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Yoma Daf 67

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Daf Notes is currently being dedicated to the neshamah of
Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

MISHNAH: Some of the nobility of Jerusalem used to go with him up to the first booth. There were ten booths from Jerusalem to the cliff, [a distance of] ninety riss, seven and a half of which make a mil.¹ At every booth they would say to him: here is food and here is water. They went with him from booth to booth, except the last one, for he would not go with him up to the cliff, but stand from afar, and observe his actions. What did he do? He divided the thread of crimson wool, and tied one half to the rock, the other half between its horns, and pushed it backwards. And it went rolling down, and before it had reached halfway down the mountain, it was torn limb from limb. He came back and sat down under the last booth until it grew dark.

And from when on does it render his garments tamei? From the moment he has gone outside the wall of Jerusalem. Rabbi Shimon says: from the moment he pushes it off the cliff. (66b3 – 67a1)

GEMARA: Our Rabbis taught: There were ten booths and twelve mils [distance] — this is the view of Rabbi Meir. Rabbi Yehudah says: Nine booths and ten mils; Rabbi Yosi says: Five booths and ten mils. And they are all available

by means of an eruv.² Rabbi Yosi said: My son Eliezer suggested to me: As long as I have an eruv, two booths would do even for ten mils.³ With whose view will agree what was taught: But not from the last booth, for nobody would go with him up to the cliff, but stand from afar, and observe his actions? According to whom [is this]? According to Rabbi Meir.⁴ (67a1 – 67a2)

The Mishnah had stated: At every booth they would say to him: here is food and water: A Tanna taught: Never did any one [who carried the he-goat away] find it necessary to use it, but [the reason of this provision is because] you cannot compare one who has bread in his basket with one who has no bread in his basket.⁵ (67a2)

The Mishnah had stated: What did he do? he divided the thread of crimson wool: But let him tie the whole [thread] to the rock? — Since it is his mitzvah [to complete his work with] the he-goat, perhaps the thread might become white, and he would be satisfied.⁶ But let him tie the whole thread between its horns? — At times its head [in falling] is bent and he would not pay attention.⁷ (67a2)

¹ So that ninety riss is the equivalent of twelve mils.

² This eruv signified the transferring of one's abode to the place where certain foods were deposited, with the consequence that his movements on the Shabbos would be assumed to start from that abode and were permitted within 2000 cubits in every direction.

³ Suppose some Jerusalemites deposited on the eve of Yom Kippur some food at the end of the 2000 cubits which are the legal maximum for walking out of the city on the Shabbos. Then they are permitted to accompany the man appointed to take away the he-goat a distance of 2000 more cubits (the maximum as from the present eruv abode). The guard of other booths eight and four mils off Jerusalem could do the same, in every direction. Now one may go

2000 cubits with him from Jerusalem, where guards from the first booth join him up to the second and so on, until his destination is reached.

⁴ According to Rabbi Yosi and Rabbi Yehudah even the last reaches the cliff.

⁵ The craving of one who lacks the opportunity to gratify it is much more intense than the craving of one who has such opportunity.

⁶ If the thread should turn white suddenly before the goat had yet been hurled down, the appointed man might be so happy with the sign of forgiveness obtained as to neglect going through with the prescribed ceremony of pushing the he-goat downward, thus leaving the command unfulfilled.

⁷ To the change in color, since the thread would be out of his sight.

Our Rabbis taught: In the beginning they would tie the thread of crimson wool on the doorway of the Antechamber on the outside: if it became white they rejoiced; if it did not become white, they were sad and ashamed. Thereupon they arranged to tie it on the doorway of the Antechamber on the inside. But they were still peeping through and if it became white, they rejoiced, whereas, if it did not become white, they grew sad and ashamed. Thereupon they arranged to tie one half to the rock and the other half between its horns. Rabbi Nachum bar Pappa said in the name of Rabbi Elazar ha-Kappari: Originally they used to tie the thread of crimson wool on the doorway of the Antechamber on the inside, and as soon as the he-goat reached the wilderness, it turned white. Then they knew that the commandment concerning it had been fulfilled, as it is said: If your sins be as scarlet, they shall be as white wool. (67a2 – 67a3)

The Mishnah had stated: Before it had reached halfway down the mountain: The question was raised: As to those limbs [pieces] are they permitted for general use? Rav and Shmuel are in dispute on this point, one saying: They are permitted, the other they are forbidden. The one who holds they are permitted [argues thus]: For it is written: 'in the wilderness';⁸ the one who holds they are forbidden [argues]: Because Scripture says: cut off. But as for the one who considers them forbidden, for what purpose does he use the word 'wilderness'? He needs it in accord with what was taught: 'Into the wilderness', 'to the wilderness', 'in the wilderness', that means to include Nov, Givon, and Shiloh and the Eternal House. And what does the other [disputant] do with 'cut off'? — He needs it, in accord with what was taught: Gezeirah, [the term] 'gezeirah' means something that is 'cut off'; another explanation: Gezeirah means something that goes to pieces as it goes down;

⁸ This phrase is superfluous and comes to teach that just as the wilderness belongs to all so are the broken limbs of the he-goat it contains free for the use of all.

⁹ Uza and Azael were the two angels whom Hashem tested by sending them down in the guise of humans, after they queried the creation of man (who was

another interpretation: 'gezeirah' — perhaps you might say this is an empty act? Therefore, the Torah states: I am Hashem, I have decreed it and you are not permitted to criticize it.

Rava said: The view of the one who says they are permitted is more reasonable, for the Torah did not say 'Send away'! to create [possibility of] a stumbling block. (67a3 – 67b1)

Our Rabbis taught: Azazel — it should be hard and rough. One might have assumed that it is to be in inhabited land, therefore the Torah states: 'In the wilderness'. But from where do we know that it [is to be in] a cliff? — Therefore the Torah states: 'Cut off'. Another [Baraisa] taught: Azazel, i.e., the hardest of mountains, thus also does it say: And the mighty of the land he took away. The School of Rabbi Yishmael taught: Azazel — [it was so called] because it obtains atonement for the affair of Uza and Azael.⁹ (67b1 – 67b2)

Our Rabbis taught: My judgments you shall fulfill, i.e., such commandments which, if they were not written [in Scripture], they should by logic have been written and these are they: [the laws concerning] idolatry, adultery and murder, robbery and "blessing" the Divine Name. And My statutes you shall observe, i.e., such commandments to which Satan objects, they are [those relating to] the wearing of sha'atnez, the chalitzah [performed] by a yevamah, the purification of the metzora, and the he-goat that is sent away. And perhaps you might think these are empty acts, therefore the Torah says: I am Hashem, I have decreed it and you are not permitted to criticize it. (67b2)

a potential sinner). They were the ones who, due to their lust for women and immoral behavior, caused the destruction of the world at the time of the flood. The he-goat sent off the cliff too, atones for the sin of adultery.

The Mishnah had stated: From when on does it render his garments tamei? Our Rabbis taught: Only he who is to take the goat away renders his garments tamei, but he who sends the appointed man away does not render his garments tamei. One might have assumed that [he does so] as soon as he goes forth outside from the wall of the Courtyard, therefore the Torah states: The one who sends. If [you derive from] ‘the one who sends’ [one might infer that] only when he reaches the cliff, therefore the Torah states: ‘And the one who sends’. How then is it? Rabbi Yehudah says: As soon as he goes out of the walls of Jerusalem. Rabbi Yosi says: Azazel and ‘shall rinse’ [are written in close proximity] i.e., only when he reaches the cliff. Rabbi Shimon says: And the one who sends the goat for Azazel shall rinse his clothes, i.e., he flings it down headlong and only then does he cause himself and his garments to become tamei. (67b2 – 67b3)

MISHNAH: He [the Kohen Gadol] came to the bull and the he-goat that were to be burnt, he cut them open and took out the sacrificial portions and put them on a bowl, and burnt them upon the Altar. He intertwined them [the animals] into braids and brought them out to the place of burning. From what time do they render garments tamei? After they have gone outside the wall of the Courtyard. Rabbi Shimon says: From the moment the fire has taken hold of most of them. (67b3)

GEMARA: And he burned them now? How could that thought arise in you?¹⁰ — Rather say: To burn them [later] on the Altar. (67b3)

The Mishnah had stated: He intertwined them [the animals] into braids: Rabbi Yochanan said: Like a braid.

A Tanna taught: He did not cut them up as one cuts up the flesh of an olah-offering, but [he left] the skin on the meat.

From where do we know this? Because it was taught: Rebbe said: It is said here:¹¹ hide . . . meat . . . and waste, and it is said there:¹² hide . . . meat . . . and waste. Just as above it is [carried forth] by means of cutting up and not by flaying, so here also it is by means of cutting up and not by flaying. From where do we know it there? — For it was taught: ‘And its inwards, and its waste, and he shall carry forth’, that teaches that he must carry it forth complete. One might have assumed that he must also burn it complete, therefore it is said here: ‘with its head and with its legs’ and there also it is said: its head and its legs, therefore, just as there it is [offered] by means of cutting up, so here also it is [carried forth] by means of cutting up. One might assume that just as there it is by means of flaying, so here too, therefore the Torah states: ‘And its inwards and its waste’. How is this implied [in the Scriptural text]? — Rav Pappa answered: Just as the waste is enclosed in the inwards, so shall the meat be enclosed in the hide. (67b3 – 68a1)

DAILY MASHAL

Bread in your Basket

Our Gemora cites the famous saying: “You cannot compare one who has bread in his basket with one who doesn’t have bread in his basket.”

Rabbi Moshe Newman of Ohr Sameyach writes: These words of wisdom are taught in our *Gemora* to explain that a person is affected for the better, both psychologically and even physiologically, if he has a “security net” of knowing he can access at any time that which he needs. This is a metaphor, and is true not only regarding being less hungry if he already possesses food, but reflects on varied aspects of human nature. A person is less anxious and concerned about satisfying his needs if he knows he already possesses that which he wants and needs.

¹⁰ That took place much later.

¹¹ By the burning of the bull and the he-goat on Yom Kippur.

¹² By the burning of the Kohen Gadol’s bull.