

O H R N E T

SHABBAT PARSHAT VAYELECH-HA'AZINU · 6-13 TISHREI 5773 - SEP. 22-29, 2012 · VOL. 19 NO. 50

SPECIAL YOM KIPPUR ISSUE

PARSHA INSIGHTS

Vayelech

THE LAST DAY

“Moses went and spoke these words to all of Yisrael.” (31:1)

A thought for Shabbat Shuva (the Shabbat between Rosh Hashana and Yom Kippur). What would you do if you knew that you had just one more day to live?

How would you spend that last day?

Would you drive to the ocean with the top down for a last glimpse of the sun rising over the waves? Would you book lunch at the best restaurant in town? Or maybe you would indulge in the thrill of a dangerous sport like skydiving or bungee jumping, safe in the knowledge that there is no such thing as a dangerous sport on the last day of your life.

Or maybe, if you were a more contemplative sort, you'd spend those last few hours writing down your thoughts and feelings as you were about to depart this world.

How many of us would spend those precious last moments calling on our friends to say goodbye, to give them comfort and consolation?

That's what Moshe did when G-d told him that he had awoken to his last day on Earth. Moshe, the humblest person to walk this planet, understood that his duty on his last day was to take leave of the Jewish people and comfort them over his impending death.

And how did Moshe comfort the people? What were his words of comfort? He said, *“I am an old man of a hundred and twenty years. I am no longer permitted to teach you Torah; G-d has closed the wellsprings of Torah from me. G-d will not let me*

cross the Jordan River, but do not be discouraged! The Divine Presence will precede you, and Yehoshua will be your leader.”

What did Moshe mean when he said *“G-d has closed the wellsprings of Torah from me”*? Moshe was telling the people that he had lost the power to communicate Torah to them. Moshe was *Moshe Rabbeinu*, Moshe “our teacher.” An essential quality of a teacher is that he can adapt his knowledge to the level and understanding of his pupils. When Moshe passed from this world, however, his understanding of Torah was so elevated that he could no longer present the Torah on the level of the Jewish People. Hence the metaphor of the wellspring. A wellspring flows outward. Moshe's ability to flow his wisdom to the people was closed up.

In fact, Moshe never found it easy to teach the People. When G-d told Moshe to return to Egypt and take out the Jewish People from their slavery, Moshe replied, *“I am not a man of words... for I am heavy of mouth and heavy of speech” (Shemot 4:10)*. In other words, Moshe's connection to spirituality was so elevated that it was extremely difficult for him to clothe his perception within the sinews of speech.

Moshe comforted the people with the knowledge that though he would not be there to teach them Torah, the Torah would still be with them. They would still have “The Guide To Life” and teachers who could bring its supernal wisdom into each and every life throughout the generations.

Ha'azinu

A WORD IN YOUR EAR

“Give ear, O heavens!” (32:1)

A word in the ear is always more effective than a shout from a distance. When G-d wants to get His message across to us, He “speaks quietly” in the “ear” of our *neshama* (soul) and then the *neshama* dictates His Will to the body. That's the meaning of the line in this week's Torah portion *“Ha'azinu: Give ear, O heavens and I will speak. Listen O*

earth, to the words of My mouth.” The heavens represent the soul. The body is represented by the earth. If the heavens “Give ear” (the root of the word “Ha'azinu” is “ozen”, meaning “ear”), if the soul heeds the softly spoken command of its Creator, then the earth will follow the “words of my Mouth” — meaning that the body will respond to G-d's bidding.

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Vayelech

On the last day of his life, Moshe goes from tent to tent bidding farewell to his people, encouraging them to “keep the faith.” Moshe tells them that whether he is among them or not, G-d is with them. He summons Yehoshua, and, in front of all the people, exhorts him to be strong and courageous as leader of the Jewish People. Thus, he strengthens Yehoshua’s status. Moshe teaches the mitzvah of *hakhel*: Every seven years on the first of the intermediate days of Succot, the entire nation, including small children, is to gather at the Temple to hear the king read from the Book of Devarim. The sections read deal with faithfulness to G-d, the covenant and reward and punishment. G-d tells Moshe that his end is near, and he should

summon Yehoshua to stand with him in the *Mishkan*, where G-d will teach Yehoshua. G-d tells Moshe and Yehoshua that after entering the Land the people will be unfaithful and worship other gods. G-d will then completely “hide His face,” so that it will seem that the Jewish People are at the mercy of fate, hunted by all. G-d instructs Moshe and Yehoshua to write down a song — *Ha’azinu* — which will serve as “witness” against the Jewish People when they sin. Moshe records the song in writing and teaches it to *Bnei Yisrael*. Moshe completes his transcription of the Torah and instructs the *levi'im* to place it to the side of the Holy Ark, so that no one will ever write a new Torah Scroll different from the original, for there will always be a reference copy.

Ha’azinu

Almost all of *Ha’azinu* is a song, written in the Torah in two parallel columns. Moshe summons the Heavens and the earth to stand as eternal witnesses to what will happen if the Jewish People sin and do not obey the Torah. He reminds the people to examine the history of the world and note how the Jewish People are rescued from obliteration in each generation — that G-d “pulls the strings” of world events so that *Bnei Yisrael* can fulfill their destiny as His messengers in the world. G-d’s kindness is such that Israel should be eternally grateful, not just for sustaining them in the wilderness, but for bringing them to a land of amazing abundance and for defeating their enemies. But this physical bounty leads the people to become over-indulged. Physical pleasures corrupt the morals of the people. They worship empty idols and powerless gods and indulge in all

kinds of depravity. G-d will then let nations with no moral worth subjugate Israel and scatter them across the world. However, their only purpose is as a rod to chastise the Jewish People. When these nations think that it is through their own power that they have dominated Israel, G-d will remind them that they are no more than a tool to do His will. The purpose of the Jewish People is fundamental — that man should know his Creator. Neither exile nor suffering can sever the bond between G-d and His people, and eventually in the final redemption this closeness will be restored. G-d will then turn His anger against the enemies of Israel, as though they were His own enemies, showing no mercy to the tormentors of His people. G-d then gives His last commandment to Moshe: That he should ascend Mount Nevo and be gathered there to his people.

GUIDE TO THE STUMBLER

“**R**eturn, O Israel, to the L-rd, your G-d, for you have stumbled through your sinning.” (Hoshea 4:2)

Thus begins the *haftara* which will be read this Shabbat in synagogues throughout Eretz Israel and the world. In fact, this Shabbat bears the name “Shabbat Shuva” partly because of the word *Shuva* (Return) in this opening statement.

Standing in the Days of Awe, between the judgment days of Rosh Hashana and Yom Kippur, every Jew with a conscience is aware that he has much to atone for in order to truly merit being inscribed in the Book of Life for the year which is just beginning.

But when we reflect on the prophet’s reminder that we have “stumbled” through our sins, we cannot help but real-

ize that such a warning is directed not only at each individual Jews, but also upon Jewry as a whole. Cannot we attribute the threat of a nuclear Iran and the resulting rift between Jerusalem and Washington to a stumbling in our faith in G-d as the only source of our salvation? And have the recent efforts to curtail Torah study in the *yeshivot* in Israel caused us to stumble not only in security matters but in economic ones as well?

When we pray during these High Holidays for G-d to help us individually in our return to Him, let us also keep in mind that He open the hearts of so many of His misguided children to return and put their faith in Him to protect Israel forever.

PARSHA Q&A ?

Vayelech

1. How old was Moshe when he died?
2. Why was Moshe unable “to go out and come in” (31:2)?
3. What happened to Moshe’s Torah knowledge on the day of his death?
4. How did Moshe foresee the relationship between Yehoshua and the Elders?
5. What did G-d tell Yehoshua concerning his relationship with the Elders?
6. How often does the *hakhel* (assembly of the Jewish People) take place?
7. Why does the Torah call the year of the *hakhel* the “*shemita* year”?
8. What sections of the Torah does the king read at the *hakhel*?
9. In what physical location does the king read at the *hakhel*?
10. Why were the men commanded to come to the gathering?

Ha’azinu

1. Why were heaven and earth specifically chosen as witnesses?
2. How is the Torah like rain?
3. How is G-d “faithful without injustice”?
4. Why is G-d called “*tzaddik*”?
5. How many major floods did G-d bring upon the world?
6. What group of people does the Torah call “fathers”? Cite an example.
7. Why did G-d separate the world’s nations into exactly 70?
8. Why is the merit of the Jewish People’s ancestry called a “rope”?
9. How is G-d’s behavior toward the Jewish People like an eagle’s behavior toward its offspring?
10. Regarding the Jewish People’s punishment, G-d says, “I will spend my arrows on them.” What is the positive aspect of this phrase?

PARSHA Q&A!

Answers to the Questions!

All references are to the verses and Rashi’s commentary unless otherwise stated.

Vayelech

1. 31:2 - Exactly 120.
2. 31:2 - G-d did not let him because the power of leadership was being transferred to Yehoshua.
3. 31:2 - The well-springs of knowledge were closed up for him.
4. 31:7 - He foresaw that they would work in partnership.
5. 31:7 - That he alone would be the leader — for there can only be one leader in each generation.
6. 31:10 - Once every seven years, in the first year of the new *shemita* period.
7. 31:10 - Because the laws of *shemita* still applied to the harvest.
8. 31:11 - From Devarim: 1:1-6:9; 11:13-21; and 14:22-28:69.
9. 31:11 - On a wooden platform erected in the *azara*.
10. 31:12 - In order to learn.

Haazinu

1. 32:1 - They endure forever.
2. 32:2 - The Torah gives life and promotes growth like rain.
3. 32:4 - He is “faithful” by rewarding the righteous, and “without injustice” by rewarding even the wicked for any good deeds.
4. 32:4 - All will agree that His judgments are righteous.
5. 32:7 - Two. One in the time of Adam’s grandson Enosh and one in the time of Noach.
6. 32:7 - The Prophets. Elisha called the Prophet Elyahu “My Father.” (*Melachim II 2:12*)
7. 32:8 - To correspond to the 70 *Bnei Yisrael* who entered Egypt.
8. 32:9 - Their merit is “woven from” the merits of the *Avot*.
9. 32:12 - He mercifully wakes them gently, hovering over them, and carrying them on His “wings”.
10. 32:23 - “The arrows will be spent” implies that the afflictions will cease but the Jewish People will not.

OHRNET magazine is published by OHR SOMAYACH Tanenbaum College

POB 18103, Jerusalem 91180, Israel • Tel: +972-2-581-0315 • Email: info@ohr.edu • www.ohr.edu

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BERACHOT 50 - 64

“The heart of the king is in the hand of G-d. He can direct it to whatever He wishes.” (Mishlei 21:1)

This passage from the wisdom of King Shlomo is cited by Rabbi Yehuda in the name of the Sage Rav as the reason why it is necessary to pray to G-d for favorable action by an earthly ruler. Since the fate of a nation may depend on the decision of the king, he is prevented by Heaven from deciding on anything which is not in accordance with the will of the King of Kings. It is therefore wise to pray to G-d to influence the ruler to decide and do what is best.

• Berachot 55a

A blessing must be made before eating or drinking. What should one do if he mistakenly took something into his mouth before making the required blessing?

Three sources are quoted, each with a different solution. One directs such a person to swallow it so he can then make a blessing on the rest with a full mouth. A second source says to spit out what is in the mouth, and a third says to push it to the side of his mouth and then make the blessing.

The *gemara* explains that the first source is dealing with liquids; the second with food which will not become inedible if spit out and can therefore be eaten after making the blessing; the third deals with food which will become inedible if spit out and must therefore be salvaged by pushing it to the side and making the blessing.

• Berachot 50b

“One should always rush to see kings, not only kings of Jewry but even gentile kings.”

Rabbi Yochanan thus explains this advice: If one merits to be around when Mashiach arrives he will be able to appreciate the difference between the glory of Mashiach and that of ordinary kings.

The *gemara* follows with a story of the effort made by the blind Sage Rabbi Sheishet to pay tribute to a king.

• Berachot 58a

“One must make a blessing upon bad news as he does on good news.”

The Sage Rava explains that this cannot mean that the same text is used in both blessings, for we know that the praise for good news is that G-d is “good and benevolent” while for bad news it is that He is a “true judge.”

What is meant by this equation is that just as one makes a blessing on good news wholeheartedly, so too should he accept Heavenly judgment with a wholehearted recognition of Divine justice.

• Berachot 60b

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IN THE WHITE

From: Norman

Dear Rabbi,

I have noticed in previous years at synagogue on Yom Kippur that many people wear white clothes, or a type of white robe, and sometimes even white shoes. What's that all about? I imagine it has something to do with appearing pure before the Almighty, but any additional explanation you can offer would be appreciated.

Dear Norman,

Many have a custom of wearing white clothing on Yom Kippur as an expression of emulating the ministering angels who are described as serving G-d in clean, white "garb". This is practiced by both men and women.

Some men wear a white robe over the clothing, called a *kittel* in Yiddish. Because it is similar to a burial shroud, it also serves to remind us of man's mortality and the need to do *teshuva*, or repentance, before one's life expires.

Whether one wears regular festive clothing, or some form of white clothing, one should not wear gold, or have gold-colored decoration on the clothing. This is because gold recalls the sin of the golden calf, and that which recalls sin should not be worn as we pursue forgiveness. Silver is permitted to be worn, or embroidered on the *kittel*, as silver is similar to white and symbolizes purity and mercy.

In addition, it is a widespread custom for men to wear the large white prayer shawl, the *tallit gadol*, on the evening of

Yom Kippur. This also is to convey our desire to be "angelic" in our single-hearted devotion of G-d, recalls being wrapped in a burial shroud, and conveys purity and mercy. The *tallit* is put on while still day in order to be able to recite a blessing upon donning it, since at night no blessing is recited for the *tallit*. This is usually done at home, before going to the synagogue, at which time fathers, enveloped in the large white *tallit*, movingly bless each of their children to be sealed the Book of Life.

Since wearing leather shoes is prohibited, and that's in order that we should not be deriving benefit from loss of life at the very moment we are beseeching G-d for renewed life, many buy special shoes for Yom Kippur made of cloth or some other material. And since these are special "Yom Kippur" shoes, many buy white ones.

A righteous rabbi once addressed his congregants moments before the onset of Yom Kippur with the following words on the topic of wearing white:

"My brothers, take it to heart that it is in white garments like these we are wearing now that we shall ascend to Heaven to be judged and give accounting before G-d. Let us then imagine that we are standing in this clothing before the Throne of Glory now, on this day of judgment - Yom Kippur. We should have true remorse today, because one who actually appears before the Throne on the day of death most certainly feels remorse. But the difference is that repentance does not avail after death – only now that we are still alive. Let us then truly regret our sins, and accept upon ourselves to sin no more, and let us plead to the King who grants forgiveness that He grant us forgiveness and atonement."

PARSHA INSIGHTS

continued from page one

However, if the soul turns a "deaf ear" to the Voice of the Eternal, then G-d has to speak in the "ear" of the body directly – and that communication can be painful.

The intention, however, is never vindictive. Everything that G-d does is for our good. When the soul fails to respond to G-d's communication, He uses the body as a way of getting the soul's attention.

Which is why in the *haftara* of the Torah portion of Devarim the Navi Yishayahu says "*Ha'azini - Give ear - O earth!*" Here, in contradistinction to this week's Torah portion, the prophet is speaking in the "ear" of the body. Yishayahu is warning the Jewish People to where their sins

will lead. The ears of their souls are closed to G-d's warnings, and thus the body will have to "give ear". And that message is relayed in the language that the body understands.

The name of this Shabbat is *Shabbat Shuva* – a name taken from the opening lines of the *haftara*. *Shuva* means return. We are in the midst of a week in which G-d is waiting for us to return to Him. If we open up the ears of our soul, we will hear the Voice. If we don't, G-d has many other ways of grabbing our attention, which are not as subtle as the word in our ear.

• Sources: *The Ovstovtzer Gaon as heard from Rabbi C. Z. Senter*

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TOTS IN THE SYNAGOGUE

Question: I am anxious to train my young son in attending synagogue and participating in the prayer services. Since he is only a tot, however, he is more interested in running around and making noise to the great annoyance of the other worshippers. What is the right thing to do?

Answer: As praiseworthy as are your intentions for providing *chinuch* training for your child at a very young age, you must bear in mind what is stressed in all halachic works about the negative side of bringing to the synagogue children who disturb the decorum which should prevail in such a holy place.

If you insist on bringing your son to the synagogue then it is your responsibility to keep him at your side throughout the service and to take him home if he gets out of hand. Too many fathers with good intentions see the idea of taking restless little ones to the synagogue as a way of giving their overworked wives a chance to rest. They should be reminded that the synagogue is not a babysitting facility.

A final note on this subject is the observation made by halachic authorities that allowing children to run around in the synagogue is counter-productive to *chinuch* because it trains them in disrespect for the sanctity of the house of prayer.

THE HUMAN SIDE OF THE STORY

THE MYSTERIOUS AMBULANCE

It is not often that an ambulance arrives at the Begged Yad Leyad used clothing center in Kiryat Mattersdorf in Jerusalem. Rebbetzin Sheindel Weinbach's front yard serves as a depot for used clothes, toys and almost everything else that she and a team of volunteers sort and send to a network of distribution centers throughout Israel. Throughout the day and night cars, cabs and trucks pull up and dump the items people are happy to part with. There is even the occasional Egged bus delivering items abandoned in the city buses and unclaimed.

But what is an ambulance doing there?

The answer lies in a phone call received by the Rebbetzin from a staff member of the Hadassah Medical Center in Jerusalem. The caller asked if some clothes could be supplied for ill, homeless people who come to the hospital and lack even elementary clothes to change into from their ragged, unhealthy ones. Begged Yad Leyad was happy to supply the clothes and an ambulance was sent to pick them up.

LOVE OF THE LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

POINT OF NO RETURN

“Don't dare let them pause for a moment on their way to Babylon!” This was the strange order that the Babylonian king, Nevuchadenetzer, gave to his general, Nevuzradan.

He explained that there was a danger that if these Jews on their way to Babylon had any respite for prayer and repentance their G-d was likely to accept their return to Him and thwart the Babylonian effort to exile them. Once they reached Babylon, however, the gen-



eral told his soldiers to stop driving these Jewish captives and to allow them to rest. This is what is meant by the opening words of Psalm 137 in *Tehillim* which it is customary to say before Grace After Meals on weekdays: “By the rivers of Babylon, there we sat.”

The reason he gave for allowing this rest at that point was his feeling that their repentance was less likely to be accepted by G-d outside of their holy land.

The Essence of Vidui

BY RABBI YEHUDA SPITZ

I have a confession to make. I really regret my mistake and I realize it potentially has serious repercussions. I resolve never to do it again, and to be extra careful next time this happens. What was my huge error, that I am confessing its seriousness in a public forum? Due to my negligence (and quite possibly lack of sleep) several typos have found their way into previous articles.

I sincerely apologize.

Why did I start an article like this?

Why was it necessary for me to verbally enunciate the wrong I had done? Wouldn't it be adequate to just inform the readership that there were a few typos in previous articles, and then just correct them? It would certainly be less embarrassing! Why the necessity to confess and say the words "I was wrong?" Isn't it enough to sincerely regret and resolve never to repeat my carelessness?

This article sets out to explore the secret power of Vidui — the confession that we repeat numerous times on Yom Kippur. Vidui is vitally important! The two steps of "charata - regret" and "kabbala al ha'atid - resolution not to repeat a sin," are still insufficient for complete repentance without Vidui.

The *Sha'arei Teshuva* explains Vidui's importance with a parable found in the Midrash (*Kohelet* 7:32):

There once was a group of prisoners who were in a maximum-security prison, where conditions were terrible. They were forced to do slave labor; they were tortured and tormented by their jailers. Over time they decided they must escape, so they dug a tunnel that led out of the jail. The night came when they all crawled through the tunnel, escaping to freedom. All, except for one prisoner, who did not join them. The next morning, when the jailbreak was discovered, the guards discovered the one prisoner who had remained behind. Furious, they beat the hapless prisoner to a pulp, all the while yelling at him "It wasn't bad enough for you here? If you 'd suffered then you would have looked for the first opportunity to escape! The fact that you stayed behind means that the conditions here weren't appalling enough for you! We aim to correct that, starting right now!"

We are all prisoners. Prisoners of the Yetzer Hara. We sit in a dark jail called Olam HaZeh where things aren't so hunky-dory. We are tortured by the scheming Yetzer Hara. We are persecuted by the falsehood and pain in this world. We don't see the light of G-d's Presence clearly and we are forced to search for him in the darkness and distraction of this world.

But then, we see a tunnel. We are given an opportunity to leave it all behind and escape to the freedom of being close to

G-d. No distraction, no connection to the jail cell, to the shadows and physicality of this world.

That tunnel is the "Ten Days of Repentance" which leads us all the way out to the freedom of Yom Kippur.

Yom Kippur is the day on which we don't eat or drink and are thereby completely disconnected from this world. On Yom Kippur we are free from the shackles that bind us to the physical world that we live in. On Yom Kippur, we are free to feel the closeness of G-d's embrace.

The question is: Will we run through the tunnel?

Do I truly want to be close to G-d? Is that my deepest, most intense desire? If so, then when an opportunity arises where I can leave behind all that distracts me and keeps me confined to the darkness, will I jump at the chance?

Will I run through the tunnel into G-d's embrace or will I choose to remain behind in the prison because it's not so bad after all?

Yom Kippur is all about essence. It's about stripping away the external and focusing on who we really are.

On Yom Kippur our *neshama* has its chance to proclaim that its deepest desire is to be close to its Source, to its Creator.

But what about the fact that we're not just souls, we are human beings, with human weaknesses and failings?

That's where Vidui comes in. When one says the words "I sinned," he is externalizing the sin, proclaiming "It's not me. It's not my essence. It's external to who I am. My essence is my G-dly *neshama* that wishes to cleave to G-d! The sins that I commit are not who I am!" Verbalizing them is thereby externalizing them.

Yom Kippur is a gift from G-d. The question is: Will we run through that tunnel? Do we truly desire to be close to Him? Do we feel the pain of being stuck in a world in which the Yetzer Hara enslaves us to our physical desires? Will we jump at the chance to be free of its shackles? Can we make the statement that all of our sins are external and not who we truly are?

If so, then we will merit the incredible words G-d said to Moshe Rabbeinu "*Salachti Kidvarecha*" - *I have forgiven as per your request*, and to feel the intense closeness to G-d that is truly our innermost desire.

• Sources: Based on *The Maharal Mi'Prague's famous Shabbat Shuva Drasha*. For additional ideas elucidating the benefit of verbal confession see *Sefer HaChinuch (Mitzvah 363)*, and *Rabbi Zev Leff's excellent Festivals of Life (pp. 80-90)*.

The author wishes to thank his wife, *Rebbetzin Miriam Spitz*, for her insights and assistance with this article.

YOM KIPPUR Q&A ?

1. Passover commemorates the going out of Egypt. Shavuot commemorates the giving of the Torah. What historical event can Yom Kippur be said to commemorate?
2. For what kinds of sins does Yom Kippur not atone?
3. What should someone do if the person he wronged does not forgive him the first time?
4. Why is the Vidui confession included during the mincha prayer the afternoon before Yom Kippur?
5. On Yom Kippur we refrain from: Working, eating, drinking, washing, anointing, family relations and wearing leather shoes. Which three of these prohibitions are more severe than the others?
6. In what two ways does the prohibition against eating food on Yom Kippur differ from the prohibition against eating pork the entire year?
7. Who wrote the prayer "U'nesaneh Tokef" said during the chazan's repetition of musaf?
8. Why do we read the book of Yona on Yom Kippur?
9. In what two ways does havdalah after Yom Kippur differ from havdalah after Shabbat?
10. Ideally, what mitzvah should one begin immediately after Yom Kippur?

YOM KIPPUR Q&A ?

Answers to Yom Kippur's Questions!

1. Moshe came down from Mount Sinai on the tenth of Tishrei with the second set of Tablets, signifying forgiveness for the sin of the golden calf. Yom Kippur can be said to commemorate this event, the first national day of forgiveness for the Jewish People.
2. Sins committed against other people, including hurting someone's feelings. Yom Kippur does not atone for these sins until the perpetrator gains forgiveness from the victim himself. (*Orach Chaim 606:1*)
3. He should try at least two more times to gain forgiveness. (*Orach Chaim 606:1*)
4. Lest one choke while eating the pre-Yom Kippur meal and die without atonement, or lest one become intoxicated and unable to concentrate on the prayers at night. (*Mishna Berura 607:1*)
5. Eating, drinking, working. (*Mishna Kritut 1:1*)
6. Although any amount is forbidden, eating on Yom Kippur is not punishable by a Sanhedrin until one has eaten food equal in volume to the size of a date. Eating pork, on the other hand, is punishable for eating even an olive-sized piece, which is smaller than a date. (*Mishna Berura 612:1*) Eating on Yom Kippur incurs the punishment of *karet* - spiritual excision, whereas eating pork does not.
7. It was written by Rabbi Amnon of Mainz, Germany about 1000 years ago.
8. The repentance of the people of Ninveh serves as an inspiration to us to repent, and shows us that repentance can overturn a Divine decree. (*Shelah Hakadosh*)
9. After Yom Kippur, the blessing over spices is omitted from havdalah. Also, the source of the flame used for havdalah after Yom Kippur must be a fire kindled before Yom Kippur. (*Orach Chaim 624:3,4*)
10. Building the succa. (*Rema, Orach Chaim 624:5*)

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