



Vidui – Aviti, Pashati, Chatati

During the week, we continued learning about the order of the day –the *avodah* on *Yom Kippur*. We also learnt about the first of the *viduim* (confessions) performed by the *kohen gadol* (3:8). During the confession, the *kohen* lists three types of sins. He declares "*aviti, pashati, chatati*" and he ask for forgiveness for each of these.

The *Gemara* explains the meaning of each of these terms. The first, *avonot*, refers to deliberate sins. *Peshaim* refers to sins one commits with rebellious intent (unlike the first that may have been motivated to sate one's desires or lusts). The final class, *chataim*, refer to inadvertent sins. The *Gemara* cites a *Beraita* the records a debate regarding the order, with each side citing *pesukim* in support of their position. The order in our *Mishnah* appears to express the opinion of *R' Meir*. The *Chachamim* however argue that the order does not make sense. Having already received forgiveness for deliberate and brazen sins, it appears difficult or even unnecessary (see *Rashi*) to then follow with a request for forgiveness for inadvertent ones. Consequently, the *Chachamim* maintain that the order should be in increasing levels of severity – *chatati, aviti, pashati*.

The *Sefat Emet* explains the *Chachamim's* position in two ways. First is that one first asks for small things and when granted, progresses to greater requests. The *Sefat Emet* however presents a different explanation, where the sins are not to be understood in isolation. The order is meant to be understood as a natural progression. Initially one may inadvertently sin. However, as the frequency increases and the sin goes unchecked, they advance to deliberate sins and then, *chas ve'shalom*, rebellious violations. Consequently, *vidui* is ordered in historical order – the natural order that they were violated.

The *Bartenura* explains that the *halacha* follows the position of the *Chachamim*. He adds that the *pasuk* cited by *R' Meir* in support of his position is in fact meant to be understood in a different context. The *Torah* states, "*no'se* (forgive) *avon, va'pasha ve'chata*" which places the sins in the same order

as our *Mishnah*. The *Gemara* explains that *Moshe* is not performing *vidui* at that time, but rather praying that *Hashem* view the deliberate and brazen sins as inadvertent violations.

How do we understand the position of *R' Meir*? What is the underlying logic of the order presented in our *Mishnah*? The *Maharsha* explains that *R' Meir* is more interested in frequency and conscious knowledge than severity. He maintains that the deliberate sins, driven by desire or the most common. Next, those motivated by a rebellious mindset, are less frequent. Finally, the inadvertent sins, are the least known about. *R' Meir* is less bothered about asking for forgiveness for lesser sins after the severe ones are forgiven since they alone could stand to incriminate him and prevent forgiveness from the severe sins.

The *Sefat Emet* however explains that *R' Meir* has an equally rational position. It seems strange that one would confront someone and ask forgiveness for minor infractions, when they have wronged them in major ways. Consequently, according to *R' Meir*, one needs to ask *Hashem* for forgiveness for the brazen violations to not be considered a *rasha* and only then ask for request to cleanse him from the damage created by the inadvertent sins.

Based on the above, one might ask, confessing to the deliberate or rebellious sins before *Hashem*, at best, seems bold if not outrageous. How can one stand before *Hashem* and state outright that he rebelled against Him without seeming heretical? The *Shoshanim LeDavid* (3:8) explains that it is for this very reason that part of the *vidui* of the *kohen gadol* is his quoting the *pasuk*: "for on this day he shall provide atonement for you to cleanse you; from all your sins before *Hashem* you shall be cleansed." (*Vayikra* 16:30) In other words, part of the *vidui* is citing the source where *Hashem* made it possible for us to achieve atonement for every form of sin.

Yisrael Bankier

Revision Questions

יומא ב' ר' – ד' א'

- How many *kohanim* were required when offering a ram? (ב' ר')
- How many *kohanim* were required when offering a cow? (ב' ר')
- In what case could a single *kohan* perform all the required tasks of a sacrifice? (ב' ר')
- What would the *kohen* call out when he saw (from the viewing spot) that it had reached *alot ha'shachar*? (א' ר')
- What would they then ask this *kohen* to confirm? (א' ר')
- Why was this confirmation necessary? (ב' ר')
- Is a *kohen* who is *tahor* required to go to the *mikvah* before performing *avodah*? (ג' ר')
- How many times would the *kohen gadol* go to the *mikvah* on *Yom Kippur*? (ג' ר')
- Where was the *mikvah* that the *kohen gadol* used on *Yom Kippur*? (ג' ר')
- What sheets were placed around the *kohen gadol* when he went to the *mikvah* the first time? (ד' ר')
- What clothing did the *kohen gadol* wear when he offered the *korban ha'tamid*? (ד' ר')
- When was the morning *ketoret* offered? (ה' ר')
- When was the afternoon *ketoret* offered? (ה' ר')
- Explain the debate regarding the order of *kiddush* and *pishut begadim*. (ו' ר')
- Which of the *begdei lavan* were more expensive, those of the morning or afternoon? (ו' ר')
- Where would the *kohen gadol* stand when doing *vidui* on the *par*? (ז' ר')
- What would everyone respond when they heard the *kohen gadol* say *Hashem's* name? (ז' ר')
- Who changed the cards used for the *goralot* from wood to gold? (ח' ר')
- Was this change considered favourably? (ח' ר')
- What two innovations did *Ben Katin* introduce to the *kiyor*? (ט' ר')
- What miraculous event occurred to *Nikanor*? (ט' ר')
- What *pasuk* was associated with those whose innovations were considered positive, and what *pasuk* was associated with those that were not? (י"א ר')
- What were written on the two cards used for the lottery? (יא' ר')
- Who was standing to the right of the *kohen gadol* and who was standing to his left? (יא' ר')
- When and what would the *segan* call out after the lottery? (יא' ר')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Yisrael Bankier
mishnahyomit.com/shiurim

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
10 September י"ט אלול	11 September כ' אלול	12 September כ"א אלול	13 September כ"ב אלול	14 September כ"ג אלול	15 September כ"ד אלול	16 September כ"ה אלול
Yoma 4:2-3	Yoma 4:4-5	Yoma 4:6-5:1	Yoma 5:2-3	Yoma 5:4-5	Yoma 5:6-7	Yoma 6:1-2

