

OVERVIEW of the Daf

1) The he-goat that is sent away (cont.)

R' Zeira suggests that the Mishnah which states that the he-goat that is sent away atones for all different varieties of sins without mentioning the need for teshuvah reflects the position of Rebbi.

A Beraisa is cited that elaborates on the position of Rebbi who maintains that Yom Kippur atones for transgressions even if the transgressor does not repent.

The response of Rabanan to Rebbi's position is recorded.

R' Zeira's explanation is challenged.

R' Yosef defends R' Zeira's explanation.

Abaye challenges R' Yosef's statement.

R' Yosef defends his position.

Abaye and Rava offer different resolutions to the contradiction between two Beraisos introduced by R' Yosef.

Rava's resolution is successfully challenged.

2) Clarifying the Mishnah

A contradiction in the wording of the Mishnah is noted.

R' Yehudah resolves the contradiction and asserts that the Mishnah reflects the position of R' Yehudah as cited in a Beraisa.

The position of R' Shimon recorded in the Beraisa is explained.

R' Yehudah's response to R' Shimon is recorded.

A Beraisa is cited and R' Yirmiyah asserts that it does not reflect the position of R' Yehudah.

Rava suggests that the Beraisa follows R' Shimon's position.

Abaye explains how the Mishnah could even reflect the opinion of R' Yehudah. ■

Distinctive INSIGHT

The atonement of the day of Yom Kippur

דאכל אומצא וחנקיה ומית

The Gemara found two Beraisos in Sifra which are contradictory. One Beraisa in Sifra says that Yom Kippur only atones for those who have done teshuva and regretted their sins. The second Beraisa, also in Sifra, states that the power of the day of Yom Kippur is that it atones for sins whether a person observes the day properly and does teshuva, or even if he does not fast nor observe the holiness of the day, and even if he does not do teshuva.

Rava resolves this contradiction by first stating that they are both authored by Rebbe, who is of the opinion that Yom Kippur atones for a person even without his having done teshuva for his sins. The second Beraisa can be understood in its simplest reading. The first Beraisa, however, which requires that a person do teshuva before Yom Kippur can atone for his sin is where a sin is committed on the day of Yom Kippur itself. In this case, even Rebbe admits that Yom Kippur cannot atone for the sins committed on that very day without the person's doing teshuva.

As a proof for his contention that Rebbe agrees that teshuva is essential in the case of sins committed on Yom Kippur, Rava notes that if this were not true, it would mean that Rebbe would hold that there never would be a case of kares for violating a sin on Yom Kippur. Anytime a person would sin on Yom Kippur, he should immediately be forgiven, regardless of whether he did teshuva. Yet, we know that there are applications of the punishment of kares for violating Yom Kippur, both in terms of one who does not observe the rituals of the day as well as in terms of one who performs labor on Yom Kippur, as the Torah states (Vayikra 23:29-30) that kares is given for these cases. It must be, concludes Rava, that Rebbe agrees that Yom Kippur does not atone for sins committed on the day itself unless the person does teshuva.

The Gemara responds to Rava that we can, in fact, find an illustration of one who sins and is liable for kares even according to Rebbe's original position that atonement is not contingent upon having done teshuva. Raw meat is an example of something that is tough, and can cause a person to choke. If a person ate a steak and choked and died while eating, the day of Yom Kippur would be ineffective in atoning for him. Another example is where a person ate on Yom Kippur at the very last moment, and when he finished

REVIEW and Remember

1. Who is one who "despised the word of Hashem"?
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2. Who is the anonymous author of Sifra?
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3. In what way are Kohanim and Yisroelim different as far as atonement on Yom Kippur is concerned?
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4. What is the significance of the comparison between the inner he-goat and the he-goat that is sent away?
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HALACHAH Highlight

Demonstrating that one acted for the sake of Hashem

ולא קראו מקרא מקרא קדש

And he did not declare it to be Holy

Chaye Adam¹ reports that the Vilna Gaon had the custom to eat matzah made from that year's grain on the night of the eighteenth of Nissan. The rationale behind this practice was to demonstrate that the reason he did not, up until then, eat food made from new grain was only due to the command of Hashem. In Maaseh Rav² he adds that the Vilna Gaon made sure to eat chometz the night after Pesach and would refrain from eating matzah that could be used for the mitzvah as a way of highlighting the fact that on Pesach he refrained from eating chometz and made sure to eat matzah only because of Hashem's command. This is similar to the comment of Tosafos³ to our Gemara who asserts that one must do something to demonstrate that he refrained from doing work on Yom Kippur because of Hashem's command rather than due to laziness. This is the meaning, according to Tosafos, of the Gemara's discussion related to one who does not declare the day of Yom Kippur as holy.

Sefer Ta'amai Minhagim⁴ reports that Rav Chaim of Sanz, author of Teshuvos Divrei Chaim, had a similar practice. Divrei Chaim was particular to make havdalah after Pesach on beer that was purchased from a gentile after Pesach. This prac-

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eating, the day ended. In these cases, the day of Yom Kippur cannot atone for him.

The text in Masseches Kareisos (7a) reads, "The person choked while eating bread." Aruch LaNer writes that this is the correct reading, because a person is not liable for kares for eating raw meat on Yom Kippur, as it is not edible in this form for most people. ■

tice could be traced to Rema⁵ who also mentions the practice of making havdalah on beer after Pesach but he offers a different rationale for the practice. Since beer is a preferred drink and one refrains from drinking beer on Pesach it is a display of honor to make havdalah on a beverage that one prefers to drink. Torah Temimah⁶ disagrees with the explanation suggested by Rema and asserts that the practice is to differentiate between the times that chometz is prohibited and the times that chometz is permitted. Magen Avrohom⁷ qualifies this practice limiting it to where beer is considered a chamar medinah but in countries where beer is not a chamar medinah beer should not be used for havdalah even after Pesach. ■

1. חיי אדם כלל קלי"א סעי' י"ב.
2. מעשה רב אות קפ"ה.
3. תוס' ד"ה לא קראו.
4. ספר טעמי מנהגים קו"א עמ' רמ"ט.
5. רמ"א או"ח סי' רצ"ו סעי' ב'.
6. תורה תמימה שמות י"ב אות קס"ח.
7. מג"א סי' רצ"ו סק"ו. ■

STORIES Off the Daf

The Argument of Edom

"יום הכיפורים מכפר..."

Today's daf discusses the atonement of Yom Kippur.

Rav Naftali of Ropshitz, zt"l, was known for anecdotes and witticisms that always had a much deeper meaning than what was readily apparent. He once told the following story:

Once there was a simple Jew who had no calendar and was uncertain as to when exactly Pesach fell out that year. He lived on the outskirts of the town and going to make inquiries would have been burdensome and somewhat embarrassing. The only thing he had heard was that Pesach and, l'havdil, the non-Jewish spring holiday would fall on the same day that year.

So he came up with what appeared to be a failsafe test to determine if Pesach was the next day or not. Since the custom then was for the non-Jews to refrain from eating delicacies on the day before their holiday, he decided to feed a delicacy to his non-Jewish servant. If he ate it, then obviously the next day could not be their holiday and it was not yet Pesach.

This Jew fed his homemade cheese-filled kreplach to the non-Jew, and the man ate them with obvious relish. But when the simple Jew went into town the next day he saw that everyone was dressed in their festive best since the holiday had already come. He came home to his wife and said, "You know, our servant acted like a fool by eating delicacies on his fast day!"

When Rav Yitzchak of Pshevorsk, zt"l, recounted this story he said, "I wish I would understand the depth of this little

tale. But just to explain it a little, the Tana D'Vei Eliyahu teaches that on Yom Kippur, all Jewish sins are placed on the head of the sar of Edom, who complains since he feels that this is hardly fair.¹ Rav Yonasan Eybeschutz, zt"l, explains that he feels that he is only held responsible for sins that are a direct result of exile. But sins that Jews do for their own pleasure should not be on his account. Yet it is right that the sar of Edom gets all our sins since even those that we seemingly do for our own pleasure are caused by our association with non-Jews and non-Jewish culture. Both types are really his fault."²

He concluded, "Like the simple Jew who blames his having eaten chometz on his servant, the real blame for our sins is the long exile!"³ ■

1. תנא דבי אליהו זוטא, פרק י"ט
2. יערות דבש, ח"א, דרוש א', ד"ה בברכת ולמלשינים
3. י"ג אורות, ח"ב, ע' ק"ס ■

