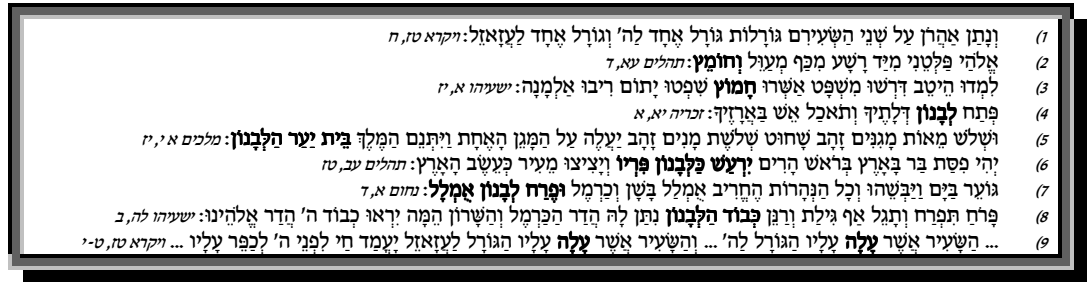


פרק רביעי: סוף בקלפי Introduction to

the 2 goats offered on **יוה"כ** were divided in their processes (see v. 1): 1 would go "לה", it's blood sprinkled in the קדה"ק and on the מזבח הנחושת, while the other would go "לעזאזל" and be cast down a cliff. The determination of which goat would go where was made via a lottery; after the 1st **ידוי** on the כה"ג **פר**, the כה"ג and his two "aides" would move to the NE side of the מזבח and perform the lottery.

5.4.1

39a (משנה א) → 40a (פליגנא עלייכו בתרתי)



I. משנה א: the process of the lottery

- a. **Mixing**: he would mix up the lots (or grab them quickly) in order to avoid deliberately picking 1
 - i. **Box**: was made of wood and, therefore, had to be non-sanctified (חול)
- b. **If**: לה' came up in his right hand, סגן would tell him to lift his right (same with left) (סגן הכהנים)
 - i. **כה"ג** came up in his right hand, סגן would tell him to lift his right (same with left) (כה"ג סגן to L of כה"ג to R)
 - i. **יהודה**: ד' R of כה"ג and R of סגן would go in to the box (he prefers R of סגן to L of כה"ג)
- c. **If**: סגן came up with לה', to avoid "insulting" כה"ג further, אב ראש בית אב would say: "Declare"
- d. **Placement**: he would place them on the corresponding goats and declare (for לה') – "לה' חטאת"
 - i. **לה'**: ד' just "ישמעאל"
 - ii. **Note**: this is one of the 10 times he mentions ה' Name (3+3+3+1)
 - iii. **Voice**: of כה"ג heard as far away as יריחו (tangential stories of smell of קטורת reaching far)
 1. **Reapsonse**: all respond בשכמלו

II. Tangential stories about שמעון הצדיק (c. 330 BCE)

- a. **In his day**: לה' always came up in R, scarlet strip would turn white; western נר was always lit, fire on מזבח was always strong (only brought 2 עצים גזירי); public מנחות were always hearty and bountiful
 - i. **After his day**: these מנחות were hardly worth eating (story of בני חמצן, vv. 2-3)
 - ii. **His death**: story of his death and his pre-awareness, following his experience in קדה"ק on יוה"כ

III. Indispensability of lottery/placement of lots on goats (הגרלה/הנחה)

- a. **Approach #1**: to יהודה ר', who says that any עבודה done in לבן outside is not מעכב, הגרלה/הנחה aren't מעכב
 - i. **But**: to ר' נחמיה (contra ר"י):
 1. **נאי**: ד' only הגרלה is indispensable
 2. **יוחנן**: ד' even הגרלה isn't - it's not an עבודה
- b. **Approach #2**: to ר' נחמיה, all agree that הגרלה is indispensable
 - i. **But**: To יהודה ר'
 1. **נאי**: ד' not מעכב (as per יהודה ר's dictum)
 2. **נאי**: ד' the verse repeats אשר עלה (v. 9) to create indispensability
 3. **Challenge**: to this position – statement that הגרלה is not מעכב
 - a. **Defense**: reread "הנחה" is not מעכב
 - b. **Challenge**: it isn't the case that הגרלה: (from dispute between ר"ש חכמים/ר"ש)
 - i. **Answer**: ר"ש was responding to both possible meanings of הגרלה