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Sent goat – how does it Atone?

The *Mishnah* stated: For other transgressions of the Torah, light and grave, willful and unwitting, known and unknown, positive and negative, those punishable by kares and those punishable by death at the hand of the Beis din for all these the he-goat sent away brings atonement.

Surely light is equivalent to positive and negative; grave is equivalent to those punishable by kares and those punishable by death at the hand of the Beis din; known is equivalent to willful; and unknown is equivalent to unwitting! — Rav Yehudah said: For other transgressions of the Torah, whether light or grave, whether committed unwittingly or willfully — those committed unwittingly, whether their doubtful commission was known to him or not known to him; and these are the light transgressions: positive and negative; and these are the grave transgressions: those punishable by kares and those punishable by death at the hand of the Beis din.

That positive commandment [for transgression of which the he-goat sent away to Azazel atones] — how is this [to be understood]? If he did not repent, [why should the he-goat sent away to Azazel atone? Surely it is written:] The sacrifice of the wicked is an abomination! If he did repent, [why do we require the he-goat sent away to Azazel? Repentance on] any day avails, for it was taught in a Baraisa: If he transgressed a positive commandment and

repented, he does not move from there until he is forgiven!

Rabbi Zeira said: [It refers to the case of a man] who persists in his rebellion; and it is in accordance with Rebbe's view, for it was taught in a Baraisa: Rebbe said: For all transgressions of the Torah, whether he repented or not, Yom Kippur brings atonement, except in the case of one who throws off the yoke, perverts the teachings of the Torah, and rejects the covenant in the flesh — [in these cases,] if he repented, Yom Kippur brings atonement, and if not — Yom Kippur does not bring atonement.

What is Rebbe's reason? For it was taught in a Baraisa: [Scripture says:] Because he has despised the word of Hashem: this refers to one who throws off the yoke, or perverts the teachings of the Torah; and has broken His commandment: this refers to one who rejects the covenant in the flesh; that soul shall utterly be cut off: to be cut off before Yom Kippur; he shall be cut off, after Yom Kippur. I might think that [this is the case] even if he repented, therefore Scripture says: his iniquity shall be upon him. I did not say [that Yom Kippur does not bring atonement] except when his iniquity is still on him.

And the Rabbis? — [They may reply: Scripture means] to be cut off, in this world; he shall be cut off in the world to come. His iniquity shall be upon him: if he repented and died, death wipes out [the sin].

But how can you establish [our Mishnah as being] in accordance with the view of Rebbe? Surely since the last clause is in accordance with Rabbi Yehudah's view, the first clause must also be in accordance with Rabbi Yehudah's view! For the last clause states — [The he-goat sent away to Azazel brings atonement for] Israelites, Kohanim, and the anointed Kohen Gadol. Now, who holds this view? Rabbi Yehudah. Therefore, the first clause must also be in accordance with Rabbi Yehudah's view! — Rav Yosef said: It is really in accordance with Rebbe's view, and he is in agreement with Rabbi Yehudah.

Abaye said to him: Do you, master, mean particularly that Rebbe agrees with Rabbi Yehudah, but Rabbi Yehudah does not agree with Rebbe; or that just as [you say,] Rebbe agrees with Rabbi Yehudah, so also Rabbi Yehudah agrees with Rebbe, but you state, as is customary, that a disciple agrees with his master? — He replied: I mean particularly that Rebbe agrees with Rabbi Yehudah, but Rabbi Yehudah does not agree with Rebbe; for it was taught in a Baraisa: I might think that Yom Kippur should atone for those who repent and for those who do not repent; and [although] an analogy [might be adduced to the contrary thus]: since chatas and asham atone, and Yom Kippur atones, [we might therefore say,] just as the chatas and asham atone only for those who repent, so Yom Kippur atones only for those who repent, [yet we could argue,] chatas and asham do not atone for willful transgressions as for unwitting, [therefore they atone only for those who repent], but Yom Kippur atones for willful as for unwitting transgression, [therefore let us say that] just as it atones for willful as for unwitting transgression, so let it atone for those who repent and for those who do not repent — therefore Scripture says: But [on the tenth day of this seventh month is Yom Kippur] — this limits [the power of Yom Kippur]. - Now, who is the author of any anonymous statement in the Sifra? — Rabbi

Yehudah; and it states that [Yom Kippur atones] for only those who repent, and not for those who do not repent.

But there is a contradiction between one anonymous statement in the Sifra and another! For it was taught: I might think that Yom Kippur should not atone unless he fasted on it, and called it a holy convocation, and did not work on it; but if he did not fast on it, and did not call it a holy convocation, and worked on it — from where do we deduce [that Yom Kippur atones for him]? Scripture says: It is a Day of Atonement — in all cases [it atones].

Abaye said: This is no question; this [latter statement] is in accordance with the view of Rebbe, and that [former statement] is in accordance with the view of Rabbi Yehudah.

Rava said: Both statements are in accordance with Rebbe's view; but Rebbe admits [that Yom Kippur does not atone for] the kares of the Day itself; for, if you will not say this, doesn't Rebbe hold that there is kares for Yom Kippur! - Why not? It is possible, for example, in the case where he committed [the sin] at night, and died, so that the Day did not come to atone for him! — But, say: Doesn't Rebbe hold that there is kares for the day [of Yom Kippur]? - Why not? It is possible in the case where he ate a piece of meat, which choked him, so that he died; or, he ate it almost at the setting of the sun, so that there was no time to atone for him. (12b2 – 13b1)

The Mishnah had stated: [The he-goat sent away to Azazel brings atonement equally for] Israelites, Kohanim, and the anointed Kohen Gadol.

This itself is contradictory: he states that [The he-goat sent away to Azazel brings atonement equally for] Israelites, Kohanim, and the anointed Kohen Gadol; then



he states: What is the difference between Israelites, Kohanim, and the anointed Kohen Gadol?

Rav Yehudah said, thus he means: Israelites, Kohanim, and the anointed Kohen Gadol all equally obtain atonement with the he-goat sent away to Azazel for other sins, and there is no difference between them [in this respect]; but what is the difference between Israelites, Kohanim, and the anointed Kohen Gadol? - [This:] the bullock atones for the Kohanim for transgression of the laws of tumah in connection with the Temple and holy food of it [whereas for Israelites the inner and outer goats atone for these transgressions]. And who holds this view? Rabbi Yehudah; for it was taught in a Baraisa: [Scripture says:] And he shall make atonement for the most holy place, this means the Holy of Holies; and the Tent of Meeting, this means the Holy place; and the altar — in its usual sense; he shall atone, this means for the various compartments in the Temple court; and for the Kohanim — in the usual sense; and for all the people of the assembly; this means the Israelites; he shall atone, this means for the Levites; they are all equated for one atonement, in that they obtain atonement with the he-goat sent away to Azazel for other sins; this is the opinion of Rabbi Yehudah. Rabbi Shimon says: Just as the blood of the goat offered within [the veil] atones for Israelites for transgression of the laws of tumah connected with the Temple and holy food of it, so the blood of the bullock atones for the Kohanim for transgression of the laws of tumah connected with the Temple and holy food of it; and just as the confession pronounced over the he-goat sent away to Azazel atones for Israelites for other sins, so the confession pronounced over the bullock atones for the Kohanim for other sins.

But according to Rabbi Shimon [it may be asked]: Surely they have been equated! — In what respect are they

equated? In that they all obtain atonement, but each obtains atonement with his own.

What is Rabbi Shimon's reason? — It is written: And he shall take the two goats: the he-goat sent away to Azazel is equated with the goat offered within [the veil]; just as the goat offered within [the veil] does not atone for the Kohanim for transgression of the laws of tumah connected with the Temple and holy food of it, because it is written concerning it: [the goat of the sin offering] that is for the people; so the he-goat sent away to Azazel does not atone for the Kohanim for other sins. - And Rabbi Yehudah? — He may say to you: For this reason they are equated, that they should be alike in color, height, and value. (13b1 – 13b3)

Who is the Tanna who made this statement which the Rabbis taught, [viz., Scripture says:] He shall slaughter the goat of the sin offering that is for the people: [this teaches] that the Kohanim do not obtain atonement with it; and with what do they obtain atonement? With the bullock of Aaron. I might think that they should not obtain atonement with the bullock of Aaron, for it has already been said: [And Aaron shall offer the bullock of the sin offering] which is for himself; hence they would have no atonement at all. But when Scripture says: And he shall make atonement for the Kohanim, we find that they have atonement. With what do they obtain atonement? It is better that they should obtain atonement with the bullock of Aaron, for it was released from its implication, in order to include also his house; and that they should not obtain atonement with the goat offered within [the veil], which was not released from its implication in order to include also his house. And if you desire to say anything, [I may add another argument, for] Scripture says: O house of Aaron, bless Hashem; O house of Levi, bless Hashem; O those that fear Hashem, bless Hashem. Who is the Tanna [of this Baraisa]? — Rabbi Yirmiyah said:



It is not Rabbi Yehudah, for if Rabbi Yehudah, surely he says the Kohanim obtain atonement with the he-goat sent away to Azazel! Then who is it? Rava said: It is Rabbi Shimon who holds that the Kohanim do not obtain atonement with the he-goat sent away to Azazel.

Abaye said: You may even say that it is Rabbi Yehudah, and thus he reasons: Hence they would have no atonement at all for transgression of the laws of tumah connected with the Temple and holy food of it; but when Scripture says: And he shall make atonement for the Kohen, we find that they have atonement for other sins; and just as we find that they have atonement for other sins, so they have atonement for the sins of tumah in connection with the Temple and holy food of it. With what do they obtain atonement? It is better that they should obtain atonement with the bullock of Aaron, for it was released from its implication, in order to include also his house; and that they should not obtain atonement with the goat offered within [the veil], which was not released from its implication. And if you desire to say anything, [I may add another argument, for] Scripture says: O house of Aaron, bless Hashem; O those that fear Hashem, bless Hashem. (13b3 – 14a1)

INSIGHTS TO THE DAF

Sent Goat and Yom Kippur

The *Gemora* discusses who is the author of the *Mishnah*, which says that the sent goat atones for all sins, apparently even without repentance. The *Gemora* concludes that Rebbe is the author, as Rebbe says that *Yom Kippur* atones for all sins, except for three very severe ones, even without repentance.

The commentators note that Rebbe does not make any direct mention of the sent goat, but only of the day of

Yom Kippur, which seems to be at odds with the *Mishnah*. A number of answers are offered to this question:

1. The day atones partially, and the sent goat achieves full atonement (Tosfos 13a d'ovad)
2. The day atones, but the repentance requirement is waived only if the goat is sent (Ritva)
3. The sent goat atones, but its atonement is due to the power of *Yom Kippur* day (Tosfos, Rashba)
4. The day atones, but when there is a Bais Hamikdash, it depends on the sent goat being brought (Minchas Chinuch 364)

The *Gemora* had objected that if one did not repent, the goat cannot atone, as it is a sacrifice of the wicked, which is an abomination.

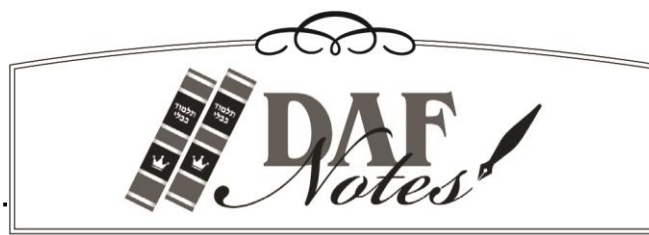
The Ritva explains that Rebbe says that the goat is an exception, and the rule of a sacrifice of the wicked applies only to other sacrifices.

The Rashba suggests that since the goat only completes the atonement of the day (following the first explanation above), it is not simply a sacrifice of the wicked, and therefore is effective.

The *Gemora* introduces a *sifra* which states that the day of *Yom Kippur* atones even if the sinner did not commemorate it. The *Gemora* says that this *sifra* implies that *Yom Kippur* atones even without repentance.

The Ramban explains that if *Yom Kippur* needs repentance, it is like any other sacrifice, e.g., *chatas*, which is not effective if the sinner denies its effectiveness.

Rava says that Rebbe agrees that *Yom Kippur* does not atone for infractions of the day without repentance. Rava says this must be so, since otherwise there would be no



case of one being punished for *Yom Kippur* prohibitions, since the day itself would atone for them. The *Gemora* objects, and provides two cases where the day would not atone for the transgression, even if repentance is not generally necessary:

1. The person died choking on food he ate, leaving no time after the transgression for atonement
2. The person ate at the end of the day, leaving no part of the day to atone

Tosfos (13a d'ovad) notes that the goat atones even for sins committed later on the day of *Yom Kippur*, since otherwise the *Gemora* should have suggested that the case is one who ate after the goat was sent. Some texts of the *Gemora* continue by citing a *braisa*, comparing the atonement of the goat and the day. The *braisa* states that the goat has the advantage of atoning right away, while the day atones only at the end. The day has the advantage of atoning without a sacrifice, while the goat atones only with a sacrifice.

Rashi cites this text and rejects it, noting that it is incompatible with the answers provided by the *Gemora*, which both imply that any part of the day would atone, not just the end.

The Ramban and Rabbeinu Chananel keep the text, and the Ramban explains that this is an alternate answer offered by the *Gemora*. According to this approach, only the end of the day atones, and therefore one would be liable for violating *Yom Kippur* if he died before the end of the day.

The Rashba offers two explanations of the advantage of *Yom Kippur* cited in the *braisa*:

1. The "sacrifice" refers to sending the goat off the azazel cliff. The *braisa* refers to this as a "sacrifice" since it is considered a sacrifice like standard ones, and follows

its rules.

2. The "sacrifice" refers to the *chatas* goat whose blood was sprinkled inside the mishkan. The *braisa* is stating that the atonement of *Yom Kippur* is independent of this sacrifice, while the sent goat only atones if this sacrifice is also brought.

These two explanations seem to differ as to whether the sent goat is considered a standard sacrifice or not. The answer cited by the Ritva for how the goat atones without repentance seems to consider it a standard sacrifice, while the fact that the goat atones for sins committed later seems to indicate it is not.

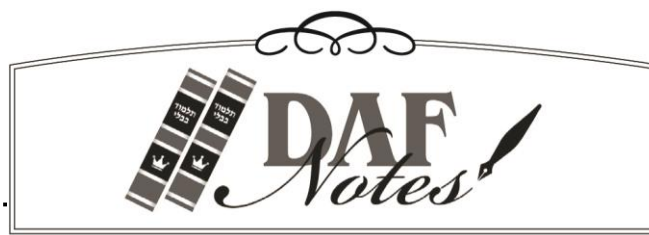
The Rambam (Teshuva 1:2) rules that the sent goat atones on all lenient prohibitions (i.e., generic positive and negative commandments) even without repentance, but on all others only with repentance.

The commentators attempt to explain the Rambam's source for this ruling, since the *Gemora* presents the opinions of the Sages, who require repentance, and Rebbe, who does not, with no indication of a middle position.

The Lechem Mishneh says that the Rambam rules like the Sages, but attempts to limit the extent of the dispute between Rebbe and the Sages. The *braisa* in which they differ on the explanation of the verse mandating *kares* is discussing only severe prohibitions, and only in that case do we find the Sages explicitly requiring repentance.

The Rambam therefore says that the Sages agree with Rebbe that the sent goat atones for lenient transgressions without repentance.

The Meshech Chochmah (Vayikra 16:30) explains the Rambam based on the *Gemora* in Yoma (85b), which says



that Rebbe holds that *Yom Kippur* atones for severe transgressions without repentance, but repentance does not atone for them without *Yom Kippur*. From here we see that *Yom Kippur* is more potent than repentance alone. Therefore, the Sages, who say that repentance alone atones for lenient prohibitions, surely say that *Yom Kippur* alone atones for these.

DAILY MASHAL

Sifra's Authorship

The *Gemora* states that an anonymous *sifra* is Rabbi Yehudah, and therefore proves that Rabbi Yehudah requires repentance for the atonement of *Yom Kippur*. The *Gemora* then cites another *sifra*, which indicates that repentance is not required. Abaye answers that the first *sifra* is Rabbi Yehudah, while the second is Rebbe.

The Ritva asks how Abaye can offer this answer if the *Gemora* stated that an anonymous *sifra* is Rabbi Yehudah.

He offers two answers:

1. The two *sifras* are different opinions of Rabbi Yehudah's position. Thus, both follow Rabbi Yehudah, but differ on what Rabbi Yehudah holds on this point.

The rule of authorship is a general rule for most *sifras*, but has exceptions. Similarly, the *Gemora* identifies anonymous *Mishnahs* as Rabbi Meir, since most are, but there are many exceptions to this rule.