altar, on which communal offerings were brought. Shiloh too did not have a permanent structure; the temple constructed there had the coverings of the Tabernacle as its roof. As a rule, it was permitted for some offerings to be sacrificed at a small improvised altar at certain times in history, some offerings could be brought only on the great altar, and some were brought only in the Temple itself (see Tosafot Yeshanim).

דכתיב "במדבר", ומאן דאמר אסורין – דכתיב "גזירה".

ומאן דאמר אסורין – האי "מדבר" מאי עביד ליה? מיבעי ליה לכדתנא: "המדברה" "המדברה" "במדבר" – לרבות נוב וגבעון, שילה ובית עולמים.

ואידך, האי "גזירה" מאי עביד ליה? – מיבעי ליה לכדתנא: "גזירה" אין גזירה אלא חתוכה, דבר אחר: אין "גזירה" אלא דבר המתגור ויורד.

established his opinion based on a verse, as it is written: "And the goat shall bear upon it all their iniquities to a land which is cut off; and he shall let go the goat in the wilderness" (Leviticus 16:22). The concluding phrase, "in the wilderness," is unnecessary, and indicates that the goat shall be available for anyone to use, similar to a wilderness. And the one who said they are prohibited based his opinion on the same verse, as it is written, "cut off" [gezeira], which indicates a prohibition.

The Gemara asks: And the one who said they are prohibited, what does he do with this term wilderness, i.e., what does he derive from it? The Gemara answers: He needs it for that which was taught in a baraita: There are three expressions used to describe the location of the procedure with the scapegoat: "Into the wilderness" (Leviticus 16:10), "into the wilderness" (Leviticus 16:21), and "in the wilderness" (Leviticus 16:22), to include Nov and Givonⁿ and Shiloh, when the Tabernacle was located there, and the eternal Temple. The mitzva of the scapegoat applied during the time periods when communal offerings were sacrificed in any of these locations.

The Gemara asks: And the other, what does he do with this word gezeira? The Gemara answers: He needs it for that which was taught in a baraita with regard to the word gezeira: Gezeira means nothing other than cut. That is, he must send the goat away to a place cut up by rocks standing upright and sticking out. Alternatively, gezeira is referring to nothing other than something that breaks apart and falls, a reference to the goat, which is torn limb from limb.

איברי השעיר – מעשה עוון ועוול – The limbs of the goat are permitted – Benefit may be derived from the limbs of the scapegoat, in accordance with the opinion of Rava (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 5:22).

NOTES

The actions of Uzza and Azazel – **מעשה עוון ועוול** – The main discussion of this issue appears in other sources as an explanation of a statement in Genesis that says the sons of God sinned with the daughters of men (Genesis 6:2). According to this understanding, the Torah is referring to angels who became destructive. The midrash claims that Azazel still causes the world to sin with regard to prohibited sexual relations (see Rashi). Some commentaries point out that the connection between prohibited sexual relations and the scapegoat which is sent to Azazel is that through prohibited sexual relations a man's seed is deposited in a place where it does not belong, and so too, the goat that is sent to Azazel is sacrificed in the desert instead of in a sacred place (*Iyyun Ya'akov*).

דברים שהשטן משיב עליהן – Matters that Satan and the nations of the world challenge – Some commentaries have suggested that the common denominator among the items listed here is that they are prohibitions that have an aspect that causes them to appear to be permitted, or mitzvot that seem to be prohibited. Pig meat is prohibited despite the fact that the pig has one of the two signs of a kosher animal, and garments fashioned from diverse kinds are prohibited despite being created from two permitted fabrics. On the other hand, the purification of the leper and the ritual of the scapegoat are sacrificial rites, which are normally prohibited outside the Temple (see Rabbi Tzvi Hirsch Chajes). Additionally, these mitzvot might seem to be superstitions rather than acts of service of God, and one might therefore suspect that they are nonsense. Alternative versions of this passage contain a longer list of examples, including other mitzvot that are not understood and that seem illogical (see Rambam *Sefer Avoda, Hilkhot Me'ila* 8:8).

השולח – The one who dispatches the dispatcher – **את המשלח** – Some commentaries suggest that this is referring to the High Priest, who dispatches the one who leads the scapegoat, but is not rendered impure (*Korban Aharon*).

דבר אחר "גזירה" – שמא תאמר מעשה זהו הוא, תלמוד לומר: "אני ה' אני ה' גזרתיו ואין לך רשות להרהר בהן.

Alternatively, the word *gezeira* is written lest you say the procedure of the scapegoat is a meaningless act, since what sanctity and atonement is achieved in sending the goat to Azazel and pushing it from the cliff? Therefore, the verse states: "I am the Lord" (Leviticus 18:5), i.e., I, the Lord, decreed it [*gezartiv*], and you have no right to question it.

אמר רבא: מסתברא כמאן דאמר מותרין, לא אמרה תורה 'שלח' לתקלה.

Having clarified the reasoning of each opinion, the Gemara concludes its discussion of whether the limbs of the goat are permitted for benefit. Rava said: It is reasonable to rule in accordance with the one that said the limbs of the goat are permitted,¹¹ since the Torah did not say: "And send the goat" to cause mishap. Once the man pushes the goat off the cliff, he is no longer responsible for it. Therefore, if it were prohibited to derive benefit from the goat's remains, the mitzva itself could lead to a mishap if someone were to find the goat's remains and make use of them.

תנו רבנן: "עזאזל" – שיהא עז קשה, יכול בישוב – תלמוד לומר: "במדבר", ומנין – שבצוק תלמוד לומר: "גזירה". תנא אידך: "עזאזל" – קשה שבצוקים, וכן הוא אומר: "ואת אילי הארץ לקח".

S The Sages taught: The word Azazel indicates that the cliff the goat is pushed from should be rough and hard. I might have thought that it may be located in a settled area. Therefore, the verse states: "In the wilderness." And from where does one derive that the goat is pushed from a cliff? The verse states "gezeira," indicating an area that is sharp, like a cliff. It was taught in another *baraita*: Azazel is a reference to the hardest mountain, and so it says: "And the mighty [*eilei*] of the land he took away" (Ezekiel 17:13). Azazel is interpreted as *azaz-el*, with the term *el* connoting something rough and hard.

תנא דבי רבי ישמעאל: "עזאזל" – שמכפר על מעשה עוון ועוול.

The school of Rabbi Yishmael taught: Azazel is so called because it atones for the actions of Uzza and Azazel.¹² These are the names of "sons of God" who sinned with "daughters of men" (Genesis 6:2) and thereby caused the world to sin during the generation of the Flood.

תנו רבנן: "את משפטי תעשו" – דברים שאילמלא (לא) נכתבו דין הוא שיכתבו, ואלו הן: עבודה זרה, וגלוי עריות, ושפיכות דמים, וגול, וברכת השם.

The Gemara cites another *baraita* related to the scapegoat. **The Sages taught** with regard to the verse: "You shall do My ordinances, and you shall keep My statutes to follow them, I am the Lord your God" (Leviticus 18:4), that the phrase: My ordinances, is a reference to matters that, even had they not been written, it would have been logical that they be written. They are the prohibitions against idol worship, prohibited sexual relations, bloodshed, theft, and blessing God, a euphemism for cursing the Name of God.

"ואת חוקותי תשמרו" – דברים שהשטן משיב עליהן, ואלו הן: אכילת חזיר, ולבישת שעטנן, וחליצת יבמה, וטהרת מצורע, ושעיר המשתלח. ושמא תאמר מעשה תוהו הם – תלמוד לומר: "אני ה' – אני ה' חקקתי, ואין לך רשות להרהר בהן.

The phrase: And you shall keep my statutes, is a reference to matters that Satan and the nations of the world challenge¹³ because the reason for these mitzvot are not known. They are: The prohibitions against eating pork; wearing garments that are made from diverse kinds of material, i.e., wool and linen; performing the *halitza* ceremony with a *yevama*, a widow who must participate in a levirate marriage or *halitza*; the purification ceremony of the leper; and the scapegoat. And lest you say these have no reason and are meaningless acts, therefore the verse states: "I am the Lord" (Leviticus 18:4), to indicate: I am the Lord, I decreed these statutes and you have no right to doubt them.

"אימתי מטמא בגדים". תנו רבנן: המשלח מטמא בגדים, ואין השולח את המשלח מטמא בגדים.

S It was taught in the mishna that the *tanna'im* disagreed about from what point the garments of the man who leads the scapegoat are rendered impure. **The Sages taught** in a *baraita*: The garments of the one who dispatches the goat are rendered impure, but the garments of the one who dispatches the dispatcher,¹⁴ e.g., those who accompany him, are not rendered impure.

יכול משיצא חוץ לחומת עזרה – תלמוד לומר "המשלח". אי "המשלח" – יכול עד שיוגע לצוק, תלמוד לומר "המשלח" – הא כיצד – משיצא חוץ לחומת ירושלים. דברי רבי יהודה.

One might have thought that as soon as he leaves the wall of the Temple courtyard he becomes ritually impure. Therefore, the verse states: "He that dispatched" (Leviticus 16:26), to teach that he does not contract impurity until his journey has begun. On the other hand, if the verse had simply stated: He that dispatched, one might have thought he does not become impure until he reaches the cliff. Therefore, the verse states: "And he that dispatched," with the inclusive term "and." How is this to be understood? His garments are rendered impure only when he emerged outside the wall of Jerusalem. This is the statement of Rabbi Yehuda.

LANGUAGE

Large bowl [magis] – מגים: Apparently from the Greek μαγίς, magis, meaning a kneading tub or a large bowl.

BACKGROUND

The place designated for burning – בית השריפה



Place designated for burning

רבי יוסי אומר: "עזאזל וכבש" – עד שהגיע לצוק. רבי שמעון אומר: "והמשלח את השעיר לעזאזל" – יכבש בגדיו" – זורקו בבית ראש ומטמא בגדים.

מתני' בא לו אצל פר ושעיר הנשרפין, קרעו והוציא את אימוריהן, נתנו במגים והקטירן על גבי המזבח.

קלען במקלעות, והוציאן לבית השריפה. ומאימתי מטמאין בגדים – משיצאו חוץ לחומת העזרה. רבי שמעון אומר: משיצאת האור ברובן.

גמ' והקטירן סלקא דעתך? אלא אימא: להקטירן על גבי מזבח.

"קלען במקלעות". אמר רבי יוחנן: כמין קליעה. תנא: לא היה מנתחן מתוח בשור עולה, אלא עור על גבי בשר. מנא הני מילי? דתניא, רבי אומר: נאמר כאן עור ובשר ופרש ונאמר להלן עור ובשר ופרש

Rabbi Yosei says that the verse states: "And he that dispatched the goat to Azazel shall wash" (Leviticus 16:26), which indicates that his garments are not rendered impure until he has reached Azazel, i.e., the cliff. Rabbi Shimon says: His garments are rendered impure only when he pushes the goat from the cliff, as it says: "And he that dispatched the goat to Azazel shall wash his clothes" (Leviticus 16:26), to indicate that he throws it headlong and only then, once he has fulfilled the mitzva, his garments are rendered impure.

MISHNA After the High Priest passed the goat to the man tasked with dispatching the goat, he came next to the bull^a and the goat that were to be burned. He tore their flesh but was not required to cut it into pieces, and removed the portions of the offering consumed on the altar and placed them in a large bowl [magis]^l and burned them on the altar.

He interwove and bound the bull and the goat together into braidsⁿ as one mass. They were placed in that way upon two poles and carried by four people who took them out to the place designated for burning,^b outside of Jerusalem. And at what point do the bull and goat render the garments of those who carried them impure,^h as it is written: "And he who burns them shall wash his garments" (Leviticus 16:28)? They render the garments impure from the moment that they emerged outside the wall of the Temple courtyard. Rabbi Shimon says: They render the garments impure from the moment that the fire has ignited in most of the bull and the goat.

GEMARA It was taught in the mishna that the High Priest removed the portions of the offering consumed on the altar and burned them on the altar. The Gemara expresses surprise: Would it enter your mind to say he burned them? He would not burn them right away, since he had to perform other services first. Rather, say that he placed them in a large bowl in order to burn them on the altar later.

It was taught in the mishna that the High Priest interwove and bound the bull and the goat together into braids as one mass before taking them to be burned. Rabbi Yohanan said: He made them like a braid, whose parts are interwoven. It was taught: He would not dissect the bull and goat in the manner of the dissection of the flesh of a burnt-offering, where the animal is skinned and then cut into parts. Rather, he would leave the skin on top of the flesh and would cut the animal into pieces without skinning it. The Gemara asks: From where are these matters derived? As it was taught in a baraita that Rabbi Yehuda HaNasi says: It is stated here with regard to the bull and goat, skin and flesh and dung (Leviticus 16:27), and it is stated below, with regard to the bull sin-offerings that are burned, skin and flesh and dung (Leviticus 4:11).

HALAKHA

He came next to the bull – בא לו אצל פר – After the scape-goat was sent away, the High Priest came to the bull and the goat that were to be burned. He tore their flesh and removed the portions of the offering consumed on the altar and placed them in a large bowl in order to burn them on the altar. The skin was not removed from the flesh of the animals. The flesh was cut into large pieces that remained attached to each other, and the animals were

then burned (Rambam Sefer Avoda, Hilkhot Avodat Yom HaKippurim 3:7).

At what point do the bull and goat render the garments impure – ומאימתי מטמאין בגדים – The garments of those who carry the bull and goat that are to be burned are rendered impure as soon as they leave the wall of the Temple courtyard (Rambam Sefer Tahara, Hilkhot Para Aduma 5:5).

NOTES

He interwove the bull and the goat into braids [miklaot] – קלען במקלעות – There are two interpretations of this phrase. One interpretation is that the bull and goat were placed on sticks [maklot], which were braided together

(Arukh; see also Rashi and Rabbeinu Elyakim). The other interpretation is that the bull and goat were cut into large pieces that were braided together (Rambam's Commentary on the Mishna).