



OVERVIEW of the Daf

1) The two he-goats (cont.)

The function of the outer he-goat according to R' Yishmael is discussed.

2) R' Yehudah's position

R' Yehudah in the name of Shmuel explains the rationale behind R' Yehudah's opinion that the he-goats of Rosh Chodesh and Yom Tov atone for tum'ah violations that do not involve any awareness, neither in the beginning nor at the end.

This exposition is unsuccessfully challenged.

The Gemara explains how we know that the he-goats of Rosh Chodesh and Yom Tov atone for tum'ah violations of the Beis HaMikdash or its sacred items.

This suggestion leads the Gemara to an alternative source for R' Yehudah's position.

The Gemara inquires whether, according to R' Yehudah, the he-goats of Rosh Chodesh and Yom Tov atone only for those transgressions that will not be discovered or do they atone even for those transgressions that will be discovered.

A Beraisa demonstrates that it atones even for those transgressions that will eventually be discovered.

3) R' Shimon's position

R' Elazar in the name of R' Oshaya explains the rationale behind R' Shimon's position that the he-goat of Yom Tov atones for tum'ah violations that do not involve awareness but that the Rosh Chodesh he-goat atones for the transgression of a tahor person who ate tamei food.

This exposition is unsuccessfully challenged.

It is noted that the Gemara has only provided the source for R' Shimon's ruling that the he-goat of Rosh Chodesh atones for a tahor person who ate a korban that was tamei but the source that the Yom Tov he-goat atones

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Distinctive INSIGHT

Comparing the offering of Rosh Chodesh and that of Yom Kippur

ונכפר נמי אפילו בשאר עבירות. תנא דבי רבי ישמעאל הואיל וזה בא בזמן קבוע וזה בא בזמן קבוע

The Mishnah taught that the musaf offering brought on Rosh Chodesh atones for incidents of impurity for which the offender was not aware beforehand or afterwards. Only God is aware of this sin. Regarding Rosh Chodesh, the verse states (Bamidbar 28:15): "The male goat for a sin-offering to God." This offering is brought for a sin of which only God is aware.

The Gemara asks that perhaps the musaf for Rosh Chodesh should atone for all sins about which a person is unaware, and not only for sins regarding impurity. The verse seems to be written in a general sense, and it should refer to all categories of sin about which only God is aware.

The Gemara answers that a Beraisa was taught in the study hall of R' Yishmael which states that we learn a parallel between the musaf of Rosh Chodesh and the offering of Yom Kippur. Both are offerings which are brought at fixed times (קבוע להם זמן). Just as the offering of Yom Kippur atones for sins of inadvertent impurity, so too does the musaf of Rosh Chodesh atone for sins of impurity. The offering for Yom Kippur atones for cases where the sinner was aware of his being impure initially and later, but not at the moment when he entered the Beis HaMikdash or ate from the meat of offerings. The offering of Rosh Chodesh atones for cases where the sinner was never aware of his violation.

Rashi explains that the comparison from the musaf of Rosh Chodesh (and that of the Festivals) to Yom Kippur is to the outer goat. Rashi avoided saying that the reference is to the inner-goat of Yom Kippur for several reasons. First of all, Ritva explains that we want the comparison between the offerings to be complete. The offering of Rosh Chodesh has its blood sprinkled on the altar, and this is also the case regarding the outer goat brought on Yom Kippur, not the inner-goat offering. Tosafos adds that the Gemara later notes perhaps there is no parallel between these two offerings, the Gemara mentions that the offering of Yom Kippur is כפרתו מרובה, it atones for many things, unlike the Rosh Chodesh offering. If we were referring to the inner-goat offering of Yom Kippur, the Gemara would have noted that the inner offering has its blood sprinkled on the inner altar, and this is unlike the Rosh Chodesh offering.

Tosafos, that the Gemara might have been referring both to

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REVIEW and Remember

1. What is R' Meir's position regarding the atonement of he-goats?

2. Why does Hashem need atonement?

3. What is derived from the "ו" of the word ושעיר?

4. In what way does the tzitz provide atonement?

HALACHAH Highlight

Reciting Shehecheyanu when doing Kiddush Levana

אמר הקב"ה שעיר זה כפרה על שמיעטתי את הירח

Hashem says, "This goat shall provide atonement for My having diminished the moon."

Elya Rabba¹ in the name of Knesses Hagedolah asks why we do not make the beracha of Shehecheyanu when reciting Kiddush Levana. Seemingly it is a mitzvah that occurs at regular intervals and the beracha of Shehecheyanu would be appropriate. He answers that since it is recited less than thirty days from the last time it was recited, Shehecheyanu is not recited.

Teshuvos Kesav Sofer² in the name of his father the Chasam Sofer offers another explanation why Shehecheyanu is not recited in conjunction with Kiddush Levana that is based on our Gemara. Our Gemara relates that Hashem instructed the Jewish People to bring a korban for Hashem's atonement for having diminished the moon. A strange thing about this is why we are bringing a korban for atonement for something for which we are not responsible. Chasam Sofer explains that the diminishing of the sun is indeed our responsibility because when the world is in its pristine state the light of the moon is equal to the light of the sun. The fact that the moon is smaller than the sun indicates that we have not yet performed our task of perfecting the world by eradicating sin.

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for the transgression of tum'ah violations that do not involve any awareness has not yet been presented.

The Gemara begins to provide the source for this principle. ■

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the inner and outer goat offerings of Yom Kippur, and the Gemara just brought one contrast of many as a way of questioning the parallel between the two categories, that of Rosh Chodesh and the Festivals, and that of Yom Kippur. ■

Therefore, it is incumbent upon us to bring a korban to atone for the fact that the moon remains in its diminished state due to our sins.

Precedent for this concept is the question of whether a father makes the beracha of Shehecheyanu for the redemption of his firstborn when the mitzvah is being done after the child died more than thirty days from birth. Perhaps Shehecheyanu is not recited since it reminds the father of this painful experience. Beis Yosef³ rules that since the matter is subject to debate it should not be recited. Similarly, it is inappropriate to recite the beracha of Shehecheyanu when reciting Kiddush Levana since it brings attention to our failure to have brought the world to its intended state of perfection. ■

1. אליה רבא סי' תכ"ו סק"א.

2. שו"ת כתב סופר או"ח סי' ל"ד.

3. ב"י יו"ד סי' ש"ה ד"ה ור"י היה מסתפק. ■

STORIES Off the Daf

"Bring an Atonement for Me"

"שעיר זה יהא עלי כפרה..."

Rav Aharon of Belz would never tolerate negative words against a fellow Jew or a group of Jews. If he heard anything even slightly detrimental he would deny it and unconditionally rush to defend the subject.

Once, Rav Shmuel Ehrenfeld, the Av Beis Din of Mattesdorf, ז"ל, paid a visit to Rav Aharon of Belz, ז"ל. The latter was learning Shevuos 9 where the Gemara asks why the verse specifies that the goat brought on Rosh Chodesh is, "for Me," or on Hashem's behalf, so to speak. The Gemara explains that we

bring this sacrifice as a way to atone for Hashem for having diminished the light of the moon. Yet Tosafos there comments that the goat atones for the Jewish people.

The Gaon of Mattesdorf commented, "The Chasam Sofer, ז"ל, asked, 'Since the Gemara says that the goat atones for the diminishment of the moon, why does also Yisrael need an atonement for this?' He then explains, 'In the ultimate future, the moon will be renewed and illuminate as it did before it was diminished. Who is preventing the ultimate redemption? The Jewish people! Therefore, they need to atone for this as well.'"

The Belzer Rebbe sprang to his feet and cried out, "Chalilah v'chas!"

Similarly, during the Pesach seder, Rav Aharon of Belz explained, "Jews are not in exile because of some kind of punishment, chas v'shalom. We are in exile to rectify and uplift every place to Hashem through serving Him wherever we go. The sin of the non-Jews is that they do not respect Yisrael and that they even have the nerve to shame us in various ways. And also because of all the damage and harm they have done, especially to shuls and batei midrash. And for this it is surely fitting that they be punished. As we say during the seder, 'שפוך חמתך על הגוים...כי אכל את יעקב' — Pour out Your wrath on the non-Jews...since they have consumed Yaakov and destroyed Your dwelling places."¹ ■

¹ אדמור"י בעלזא, ח"ד, ע' קנ"ט ■