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from: **Ben Olam Haba** <ben@halachafortoday.com>
date: Oct 2, 2022, 6:15 PM subject: Halacha For Today:
Monday, 8 Tishrei 5783, October 3, 2022

Review of Halachos of Teshuva

- 1) The three main aspects of Teshuva (as brought in the
Rambam Hilchos Teshuva Perek 2:2) are:
- Charata, remorse for doing something against the will
of Hashem.
 - Kabala al HaAsid, genuine resolve to not repeat the
sin.

c) Vidui, verbalizing the above remorse and resolve.

Complete Kapara, heavenly forgiveness, is not achieved until all three of the aforementioned conditions are met. (See Minchas Chinuch Mitzvah 364)

Besides for the Mitzvah aspect of Vidui, the Torah's requirement to verbalize the sin, doing so also serves a practical purpose, as when one "hears" himself enumerating his sins it causes his heart to sense the severity of the sin and better aides in resolving to not repeat it. (See Minchas Chinuch ibid.)

The verbalizing of the sins, the Vidui, is only a Mitzvah if one is genuine in his remorse and doesn't have intention to repeat the sin he is saying Vidui on.

If one does say an insincere Vidui, not only is it not a proper Teshuva, it is in it of itself a sin as it is considered "lying" to Hashem; in fact one of the "Al Cheit" that we say on Yom Kippur is "Al Cheit SheChatanu Lefanecha B'Vidui Peh, forgive us Hashem for sinning before You via [insincere] vidui with our mouth" (See Sefer Chareidim Perek 63 and Chayei Adam Klal 143. See also Midrash Rabbah Parshas Balak Perek 20:13 that although such a vidui is not valid for Teshuva, it does work to prevent certain heavenly retribution.)

2) One who only regrets doing a sin but does not resolve to [try and] never do it again, is not considered to have regretted doing the sin properly, as if one truly realized that what he did was immoral how can he not resolve to [try and] not repeat it.

Furthermore, not resolving to [try and] not repeat the sin again is a sign that he doesn't realize the severity of his actions and merely looks at his sin as a "nice thing to try to not do" or a "chumrah, stringency" but not as the severe sin against Hashem that it was. (See Nidchei Yisroel Perek 34)

It is for this reason that it is of utmost importance for every Jew to learn Halacha and to know what is expected of him or her, to determine what is "black and white" Halacha, what is chumrah and what is minhag.

Knowing the severity of each sin, and its prescribed consequences, will not only serve to ensure it isn't done, but will also serve to enable one to do proper Teshuva in the event that it was transgressed. (See Chayei Adam Klal 143, Peleh Yoetz; "Teshuva" and Sha'arei Teshuva Sha'ar 1 Siman 37 and Sha'ar 3 Siman 3)

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From: **Ira Zlotowitz** <Iraz@klalگووah.org> date: Oct 3, 2022, 12:01 PM subject: Tidbits for Yom Kippur – IN MEMORY OF RAV MEIR ZLOTOWITZ ZT"L

Erev Yom Kippur - An abridged version of Selichos is said • During Shacharis, Mizmor L'sodah, Avinu Malkeinu, Tachanun and Lamenatzei'ach are omitted • The minhag of Kapparos should be performed with proper concentration and thoughts of teshuvah. Ma'aser funds should not be used • There is a mitzvah to immerse in the mikvah on erev Yom Kippur. Some say to immerse oneself three times, while others say seven times. It is best to go to the mikvah no earlier than one hour prior to chatzos, but before one davens Mincha • One should daven Mincha on Erev Yom Kippur before the Seudah Hamafsekes, so that Mincha's Viduy is recited prior to the Seudah Hamafsekes. A woman who will not be davening Mincha should still recite the Viduy • There is a mitzvah to eat on Erev Yom Kippur. Rabbeinu Yonah cites three reasons: 1) To display our simchah over our upcoming atonement. 2) A seudah on Erev Yom Kippur substitutes for the Seudas Yom Tov that we obviously cannot have on Yom Kippur. 3) To give one strength for the fast • Note, one who isn't thirsty and is drinking water solely for hydration does not make a berachah • The Seudah Hamafsekes takes place any time after Mincha. There is no obligation to wash and eat bread at this seudah. There is a custom to eat kreplach at this meal. Preferably, one should verbally state (or at least have in mind) before saying Bircas Hamazon that he does not intend to begin fasting at this point and will continue eating and drinking • The home should be prepared and cleaned for Yom Kippur as it would be for Shabbos, with a tablecloth set on the table • One should dress in Shabbos clothing, yet the attire should reflect the tone of the day. Some have the minhag to wear white garments and to not wear (yellow) gold jewelry • Parents should bless their children before setting out to Shul • A 24-hour candle is lit to be used for the Havdalah flame on Motzaei Yom Kippur. Many have the minhag to light a Ner Neshama, due to Yizkor. One should remember to fulfill his Tzedakah pledges from the Yizkor. Some have the Minhag to have a lit candle in their bedroom as well ("Gezunte Lecht") • The tallis is worn by all tefillos throughout Yom Kippur. One should don his tallis on Erev Yom Kippur prior to shekiya, as the berachah on the

tallis may not be recited at night. Most wear a kittel as well • There is mitzvah d'oraysah to add to the day of Yom Kippur by accepting the arrival of Yom Kippur upon oneself a bit earlier. This is mentioned in Tefillas Zakkah.

Yom Kippur - There are restrictions against the following activities: Eating and Drinking. Pregnant women, kimpeturin, the elderly etc. must seek the guidance of a competent halachic authority and not be lenient with their health, nor with the laws of Yom Kippur. Children, when appropriate, should be trained to some degree in the mitzvah of fasting by not eating at night or delaying breakfast in the morning etc. Washing. One may wash until his knuckles upon awakening, after relieving himself, and after touching shoes or a covered part of the body. One need not be overly cautious to keep the water below the knuckles. If an area becomes soiled, one may wash off the area; however, regarding washing away perspiration, one should be stringent. A Kohen prior to Bircas Kohanim and those not fasting who are eating bread, should wash their hands entirely. Anointing. This includes any soap, oil, cream, cosmetics etc. Some include deodorant in this category. Leather Shoes. The minhag is to be stringent with children as well. Marital Relations. Some add that one should practice Harchakos as well. Yom Kippur has the same status as Shabbos regarding the prohibition of carrying as well as cooking. No preparations may be done on Yom Kippur for after Yom Kippur, including food preparations. Viduy, confessing our sins in repentance, is a mitzvah d'oraysa. Teshuva is performed by regretting one's sins, confessing sins through Viduy, and resolving to avoid sinning in the future. One must seek forgiveness from anyone he may have wronged. There is a practice in many communities to express verbally that one forgives anyone who may have wronged him. This expression is included in many versions of Tefillas Zakah. Rabbi Zlotowitz z"l would point out that on the holiest day of the year, Yom Kippur, the holy Kohen Kadol would enter the holiest place on earth, the Kodosh Hakodashim and recite a short Tefillah that Klal Yisroel should have sufficient parnasah (Yoma 53b). While one may consider certain requests to be more mundane, in essence, every tefillah to Hashem is recognition that He is in control. By praying even for minor things, we acknowledge that we must beseech Him for everything, as he is the source of it all. To achieve the

daily 100 berachos, some have the practice of reciting a berachah on besamim periodically. One should have in mind for this blessing to apply only to this occurrence of smelling besamim. One should wait at least a half hour before reciting another berachah. Alternatively, many include berachos made by the Aliyos to the Torah in the daily count (when one pays attention and answers amen to them).

Motzaei Yom Kippur - Most have the minhag to recite Kiddush Levana immediately after Maariv. (The final opportunity this year is the first night of Succos.) As always, one may not eat or drink before Havdalah, with the exception of water. One should recite Baruch Hamavdil... before drinking water or doing any other melachah. Generally, a woman should wait to hear Havdalah from a man, if possible. Havdalah includes Borei Me'orei Ha'eish, and must be recited over a "Ner She'shavas", a flame which was kindled before Yom Kippur (if this flame only has one wick then an additional candle should be adjoined to the flame as a second wick for Havdalah. Alternatively, the standard Havdalah candle can be lit from this flame). A berachah over besamim is not made. There is a praiseworthy minhag to begin building the sukkah immediately after Yom Kippur so as to go from one mitzvah to the next (one should be careful not to disturb neighbors). Some say that as an alternative one can learn the halachos of sukkah. Helping one's wife prepare for Yom Tov is, in fact, also considered a mitzvah. There is a custom to daven Shacharis a bit earlier on the morning following Yom Kippur. Tachanun is omitted in the days between Yom Kippur and Succos.

For the Erev Yom Kippur Table - Unlike the rest of the year, on Yom Kippur we recite "Baruch Sheim Kevod Malchuso" aloud. The Yalkut Shimoni (Parashas Acharei Mos) explains that on Yom Kippur, Klal Yisroel are like angels as they go without shoes, without food and drink and practice other restrictions. However, once Maariv arrives on Motzei Yom Kippur we resume saying Baruch Sheim in an undertone. One may question, wouldn't it be logical to continue reciting Baruch Sheim aloud at Maariv after Yom Kippur, once we have been thoroughly purified from the day? Rav Zalman Sorotzkin z"l, explains that immediately upon accepting Yom Kippur and all its practices, we achieve lofty heights which enable us immediately to recite Baruch Sheim aloud. On Motzaei Yom Kippur, however, when these obligations have

already been relaxed, we are no longer committed to these levels, thus no longer are we on this high level. This power of a firm resolve and true commitment to change and improve is immediately effective, even before the desired spiritual goal is reached. Through recommitting ourselves to be better people to others and to Hashem may we merit to attain lofty levels and a G'mar Chasimah Tovah.

Keriyas Hatorah - SHACHARIS: The leining (Vayikra 16) is divided into six aliyos and discusses the Yom Kippur Avodah as performed in the Beis Hamikdash. The Maftir (Bamidbar 29:7-11) reviews the Korban Mussaf offerings brought on Yom Kippur. In the haftarah, Yeshayah Hanavi (57:14-58:14) encourages the nation to teshuvah, cautioning them that fasting and other afflictions are only effective when performed with a sincere heart seeking to repent. MINCHAH: The laws of forbidden relations are leined (Vayikra 18) in three aliyos. The gravity of these sins are recounted to encourage one to overcome the strong temptation in these areas (Rashi, Megillah 31a). The Maftir is Sefer Yonah. The story of Yonah teaches us the power of Teshuvah. In addition, Yonah's inability to circumvent the divine plan demonstrates that no man can escape Hashem and his decree. Many regard the aliyah of Maftir Yonah as a significant segulah.

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It Depends on Me! Yom Kippur 5781, Yizkor Rabbi Moshe Shulman -- Young Israel of Saint Louis

Elazar b. Dordaya was a man described in the *gemara* as sorely tempted by the physical pleasures of life, and driven to commit every conceivable sin. At one moment of particular vulnerability, however, he was shocked into deep contrition and remorse by none other than a harlot who **taunted** him, proclaiming: "**all can repent except Elazar b. Dordaya!**" (גמ' ע"ז יז).

Shocked to the core, he went and sat between two mountains and exclaimed:

- **Mountains and hills**-הרים וגבעות - בקשו עלי רחמים, pray for mercy on my behalf! They answered: עד שאנו מבקשים עליך נבקש על עצמנו - Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it is stated: כי הָהָרִים יְמוּשׁוּ וְהַגְּבוּעוֹת תִּמוּטָּנָה.

"For the mountains may depart, and the hills be removed" (Isaiah 54:10).

- **Heaven and earth** - שמים וארץ - pray for mercy on my behalf. They said to him: We have to pray for ourselves! (ישע' "For the heavens shall vanish away like smoke, and the earth shall wax old like a garment" (Isaiah 51:6).
- **Sun and moon** - חמה ולבנה - ותקרה הלבנה ובושה - Then the moon shall be confounded, and the sun ashamed" (Isaiah 24:23).
- **Stars and constellations**...- ונמקו כל צבא השמים (ישע' "And all the hosts of heaven shall melt away" (Isaiah 34:4).

Finally, he proclaimed: **איך הדבר תלוי אלא בי - The matter depends solely upon myself!!** He placed his head between his knees and cried loudly until his soul departed, and a Divine Voice emerged and proclaimed: **Rabbi Elazar ben Dordaya - מזומן לחיי עוה"ב - is invited to a life in the World-to-Come.**

What does the *gemara* mean when it describes him as praying to the **hills and mountains, heaven and earth, sun and moon, stars and constellations**? We don't pray to these things?

¹ Elazar b. Dordaya had already recognized the myriad of mistakes he had made in his life – but now he was looking for something **to blame them on** – some excuse - **somebody** or **something** to bail him out, and take responsibility for his mistakes!

Mountains and hills - the ups and downs of life - the obstacles & pitfalls and trials – surely they would make a spiritual life too difficult! "Surely I can't be blamed, given the mountains I have had to climb! Mountains – defend me! Pray for me!"

Until he realized that everybody has obstacles and challenges – no person's life is 'easy' – That's why the story of Jewish life starts with Avraham and his **TEN TRIALS!** Sorry, b. Dordaya – try again!

Heaven and Earth – the struggle between the physical and spiritual. "The temptations are all around me!" and in our world we know those temptations are everywhere and dangerous - "how can I possibly overcome them on my own!"

Sun / Moon - חמה / לבנה - the world around us – the cultural influences, the environment in which we live -

1 דובב מישרים, Rav Dov Berzon (Rav Azarya Berzon's father)

surely that's an alibi! The secular world around us is so luring! How can we be blamed for our actions!

מזלות-Stars / constellations – the “stars” under which we are born – the predisposition of our genetic coding - “I was born this way” I can't help myself!”

In the end, the answer to all his alibis was the same: **We were created with the ability to rise above our stars, to set ourselves a different course, to overcome the obstacles and challenges of life – the FREEDOM TO CHOOSE OUR DESTINY!**

הכל בידי שמים חוץ מיראת שמים – *everything is in the hands of heaven except the fear of heaven* – our spiritual choices are our own – and there are no excuses!

אין הדבר תלוי אלא בי – we have NO ONE TO TURN TO BUT OURSELVES!

אדם הראשון

This was the lesson G_d tried to teach אדם הראשון by asking him rhetorical questions:

- איכה – “Where are you?”
- “Did you eat of the forbidden tree?”

Did G_d need to ask Adam where he was? Or what he had done? No – the questions were designed to evoke a singular response: **הטאתי!**

Instead, Adam & Chava both turned to blame everybody but themselves!

אדם: האשה אשר נתתה עמדי...
חווה: הנחש השיאני...

From the opening verses of Creation to the closing chapters - Tanach conveys a single message: **our accountability before G-d; we are created – בצלם אלקים – with the Divine Gift of CHOICE!**

No more excuses! No alibies. Nobody to blame but ourselves! Not the environment, not our genome, not our drives, or the influences around us. **והותם יד כל אדם בו** - *It is our signatures that is inscribed in the book today!* Our own handwriting!

אין הדבר תלוי אלא בי - ***The matter depends upon me alone!***

YIZKOR:

The context of Yizkor on Yom Kippur is unique. The Rama states that all souls are judged today – the living and departed!

How are the departed judged? They have already lived their life! **Evidently our TESHUVA influences their spiritual destinies!**

As we recall the lives of those we have loved and lost, individually or communally, it forces us to realize this lesson of אֶלְעֹזֵר בֶּן דֹּרְדֵיָא – we cannot fool ourselves any longer. Masks notwithstanding, we stand today in front of a spiritual mirror and push ourselves to recognize the enormity of this moment, of the responsibility that rests on our shoulders!

There are those who believe that the circumstances of our PAST - our DNA, our environment, or our genetic makeup – determine our actions! Like אֶלְעֹזֵר בֶּן דֹּרְדֵיָא, they look for excuses!

They believe OUR FUTURE is pre-determined by OUR PAST.

We believe OUR PAST – is influenced and determined by our FUTURE – and by the choices we make today! אין הדבר תלוי אלא בי!

We take all that our ancestors have taught us – lessons - **in life - in Torah - in devotion - in commitment = in מסירות נפש = in self-sacrifice = in mentschlichkeit - in kindnss - in respect - in לימוד תורה - in building shuls and schools - in caring for our families and raising children to love each other, and to love Torah** we take all that they taught us – and in our actions today and tomorrow we show how much it matters!

WE make that decision. No excuses, no alibies. in absolute honesty and clarity – We say Yizkor, and through it by reflecting on those who came before us – we **look deeply into a spiritual mirror** – in the hope that it inspires us to realize: **אין הדבר תלוי אלא בי - *The matter depends upon us!***

May we be worthy!

From: **Rabbi Yissocher Frand** <ryfrand@torah.org> to: ravfrand@torah.org date: Oct 3, 2022, 12:06 PM

Rav Frand

On Yom Kippur We Need Shalom

These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Series on the weekly portion: #1305 – The Case of the Esrog That Was Not As Advertised. Good Shabbos & Kesiva V'chasima Tova. The Mishna in Maseches Yoma (1:5) says that in preparation for the Yom Kippur Service, the elders of the Beis Din transferred the Kohen Gadol to the elders of the Kohanim, who brought him to the attic of the Chamber of Avtinas, where they made him take an oath. They made him swear in the Name of “the One who

caused His Presence to dwell in this House” that he would not deviate in the slightest way from the prescribed order of the Yom Kippur Service, as taught to him by the elders of the Beis Din.

The Mishna concludes that following administration of this oath, the Kohen Gadol would turn aside and cry (that he was suspected of being a Tzeduki (member of the Sadducee sect, who rejected the Oral Law) and not carrying out the directions of the Ziknei Beis Din) and the elders of the Kohanim would turn aside and cry (for having to suspect the Kohen Gadol of such a violation, inasmuch as the Talmud says elsewhere (Shabbat 97a) that someone who unjustly suspects a worthy person will receive corporal punishment).

Throughout the period of the Second Beis HaMikdash, the Tzedukim promoted improper changes to halachic practices, including variations to the Yom Kippur service in the Bais Hamikdash. Unfortunately, there were many Kohanim Gedolim during portions of the Second Bais Hamikdash period who were adherents of the Tzeduki philosophy. Therefore, the Beis Din always needed to be on guard, lest the Kohen Gadol pull a fast one in the privacy of the Kodesh Kodoshim (where no one could observe his performance of the Yom Kippur ritual) and carry out the procedure there in accordance with Tzeduki interpretation. Inasmuch as even the Tzedukim were fearful of taking a false oath, this oath was used to preempt any attempt at corruption of Halacha, as proscribed by the Beis Din, which was under control of the Perushim (Pharisees) who accepted the Oral Law.

The Rambam (Hilchos Avodas Yom HaKippurim 1:7) elaborates on this Mishna in Yoma, explaining that the Tzedukim, who denied the Oral Tradition of Chazal, went with the literal interpretation of the pesukim in Parshas Achrei Mos. For example, they said that the Yom Kippur Ketores-incense should be placed on coals outside the Kodesh Kodoshim, and the Kohen Gadol should only enter the Kodesh Hakodoshim when the cloud of smoke was already ascending from the shovel containing the incense. The mesorah of Chazal is that the incense should only be placed on the coals “Lifnei Hashem” – within the confines of the Kodesh Kodoshim.

When the Rambam describes the adjuration of the Kohen Gadol not to deviate from Chazal’s prescribed procedure, he includes the fact that both the Kohen Gadol and those who adjured him turned aside to cry following the

administration of the oath—he because he was suspected, and they because they feared they might be falsely suspecting a worthy person. The Rambam’s Mishna Torah is a Code of Jewish Law. It is not a history book. Why was it necessary for the Rambam to describe what (unfortunately) took place during the Second Bais Hamikdash era due to the concern of the Beis Din that Tzeduki philosophies might have infiltrated the practice of the Kohanim Gedolim of that era? May it be G-d’s Will that the third Bais Hamikdash will be rebuilt speedily in our day and we will re-institute the Yom Kippur Service according to halacha. There will not be any Tzedukim during the time of the Third Bais Hamikdash! Their existence was a historical phenomenon that occurred during the period of the Second Bais Hamikdash, which will never occur again. The Mishna needed to describe what happened because the Mishna was describing the entire order of Yom Kippur as it took place during the Second Bais Hamikdash period. But why does the Rambam need to mention the oath? Furthermore, why did the Rambam need to tell us that “they turned away crying”? Why do we need to know this fact, which has absolutely no practical halachic ramification?

More to the point, there is a very interesting Mishna in Masechtas Derech Eretz (3:3). The Mishna there says that we should view every person as if he were a robber and yet honor him as if he were Rabban Gamliel. When a stranger comes into your house and you do not know who he is, you should honor him as if he were the great sage and Prince, Rabban Gamliel. Give him the royal treatment and five-star hospitality. And yet, you need to consider the possibility that he might be a thief.

The Mishna relates that there was an incident involving Rabbi Yehoshua where a stranger came to his house. Rabbi Yehoshua fed the fellow and gave him drink and offered him the guest room on the second floor, in the attic. The guest went up the ladder to the guest room at night. Lo and behold, in the middle of the night he took a bag and started stealing all the silverware from upstairs. He wanted to make his midnight escape. He descended the ladder from the second floor to the first floor. However, Rabbi Yehoshua (following the above stated advice) had removed the ladder. The “guest” started climbing down and suddenly realized there was no ladder. He fell to the ground with a loud thud, and was caught

red-handed with the silverware that he was trying to steal from his host.

So we see that the Mishna strongly endorses this concept that if a person does not know about another person's character, he should definitely be suspicious of him and—with all due respect—treat him cautiously and suspiciously. If so, what were the Ziknei Beis Din crying about? They had every right to administer this oath and be suspicious of the Kohen Gadol during the time of the Second Bais Hamikdash when Tzeduki heresy was widespread in Israel in general, and in the Priestly class in particular. Beis Din had an obligation to be suspicious! Many Rishonim ask on this Mishna in Yoma from the teaching in Maseches Derech Eretz: Why did they turn aside and cry?

So, in addition to the questions why the Rambam mentioned the oath and why the Rambam mentioned the crying, we have a third question: Why in fact did they need to turn away and cry at all? They were doing what they were supposed to do!

The Tolner Rebbe raises these questions and suggests the following answer, based on an important teaching from the Sefas Emes:

The Gemara in Yoma (87b) relates that the Amora who we know as Rav was saying over a shiur in front of Rabbi. Rav Chiya walked in and Rav restarted his shiur. Bar Kappara then arrived, also late. Rav restarted his shiur a third time. Then Rav Shimon b'Rebi walked in, and Rav restarted his shiur a fourth time. Finally, Rabbi Chanina b'Reb Chama came in, and Rav finally had enough. He refused to start his shiur a fifth time, and just continued the shiur. The Gemara comments that Rabbi Chanina got upset that Rav did not show him the same courtesy that he had shown the other late arrivals.

The Gemara then relates that for the next thirteen years, Rav approached Rabbi Chanina each Erev Yom Kippur to ask for forgiveness. Rabbi Chanina refused to be mochel him. We are not going to get into why Rabbi Chanina was so upset and refused to forgive Rav, but those are the facts.

The Sefas Emes asks, why did Rav need to ask for forgiveness in the first place? Rav was in the right! He could justifiably tell Rabbi Chanina, "How many times do I need to restart my shiur? You were late for shiur. You were very late because there were already three people ahead of you who were also late for shiur! Restarting for

them was a midas chassidus. I am not obligated to repeat such a midas chassidus over and over again, troubling the entire audience for the sake of latecomers!"

If someone is upset at you but you are 100% right, and this is not just your opinion, but you ask your Rav and you ask other people and they all tell you that you are 100% right, do you need to ask mechila? No! If you are right, you are right!

The Sefas Emes answers with a very important principle: The entire year, if you are 100% in the right, you are not obligated to ask for forgiveness. But Yom Kippur is different! On Yom Kippur, you are obligated to ask for mechila even if you are right and the other person is wrong. Why is that? It is because we read in Tehillim (139:16) "...the days are created (yomim yutzaru) and not one of them (v'lo echad mei'hem)." There is a kri u'kesiv on this last phrase (v'lo echad mei'hem). Does the word v'lo end with an aleph (lamed aleph meaning no or not) or with a vov (lamed vov meaning him)? The kesiv (the way it is written) is with an aleph, meaning 'and one of them' (one of the days created) is not it. The kri (the way it is read) is lo with a vov.

The Tanna d'bei Eliyahu expounds: v'lo echad mei'hem is referring to Yom Kippur (the day which is not one of those other created days). There are 364 days plus one in the year. Yom Kippur is its own day. It is not a regular day. The Satan has no effect on us on this day. We are like Malachim on this day.

The Sefas Emes interprets v'lo ecahd mei'hem as follows: Yom Kippur needs to be a day of achdus (Jewish unity). We come together as Klal Yisrael with the Ribono shel Olam and we need to come together as a people as one unit. Normally, when someone does something to you and you are in the right and he is 100% wrong, you do not need to be worried about it. However, on Yom Kippur you need to try to accomplish something else—you need to try to bring everyone together. Therefore, even though you are in the right, you need to try to appease this other person, to create national unity.

This explains why Rav only went to Rabbi Chanina on Erev Yom Kippur. Why didn't Rav ask for mechila immediately after finishing the shiur? Why didn't he wait a couple of days until Rabbi Chanina cooled off and then ask for mechila? Why did he always go Erev Yom Kippur? The answer is that Rav did not need to ask for forgiveness during the rest of the year because Rav was

right and Rabbi Chanina was wrong. But on Erev Yom Kippur, the mission is to remove all “pirud”—the things that separate people. The mission is not to gain mechila, the mission is to create Shalom (peace).

This now also explains why the Ziknei Beis Din turned away to cry after adjuring the Kohen Gadol. We saw in Maseches Derech Eretz that it is proper to be suspicious! What was wrong with suspecting him, such that they needed to cry about it? The answer is that they were aware that their action caused pirud—disunity—in Klal Yisrael. True, they did what they were supposed to do, but they knew that inevitably, their actions would cause resentment in the (conceivably totally virtuous) Kohen Gadol. They cried because of the inevitable dissension they were causing in Klal Yisrael on Erev Yom HaKippurim.

Finally, the Tolner Rebbe says, we can now understand why the Rambam wrote this entire story. Although the story of the oath and certainly their turning aside and crying will not be at all relevant, please G-d, during the time of the Third Beis HaMikdash, the Rambam is trying to teach us this lesson. The reason they cried is because their action caused dissension on Erev Yom Kippur, and any dissension is not good at that time.

The lesson for all of us is that even though throughout the course of the year, we may have had issues with people—be it family, be it friends, be it neighbors, whoever it may be—even if we are 100% in the right, we need to try to make shalom in order to create this achdus. That is why it is important to know that “they turned aside and cried.” They did not turn aside and cry because they were wrong. They were doing exactly what they were supposed to do. But the fact is that they caused disunity, which we must try hard to avoid on Yom Kippur.

Chazal say that on Yom Kippur we are like angels. Amongst angels, there is no jealousy and no competition. That is the type of spirit we need to try to foster. Let bygones be bygones. So many times, people think, “I am in the right. I don’t need to ask mechila. He needs to ask mechila!” True. That is in terms of the laws of Mechila and the laws of proper behavior between man and his fellow man. But Yom Kippur is a different day. V’lo Echad Mei’hem. It is a special day—a day that unifies Klal Yisrael before the Ribono shel Olam and a day when Klal Yisrael needs to come together as one people,

without jealousy, without competition, and without machlokes.

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I KNOW NOT MY SOUL

By RABBI NISSON E. SHULMAN

Lo Yadati Nafshi Samatni (Shir Hashirim 6:12) "I know not my soul that You have placed within me!"

These are the words of the wise King Solomon. They apply to us now. At Yizkor we pray for the souls of our dear ones who are departed. We pray for their souls and for our own, so that we may be remembered in after years. Do we understand the soul?

Do we recognize and readily assume the responsibilities implied in the prayer for our soul's immortality? King

Solomon says we often don't. And that is one of the deepest tragedies of Jewish life.

Our Rabbis teach us the lesson of the soul from the passage immediately preceding my text. El ginas egoz yoradti. "I went down," said the Lord, "to a garden nut!"

Commenting on this passage, our Rabbis tell us that a nut has certain characteristics which teach us a threefold lesson about the nature of the People Israel, and its soul: Amar Rabi Yehoshua Ben Levi Nimshalu Yisrael LiEgoz, Mah Egoz Zeh Im Nafal LToch Hatnofes Atah Notlo ... Umeidicho Yafeh Liochlo. The nut can stand a great deal of rough and dirty handling without harming or soiling its fruit.

The same is true of the People of Israel. We, too, have often had to stand a great deal of abuse. Our enemies said to us "Lie down so that we may trample upon you." And we bent our back to the oppressor - but we did not bend our soul. Our soul has remained pure and unassailable, through the study of the Torah and the observance of G-d's commandments.

Secondly, Nimshalu Yisrael LiEgoz Lifi Shekol Hanitios Im Atah Michaseh Shirasheihen Bishaas Nitiasam Heim Matzlichos. All other plants and trees must have their roots covered when they are planted, in order to thrive. But the young seedling of the nut tree must have its roots exposed in order to grow properly. In the same way, if Israel is to thrive, if its soul is to live, then its young shoots and seedlings, its children, must be taught their origin, must know where they come from, and how grand is their heritage. They must have their roots exposed.

Finally, Nimshalu Yisrael LiEgoz, Mah Egoz Zeh Atah Notel Echad Min Hakri Vikulam Yordin Umisgalgilin Zeh Achar Zeh Kach Yisrael Laka Echod Mehen Kulam Margishim. A nut has this characteristic. If you pull one out of the pile, the pile will fall, and they will all scatter. So too, Israel is one group. If one Jew is hurt, we all suffer. If one is pulled away, cut off, killed, we are all in mortal danger.

This is the threefold secret that the wise King Solomon told us.

It is a secret that could help us to know our souls. But, says the King, "Lo yodati nafshi," the tragedy is that our people don't recognize their natures. They do not apply these characteristics to themselves. And this is a fatal mistake.

We have great survival ability. Our Jewish soul is protected from harm by G-d's blessing. Yet there sometimes comes a day -like our present day - when many of our people forget the lesson of the soul. The temptations of the times are too strong to pay much attention to developing the protective shell around Judaism. If G-d forbid, that shell should break, then we are lost.

There are many things to tempt us.

Business problems drain so much of our energy that we have none left for the synagogue. The evening "out with the boys" is always Monday night. It really is too much to ask that we should attend the synagogue study group on that night of nights. That new car we bought last year has taken so much of our savings that we can't afford to give much to Yeshivos any more. That vacation cruise that we always wanted is too good to pass up this year - so what if it isn't kosher - it is only for two weeks...

There sometimes are greater temptations; temptations for which we sacrifice our health, love, even truth and honor, and our faith. And yet, if we were asked which values are the more important, we would, with little hesitation, list our faith, our Torah, our Jewish survival very high on our list.

No one is asking you to give up the luxuries you enjoy. No one asks you to stop in your pursuit of a high standard of living.

But if the Yizkor service means anything, it must mean that you pay attention to some of the more important things in life, especially to your survival as a Jew. It demands that you honestly face some of the deeper questions of life and death.

Tell me, my friends, would you give up your children and their future for any of the luxuries or even necessities of life?

If we don't educate our children properly, they become exposed to the plague of indifference that has recently swept our people. Ask the average American child what happened in 1492 and he will tell you that that was the year Columbus discovered America. Ask him what else happened, and the chances are he will look blank. He will perhaps add that Columbus was helped by the good and great couple, King Ferdinand and Queen Isabella, and that without their help the discovery would have been impossible. He will not be able to tell you that that was the year of the climax of the Spanish Inquisition. He will

not be able to tell you that that was the year that Ferdinand and Isabella expelled all faithful Jews from Spain. He won't know of the heroes of our people, of Don Isaac Abarbanel and others like him who chose exile within their faith, and hardship, rather than nobility, power, and Spanish glory on the path of conversion.

Ask him about the Crusaders. He'll answer you with a glow, about the glory of the knights and their achievements of chivalry.

He will not know that for us the Crusaders wrought the bitterest havoc, the most terrible persecution. He won't know that they caused the rivers of Europe to run red with the blood of our fathers and mothers about thirty generations ago. He won't know of our heroism, our martyrdom, our steadfastness of soul, our purity of soul, our strength, and our spirit that could not be crushed, whatever the cost.

Do you want your children to stay with you? Do you want them to carry on the faith into which you were born? Then expose these young shoots to their roots. Do you want them to be proud, honorable, secure, and happy Jews? Then teach them, teach them, teach them. Spare no pains, spare no expense, but teach them with the best and most modern methods that you know. Make them love Judaism as you never had the chance to learn; give them the opportunity you never had, opportunity so vital to carrying on the life of our people, vital to the existence of our souls.

If you don't do this, then our children's Jewish spirit will wither and die. And if they die, spiritually, G-d forbid, so do we, and with us our parents' memory, which no Yizkor service will ever be able to revive.

If we do rise to our responsibilities, however, if we do read our souls aright and fulfill our Jewish duty, then the prophecy our Rabbis read into the parable of Solomon will come true. "I descended to the garden sayeth the Lord - this is the world. "To see the rushes by the brook - this is Israel. "To see if the vine is ripe - these are the sages, the synagogues, and the schools. "If the pomegranates bloomed - these are the children who sit and study the Torah."

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Rabbi Yakov Haber

Lema'anacha Elokim Chaim - For Your Sake, Living G-d

Among the additions to the shemone esrei during the Ten Days of Repentance is the insertion of the following prayer in the very first blessing: זכרנו לחיים מלך חפץ בחיים, - וכתבנו בספר החיים למענך אלוקים חיים "Remember us for life, O King who desires life, and inscribe us in the Book of Life for Your sake, Living G-d!" The last phrase, "for Your sake", at first glance, seems out of place. Are we not beseeching the Master of Life to grant us life for our sake not His?

Furthermore, a fundamental principle of Judaism is that the ultimate reward for Divine service is not in Olam Haze, this world, but in the next world, Olam Haba (see Avos 2:16). Clearly, though, in a significant number of places, the Torah promises reward in this world as well! What is the purpose of this seemingly extra reward? Relatedly, Ramban (Sha'ar Hagemul), posits that the main judgment of Rosh Hashana and Yom Kippur focuses on bounty and dearth, life and death, health and illness and other physical phenomena in this world. This is clearly highlighted in the blessing of zichronos in the musaf prayer of Rosh Hashana as well as in the central piyut of "U'nesane Tokef." Should not the judgment of these Days of Awe focus on the more everlasting state of the future world?

Perhaps all of these questions can be resolved via a fundamental teaching of Rambam (Hilchos Teshuva 9:1). There he presents his view that the entire purpose of physical bounty, health, tranquility and other beneficial aspects of this world is to enable the recipient to more fully serve his Creator. Those who loyally follows the Torah demonstrating that they utilize the gifts of this world properly will generally merit an increase of their "expense account" in order to perform even greater acts of service. For example, one blessed with ample parnassa will have more time to devote to Torah study and more resources available for charitable and communal projects. One granted good health and a tranquil life will, all things being equal, be able to spend less time pursuing medical care and the like and more time on Torah and mitzvos. By contrast, one who does not utilize the blessings bestowed upon him for avodas Hashem runs the risk of their being lessened or even eliminated. In his introductory commentary to Sanedrin (10), Rambam explains that this is the meaning of the statement of Ben Azzai (Pirkei

Avos (4:2): "one mitzvah brings another mitzvah in its wake; one sin brings another sin as a result." This passage means that if one does a mitzvah showing Hashem that he is a loyal "employee," he will be given greater opportunities to perform others by being blessed with additional physical resources. The opposite applies to the sinner. [1] This then is the meaning of all the Biblical verses promising physical blessing for serving G-d and the opposite for rebellion. In light of the above, reward in this world is not fundamentally reward per se, but rather enables the recipient to do more.[2] Once these resources are granted, the beneficiary can enjoy them as well.

An analogy may be given to an employee, who, being granted a \$10,000 expense account to coordinate business sales in various cities in Europe, successfully utilizes these resources to secure several major clients for his company. The next time he travels, he is likely to be granted a \$100,000 expense account to enable him to sign on even more deals for the company. Of course, he will simultaneously also enjoy the fringe benefits of this increased largesse.

A telling story about Rav Aharon Yehuda Leib Shteinman zt"l aptly demonstrates this teaching. Once a group of financially successful philanthropists visited his humble home in Bnei Brak. One of them complained that when word of their visit to Israel spread, a constant stream of needy visitors representing themselves or organization knocked on his hotel door at all hours of the day, and he felt he was constantly writing out checks. "Is there ever a time when I can just not answer the door and just enjoy my stay in the Holy Land?", inquired the questioner. Surprisingly, Rav Shteinman answered in the affirmative that he could. Those assembled felt they now had Rabbinic sanction to cut back on their donations and just enjoy their stay! But Rav Shteinman was quick to add, "Hashem has appointed all of you as gabba'ei tzedaka by blessing you with wealth. You don't have to be the gabbai; you can allow someone else to do so!" Properly chastened, the visitors understood this important message: If they use Divine blessings properly, they may enjoy them as well; if not, they run the risk of losing them.

In the period of judgment, all of our individual and communal resources hang in the balance when the Melech Hamishpat decides how to apportion everything relevant to this world for the next year. Rav Shlomo

Wolbe zt"l explains that this is the meaning of asking for life "for your sake, Living G-d." We plead and present before the ultimate Judge, "Please grant us life - and all other physical bounty - which we fully intend to utilize in Your service!" With this attitude, we can have greater confidence that our requests will be granted. Many sefarim quote a passage in the Zohar bemoaning the attitude of most individuals in their prayer for their needs: "Hav li, hav li," they cry, which can be colloquially translated as "Gimme, gimme!" They beseech, "Give me what I need because I need it" as opposed to "Give me what I need so I can utilize it to serve You!"

The Talmud (Rosh Hashana 16b) quotes the statement of R. Yitzchak: "Every year which is poor at its start, will be rich at its end." I once heard from Rav Yissocher Frand shlit"a that this passage can mean that every year in which we appreciate that we are starting from a position of "zero-based budgeting" as all is at stake, properly absorbing this truth and correctly channeling our requests "lema'anacha Elokim chaim," we are in a better position to open up the Gates of Mercy and Divine bounty. May we all be blessed with a year of physical and spiritual abundance.

[1] Of course the age-old question of צדיק ורע לו ורשע וטוב לו indicates that due to myriad, complex factors in Divine Providence, this system will not always apply exclusively, but the default Divine reward and punishment system follows this model.

[2] See Rambam (Hilchos Teshuva, ibid.) where he utilizes this same concept to conceptually explain the purpose of all of the physical blessings promised in the Messianic era, many of which we have been reading about in the seven haftaros of consolation we recently concluded.

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Rabbi Michael Rosensweig

The Yom Kippur Experience and its Aftermath: the Elevation of Human Spirituality (Achat Ba-Shanah)

At first glance, the mishnah (Yoma 70a) that depicts the culmination of the avodat Yom haKippurim seems to be superfluous and somewhat anticlimactic. After presenting in intricate detail the exacting protocols that enable the personal intimate spiritual journey of kenisah lifnei

velifnim (entry into the innermost precinct of the Mikdash), the mishnah finds it necessary to record that the kohen gadol ultimately returned to his home, accompanied by a retinue, and followed by a yom tov celebration with his inner circle ("u-melavin oto ad beito, ve-yom tov hayah oseh le-ohavav..."). Rambam (avodat Yom haKippurim, end of 4:2) includes this apparent aftermath as the final stage in the seder ha-avodah, to which the entire chapter is devoted. He twice emphasizes the kohen gadol's return to his home. Upon reflection, this mishnah crystallizes a profound perspective on the goal and impact of this inimitable day.

The mishnah's chronicling of the domestic return and celebration of the kohen gadol upon the conclusion of his extraordinary odyssey contrasts sharply and perhaps needs to be understood in light of the first mishnah in Yoma that begins to detail the meticulous avodah process. That mishnah informs us that the kohen gadol must distance himself from his home a full week in advance of the avodah, taking up residence in the Mikdash itself ("shivaat yamim kodem yom hakipurim mafrishin kohen gadol mi-beito le-lishkat parhedrin"). His preparation entails a necessary separation from his wife and family ("beito zu ishto"). One could have misconstrued that the kohen gadol's quarantine in advance of the avodah reflects an acute ascetic sensibility as the spiritual ideal, particularly as it relates to his journey lifnei ve-lifnim, to the sanctity of Shabbat Shabbaton embodied by ve-initem et nafshoteichem, and to the goal of kapparah and taharah. The fact that his married state is a basic prerequisite for his very capacity to preside over the avodah belies this perspective. Rambam records this precondition not as a requirement, but almost as a definition (Avodat Yom haKippurim 1:2- "hakol be-kohen gadol nasui"). The same first Mishnah examines extraordinary steps to ensure the kohen gadol's marital status, even as the concern for ritual impurity demands practical temporary separation. Indeed, the kohen gadol's family is prominently incorporated in his personal vidui on his par ("ani u-beiti"). Yahadut unambiguously decries celibacy and evinces no ambiguity or ambivalence about the spiritual significance of family life. [It is noteworthy that Aharon, who is the paradigm of the kohen gadol on Yom haKippurim - "bezot yavo Aharon el ha-kodesh", joined with Miriam in criticizing, albeit improperly and unjustifiably ("lo kein avdi

Moshe..."), Moshe's apparent withdrawal from family life.] Undoubtedly, the family ideal as a halachic value underpins this avodah requirement, and conceivably it also enhances the sense of responsibility and empathy that contributes to the kohen gadol's representation of Klal Yisrael in this pivotal process. [There is some evidence that the urgency of the kohen gadol's marital status generally based upon "ve-hu ishah be-betulah yikach" (Hilchot Isurei Biah 17:13) surpasses the general mitzvah of "ki yikach ish ishah" (Hilchot Ishut 1:1-2). I hope to discuss this and the kohen gadol's broader ideal stature elsewhere.]

The avodah is introduced against the background of the tragic death of Aharon's two sons- "achrei mot shenei benei Aharon". It is noteworthy, that according to some mefarshim, Nadav and Avihu refused to pursue family life, as they perceived it as a distraction to, even as a substantive compromise of a more ideal ascetic form of spirituality. From this perspective, the protocols presented to Aharon model the authentic halachic balance. Only a married kohen gadol, one who is firmly ensconced in "beito" can enter the kodesh ha-kodashim, notwithstanding the high standards of purity that require temporary adjustments and personal sacrifice. The ultimate joyous return to home base reinforces these themes.

Chazal perceived the emulation of melachim on Yom haKippurim as a central theme that manifests in numerous minhagim (see Rosh Yoma 8:24, and numerous other practices cited in Shulchan Aruch and poskim). On the surface, this appears to be puzzling in light of the Talmudic passage (Shabbat 88b) that establishes man's superiority to the angels as it relates to Torah values and observance. The solution is, however, evident. Man's flaws and vulnerabilities require a more nuanced but ultimately more impressive, more challenging human spirituality. However, that entails the capacity to muster discipline and to harness a single-minded, even semi-ascetic orientation when mandated. Yom Kippur, "achat ba-shanah", embodying "ve-initem et nafshoteichem", "kulo la-Hashem", and "kenisah lifnei ve-lifnim" tests Klal Yisrael's mettle and its singular brand of human spirituality. Only if we can successfully compete with the melachim when it is halachically required or appropriate, then the wider scope and more formidable challenge of human spirituality is demonstrated to be a superior

expression of avodat Hashem. Aharon's avodah, which required initial quarantine but had both its roots and telos in "beito", was accorded normative status, it was the foundation of halachic spirituality, while Nadav and Avihu's sincere effort, based on a one-dimensional ascetic posture, led to tragedy.

Chatam Sofer (Vayikra 16:23-24) commenting on Aharon's capacity to finally part with the bigdei lavan and resume his more conventional avodah representing Klal Yisrael, discusses the relative spiritual merits of isolation and engagement. While he notes Chovot ha-Levavot's (Shaar ha-Perishah) admiration for single-minded spiritual focus, he endorses the conclusion that halachically impacting Klal Yisrael takes precedence. He argues that precisely because Aharon required an initial period of quarantine in order to preside over the avodah, it was vital that he be instructed that his primary task remained as an engaged leader dedicated to "yoru mishpatechah le-Yaakov". Hence, he was instructed after completing the bigdei lavan-avodah, "u-ba Aharon el ohel moed u-pashat et bigdei ha-bad", a homiletical reference to concluding his "bedidah" (isolation) and rejoining mainstream leadership life! [Elsewhere (Torah Moshe), Chatam Sofer adds that Aharon's esoteric experiences while donning the bigdei lavan elevated his status, and by extension elevated the routine avodot (be-bigdei zahav) he resumed, justifying the need for a tevilah from bigdei lavan to bigdei zahav!]

It is no coincidence that the yirah-yeteirah (Hilchot Chanukah 3:6) - focused Yom Kippur leads seamlessly into the "simchah-yeteirah" (Hilchot Lulav 8:12) - centered Sukkot. Elsewhere, we have noted Rambam's view (Hilchot Yesodei haTorah 2:1-2) that ahavat and yirat Hashem are intimately connected. The concept of "gilu be-readah" (joy through trembling) is a core idea in Jewish thought. The celebration that concludes the avodah naturally paves the way for the multiple halachic expressions of joy on sukkot. The Shulchan Aruch records the practice to begin constructing the Sukkah on motzaei Yom haKippurim both in the end of Hilchot Yom haKippurim as well as at the very start of Hilchot Sukkah, as the interconnection between these seemingly conflicting but actually complementary motifs is reciprocally vital. It is also interesting to note that while we relocate our home in the sukkah during sukkot, the Mishnah (Sukkah 48a, and especially Rambam's

codification - Hilchot Sukkah 6:11,14) emphasize that returning back to our year-round family foundation on Shimini Azeret constitutes a kiyum, the culmination of the entire period, a parallel to the journey of the kohen gadol on Yom haKippurim.

The subject of the final mishnah on the avodah, the successful and safe return of the kohen gadol to his home and family, then, represent the true culmination of the avodah itself, as implied by the Rambam's codification. While the methodology of avodat Yom haKippurim, and the demands of taharah on this day and in this process demand precautions, elevated standards of ritual purity, and a single-minded focus, the ultimate goal is to reaffirm, revisit and renew an intense level of spirituality, characterized by the theme of "kulo la-Hashem", that animates, elevates, and integrates into daily life. The initial domestic separation that is an investment in an impactful, and enhanced return home mandates a triumphant reception not only as an expression of personal relief, but as a joyous yom tov celebrating the genuine impact of Yom haKippurim, "achat ba-shanah"- a single day that transforms the entire year and that encapsulates the halachic ideal of human spirituality. Copyright © 2021 by TorahWeb.org. All rights reserved. Weeklydt mailing list Weeklydt@torahweb.org http://torahweb.org/mailman/listinfo/weeklydt_torahweb.org

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OU Torah Weekly Tefilah Focus Yom Kippur Special
Weekly Tefilah Focus אבינו מלכנו, החזירנו בתשובה שלמה
לפניך

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

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 – “שלח רפואה שלמה–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, “החזירנו–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.

Weekly Tefilah Focus Weekly Tefilah Focus is a weekly email created to assist those who wish to improve their kavanah in tefilah. The program is designed to work by participants investing only a few minutes a week to focus on one particular segment of tefilah. Rabbinic advisers include Rabbi Doniel Lander (Rosh Yeshiva Ohr

Hachaim) and Rabbi Noach Isaac Oelbaum. Rabbi Mordechai Finkelman (Mashgiach Ruchani Yeshiva Ohr Hachaim) is the voice of Weekly Tefilah Focus.

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The 13 Midos of Rachamim

The following is a (loose) translation of the 13 Middos Shel Rachamim from the Sefer HaToda'ah by HaRav Eliyahu Ki Tov Zt"L based on the Talmud Rosh Hashana 17b. (There are many other interpretations by Rishonim, Achronim, and Mekubalim, on many different levels, but the following is the simplest and most concise way of understanding them.)

- 1) Hashem: I am Hashem the merciful one before man sins, even though I know he will eventually sin.
- 2) Hashem: I am the merciful one even after man sins (and repents)
- 3) Kail: Kail is another expression of Hashem's Midas HaRachamim (attribute of mercy)
- 4) Rachum: I have mercy on poor people...
- 5) V'Chanun: ...and I have compassion for affluent people as well
- 6) Erech Apayim: Hashem delays his anger and punishment and patiently awaits our Teshuva (repentance)
- 7) V'Rav Chesed: Hashem acts with compassion even to those without much of their own merits
- 8) V'Emes: Hashem rewards those who do His will
- 9) Notzer Chesed L'Alafim: Hashem remembers the Chesed that man does, for thousands of generations
- 10) Nosei Avon: Hashem carries mankind's sins (that were done intentionally) and holds on to them. (Doesn't punish right away and patiently waits for them to repent)
- 11) V'Pesha: Hashem also carries mankind's defiant sins (that were done in rebellion) and patiently waits for Teshuvah to be done before punishing.
- 12) V'ChaTa'ah: Hashem also carries mankind's unintentional sins (that were done inadvertently)
- 13) V'Nakeh [Lo Yenakeh]: Hashem wipes the slate (of sins) clean for those who repent, but not for those who remain unrepentant.

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from: **Shlomo Katz** skatz@torah.org to:

hamaayan@torah.org date: Oct 3, 2022, 1:31 PM

subject: **Hamaayan - Yom Kippur** - 10 Tishrei 5783
Sponsored by Rochelle Dimont and family on the yahrzeit of husband and father Rabbi Albert Dimont a"h
In the Yom Kippur prayers, we quote the description of Hashem's judgment found in the Mishnah (Rosh Hashanah 16a): "All people pass before Him like 'Bnei Maron'." The Gemara and Rashi explain that "Bnei Maron" means: Like sheep that walk single file to be counted for tithing.

What is the significance of walking single file on the Day of Judgment?

R' Uri Weisblum shlita (Mashgiach Ruchani of Yeshivat Nachalat Ha'levi'im in Haifa, Israel) explains: Man has a tendency to dismiss his mistakes, instead blaming them on his environment, his friends, his parents, his teachers, or any number of other causes—anyone or anything but himself. This is what Adam did after the first sin, saying (Bereishit 3:12): "The woman whom You gave to be with me—she gave me of the tree, and I ate." Thus, the Mishnah informs us, each of us stands before Hashem all alone on the Day of Judgment; there is no one but ourselves to blame for our sins.

R' Weisblum continues: There is no denying that a person can be influenced negatively by other people or by his surroundings. However, those negative influences are tests we are meant to struggle with and, ultimately, withstand. If we do not, we are held accountable.

Without this recognition, R' Weisblum adds, there can be no repentance. A person cannot repent if he does not believe he sinned—if he does not acknowledge that a particular action was improper and if he does not accept responsibility. That is the meaning of the first word of Viddui / confession: "Ashamnu"/ "We have been guilty." (He'arat Ha'derech: Moadim p.68)

"And the he-goat designated by lot for Azazel shall be stood alive before Hashem, to provide atonement through

it, to send it to Azazel to the wilderness.” (Vayikra 16:10, describing the Yom Kippur service)

The Mishnah (Shabbat 86a) asks: “How do we know to tie a strip of red wool to the head of the goat that is sent away? Because it is written (Yeshayah 1:18), ‘If your sins will be Ka’shanim (apparently meaning: “like scarlet”), they will whiten like snow; if they have reddened like crimson, they will become as wool.’” The Gemara (89b) asks: “Why does the verse say, ‘Ka’shanim’? The correct way to say, ‘Like scarlet,’ is ‘Ka’shani!’” The Gemara answers that the verse is teaching: “If your sins will be Ka’shanim / like the years, which are arranged in order since the time of Creation, they will whiten like snow.” [Until here from the Gemara]

R’ Yitzchak Menachem Weinberg shlita (Tolna Rebbe in Yerushalayim) notes that other Talmudic sources (Berachot 57a; Yoma 88a) also speak of our sins being “arranged in order” before being forgiven. What does it mean to have one’s sins “arranged in order”?

The Tolna Rebbe explains: When Rivka was arranging for Yaakov to receive the blessings that Yitzchak intended to give Esav, she said (Bereishit 27:9), “Go now to the flock and fetch me from there two choice young kids of the goats.” A Midrash states that, in the merit of those two goats, the Jewish People would receive atonement on Yom Kippur in the future. The Midrash continues: This may be compared to a bald person and a person with unkempt hair who stand next to a threshing floor. When the wind blows, they become covered with chaff. The bald person can just flick the chaff off of his head, and he is clean, while the other person has chaff stuck in his unkempt hair. Likewise, Esav dirties himself with sin all year long and has no way to cleanse himself, while Yaakov can cleanse himself of sin, as it is written (Vayikra 16:30), “For on this day he [the Kohen Gadol] shall provide atonement for you to cleanse you; from all your sins before Hashem shall you be cleansed.” [Until here from the Midrash]

The Tolna Rebbe continues: Various Midrashim and commentaries explain that the description of Esav as having unkempt hair refers to a general lack of orderliness or organization, while Yaakov’s smooth skin (see Bereishit 27:11) connotes the opposite. This was the fundamental difference between Yaakov and Esav. In describing his years working for Lavan, Yaakov said (Bereishit 31:40-41), “This is how I was—by day

scorching heat consumed me, and frost by night; my sleep drifted from my eyes. This is my twenty years in your household . . .” Yaakov was capable of maintaining a dreary routine day-in-day-out for twenty years, while Esav was disorganized and impulsive (see Bereishit Rabbah 63:8).

The Tolna Rebbe concludes: Being organized—specifically, arranging one’s sins in order—is a key to receiving atonement. If we try to tackle everything needing improvement all at once, all we will have to show for it is a feeling of hopelessness. Instead, our Sages are teaching us, we must organize and prioritize our sins, recognizing that some issues will simply have to wait to be worked on later. May Hashem assist us in becoming “smooth-skinned,” the Tolna Rebbe adds. (Heimah Yenachamuni: Mo’adim p.199)

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 Ha’Chaim 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 Ha’Mishnah)

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: Mo'adim 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."