

## פרשת אחרי מות-קדשים תשפ"א עזאזל

רש"י

(ו) את פר החטאת אשר לו - האמור למעלה. ולמדך כאן שמשלו הוא בא, ולא משל צבור: וכפר בעדו ובעד ביתו - מתודה עליו עונותיו ועונות ביתו: (ח) ונתן אהרן על שני השעירים גרלות - מעמיד אחד לימין ואחד לשמאל, ונותן שתי ידי ונוטל גורל בימין וחברו בשמאל, ונותן עליהם, את שכתוב בו לשם הוא לשם, ואת שכתוב בו לעזאזל משתלח לעזאזל: עזאזל - הוא הר עז וקשה, צוק גבוה, שנאמר (פסוק כב) ארץ גזרה, חתוכה: (ט) ועשהו חטאת - כשמניח הגורל עליו קורא לו שם ואומר לה' חטאת: (י) יעמד חי - כמו יועמד חי על ידי אחרים, ותרגומו יתקם כד חי. מה תלמוד לומר חי, לפי שנאמר לשלח אותו לעזאזל, ואיני יודע שילוחו אם למיתה אם לחיים, לכך נאמר יעמד חי, עמידתו חי עד שישתלח, מכאן ששילוחו למיתה: לכפר עליו - שיתודה עליו, כדכתיב (פסוק כא) והתודה עליו וגו':

ויקרא פרק טז

(ה) ומאת עדת בני ישראל יקח שני שעירי עזים לחטאת ואיל אחד לעלה: (ו) והקריב אהרן את פר החטאת אשר לו וכפר בעדו ובעד ביתו: (ז) ולקח את שני השעירים והעמיד אתם לפני יקוק פתח אהל מועד: (ח) ונתן אהרן על שני השעירים גרלות גורל אחד ליקוק וגורל אחד לעזאזל: (ט) והקריב אהרן את השעיר אשר עלה עליו הגורל ליקוק ועשהו חטאת: (י) והשעיר אשר עלה עליו הגורל לעזאזל יעמד חי לפני יקוק לכפר עליו לשלח אותו לעזאזל המדברה:

### Maimonides, Guide for the Perplexed III:46

The greater the sin which a person had committed, the lower was the species from which the sin-offering was brought. The offering for worshipping idols in ignorance was only a she-goat, whilst for other sins an ordinary person brought either a ewe-lamb or a she-goat (Lev. iv. 27-35), the females bring, as a rule, in every species, inferior to the males. There is no greater sin than idolatry, and also no inferior species than a she-goat. The offering of a king for sins committed ignorantly was a he-goat (*ibid.* vers. 22-26), as a mark of distinction. The high priest and the Synhedrion, who only gave a wrong decision in ignorance, but have not actually committed a sin, brought a bull for their sin-offering (*ibid.* ver. 3-21), or a he-goat, when the decision referred to idolatry (Num. xv. 27-26). The sins for which guilt-offerings were brought were not as bad as transgressions that required a sin-offering. The guilt-offering was therefore a ram, or a lamb, so that the species as well as the sex were superior in this latter case, for the guilt-offering was a male sheep. For the same reason we see the burnt-offering, which was entirely burnt upon the altar, was selected from the superior sex; for only male animals were admitted as burnt-offerings. It is in accordance with the same principle that luxury and incense were absent from the oblations of a sinner (Lev. v.11), and of a *sotah*, i.e., a woman suspected of adultery ( Num. v. 15). In these cases the oil and the frankincense were not added; this luxury was absent, because the persons that brought the oblation were not good and proper in their deeds, and they are, as it were, to be reminded by their offerings that they ought to repent; as if they were told, "Your offering is without any ornamental addition on account of the wickedness of your deeds." As the *sotah* acted more disgracefully than any person who sins in ignorance, her offering consisted of the lowest kind, viz., of barley flour (*ibid.*). Thus the reasons of all these particular laws are well connected, and show that the precepts are wonderful in their significance.

Our Sages say that the offering for the eighth day of dedication was "a calf, a young bullock, for a sin-offering" (Lev. xi. 2), in order to atone for the sin of the Israelites in making a golden calf. The sin-offering, which was brought on the Day of Atonement (*ibid.* xvi. 3), was likewise explained as being an atonement for that sin. From this argument of our Sages I deduce that he-goats were always brought as sin-offerings, by individual persons and also by the whole congregation, viz., on the Festivals, New-moon, Day of Atonement, and for idolatry, because most of the transgressions and sins of the Israelites were sacrifices to spirits (*se'irim*, lit., goats), as is clearly stated, "They shall no more offer their sacrifices unto spirits" (Lev. xvii. 7). Our Sages, however, explained the fact that goats were always the sin-offerings of the congregation, as an allusion to the sin of the whole congregation of Israel: for in the account of the selling of the pious Joseph we read, "And they killed a kid of the goats" (Gen. xxxvii. 31). Do not consider this as a weak argument; for it is the object of all these ceremonies to impress on the mind of every sinner and transgressor the necessity of continually remembering and mentioning his sins. Thus the Psalmist says, "And my sin is ever before me" (Ps. li. 3). The above-mentioned sin-offerings further show us that when we commit a sin, we, our children, and the children of our children, require atonement for that sin by some kind of service analogous to the sin committed. If a person has sinned in respect to property he must liberally spend his property in the service of God; if he indulged in sinful bodily enjoyments he must weary his body and trouble it by a service of privation and fasting, and rising early before daybreak. If he went astray in respect to his moral conduct he must oppose his failings by keeping to the opposite extreme, as we have pointed out in Mishneh-torah *Hilkot De'ot* (chap. ii.) *et passim*. If his intellectual faculties have been concerned in the sin, if he has believed something false on account of the insufficiency of his intellect, and his neglect of research and proper study, he must remedy his fault by turning his thoughts entirely away from worldly affairs, and directing them exclusively to intellectual exercise, and by carefully reflecting on that which ought to form the subject of his belief. Comp. "And my heart hath been secretly enticed, but my hand touched my mouth" (Job xxxi. 27). These words express figuratively the lesson that we should pause and stop at that

which appears doubtful, as has been pointed out by us in the beginning of this treatise. The same we notice in the case of Aaron. He had his share in the sin of the golden calf, and therefore a bullock and a calf were brought by him and his successors as an offering. Similarly, the sin connected with a kid of goats was atoned for by a kid of goats. When this theory has been well established in the minds of the people, they must certainly be led by it to consider disobedience to God as a disgraceful thing. Every one will then be careful that he should not sin, and require a protracted and burdensome atonement; he will be afraid he might not be able to complete it, and will therefore altogether abstain from sinning, and avoid it. This object [of the laws under discussion] is very clear, and note it likewise. [ . . . ]

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