



Reading the Torah by Heart

As part of the order of the day, we learnt (7:1) that the *Kohen Gadol* read three sections from the *Torah* and only one *sefer Torah* was used. We learnt that he would first read the section of *acharei mot* that deals with the *avodah* of *Yom Kippur*. We would roll the *Torah* and then read the nearby section of *ach be'asor*. The final section of *u'be'asor* from *parashat Pinchas* was recited by heart and not read for the *Torah*. The *Bartenura*, citing the *Gemara*, explains that since the second and third *parshiyot* are far apart from one another, in interest of *kavod ha'tzibur* – the honour of those present – we do not delay by rolling the *Torah*. Similarly, a second *sefer* is not used out of concern that it might raise questions as to the validity of the first *sefer*. Such a concern would be present in this case as it is read by the same person.

The *Tosfot Yeshanim* (*Yoma* 70b) however asks. We learn in *Gemara Gittin* (60b) that one is not allowed to recite any parts for the written text (*devarim she'bichtav*) by heart. The practice of the *kohen gadol* appears to contradict that ruling.

The *Tosfot Yeshanim* initially suggests that it is not prohibited to recite *devarim she'bichtav* by heart, it is simply a *mitzvah min ha'muvchar*; far more preferable to read *devarim she'bichtav* from the text. In this case however, due to *kavod ha'tzibur*, it is preferable to recite it by heart.

The *Melech Shlomo* cites *R' Yona* who explains that we find that the recitation of *korbanot* was permitted. Recall the *midrash* where *Avraham* was concerned how future generations would achieve atonement without the *Beit HaMikdash*. *Hashem* responded that he would accept the recitation of *korbanot* in their stead. Consequently, since the above section is dealing with *korbanot*, it was covered by this *heter* and could be recited by heart.

The *Tosfot Yeshanim* cites the *Riva* who explains that the nature of the reading at that point was different. It was not part of the *sedre* of the day like the two previous *parshiyot*, but was simply describing the *avodah* of the day. Consequently, it is more comparable to sections of *mussaf* that can be recited by heart. The *Riva* cites the *Yerushalim* in support of this explanation. The *Tosfot Yeshanim* however cites his teacher that notes that there are sections, e.g.

korbanot that do not simply describe the order of the day, and yet we recite them by heart.

The *Ritva* however understands from the *Yerushalim* that only the sections that one is obligated to recite in the *tzibur* is covered by the prohibition. *Pesukim* however that are recited for learning or as part of *tefillah* and praise, one can recite by heart. According to the *Ritva*, this explains the practice of reciting parts of *tefillah* by heart (e.g. *korbanot*, *shema*, *pesukei dezimra*). Nevertheless, he concludes that even an individual should not recite those obligatory section of *keri'ah* and sections as part of learning learning by heart.

The *Tosfot Yeshanim* however cites his teacher who explains that the prohibition of reciting sections by heart is only when one is reading to fulfil the obligation of another. *Korbanot* and the recitation of the *kohen gadol* on *Yom Kippur* which was simply giving over the order of the day, are therefore not covered by the prohibition. What about *Hallel*? He explains that that fits into a separate category, which is matter of praise and also not covered. The *Tosfot Yeshanim* cites the *R' Eliezer* from *Mitz*, who brings a proof for this position from another *Gemara* (*Taanit* 28.) which described the *ma'amadot*. The *Gemara* asks how the individuals could recite the sections at *Mincha* by heart in public. The *Gemara* answers that in that context it is comparable to the recitation of *Shema*. He understands the answer to mean that since it is recited by each individual, and not one person for everyone, it is not covered by the prohibition.

The *Biur HaGra* (49:9) appears to side with this position. The *Magen Avraham* however explains that due to the different explanations cited by the *Beit Yosef*, the only *pesukim* one should recite by heart are those listed in the *Shulchan Aruch* (see O.C 49:1). The *Tiffert Yisrael* writes that this *Mishnah* appears to support the *Magen Avraham* where he explains that when left with no other options, one can recite sections by heart. Based on the position of the *Biur HaGra*, the *Mishnah Berura* (49: rules leniently in certain cases. If one is giving a *shiur* and he is finding it difficult to find the *pasuk*, due to *kavod ha'tzibur* one can recite it by heart (49:3). Similarly, he says (49:6) that one can rely on the *Chovat Yair* and recite *tehillim* by heart since it is comparable to *tefillah*.

Revision Questions

יזמא ו' ג' - ח' ג'

- Which people were allowed to guide the *se'ir ha'mishtaleach*? (ג': ו')
- Why was a bridge built for guiding the *se'ir ha'mishtaleach*? (ד': ו')
- Who would escort the *se'ir ha'mishtaleach* to the first station? (ד': ו')
- What was the distance from *Yerushalaim* to the cliff face? (ד': ו')
- What would the people at each station do when the *se'ir ha'mishtaleach* and the guide reached them? (ה': ו')
- Explain what the guide would do when he reached the cliff face? (ו': ו')
- Where would the guide go after he finished his job? (ו': ו')
- What parts of the bull and goat were offered on the *mizbeach*? (ז': ו')
- How would they know when the *se'ir ha'mishtaleach* had reached the desert (include all three opinions) and why was this important? (ח': ו')
- What clothing would the *kohen gadol* wear when he read for the *Torah* on *Yom Kippur*? (ט': ו')
- Which *parshiyot* would the *kohen gadol* read from the *Torah* and which would he say by-heart? (י': ו')
- What else was being performed while the *kohen gadol* was reading from the *Torah*? (יב': ו')
- After changing back into the “golden” clothing, how many animals did the *kohen gadol* sacrifice? (יג': ו')
- Why did the *kohen gadol* change again into his “white” clothes? (יד': ו')
- What did the *kohen gadol* do after changing again back into his “gold” clothes? (טו': ו')
- What were the four garments worn by all *kohanim*? (טז': ו')
- How many extra garments did the *kohen gadol* wear and what were they? (טז': ו')
- When would they confer with the *urim ve'tumim*? (יז': ו')
- What is prohibited from doing on *Yom Kippur*? (יח': ו')
- Who does *R' Eliezer* exempt from some of these prohibitions? (יח': ו')
- How much food has one eaten and how much food has one drunk one *Yom Kippur* if they are *chayav*? (יט': ו')
- Does food and drink combine to make up this measure? (כ': ו')
- How many *korbanot chatat* would one be obligated to bring if they forgot it was *Yom Kippur* and: (כ': ו')
 - Ate and drank?
 - Ate and performed a *melacha*?

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/calend
ars/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
24 September ד' תשרי	25 September ה' תשרי	26 September ו' תשרי	27 September ז' תשרי	28 September ח' תשרי	29 September ט' תשרי	30 September י' תשרי
Yoma 8:4-5	Yoma 8:6-7	Yoma 8:8-9	Sukkah 1:1-2	Sukkah 1:3-4	Sukkah 1:5-6	Sukkah 1:7-8

