



Extraterrestrial Expiation

This week
in our *Beis Midrash* ↗

At the beginnings of your months, bring an *olah* (a burnt-offering) to Hashem... and one male goat as a sin-offering to Hashem. (28:11-15)

IN THE MUSSAF SERVICE ON ROSH CHODESH (the first day of each month), we say:

Renew this month for us for goodness and blessing... for forgiveness of transgression (*limchilas cheit*), and for absolution of sin (*v'lislichas avon*).

In a Jewish leap year, we add:

...And for expiation of offense (*ul'chapas pasha*).

Why do we add this phrase only during a leap year?

Rabbi Shimon ben Pazi pointed out a contradiction: It's written (Breishis 1:16), "Hashem made the two great luminaries." Yet it's also written, "...The greater luminary... and the lesser...!"

[He answered:]

The moon said to G-d, "Master of the universe! Can two kings wear one crown?!"

He replied to it, "Go and make yourself smaller!"

The moon responded, "Master of the universe! Must I make myself smaller, just because I made an appropriate comment?"

[G-d tried to appease the moon, offering it several distinctions, but] He saw that it hadn't been placated. [He] said [to the Jewish people], "Bring an atonement on My behalf, for making the moon smaller."

This is what was meant by R' Shimon ben Lakish when he said, "Why is the goat offered on Rosh Chodesh unique, in that [the Torah writes that] it is "...for Hashem?" Because G-d said, "Let this goat be an atonement for My having diminished the moon." (Talmud, Chullin 60b)

Rabeinu Bachya has a very interesting interpretation of this gemara. He says that the sun and the moon were created exactly the same sizes that they are today, and that the moon's light came from the same source—the sun—as it does today. However, at the time of Creation, *the moon was always full*.

The moon was disgruntled over the fact that its light was "recycled," from the sun's. He said, "Is it possible that two kings (the sun and the moon) can share one crown (i.e., one source of light)?" The moon was not begrudging the sun of its vast size, relative to the moon. Rather, the moon was suggesting that it, too, should have its own source of light, instead of instead of just reflecting the sun's.

Hashem responded, "Shrink yourself! Go through a cycle of waxing and waning. Don't take it for granted that you'll reflect the sun's light onto the earth. From now on, you will only be seen reflecting sunlight fully one day a month—and, on Rosh Chodesh (the New Moon), you won't seem to reflect any sunlight at all! However, since you initially made a good point, the Children of Israel will bring an atonement for Me every time you are renewed."

It's said in the name of Rav Sheftel Neuberger that the fallout from this

new reality, the waxing and waning of the moon, is that the lunar cycle is eleven days shorter than a solar year. As a consequence, we add a leap month to the Jewish calendar every few years. It is during those years that we allude to this passage in the Talmud by saying *ul'chapas pasha* during Mussaf.

However, *Maharam Schiff* is perplexed by the moon's claim. Was the moon suggesting to Hashem that He should demote the sun, instead? "Is your blood any redder than his?" Why would the moon think he could make Hashem change the sun?

Maharam Schiff answers that, actually, the moon didn't suggest that the sun should shrink. It proposed that, since it was improper for the two to be the same size, Hashem should *increase* the size of the sun, while leaving the moon as it was!

In this context, the moon's claim ("Because I made an appropriate comment") seems much more justified.

Lev Aryeh explains that Hashem "shrank" the moon, instead of directly following its advice, for the following reason: During Creation, Hashem initially made the sun's light very intense and powerful, but He then hid most of it away for the righteous to enjoy in the World to Come, since most of mankind did not deserve such wonderful light. So now there was little choice but to diminish the moon, instead! But had there not been this sin in the world, Hashem would have "taken the moon's advice," verbatim.

Gidon Eldad once added that we are left holding the bag—bringing a sin-offering for Hashem—because it's

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At the Kollel

KEY: 🖐️ Beginners 🖐️🖐️ Intermediate 🖐️🖐️🖐️ Advanced 🚺🚻 for men and women

Looking for a chavrusa? See Coordinator Rabbi Chaim Heinemann!
Chavrusos are available noon–1 PM on weekdays, and 8–9:45 PM Sun.–Thurs.

Sunday *Free brunch!*

🖐️🖐️🖐️ **America Runs on Torah**
(Jewish Law & Parasha)
Rabbis Dani Schon
and Yisroel Kaufman.....10 AM
Grand Deluxe breakfast served

Tuesday

🚺🚻🖐️ **Partners in Torah
at the Mayerson JCC**
Rabbi Binyamin Teitelbaum.....8 PM

Wednesday

🚺🚻🖐️ **Torah Treasures for
Seniors at the Mayerson JCC**
Rabbi Yitzchok Preis..... 10:30–11:15 AM

🚺🚻🖐️ **Downtown Lunch-n-Learn
at Strauss & Troy**
Rabbi Yitzchok Preis..... 12–1 PM

Thursday

🖐️🖐️ **Halacha** (based on the parasha)
Rabbi Chaim Heinemann.....9:10–10 PM
Homemade refreshments served.

Minyanim Daylight Time

Shacharis
Sunday8:15 AM
Monday–Friday7:20 AM
ShabbosN/A

Mincha
Sunday7:45 PM
Monday–Thursday5:45 PM
Shabbos6:30 PM

Ma'ariv
In the Beis Midrash:
Sunday–Wednesday9:45 PM
Thursday10 PM
ShabbosN/A

Every Day

🖐️ **“Dirshu” Gemara Shiur**
(Maseches B'choros)
Rabbi Yitzchok Preis.....
Sunday 7:15–8:15 AM
Monday–Friday 5:50–6:45 AM

🖐️🖐️ **Kollel Yisgaber K'ari**
(amud-a-day of Mishnah B'rurah)
Rabbi Chaim Heinemann.....
Monday–Friday 6:55–7:20 AM

🖐️🖐️ **Kitzur Shuchan Aruch**
Live video conference!
Rabbi Dani Schon.....
Monday–Friday 12:05–12:20 PM

🖐️ **Daf Yomi**
Rabbi Meir Minster.....
Sunday–Thursday 8–8:45 PM
Shabbos (at CZE) 1:00 pre-mincha

🖐️🖐️ **Nightly Halacha Chabura**
Rabbis Dani Schon
& Binyamin Teitelbaum
Monday–Thursday 9–9:45 PM

Chavrusa Learning
(private & small groups).....times vary

Extraterrestrial... CONTINUED

our fault that there is sin in the world, that the world doesn't yet deserve the sun's full light. However, in the future, when all sin will be eradicated, then the Prophet's words will be fulfilled:

The light of the moon will be as bright as the light of the sun, and the light of the sun will increase sevenfold, like the [combined] light of seven days. (Yeshaya 30:26)



Rabbi Spetner makes a
siyum on Shas Mishnayos
Mazal tov!

This week
at the Kollel

