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to: [hamaayan@torah.org](mailto:hamaayan@torah.org)

date: Sep 17, 2018, 12:06 PM

subject: **Hamaayan - Pathways to Teshuvah**

**By Shlomo Katz**

BS"D Volume 32, No. 48 10 Tishrei 5779 September 19, 2018

Sponsored by Rochelle Dimont and family on the yahrzeit of husband and father Rabbi Albert Dimont a"h; Shirley Sperling in memory of her mother Pesha bas Lazar a"h (Pola Lieber) and her brother; Wolf Lipa ben Aharon a"h (William Leonard Lieber)

The Gemara (Yoma 86a) teaches: "Rabbi Matia ben Charash asked Rabbi Elazar ben Azaryah in Rome, 'Are you familiar with the four categories of atonement of which Rabbi Yishmael used to preach?' He answered: 'They are three, and Teshuvah accompanies each of them: (1) If one fails to fulfill an affirmative commandment and then repents, he is forgiven on the spot. (2) If one transgresses a negative commandment and then repents, Teshuvah protects him and Yom Kippur atones. (3) If one transgresses a sin that carries the punishment of Karet or the death penalty and then repents, Teshuvah and Yom Kippur protect him and suffering cleanses him. But, if he has the sin of Chillul Hashem / desecration of G-d's Name on his hands, Teshuvah alone cannot protect him, Yom Kippur cannot atone for him, and suffering cannot cleanse him. Rather, they all protect him until death cleanses him.'" [Until here from the Gemara]

Nevertheless, writes R' Yissachar Shlomo Teichtal z"l Hy"d (1885-1945; rabbi of, and Rosh Yeshiva in, Piešťany, Czechoslovakia; killed in the Holocaust), one can be confident of atonement for all of his sins on Yom Kippur, even the most serious sins, with no need for suffering to cleanse him, if he prays with the congregation on this holy day. The reason is that the Teshuvah referred to in the above Gemara, which does not bring complete atonement, is Teshuvah performed out of fear of punishment. However, Teshuvah performed together with the congregation automatically has the status of Teshuvah performed out of love for Hashem. Such Teshuvah, the Gemara teaches, converts sins into merits, so that there is nothing left to atone. (Mishneh Sachir: Mo'adim p.234)

R' Meir Simcha Hakohen z"l (1843-1926; Dvinsk, Latvia) writes: A person who sins needs Hatzlachah / "good luck" in order not to cause a Chillul Hashem. Two people might commit the same sin, but their paths to atonement will be completely different because one sinned when no one was looking and the other happened to sin in front of ten Jews, thus causing a Chillul Hashem.

Why is atonement for Chillul Hashem so difficult? R' Meir Simcha explains: We speak of Hashem having a Bet Din because G-d set up a system of justice in Heaven that mimics a human court system. [This based on our Sages teaching, "The Kingdom of Heaven is similar to a kingdom on earth." One reason why Hashem acts in this way may be that we would otherwise be unable to relate to Him.] As such, Hashem does not judge alone; rather, He sits in judgment together with angels. And, a court that includes angels cannot forgive a person for Chillul Hashem, as that would be equivalent to judges on a court voting to overlook an insult to the Chief Judge. Such a vote would itself be insulting to the Chief Judge.

Nevertheless, R' Meir Simcha writes, there is one opportunity each year to receive atonement for Chillul Hashem — at Ne'ilah, when man's judgment is sealed. Although Hashem judges man together with angels, He alone seals man's judgment. Notwithstanding the Gemara quoted above, in the waning

hours of Yom Kippur, when man's judgment is being sealed, Hashem does overlook His honor, and he forgives even Chillul Hashem if one's regret and remorse are sincere enough. (Meshech Chochmah: Haftarah for Shabbat Shuvah)

R' Ben Zion Neshet shlita (one of the senior rabbis in Tel Aviv, Israel) writes: In light of the above, we can suggest a novel interpretation for the words of the Pesach Haggadah (in the poem Adir Hu): "Ruling in royalty, feared of right [literally, 'Feared according to Halachah'] those who surround Him say . . ." In reality, Hashem rules alone. Nevertheless, according to Halachah — i.e., the Gemara quoted above — He must be greatly feared because of those who surround Him — i.e., the angels around Him who prevent the sin of Chillul Hashem from being forgiven. (Haggadah Shel Pesach Shir Tziyon p.119)

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"Forgiveness is with You so that You will be feared." (Tehilim 130:4)

R' Avraham Zvi Kluger shlita (Bet Shemesh, Israel) explains: If there were no forgiveness for sins, there would be no fear of G-d, and man would not refrain from sinning. Man would reason, "I have already sinned, so my soul is permanently stained; why not do as I please?" However, now that we know that G-d loves us and forgives our sins, we have fear of G-d and take care not to offend Him.

R' Kluger writes further: Ezra Ha'sofer gathered the generation that built the Second Temple and addressed them on Rosh Hashanah. He rebuked them for their sins, and they became heartbroken. "Don't cry!" he told them, "Today is a holy day; go eat and drink." (See Nechemiah ch.8.) Even so, despite Ezra's seemingly soft approach, the next chapter of Nechemiah relates that, a few weeks later, the Jewish People did gather for public prayer and repentance. Why did Ezra "go easy" on them at the first gathering? Because, R' Kluger explains, a broken heart can be effective only when it is preceded by a feeling of closeness to Hashem—an awareness of Hashem's love for the penitent despite his sins. (Yichud Ha'hitbodedut p.39)

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In his old age, R' David Moshe Friedman z"l (1827-1903; the Chortkover Rebbe) was very weak and nearly blind, so that two attendants had to lead him wherever he went. One Erev Yom Kippur, as the attendants led him toward his seat for Kol Nidrei, he suddenly stopped and sighed deeply. Then he said, "Where are you taking me? To be judged by the King of Kings? But I have not yet repented properly!" And he began to sob uncontrollably.

Soon, all the onlookers were crying uncontrollably as well, and everyone was moved to repent wholeheartedly. (Quoted in Otzrotaihem Shel Tzaddikim)

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Why do we open the Aron Kodesh when reciting Aleinu on Rosh Hashanah and Yom Kippur?

R' Mordechai Yafeh z"l (Prague; died 1612) explains: All year long, we end the service with Aleinu so that we will leave the Shul after having bowed down to Hashem. Lest this prayer become routine, we open the Aron Kodesh when reciting it on the Days of Judgment to build up its esteem in our eyes so we will recite it with greater Kavanah / devotion year round. (Levush: siman 133)

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On the Importance of Appeasing Those We Have Hurt

Our Sages teach that one cannot achieve atonement unless he appeases those against whom he has sinned. Some say that one cannot achieve atonement even for his sins against G-d unless he has properly atoned for his sins against man and received forgiveness. (Kaf Hachaim 606:3)

Why? Because atoning for only some sins is like immersing only part of one's body in a mikvah. Obviously, one does not attain purity by doing so. (Mussar Hamishnah)

R' Avraham Halevi Horowitz z"l (16th century; father of the Shelah Hakadosh) observes:

The obligation to ask forgiveness from those we have offended does not

mean doing what is commonly done, i.e., that shortly before Kol Nidrei, one approaches his friends and asks their forgiveness. Inevitably, the friend responds, "You didn't do anything for which I have to forgive you." Then, these two friends forgive each other, something that was not necessary at all, since they were always dear to each other and would never wish each other harm.

In contrast, R' Horowitz continues, enemies tend not to ask forgiveness from one another. Rather, each one says, "If he were interested in peace, he would come to me." A wise man, however, recognizes that the true sign of strength is humility, and he would take the initiative to appease his enemy, even if his enemy is in the wrong. (Emek Berachah)

R' Shlomo Zalman Auerbach z"l writes: Requesting general forgiveness for all sins that one has committed against another is effective only for minor offenses. [If one committed a more serious offense, he must specify it when he requests forgiveness.] Quoted in Halichot Shlomo: Moadim p.44)

If one who has sinned against you does not come to you to seek forgiveness, you should make yourself available to him so that he might ask forgiveness. (Mateh Ephraim)

Because Yom Kippur does not atone until one appeases his neighbor, one should be certain to recite the following prayer (part of Tefilah Zakkah) which is printed in many machzorim:

"I extend complete forgiveness to everyone who has sinned against me, whether physically or financially, or who has gossiped about me or even slandered me; so, too, anyone who has injured me, whether physically or financially, and for any sins between man and his neighbor—except for money that I wish to claim and that I can recover in accordance with halachah, and except for someone who sins against me and says, 'I will sin against him and he will forgive me'—except for these, I grant complete forgiveness, and may no person be punished on my account.

"And just as I forgive everyone, so may You (Hashem) grant me favor in every person's eyes so that he will grant me complete forgiveness."

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subject: Rabbi Frand on Parsha

**Rav Yissocher Frand**

***The Best Preparation For The Days of Awe: Try A Little Kindness***

I once heard the following incident from Rabbi Kulefsky (z"l), who personally observed it one Erev Rosh Hashanah when he was learning in Yeshivas Torah V'Daas.

Rav Shlomo Heiman (the Rosh HaYeshiva of Torah V'Daas) asked two of the most outstanding students of the Yeshiva of that era (who were later well known as Rav Simcha Schustel and Rav Moshe Shisgal) for a favor. He requested that they write L'Shanah Tova cards for him and mail them to him. Rav Shlomo Heiman then told them, "and if you question — is there not anything better and more spiritual that we should be doing on the eve of Rosh HaShanah other than writing Shanah Tova cards — I have an answer for you. It may in fact not be so appropriate for me to write my own Shanah Tova cards today. However, if you will write the cards for me, then you will be doing me a great favor (Chessed) and what could be more important to do on Erev Rosh Hashanah than an act of kindness for someone else?"

In a similar vein, I heard a very poignant story from a disciple of the Klausenberger Rebbe (Rabbi Yekusiel Yehudah Halberstam, z"l 1905-1994), which involves his Rebbe. One year, right after the Holocaust, the Klausenberger Rebbe was preparing himself on Erev Yom Kippur. One can imagine the preparations that the Rebbe would engage himself in before the holy Day of Atonement. Suddenly, there was a knock on the door. A young

girl came to him and said, "Rebbe, I do not have a father anymore. I do not have anyone to 'bless me' before Yom Kippur." The Rebbe took a cloth, placed it upon her head, and blessed her the way a father blesses his daughter on Erev Yom Kippur.

Five minutes later, there was another knock on the door. It was another girl, again without a father, again without anyone to 'bless her' before Yom Kippur, again with same request. Again, the Rebbe went through the same routine. He took the cloth, he placed it upon her head, and he blessed her the way a father blesses his daughter.

This is what the Klausenberger Rebbe did the entire Erev Yom Kippur until he blessed over eighty orphaned girls. This is the best preparation for Erev Yom Kippur. What could be a greater preparation for the High Holidays than to do a favor for another Jew?

Gemar Chasima Tova.

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**Rabbi Michael Rosensweig**

### **Yom Kippur: The Day of the Kohen Gadol**

The centerpiece of Yom ha-Kippurim, the most singular and pivotal day in the Jewish calendar (referred to thrice in the Torah as "achat ba-shanah"), is the elaborate avodah that enables the kohen gadol to enter into the innermost sanctum (lifnai ve-lifnim) of the beit ha-mikdash. Even in the aftermath of the Temple's destruction, the elaborate description and ecstatic depiction of the avodah dominates tefillat mussaf, mesmerizing all those who contemplate and reflect upon it. Chazzarat ha-shatz of mussaf on Yom Kippur is an inimitable experience, though it is barely "u-neshalmah parim sefateinu" relative to the drama that unfolded in the actual avodah.

The avodah is exotic, unique, and profound in its elaborate shifting between kohen gadol wardrobes (5 tevilot, and ten kidushin), in its range of interspersed korbanot, in the drama of the two parallel and opposing seirim (lifnai ve-lifnim and le-azazel), as well as other singular features. However, it is particularly atypical in projecting a single actor, the kohen gadol, who not only presides but almost completely dominates this intricately complex halakhic protocol that is vital to every member of Klal Yisrael and to the collective of Am Yisrael (Rambam, Hilchot Teshuvah 2:6, "zeman teshuvah le-kol le-yachid u-lerabim, ve-hu keitz mechilah u-selichah le-Yisrael"). It is striking and atypical that such a crucial and urgent dimension of halakhic life is undertaken in a manner that renders Klal Yisrael observers-spectators. Yahadut fundamentally rejects anything that even approximates vicarious attainment, demanding participation and responsibility. Why, then, is the most crucial of all religious experiences the exclusive domain of a single figure, the kohen gadol. Even the modicum of wider communal participation, also emulated by the tzibbur in the mussafprayers – "ve-kol ha-am ba-azarah ke-shehayu shomein et Hashem...koreim u-mishtachavim ve-noflim al peneihem" – is triggered by and is a response to the actions of the kohen gadol.

This phenomenon contrasts sharply even with other avodah protocols which tend to be inclusive at least of multiple kohanim. The institutions of payasim, mishmarot, batei av etc. reflect an effort to widen priestly participation. On Yom Kippur, however, the kohen gadol's exclusive role extends not only to the singular aspects of avodat Yom Kippur, but even to the daily or generic services – temidim, musafim, as well (see Yoma 32b etc.). While there are fundamental debates among the rishonim (Baal ha-maor and Milhamot on Yoma 26a, Ritva 12b, Rambam, Hilchot Avoda Yom Hakippurim 1:2, etc.) regarding the precise scope of the kohen gadol's expanded responsibility, the principle is endorsed by all and formulated as an important dimension of the

kohen gadol's prominence and indispensability.

Moreover, aside from his daily korban minchat chavitin, the kohen gadol's primary mikdash obligation and role is the once-yearly avodah. The Talmud establishes that there can only be a single qualified kohen gadol for this unique function on this singular day (see also Rashi, Megillah 9b). The fact that he leaves his home to begin a week-long preparation for this avodah is consistent with this theme. Extraordinary steps (that defy the routine rules of safek and chazakah- preparing a replacement, a replacement wife, undergoing extra purity measures etc.) are taken to preclude any mishap that might sideline him or preclude him from his destiny to preside over the avodat Yom Hakippurim. It is possible that numerous norms that regulate the kohen gadol's life and status year-round stem from the anticipation of his Yom Kippur mission that defines and qualifies his very persona! [See Rav Soloveitchik's explanation of Rambam, Hilchot Issurei Biah 17:13, Kelei Hamikdash 5:10 - the prohibition against multiple spouses.]

The most striking evidence of the intricate bond between the kohen gadol and Yom Kippur is found in the protocol of the avodah itself, as well as in its presentation in parshat Acharei Mot. The Torah introduces avodat Yom Hakippurim by focusing on the circumstances and methodology in which Aharon, and his kohen gadol successors would warrant entry into the kodesh ha-kodoshim. We encounter "bezot yavo Aharon el ha-Kodesh" many verses before the Torah finally elaborates the concept of Yom Kippur! Moreover, what enables the national korbanot – the seirim etc.- that achieve the collective kaparah for Klal Yisrael are the personal korbanot – the par and ayi l – of the kohen gadol which precede them. The Yom Kippur protocol calls for three viduyim and ten shemot Hashem, two thirds of which stem from the personal par of the kohen gadol, the blood of which is ultimately actually merged with the communal seir ha-penimi when they are sprinkled on the mizbeach ha-keoret! It is fascinating that the Talmud (and commentaries) debate the exact status of these offerings which had to be personally financed by the kohen gadol, but which play such a central and indispensable role in the Yom Kippur process. [See Yoma 6b-8a, 49b-51b. The issues that reflect the status of these korbanot (korban yachid, ztibur, shutafim) – temurah, hutrah be-tzibur, chataot hameitot etc. are complex and subject to numerous interpretations. I hope to elaborate these in a different context.] Numerous other indications cement the impression that the kohen gadol is more than merely the appropriate, even the exclusive functionary of the avodah.

Evidently, the avodat Yom Hakippurim requires the kohen gadol because Yom Kippur itself is a day that both enhances and is enhanced and elevated by the ideal personal of the kohen gadol. The kohen gadol's role and the norms that govern his conduct and standards accentuate the interlocking themes of kulo la-Hashem, total devotion and loyalty of Hashem's service, as well as an absolute commitment to the collective of Klal Yisrael. The kohen gadol even sets aside personal grief and bereavement in order to uphold the principles of Divine and national service. He is makriv onen, and abstains from tumat meit even for close family members. Only a meit mitzvah, perhaps because that is a Klal Yisrael obligation, justifies his ritual impurity. While the Rambam rules that regular kohanim may not wear their priestly garb when they are not in service, he excludes kohen gadol from this injunction (Rambam Hilchot Klei ha-Mikdash 8:12, Hilchot Kilayim 10:32 – see Ra'avad and Radvaz ad loc). Radvaz links this distinction to the fact that the kohen gadol is enjoined from disrupting his mikdash duties even for family bereavement – "min ha-mikdash lo yeitzei". The kohen gadol is existentially always connected the avodat Hashem, as his idealistic persona embodies kulo la-Hashem and absolute devotion to Klal Yisrael. The Rambam rules (Hilchot Klei ha-Mikdash 5:7- absent a known source!) that the kohen gadol should live in Yerushalayim! Perhaps this view is consistent with his celebrated position (Rambam Peirush Hamishnayot Sukkan and Rosh Hashanah, and reflected also in Hilchot Beit haBechirah chapter 6) that Yerushalyim has the legal status of mikdash, as well. Moreover, Yerushalyim (ir she-chubrah yachdav, shelo nit'chalek le-shevatim...)

represents the locus of collective Klal Yisrael! Even when the kohen gadol leaves the "mikdash" he remains ensconced in the mikdash region!

During the musaf services, we focus on the personal fate, success, and persona of the kohen gadol. Certainly this emphasis is related to his high stakes Yom Kippur mission representing Klal Yisrael, but the jubilant "mareh kohen" which accentuates his radiance and other esthetic facets seems to transcend the mission. Indeed, the yom tov that his success occasioned was also a celebration of his institutional persona, an appropriate expression not only on his most high profile day, but on the day that magnificently manifests the values he personified.

Yom Kippur is most emphatically not a manifestation of vicarious atonement, a concept that is completely foreign to Yahadut. Rather, it constitutes a day of pure loyalty and commitment, the day of the avodah lifnai velifnim, the day of the persona of the kohen gadol. It is a profound appreciation-celebration of the converging themes of the exclusive institutional persona devoted kulo la-Hashem on the day, achat ba-shanah, in which through fasting, kedushat ha-yom, and the intricate, ambitious avodah, all of Klal Yisrael reaffirms that very capacity.

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to: [weeklydt@torahweb.org](mailto:weeklydt@torahweb.org)

date: Sep 16, 2018, 7:06 PM

subject: **Rabbi Dr. Abraham J. Twerski - There IS a Solution, Part 2**

Rabbi Dr. Abraham J. Twerski

There IS a Solution, Part 2

In my previous article [[www.parsha.net/Devarim/Reeh78.doc](http://www.parsha.net/Devarim/Reeh78.doc)] I cited a statement by Rav Simcha Zissel, who interpreted the verse in Tehillim (118:13), "Pushed, I was pushed to fall, but Hashem helped me", to mean that there is an internal force in a person that seeks to crush him by making him feel inferior and inadequate. This force is the yetzer hara. A person may seek psychological help to improve his self-esteem, but the psychologist cannot counter the power of the yetzer hara. I pointed out that only intense tefilla can be effective.

The feelings of inferiority and inadequacy are a delusion wrought by the yetzer hara to disable a person. The first line of defense is to refuse to accept the yetzer hara's ideas. This is extremely difficult. I suggest comparing in to the "phantom limb" phenomenon.

A person who has had a leg amputated may complain of pain in his non-existing toes. He can see that he has no leg, but still feels the toes. It is essentially a hallucination and delusion. Some medications and treatments may help. Eventually the phenomenon disappears. It is most difficult to accept that he has no foot, even though he sees it.

When the yetzer hara causes the delusion of inferiority, it is very difficult to deny its reality. It takes a great deal of emunah to do so. If a person has sincere trust in someone, he can accept that someone's opinion that his feelings of inferiority are delusional. The verse that R' Simcha Zissel cites is the answer, "VaHashem azarani" - Hashem continuously does many good things for us, e.g. give us life, health, family, a roof over our heads, a job, etc. He sees each of us as worth having around and supporting. Intense tefilla, in which we must ask Hashem to help us see ourselves in the positive light that He sees us, is necessary.

A person may also have feelings of low self-esteem which are due to circumstances such as deprivation of love and failures. These may be overcome with psychological help. I addressed these in my books *Life's Too Short*, and *Ten Steps to Being Your Best*.

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from: Margy-Ruth Davis <[info@steinsaltz.org](mailto:info@steinsaltz.org)>

date: Sep 17, 2018, 8:31 AM

subject: **Rabbi Steinsaltz on Jonah for Yom Kippur  
The Steinsaltz Nevi'im**

Introduction to Book of Jonah

The book of Jonah is unique among the Minor Prophets in that it does not focus on Jonah's actual prophecies, but rather on a series of events that befell him. For this reason, the book opens without an introductory phrase, such as: "The vision of Jonah", or: "The burden of Jonah", instead immediately commencing with his story. The book of Kings mentions a "Jonah, son of Amitai, the prophet, who was from Gat Hefer", a place situated in the inheritance of Zebulun. It would therefore seem that Jonah prophesied in the kingdom of Israel during the period of Yerovam II.

The book of Jonah resembles other books of the Bible in that it gives expression to the glory of God and His unlimited power, as well as to a prophecy's ability to relate to distant, foreign nations. However, it differs greatly from the other books of the Prophets in the strong presence of the prophet himself. Generally, the personality of a prophet is secondary to the content of his statements. Even when biographical details of a prophet are provided, such as in the books of Ezekiel and Isaiah, it is not sufficient to clearly sketch the prophet's character. By contrast, the book of Jonah deals with Jonah's personal misgivings, troubles, and angst as he faces God and comes to terms with the prophecy he has been instructed to deliver. Although Jonah, like all prophets, is an instrument in the hand of God, the book indirectly criticizes him for his actions, which are motivated by personal concerns for his status and reputation. Indeed, Jonah is the tragic figure of this book.

Jonah 1 - Jonah Flees on a Ship - Jonah is sent to prophesy in the large and distant city of Nineveh, but for an unspecified reason he reacts by fleeing from God on a ship. Early in his trip he falls asleep in the bowels of the ship, but God does not grant him refuge there. Instead, He brings a storm upon the ship and causes the prophet to be tossed into the sea. At this point in the story, Jonah is portrayed as determined, reasonable, and calm. However, as the narrative develops, other aspects of his personality come to the fore.

Discussion: 1 To flee to Tarshish from before the Lord: When Jonah was given a prophecy of comfort to deliver to Israel, he did so unhesitatingly, and that prophecy was even fulfilled in his lifetime (II Kings 14:25). However, a prophecy of retribution is meant primarily as a warning about a future punishment, and for that very reason it is not necessarily meant to be fulfilled. Accordingly, some explain that Jonah wanted to escape his mission due to a concern that the inhabitants of Nineveh would indeed listen to him and change their ways, thus causing his prophecy to go unfulfilled. If that were to occur, the people may come to perceive him as one who raised a false alarm. Although a prophet could argue that the retribution was withdrawn precisely because of his warning, he might not always be believed. Thus, he is liable to feel a sense of awkwardness or embarrassment, and even become a source of mockery (see 4:1-2; Pirkei deRabbi Eliezer 10).

2 A ship bound for Tarshish: A journey of this kind posed a substantial challenge even many centuries later. Due to navigational difficulties, seafarers in ancient times would prefer to stay as close to the shore as possible, and they did not dare venture out into the open sea. Furthermore, the unpredictable winds of the Mediterranean Sea meant that many sailors were required to handle the oars of a ship in order to maintain control.

3 Each man cried out to his god: The sailors operating the ships of maritime nations, such as the Greeks, Philistines, and Phoenicians, were generally not native citizens. Rather, people from different nations would be hired to perform this difficult and dangerous labor; consequently, a single crew would have worshipped a variety of deities. Moreover, within a single polytheistic nation each person had his own patron god – sometimes related to his profession, or other times determined by the family to which he

belonged (see Rashi, 1:5).

4 The men rowed to return to dry land: Despite Jonah's specific instructions to cast him from the ship, the sailors were hesitant to harm him. Their reluctance may have stemmed from the mutual responsibility that shipmates often feel toward each other, as their lives are dependent on one another. In addition, the fact that the sailors beseeched God (1:6) expresses an adherence to values that extend beyond social mores. Their behavior lends support to the Mishna's statement that most sailors are pious (Mishna Kiddushin 4:14). This does not mean that sailors always behave in an exemplary manner; rather, it means that their constant exposure to the powerful forces of nature tends to instill in them a fear of Heaven.

Jonah 2 - Jonah in the Belly of the Fish - After the sailors ultimately fulfill Jonah's request to cast him from the ship, he finds refuge from the waves of the sea inside a fish. It is in this miraculous manner that he manages to remain alive,<sup>13</sup> although his stay inside the fish is difficult. Jonah's distress and physical hardship in the belly of the fish lead him to recite a lyrical prayer.

Discussion: Will abandon their faith: Some commentaries interpret this verse as referring to the sailors who cast Jonah into the sea. These men, who had previously been idol worshippers, were so impressed by the events they witnessed on the ship and by the figure of Jonah that they abandoned their beliefs and their idols. The Sages derive from this verse that these sailors eventually converted and brought offerings to God in the Temple (Radak; Pirkei deRabbi Eliezer 10; Tan?uma, Vayikra 8; Zohar 2:231).

Jonah 3 - Jonah in Nineveh - It is unknown where Jonah landed when vomited out by the fish. Wherever he was, be it on the shores of the Land of Israel, in Syria, or elsewhere, Jonah stood on dry land. Once he recovers, Jonah is again sent to prophesy to Nineveh. In light of all that he endured when he tried to flee from before God, Jonah now obeys God's command. Moreover, his prophecy is heeded by the people of Nineveh.

Discussion: 1 At the behest of the king and his nobles: The fact that the decree was issued by the king and his ministers indicates that the government of Nineveh was not an absolute monarchy.

#### Jonah 4 — Jonah and the Castor-Oil Plant

One might view the previous section as having ended with Jonah's greatest achievement as a prophet. Some Biblical characters attempted to correct the corrupt attitudes of others but were unsuccessful: Noah likely rebuked his community before the flood, with no effect; Lot reprimanded the wicked people of Sodom, but they ignored him. By contrast, Jonah's words sent great shockwaves through Nineveh, and its residents were unusually attentive to Jonah's prophecy. Ultimately, the great city of Nineveh was overthrown, just as Jonah prophesied; not in the physical sense, but rather in the form of moral upheaval, as its citizens underwent a profound transformation in their way of life.

Therefore, Jonah's morose response to the success of his mission is rather surprising. Whereas other prophets of catastrophe expressed pain and misery when their harsh prophecies came to pass, Jonah is upset by the annulment of his prophecy. One might consider Jonah's dismay to be an extension of his initial decision to flee from his prophetic mission, a decision motivated by his frustration with the tragic lot of the prophet, whose very success causes him to be mocked.

Ironically, while the book of Jonah deals with repentance, and demonstrates the power of repentance through the actions of Nineveh's people, it is ultimately the prophet Jonah who is not transformed. Even after he accepts God's decree and proclaims to the people of Nineveh what is demanded of him, his character and his personal stance remain unchanged.

Background: 1 Castor oil plant [kikayon]: The kikayon is probably the castor

oil plant, *Ricinus communis*, from whose seeds castor oil is extracted. This oil is probably that which is referred to in the Talmud as kik oil. Ibn Ezra and the Septuagint identify the kikayon with the bottle gourd plant, *Lagenaria siceraria*, the kara in Rabbinic Hebrew. This plant also grows rapidly, is used for shade, and can wither away quickly due to its sensitivity to pests.

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<https://www.naaleh.com/yom-kippur-gift-of-clarity-v10n29>

#### Yom Kippur: A Day of Clarity

Based on a Naaleh.com shiur by Rebbetzin Leah Kohn

Yom Kippur is called yom hakodosh, the day of holiness. It is unique in many ways. It is the only day in the year that the Satan cannot testify against us. In the time of Mashiach all holidays will be nullified except Yom Kippur and Purim. On yom tov there's usually an obligation to eat, yet on Yom Kippur we fast. On Yom Kippur we say baruch shem kevod out loud because we are considered to be on the level of angels. The sacrifices on Yom Kippur were unique. Two goats were brought before the kohen gadol. One was offered as a sacrifice to Hashem. The other was thrown off the Azazel cliff after the kohen gadol confessed his sins, that of his family, and Klal Yisrael.

Rav Hirsh explains that the first Yom Kippur was a resurrection. We lost it all but Hashem recreated the covenant with us so we could start again. We re-experience this every Yom Kippur. It is something beyond the framework of this world. In this world, death is finite. However, from a Jewish perspective, there's no concept of finiteness and loss. Hashem told Adam that on the day he would eat from the eitz hada'at he would die. Yet he lived 930 years. He was given the opportunity to resurrect himself. When he met Kayin he asked him, what happened with your judgment? Kayin responded that he had done teshuva. Then Adam sang, Mizmor shir l'yom ha'Shabbat. It was a revelation to him. Teshuva is a kind of resurrection of the dead, something beyond this world that Hashem grants us because He is a merciful father. On Yom Kippur we ask Hashem for forgiveness for all our sins. In essence, sin is a kind of death because death is a separation between the body and soul and every sin creates a disharmony between body and soul. To be fully alive means being completely pure. On Yom Kippur we can recreate ourselves anew. What is the special power of this day? This is hinted at in the offering of the two goats. The Shem Mishmuel based on a Midrash explains that the seir symbolizes Eisav. When we take the seir, confess, put our sins on it, and send it away, we indicate that our sins are attributed to Esav which we will now destroy.

The body contains the soul and doesn't let it shine through to its full power. If it would, the level of clarity would be such that it wouldn't allow for free choice. Hashem promised Avraham that the core Jewish soul would always remain pure. We will always remain connected to Hashem. This differentiates us from other nations. Our essence really wants to serve Hashem. We might do things against His will but it doesn't express our true inner desire. Sins are external. Our inner essence remains pure. What is most meaningful to us is our relationship with Hashem. For other nations it's having a good life in this world. Their essence is their physicality. When they commit a sin it expresses who they are. A goat is an independent animal that doesn't accept a yoke. When we bring it up as an offering were saying, I'm submitting my will to Hashem. We put the sins on the seir as if to say, our sins are a result that there's Esav, evil in this world. This is even more so today in exile when we live among the nations and are influenced by them. On Yom Kippur we commit ourselves to express who we truly are, the divine part within ourselves. According to the Midrash sending the seir outside the Jewish camp and destroying it its like saying we are destroying evil. We understand the root of it and we know what our essence is.

On Yom Kippur Hashem gives us a glimpse of what will be at the time of the resurrection of the dead. It's a day of renewal, a day associated with *olam haba*, the ultimate perfected reality, a world without eating and drinking. There will still be a combination of two levels of existence, one higher than the other. But the body will be like the soul today and the soul will be way beyond that so that it will be able to elevate the body. Evil will be pushed aside and we will have a higher level of clarity. When things are very clear we don't sin. On Yom Kippur, Hashem gives us the gift of clarity, a glimpse of the era of Mashiach and he lets our soul that has the clarity shine through in a way that it cannot during the year. On Yom Kippur we feel the voice of the soul and that's why we are less tempted to do evil. When we have more clarity, we see reality differently. We have moments in our life when we look at things that were very important to us and see how insignificant it really was. As we grow spiritually we find more beauty, meaning, and fulfillment in spiritual matters and physical things lose their appeal. This is the essence of Yom Kippur. We gain clarity from the holiness Hashem brings to this world and from His enabling our soul to shine through in a very powerful way.

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**The Seder Avodah of Yom Kippur  
 By Rabbi Yirmiyohu Kaganoff**

Rav Goldberg was discussing the tefilos of Yom Kippur with the shul's chazan, Reb Hershel.

"Probably the least understood part of the Yom Kippur davening is the Seder Avodah recited in the repetition of Musaf," the rav began. "Although it is one of the most important parts of the Yom Kippur davening, I have seen many shuls race through it at a pace too fast for comprehension."

"Let me quote you the Me'am Loez," continued Rav Goldberg, pulling a sefer off the shelf. "He writes, 'Many people doze off during the recital of the Avodah. They don't realize that the most important part of Yom Kippur is during the repetition of the Sh'moneh Esrei, when the Seder Avodah is recited.'"

"I didn't realize it was that important," admitted Reb Hershel, "but it is very hard to understand."

"Dozens of piyutim (liturgical pieces) have been written describing the Seder Avodah," explained Rav Goldberg. "Most shuls that daven Nusach Ashkenaz recite the piyut that begins with the words *Amitz Koach*, which is indeed a very difficult, poetically-written piyut. The piyut used in Nusach S'fard, *Atah Konanta*, is much easier to comprehend."

"So why do we recite *Amitz Koach*?"

"That is an excellent question that I cannot answer fully. Already in the time of the Gemara, we see that the Seder Avodah was recited, presumably from some type of piyut, although the text they used is long lost. The Geonim and Rishonim refer to many different piyutim that they had in their times. *Amitz Koach* was authored by Rabbeinu Meshulam ben Klonymos, who is quoted by Rashi with the greatest respect (see Rashi, *Bava Metzia* 69b s.v. *Mafrin*; *Zevachim* 45b s.v. *h"g*). In the course of time, *Minhag Ashkenaz* accepted the use of *Amitz Koach*, presumably out of respect for the author."

"Why is it so important to recite the Seder Avodah? Is it a *Takanas Chachomim*?"

"There is no specific *takanah* requiring the recital of the Seder Avodah. However, reciting it fulfills the concept of '*U'neshalma parim sefaseinu*,' 'And let our lips replace the (sacrificial) bulls' (*Hoshea* 14:3). The Midrash teaches that when we are unable to offer *korbanos*, our recital of the Avodah is accepted by Hashem as a replacement for the *korbanos* (*Midrash Rabbah*, *Shir HaShirim* 4:3). This implies that we accomplish *kaparrah* (atonement) by reciting the Seder Avodah with *kavanah*. Therefore, a person who recites the

viduy of the Seder Avodah and truly regrets his sins can accomplish atonement; this would be similar to the viduy recited by the Cohen Gadol."

THE ATONEMENT OF YOM KIPPUR

Reb Hershel was curious. "What did the viduy of the Cohen Gadol accomplish?"

"Different *korbanos* offered by the Cohen Gadol atoned for different sins (see Gemara *Yoma* 61a). However, the greatest atonement was accomplished by the goat sent to Azazel, which atoned for all the sins of the Jewish people (*Rambam*, *Hilchos Teshuvah* 1:2; *Mishnah Shevuos* 2b)."

"Do you mean that a person could achieve atonement, even if he did not do Teshuvah?"

"Although there is such an opinion in the Gemara, the halacha is that Yom Kippur's *kaparrah* is effective only for those who do Teshuvah (*Shevuos* 13a). A person who does complete Teshuvah -- which means that he regrets his sins, makes a decision that he will never commit this sin again, and recites viduy -- is forgiven for his sins."

"Does this mean that he will never be punished for them?"

"Not always. For very serious sins, including *Chilul Hashem* (desecrating Hashem's name), he may still be punished in this world. But someone who completely repented his sins in this world is guaranteed that he will suffer no punishment in the next world (*Rambam*, *Hilchos Teshuvah* 1:3-4)."

"At the time of the Beis HaMikdash, did people know when their sins were forgiven?"

"When the Cohen Gadol was a *tzadik*, part of the Yom Kippur Avodah included a procedure that showed Klal Yisrael whether or not they were forgiven. Let me provide some background. The Beis HaMikdash treasurers purchased two goats at the same time that were identical in height, appearance and value (*Mishnah Yoma* 62a). One of these goats was a Yom Kippur *korban*, offered in the Beis HaMikdash, and the other was the Azazel goat."

CHOOSING THE GOAT FOR AZAZEL

"The Cohen Gadol drew lots to determine which goat would be the *korban* for Hashem and which would be the Azazel. This was an elaborate procedure. The Cohen Gadol stood in the courtyard of the Beis HaMikdash, near the courtyard's entrance, facing the two goats, one opposite his right hand, and the other opposite his left. The S'gan, the Associate Cohen Gadol, stood on the Cohen Gadol's right, and the Rosh Beis Av, the head of the family unit of Cohanim on duty that week, stood on the Cohen Gadol's left."

"The Cohen Gadol thrust his hands into a small wooden box containing two gold lots, one marked 'for Hashem' and the other 'for Azazel,' and removed the lots, one in each hand. He then raised his hands, exposing the lots to the S'gan and Rosh Beis Av. If the lot saying 'for Hashem' was in his right hand, the S'gan announced, 'Master Cohen Gadol, raise your right hand.' If it was in his left hand, the Rosh Beis Av announced, 'Master Cohen Gadol, raise your left hand.'

"The Cohen Gadol then placed each lot on the head of the goat nearest that hand, and decreed, 'For Hashem, a *Chatos* offering.' The Cohen Gadol used the Ineffable Name of Hashem in this declaration, and everyone assembled responded by shouting 'Baruch Shem K'vod Malchuso L'Olam Vo'ed' (*Mishnah Yoma* 37a and 39a)."

THE RED THREAD

"The Cohen Gadol then tied a red thread to the horn of the Azazel goat, and another red thread around the neck of the *Chatos* goat (*Mishnah Yoma* 41b). Much later in the

procedure, the Cohen Gadol rested his hands and full weight on the head of the Azazel goat, and recited aloud a viduy on behalf of the entire Jewish people. He concluded his viduy by stating, 'Because on this day He will atone and purify you from all your sins. Before Hashem shall you become pure (*Vayikra* 16:30),' once again using the Ineffable Name of Hashem. When the assembled people heard the Name uttered in purity and holiness by the Cohen Gadol, they all bowed and prostrated themselves, until their faces

were pressed to the ground. They then recited again, 'Baruch Shem K'vod Malchuso L'Olam Vo'ed' (Mishnah Yoma 66a).

"At one point in the procedure, the red thread tied to the Azazel goat was removed, torn in half, and one part tied again onto the Azazel goat's horns. At the exact moment that the Jews were forgiven, both halves of the thread turned white" (Yoma 67a).

"You mentioned that the red thread was torn in half," Hershel asked. "What happened to the other half?"

"This depends on the period of Jewish history. When the Cohen Gadol was a great tzadik, the Jews were forgiven on Yom Kippur, and the red thread turned white. During those years, the thread was left displayed in a prominent place in the Beis HaMikdash for everyone to see the miracle. However, in the later years of the Second Beis HaMikdash, when the Cohanim Gedolim were often not suitable for the position, the thread did not turn white. To save themselves embarrassment, the thread was placed where it would not be seen (Yoma 67a).

"How frequently did the thread turn white?"

"Apparently, during the period of the Bayis Rishon and the early period of the Bayis Sheni, the thread always turned white. In this period, the position of Cohen Gadol was awarded on the basis of merit. However, after the Cohanim Gedolim in the Bayis Sheni began purchasing the position, often, the thread did not turn white."

**THE COHANIM GEDOLIM OF THE SECOND BEIS HAMIKDASH**

"You mentioned that there was a vast difference between the Cohanim Gedolim of the First Beis HaMikdash and those of the Second. Could you explain this more fully?"

"Yes, gladly. The Cohanim Gedolim of the First Beis HaMikdash were all great tzadikim who were worthy of their exalted position. Most of them had a long tenure as Cohen Gadol. In contrast, most of the Cohanim Gedolim of the Second Beis HaMikdash bribed the government for the position. Because they lacked the kedusha the position required, they died within a year of securing the appointment (Yoma 8b; 9a)."

"And yet they were eager to bribe the government for the job?"

"People do very strange things for kavod. As Chazal teach us, it is one of the three things that remove a person from this world."

**MUST BE DONE BY THE COHEN GADOL**

Reb Hershel had many other questions. "What part of the Avodah of Yom Kippur was the Cohen Gadol obligated to perform himself?"

"Certain procedures took place in the Beis HaMikdash every day, such as clearing the two mizbeichos (altars); bringing the daily offerings (Korban Tamid); burning k'tores (incense) twice a day; and cleaning, setting up and lighting the Menorah. In addition, on Shabbos and Yom Tov, there were special korbanos called Korban Musaf, the origins of our Musaf prayers. The Torah mentions these korbanos in Parshas Pinchas. All these could be performed by any cohen.

"On Yom Kippur, in addition to the daily and Musaf korbanos, there was a special procedure unique to Yom Kippur, which is called the Seder Avodah, or the Seder Avodas Yom Kippur. This Avodah, involving the offering of several special korbanos and a unique offering of incense, is described in Parshas Acharei, the Keri'as HaTorah for Yom Kippur morning, and in great length in Mesechta Yoma. For this Avodah, the Cohen Gadol wore special white garments that were worn no other time. Although it was preferred that the Cohen Gadol perform everything in the Beis HaMikdash on Yom Kippur himself, the only part absolutely mandatory for him to perform was the special Yom Kippur Avodah."

**WERE LOTS USED ON YOM KIPPUR?**

"I am confused," admitted Hershel. "The Piyutim of Seder Avodah mention a lottery to determine which cohanim will bring korbanos on Yom Kippur. But why such a procedure, if the Cohen Gadol was doing everything anyway?"

"A lottery system was used each day to determine which cohanim would perform the different tasks in the Beis HaMikdash. Most poskim contend

that the Cohen Gadol performed ALL the service in the Beis HaMikdash by himself on Yom Kippur (even though he was only required to perform the special Yom Kippur Avodah). In their opinion, there was no lottery on Yom Kippur to determine who performed any tasks. Other poskim contend that although the Cohen Gadol was to perform all the tasks in the Beis HaMikdash himself, if he was unable to perform the entire Avodah himself, other cohanim could do some parts of it, in his place. When this happened, the lottery system would determine which cohen was appointed to perform the avodah."

**CHANGING CLOTHES**

"It is interesting to note," continued the Rav, "that to perform every part of the special Seder Avodah of Yom Kippur, the Cohen Gadol was required to wear his special Yom Kippur vestments (described in Parshas Acharei).

However, for every part of the service that was not part of the Yom Kippur Avodah, he wore the eight vestments described in Parshas Te'tzaveh. Thus, the Cohen Gadol changed his clothes five times during Yom Kippur.

According to a special commandment received by Moshe Rabbeinu (Halacha l'Moshe mi'Sinai), he immersed himself in a mikveh each time he changed his clothes and also performed a special procedure involving washing his hands and feet twice each time."

"I understand that when the Cohen Gadol entered the Kodesh HaKodoshim (The Holy of Holies), no one was allowed to be inside the entire Beis HaMikdash building, even the Kodesh (Vayikra 16:17)," interjected Hershel. "Not only were no humans allowed in, even angels could not enter (Yerushalmi Yoma 1:5, cited by Tosafos Yeshanim, Yoma 19b)."

**THE COHEN GADOL SWEARING**

"I remember learning that the Cohen Gadol had to swear an oath before Yom Kippur," queried Hershel. "Why was that?"

"The first time the Cohen Gadol entered the Kodesh HaKodoshim, he did so with a ladle of specially refined k'tores (incense) and a censer, a type of coal pan for burning incense. According to Halacha L'Moshe M'Sinai, he had to enter the Kodesh HaKodoshim first and then burn the k'tores inside.

However, the Tzedukim, who did not accept Torah she'be'al peh, believed that he should kindle the k'tores first and then enter the Kodesh HaKodoshim. In the period of the Second Beis HaMikdash, when the position of Cohen Gadol was often purchased, there was concern that the Cohen Gadol might be a clandestine Tzeduki. Since no one could enter the Beis HaMikdash building while the k'tores was offered, there was no way of knowing what the Cohen Gadol actually did while inside. Therefore, he was required to swear before Yom Kippur that he would perform the service as instructed by the Gedolei Yisrael."

"Were there any recorded instances of a Cohen Gadol who was a Tzeduki?"

"The Gemara records two such instances. In one case, the Cohen Gadol proudly told his father, who was also a Tzeduki, that he had offered the k'tores according to their practices. The Gemara records that this Cohen Gadol soon died a very ignominious death."

"What happened in the other instance?"

"The Gemara records that the cohanim heard a loud sound in the Beis HaMikdash. They raced in to find the Cohen Gadol dead, with obvious signs that he had been killed by an angel (Yoma 19b)."

"But I thought even angels could not enter the Beis HaMikdash while the Cohen Gadol offered the k'tores?"

"This is an excellent question, and it is asked by the Gemara Yerushalmi. The Gemara answers that since the Cohen Gadol had performed the service incorrectly, the angels were permitted to enter."

**MULTIPLE ENTRIES INTO THE KODESH HAKODOSHIM**

"How many times did the Cohen Gadol enter the Kodesh HaKodoshim on Yom Kippur?" asked Hershel.

"Most people don't realize that the Cohen Gadol entered the Kodesh HaKodoshim four times on Yom Kippur. The first time was with the special Yom Kippur k'tores, the second time to begin the kaparah of his special Yom Kippur bull offering, and the third time to attend to the kaparah of the

goat offering. During each of these last two visits he sprinkled eight times. These sprinklings have a significant place in the piyutim. These are the places when the chazan, followed by the congregation, shouts out, ‘Achas, achas v’achas, achas u’shtayim,’ until ‘achas va’sheva’ to commemorate this part of the Avodah.”

“You said that the Cohen Gadol entered the Kodesh HaKodoshim four times, but we mentioned only three.”

“Much later in the day, the Cohen Gadol changed into a different set of special Yom Kippur white garments and entered the Kodesh HaKodoshim to pick up the censer and the ladle that he had brought in earlier. This was a required part of the Yom Kippur service.”

“I reviewed the description of the Avodah mentioned in Parshas Acharei,” continued Hershel. “I notice that the Torah does not mention Yom Kippur until the twenty-ninth pasuk of the discussion. Why is this?”

“Although Aaron and the later Cohanim Gedolim never entered the Kodesh HaKodoshim, except on Yom Kippur, the Midrash says that Aaron was permitted to enter it at other times, provided he followed the procedure described in Parshas Acharei. On Yom Kippur, he was obligated to offer these korbanos and enter the Kodesh HaKodoshim. Thus, the beginning of the reading explains how Aaron could enter the Kodesh HaKodoshim, whereas the end teaches that this procedure must be performed on Yom Kippur.” (Note that Rashi, in his commentary on these verses in Chumash, seems to have a different approach to this question.)

“Is it true that a rope was tied around the Cohen Gadol’s waist before he entered, so that they could pull him out if he died?”

“In actuality, the source, which is a quotation in the Zohar, mentions that a rope was tied around his foot,” responded Rav Goldberg.

“Thanks a lot for all your time,” Reb Hershel concluded. “I now understand the importance of reciting the Seder Avodah carefully, and why some people study the mishnayos of Meseches Yoma before Yom Kippur.”

“You are absolutely correct. Indeed, the Mateh Efrayim maintains that one’s main learning during the entire month of Elul should be devoted to understanding the Seder Avodah properly. So, don’t forget to study the mishnayos and gemaros we’ve just been discussing.”

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from: **Weekly Tefilah Focus** <weeklytefilahfocus@gmail.com> [Rabbi Mordechai Finkelman] date: Sep 16, 2018, 10:59 AM

### **Yom Kippur Special 5779 - Avinu Malkeinu**

Our Father, our King, return us to You in perfect repentance.

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Avinu Malkeinu is one of our most prominent and most passionately and powerfully recited tefilos in these days of Aseres Y’mei T’shuvah. In fact, the same is true during the very last moments of N’ilah, which is the climax of Yom Kippur and the 40 days of awe and unique closeness to Hashem.

In almost every shul in which I have davened, the chazan and responders seem most passionate about the ending of the phrases rather than the words “Avinu Malkeinu.” Perhaps we should place at least as much passion into the beginning of each line. I have heard stories and parables that all end with someone being petrified of a major court case as they walk into the courtroom. When the judge makes his appearance, they breathe a huge sigh of relief when they see that the judge is their father.

Although the judgment of every aspect of our lives and that of our loved ones is being sealed on Yom Kippur, the Judge is our loving Father. He chose us as His nation and He loves us more than we can imagine. He is also Malkeinu – the King of all kings. He is All-Powerful and All-Capable. Nothing is out of His abilities.

Regardless of which line of Avinu Malkeinu we are currently saying, what we are asking for is in the hands of our loving, All-Powerful Father. That is something we should feel passionately about and internalize. This bitachon, as we say the two words “Avinu Malkeinu,” will also be a tremendous z’chus for Hashem to grant whatever request is made at the end of the line.

A second consistency I have noticed is that the second responsively recited phrase —Sh’lach r’fuah sh’leimah... (Send complete recovery...)— is belted out at a much higher decibel level than the others, and especially much louder than the one before it, “—Hachazireinu...”

Without in any way detracting from the heartfelt pleas for those who are ill, perhaps t’shuvah, which is what we are focused on for these ten days (and should be focused on every day), should get the same fervor and passion.

What are we really asking for? Isn’t t’shuvah up to us? How can we even ask Hashem to return us? What is t’shuvah “sh’leimah”?

There are many answers to this, but we would like to focus on one in particular. In these days, there is a heightened focus on seeking and obtaining forgiveness from those we have hurt or harmed in any way. Often, there are people who we do not realize were hurt by us. There have been incidents where people’s feelings have not come out for years. For all those years, they live with the hurt and say nothing. Perhaps one understanding of our phrase is that Hashem should help us by enlightening us when we sit down to think about from whom we need to ask forgiveness. There can be no complete t’shuvah without forgiveness from each person whom we hurt or harmed. We must put forth great effort to think about whom we hurt. However, we need Hashem’s help, as we always do. We need Him to open our eyes to someone we have not thought about.

Lastly, let us remember the origin of the Avinu Malkeinu prayer. The Gemara in Taanis (25b) relates that during a famine, Rabbi Eliezer, the gadol ha’dor, prayed the longest tefilah of 24 brachos for rain. No rain fell. Then Rabbi Akiva, his student, prayed a very short tefilah (two of the Avinu Malkeinu phrases) and it started raining. A heavenly voice announced: It is not because Rabbi Akiva is greater, but rather simply because Rabbi Akiva was “maavir al midosav.”

HaRav Yisrael Salant explains: There was absolutely nothing wrong with the way Rabbi Eliezer conducted himself. He was exacting. Right was right and wrong was wrong – that was his path of serving Hashem. Since the Jewish people at that time did not deserve rain, and since Rabbi Eliezer was exacting in judging others, he could not bring about the rain. On a judgment level, the people did not deserve the rain at that time.

However, since Rabbi Akiva was not exacting with others and, even when he was 100 percent correct, he nonetheless stepped aside in favor of others and forgave others – even when they were 100 percent wrong – he was able to bring the rain, even though it was not deserved.

The rewards of being “maavir al midos” are no less than overturning decrees, as we see in the above incident, and extending life when death was the true judgment, as seen in another incident related in the Gemara Rosh HaShanah.

As the saying goes, “They don’t pay the big bucks for nothing.” It is very difficult to overlook hurt and to forgive others, especially if they haven’t apologized or they apologized half-heartedly.

Ultimately, we are in control of the method of judgment applied to us. Will we be judged exactly, or will we be judged with the compassion and “above-and-beyond” measure we apply to others? It is all in our hands.

May we all merit a g’mar chasimah tovah and a complete m’chilah, s’lichah, and kaparah this Yom Kippur.

In addition to the weekly email, an expanded visual and audio presentation given by **Rabbi Mordechai Finkelman**, based on the email version, is available at [www.Torahanytime.com](http://www.Torahanytime.com)

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From: Insights Into Halacha <yspitz@ohr.edu>

Date: Fri, Sep 14, 2018, 6:23 AM

Subject: **Breaking the Yom Kippur Fast Before Havdalah?**

**by Rabbi Yehuda Spitz**

An annual question arises this time of year, usually from a woman who will be waiting for her husband to come home and make Havdalah after Maariv on Motzai Yom Kippur, when the fast was already over a few minutes after Tzeis Hakoachavim (nightfall).[1] Is she required to wait for Havdalah to break her fast by taking a drink of water?

Similarly, there are those who wait for a later Zman of Tzeis Hakochavim before performing Melacha on Motzai Yom Kippur, due to Yom Kippur's being called a 'Shabbos Shabboson' in the Torah.[2] Would that chumrah extend to fasting as well; namely, must they wait until the later Zman as well, before breaking their fast?

The question that lies behind these questions is whether the five 'Inuyim', restrictions of affliction obligated on Yom Kippur (abstaining from eating and drinking, washing, anointing, wearing leather shoes, and marital relations), are considered part and parcel of its inherent Kedushas HaYom, holiness, or are they regarded as separate, yet synchronized, halachic mandates?

The Brisker Rav's Safek

Several years ago, one Motzai Yom Kippur, this author discussed and debated this intriguing issue with his former neighbor Rabbi Noach Sosevsky, and his brother-in-law, Rabbi Dovid Schoonmacher, today Roshei Yeshiva of Yeshivas Ohr Yerushalayim (OJ) and Yeshivas Darche Noam (Shapell's), respectively. At the time we did not reach a definitive conclusion; thus we were gratified to learn later on that the renowned Brisker Rav zt"l, in his discussion of the merits of both sides of this topic, did not either.

The Brisker Rav writes[3] that, in principle, the proper ruling should depend on whether the prohibition of performing Melacha prior to making Havdalah on Motzai Shabbos after Shabbos already technically ended is due to Kedushas Shabbos, or to the Chiyuv of Havdalah. He explains that if the former understanding is accurate, then the same should apply on Motzai Yom Kippur, that all related halachos, whether Melachos or Inuyim, are still forbidden until Havdalah is made. Yet, if Melacha on Motzai Shabbos is only forbidden due to the requirement of making Havdalah, then it stands to reason that only Melacha is forbidden until Havdalah is made, and the 'Inuyim' officially end at Tzeis Hakochavim.[4] Although the Brisker Rav himself seemed to find the lenient view more compelling, nonetheless, he concluded 'tzarich iyun'.

Thirst Quenching in Shul or Not a Drop to Drink?

The first mention of an actual psak lemaaseh as a general ruling that one may indeed drink water before Havdalah on Motzai Yom Kippur if needed is by Rav Meshulam Finkelstein zt"l of Warsaw, in the early 1900s, in his essential commentary on issues relating to the Yomim Noraim, the Matteh Efraim, titled 'Elef HaMagen'. [5] He cites precedent to his rule from an earlier psak of Rav Yosef Shaul Nathanson zt"l, the eminent 'Shoel U'Meishiv'. [6]

Apparently, in one shul, the Chazzan droned on for over a half-hour past Tzeis Hakochavim (seemingly with no end in sight!) and one of the mispallelim was extremely thirsty. One of the local loquacious 'lamdanim' there reasoned that, although still in the middle of Neilah, since it was after Tzeis Hakochavim, the fast was truly over and his parched partner was allowed to take a drink of water. It seems that he helped himself as well. However, while slaking their thirst, they were 'caught' by another constituent who harangued them, claiming that until Havdalah was made it was still Yom Kippur, and asserting that this thirsty fellow and his 'lamdan' enabler compardr were halachic violators. Post-fast, the no-longer dehydrating gentleman wrote to the great Shoel U'Meishiv to ask who was correct.

Rav Nathanson replied that although technically the formerly thirsty fellow's 'lamdan' companion was halachically correct, yet, due to others' seeing and not realizing that the fast was over, and possibly emulating incorrectly, cautioned that if one needs to take a drink of water on Motzai Yom Kippur after Tzeis Hakochavim and prior to Havdalah, he may do so only B'tzina, in private. Based on this ruling, the Elef HaMagen wrote that one is permitted to drink water on Motzai Yom Kippur before Havdalah, if needed.

The Magen Avraham's Machlokes?

However, and quite interestingly, one of the precedents cited for this ruling is a cryptic comment of the Magen Avraham. In the beginning of the Siman in Shulchan Aruch discussing Motzai Yom Kippur.[7] the Magen Avraham cites a seemingly unrelated discussion of the Levush's, regarding why in several locales they did not allow Havdalah in shul on Motzai Yom Kippur, even with children at hand to drink the wine. The Levush writes that this custom is perhaps based on the notion that since adults cannot drink until they personally make Havdalah at home, the same applies to children as they may come to later make mistakes in the matter.

The Magen Avraham questions the validity of this answer, as, if one had intention to fulfill his obligation with the shul's Havdalah, he was yotzai. Moreover, the same ruling applies to Motzai Shabbos as well. If so, he reasons, what potential mix-up or mistake is possible? As such, he asserts that it is permissible to perform Havdalah in shul on Motzai Yom Kippur. He concludes his passage by stating "v'nireh li d'muttar b'rechitz ah uv'kulam kodem sheyavdil", that in his opinion, washing and the rest of the 'Inuyim' are essentially permitted prior to Havdalah on Motzai Yom Kippur.

Several of the super-commentaries on the Shulchan Aruch, including the Machatzis Hashekel, Pri Megadim, and Levushei Srad,[8] understand this brief discussion as a Machlokes in psak regarding breaking the fast before Havdalah. They maintain that the Levush was actually paskening that the 'Inuyim' are part and parcel of the Kedushas

HaYom. As such one may not break their fast (or perform any of the other 'Inuyim') prior to properly making Havdalah, while the Magen Avraham argued that, although interrelated, they are not essentially connected. As such, once Tzeis Hakochavim arrives, the mandated 'Inuyim' actually end.

Although the Elyah Rabbah rules like the Levush, most other Acharonim, including the Ba'er Heitiv, Shulchan Aruch Harav, Matteh Efraim, and Mishnah Berurah,[9] rule akin to the Magen Avraham's understanding, stating that after Tzeis Hakochavim all other 'Inuyim' are now permitted, even prior to Havdalah, except eating and drinking (which is still prohibited due to Hilchos Havdalah, just like on every Motzai Shabbos). On that, the Elef HaMagen commented that, even so, there is a water dispensation, similar to every Motzai Shabbos.

Water Allowance

As mentioned previously, this pre-Havdalah water hetter is based on a separate issue entirely: Hilchos Havdalah. As the Gemara in Pesachim (105a) explains, and duly codified in halacha,[10] one may not eat or drink anything once Shabbos is over prior to making Havdalah, except for water. In fact, the Gemara cites strong potential ramifications for those who are lax with this halacha.[11] Although there are those who are machmir with drinking water as well before Havdalah on Motzai Shabbos,[12] loosely based on the Rema's comment about the dangers of drinking well water during Bein Hashmashos of Shabbos,[13] nonetheless, the general consensus is that this is truly muttar.[14] Additionally, as the reason for this stringency is only applicable on Motzai Shabbos, it would be irrelevant to our discussion unless Yom Kippur fell out on a Shabbos that year.

Come what may, the many poskim who follow the Magen Avraham's approach regarding most 'Inuyim' ending on Motzai Yom Kippur soon after Tzeis Hakochavim nonetheless would still prohibit eating and drinking until Havdalah is made, with the exception of drinking water, which would be permitted.

Water Challenges

On the other hand, not everyone agreed with this assessment. Rav Meir Arik zt"l, the 'Imrei Yosher', as well as Rav Yoav Yehoshua Weingarten zt"l, the 'Chelkas Yoav', challenged this understanding based on Tosafos in several places, where Tosafos seems to understand that the Yom Kippur fast is mandated throughout davening Maariv on Motzai Yom Kippur.[15] This would imply that he held that the 'Inuyim' and 'Kedushas HaYom' share the same halachic status, seemingly fitting with the Levush and Elyah Rabbah's understanding, and not the Magen Avraham's more lenient view. And, although the Sdei Chemed disputed this interpretation of Tosafos' meaning, maintaining that it would be questionable to cite proof to this from Tosafos' brief comments,[16] nonetheless, Rav Shlomo Zalman Auerbach zt"l raised a different issue. Rav Shlomo Zalman[17] argued that there is an important distinction between Motzai Shabbos and Motzai Yom Kippur. On Motzai Shabbos, water was permitted to be drunk on the entire preceding day, Shabbos. As such, there is no obligation to perform Havdalah simply to allow water's consumption. Conversely, regarding Motzai Yom Kippur, water was forbidden the entire day, along with all other food and drink. As such, he maintains that it would seem tenuous to suggest that water should be considered in a different category than all other food and drink regarding partaking of it prior to making Havdalah. In other words, as drinking water is one of the 'Inuyim', it stands to reason that it is only after one concludes all of the 'Inuyim' that water becomes permitted.

Therefore, he rules that if one is very thirsty and wishes to drink water before Havdalah on Motzai Yom Kippur, he must first end the fast by reciting 'Attah Chonantanu', or by stating 'Baruch HaMavdil Bein Kodesh Lechol'. As such, he would be officially ending the fast for himself, and thus allowing water to be drunk. Yet, the pre-Havdalah rules would now be in effect, and all other food and drink (but none of the other 'Inuyim') are still prohibited until Havdalah is performed.

A Watery Finish?

However, there does not seem to be a clear-cut contemporary consensus on this topic. Many authorities, including the Steipler Gaon, Rav Ben Tzion Abba Shaul, and Rav Ovadiah Yosef, zichronam l'vracha, maintain that since most Acharonim pasken lemaaseh like the Magen Avraham's understanding, and the Elef HaMagen expressly permitted it, based on precedent from the Shoel U'Meishiv and Sdei Chemed, as well as due to the Brisker Rav's inclination to this shittah, practically, one does not need to end Yom Kippur itself simply to take a drink of water, once it is after Tzeis Hakochavim.[18]

Yet, other authorities, including Rav Yosef Shalom Elyashiv zt"l, Rav Chaim Kanievsky, the Shemiras Shabbos Kehilchaso, and the Mishnas Yosef, follow the more stringent view, and agreeing with Rav Shlomo Zalman's assessment, that drinking water is only permitted after reciting 'Baruch HaMavdil', and thus effectively ending Yom Kippur.[19]

There is also a middle-ground shittah, maintaining that, although me'ikar hadin, drinking water is essentially permitted after Tzeis Hakochavim, nonetheless it would be

preferable to first recite 'Baruch HaMavdil' before drinking.[20] This might very well be the preferred option for a thirsty woman waiting for her husband to come home and make Havdalah.

In conclusion, although it turns out that there is no clear psak, one thing is certain. If one finds himself very thirsty during Neilah, it would be prudent to ask a Rav what to do, and ascertain which halachic opinion to follow in his specific situation, and not simply rely on the assurances of a local 'lamdan'.

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His first English Halacha sefer is due out shortly.

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This article was written l'zechus

Shira Yaffa bas Rochel Miriam v'chol yotzei chalatzeha

for a yeshua sheleimah teikif u'miyad.

[1]This is because there is a special rule regarding Motzai Yom Kippur, that there needs to be an additional Tosefes from 'Chol al Hakodesh' after Tzeis Hakochavim. See Gemara Yoma (81b), Rosh (ad loc. Ch. 8: 8), Tur and Shulchan Aruch (O.C. 624: 2), Shulchan Aruch Harav (ad loc. 2), Matteh Efraim (ad loc. 2), Aruch Hashulchan (ad loc. 1), and Mishnah Berurah (ad loc. 3). The Elef HaMagen (ad loc. 3) cites the Alshich (Vayikra Ch. 23: 32) who explains that the Tosefes of 'Inuyim' after Tzeis Hakochavim serves in lieu of the Yom Kippur Korbanos.

[2]Parashas Acharei Mos (Ch. 16: 31).

[3]Chiddushei Maran Ri"z Halevi al Kiddush Hachodesh, Yoma, and Sukka(pg. 23b or 44 s.v. tzarich iyun).

[4]See also Chiddushei Maran Ri"z Halevi al HaRambam (Hilchos Shabbos, Ch. 29: 5), where he discusses this at length, explaining that this debate in havana regarding Melacha prior to Havdalah on Motzai Shabbos, is the core essence of the machlokes Rishonim on the topic.

[5]Elef HaMagen (O.C. 624: 4).

[6]Shu"t Shoel U'Meishiv (Mahadura Tlita'ei, vol. 1: 129).

[7]Magen Avraham (beg. O.C. 624), also citing the Levush (ad loc. 2).

[8]Machatzis Hashekel (beg. O.C. 624), Pri Megadim (ad loc. s.v. yeish), and Levushei Srad (ad loc. s.v. vn"l).

[9]Elyah Rabba (O.C. 624: 1), Ba'er Heitiv (ad loc. 1), Shulchan Aruch Harav (ad loc. 15), Matteh Efraim (ad loc. 2), and Mishnah Berurah (ad loc. 3).

[10]See Rambam (Hilchos Shabbos Ch. 29, Halacha 5), Rif, Rosh, and Nemukey Yosef (Pesachim ad loc.), Tur and Shulchan Aruch and main commentaries (O.C. 299: 1), and Kitzur Shulchan Aruch (96: 4).

[11]Pesachim 105a. The Gemara says that it may bring on a terrible death via 'askira'. Tosafos (ad loc. s.v. lo) notes that nowadays this may include death by choking or drowning. The conclusion of the Gemara, as per the Chachamim, is that this does not include water, and not like Rav Huna originally held.

[12]See Kaf Hachaim (O.C. 291: 17 and 299: 6), citing the 'Gaonim in Shaarei Teshuva at the end of sefer Naharos Damesek', as well as the Arizal, who exhorted not to drink even water before Havdalah, as aside for the chashash of 'askira' (and apparently not like the Gemara's seeming conclusion), there is a separate potential issue. See next footnote. Similarly, the Minchas Shabbos (96: 11), also cites the Shevet Mussar's Midrash Talpiyos (Anaf Havdalah, pg. 118b), that it is proper to be machmir with drinking water. See also Shu"t Mishnah Halachos (vol. 4: 159, 3) who asserts that 'vaday lechatchilla' one should not drink water before Havdalah.

[13]Rema (O.C. 291: 2). See Shulchan Aruch Harav (O.C. 291: 2) and Aruch Hashulchan (ad loc. 5) for an explanation regarding souls returning to Gehinnom during this time period. This minhag is based on a Midrash (Shochar Tov on Tehillim Ch. 11) and is cited by several Rishonim including Tosafos (Pesachim 105a s.v. v'h"n), Rosh (ad loc. Ch. 10: 13), Mordechai (ad loc. 36b, end 2nd column), Agudah (ad loc. 81) and Tur (O.C. 291).As the Rema himself mentions quoting Rabbeinu Meshulam,there is also some debate whether this is really referring to Bein Hashmashos of Shabbos turning into Motzai Shabbos or actually on Erev Shabbos turning into Shabbos. See Hagahos Maimoniyos (Hilchos Shabbos Ch. 30, 10: 2), Beis Yosef (O.C. 291 s.v. v'R"t) and Bach (ad loc. s.v. v'R"t). See also Shemiras Haguf V'Hanefesh (vol. 2, Ch. 130) and Shu"t Divrei Moshe (O.C. 13) at length, elucidating how this custom of not drinking water at all during this time period can be sourced in the Rema's enigmatic and seemingly unrelated ruling regarding drinking well water. The Debreciner Rav (Shu"t Ba'er Moshe vol. 4: 34) maintains that as this Midrash- based minhag is not cited lemaaseh by the Shulchan Aruch, and the Rambam (Hilchos Shabbos Ch. 30: 10) seemingly directly argues on it, and there are opinions that it only applies on Erev Shabbos, rules that certainly one need not be concerned regarding water that was already in the house. He adds that one who wishes to be stringent may simply add some 'orange soda' or something else that will change the water's taste, as then it would be

considered 'shaar mashkim'.The Steipler Gaon was known to be very machmir with this (Orchos Rabbeinu, new edition; vol. 1, pg. 238 - 239: 13 and 14).

[14]As noted by the Aruch Hashulchan (O.C. 299: 1) that although 'anachnu nizharim gam mimayim, b'emes lav m'dina hu', as drinking water before Havdalah is 'muttar m'dina'. The Ben Ish Chai (Year 2, Parashas Vayeitzei 19) expresses similar sentiment, that mayim is essentially muttar, yet 'yeish machmirin b'mayim m'taam acher'.

[15]Minchas Pitim (O.C. 624), and Chelkas Yoav (Kuntress Kava D'Kushyeisa, Kushya 86; appending to the 5757 version of Shu"t Chelkas Yoav vol. 1), based on Tosafos in Yoma (87b s.v. mispallel) and Brachos (29a s.v. tichlala). Additionally, they question citing precedent from the Magen Avraham at all, as in Hilchos Pesach (O.C. 291 s.v. u'mi) regarding partaking of Chometz prior to Havdalah on Motzai Pesach, he seems to contradict this psak, as he does not mattir, but rather concludes inconclusively. However, it should be noted that several authorities, including the Machatzis Hashekel, Shoel U'Meishiv, and Sdei Chemed (ibid.) offer solutions to this seeming contradiction.

[16]Sdei Chemed (vol. 6, Asifas Dinim, Maareches Yom Kippur, 4: 2). He maintains that Tosafos was referring to the need for davening Maariv after Tzeis Hakochavim on Motzai Yom Kippur, as opposed to just simply ending the fast. He explains the need to state this: if the tzibbur would first go home in order to make Havdalah for their families and break their fast, there is a fair chance that they may not return for Maarivv'tzibbur. He therefore holds that Tosafos's brief comments cannot be cited as proof to the propriety of the Levush's shittah over the Magen Avraham's.

[17]Shemiras Shabbos Kehilchaso (vol. 2, Ch. 62, footnote 59) and Halichos Shlomo (Moadim vol. 1, Ch. 5, Dvar Halacha 41).

[18]Steipler Gaon (Igros U'Reshimos Kehillas Yaakov vol. 5, pg. 26, 12; he opines without having the sefarim in front of him to be me'ayen properly, that the Acharonim who are machmir must have been referring to drinking other drinks, whereas the Brisker Rav who was lenient must have been referring to water), Rav Ben Tzion Abba Shaul (Shu"t Ohr L'Tzion vol. 2, Ch. 22: 7; interestingly, he writes that he is disagreeing with the Sdei Chemed who argued on the Shoel U'Meishiv; however, it should be noted that the Sdei Chemed ultimately defended the Shoel U'Meishiv's psak), and Rav Ovadiah Yosef (Chazon Ovadiah on Yomim Noraim pg. 387). Others who rule this way include the Moadei Yisrael (Yomim Noraim 245; he is metzoref the minority opinion of the Baal Halachos Ketanos, vol. 2: 282 – 283 and 284 – 285, who posits that one is not chayeve kareis for drinking water on Yom Kippur as it is not 'zayni', satiating; although the halacha does not follow this opinion, he asserts that certainly one may metzoref this to allow drinking water on Motzai Yom Kippur prior to Havdalah), Rav Eliyahu Chaim Sternbuch (in his recent maamar in Kovetz Eitz Chaim vol. 30, Tishrei 5779, 'B'Nyan Shtiyas Mayim Kodem Havdalah B'Motzai Yom Hakippurim', pg. 257 s.v. u'lchein), and the Yalkut Yosef (Kitzur Shulchan Aruch, O.C. 624: 8). This author finds it interesting that many of the authorities who rule this way cite this as 'the Magen Avraham's psak', although he never actually explicitly addressed this exact issue.

[19]Rav Yosef Shalom Elyashiv (Ashrei Halsh, O.C. vol. 3, Ch. 21: 28; adding that only one who is in a 'matzav dachuk' can drink water, and only after Havdalah), Rav Chaim Kanievsky (Shu"t Siach HaTorah, pg. 312, Teshuvah 1234 and Moadei HaGra"ch vol. 2, pg. 260, Teshuvah 536), Shemiras Shabbos Kehilchaso (vol. 2, Ch. 62: 25), and Shu"t Mishnas Yosef (vol. 10: 102).

[20]See Shu"t Avnei Derech (vol. 10: 71) and Shu"t Aderes Tiferes (vol. 6: 53).

Disclaimer: This is not a comprehensive guide, rather a brief summary to raise awareness of the issues. In any real case one should ask a competent Halachic authority. L'iluy Nishmas the Rosh HaYeshiva - Rav Chonoh Menachem Mendel ben R' Yechezkel Shraga, Rav Yaakov Yeshaya ben R' Boruch Yehuda, and l'zechus for Shira Yaffa bas Rochel Miriam and her children for a yeshua teikef u'miyad!