

INTERNET PARSHA SHEET

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Shiur HaRav Soloveichik ZT"ל on Parshas Ki Tisa

(Shiur date: 2/26/57 from the shiurim of the Rav ZT"ל on Masechet Brachos)

The Torah tells us that Moshe prayed 3 separate times during the episode of the golden calf and its aftermath. The first prayer was Vayechal Moshe, the prayer that Moshe offered immediately upon being informed by Hashem that Bnay Yisrael sinned in the gravest manner, by creating an idol. The Torah records Moshe's remarkably short prayer, after which the Torah tells us that God, Kivayachol, consoled Himself (Vayinachem Hashem) and Moshe descended the mountain with the Luchos. After breaking the Luchos, he again ascends the mountain on the eighteenth of Tammuz in an effort to win forgiveness for the people (Uly Achaparah Panav) and spent another 40 days praying on their behalf. The Torah tells the story of the golden calf in Ki Tisa and in Eikev (Sefer Devarim). Complementary details of the story are presented in the 2 Parshios. For example, the Torah does not record the length of his stay in Parshas Ki Tisa, but it is mentioned in Parshas Eikev. The Torah uses different terms to describe the events in the two Parshios. For instance, the prayer of Vayechal is not mentioned in Eikev. However in Eikev Moshe states that the second prayer lasted 40 days and nights through which Moshe fasted. In Eikev, Moshe says that he was fearful of the anger of God. Moshe concludes the story of the second prayer with the statement that Hashem listened to Moshe again that time (Vayishma Hashem Alay Gam Bapaam Hahee). The complete story is stitched together through both Parshios.

In Parshas Eikev Moshe tells of the second prayer that he offered. This prayer appears very similar to Vayechal, yet it has certain important differences. In Eikev the word Nachalascha (Your portion) is used and the words Yad Chazakah are added. This prayer also lasted for 40 days. The Torah only records the essence of the prayer, those key points that Moshe made in defense of the people, and omits the details of the prayer.

Parshas Eikev records a third prayer of 40 days by Moshe that culminated with the 13 Midos (attributes) of Hashem and the receipt of the second set of Luchos. Moshe says that Hashem listened to him and accepted that prayer as well, as Hashem did not desire to destroy Bnay Yisrael (Lo Avah Hashchisecha).

The Rav asked why Moshe had to pray so many times. If he was

successful in his original prayer of Vayechal, then why was the second prayer necessary? What caused Moshe to remain fearful of the great wrath of Hashem if all was forgiven, as it appears to have been, after Vayechal? What prompted the need for the third prayer if the first two prayers were accepted?

The Rav explained that Moshe asked Hashem for 3 things, of which the last two requests were as difficult to attain as the first.

After the episode of the golden calf, Bnay Yisrael were in grave danger as Hashem was prepared to physically destroy Bnay Yisrael. However, the time for Moshe to ask for forgiveness for the people had not yet arrived. After all, how could Moshe ask Hashem for forgiveness if the people were still dancing around the golden calf? In the prayer of Vayechal, Moshe asks only that Hashem suspend the execution of the death sentence against the people. He invokes the memory of the Egyptians, lest they taunt that Hashem took them out of Egypt for the sole purpose of slaying them in the hills of the desert. Moshe said that they really are guilty and deserve their punishment, yet no matter how inappropriately they may have acted, the Egyptians in comparison were much worse. Moshe succeeded in suspending the Dina Kashi, the immediate dispensing of justice against the people, as it says Vayinachem Hashem Al Haraah Asher Diber Laatos Lamo, and Hashem consoled Himself regarding the punishment that He was prepared to mete out against His nation. They were given a suspended sentence, but the judgement and associated punishment were still in place.

Chazal offer different interpretations as to why Moshe shattered the Luchos. According to one opinion, Moshe willfully destroyed the Luchos in order to save the people. By destroying the Luchos he severed the obligation of the people to follow the commandments, hence retroactively they never accepted the commandment forbidding the creation of an idol image. Chazal compare this to the case of a woman who commits adultery where the betrothal was created with an attached condition (Kiddushin Al Hatenay) and the husband nullifies the Kiddushin so that retroactively his adulterous wife's sin would not be considered adultery and she would be spared the death penalty.

Another opinion as to why Moshe broke the Luchos is that Moshe reasoned that if Bnay Yisrael were incapable of keeping the first Mitzvos contained in the Luchos, what chance would they have of keeping 613 commandments? Moshe reasoned that their guilt and punishment would be mitigated if the Luchos and the writings etched upon them by Hashem, would not be a constant indictment of their behavior. Without the Luchos, there would be no Hischayvus Shel Yisrael, no obligation to act as a Jew who has accepted and embraced the covenant of Hashem.

Chazal tell us that the people murdered Chur, the son of Miriam, and they were prepared to murder Aaron as well, if he did not provide what they asked for. Yet this same rebellious lot meekly drank the water with the ground up dust of the golden calf, similar to the ceremony of the Sotah, without revolt or protest. What caused this sudden change in their personality? The sobering sight of Moshe shattering the Luchos combined with the reappearance of the awesome personality of Moshe, was enough to foster regret among the people. The people experienced Avaylus, mourning, for what they lost, as the Torah tells us "Vlo Shasu Ish Edyo Alav", they people did not place upon themselves the special crown granted them at Sinai. The shattering of the Luchos combined with the shame at seeing their leader forced them to appreciate the scandal they caused. In short, they experienced Hirhur Teshuva, the beginning thoughts of repentance.

However, now Moshe was faced with a major problem: how to get a second set of Luchos from Hashem for Bnay Yisrael. Without Luchos, Bnay Yisrael would have been caught in a terrible paradox. By smashing the Luchos, Moshe was successful in reverting them to their original status of Bnay Neichar, gentiles, rendering the union between Hashem and the people into a Mekach Taus, a transaction entered into under misinformation. The covenant with Hashem was gone, in retrospect they had not violated the prohibition of worshiping another deity and Hashem set aside the decree of destruction, Vayinachem Hashem Al Ho'rah. Hashem, Kvayachol, told Moshe let them stay in the desert without the Luchos and the Torah, no longer a chosen nation, no longer a kingdom of priests and a holy nation. Let

them remain a nomadic desert clan like the many others that populated the region at the time of the exodus and who have long since faded from history without a trace. Moshe, if you prefer, you can remain their chieftain. For if they insist on retaining the betrothal (Ayrusin) to Hashem affected by the Luchos and keeping their special status as the nation of Hashem, they open themselves up to the punishment that fits their sin of idol worship. Why should Hashem be obligated to grant them a second set of Luchos and restore their original status? For example, the head of the rabbinic court who sins is not returned to his original position, he must suffer the consequences of his actions. Among the nations of the world, a scandal blots a leader's record forever. There are no second chances.

Since this nation is no longer the chosen people, Hashem is no longer obligated to provide them with Manna. Let them survive in the wilderness like other nomadic tribes. If you will ask how the promises made to Avraham in the Bris Bayn Habesarim will be fulfilled? For that Moshe's children will survive and over the course of hundreds of years will grow into a large nation that will receive the second set of Luchos and the Torah (Rechush Gadol) and would inherit the land promised to the patriarchs.

As far as this group of people is concerned, Hashem said that he would deal with them like He deals with all nations of the world. They will retain the 7 Noahite laws and that's it. The decree of erasing their name from underneath the heaven will be fulfilled as they fade into history without even a footnote, just like all the other nomadic clans of the era. When Hashem said Heref M'meni V'ashmidaym, leave go of Me, Kvayachol, and I will destroy them He intended that they be destroyed either physically and immediately or historically and over time, but the end result would be the same: they would be gone and in their place Moshe's children will carry on the tradition of the patriarchs. No matter what, the Luchos were destroyed and with it the original Mattan Torah and Hashem was not interested in a second one. After all, there is no obligation for Hashem to be Machzir Grushaso, to remarry His divorcee.

Moshe was successful in getting Hashem to annul the decree of physical destruction with the prayer of Vayechal. But he could not ask for a new Krisas Bris and new Luchos [ed. note: even though Moshe had not yet descended from the mountain and the Luchos were still intact, they were considered already destroyed] while the golden calf was still being celebrated by the Jews below. He had to wait to descend the mountain and destroy the idol and punish the sinners. Moshe told the people that he must again ascend the mountain to beseech Hashem for a different kind of forgiveness: a second set of Luchos that would renew His relationship with the people.

However, there was no requirement that Hashem present the people with a replacement gift after they rejected and destroyed the original. Moshe respectfully offers, Kivayachol, an ultimatum. If Hashem will not forgive the people, He should erase Moshe's name from His Torah. Moshe did not want his children to replace the chosen nation and condemn the group that left Egypt to wander as nomads in the desert. Hashem rejected this plea by Moshe, and said that those that have sinned will be erased from the Torah. So Moshe dug in his heels and prayed for 40 days and 40 nights. He pleaded with Hashem: Al Tashchays Amcha, do not destroy Your people. The Rav noted that in Parshas Eikev the term Tashchays is used to denote destruction instead of the word Tashmid. Tashmid means to destroy physically. However there are other ways to destroy a person, for example by trivializing them. When the angels attacked the people they did not harm them physically, Hashmadah. Instead, they removed the spiritual crowns they earned at Kabbalas Hatorah. Moshe responded that this people is Nachlascha, the chosen portion of Hashem. Nachla denotes an eternal possession. Not only should such a people be spared physical destruction, but they should continue to play a major role in the world as befitting the chosen of Hashem.

The Rav gave as an example of Hashchashah on a personal level where criticism and Lashon Horah belittle the efforts of another to the point where the target of the criticism loses the prestige of his colleagues, his self confidence and creative will. For example, if one gives an excellent Shiur that others belittle for no reason other than their own pettiness, the result will

be a loss of self confidence so that the next Shiur will indeed be of poor quality. If one loses the Simchas Hanefesh, spiritual joy of creativity, he will descend into the depths of despair and depression. The Rav said that educators must be very sensitive to this point and must strive to develop the talents of children. If they do not encourage and enhance their students they are called Mashchisim, destroyers.

History is full of issues that revolved around the Jew and Israel and the same can be said of modern times as well. The Rav noted that this special role of the Jew can be seen in modern times by the disproportionate amount of attention the world pays to Jews and Israel. No other country's territorial conquests are as heavily scrutinized and criticized as Israel's. [These comments were made in 1957 after the Suez campaign, but are uncannily appropriate to the present situation in Israel]. For example, when Rome finally conquered Jerusalem and destroyed the second Temple, Titus minted special coins to celebrate the victory. The Jewish People have always been targeted because of their status as Am Hanivchar, the chosen nation. Moshe said that a people that was once chosen by Hashem deserves special dispensation and should not be cast off.

We find that Hashem intercedes on behalf of an individual who is pursued by an aggressor. In one situation, the one protected is not the most righteous of individuals, but Hashem takes his side in order to punish the more wicked individual. This was the situation in Egypt, when Hashem punished the Egyptians Byad Chazakah U'bzroah Netuyah, with a mighty hand and an outstretched forearm, because of the terrible sins committed by the Egyptians. It was not the righteousness of the Jewish People that earned them this protection. The second case is when Hashem redeems someone because He is concerned for the well being of the oppressed. Hashem does not want the oppressed to remain exposed to the onslaught of the oppressor too long, lest he be scarred permanently by the experience.

Moshe argued that both of these reasons applied to the Jewish people. The sins of the Egyptians, who oppressed them and callously murdered Jewish children by throwing them into the Nile, were sufficient grounds for Hashem to punish them. However, Hashem also wanted to redeem the people before they descended into the fiftieth level of defilement, from which there could be no redemption. This is the meaning of Moshe's statement Asher Padisa, that You redeemed. God redeemed the Jews from Egypt before they became irrevocably immersed in the spiritual and physical bondage of Egypt and while there was still time to rehabilitate them as the Jewish People. That is why Hashem brought them to Mount Sinai, so they would fulfill their destiny as the chosen nation, as Nachlas Hashem, and develop the abilities they inherited from the patriarchs.

The prayer of Vayechal, at the end of the first 40 day period, focused on the comparison between Bnay Yisrael and the Egyptians. The purpose was to show that the Jew was not as wicked as the Egyptians who justly deserved to be destroyed because of their mistreatment of the Jews. Moshe argued that if Hashem postponed the punishment of the Egyptians, the Jews were much more deserving of a delay in execution. The stay of execution was granted.

The prayer of the second 40 days was to emphasize that the purpose for their redemption from Egypt, to become the chosen nation, still applied. They were still Nachlas Hashem. Moshe said that not only should they not be destroyed physically, they should receive a new Chasunah (wedding) with Hashem, new Luchos and they should regain their special status among the nations of the world. Hashem accepted the second prayer as well and ordered Moshe to carve out new Luchos at the conclusion of the second 40 day period.

In Parshas Eikev the Torah tells us that Moshe prayed a third time for 40 days when he went up the mountain to receive the second set of Luchos. What was the purpose of this third prayer? He had already succeeded in rescinding the punishment of physical destruction (Vayechal) and he had restored their status as the chosen nation (Asher Padisa B'gadlecha), what was left to accomplish? The last prayer was to convince, Kvayachol, Hashem to travel in the midst of Bnay Yisrael instead of sending an angel to lead the way. The Rav asked why should the fact that the people are a stiff necked lot convince, Kvayachol, Hashem to travel among them?

The Gemara (Rosh Hashonah 17b) says that the word Hashem appears twice among the 13 attributes revealed to Moshe when he received the second set of Luchos during the third 40-day period, and both represent distinct attributes of Hashem. The Gemara says that one refers to Hashem before man sins and the other refers to Hashem who is there after sin and repentance. Hashem promises to return the sinner who repents to the same status he enjoyed prior to his sin, as if the sin never happened. The second name of Hashem quoted in the verse teaches us that God never forsakes man in a state of sin. Hashem is always near him, prodding him to repent.

Reb Chaim from Volozhin says that Hashem is referred to as both a father and a mother in Tanach. Why are both attributes necessary? After all, both parents love their child and it is impossible to say whose love is greater. He answered that when a father comes home from work he will take his child and play with him. As soon as the child soils his diaper, the father will hand the child to the mother and say here, take him. The mother will instinctively take the child and wash him and once he is clean hand him back to the father. Reb Chaim said that if Hashem treated mankind only from the perspective of the father, He would discard us the moment we dirty ourselves with sin. It is the motherly attribute of God that pushes the Jew to repent. It is the motherly attribute that expresses itself through the God who dwells with them even in the midst of their defilement who is willing to cleanse the Jew from his spiritual impurity.

Hashem said that the angel would lead them. Moshe responded that they want Hashem to lead them. What was so terrible about being led by the angel of God? Moshe said that while Hashem forgave the people and returned them to their status after this episode, what will happen the next time they sin? What will happen after Moshe disappears from the scene, who will stand behind the Jew and whisper in his ear "repent!" if not Hashem? Moshe asked Hashem to travel in their midst, because not only do we need Hashem with us when the Luchos are intact, but we need Hashem always in our midst because we are a stiff necked people! Such a problem will happen again and they will need You to push them to repent. The Rav explained that the reason we say Ata Nosen Yad L'Poshim, You offer a hand to those that have sinned and not Ata Mekabel Shavim, you accept those that repent, is because Hashem comes to the Jew while he is still in the depths of sin and offer him a hand and a way out of the abyss of sin, even before man looks for help. Hashem comforts man with the thought that He will be with him every step of the way on the road to repentance. This idea is seen throughout Jewish History. The Jews worshiped idolatry but they always repented. In the time of Achashveirosh, 12,000 Jews enjoyed the hospitality of the king's party. But a short while later, they all repented when faced with the decree of death.

The second Hashem' in the 13 attributes represents Hashem who extends a hand to the sinner. Not only did Moshe succeed in rescinding the decree of destruction, and in returning their status, he succeeded in attaining a new covenant with Hashem that He will always be there to prod and help the Jew repent and return to Hashem.

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"RavFrand" List - Rabbi Frand on Parshas Ki Sisa

These divrei Torah were adapted from the hashkafa portion of Rabbi Yissacher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape # 184, You and the Seriously Ill: How Much of a Responsibility?

Parsha Ki Sisa

How Can Litvaks With Chassidic Wives Have Shalom Bayis? "Let Them Eat Cake" In this week's parsha, the pasuk [verse] says, "And the Children of Israel observed the Shabbos to keep Shabbos, for all generations, an everlasting Covenant." [Shmos 31:16] This pasuk gives me the opportunity

to relate a significant incident. There are different customs as to which pasuk or pasukim [verses] are recited as the morning Kiddush on Shabbos, known as Kiddusha Rabba. Some begin at "Therefore He Blessed" (al ken Berach) [which, as we mentioned in a prior shiur, may be problematic because it begins in the middle of a verse]. Some begin with "Remember the Sabbath Day to keep it holy" (zachor es Yom HaShabbos l'kadsho). Others begin with this verse from our portion of "And the Children of Israel observed the Shabbos..." The custom of Jews from Chassidic communities is to eat mezonos, cake or cookies, on Shabbos morning after Kiddush. [Gift stores in Borough Park sell "Challah covers" that are embroidered with the blessing for cake (borei minei mezonos) rather than bread (hamotzi), for use during the Shabbos morning Kiddush.] The Shabbos morning custom of Jews originating from Lithuanian and German communities is to start the meal with the blessing of hamotzi on bread, immediately after Kiddush. On a regular basis, Rabbi Pessach Diskin, grandson of Reb Yaakov Kaminetsky, tells me stories, practices, and opinions from his grandfather, Reb Yaakov. One Shabbos morning when Rabbi Diskin was a guest of his grandfather, he noticed that after Kiddush, Reb Yaakov's Rebbetzin [wife] served cake to Reb Yaakov and he made a borei minei mezonos. Afterwards, they went to wash for the meal. Rabbi Diskin knew that his grandfather was not a chossid. He was, in fact, a dyed-in-the-wool Litvak. Rabbi Diskin asked his grandfather from where he picked up the custom to have mezonos after Kiddush. Reb Yaakov explained the origin of this custom to his grandson. Rav Yaakov, who had lost his first wife, was now married to his "zivug sheni" (his second wife). Reb Yaakov's second wife came from Chassidic background. Both her father and her first husband were from Chassidic backgrounds. She was accustomed to having mezonos with Shabbos morning Kiddush. If he would not have mezonos after Kiddush, she would feel something was lacking in the Kiddush. Rav Yaakov Kamenetsky was 70 years old when he married his second wife. That means that for 50 years he made Kiddush in the morning without mezonos. How many of us would change after doing something for fifty years, and for what? "Because with my wife, this is how Kiddush is made". Rav Yaakov Kamenetsky changed. To Reb Yaakov, it was worth changing a 50-year-old practice for Shalom Bayis -- for the feelings of his wife. This is an insightful lesson for all of us.

The Need to Protect Oneself In Moments of Despair and Desperation
This week's parsha contains the incident of the Golden Calf. "The people saw that Moshe tarried in descending from the mountain..." [Shmos 32:1]. This is one of the most difficult parts of the Torah to understand. The Jewish people... fresh from the Exodus... fresh from witnessing the splitting of the Red Sea... fresh from receiving the Torah... -- go and make themselves an idol! There is a very famous Ramba'n that says that this was not real idolatry. The Ramba'n explains that Jewish people felt that now that Moshe Rabbeinu was apparently gone, they needed an intermediary -- someone to act as a go-between, between them and G-d. Until now, Moshe had filled that role. The Ramba'n explains that they wanted an object on which the Divine Presence of G-d could descend and so they fashioned themselves this golden image in the shape of a calf. The Avnei Shoham asks: if they wanted an intermediary, why did they switch to a Calf? What would have been the most logical thing to do? When the number one man in the company is gone, you turn to the number two man. Why didn't they turn to Aharon or to Chur? Why did they prefer a molten image? The Avnei Shoham provides an interesting answer. They didn't trust a human being. A human being has freedom of choice. He can go off the true path. The Talmud tells us (Chagiga 14b) what happened when "Ben Zoma, Ben Azai, Elisha ben Avuyah, and Rabbi Akiva entered into the 'orchard' (Pardes) of intimacy with G-d". One died, one went off the correct path, etc. The Generation of the Wilderness did not want to entrust this role of intermediary to flesh and blood. Who knows what can happen to a man of flesh and blood? If so, what about Moshe Rabbeinu himself? Moshe Rabbeinu, as Rav Meir Simcha [MiDvinsk, author of the Meshech Chochma] says in the beginning of Sefer Shmos, was an exception. Since Moshe was entrusted by G-d with a prophecy not to be challenged, this was a Heavenly Guarantee that Moshe himself would not leave the right path. Moshe had no choice in the matter. In the history of

mankind, he was the only human being to lose his freedom to choose. That was implicit in his role of faithful transmitter of Torah to mankind. The Jews at the time of the Golden Calf wanted an inanimate intermediary. Basically, this desire derived from a noble desire, but was an error. It was in violation of "Molten gods you shall not make for yourselves". It was, as a result of their high spiritual level, a form of prohibited idolatry. The Torah tells us in connection with this sin that "They speedily moved away from the path that I commanded them, they have made themselves a molten god" [Shmos 32:8]. The question can be asked: this seems to contradict the Talmud's description of how a person can come to worship idols. A person does not go to bed one night a religious Jew, and wake up the next morning and suddenly decide to worship idols. The Talmud states [Shabbos 105b] "This is the characteristic of the evil inclination [within a person] -- today it tells him to do this, and tomorrow it tells him to do that, until it finally tells him to go worship idols". "They QUICKLY went away from the path," which we find here in the story of the Golden Calf, flies in the face of the way things normally work. The Mirrer Rosh Yeshiva says, from here we learn a very important lesson. The verse says "that Moshe tarried in descending from the Mountain" (ki bo'shesh Moshe...). Our Rabbis teach that the word bo'shesh hints at the expression bah shesh (the sixth hour has come). Moshe told the people he would be on Mount Sinai for 40 days, and that he would return on the 40th day to give them the Torah. When the sixth hour arrived and Moshe had not returned, Satan came and caused confusion. He sent such a thick layer of clouds that it became dark, and the people all thought that it was night. They concluded that the 40th day had passed without Moshe's return. Satan then made an apparition, showing the people Moshe lying in a coffin -- telling them that their leader had died. They believed Satan, and became distraught and depressed. They were desperate. When a person is down, depressed, and desperate, anything can happen. That is when "speedily they turned from the path" can happen. Just as there are times when one's physical resistance can be low, there are times when one's spiritual resistance is low. At times of great emotional stress, a person can be susceptible to spiritual threats which would normally not harm him. This is when the evil inclination can come and demand: "worship idolatry today." Although it is no longer as prevalent as it was some years ago, there was a time when one could not go through a major airport in this country without meeting a representative from the Hari Krishna. Why did they hang out in airports? If they were merely looking for crowds, then they could have gone to the sports stadiums! Airports are unique because people there are often in flux. People are going to funerals, coming from funerals, going away from a loved one, running away from home. People arrive after fights and arguments, after breaking up a relationship. There are a lot of desperate people walking around airports, and that is when people are susceptible. That is when they are ready to try anything. Only in such situations can the Yetzer Hara come and command "worship idolatry!" Our Sages tell us that it says concerning the Blasphemer, "And he went out..." [Vayikra 24:10]. Our Rabbis ask, "Where did he go out from? He went out of Moshe's court, after having been denied his claim to inheritance" [Sifra, Emor Parsha 14]. When the Blasphemer came out he sinned terribly by cursing G-d. Why? Because he was depressed and broken. He was a man without land, a man without a country. In such a state of mind, one can do anything. If in the hills and valleys that we call life, there are periods when we are depressed, we must never "throw in the towel." We must maintain a semblance of dignity, pride, and honor. The Gemara in Sanhedrin (120b) says that Solomon slowly lost his Kingdom until, in the end, he was "molech al maklo" (merely a king over his own staff). The simple interpretation of the Gemara is that this was all he had left. Reb Chaim Shmulevitz, however, says that the Gemara is telling us the wisdom of Solomon. Even after he lost everything, and normal people would have been crushed with defeat, he wanted to maintain his dignity so he -- at least -- ruled over his staff. With such wisdom and with such an attitude, a person can inoculate himself against the whims and temptations that come from the Yetzer Hara in times of despair and desperation.

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By Rabbi Zvi Sobolofsky

The Mishkan and Parah Adumah: Tikkunim for the Eigel

As the second half of sefer Shemot focuses primarily on the construction of the Mishkan, the tragic eigel tale sticks out, seemingly unrelated to its neighboring perakim. Rashi, however (Shemos 31:18), sees a response to the chet ha-eigel in the Tabernacle construction, explaining that the Mishkan helped Israel to achieve a kappara for their sin. Interestingly, in Bamidbar (19:2) Rashi understands the mitzva of the Para Aduma as fulfilling a similar function. How did these two, apparently different, mitzvot serve as a kappara for the same chet?

If we are to understand how a mitzva can serve as a kappara, we must comprehend the sin for which it atones. What was Israel's motivation in creating the golden calf? In his Kuzari, Rabbi Yehuda haLevi explains that the benei Yisrael had no initial intent to worship avoda zara. Rather, they sought a this-worldly manifestation of God's presence. This desire, not intrinsically wrong, was satisfied by the binyan haMishkan. What differentiated the eigel from the Mishkan?

The answer can be found in the last several pesukim of sefer Shemot. Concerning every act involved in the binyan haMishkan, the Torah takes pains to assure us that it was performed "ka-asher tziva Hasehm es Moshe." The emphasis of this recurring phrase contains the simple yet fundamental difference between the eigel and the Mishkan. Both were intended to serve as vehicles with which to relate to the Divine, yet one became avoda zara and the other became the dwelling place of the Shekhina. The Mishkan was built because Hashem had commanded it; each detail was adhered to precisely as God had instructed. Only in such a manner can a physical entity serve as a makom for the hashra'as haShekhina. A plan devised by man without the Almighty's specific instruction will ultimately result in Avoda Zara. The lesson to be learned after the eigel incident was that the God's presence would rest in Israel only if His specific commanded methods of attaining this goal were adhered to. As such, the Mishkan was the ultimate kappara for the chet ha-eigel. Klal Yisrael would ultimately merit an earthly manifestation of Hashem's glory, but only "ka-asher tziva Hashem es Moshe."

With this understanding of the root of the cheha-eigelel, the para aduma's role in the kappara is equally apparent. The red heifer could be called the "hok par excellence." As a hok, it reinforces to us the message that our avodat Hashem must be dictated by God. We cannot rationalize the meaning of a chok, yet wperform it nonetheless. This is the antithesis of the mistake that led to the eigel. Rather than relying on our human perception of what is spiritually appropriate, we subordinate ourselves totally to the retzon Hashem, and only in this manner will we attain hashra'as haShekhina. Furthermore, the para aduma serves not merely as an atonement for the eigel, but as a prerequisite for entering the Mishkan. Only when these mitzvos work in tandem- when we learn from both that avodas Hashem is dictated by "ka-asher tziva Hasehm es Moshe"- can the cheha-eigelel can be eradicated.

The concept of the Mishkan being the ultimate expression of "ka-asher tziva Hashem es Moshe" was endangered by Nadav and Avihu offering ketores "asher lo tziva osam," which they were not commanded to offer. A dedication of the Mishkan which did not follow God's precise instructions would undermine its entire message. Such action were therefore punished severely.

May we be zoche to learn the message of the Mishkan and the para aduma, and may we live our lives "ka-asher tziva Hashem es Moshe."

SHABBAT SHALOM: The fifth child By RABBI SHLOMO RISKIN

(March 4) "And God spoke to Moses: 'Take unto you sweetspices, stacte (nataf), onycha (shehelet) and galbanum (helbana), these sweet spices with pure frankincense (levona), all of an equal weight.' " (Ex. 30:34) One of the unique aspects of the Sanctuary and the Holy Temples was the sweet-smelling incense which was to be burned there. In this week's portion, Ki Tisa, the Torah lists the ingredients of the incense. Strangely, one of those - helbana - was hardly sweet smelling. On the contrary, as Rashi writes, helbana "...is a malodorous spice known as gelbana (galbanum). Scripture enumerates it among the spices of the incense to teach us that we shouldn't look upon the inclusion of Jewish transgressors in our fasts and prayers as something insignificant in our eyes; indeed, they must also be included among us."

The community of Israel - in Hebrew a z'b'r - must consist of all types, righteous (z for zaddikim), intermediate (b for benonim), and wicked (r for resha'im), just as the incense included unappealing fragrances. This is perhaps because we must learn to take responsibility for every member of the "family," or because what seems wicked may in fact be a more genuine spirituality, or because no evil is without its redeeming feature, or merely to remind us not to judge other human beings. No Jew, even the most egregious sinner, can be dismissed with derision from the sacred congregation of Israel.

Our Torah portion contains a striking example of this. We read that soon after the revelation at Sinai, the people worshipped a golden calf. Our sages teach: " And God spoke unto Moses, Go, get you down." (Ex. 32:7) Interprets Rabbi Elazar: God was commanding Moses to descend from his elevated position. 'Have I - at all - given you greatness except for the sake of Israel? If your nation is sinning, why should I want you?' " (B.T. Brachot 32a) God is reminding Moses that the Divine covenant is with the entire nation, and not just with the elite few engaged in spiritual discourse. Moses must have taken this message to heart. Only a few verses later, when God offers to destroy Israel and replace it with descendants of Moses (Ex. 32:10), the master prophet rejects the suggestion. He prays for the entire nation, goes to the scene of idolatry, and smashes the tablets of testimony, saying in effect: "You, God, wanted to break the nation in order to maintain a whole Torah. I would rather break the Torah but maintain a whole nation!"

A month from now, the Pessah seder becomes a living demonstration of the necessity to include all. Take note of the proverbial four children: the wise child, the wicked child, the simple child and the child who knows not what to ask. How instructive it is that the wicked child is not defined as one who eats non-kosher food or desecrates the Sabbath; he is rather the one who says "Of what value is this work for you?" Wickedness is defined as excluding oneself from the community. And even if he excludes himself - and is therefore called wicked - we dare not exclude him/her. Indeed, toward the end of the seder we are instructed to open the door for Elijah, forerunner of the Messiah. In the past, I've commented that this seems superfluous, given Elijah's ability to visit every seder in the world. One answer that I've proposed is that the opening is a symbolic gesture to the fifth child, the child who has moved so far from the Jewish people that he isn't even at the seder! And why is Elijah associated with this gesture? The closing verse of the last prophet in the canon, Malachi, declares: "Behold I will send Elijah, the prophet before the coming of the great and awesome day of God, and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers..." No one, not the "wicked" child, and not even the "invisible" child, is to be excluded from the seder, the commemoration of our first redemption.

There is a fascinating halachic ramification. The Talmud in Eruvin [69b] and Avodah Zara suggests that a public desecrator of the Sabbath is comparable to an idolater, whose wine cannot be drunk and who cannot be counted as part of a quorum (minyan) for statutory prayer. Does this mean that a Jew who does not observe the Sabbath forfeits his right to belong to a Jewish congregation? One of the Torah giants of 19th century Germany, Rabbi Dovid Zvi Hoffman (1843-1921), raises this question in his collection of responsa, Mellamed Leho'il. He explains that during talmudic times, when

the overwhelming majority were observant, any Jew who publicly desecrated the Sabbath was effectively testifying that he was excluding himself from the Jewish people. Therefore in talmudic times a public Sabbath desecrator became the equivalent of an idolater. However, explains Rabbi Hoffman, when - sadly - the majority are not observant, it doesn't necessarily mean that a Sabbath desecrator is choosing to exclude himself. On the contrary, the very fact that he walks into a synagogue and is willing to participate in the service indicates that he sees himself as part of the Jewish people, and so he must be encouraged to join.

On a recent flight to Israel, I was awakened because someone wanted to see my tzitzit (ritual fringes). Still half asleep, I opened my shirt, thinking that perhaps he needed to borrow them. "Good," he said, "in that case, please join us for morning prayers." I asked him what wearing or not wearing tzitzit had to do with joining a minyan. "You know," he said, "you can't pray with just any Jew. But chances are that a Jew who wears tzitzit also observes the Sabbath." I chose rather to pray with those who had been rejected by the tzitzit -checker, confident that they would be far more acceptable to the God of compassion and unconditional love to whom we pray! Shabbat Shalom

Peninim on the Torah Rabbi A. Leib Scheinbaum

Hebrew Academy of Cleveland Parshas Ki Sisso

For six days work may be done and the seventh day is a day of complete rest. (31:15) Rabbeinu Bachya says that Shabbos is the principle of faith. It is equivalent to all the mitzvos because it confirms our belief in the creation of the world. As we believe that Hashem created the world in six days, we affirm that He rested on the seventh. Throughout Rabbinic literature, Chazal underscore the mitzvah of Shabbos and emphasize its significance. Throughout the ages, Jews have sacrificed material comfort - and even their lives - in observance of this mitzvah. The following story reinforces this idea: Horav Simcha Kaplan, Shlita, Rav of Tzfas, relates that when he studied at the Mirrer Yeshivah in Europe, he boarded at the home of a family that had one child - a son. One erev Shabbos, he noticed the husband preparing to go to the market. His wife reminded him, "Today is Erev Shabbos, be sure to come home early." When he returned from the Yeshivah after Minchah, he noticed the lady standing by the window murmuring, "It is almost Shabbos." Horav Kaplan was surprised to hear her concern since there was plenty of time left until Shabbos. The woman turned to him and said, "Let me tell you about our past so you can better understand my anxiety regarding Shabbos. For many years of our marriage, we had no children. Finally, after many prayers and tears, Hashem granted us a child. Our son, however, seemed to be sickly, not developing like other children, always listless. We were distressed. We traveled to the greatest specialists, who told us that we had no hope. Our son was stricken with a disease for which there was no cure. We had nowhere to turn. On our way back from the doctor, we stopped at a hotel in Vilna for the night. As you can imagine, I could not contain myself. I broke out in bitter weeping, which was heard by many of the guests. They came to us and suggested that since we were going back to Mir, it would not be out of our way to stop in Radin and ask the sainted Chofetz Chaim to intercede on our behalf. We left for Radin, despite the fact that it was well known that the Chofetz Chaim was old and frail. He was no longer accepting visitors. When we arrived in Radin with the help of the Almighty, we met the husband of the Chofetz Chaim's granddaughter, who used to board at our home in Mir. We told him our plight, and he immediately accompanied us to his grandfather. We were overwhelmed by the great tzaddik and gaon. I began to relate to him the occurrences of our life and the tragic situation confronting us at the moment. He responded by asking, "Do you begin Shabbos early?" I asked him to explain. He responded, "On Erev Shabbos, at chatzos, midday, your table should be set and the candelabra should be prepared for Shabbos. From the moment you light the candles, do not do any labor." Obviously, we followed the Chofetz Chaim's instructions, and immediately our son gradually began to recover. Slowly, our son was cured. When we related our story to the doctor who had given up hope on our son,

he exclaimed, "I have the ability to mend what is broken, cure what is ill; I cannot create something from nothing. The Chofetz Chaim can!" Now you understand my concern that my husband has not yet returned . You see, Shabbos begins a little earlier in our house." It would serve all of us well to view this as not just another story, but rather a lesson in avoda s Hashem, service to the Almighty. ...

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* TORAH WEEKLY * Highlights of the Weekly Torah Portion Parshas Ki Sisa <http://www.ohr.org.il/tw/5759/shmos/kisisa.htm> Dedicated by Jerrold Greenberg and Toby F. Block in memory of Avraham Leib ben Chaim v'Chana z'l (Abraham Balter) on the first yahrzeit, Shabbat Parah

The Smile You Send Out "And Hashem spoke to Moshe face to face." (33:11) Many years ago I saw a cartoon whose name escapes me now. I think it might have been Bambi or some other landmark of Western civilization. Anyway, in this cartoon a lovable Disney fawn with eyes as big as saucers approaches a silent still lake in a deserted forest and, for the first time in its life, sees its reflection. Startled by seeing another creature in this totally quiet landscape, the fawn jumps back in alarm. However, its curiosity piqued, the fawn gingerly approaches the glassy surface of the lake once again. It stares at its reflection. It smiles. It frowns. Its doppelganger faithfully mimics every move. A whole cartoon ballet of emotions follows: Surprise. Indignation. Friendship. Love. Until finally the fawn plunges a paw into the lake and the apparition vanishes, much to its chagrin. If the eyes are the window of the soul, the face must be the mirror of the heart. It's amazing how people know exactly how we feel about them, even when we're sure that it's our secret. But more than this, when we look at someone, we see in their face not just the way they feel about us, but also the way we feel about them. Just as water reflects, so too the heart of man is reflected in the face of his fellow. To the extent we feel love for our fellow man, so too will he reciprocate that love. As they used to say, "The smile you send out returns to you." The reverse is also true. When we feel antipathy towards someone, we will see our own negative feelings written across their features like a billboard. The same is true in our relationship with G-d. If we want to know how G-d feels about us, the surest sign is to check the pulse of our own feelings about Him. If our heart yearns for G-d, to serve Him and to do His will, there is no surer sign that He loves us.

Headlights On (Moshe said to G-d) "Show me Your Glory..." (G-d said to him) "You will see My back, but My face cannot be seen." (33:18;23) Have you ever driven down a country road on a moonless night and turned your headlights off? I wouldn't advise you do it for more than a second because it's like driving into nothingness. It's amazing how those two small pencil-beams of light allow you to navigate a tortuous county road, even in the blackest night. "Why can't they just make this road straight?" you might think to yourself. This world is like night. The world-to-come is like day. It's possible to see at night, if you turn on your headlights. But there's a difference: At night, your vision is restricted to what's illuminated in the beams. It's local. By day, you can see the whole picture. In daylight it becomes clear why the road twists and turns so much, why sometimes you go up, and sometimes down: Over here, there's a hill; there, a river; over there a chasm. In this world, a person sees but through a glass, darkly. He catches a few brief excerpts of reality, mere flashes of the way the Creator runs His creation. The rest is night. With only the few chapters of world history at our disposal, we can't visualize the whole of existence, from where it comes and to where it's going. That's why this world is like night. But in the world-to-come everything becomes as clear as day. Distance lends perspective and comprehension. We are able to understand the reasons why G-d does what

He does: Why the road had to have this bend, why we had to go down there so far... That's what G-d was telling Moshe when he said "My face -- you cannot see." In this world we cannot see G-d's "face" -- G-d's direct control of the world in the bright light of day. But His "back" -- the tell-tale footprints in the snow of History -- that's clear for all to see...if we keep our head-lamps turned on.

Heart And Stone "And the tablets are the work of G-d, and the writing, the writing of G-d." (32:16) Next time you're in shul, take a look at the Ten Commandments (luchos) above the holy ark. The tops of the Two Tablets are curved. Why are the Ten Commandments this shape? The Talmud describes the Tablets as being cubic. There is not a single classical Jewish source which describes the Tablets in the form with which we are familiar today. Where did this shape come from? Another question. If the Jewish People had already heard the Ten Commandments, why was it necessary to engrave them on tablets? Wasn't the overwhelming experience of hearing G-d speaking sufficient? When the Ten Commandments were engraved on the Tablets, they were also being engraved on the hearts of the Jewish People. Engraved on the Tablet of the heart. The writing was the writing of G-d indelibly engraved on the heart of the Jewish People for all time. Take another look at those Ten Commandments above the holy ark. Their rounded tops symbolize the shape of the heart, the heart of the Jewish People where they have been engraved for more than three thousand years.

The Rest Is Easy "And on the seventh day, a Shabbos of Shabbosos" (31:15) There are two kinds of rest. The first kind of rest is a rest from weariness, a chance to recharge our batteries, to enable us to continue to work. For no one can work indefinitely. Everyone needs a break. The second kind of rest comes at the end of a project. The last brushstroke of a painting. The final sentence of a novel. The last brick in a new home. Then you take a step back and look at your work. You feel the satisfaction of completion. It's finished. It's done. A time to rest and enjoy the fruits of your labors. "You shall labor for six days and do all your work." How can you do all your work in six days? Can you build an entire house in six days? The Torah teaches us that when Shabbos comes, even though we're half-way through a project, we should think of it as though it were finished completely. On Shabbos we should picture ourselves experiencing the rest and satisfaction that comes after a good job well done, not just taking a break. In a sense, this is what G-d did when the world was six days old. He looked at the Creation and saw that it was finished -- the greatest building project ever -- the heavens and the earth were completed. Our rest on Shabbos is a commemoration of that rest. This is the essential difference between our Shabbos and the secular idea of a "day of rest." The secular world understands the day of rest as a break so that you can return to the week revitalized and refreshed. It's a only a break.

Shabbos, on the other hand, is not just pushing the pause button on life. It's the creation of a feeling that everything in one's life is complete. There's nothing left to do except sit back and enjoy the fruits of one's labor.

Sources: * The Smile You Send Out - Ohr HaChaim, Rabbi Dovid Kaplan, Rabbi Nachy Brickman * Headlights On - Rabbi Shimshon Raphael Hirsch, Rabbi Elchanan Wasserman, "Moser Derech" - Rabbi Simcha Wasserman, Rabbi Yaakov Niman, Rabbi Meir Chadash * Heart And Stone - Sfas Emes in Mayana shel Torah, Rabbi Moshe Shapiro * The Rest is Easy - Rabbi Shlomo Yosef Zevin in L'Torah Ul'Moadim

Haftarah: Parah - Yechezkel 36:16-38 This week's haftarah is the haftarah of Parshas Parah, the third of the four special Parshios. Just as Parshas Parah concerns the laws of spiritual purity, so its haftarah contains the words "and I will sprinkle upon you the waters of purity." Its prophecy consoles the exiled Jewish people, relating to the reasons of the exile and to the future restoration and establishment in the land of Israel. In the future, spiritual purity, together with a "new heart and new spirit," will be bestowed from above upon those who repent (ibid. 26).

A New Heart

"And I will remove the heart of stone from within you and give you a heart of flesh." When a person sins he is actually harming himself; his suffering soul introverts within his conscience, his feelings become numb and his emotions phlegmatic. This state not only hinders spiritual elevation but lures

him to deepen his depression with additional sin. This is the meaning of the statement in Pirke Avos "a sin motivates a sin," (Avos 4:2) as the spiritual harm caused by the first decision to sin strengthens his desire for future sin. Our Sages compared this situation to a thirsty sailor drinking salt water; the more he drinks the more he thirsts, never to quench his thirst. Nevertheless, when a person is determined to repent, the Merciful One removes his heart of stone and furnishes him with a new, sensitive heart of supple flesh, enabling him to embark on a new beginning.

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From:owner-daf-insights@shemayisrael.com]
 CHARTS FOR LEARNING THE DAILY DAF
 brought to you by Kollel Iyun Hadaf of Yerushalayim
daf@dafyomi.co.il Yoma Chart #15 Dafim 20-70

THE KOHEN GADOL'S SCHEDULE OF AVODAH ON YOM KIPUR

(We have only recorded the place of the Avodah when it differs from the place in which the previous Avodah was performed)

AVODAH	PLACE
1) Terumas ha'Deshen	Mizbe'ach ha'Chitzon
2) FIRST TEVILAH (changes to "GOLD" garments)	
2) FIRST TEVILAH Donning of eight "gold" garments(10) Kidush Yadayim v'Raglayim(1)	Sha'ar ha'Mayim Azarah(11)
3) AVODAS HA'TAMID	
Shechitas ha'Tamid Kabolas ha'Dam Holachas ha'Dam Zerikas ha'Dam(2) Hatavas ha'Neros (first five Neros) Haktaras ha'Ketores Hatavas ha'Neros (last two Neros) Haktaras Evarim Minchas Nesachim Chavivin Nisuch ha'Yayin	North of the Mizbe'ach Mizbe'ach ha'Chitzon Heichal Mizbe'ach ha'Chitzon
4) OFFERING OF FIRST PART OF MUSAFIM(4)	
Offering of seven sheep of Musafim Offering of Par ha'Olah	
5) SECOND TEVILAH (changes to "WHITE" garments)	
5) SECOND TEVILAH Kidush Yadayim v'Raglayim Removal of eight "gold" garments Tevilah in Mikvah Donning of four linen garments Kidush Yadayim v'Raglayim	Beis ha'Parvah
6) FIRST TWO VIDUYIM	
First Viduy (on Par Kohen Gadol) Goralos (Se'ir La'Shem and l'Azazel) Second Viduy (on Par Kohen Gadol)	NW of Azarah, near Ulam NE of Azarah, near Sha'ar NW of Azarah, near Ulam
7) AVODAH IN THE KODESH HA'KODASHIM	
Shechitah of Par Kohen Gadol Kabolas ha'Dam, giving Dam to stirrer Chatiyas ha'Gechalim Placing Machtah on fourth row of tiles Chafinat (scooping) of Ketores Entering Kodesh Ha'Kodashim with Ketores Burning of Ketores in Kodesh ha'Kodashim Gets blood of the Par from the stirrer First sprinkling of Par's blood Places Par's blood on stand Shechitah of Se'ir La'Shem First sprinkling of Se'ir's blood	4th row of tiles from Ulam Mizbe'ach ha'Chitzon between Ulam & Mizbeach(5) Kodesh ha'Kodashim 4th row of tiles from Ulam Kodesh Ha'Kodashim Heichal, near Paroches North of Mizbe'ach Kodesh Ha'Kodashim
8) REST OF SPRINKLING OF BLOOD	
2nd sprinkling of Par's blood (Paroches) 2nd sprinkling of Se'ir's blood (Paroches) Mixing of Par's blood with Se'ir's blood Smearing the mixed blood on Keranos Sprinkling the blood on top of Mizbe'ach Pouring remaining blood on foundation of Mizbe'ach ha'Chitzon	between Paroches-Mizbe'ach Mizbe'ach ha'Zahav(6) Mizbe'ach ha'Chitzon
9) SE'IR HA'MISHTALE'ACH	
Third Viduy (on Se'ir ha'Mishtale'ach) Sending the Se'ir ha'Mishtale'ach to the wilderness	near East gate of Azarah "Beis Chidudo"(7)
10) DISPATCHING BODIES OF THE PAR AND SE'IR	
Removal of innards, to be offered later Sending the bodies of Par and Se'ir	North of Mizbe'ach

- to "Shefach ha'Deshen" to be burned outside of Yerushalayim(3)
- 11) KERI'AS HA'TORAH
Kohen Gadol reads the Torah Ezra's Nashim(8)
- THIRD TEVILAH (changes to "GOLD" garments)-----Beis ha'Parvah
- 12) THIRD TEVILAH
Kidush Yadayim v'Raglayim
Removal of linen garments
Tevilah in Mikvah
Donning of golden garments
Kidush Yadayim v'Raglayim
- 13) COMPLETION OF MUSAFIM
Offering of the Se'ir ha'Chitzon(4) Mizbe'ach ha'Chitzon
Ayil of Kohen Gadol and Ayil of People
Offering innards ("Emurim") of Par & Se'ir
- FOURTH TEVILAH (changes to "WHITE" garments)-----Beis ha'Parvah
- 14) FOURTH TEVILAH
Kidush Yadayim v'Raglayim
Removal of golden garments
Tevilah in Mikvah
Donning linen garments
Kidush Yadayim v'Raglayim
- 15) RETURN TO THE KODESH HA'KODASHIM
Removal of Kaf u'Machtah Kodesh Ha'Kodashim
- FIFTH TEVILAH (changes to "GOLD" garments)-----Beis ha'Parvah
- 16) FIFTH TEVILAH
Kidush Yadayim v'Raglayim
Final removal of linen garments
Donning of golden garments
Kidush Yadayim v'Raglayim
- 17) COMPLETION OF THE DAY'S AVODAH
Offering of the afternoon Tamid(9) Mizbe'ach ha'Chitzon
Offering of the Ketores
Lighting of the Menorah Heichal
- 18) LEAVING THE AZARAH
Kidush Yadayim v'Raglayim Azarah(11)
Donning of regular clothes

FOOTNOTES:

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(1) According to the Rabanan (31b), one Kidush is always done *before removing* holy garments, and another is done *after donning* holy garments. Therefore, the first Kidush is only done after donning the gold garments following the first Tevilah. For every subsequent Tevilah, a Kidush is done *before* removal of the holy garments prior to the Tevilah, and after changing into another set of holy garments following the Tevilah. The tenth Kidush is done before the removal of the gold garments at the end of the Avodah (see #18), and it is not accompanied by a Tevilah (since he is going to be donning his normal, weekday clothing and not Bigdei Kodesh).

Rebbi Meir argues and maintains that *two* Kidushim accompany every Tevilah and donning of holy garments. The first is done *after* removing the previous set of garments (whether they are holy or not), prior to the Tevilah, and the second is done *after* donning the new set of holy garments. Therefore, he maintains that two Kidushim accompanied the first Tevilah, one immediately before Tevilah and one after changing into the Bigdei Kodesh, and no Kidush was done upon removing the gold garments at the end of the Avodah, since no holy garments were donned afterwards. (Gemara 31b, Mishnah 34b -- see Chart #9)

(2) This is the opinion of the Rabanan who argue with Aba Shaul (Gemara, 14b), which is the way the Rambam rules. According to Aba Shaul, the Zerikas ha'Dam was done between the Hatavah of the five Neros and the Hatavah of the two Neros, and the Ketores was offered after all of the Neros were lit. (Many Rishonim disagree with the Rambam's ruling and rule like Aba Shaul, which is in fact the way we present the order of the Tamid in the recital of the Korbanos during Shacharis.)

(3) According to Rabbi Shimon (68a), they were burned to the east of Yerushalayim. According to the Rabanan, they were burned to the north of Yerushalayim.

(4) The Musaf Korbanos were comprised of (1) the Ayil (ram) of the People (an Olah), (2) the Ayil of the Kohen Gadol (an Olah), (3) a Par (an Olah), (4-10) seven Kevasim (Olos) and (11) a Se'ir which was offered as a Chatas. This was besides (12-13) the fats of the Se'ir and Par, the blood of which was sprinkled inside the Heichal and Kodesh ha'Kodashim. (According to some Tana'im, another Ayil (an Olah) was offered as well, Yoma 3a.)

There are a number of opinions among the Tana'im as to when the various Musaf Korbanos were offered on Yom Kipur (Mishnah and Beraisos, Yoma 70a-b). We have assumed the opinion of Rebbi Akiva (as recorded in the Beraisa), in accordance with the ruling of the Rambam and Rishonim.

(According to the Vilna Gaon in Yoma 70b, however, Rebbi Akiva places the Se'ir Chatas of section #13 *after* all the other Musafim, and not before them.) This is also the order assumed in the prayer "Ata Konanta," the Avodah prayer of Nusach Sefard (as edited by the Beis Yosef OC 631, see Insights to Daf 70). Rebbi Eliezer, however, maintains that *no* Musafim were offered in the morning (i.e. section #4 did not exist). Rather, those Musafim were offered at the end of section #13 (according to the Mishnah) or the beginning of section #17 (according to the Beraisa). Some other opinions are recorded in the Gemara (ibid.) as well.

(5) See Insights to 43:1.

(6) See Chart #13, for the exact order of these sprinklings.

(7) The Se'ir was sent with person (usually a Kohen) who was chosen for the task before the start of Yom Kipur (Mishnah 66a, Gemara top of 66b). Beis Chidudo (or, according to the Rambam, Beis Choron) was a point at the edge of the desert, only three Mil from Yerushalayim. According to Rebbi Yehudah (68b), once the Se'ir reaches the beginning of the Midbar, the "Shilu'ach" has been performed (although it still has a long trek until the cliff). At that point, it was permitted to move on to the next part of the Avodah, the reading of the Torah (section #11 above). According to the Tana Kama (Mishnah ibid., and Rashi), the "Shilu'ach" is not finished until the Se'ir reaches the cliff itself ("Tzuk"), which was ten or twelve Milim (~3 hours

walk) from Yerushalayim according to the Mishnah and Gemara on 67a.

(8) The reading of the Torah in the Ezras Nashim was done at the same time that the bodies of the Par and Se'ir were burned outside of Yerushalayim (Mishnah 68b).

(9) Same Avodos as in section #3, except that the Chavism were brought at the end, between the offering of the Ketores and the lighting of the Menorah. The Rishonim disagree as to when the Korban Tamid was offered. We have recorded the opinion of Rashi (Yoma 70a DH u'Par, 70b DH v'Achar Kach) and the Geonim, who assert that the Tamid was offered after the Kohen Gadol's *fifth* Tevilah, as the Beraisa (end of 70a) implies. The Rambam, however (Avodas Yom ha'Kipurim 2:2, based on the Yerushalmi and on a different Girsa in the Beraisa in the Bavli) concludes that the Tamid of the afternoon was offered after the *third* Tevilah (at the end of section #13, above), which is the conclusion of the Ramban (Vayikra 16:32) as well.

(10) The Kohen Gadol's garments were not all made of gold. Rather, the Choshen and Efod had threads of gold woven in along with the wool and linen threads, and the Tzitz was made of pure gold. His other five garments did not contain gold.

(11) Although the Kohen Gadol performed Kidush Yadayim v'Raglayim on Yom Kipur with water from a golden pitcher, and not with the Kiyor itself (Yoma 43b), nevertheless Kidush always had to be performed inside of the Azarah (Zevachim 20b). It would seem that as long as it was in the Azarah, any place was acceptable for performing Kidush Yadayim v'Raglayim, in which case the Kohen Gadol would probably perform the Kidush in the Beis ha'Parvah, along with his Tevilos. (This seems especially clear from the opinion of Rabbi Meir, who required Kidush Yadayim v'Raglayim while the Kohen Gadol was undressed, see footnote #1, and Tosfos Yeshanim 31a DH Poshet.)

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