

And Moshe assembled the entire assembly of Bnei Yisrael and said to them. (35:1)

Rashi observes that this assembly took place on the day after *Yom Kippur*, after Moshe *Rabbeinu* had descended from the mountain. The *Sifsei Chachamim* notes that *Parashas Ki Sisa* concludes with Moshe's descent from the mountain. The narrative here continues from that point. The fact that *Rashi* emphasizes that the Assembly occurred on the day after *Yom Kippur* is notable. Is the date really that significant? If the gathering would have taken place on another day – would it have been different?

Horav Moshe zl, m'Kubrin offers a practical exposition – something to which we can probably all relate. *Yom Kippur* is central to Jewish belief as the Day of Atonement, the holiest day of the year. It is a day when we all go to *shul* and pray with fervor, supplicating the Almighty for forgiveness and entreating Him to grant us another year of good health, success and welfare. It is not a time for bearing a grudge or maintaining a bad relationship with anyone. People “tend” to get along at this time of the year, because they are frightened. We understand that if we cannot forgive the fellow who hurt us during the year, we can hardly ask Hashem to do the same for us. It is a simple *quid pro quo*.

Yom Kippur goes by and, lo and behold, the amicable relationships that had prevailed “yesterday” are gone “today.” The friendships begin to wane, the forgiveness deteriorates, life returns to pre-*Yom Kippur* status. Indeed, as the days go by, as we distance ourselves from *Yom Kippur*, we begin to do likewise with our “friends.” *Yom Kippur* is over and, often, with it go some of the resolutions we made regarding our social relationships. The peace and unity which had reigned just a few days earlier no longer seems to be applicable to today. It is almost as if one is no longer able to discern that a *Yom Kippur* had occurred.

This, says the *Kobriner*, was what Moshe was alluding to in addressing the nation: “*Rabosai*, we are gathered together today as one, as a unified *Klal Yisrael*. After all, it is the day after *Yom Kippur*. The mood that was infused in our nation should not wane the day after. *Hakhel*, ‘assemble together’, on the ‘day after *Yom Kippur*,’ as you did ‘on *Yom Kippur*.’ Let peace and harmony reign among our people. It is not only for *Yom Kippur*. It is also to be continued the ‘day after’.”