

B'S'D'

To: Parsha@YahooGroups.com  
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INTERNET PARSHA SHEET  
ON YOM KIPPUR - 5762

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<http://www.onlysimchas.com/index.cfm/fuseaction/disaster> In light of current events, we have posted some information that may be useful to the World Jewish community. We are not a news service, and will not be updating this site in real time, though we will provide links to sites which do

\*\*\*\*\*[ REFUAH SHLEIMA - WTC (MISSING) ]\*\*\*\*\* [F] Binyamina bas Ingrid (Missing) [F] Chana bas Kayla [F] Chana bas Nechama [F] Chana Perel bas Sorah (Nancy Morgenstern) [F] Devorah bas Temma (missing - wtc attacks) [F] Golda bas Rachel [F] Mindel Leah bat Yeta Frieda [F] Miriam Tamar bas Leah Malka [F] Nechama Leah bas Chana (Lauren Cohen) [F] Perel Frimkah bas Michlah Bracha [F] Raisel bat Freida [F] Rivky bas Chana [F] Ruth bas Sorah [M] ? (Mr. Furnham) [M] Adeen Yehudah ben Orna [M] Aryeh ben Mindel (Larry Davidson (Park Slope, Bklyn)) [M] Asher Yeshaya ben Hinda Necha [M] Avraham ben Ahuva (Allan Schwartzstein (worked at Cantor Fitzgerald)) [M] Avrohom Nesanel ben Golda (Boro Park, NY) [M] Avrohom Yosef ben Chaya Shaindel [M] Avrum ben Henny (Frank Pershep (Bklyn) worked at AON Insurance) [M] Chaim Zalmen ben Susha Sarah (Andrew Zucker) [M] Dov Daniel ben Sorah [M] Dovid ben Chana [M] Eliezer Aryeh ben Sarah (Edward Lichtschein) [M] Eliyahu Leib ben Chasha [M] Michael Aharon ben Avraham (Marine missing from the Pentagon) [M] Mordechai Leib ben Yasfah Leah (Mark Rosenberg - West Orange/Teaneck, NJ) [M] Moshe Menachem ben Basya [M] Moshe Zalmen ben Sasha Sarah [M] Naftali ben Avraham (Hatolah Member)

[M] Nisanel Zev ben Leah (Stephen Lefkowitz) [M] Nitanal Ze'ev ben Na'ah [M] Pesach Yehuda ben Basha [M] Richie ben Avrohom (?) (Richie Rosenthal) [M] Shay ben Yehudit [M] Shmuel Daniel ben Gavriel and Auselia [M] Shimon ben Sorah [M] Shlomo ben Tziporah [M] Thierry Eliyahu Saada ben Martine (missing) [M] Tzvi ben Chaya Deena (Critical Condition - severe burns) (Harry Weiser, NY) [M] Yaakov ben Chana [M] Yaakov ben Shoshana [M] Yakkov Asher ben Ita [M] Yeeshai Hillel ben Gittel (Steve Russian (worked at Cantor Fitzgerald)) [M] Yehuda ben Rifky [M] Yeshayahu ben Chana Hena (sp?) [M] Yishaya ben Chaya Henya [M] Yosef ben Shusha Leah

\*\*\*\*\*[ REFUAH SHLEIMA - OTHER ]\*\*\*\*\* [F] Adina bas Rachel Rivka (victim in Israel attack) [F] Alta Moriah Chana bas Galit [F] Avigail bas Michal Leah [F] Avital bas Ludmilla [F] Aviva Esther bas Mazal (Surgery) [F] Batsheva Leah bas Esther [F] Batya bas Rachel [F] Batya bas Sarah [F] Chana bas Esther (critical condition) (Chani Daskal (survivor of helicopter crash)) [F] Chana Tovah bas Pesha (victim in Israel attack) [F] Chasya bas Chaya Sarah [F] Chaya Hodaya bas Tzriel (victim in Israel attack) [F] Chaya Michal bas Vivian (victim in Israel attack) [F] Chaya Rachel bas Fraidel [F] Chaya Rachel bas Rasha Sarah [F] Chaya Rivka Sarah bas Chana Matel [F] Devorah bas Leah Hayenka [F] Devorah bas Rivka [F] Dina bas Margarita [F] Dina bas Rivka [F] Dina Chaya Danielle bas Sarah Chana (victim in Israel attack) [F] Eirit bas Tzaffi [F] Eliezra bas Rachel [F] Ella Chaya bas Esther [F] Esther bas Chaya [F] Esther bas Emily [F] Esther Rivka bas Tila [F] Esther Yehudit bas Sarah Raizel [F] Fayge bas Sarah [F] Fraidel bas Raizel Nechama [F] Gittle bas Miriam [F] Henya bas Devorah [F] Henya Gittel bas Raiza [F] Hinda Rivka bas Chaya Yehudit [F] Ilana bas Dana (victim in Israel attack) [F] Limor bas Irit (victim in Israel attack) [F] Malka bas Pessel [F] Maryasha bas Musha [F] Masha bas Leah [F] Michal Ayalah bas Ilana Lena Rivka (victim in Israel attack) [F] Michal bas Devorah (victim in Israel attack) [F] Miriam bas Svetlana [F] Miriam Sarah bas Esther Malka [F] Monique bas Sarah (soldier) victim in Israel attack) [F] Moran bas Yaffa (victim in Israel attack) [F] Necha Nechama bas Gittel [F] Nechama bas Malka [F] Nikla bas Malka [F] Noa bas Ilana ((soldier) victim in Israel attack) [F] Nurit bas Batya (victim in Israel attack) [F] Orit bas Noga (victim in Israel attack) [F] Rachel bas Esther [F] Rachel Pessia bas Bina (victim in Israel attack) [F] Rachel Tovah bas Gittel [F] Rivka bas Vita [F] Rivka bas Yehudit [F] Rochel Leah bas Sirul Adel (young mother with cancer) [F] Ruchama bas Tehillah [F] Sara Bracha Devorah bas Yocheved [F] Shira Bracha bas Yenta Shprintza [F] Shoshana bas Tzirel (victim in Israel attack) [F] Shulamit bas Tzivia [F] Sigal bas Eti ((soldier) victim in Israel attack) [F] Tehilla bas Noga (victim in Israel attack) [F] Tziporah bas Sura [F] Tziporah bas Techiya (14 yrs old) (victim in Israel attack) [F] Tzirel Liba bas Chana [F] Tzivia Miriam bas Shana Chava [F] Yacha bas Batya [F] Yeta Rochel bas Raizel [M] Adeen Yehuda ben Orna [M] Adi ben Zipporah (kidnapped soldier) [M] Ahron ben Jana (victim in Israel attack) [M] Ariel ben Lia Rivka (baby) (victim in Israel attack) [M] Avrohom ben Sarah (victim in Israel attack) [M] Ben Tzion ben Freida Toma (victim in Israel attack) [M] Binyamin ben Edna (kidnapped soldier) [M] Dov Daniel ben Sara [M] Eitan ben Michal (victim in Israel attack) [M] Elchanan ben Sara (kidnapped soldier) [M] Guy ben Dolina (kidnapped soldier) [M] Harav Yehoshua Mordechai ben Chana (Struck by car, non-wtc related) [M] HaRav Yisrael Elazar ben Dvorah [M] Kalman ben Chaya Leah [M] Matan ben Michal (injured in Israel attack (drive by shooting)) [M] Matan El ben Orna (victim of Israel attack (shot in the hand)) [M] Meir Chaim ben Chaya Tzira [M] Mordechai ben Batya (victim in Israel attack - spinal injury) [M] Mordechai Zalman ben Chana Gittel (victim in Israel attack) [M] Natan ben Bazehto (critical) (victim of Israel attack) [M] Omar ben Chadra (kidnapped soldier) [M] Ron ben Batia (kidnapped soldier) [M] Shai Pincus ben Dvorah Malai (victim in Israel attack) [M] Shimon Dovid ben Chana Gittel (victim in Israel attack) [M] Shlomo ben Shlomit (victim in Israel attack) [M] Shmuel ben Sorah (victim in Israel attack (shot in both legs)) [M] Tzvi ben Prina (kidnapped soldier) [M] Yehuda ben Rivka (victim in Israel attack) [M] Yehuda Ber ben Sarah Imeinu [M] Yehudah Leib ben Miriam Tovah [M] Yekutiel Yehuda Nachman ben Sara (kidnapped soldier) [M] Yerucham Shmuel ben Dina [M] Yisrael ben Shterna Sara [M] Yisrael Tzvi ben Noga (victim in Israel attack) [M] Yisroel Meir ben Mindel [M] Yitzchak ben Gittel [M] Yonatan ben Malka (Jonathan Pollard) [M] Yosef ben Esther (victim in Israel attack) [M] Ze'ev ben Shaina Gittel ((cancer)) [M] Zecharia Shlomo ben Miriam (kidnapped soldier) [M] Zev ben Chaya Esther [M] Zev ben Shaina Gittel

\*\*\*\*\*[ REFUAH SHLEIMA - SBARRO'S BOMBING ]\*\*\*\*\* [F] Chana Tovah Chaya bas Pescha (critical - on a respirator) [F] Chaya Hodaya bas Tzira (9 yrs. old) (operation on arms and stomach) [F] Michal Ayala bas Ilana Lena Rivka [F] Miriam Sarah bas Esther Malka (burned) [F] Shira bas Flora Nurit (has torn and crushed limbs) [F] Yaffa Yehudis bas Batsheva (has torn and crushed limbs)

From: [torahweb@zeus.host4u.net](mailto:torahweb@zeus.host4u.net) Sent: Thursday, September 20, 2001 Subject: Rabbi Mordechai Willig - Haughtiness, Humility, and Din

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RABBI MORDECHAI WILLIG

HAUGHTINESS, HUMILITY, AND DIN

Last week's terrorist attacks are being reported, analyzed, and reacted to in many ways throughout the world. In Yerushalayim, Rav Moshe Shapiro described the proper Torah perspective with the words of the prophet Yona (1:12) "B'sheli", on my account. A tragedy of biblical proportions is a message from Hashem. We must find the lesson in

Nevi'im, which include only prophecies for all generations (Megilla 14a), and learn it well.

In Sefer Yeshaya, Yeshaya Hanavi chastises Am Yisroel for abandoning the good deeds which made them a special people (2:6, Rashi), and following the Torah's way of thought (Metzudos). The land of the nations became full of silver and gold, with no end to its treasures; it became full of horses, with no end to its chariots (2:7). Am Yisroel absorbed the foreign ideas of limitless wealth and military power, which lead to haughtiness.

Hashem has a day against every proud and arrogant person, and he will be lowered (2:12, Radak); against all the lofty mountains, symbolizing pride and perceived invulnerability associated with great heights (2:14, Radak); against every tall tower, and the conceit of great wealth accumulated by overseas trade (2:15, Radak). Humankind's haughtiness will be humbled and men's arrogance will be brought down, and Hashem alone will be exalted on that day (2:17).

The destruction of the Twin Towers, the World Trade Center, is a fulfillment of this prophecy. In this pre-messianic era (Rashi 2:5), a wealthy and powerful nation will be humiliated. On that day, people come to understand that only Hashem is exalted. As long as man is high and mighty, Hashem is not "allowed" to rise above all others, and "that day" cannot occur.

The lesson for the Torah Jew is crystal clear. We must recognize our vulnerability. We dare not allow affluence to lead to arrogance. This unprecedented attack is a message from Hashem that He alone is exalted. We dare not ignore it.

The navi is confident that Hashem will not forgive the arrogant (2:9, Rashi). Selichos are introduced by the prerequisite of shamefacedness (Daniel 9:7). We knock on Hashem's door as paupers (rashim), who have nothing (Shmuel II 12:3). The only thing that we have is the understanding that we have nothing.

Based on a passage in Devarim (11:12), indicating that in Egypt agricultural success is guaranteed by the abundance of river water whereas Israel is dependent upon rain, and Hashem who provides it, the Gemora explains that every year that is poor at its beginning becomes prosperous at its end (Rosh Hashana 16b). That means that when Yisroel make themselves paupers (rashim) at the beginning of the year by praying to Hashem brokenheartedly, divine mercy and forgiveness are forthcoming (Rashi, Tosfos).

Egypt was the center of wealth and power in ancient times. When Hashem took us out, and destroyed Mitzrayim, He was "mashpil gai'im", he lowered the arrogant. The lesson to us, in Eretz Yisrael or elsewhere, is that we avoid arrogance and realize our dependence on Hashem for life and sustenance.

When cataclysmic events take place just before Rosh Hashana, the message is even more powerful. The books of life and death are open before Hashem. Our very existence hangs in the balance.

On the very first Yom Kippur, we were threatened with extinction ("va'achalem") because of the sin of the Golden Calf (Shmos 32:10). Atonement was achieved only by the lengthy prayers of the humblest of men, Moshe, to whom Hashem's attributes of mercy were first revealed ("le'anov mikedem"). Only through humility is forgiveness, and survival, possible.

When Bilam wished to destroy us by saying "Kalem" ("destroy them"), Hashem transformed (a literal reversal of the letters) the curse so that it became a blessing by saying "teruas melech bo" (D'varim 23:6) (Bamidbar 23:21) (Tosfos A.Z. 4b) The reversal is not merely in the order of the letters. Extinction is avoided only by proclaiming Hashem's kingship.

Hashem created us only for His glory (Avos 6:12). When a year ends, so does our lease on life. Only by proclaiming Hashem's kingship, as we do on Rosh Hashana, is our lease on life renewed because we declare our readiness to fulfill the singular purpose of creation, namely the service of Hashem. "Teruas melech bo" is found in Malchuyos, and

must be said sincerely to reverse the threat of extinction ("kalem").

The headlines of last week were written in heaven last Rosh Hashana, as were the terrorist attacks in Eretz Yisroel. Apparently, the year 5761 was not poor enough in its beginning. In these biblical times, we can achieve atonement and hasten the redemption only by realizing our poverty, our nothingness, before Hashem. In these Aseres Y'mai Teshuva, we dare not ignore Hashem's thundering message which teaches precisely this lesson.

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From: RABBI LIPMAN PODOLSKY [SMTP:podolsky@hakotel.edu]  
Sent: Sunday, September 23, 2001 To: Shiur List Subject: Yom Kippur Special 5761

#### Determination

We sit, devastated, in the wake of the horrendous destruction brought upon us by the agents of evil. The toll in death and pain is utterly immeasurable. We can only pray that the Merciful One will provide us all with the solace and security and Shalom we so desperately need. May it come soon!

One can and must learn from current events. Nothing on this earth takes place that does not carry with it a Divine message (Ye'vamos 63a). Indeed, the messages may be many and varied, but it is our responsibility to read them (or to seek out someone who knows how to read) and heed their implications. Woe unto he who relegates events as happenstance (See Rambam Hilchos Taanis 1:1-3).

In the days that lead up to Yom Kippur I am always struck with a feeling of trepidation. Teshuva, real heartfelt Teshuva seems so remote. Hashem seems remote! The barrier of my sins distances me from the One I love. With time, the iron curtain only grows thicker, more ominous, more impenetrable. I attempt to raze the wall with the battering ram of Teshuva, only to be repelled again and again. True, if at first you don't succeed... But how many failures can a man experience? The result is despair and depression.

Then came a few evil men and taught me an unforgettable lesson. There is no building on earth more protected than the Pentagon. As the heart and nerve center of the world's greatest Superpower, the Pentagon is an impervious bastion. To penetrate the Pentagon's wall of defense was virtually impossible and inconceivable. But a few very determined men broke through. The impossible happened, because nothing stands in the way of the will. "In the way a person wants to go, so Hashem makes him go (Makkos 10b)."

If sub-humans can invoke this principle in the service of evil, how much more should we, sons of G-d, be able to penetrate the wall in the direction of good. Hashem is on our side! "His hand is outstretched to receive those who return (Eichah Rabba 5:5)!" He is waiting for us! All that is necessary is determination.

Whether or not the president's declaration of war will prove feasible only time will tell. Right now it appears as a lot of talk and little real action. How can you fight an enemy who is everywhere? Especially when traditional states of terror -- i.e. Syria, Iran, and the Palestinian Authority -- have been omitted from the possible range of targets. Pompous declarations may feel good and may be good for presidential popularity, but they will hardly solve the root of the problem.

But we, with little talk and much action can accomplish anything. A modicum of viduy (confession), some heartfelt remorse, and a determined decision not to repeat past mistakes can work wonders. Hashem is waiting for us. All we have to do is step in His direction. True, on the face of things, it would seem impossible to do a genuine Teshuva. But with determination and Divine Assistance, nothing is beyond reach. On the contrary, Hashem is reaching for us, stretching out His arm to receive us.

It's just a matter of Determination.

This sicha is brought to you by Yeshivat Hakotel - The Wohl Torah Center - Old City of Jerusalem, Israel <http://www.hakotel.edu>

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From: RABBI ELIYAHU HOFFMANN  
[SMTP:Hoffmann@torah.org] Subject: Olas-Shabbos - Vayelech - Haven't I Seen You Somewhere Before

Olas Shabbos beShabbato - Vayelech 5762 (Volume 15 Issue 1)  
Teshuva - Haven't I Seen You Somewhere Before

This week's Shabbos is one of those special Shabboses which merits having its own name: Shabbos Shuva. Its name is taken from the first two words of this week's Haftora (the special section read from the Prophets after the Torah reading), in which the prophet Hoshea appeals to the Children of Israel (14:2-3):

Shuva Yisrael ad Hashem Elokecha - Return, o Israel, until Hashem your G-d, for you have stumbled in your sin. Take words with you, and return to Hashem. Say to Him, 'May You forgive all iniquity, and accept what is good!'

It is strange that the prophet pleads with us to return, "Ad Hashem - until Hashem," and not, "to Hashem" as we might have expected. And what are the "words" he encourages us to take with us as we perform teshuva?

While every Jew is most grateful for being given the chance to annually be cleansed of all his sins, we are aware that Yom Kippur is not a "carte blanche" through which we can continue to sin and ignore our faults, while at the same time awaiting forgiveness and atonement. To varying degrees, depending on the nature of our transgressions, we are expected to recognize where we have strayed, abandon our "old ways," and accept upon ourselves that we will no longer return to our previous sins.

In pondering this requirement, it is most difficult not to be struck by the following disheartening thought: Haven't I been here before? Didn't I stand in this same place last Yom Kippur, reciting the same words, beating my breast, and perhaps even shedding a few tears? If we could only see a mirror reflection of ourselves: Good morning - how do you do? Haven't we met somewhere before? Yet here we are, back again, essentially unchanged from last year. We begin to question the very nature of our teshuva. If, as it seems, the teshuva process of previous years has had no lasting effect on us, then perhaps it wasn't teshuva at all! Perhaps we are simply deluding ourselves; going through the motions, but lacking any true conviction. I believe almost every thinking person has at some time been struck by the above thoughts, sometimes almost to the point of debilitation.

A brilliant yeshiva bachur, who came from a highly respected family of rabbanim, and who had himself acquired a reputation for his sharp mind and penetrating insight, sadly began to stray from the path of the Torah. The holy Rizhiner Rebbe zt"l once approached the boy, in an attempt to convince him to return to a life of Torah and mitzvos. Yet he was reluctant.

"Do you think," he said to the rebbe, "that I have never tried to return? Do you think that I am completely void of remorse? That I have never considered coming back? Many times I have, as you say, done 'teshuva,' yet it is to no avail; I always return to my sinful ways. I have strayed, it seems, too far from the path. For me, rebbe, there is no hope."

"Since you were a yeshiva student," the rebbe responded, "I will answer you with a scholarly explanation. We say in the Yom Kippur prayers, 'Ki Ata Salchan le-Yisrael - for You, Hashem, are the Forgiver of Israel.' Why do we refer to Hashem as a Salchan, instead of the more familiar term Soleiach?"

"In parshas Mishpatim we find the mitzvah of perikah - helping one's fellow unload his donkey. The Torah states (Shemos 23:5), "If you will see the donkey of [even] your enemy crouching (roveitz) beneath its burden... you shall help him (unload)!" The Talmud (Bava Metzia 33a) comments on this verse, 'Roveitz - ve-lo ravtzan.' One must only assist in unloading if the donkey is roveitz (crouching) beneath its load, but not if it is a ravtzan.

"Rashi explains that roveitz means the animal is presently collapsing beneath its burden. But if the animal is a ravtzan - constantly and habitually overburdened - then there is no obligation to help unload it. From here we see that Hebrew suffix nun after a verb signifies an act which is performed constantly or habitually.

"Now since the holy Sages describe the Almighty as a Salchan, and not as a Soleiach," concluded the Rizhiner, "we have proof that Hashem constantly forgives us; there is no limit to how many times He will forgive your sins. Don't give up - it's never too late!" His words captured the heart of the young man, and he returned wholeheartedly to Torah and mitzvos for the rest of his life.

Kesav Sofer writes that by using the words "[Return, O Israel,] until Hashem," the Navi (Prophet) is intimating that we will never quite achieve the objective. "Return to Hashem," would have implied that one is in fact capable of completing the journey. Returning until Hashem drives home the fact that teshuva is a constant and ongoing process. Don't expect to ever "get there," yet never stop trying...

The Prophet recognizes the frustration a Jew might feel as he approaches Hashem for the umpteenth time, asking once again for forgiveness. He therefore offers us words of encouragement, reminding us that teshuva is something we will spend our whole lives doing. We may never "make it," achieving absolute perfection, yet we will be far better Jews in the process.

Perhaps these words are the "words" we are encouraged to "take with us" as we approach Hashem and ask Him to "forgive all iniquity, and take what is good." As long as we remain convinced that teshuva is an "all-or-nothing" process in which we either succeed or fail, we will continue to be discouraged by our own imperfection and the roller coaster ride which is part and parcel of being human. In order to succeed in teshuva, it is essential we first recognize its nature.

Teshuva is not an absolute, "winner takes all" process. It is about searching out the bad, "taking what is good," and building on it, thus ensuring that we continue to forge forward in our struggle to become better Jews. May Hashem give us the fortitude and inner strength to keep up the fight!

Have a good Shabbos.

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[http://aish.com/jewishissues/jewishociety/Preparing\\_for\\_War.asp](http://aish.com/jewishissues/jewishociety/Preparing_for_War.asp)

PREPARING FOR WAR

BY RABBI NECHEMIA COOPERSMITH

The attacks on the World Trade Center and the Pentagon brought home the horror of terrorism. The strikes not only hit the financial and military nerve centers in America, revealing a gaping hole of vulnerability, but we witnessed the unimaginable nightmare upfront, as images - deeply disturbing and spellbinding at once - were broadcast live around the world. We were also privy to heart-wrenching final moments between loved ones trapped in the office tower and hijacked planes. The atrocity was so enormous it staggers the mind. And it was so intimate as well -- a personal family tragedy replayed over five thousand times.

President Bush is now preparing America for war against the forces of evil that pose the greatest external threat it has faced in 50 years. With the advent of Yom Kippur, Jews across the globe are preparing for an additional war with a relentless enemy who has no state, who knows our greatest weakness and who has infiltrated our ranks - the war against evil within oneself. The period between Rosh Hashanah and Yom Kippur is called the 10 Days of Teshuva. This is the most auspicious time during the year to wage the definitive battle against our moral failings and

self-destructive tendencies that disconnect us from our spiritual center, drawing us away from G-d.

Let's apply the steps President Bush and the American government have taken in gearing up for "the new war" on terrorism to the personal war against the Yetzer Hara, the evil inclination.

Here are some of the lessons I have drawn. Feel free to share your own additional insights.

1. "It's War, Not a Crime." If we excuse our moral weakness and think deep down "it's not so bad," we are not serious about undertaking the fight. We need to view it as an intolerable outrage; not a minor misdemeanor. This is war.

2. Determine the Culprit, and Hold Harboring Nations Responsible. In order to wage war, we need to pinpoint the enemy and determine who exactly is responsible. What is the root cause of the behavior you want to eliminate? Without some serious introspection, quite often the core of the problem can remain hidden under a pile of secondary issues. Make sure you attack the real culprit.

It's not enough to go after the guilty party; we need to hold the harboring nations accountable as well. These are the external circumstances that are conducive to violating our moral standards and create a temptation to stumble. Eradicate the accomplices.

3. Invest Significant Resources for Attack. Are you ready to call up 50,000 reserves and spend 40 billion dollars? Real change requires massive effort. Be prepared to do whatever it takes to win.

4. Put Together a Coalition. Don't fight alone; enlist some help. Work with a friend in developing a certain character trait. Find an insightful teacher who can share his or her wisdom that will help you grow.

5. Don't Stop Until Terror Is Uprooted. Teshuva, repentance, is about the total commitment to make an everlasting change. Forget the band-aids. This is a war that isn't going to stop until the evil has been vanquished. That means it is going to be a long, sustained effort. Victory isn't going to come overnight. Genuine growth takes years of steadfast exertion. Don't stop until you've actually won the battle.

6. Celebrate Victories and Heroes Even in the midst of war we must stop to celebrate the acts of heroism and moments of victory. You succeeded in resisting the urge to make a jibe at your co-worker or lash out at your kids? Take pleasure in the moment -- it's a small act of heroism. This gives us the renewed strength to carry on fighting, and to stay focused on the true good that we are valiantly struggling to live by.

We are surrounded by enemies, both inside and out. May the Almighty give us the wisdom, determination and strength to vanquish them all.

Author Biography: Rabbi Nechemia Coopersmith is the co-editor of Aish.com and director of Research and Development for Aish HaTorah in Jerusalem. He is the author of Shmooze: A Guide to Thought-Provoking Discussion on Essential Jewish Issues.

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From: Eretz Hemdah[SMTP:eretzhem@netvision.net.il] To: Hemdatya@eretzhemdah.org Hemdat Yamim

Our prayers and thoughts are with all the missing, injured, and families of the victims of the horrible tragedy in the US. K'tiva V'chatima Tova to all of our readers and K'lal Yisrael.

Moresheet Shaul (from the works of Hagaon Harav Shaul Yisraeli zt"l)

Drasha of Shabbat Shuva, 5716 (adopted from D'rashot Layamim Hanoraim, pg. 70)

Chazal (Yalkut Shimoni, Tehillim) relate the following fascinating and difficult Heavenly debate. The Satan tries to convict Yisrael and tell Hashem that they are thieves. Hashem lists Yisrael's virtues and then

they erect a scale to measure merits against demerits. Hashem takes misdeeds off the scale and hides them, and the Satan can't find them, as the pasuk says: "the sins of Israel will be sought out, but will not be there" (Yirmiyah 50:20). What does the Satan mean by accusing Yisrael of being thieves, and why does Hashem seem to skew justice by hiding the evidence?

The Satan, who could not stand before Hashem if he were devoid of truth, claims that Bnei Yisrael are deceitful. In other words, even when they do good deeds, the deeds are not for Heaven's sake, and their declarations of teshuva are fleeting. Indeed, it is not uncommon for one to repent and regress. Rav Raphael of Hamburg proves from the need of a Cohen Gadol to repeat his admission of guilt that if one continues to sin after repenting, the repentance is void. Indeed, the Rambam (Teshuva 2:2) says that teshuva must be such that He Who Knows The Hidden will testify that he will not return to sin (common translation). The Kesef Mishne and Lechem Mishne explain that it cannot be that Hashem testifies about the future, because that would mean that the repenter would not have free will. Rather, the Rambam suggests to the repenter to call upon Hashem to search the hidden recesses of his soul and testify that the soul of man is a candle of Hashem. In other words, his repentance is sincere, and his permanent, internal nature is good, while the sin is transient.

The sins that the Satan put onto the scale after hearing Hashem's approach were new and different ones, belonging to sinners who could trace their sins to the moral imperfections of Yisrael. The term "Yisrael" refers to those who outwardly represent the values of Yisrael. Those who do not identify to the same extent with these values make an excuse for their actions, claiming that even "Yisrael" are insincere thieves, and the Satan wants to hold Yisrael responsible for the others' sins. The Rambam writes that the shofar urges us: "Wake up, you who are sleeping, from your sleep, and the deeply sleeping, awake from your slumber"...therefore one should see himself and the whole world as if they have equal virtues and sins" (ibid. 3:4). What is the connection between the two parts of the statement? The Rambam means the following. We all have inner, spiritual strength, but it may doze off or sleep deeply. When those who involve themselves in the teshuva process (the light sleepers) demonstrate that their teshuva is a true, sincere expression of their neshamot, the others (deep sleepers) will realize that they should not stand behind the claim that "Yisrael are thieves." Thus, an individual's teshuva can affect many others, as the Rambam hints. When Hashem sees our sincerity, he removes the additional sins that the Satan tried to place against us and makes them disappear.

Ask the Rabbi

Question: I have children from age 10 and down. What should my policy be about their fasting on Yom Kippur?

Answer: Children Below 9: There are no limitations on these children's eating on Yom Kippur (Shulchan Aruch, Orach Chayim 616:2). There is discussion whether this halacha is a result of a fear of danger or because the mitzva to fast does not apply to them (see Mikraei Kodesh (Frank) Yamim Noraim 43). However, the practical halacha is to let such a child eat as much as he wants whenever he wants (Yalkut Yosef V, pg. 92). Even if the child wants to fast, we do not allow him (Rama, OC 616:2). This does not mean that the child must be forced to eat right away, but that any degree of refraining from eating which parents would deem unhealthy under normal circumstances should not be allowed on Yom Kippur.

Children 9 and above: The gemara (Yoma 82a) says that healthy children of 9 (or weak children of 10) should fast "for hours" as chinuch. The gemara, explaining the above term, says that he should eat his morning meal an hour after the time he usually does. The Shulchan Aruch (ibid.) adds that the amount of the delay in eating depends on the strength of the child. The gemara discusses delaying the morning meal. Some acharonim understand this as a sign that the child had not

eaten until this point, including Yom Kippur night. Only if a child of this age complains of great thirst should he be given to drink at night (Yalkut Yosef, *ibid.*) Others understand the gemara as meaning that all meals should be delayed during the course of the day (Shmirat Shabbat K'hilchata, ed. I, 32:41). However, it would seem that if the child broke his fast already and will eat the same amount of food anyway, it should not make any difference whether his next meal is earlier or later. (See Shulchan Aruch OC 562, regarding the concept of "fasts for hours" - we cannot discuss the matter further in this forum). In a case where a child is permitted to eat, adults are allowed to feed him (see Mikraei Kodesh (Frank) *ibid.* and Har'ei Kodesh ad loc., regarding the reason).

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From: Aish.com[SMTP:newsletterServer@aish.com] Subject: High Holidays - Judgment Tempered With Mercy Aish.com Holidays Home Page: <http://aish.com/holidays/>

Judgment Tempered With Mercy  
by RABBI NOSON WEISZ

For on this day he shall provide atonement for you to cleanse you; from all your sins before the Lord shall you be cleansed. (Leviticus 16:30)

A day of atonement and cleansing does not feel like a day of judgment. Yet we know that the final seal on a person's fate for the following year is stamped on Yom Kippur. It is the final day of the Days of Awe, which are all days of judgment. In what way does Yom Kippur differ from the rest? What is the meaning of this day of judgment, on which decisions regarding life and death are finalized, and which is considered a day of spiritual cleansing?

Nachmanides (Vayikra, 23,24) explains that the difference between Rosh Hashana and Yom Kippur is that Rosh Hashana is a day of judgment that is tempered with mercy, whereas Yom Kippur is a day of mercy that is tempered with judgment. We shall attempt in this essay to plumb the deeper meaning of these words.

Let us begin our search for the quality of this day with the Talmud.

Rabbi Ami taught: "The numerical value of the word haSatan in Hebrew, meaning 'the Satan' is 364 (heh=5, shin=300, tet=9, nun=50, for a total of 364)." Explains the Ran: "The days of the solar year are 365; there is one day where the Satan has no permission to do his thing; that day is Yom Kippur" (Nedarim, 32a).

Does this mean that man has no free will on Yom Kippur? Obviously not! The Torah itself outlines the consequences of failing to observe the fast of Yom Kippur or the prohibition against work; obviously people have the free will to do as they wish on Yom Kippur as on any other day. What significance does the Satan's day off have for us? And for that matter who is the Satan?

WHO IS SATAN?

Reish Lakish taught: "Satan, the Evil Inclination, and the Angel of Death are all one and the same" (Baba Basra, 16a).

Thus the negative force is subdivided into three parts:

it urges people to commit sins, (evil inclination); it then prosecutes them for performing these sins in the heavenly court, (the Satan); and finally carries out the sentence of death issued by the heavenly court as retribution for the commission of sins.

These negative phenomena are all elements that exist in the world as it is today. In the World to Come, there is no death. Just as there is no death, there is no Evil Inclination, and there is no sin and nothing to prosecute. Thus the entire personality of the Satan is one that exists only in our world. We all hope to experience the sphere of existence where the Satan will not be present at all.

This world has wars and tribulations. The Evil Inclination, the Satan,

and the Angel of Death has power to rule in this world, but the World to Come has no tribulation or sighs or subjugation; it has no Evil Inclination, no Satan and no Angel of Death as it is written, "He will eliminate death forever and my Lord G-d will erase tears from all faces" (Isaiah, 25:8) (Ozer Midrashim, 146).

If the Satan has a day off on Yom Kippur, this means that Yom Kippur is really a day that belongs to the World to Come rather than this world. Indeed the Yom Kippur service attests to this in many ways. The one that is most germane to our topic is the following: The Kohen Gadol, the High Priest, called out the forbidden G-d's name in public 10 times on Yom Kippur. The significance of this is clear from the following passage of the Talmud.

"And G-d will become King over all the earth; on that day G-d will be One and His Name will be One" (Zechriah, 14:9). Is He not One today? Rabbi Acha bar Chanina said: "The World to Come is not like this world. In this world upon hearing good tidings one says, 'Blessed are you etc. Who is good and does good,' and upon hearing bad tidings one says, 'Blessed are you etc. the True Judge.' But in the World to Come all the blessings will be, 'Who is good and does good.'"

"And His name will be One" -- is His name not One today? Rabbi Nachman bar Yizchok said: "The World to Come is not like this world. In this world G-d's Name is written with the letters Y/H/V/H, whereas it is pronounced with the letters A/D/N/Y (spelling Adonay, meaning Lord or Master), but in the World to Come it will be all one. It will be both pronounced with the letters Y/H/V/H and written with the letters Y/H/V/H" (Pesachim 50a).

The Kohen Gadol on Yom Kippur was referring to G-d by the name He has in the next world, not by the name He goes by in this one. The Satan has power in our world, and therefore G-d can only be described here as A/D/N/Y, the Lord and Master, whereas in the next world, where the negative force of the Satan does not exist, G-d is clearly the only Being.

Thus the first point about Yom Kippur is that it is a slice of time that belongs to the next world rather than this one. By fulfilling the commandments of the day Jews are elevated temporarily to the heady existence of the World to Come where there is no Satan.

### 13 ATTRIBUTES OF MERCY

The next point concerns the 13 Attributes of Mercy. One of the things we do on Yom Kippur in each of the prayers is recite the 13 Attributes of Mercy several times. The recitation begins each time with a special emphasis on the introductory phrase, which is repeated separately by the reader and the congregation each time the 13 Attributes of Mercy are recited, as though it was a significant phenomenon in and of itself, not merely an introduction to what follows: "G-d passed before him and proclaimed..." (Exodus 34:6).

Rabbi Yochanan said: "If this wouldn't be expressly written in the Torah, we would not even be allowed to think it. This teaches you that G-d wrapped Himself in a prayer shawl like the leader of the congregation (who is a messenger of the entire congregation) and showed Moses a method of prayer. He told him, "Whenever Israel sins, they should pray in this manner in front of Me, and I will forgive them" (Talmud, Rosh Hashana, 17b).

But what is so unthinkable about this? How does this differ from other matters that G-d taught Moses?

Jewish tradition offers the following interpretation. The difference between this world and the next is based on the manifestation of G-d that is present in each. G-d created this world and manifests Himself in it with His name Elohim. It is for this reason that the Divine Name Elohim is interpreted to refer to the Attribute of Justice. This world is a place where the Satan is also allowed to have power, where the fierce battle between good and evil is constantly raging, and where there is judgment.

In the World to Come, G-d manifests Himself under the name Y/H/V/H. In the World to Come, there is no evil, there is no battle with

the Satan, and therefore no judgment.

Although we refer to the world in which the name Y/H/V/H reigns supreme as the World to Come, implying that it follows this one we live in now and will only come into being at some future time, this is actually a misnomer. This is true only from our point of view, for we must pass through the travail and battle of this world in order to get to that one. But from G-d's point of view that world comes first. It is closer to His Absolute Unity and in the process of creation when G-d assumed His mantle of Creator, He was manifest first as a single entity that is the sole source of all being, with no negative anti-force in existence. From G-d's point of view, the World to Come already exists.

#### HIDDEN LIGHT

Because He wanted man to work for his reward, He hid part of the brightness of the light shed by His Presence and made possible the existence of an anti-force in order to provide an arena for man's exercise of free will. From G-d's point of view, this sphere of revelation where the existence of an anti-force is possible, represents a second, lower level of existence. This is the separate world in which we live at present, where the holy name Elohim is the proper designation for the revelation of G-d's presence that is manifest.

As we have explained however, Yom Kippur is really a slice of time cut out of the World to Come. In order to achieve this, the manifestation of G-d in the next world must temporarily replace the manifestation of G-d in this one. There must be a divine presence that sheds such an overpowering light that the forces of the Satan are temporarily shut down.

On Yom Kippur ordinary reality is pushed out of the way. The divine presence usually present in our world that gives shape to our ordinary reality is intensified and brightened. Since the presence of the anti-force of the Satan is inversely proportional to the brightness and intensity of G-d's divine presence, as the light of G-d's presence intensifies, the presence of the Satan is diminished. The voice of the anti-force is turned down. The only voice that is heard throughout the world is the benign voice of the 13 Attributes of Mercy.

We now have made two points. Yom Kippur corresponds to a level of being that is really appropriate to the World to Come, and we access this level of being through our prayers by reciting the 13 Attributes of Mercy.

#### ROSH HASHANA VS. YOM KIPPUR

Let us now look at Nachmanides once again. We explained in the essay on Rosh Hashana that even though the judgment of Rosh Hashana involves the decisions that are made regarding a person's life in this world, these decisions are reached by determining his status in the next world. The basis of consideration on Rosh Hashana of a person's suitability for the next world is his performance in this world.

But this world is the one in which the Satan has a say. He is allowed to prosecute and state his case. The decision whether the person belongs in the next world can only be reached after giving full hearing to what the prosecution has to say, and being able to present an adequate defense.

Yom Kippur begins from the opposite direction. Suitability for the next world is judged in terms of the next world itself, where there is no Satan, and therefore no prosecution. There is no need to present a defense to establish suitability. Thus one is automatically judged suitable. This part is the mercy.

The judgment of Yom Kippur is a consideration of feasibility. On the assumption that a person is suitable for admission into the next world, is it feasible to help him attain entry there given the way he is in this world and given the fact that he has free will? Is it possible to provide him with a life in this world that will guide him into achieving entry to the next one?

The matters under consideration on both Rosh Hashana and Yom Kippur are identical. The difference is the starting point from which they are being considered.

On Rosh Hashana, which is a day of judgment mitigated by mercy, a person must establish his right to be present in the next world by answering the objections of the prosecution. One must pass through the dark corridors of justice before he can bask in the sunshine of mercy. On Yom Kippur one is armed with the benefit of the decisions of mercy before he is subjected to the harsh scrutiny of justice.

#### INTEGRATION OF THE SOUL

Let us attempt to bring these ideas down to earth a little more. Jewish tradition teaches us that a person has five levels to his soul. The three main ones are:

nefesh which is in his body, the neshama which is the point where he is joined with G-d, in between, there is the ruach which unites the nefesh with the neshama.

The neshama, which is with G-d, is in the next world already. The neshama is at the root of being, the nefesh at the furthest extremity.

As long as all the parts of his soul constitute a single integrity, no matter how porous such an integrity may be, a person stretches all the way to the next world. He is a single entity at all levels. He belongs in the World to Come in some fashion. What he needs to do is to straighten out the contradictions and inconsistencies between the various levels of his soul till they fit together in perfect harmony.

But what if he is a split personality, a spiritual schizophrenic?

His nefesh is so far away from expressing the personality of his neshama, that for all intents and purposes there is no correspondence between the two. As all the levels of the soul are fully alive in themselves even when considered independently of each other, such a person really breaks into two people. He is one person down here in this world, on the level of his nefesh, and a totally different person at the level of the neshama, which is with G-d in the World to Come.

Such being the case, he is treated by G-d as two separate people who have nothing to do with each other. The nefesh being of this world as it is in the body has one fate and the neshama another.

The commandments of Yom Kippur are two:

to refrain from any sort of work as on Shabbat, and to fast (the rabbis extended the commandment to fast to include washing, wearing shoes and sexual intercourse).

The commandments of Yom Kippur are designed to demonstrate that our neshama and our nefesh are parts of a single integral unit that is inseparable. Our nefesh behaves in the same way as our neshama. It neither eats or drinks, or engages in intercourse or labor. It sits the entire Yom Kippur in the synagogue, engaged in prayer and basking in G-d's divine presence.

Integration of the soul is called teshuva, which means "to return" in Hebrew. Through teshuva we return to ourselves. As long as we are ourselves there is no need to return to G-d. We are already fully united with His presence.

A day of atonement can be a day of judgment after all. Atonement allows the various parts of the soul to integrate and return to each other once again. When we succeed in this endeavor, the united soul is automatically assured of being able to pass judgment.

Atonement, spiritual purity and judgment really do fit together very well.

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From: Rafael Salasnik[SMTP:rafi@brijnet.org] To: daf-hashavua@shamash.org Subject: daf-hashavua Vayelech 5762/2001 Shabbat Shuvah Copyright 2001 United Synagogue Publications Ltd.

In memory of Fred Bradfield whose yearzeit falls on Shemini

Atzeret.

## THE DYNAMICS OF TESHUVAH

RABBI YITZCHAK SCHOCHET - Mill Hill United Synagogue

A man came to R. Israel of Ryzhin. 'Rebbe, I am a sinner, I would like to return to do teshuvah.' 'So go ahead and do teshuvah,' the Rebbe instructed. 'I don't know how,' replied the man. 'How did you know to sin?' the Rebbe retorted. 'I acted, and then I realised that I had sinned,' came the reply. 'Well,' said the Rebbe, 'the same applies to teshuvah: repent and the rest will follow of itself.'

The nature of sin

Attractive and sweet at the outset, but bitter in the end (Yerushalmi, Shabbat 13:3). On a simple level, sin means breaking the law, violating the Torah by acts of omission or commission.

On a deeper level, the meaning of sin is indicated in its Hebrew terminology. The general term used is aveirah. It is of the root avar - 'to pass or cross over'. Aveirah thus means a transgression, crossing the boundaries of propriety to the 'other side'. To sin thus means to move away from Divinity and deprive ourselves of the illumination and vitality of Torah observance.

The principle of teshuvah

There is no man so righteous on earth that he does good and never sins (Ecclesiastes 7:20). Jewish mysticism observes that the body is compared to a wick, and the soul is the light above it. The light must have oil to keep it burning.

A wick (the body) is useless if not lit. A flame (the soul) cannot burn in a vacuum - they are interdependent. Yet the light in itself cannot burn without oil, which is the Torah and mitzvot. If sin therefore is to deny ourselves the essential component which fuses body and soul, it should deprive us of our very existence. How then do we manage to exist? If sin was final, history would have begun and ended with Adam. G-d took this into account when creating the world and allowed for the attribute of mercy to precede the attribute of justice and allied them.

Mercy means recognising the legitimacy of justice, yet showing compassion, forgiving nonetheless. Mercy means tempering the law with the fact that 'the drive of man's heart is evil yet from his youth' (Bereshit 8:21). It offers another chance. This is the principle of teshuvah.

The power of teshuvah

Even the perfectly righteous are surpassed by the one who does teshuvah. (Berachot 34b: Rambam Hilchot Teshuvah 7:4).

Without teshuvah, man would despair, crushed by the burden of his errors. While Torah and mitzvot sustain the existence of the Jew, teshuvah ensures his survival. Its power is overawing. There is no sin that cannot be remedied by teshuvah. Our Sages say: There is nothing which can stand in the way of teshuvah (Yerushalmi, Pe'ah 1:1) Moreover, sin is time-consuming. It is an evolutionary process. Teshuvah on the other hand, even in the worst of cases, is immediate. It is but a momentary decision to tear oneself away from sin. It even effects the law: When someone betroths a woman on condition that 'I am a righteous person without sin', the betrothal is valid and binding even if he was known to be absolutely wicked. Why? Because at that very moment of proposal, he may have had teshuvah in mind (Kiddushin 49b; Shulchan Arch, Even Ha'ezer 38:31).

The essence of teshuvah is in the mind and in the heart (Rambam, Hilchot, Teshuvah 2:2-3). The single thought, the momentary meditation of teshuvah, is sufficient to move man from the greatest depths to the greatest heights.

The nature of teshuvah

Fasting, self-mortification, may be means through which Man expresses remorse. They may be acts of purification, of self-cleansing. But they do not constitute teshuvah. Everything in Creation is categorised in terms of matter and form (body and soul). The act of sin, its external manifestation, is the matter (the body) of sin. The underlying

thought, the will or passion that generated the transgression is the form (the soul) of the sin.

Fasting and self-mortification attack the body and purify the matter from the sin. However, it does not hit at the very root, the essence, the soul of the sin. Thus, while the exterior associated with the sin is no longer, the essence still remains, allowing the sin to re-emerge. Only the elimination of the thought, intent and desire that caused the sin, which is the essence of teshuvah, will eliminate the soul of the sin. When you deprive the soul, when you strike at the roots, the sin ceases to exist in its entirety.

'This mitzvah which I command you this day is not beyond your reach, nor is it far off.' (Devarim 30:11)

Nachmanides (ad hoc) interprets this verse to refer specifically to the principle of teshuvah. 'Even if your outcasts be in the outermost parts of Heaven' and you are under the power of the nations, you can yet return unto G-d and do 'according to all that I command you this day.' For teshuvah 'is not beyond reach, nor is it far off,' but 'it is exceedingly near to you, in your mouth and in your heart to do it.'

'One hour of bliss in the World to Come is better than all the life in this world.' Yet, 'one hour of teshuvah and good deeds in this world is better than all the life in the World to Come.'

'Well,' said the Rebbe. 'Repent and the rest will follow of itself.'

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SHABBAT SHALOM: Death is a doorway

BY RABBI SHLOMO RISKIN

(September 25) Why does the festival of Succot fall only four days after Yom Kippur rather than following Pessah, which would be chronologically more logical?

In order to understand the connection, we must first take another look at Yom Kippur. One of its underlying motifs, both on a conscious and on a subconscious level, is death - not death as a nightmare, but rather death as a pathway to a higher realm of reality, death as an extension of one's spiritual life. On this day, every Jew is commanded to enter into a special relationship with G-d, to stand before the Divine Reality and be purified (Leviticus 16:30).

When the individual leaves the world of the living, he/she also stands in the presence of G-d - and the process by which the body is prepared for its final and ultimate journey is similarly called "purification" (tahara). The traditional kittel, or plain white garment we wear on Yom Kippur, reminds us of the shrouds with which we are garbed at burial.

And Yom Kippur expresses a basic separation from the physical needs of our earthly existence in the sense that food, drink, bathing, sexual relations and anointing oneself with oil are all forbidden. Neither are we permitted to wear leather shoes, perhaps, because we are in mourning; perhaps we are mourning for ourselves.

As a matter of fact, our Legal Codes include a custom to light memorial candles on the Eve of Yom Kippur before sunset - not only for those family members who have departed but also for those who are living (Shulhan Arukh, Laws of Yom Kippur 610, 4).

Hence, Yom Kippur is a day when the border between the living and the dead becomes blurred. By virtue of the spiritual intensity of the day, we are privileged to sense a world beyond the physical. If all year long death is seen as the enemy of life, on Yom Kippur we glimpse the possibility that death may not be an enemy at all. Indeed, Yom Kippur teaches us how to imbue our lives in this world with a dimension of spirituality which will enable us to almost seamlessly traverse the distance between the worlds, recognizing and moving along the continuum which unites them.

This idea is strikingly reinforced by Maimonides, who writes as follows: "Since free choice is given to every human being... a person must try to repent and confess his sins and to free his hand from sin in order that... when he dies he does so as a penitent, and will merit eternal life in the world to come" (Laws of Repentance, Chapter 7). Note that Maimonides does not require repentance in order for a person to live; he requires repentance so that, even if he dies, he will merit the life to come!

For Maimonides, apparently, death is not the tragedy: everybody dies, some earlier, some later. What is really important is how the individual has lived, the state of spirituality he has achieved at the time of his death, the extent to which he has developed the spark of the Divine within himself. After all, it is this Divine spark which lives eternally - and one's "portion" of eternal bliss is a direct outgrowth of one's spiritual development while in this world.

IN A very real sense, the world to come continues exactly where we leave off in this world. The common view is that there is an unbridgeable divide between a glorious heaven and a frightening hell. But an alternative possibility exists. For example, I imagine every soul entering, upon death, a single open space in a supernal dimension which welcomes everyone. In this realm, Torah is taught by Moses himself, applied law is taught by Deborah, prayer and Divine service is taught by Aaron and after each class, David plays his lyre.

Those who've spent their lives preparing for this moment will find themselves in a state of eternal bliss, but those who have no relationship to Torah and spirituality will feel as if they are imprisoned in a mental torture chamber with no chance of reprieve.

This perception of "heaven and hell" is comparable to two people who attend the same opera or symphony, one a music lover and the other totally ignorant of classical music. For the first, every hour will seem like a moment of heavenly bliss, and for the second, every moment will feel like an interminable hell!

If Yom Kippur enables us to move from the physical world to the spiritual one, Succot completes the process by spiritualizing the entire physical world.

The individual leaves his secure and spacious home and takes up residence in a fragile hut whose vulnerable roof can only be constructed from what grows in the ground, but which enables the inhabitants to gaze up at the sky and stars. The succa is the embodiment of our deepest prayer, recited twice daily during this penitential period: "One thing have I desired of G-d, only this do I request: Permit me to live in the house of G-d all the days of my life, to see the sweetness of G-d and to visit in His Tent." (Psalms 27:4).

If I sense that I dwell in the house of G-d, I don't need the physical security of a mansion, the opulence of fancy chandeliers and lush gardens. Experiencing the sweetness, love and eternity of G-d in a flimsy succa is experiencing the world-to-come in our present world.

On Yom Kippur we leave this world for the ethereal world-to-come; on Succot we bring the world-to-come into our world. On Yom Kippur we leave our homes to be with G-d and Jewish eternity; on Succot we bring G-d and eternity into our newly constructed homes. On Yom Kippur we find spirituality by separating ourselves from the physical; on Succot we sanctify the physical in our celebration of fruits, flowers and nature.

Shabbat Shalom and Hag Sameah

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From: chrysler[SMTP:rachrysl@netvision.net.il] Subject: Midei Shabbos Vayeilech/Yom Kippur by Rabbi Eliezer Chrysler

THE COMPOSITION OF THE AVODAH ON YOM KIPUR (Adapted from the Rambam, Hilchos Avodas Yom ha'Kipurim, chapter one ) 1. On Yom Kipur, the daily morning Tamid and the daily afternoon Tamid were brought in the usual manner. In addition, they brought the Musaf, consisting of a bull, a ram and seven lambs, all burnt-offerings, and the goat of the Chatos (the sin-offering), which was eaten after nightfall. These were all brought in between the morning Tamid and the afternoon Tamid.

2. Besides this, they also brought a bull in its third year as a Chatos, which was entirely

burned, and a ram as a Chatos, which was not. Both of these were paid for by the Kohen Gadol. The ram of the community mentioned in Acharei-Mos is synonymous with the ram of the Musaf mentioned in Pinchas. In addition to this, the community also provided two goats, one that was brought as a Chatos and burned, the other, that was sent away.

3. It transpires that the total number of animals brought was fifteen. There were two lambs as Temidim, a bull, two rams and seven lambs, all burnt-offerings, two goats as a Chatos, one whose blood was sprinkled outside (in the Azarah) and was eaten that night, the other, inside (in the Heichal), and therefore had to be burnt, and the Kohen Gadol's Chatos that was burnt.

4. All of the above fifteen animals could only be sacrificed by the Kohen Gadol, who had to be married. The same applied to the Musaf of Shabbos (if Yom Kipur fell on Shabbos) and to all the other Avodot that took place that day, such as the daily Ketores, and the kindling of the lights of the Menorah.

5. Five times the Kohen Gadol had to Tovel on Yom Kipur and ten times he washed his hands and feet. He Toveled when he changed from his weekday clothes into his golden garments, and each of the four times that he subsequently changed from the golden garments into the white ones, and vice-versa. Each Tevilah required two washings of hands and feet, one before the Tevilah and one after it, except for the first Tevilah, which required the one after it but not the one before. To make up the tenth washing, the Kohen Gadol washed one more time right at the end of the day, prior to his changing from his golden garments into his own clothes.

6. All the Tevilos took place in a Mikveh in the Beis ha'Parvah, which was situated in the Kodesh. The one exception was the first one, which took place in a chol section of the Beis Hamikdash, situated above the Beis ha'Mayim, beside the Lishkas Falhedrin (the room where the Kohen Gadol stayed for the seven days prior to Yom Kipur).

This section is sponsored l'iluy Nishmas Chayah bas Uziel Alexander Ziskind z.l. t.n.tz.b.h.

The Avodah on Yom Kipur (Adapted from the Rambam, Hilchos Avodas Yom ha'Kipurim, chapter four) This is the order of the Avodah on Yom Kipur:

At around midnight, they began by 'tossing up' for the Trumas ha'Deshen (the taking of one shovel-full of ashes down from the Mizbei'ach - the first Avodah performed each day). They arranged the wood on the Mizbei'ach and removed the ashes, as they did every day.

When it was time to bring the Korban Tamid, they spread a linen sheet between the Kohen Gadol and the people (which they did before each of the five Tevilos of that day); linen, to remind him that the main Avodah of the day was with linen garments. The Kohen Gadol then removed his weekday clothes, Toveled and donned his eight 'golden' garments, after which he washed his hands and feet (from the Copper Basin) and proceeded to Shecht the Tamid. He cut the majority of the two pipes (leaving someone else to complete the Shechitah) and received the blood in a K'li Sha'res, sprinkled it on the Mizbei'ach, and entered the Heichal, to bring the daily Ketores and kindle the Menorah.

Then, after placing the limbs of the Tamid, his daily Minchah (the Chavitin) and the drink-offering, on the Mizbei'ach, he sacrificed the bull and the seven lambs of the Musaf.

The Kohen Gadol then washed his hands and feet, removed his golden garments and Toveled, donned the four white garments, washed his hands and feet again and walked to his bull. His bull was standing between the Ulam (the hall adjoining the Heichal) and the Mizbei'ach, its head facing the south and its body, the west. He placed himself to the east (of the lamb's head) facing westwards, and placing his hands on the head of the goat, he recited 'Viduy' (confession). He confessed for his own sins and those of his family, begging forgiveness for their sins (the inadvertent, those committed out of pleasure and the acts of rebellion).

Then he drew lots for the two goats (to determine which one was for Hashem and which one for Azazel). He tied one piece of red wool round the head of the Goat for Azazel (before standing it by the east-gate, from where it would later be lead out), and another around the neck of the Goat for Hashem. Next, he recited a second Viduy over his bull, on behalf of himself, his family and the rest of the Kohanim. He then Shechted it, received its blood and gave the vessel to another Kohen to keep stirring (until he was ready to perform the prescribed Avodah with it) to prevent it from congealing, by the fourth row of stone-slabs (from the Heichal) in the Azarah.

He took the fire-pan on to which he shoveled one shovel-full of ashes from the Mizbei'ach, from the ashes that were closest to the western side, placing it on one of the stone-slabs of the above-mentioned fourth row. They then brought him the ladle and a vessel full of superfine Ketores, from which he took a handful (not flat and not piled high, but a liberal hand -full, not measured, but each Kohen Gadol according to the size of his palm), and put it in the ladle. He took the fire-pan in his right hand and (due to the unavoidable circumstances) the ladle in his left, and walked with them through the Heichal, and entered the Kodesh ha'Kodashim via the open curtain (in fact, there were two parallel curtains [see Lechem Mishnah]). He approached the Aron and placed the fire-pan between its two poles. In the time of the second Beis Hamikdash, when there was no Aron, he placed it on the Even Shesiyah (the stone which stood in its place).

Then, balancing the edge of the ladle with the tips of his fingers or with his teeth, he emptied the Ketores with his thumb from the ladle onto the palm of the same hand. This was one of the two most difficult operations in the Beis Hamikdash. With his hand, he then heaped the Ketores on top of the coals in the pan, but on the far side (the one that was closest to the Aron and the furthest from his body), to avoid getting burned. He waited there until the room was filled with smoke, and departed, walking slowly with his face to the Kodesh and his back to the Heichal, until he was outside the Paroches.

Once the Kohen Gadol reached the Heichal, he uttered a short prayer (so that the people awaiting his reappearance should not worry unduly that maybe he had died in the Heichal). He prayed for good rains, even if the year would be a hot one, that sovereignty should not depart from Yehudah, that G-d's people should not be short of Parnosah and that the prayers of travelers (who do not want rain) should not interfere with the national interests.

Taking the bowl containing the blood of the bull from the Kohen (who was still stirring it), he returned to the Kodesh Kodshim, and with his finger, sprinkled from it eight times between the poles of the Aron. After that, he went into the Heichal and placed it on the golden stand that



stood there.

Leaving the Heichal, he went to Shecht the goat for Hashem, which was standing in the Azarah. He received its blood in a K'li Sha'eres and proceeded with it to the Kodesh Kodshim. After sprinkling its blood eight times between the two poles of the Aron (like he did with the blood of the bull), he placed the receptacle on a second golden stand in the Heichal.

Then he sprinkled, first the blood of the bull, then that of the goat, eight times in the Heichal, in the direction of the Paroches. He poured the blood of the bull into that of the goat, and poured them both into the empty bowl, in order to mix them well, and took the bowl to the Heichal, to the Mizbei'ach haZahav. Then, standing on the inside of the Mizbei'ach, between the Mizbei'ach and the Menorah, he began smearing the blood on the outside of its four K'ranos (the 'horns'), moving his arm round it as he did so. Beginning with the north-eastern Keren, he smeared blood on the north-western Keren, on the south-west and finally, on the south-east. By each of these he began at the foot of the Keren and moved upwards, except for the last Keren, which was directly in front of him, and where he began on top and moved his arm downward, so that the blood should not run up his sleeve.

Next, he shoveled the coals and the ashes on the Mizbei'ach haZahav to the side, in order to reveal its roof, on which he then sprinkled the blood seven times, on the south side in the vicinity of the location of the south-eastern horn, where he had placed the last of the four Matanos.

He left the Heichal, and after having poured the remainder of the blood on the western foundation of the Mizbei'ach ha'Olah, he came to the Goat for Az'azel. Placing his two hands on its head, he recited Viduy on behalf of the whole of K'lal Yisrael, before sending the goat out to the desert. The Viduy followed the same pattern as the previous two Viduyim that he recited on behalf of his family and tribe.

The Kohen Gadol then removed the Eimurim (the fat-pieces and limbs of every Korban that went on the Mizbei'ach) of the bull and the goat whose blood had been taken into the Kodesh Kodshim (and which could therefore not be burned on the Mizbei'ach) and placed them in a bowl. And after sending the two bodies to be burned in the Beis ha'Sereifah (the burning area) outside the town, he went out to the Ezras Nashim, where, as soon as the Sa'ir ha'Mishtalei'ach arrived in the desert, he proceeded to read the Leining of the day.

Next, the Kohen Gadol washed his hands and feet, removed his white garments and performed his third Tevilah of the day, donned his golden garments and washed his hands and feet again. He brought the goat of the Musaf and then his ram and the ram of the people; he burned the Eimurim of the bull and goat on the Mizbei'ach and brought the daily afternoon Tamid.

Changing from his Golden garments into his white ones, accompanied by the Tevilah ritual, he entered the Kodesh Kodshim to remove the spoon and the fire-pan. Then, again together with the Tefillah ritual, he changed from the white garments to the golden ones, and, after washing his hands and feet, he brought the afternoon Ketores and lit the Menorah, like on other days.

Finally, he washed his hands and feet, changed into his regular clothes and went home. Everyone would accompany him on his way home, and he would throw a party in honor of his having left the Kodesh Kodshim alive.

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From: RABBI YITZ ETSHALOM [SMTP:rebyitz@torah.org] To: P'shuto Shel Mikra  
Subject: Mikra - Sefer Yonah

Asher Nadarti Ashalema  
Analysis of Sefer Yonah  
By Yitzchak Etshalom  
I INTRODUCTION

The book of Yonah comprises the bulk of the Haftarah read at Minchah on Yom haKippurim (most communities add the last three verses of Mikhah as an "epilogue" to the Haftarah). In anticipation of Yom haRachamim, I would like to examine this Sefer with an eye to understanding both its own message as well as its relevance to Yom haKippurim.

The story is, itself, a simple one that is unquestionably complex. The simplicity lies in the very human responses on the part of the main characters (Yonah, the sailors, the people of Nineveh); the complexity grows as we hold these reactions up to the greater contextual framework of T'nakh and some theological tenets to which we hold fast.

For example - Yonah's flight from G-d is the well-known premise for his sea voyage. We can understand, in human terms, shirking responsibility (although why Yonah doesn't want to heed G-d's call is not at all clear from the text). The complexity begins when we recognize that a prophet is a man (or woman) of great spiritual, emotional and intellectual stature (see, inter alia, Moreh Nevukhim II: 32-34). How could someone like that even consider running away from G-d? Is there anywhere that is out of His reach?

Where shall I go from your spirit? Where shall I flee from your presence? If I ascend up to heaven, you are there! If I make my bed in Sheol, behold, you are there! If I take the wings of the morning, and dwell in the uttermost parts of the sea, Even there shall your hand lead me, and your right hand shall hold me. (Thillim 139:7-10)

We also find it hard to understand Yonah's bitter reaction to the success of his mission - when the people of Nineveh repent and G-d annuls His decree, the prophet is embittered "until death".

We will return to the text and its difficulties - but, first, let's place Sefer Yonah in its proper context on Yom haKippurim.

## II THE HAFTARAH

On Shabbat and Festival mornings (along with Tish'a b'Av morning), as well as fast days at Minchah, a selection from the N'vi'im is read immediately after the conclusion of the Torah reading. Although the exact origin of this practice is unclear, the sources indicate that at some point during the times of the Second Temple, a decree was issued forbidding the Jews to engage in the public reading of the Torah. In response, parallel selections from the N'vi'im were selected and read in lieu of the "missed" Torah reading. Although a few of the selections are mentioned in the Talmuds, most of the occasions for reading from the N'vi'im allowed for

enough flexibility that the specific selection was not codified until much later. (For the most part, the festival readings were fixed earlier - we will examine the entire development of the Haftarat next summer when we analyze the seven Haftarot of consolation). As to why certain Torah readings (e.g. Shabbat mornings) "merited" the "reading-in-lieu" from the N'vi'im - and others (e.g. Rosh Chodesh and Hanukkah morning) did not - is a discussion that belongs to a different shiur. In any case, even after the decree was rescinded, the custom remained in practice and, to the consternation of many a 12-year old, remains so until today.

In sum, we read a selection from the N'vi'im ("Haftarah") as a parallel to the Torah reading. The usual minimum of verse to be read - 21 - parallels the absolute minimum readable at a Shabbat morning reading (7 Aliyot times 3 verses - as to why we don't allow for a shorter reading on Festivals, when there are fewer Aliyot - is a matter to be discussed in another forum). Indeed, the reason that the person called up to read the Haftarah first reads from the Torah ("Maftir") is to show honor to the Torah, as it would be degrading to ignore the Torah and only read from the N'vi'im (BT Megillah 23a).

In the case of the festivals, as opposed to an association with the content of the Torah reading, the Haftarah usually has a direct association with the festival itself - either historic (e.g. the first day of Pesach) or meta-historic (e.g. the Haftarat of the last day of Pesach and Shabbat hol haMo'ed Sukkot).

The Gemara (BT Megillah 31a) reports that on Yom haKippurim in the morning, we read "Aharei Mot" (Vayyikra 16) and the Haftarah is from Yeshaya 57-58. Both of these readings "make sense" within the general context of Festival readings; Vayyikra 16 details the Avodah (worship) performed by the Kohen Gadol on Yom haKippurim in the Mishkan (later to be applied to the Beit haMikdash). The selection from Yeshaya contains the famous phrase detailing the "true" fast:

Is such the fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Will you call this a fast, and an acceptable day to Hashem? Is not this rather the fast that I have chosen? To loose the chains of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and that you bring the poor, who are cast out, to your house? When you see the naked, that you cover him; and that you hide not yourself from your own flesh?

It is abundantly clear why this reading "fits" Yom haKippurim - lest we get carried away with our own piety in our fasting and confessing, the Navi reminds us that the real purpose of fasting is to effect a spiritual metamorphosis within us, making us more sensitive to the poor and needy.

The Gemara goes on to detail the readings at Minchah on Yom haKippurim: At Minchah we read the section of Arayot (forbidden sexual liaisons) and for haftarah the book of Yonah. (Megillah ibid)

As much as the relevance of the morning readings is easy to understand, the aptness of these readings is difficult to decipher. Why do we read the list of forbidden relationships at Minchah on Yom haKippurim? Some of the Rishonim address this (see, e.g. Rashi and Tosafot ad loc.), noting that this is an auspicious time to commit to avoiding these heinous sins; yet, we must admit, these sort of transgressions are not usually on most people's minds after fasting most of the day.

The Haftarah of Yonah is even harder to figure. To being with, the story itself is hard to properly explicate. In addition, we never hear the content of Yonah's call to the Ninevites to repent - only the fact of that call and their (surprising?) reaction. There are so many powerful passages in the N'vi'im that could inspire us to do Teshuvah at this sober moment - what is it about Yonah that earns it the honored Haftarah of Yom haKippurim afternoon?

Before addressing the text itself, I would like to propose a theory which, a priori, may sound radical - yet, I believe, is borne out by the sources.

As pointed out above, the Haftara is always attached to an occasion of K'riat haTorah - and usually comprises some parallel story to either the Torah reading or the "Inyanei d'Yoma" (matters related to the "day" - i.e. the festival). Whether parallel to the K'riah or the Yom, however, the Haftarah always is occasioned by the K'riah - in other words, the Haftarah only occurs as a result of the K'riah and as an ancillary reading to that occasion.

As pointed out above, the Torah reading in the afternoon seems to have little to do with Yom haKippurim (see, however, the explanation of the G'omim quoted in a number of Rishonim). Perhaps the most reasonable choice would have been the section of Yom haKippurim in Vayyikra 23, which was read by the Kohen Gadol (M. Yoma 7:1).

Gabba'im and Ba'alei K'riah know the simplest connection - the K'riah of Minchah comes almost immediately after the K'riah of Shacharit. Indeed, in many communities in the Middle Ages, the morning reading included Vayyikra 17 (cf. Shibbolei haLeket #320); i.e. the Minchah reading was simply a continuation of the morning reading. (In other communities, they would only read the "middle section" of Vayyikra 17 when Yom haKippurim occurred on Shabbat, necessitating an additional Aliyah; see, inter alia, Or Zaru'a II:393. See also the literature cited by J. Tabori: "Mo'adei Yisra'el biT'kufat haMishnah v'haTalmud", p. 292, n. 135)

In general, this afternoon K'riat haTorah is puzzling. If we are regarding this part of the day as a "Ta'anit" (as we do with the afternoon of Tish'a b'Av), why don't we read the section from Sh'mot 33/34, which is read on every other fast day in the afternoon? This would be an appropriate K'riah, since those events culminated (according to tradition) on the very first Yom haKippurim, when the second tablets were carved by Mosheh. If, on the other hand, we continue to regard the day as "special", i.e. not within the general category of "Ta'anit", then why have a reading at all? We don't find a Torah reading in the afternoon (besides fast days) except on Shabbat - why do we read now?

I would like to suggest that Yonah is an exception to the rule; the motivating factor in the reading at Minchah on Yom haKippurim is the book of Yonah (as opposed to the Torah reading from Vayyikra 18). In other words, we cannot simply read from the N'vi'im without a K'riat haTorah (as cited above from the Gemara), due to honor for the Torah. Since the book of Yonah should be read, we first take out the Torah and "pick up" from the morning's reading, fulfilling the minimal reading of 3 Aliyot - which allows us to publicly read the story of Yonah.

Although we may have solved one problem, we now have to find a strong motivating factor

for reading Yonah at Minchah - so strong, that we effect a K'riat haTorah just in order to read this story.

In order to find that factor, we must first (finally) analyze the story itself and address some of the difficulties within the text.

### III THE PROBLEMS

The first problem in assessing the story of Yonah is, as mentioned above, Yonah's reticence to accept G-d's task. Besides the preposterous attempt to "flee from G-d's face", why is Yonah so bothered by this mission?

A number of answers have been suggested over the years, answers which end up addressing the greater question of the message of this Sefer. We will assay them further on.

In addition to this "overview" question, Yonah's behavior both on the ship and in the belly of the fish are hard to understand.

When the ship is threatened - and Yonah knows that it is due to G-d's displeasure with him - Yonah goes to sleep in the hold while all of the sailors pray fervently "each man to his own god". Once in the belly of the fish, he is silent for three days. At that point, instead of praying to be saved, he offers a psalm of thanksgiving to G-d for having saved him, confident that "yet I will look again toward Your holy temple."

There is one glaring problem in the Sefer. The response of the Ninevites to Yonah's call is twofold:

1) And the people of Nineveh believed G-d, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them. And word came to the king of Nineveh, and he arose from his throne, and he took off his robe, and covered himself with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying: Neither man, beast, herd or flock should taste anything! They should not feed nor drink water... (3:5-7) 2) ...let them turn everyone from his evil way, and from the violence that is in their hands. Who can tell if G-d may yet turn and repent, and turn away from his fierce anger, so that we perish not? And G-d saw their doings, that they turned from their evil way; (3:8-10)

In other words, the people of Nineveh both practiced the form of fasting (e.g. sackcloth, ashes) as well as repenting from the sinful behavior which got them into trouble in the first place. This second response, as noted in the verse, is the action which earns a reprieve from G-d's decree. (See M. Ta'anit 2:1 in which this point is pronounced by the elder at a public fast).

We would then expect G-d to "explain" His forgiving the Ninevites based on their behavior modification - yet the Sefer ends with an enigmatic phrase, in which G-d "defends" His compassion for the Ninevites:

And should I not spare Nineveh, that great city, where there are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left hand; and also much cattle?

Who are these people who "cannot discern between their right hand and their left hand" - i.e. do not know right from wrong? If this is a description of the populace of Nineveh, then how can their "Teshuvah" be of any value? The basic premise of Teshuvah is free will (see MT Teshuvah 7:1). Some have suggested that this is a reference to the children of Nineveh, but the use of Adam as a reference specifically to children has no support from any other pas sage in T'nakh. In addition, why are the cattle included here - they did not "repent" (nor did they sin!). This brings us back to the description of the behavior of the Ninevites: Why did they force the animals to wear sackcloth and fast?

### SUMMARY

In sum, we have raised several major questions (there are countless other "detail" questions on this Sefer, some of which will be addressed in our analysis):

1) What is Yonah's dispute with G-d? 2) Why does he think that he can flee from G-d? 3) How can we understand his behavior on the ship? 4) How can we explain the content of his "prayer" in the belly of the fish? 5) Why do the Ninevites include their animals in the fast? 6) What causes G-d to forgive them - their behavior or His compassion? 7) Who are the people who "do not know their right hand from their left"? 8) From what "evil" is the Kikayon (castor oil) plant meant to save Yonah? (4:6)

### IV THE FIRST SOLUTION (A): STRICT JUSTICE VS. COMPASSION

The questions asked here, along with the Yom-Kippur-connection problem, are not new - many solutions have been offered over the years. Many of the answers focus on Yonah's complaint (4:2) that G-d is compassionate, forbearing and long-suffering - violating, as it were, the notion of Divine Justice. Yonah is a man of strict justice who is offended by G-d's compassion.

Although the explicit verse cited above does much to recommend this approach, there are far too many questions left unanswered as a result. First of all, why would Yonah, a prophet of G-d, be opposed to G-d's compassion, which is (as far as we can tell) one of the defining features of His relationship with His creatures?

In addition, it does nothing to help us understand the significance of Yonah's behavior on the ship, his odd "prayer" inside the belly of the fish - or any of the other questions raised above.

In addition - and we must always keep this at the forefront of our discussion - if the dispute is "Din vs. Rahamim", why is this Sefer read on Yom haKippurim? If it is to show us that Divine compassion overrules Divine Justice, why not read from some of the consolations of Yeshaya, or even some of the passages in Yirmiyah which point to G-d's everlasting love for the B'nei Yisra'el in spite of their failings?

### V THE FIRST SOLUTION (B): TESHUVAH VS. KAPPARAH

A variation on the first solution has recently been suggested by Professor Shnayer Leiman. Professor Leiman points out that nowhere in the Torah is there a mention of Teshuvah as a Mitzvah (with the possible exception of D'varim 30:11-14 - see Rashi and Ramban ad loc.); rather, the clear prescription for a sinner is "Kapparah". Kapparah entails performing ritual acts - usually associated with bringing Korbanot - which will expiate the sinner and cleanse him of his spiritual blemish. Whereas the Torah lays out, in great detail, the process of Kapparah for any number of different transgressions, the internal process of Teshuvah is not addressed.

Conversely, the N'vi'im assiduously avoid mention of "Kapparah" and focus, almost exclusively, on the process we call "Teshuvah" - retrospection and introspection, regret, commitment for the future and actual change of behavior. These two approaches to sin (which are reflected even in medieval literature; compare Rambam's Hilkhot Teshuvah with those compiled by R. Eliezer Rokeach) are, prima facie, at odds. That is the dispute between Yonah, who takes the "Torahic perspective", and G-d, who adopts the Prophetic approach of preferring Teshuvah to Kapparah.

As interesting as this approach may be - and it has interesting implications for understanding subtle tensions within Rabbinic and post-Rabbinic literature - it still leaves us with the same difficulties mentioned above.

### VI THE SECOND SOLUTION: UNIVERSALISM VS. NATIONALISM

A common approach to understanding Yonah's flight (which is clearly motivated by his fear of success) is that he was driven by his overwhelming concern for the B'nei Yisra'el. This approach itself is usually expressed in one of two variations: i) He did not want to allow the Ninevites to save themselves, since they bore enmity towards the B'nei Yisra'el (and would eventually conquer the Northern Kingdom - Avrabanel), or ii) He was concerned that the Ninevites would heed his call - thus making the B'nei Yisra'el look bad both in the eyes of the world and in G-d's eyes, since they were not returning to G-d. (Rashi, Radak among others, based on the Midrash)

Note how smoothly S'forno integrates both answers: "He knew that Yisra'el would not submit themselves in the same fashion [as the Ninevites] and Yisra'el would, therefore, fall to the Assyrian kings. (S'forno on 4:1)

Essentially, the dispute between Yonah and G-d boils down to different understandings of the special relationship which exists between HaKadosh Barukh Hu and the B'nei Yisra'el. Is it fundamentally chauvinistic and parochial, where our concern for other nations is, at best, only when it could not possibly conflict with self-interest? Or do we internalize and actualize G-d's abiding love and concern for all of His creatures, even while giving precedence to the concern and welfare of our family - the B'nei Yisra'el? Should we help a nation "get better" spiritually, even if that will harm us? Does it make a difference if that harm is caused as much by our own shortcomings as by the success of others?

This is a popular approach to understanding the dispute - but it makes the selection of Yonah for Haftarah on Yom haKippurim even more difficult to decipher. In addition, it leaves all of our questions unanswered.

Next week, we will present another approach to understanding Sefer Yonah which will, hopefully, provide satisfactory answers to our questions along with giving us greater insight into Haza"l's selection of this Sefer for the Haftarah of Minchah on Yom haKippurim.

### I THE PROBLEM REVISITED

In last week's shiur, I suggested that, unlike every other occasion of the reading of the Haftarah, the reading of Sefer Yonah at Minchah on Yom haKippurim is the motivation behind the Torah reading at that juncture. Every other time that the Haftarah is read, it is a by-product of the public reading of the Torah, either echoing the content of the selection just read or presenting an additional perspective to the holiday or season at hand. In this case, however, the connection between the Torah reading and Yom Kippur is so tenuous as to suggest that it is simply an "added reading" (taken from the very next selection in the Torah - see the sources cited in last week's shiur), facilitated in order to allow for the public reading of Yonah.

This left us with a challenge - identifying the message of the Sefer which is, evidently, so relevant to the afternoon of Yom Kippur that it motivates us to "create" an extra public reading of the Torah.

In part I, I shared several views as to the "message" of Sefer Yonah; to wit, assessing the apparent dispute between Yonah and G-d which drove the prophet to attempt the impossible - to flee from G-d's Presence.

One well-known view is nationalistic: Yonah was concerned for either (or both) the spiritual reputation or the political weal of the Israelite kingdom. It was not failure that frightened him, rather success. If he was successful in convincing the Ninevites to abandon their evil ways, it would both make the B'nei Yisra'el look spiritual wanting (as they were not heeding the calls of the prophets, including Yonah himself) and would avert G-d's decree to destroy our mortal enemy, the Assyrians.

Another view is theological: Yonah was a man of perfect truth and justice and did not have room in his world-view for the possibility of change - for Teshuvah.

The arguments against both of these approaches were presented at the end of last week's essay. I would like to propose an understanding of the dispute - and the story, which will both answer the "macro" questions we raised last week and explain the relevance of this story to the afternoon of Yom haKippurim.

### II A THIRD SOLUTION: EDUCATION WITHOUT END

Before moving on, I would like to share a beautiful "take" on the story which, although it does not answer all of our questions, has much to recommend it and is very apt for this season of introspection and return.

Mr. Ralph Tawil, who is one of the contributors to the engaging and stimulating on-line "Judaic Seminar" list, suggests that the lesson of Sefer Yonah did not relate to the Ninevites and their plight at all. It is G-d's relationship with Yonah which serves as an important model for us, both in our understanding of the Sefer and as a powerful message during this season of Teshuvah.

Tawil suggests that: "G-d's compassionate nature takes a specific form in this work; that of the tolerant, patient but persistent educator. This is seen primarily through G-d's relationship with Yonah." He goes on to point out that G-d cares enough about Yonah's education and growth that He sends a storm, a fish, a castor-oil plant and a worm - all for the purposes of teaching this one man - who certainly is obstinate throughout most (if not all) of the story. Tawil titles this behavior "Care enough to teach - and teach again".

Again, although this approach is instructive and helps us navigate our way through much of the story, it leaves a few gaps in the story, as per our questions from last week.

Before presenting an answer, here is a recap of the questions we raised on the story itself:

1) What is Yonah's dispute with G-d? 2) Why does he think that he can flee from G-d? 3) How can we understand his behavior on the ship? 4) How can we explain the content of his "prayer" in the belly of the fish? 5) Why do the Ninevites include their animals in the fast? 6) What causes G-d to forgive them - their behavior or His compassion? 7) Who are the people who "do not know their right hand from their left"? 8) From what "evil" is the Kikayon (castor oil) plant meant to save Yonah? (4:6)

Dr. David Hentschke of Bar-Ilan University, in a recent article (Megadim 29, pp. 75-90), highlighted several difficulties in the text and suggested an underlying theologico-psychological issue as the basis for Yonah's reticence to go to Nineveh. It is that issue which will be the springboard for our approach, much of which is based on the textual analysis proposed by Hentschke.

### III YONAH AND HIS TWO AUDIENCES: THE SAILORS AND THE NINEVITES A: YONAH AND THE SAILORS

As pointed out above, one of the startling things about the narrative is the description of Yonah's behavior on the boat - both his self-imposed seclusion during the height of the storm and his later interaction with the sailors. Here's what the text tells us:

But Hashem sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship seemed likely to break up. Then the sailors were afraid, and cried each one to his own god, and they threw the wares that were in the ship to the sea, to lighten it for them. But Yonah had gone down into the interior of the ship; and had lain down, and was fast asleep. So the ship's captain came to him, and said to him, What do you mean, O sleeper? Arise! Call upon your G-d! Perhaps G-d will give a thought to us, that we do not perish. And they said to one another, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Yonah. Then they said to him, Tell us, we beg you, for whose cause is this evil upon us? What is your occupation? Where do you come from? What is your country? And of what people are you? And he said to them, I am an Ivri; and I fear Hashem, the G-d of heaven, who has made the sea and the dry land. Then the men were very afraid, and said to him, Why have you done this? For the men knew that he had fled from the presence of Hashem, because he had told them. Then they said to him, What shall we do to you, that the sea may calm down for us? For the sea grew more and more tempestuous. And he said to them, Take me up, and throw me into the sea; then the sea will calm down for you; for I know it is because of me that this great tempest is upon you. Nevertheless the men rowed hard to bring it back to land; but they could not; for the sea grew more and more tempestuous against them. And they cried to Hashem, and said, We pray you, O Hashem, we pray you, let us not perish for this man's life, and lay not upon us innocent blood; for you, O Hashem, have done as it pleased you. So they took Yonah up, and threw him into the sea; and the sea ceased from its raging. Then the men feared Hashem exceedingly, and offered a sacrifice to Hashem, and made vows. (1:4-16)

Note how Yonah's response to the storm is the very opposite of that of the sailors - and the opposite of what we would expect from a prophet. He is indifferent to the entire matter (indicated by his sleeping) and refuses to call out to G-d for help - either for himself or for his fellow travelers. What is the reason for this indifference?

Note how piously the sailors are presented here. Not only do they pray fervently, but when their lots fall upon Yonah, they do everything to keep from acting on this find. Instead of accusing him, they inquire as to his origins, his nation, his profession - and then ask his advice!

When the only choice left is for these sailors to throw Yonah overboard, they pray fervently, begging G-d's understanding for their behavior. What fault, if any, could be found in their behavior?

There are two keys to understanding the sailors' relationship with G-d. Once we understand these, we will better appreciate why this piece of Yonah's saga is included in the narrative.

First of all, note the motivation for their prayer: Perhaps G-d will give a thought to us, that we do not perish

In other words, the sailors prayed for physical salvation - that was what motivated their call to their own gods.

Their prayers are simply part of the mechanics of salvation. First they cry out to their gods, then they throw their vessels overboard - all part of a survival strategy.

Second of all, the chapter ends with the sailors bringing offerings and making vows (apparently meaning vows to bring more offerings - that is what the word Neder generally means in T'nakh). We never hear about the sailors after this point - and we have no idea what became of their sudden conversion/revelation on the boat.

Indeed, some of the commentators (see, Radak and S'forno at 2:9) maintain that the sailors neglected their vows once they reached dry land. In other words, the powerful experience of the boat was soon forgotten, along with the commitments they had made as a result.

Before analyzing Yonah's interaction with the sailors, let's assess the behavior of the second group with which Yonah interacts - the Ninevites.

### B: YONAH AND THE NINEVITES

The Sefer describes the Ninevites' reaction to Yonah as follows:

And Yonah arose, and went to Nineveh, according to the word of Hashem. And Nineveh was an exceedingly great city, three days' journey in extent. And Yonah began to go into the city, going a day's journey, and he cried, and said, Another forty days, and Nineveh shall be overthrown. And the people of Nineveh believed G-d, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them. And word came to the king of Nineveh, and he arose from his throne, and he took off his robe, and covered himself with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying: Neither man, beast, herd or flock should taste anything! They should not feed nor drink water! And let man and beast be covered with sackcloth, and cry mightily to G-d; let them turn everyone from his evil way, and from the violence that is in their hands. Who can tell if G-d may yet turn and repent, and turn away from his fierce anger, so that we perish not? And G-d saw their doings, that they turned from their evil way; and G-d repented of the evil, which he had said that he would do to them; and he did not do it. (3:3-10)

The behavior of the Ninevites is no less bizarre than that of the sailors. Why do they

suddenly believe in G-d? Why does the king command that everyone must participate in the fast and prayer - including (most oddly), the animals? (We will yet return to this point).

What spurs the Ninevites to prayer? Who can tell if G-d may yet turn and repent, and turn away from his fierce anger, so that we perish not?

The phrase - v'lo No'veid (Let us not perish) used here, is the same one we heard from the sailors. The Ninevites pray mightily, are driven to a Teshuvah which becomes paradigmatic (see M. Ta'anit 2:1) - by a fear for their lives, just as the sailors did.

Incidentally, if we compare the Ninevites' motivation for prayer: Who can tell if G-d may yet turn and repent, and turn away from his fierce anger, so that we perish not?

with a seemingly parallel phrase in Sefer Yo'eil: Who knows if he will not turn and relent, and leave a blessing behind him; a meal offering and a drink offering to Hashem your G-d?

We can see the significant difference between the Ninevites' (and sailors') prayer and that which we would consider upright: The Ninevites and sailors pray so that they may save their skin; we pray so that we may live to have a further opportunity to serve G-d.

Nonetheless, both the prayers of the sailors and the prayers of the people of Nineveh were accepted and both communities were saved.

There is one more parallel between the Ninevites and the sailors - at least on an interpretive level.

In the final chapter, Yonah distances himself from the city to see what will happen:

And Yonah went out of the city, and sat on the east side of the city, and there he made himself a booth, and sat under it in the shadow, till he should see what would become of the city.

Some of the commentators (e.g. S'forno at 4:5) note that he went to observe Nineveh not to see how they would fare - but if they would maintain their newfound righteousness. Just as we saw in reference to the sailors - whose piety only lasted the duration of the storm, Yonah's concern was that the Ninevites would return to their sinful ways once the decree was annulled.

### SUMMARY

We have seen that both groups with which Yonah interacted were quick to believe in G-d and to pray to Him when under threat of annihilation - yet their adherence to this piety is, at best, left unclear in the text. (We know enough about Nineveh to conclude that it didn't last long - see the prophecy of Nahum ha-Elkoshi, specifically 3:1). Prayer was a tactic of survival, operating at the most elemental level, equating all forms of life - mature, young and even animals.

The prayers and Teshuvah of the Ninevites were not motivated by an understanding that their lives were corrupt and held no future; they were not driven by a desire to grow spiritually and to bring succor and stability to their society; they were certainly not impelled by a fear of Heaven and a desire to do G-d's will. The fundamental motivations of Teshuvah as we understand them were totally absent from the hearts and minds of the sailors as well as the Ninevites.

This will be the key to understanding Yonah's behavior - as well as the various interactions between G-d and his prophet.

### IV YONAH BEN AMITAI: THE SON OF TRUTH

Yonah, who is one of the few of the literary prophets to be mentioned in the historiographic books of the T'nakh (see M'lakhim II 14:25), is presented to us as "Yonah ben Amitai". The implications of his first name (and the resulting association of this story with the Flood narrative) are beyond the scope of this shiur. His last name, however, is laden with implications that foreshadow our story and shed much light onto the dispute between Yonah and Hashem.

Yonah is the "son of truth", a man of unbending commitment to the truth. He is not only committed to true behaviors but to behaviors which reflect the truth perceived by their actors. In other words, if someone acts properly but that action is not associated with the fundamental identity of the person, then it is not properly a true act.

This approach is presented, to some extent, in Rambam's famous formulation of "proper Teshuvah" (MT Teshuvah 2:2):

What is Teshuvah? That the sinner should abandon his sin and remove it from his thoughts and commit to never again behave thusly, as it says: "The wicked shall leave his path..." Similarly, he should regret his past, as it says: "For after I had returned away, I repented". And He Who knows all secrets should [be able to] testify regarding him that he will never again return to this sin, as it says: "nor shall we say any more to the work of our hands...[You are our gods]..."

In other words, the change that represents true Teshuvah is a fundamental one, an essential one, one that is so impactful that G-d Himself could testify that this person would never again commit this trespass.

Where does that leave us? Ay, there's the rub.

This is the demand that Yonah held out for Teshuvah. It wasn't, as was presented last week, a case of Yonah denying the possibility - or perhaps even the obligation - of Teshuvah. This is nearly impossible to accept, considering the great value given to Teshuvah throughout the N'vi'im - and the promise of Teshuvah in the Torah (D'varim 30).

It was "imperfect" Teshuvah that Yonah rejected. It was the Teshuvah where someone profoundly and deeply regrets his behavior - if only because of the sorry state he is in as a result - and commits to never again transgress; only to find himself a day, a week, a month or even several years later repeating his earlier sinful behavior. This was the "imperfect" Teshuvah, a Teshuvah reflective of the pulsating beat of life, the pendular to and fro of all of creation, which Yonah, the son of truth, could not abide.

### V THE NARRATIVE REVISITED

We can now review the story and, along the way, respond to our questions from last week's shiur. At the end of this review, we will suggest a reason why the message of this Sefer has such deep significance for the afternoon of Yom haKippurim - although the seeds of that answer have already been sown.

Chapter 1: Yonah refuses G-d's command to go to Nineveh. Again - why his refusal? He is, indeed, the only prophet to actively refuse G-d's command (others have tried, e.g. Moshheh, Hoshea, Amos, Yirmiyah).

Yonah knows the people in Nineveh. The city has a wide-spread reputation for evil (the

chastising words of Nahum, cited above, are attested to in period documents and by modern historians. See the frightening description of the behavior of Assyrian's conquering armies in G. Contenau, *Everyday Life In Babylon and Assyria*). Yonah knows that one of two things will happen - he will either fail, in which case his mission is for naught, or he will succeed. If he succeeds, it is only because the people, mired in their treacherous ways, will be frightened into an "imperfect Teshuvah"; a repentance which is only motivated by survival and will not make a permanent change in the populace.

He flees "away from G-d", as the commentators explain, reasoning that once he is outside of the Land, G-d will not call to him again (see Kuzari II:14). (Hentschke argues that Yonah's flight was "measure for measure" in response to G-d calling him for a pointless mission - he fled, pointlessly, away from G-d.)

When the storm begins to tear at the ship, Yonah demonstrates his ennui with the entire enterprise of G-d's call; indeed, with the very essence of life. He goes down (the language is perfect) and sleeps. Once awoken, he does not call out to G-d for salvation, because he is tired of the whole process of sin, forgiveness, sin, forgiveness, ad infinitum and ad nauseum.

The sailors portray exactly the kind of "convenient piety" against which Yonah is protesting - praying to their gods is, just like throwing over the vessels, a device for salvation. The sailors are not introspecting, probing the avenues of their hearts for the roots of sin and digging deeply into their souls to return to G-d. They are, just like children, crying out in pain - and not even maintaining the commitments they made in the midst of those cries.

Yonah is cast overboard and, as far as he is concerned, that is the end.

Chapter 2: G-d "appoints" (a word which will show up three more times in the narrative) a fish to swallow Yonah up. He is now the prisoner of his own isolation - perfectly mirroring the type of world he has constructed for himself. After three days, Yonah calls out to G-d - but, as pointed out last week, his words are a far cry from a prayer. He recounts a psalm of thanksgiving, as if he had already been saved from the deep and was standing in the Beit haMikdash, offering a Korban Todah in thanksgiving. How do we understand the propriety of this paean?

I believe that the key lies in the apposition created between v. 9 and v. 10:

9: Those who pay regard to lying vanities forsake their loyalty.

10: But I will sacrifice to You with the voice of thanksgiving; I will pay that which I have vowed. Salvation belongs to Hashem.

As opposed to the sailors who "pay regard to lying vanities" and then "forsake their loyalty" (i.e. do not fulfill their commitments), I pay regard only to You and "will pay that which I have vowed."

This, in a nutshell, is Yonah's argument to G-d: Why do You pay heed to those who make promises which they ignore and who faith is only crisis-deep?

We now understand Yonah's "prayer" inside the fish. Yonah maintains his position - that only a true penitent, one whose commitment reaches to the core of his being, is worthy of G-d's favor. Yonah is one like that - and he protests G-d's kindness to the sailors (already witnessed) and His plan to show similar kindness to the Ninevites.

Chapter 3: As recounted above, the people of Nineveh, including their king, are frightened into a quick and dramatic plan of action. Public fasting, sackcloth and ashes - and even a change in behavior - are called for in order to avert the great disaster. Just like the sailors, however, there is no introspection, no sense that the community is seriously off-course and has fallen far from G-d's graces; the motivation is purely survival. This is exactly what Yonah feared - not that G-d would ignore this ignoble Teshuvah, but that he would accept it. And accept it He did!

Why did G-d accept their Teshuvah?

In 3:10, the verse indicates that G-d forgave them because they actually repaired the breach of their society and changed their behavior. However, the final verse of the book (and the entire argument leading up to it) states that G-d forgave them due to His compassion for them as His beloved creatures - no more and no less. Which is it? We will answer this when we briefly analyze the last chapter.

We find this odd behavior of including the animals in the fast, which, judging from the Ninevites motivations, is actually easy to understand. They were not fasting to search deep and wide, to find the dark side of their hearts and to search out ways of returning to G-d. That sort of task can only be undertaken by a person of intelligence and sensitivity. This Teshuvah was simply one of physical survival - one which is equally shared by the lettered and unlettered, the old and the young - and even the animals.

Chapter 4: Yonah is displeased, and we now understand why. He goes out of the city to watch - and see if his suspicions will be confirmed (they most likely are, as above). In his protest to G-d, when we finally hear his argument back, he abbreviates the famous thirteen attributes of G-d's compassion. Compare the original:

Hashem, Hashem, G-d, merciful and gracious, long suffering, and abundant in goodness and truth, Keeping mercy for thousands... (Sh'mot 34:6-7)

With: for I knew that You are a gracious G-d, and merciful, slow to anger, and of great kindness, and that You repent of the evil.

Note that Yonah, the son of Truth, left "Truth" out of his equation. His claim is that G-d is, indeed, violating the attribute of Truth by allowing this imperfect Teshuvah to be accepted.

How does G-d teach Yonah about Divine compassion?

In spite of the fact that Yonah was already shaded by his Sukkah, G-d made a Kikayon (castor-oil plant?) grow up over him, giving him shade. Why was Yonah so happy about his plant? How did it "save him from his distress"?

It seems that G-d was teaching Yonah about the beauty of creation - and how that beauty is built upon the fluctuating rhythms of life. This morning, you are shaded by a Kikayon and it gives you great pleasure - even though it wasn't here yesterday and may not be here tomorrow. Impermanence is not a shortcoming among G-d's creatures - it's part of their essential definition.

In order to reinforce this point, G-d appoints a worm to destroy the tree - and then appoints a hot wind to torture Yonah.

The final argument is now ready:

And G-d said to Yonah: Do you do well to be so angry for the plant? And he said: I do well to be so angry, even to death. Then Hashem said, You had concern for the plant, for which you did not labor, nor did you make it grow; which came up in a night, and perished in a night; And should I not spare Nineveh, that great city, where there are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left hand; and also much cattle?

Who are these people who do not know their right from their left? Why are the cattle mentioned? And didn't G-d forgive the Ninevites because they had changed their ways? Why is Divine compassion necessary in such a case?

G-d's final statement to Yonah is the powerful message of this Sefer. G-d loves His creatures, in spite of their failings - perhaps even because of them. The Teshuvah which is sincere - even if driven by the most base threat and even if it doesn't have "staying power" - is still acceptable to G-d and allows the Divine compassion to nurture and bring salvation to His children, even those who cannot discern between their right hand and their left hand - i.e. people whose Teshuvah is like that of a child.

## VI YONAH AND YOM HAKIPPURIM

We know understand the significance of this story to the afternoon of Yom haKippurim. For over a week (at least), we have been standing before the Heavenly Throne, making commitments to leave our past behind and embrace a nobler future. We have come close to the end of the road, it is a few hours away from the closing of the gates - and a great fear overcomes us. Will we be able to live up to any of this? Will tomorrow be a repeat of yesterday - or, worse yet, of a few weeks ago? We tremble with the knowledge that we cannot give a full guarantee, that we are human, that we fail. And then we hear the story of Yonah, of a prophet who pronounced those fears as doctrine - and who was soundly defeated by Divine compassion.

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