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ON **YOM KIPUR** - 5768

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Arnie Lustiger, has been transcribing and editing one of the Rav's Tshuva Drashot

From: alustig@erenj.com (Arnold Lustiger) Subject: Teshuva Drasha

The Significance of the Various Appellations for Yom Kippur According to Rabbi J. B. Soloveitchik

The Hayei Adam, in the Tefilah Zaka meditation (the introductory Yom Kippur prayer read prior to Kol Nidrei), refers to the day of Yom Kippur as "Yom Ehad Bashana...Yom Adir Bashana" (a singular day in the year...a 'powerful' day in the year). Yom Kippur is a day whose "power" lies in the lasting impression it etches in the heart of the Jew.

Through an analysis of the various names given to Yom Kippur, one can begin to appreciate the true uniqueness of the day. In the initial portion of

the Musaf Amida repetition Rabbi Elazar Hakallir makes use of three appellations in referring to the day of Yom Kippur:

"May we be considered as one who stood at the entry gate [of the Temple courtyard] So that our prayer can repulse the corrupt serpent [i.e. the evil inclination] And let us sanctify You on this 'Shabbat Shabbaton' (Sabbath of Sabbaths), O Holy One

"Today when You open Your books [of life and death] Be gracious to the nation that glorifies Your Name And let us sanctify You on this 'Yom Hakippurim' (Day of Atonement), O Holy One

Restrain the adversary in chains And herald the hope of captives And let us sanctify You on this 'Tzom He'asor' (Fast of the Tenth), O Holy One"

In this piyut, the day of Yom Kippur is referred alternately as "Shabbat Shabbaton", "Yom Hakippurim" and "Tzom He'asor". The following is a summary of the Rav's 1977 Kinus T'shuva Drasha, a lecture whose theme centered on the significance of each of these three appellations (1).

YOM HAKIPPURIM

"Yom Hakippurim" versus "Yom Kaparah"

The plural form "kippurim" has an entirely different meaning than the singular form "kapara". The term "Yom Kapara" would contain two misleading implications.

First, kapara implies animal sacrifice as in "heivi kaparato" (e.g. Hullin 60A). If the holiday were to be known as Yom Kapara, one could reach the conclusion that it is a day dedicated to animal sacrifice. However, in reality there were far fewer sacrifices offered in the Temple on Yom Kippur than there were, for example, on each of the first two days of Succot. As a result, the term "Yom Kapara" would in fact be an imprecise description of the day (2).

In addition, if we were to highlight the importance of animal sacrifice through use of this name, the day itself would have diminished significance after the destruction of the Temple. Yet, the Rambam clearly states:

"... Now that there is no Temple and no altar atonement there is only repentance, and repentance atones for all sins...(Rambam, Hilchot Teshuva, 1:3)

The day of Yom Kippur itself embodies the opportunity for complete atonement exactly as it did prior to the destruction of the Temple. When the repentance is proper, one attains the very same kapara as the Jew who stood in the azara and responded "baruch shem kevod malchuto le'olam va'ed" upon hearing the ineffable Name recited by the Kohen Gadol (3).

The second implication of the name "Yom Kapara" would be a day in which atonement is granted to us. However, such an emphasis would be inconsistent with the names of the other holidays. The other holidays in the

Jewish calendar invariably serve to highlight the obligations incumbent on the Jew. For example, Passover is referred to not as "Hag Yetziat Mitzrayim", but rather, as "Hag Hamatzot", the emphasis being on the mitzvah most closely associated with the holiday. Similarly, the holiday of Shavuot is bound to the mitzvah of sefirat ha'omer (4). Succot is the holiday in which we are obligated to dwell in booths. Yom Hazikaron (Rosh Hashanah) refers to "Zikron Terua", a day on which we must blow shofar.

Therefore, to be consistent with the other holidays, the designation for this day must reflect the fact that through this day kapara is to be attained by man, and not automatically granted by G-d. As an example of this active usage of the term, the Gemara states "shulhano shel adam mehaper" (Brachot 55A), "the table of a person effects atonement" in that the conduct of eating the meal is a means of attaining kapara. The term "kippur" therefore suggests a specific action the Jew must perform to attain atonement.

This dichotomy between "kapara" and "kippurim" is suggested in the Yom Kippur amida.

"Vattein lanu Hashem Elokeinu be'ahava et Yom Hakippurim hazeh lisliha limhila ulehapara"

"And You gave us, Hashem our G-d, with love this Yom Hakippurim for pardon, forgiveness and atonement,

Thus "kippurim" must differ from the word "ulehapara"; otherwise the latter would be superfluous in this context (i.e. "And You gave us...this Day of Atonement for pardon, forgiveness and atonement"). "Yom Hakippurim" signifies a day in which the Jew must work to attain atonement, while the three terms, "sliha", "mehila" and "kapara" refer to Hashem's response to that effort.

In light of the Rambam quoted above, the specific effort which man must exert to attain atonement is repentance (5). The term "kippurim" therefore refers specifically to repentance, teshuva.

The plural form "kippurim" is used to signify that there are many types of teshuva, and that Hashem accepts them all if offered sincerely. As examples, there is teshuva tataa and teshuva ilaa (6), teshuva me'ahava and teshuva me'yira (7), teshuva bizman yalduto and a teshuva bimei ziknuto (8), among others.

At vidui, some sing a victory march (9), while others sway intently. The Yom Kippur of the Vilna Gaon was fundamentally different from the Yom Kippur of the Baal Shem Tov, the Baal Hatanya or the Maggid of Mezeritch.

The various "kippurim" may involve elements of joy or pain, ecstasy or fear, enthusiasm or terror. All of them are valid modes of repentance.

At the conclusion of Slihot, we recount the different supplications and confessions of various individuals in the prophets and writings: "Mashiach tzidkeha amar lefaneha...Ezra hasofer amar lefaneha... Daniyel ish hamudot shiva lefaneha..." Each had a different vidui, a different approach to repentance. "Vatitein lanu Hashem Elokeinu beahava et yom hakippurim hazeh": Hashem accepts all the various modes of repentance.

The Necessity for Global Teshuva

The means to attain kapara for specific transgressions are many. Sacrifices, lashes and the death penalty all can effect atonement. In order for the atonement to be effective, the individual must show remorse, but only for that specific transgression.

In contrast, the Teshuva on Yom Kippur must be global. Yom Kippur is a day in which purification or tahara is achieved, a state which can be reached only if all sins are purged.

"Ki bayom hazeh yehaper aleihem letahev etkhem *mikol* hatoteikhem lifnei Hashem tit'haru" (Vayikra 16:30)

"For through this this day He will atone for you, to purify you from *all* your sins before Hashem you will be cleansed".

Complete purification from all sin is the condition for atonement on Yom Kippur. In this sense, the atonement of Yom Kippur is an all or nothing circumstance. For this reason, Rabbi Akiva used the analogy of immersion in a mikveh to describe the purification of Yom Kippur: "Just as a mikveh purifies the impure, so (i.e. only in this way) the Holy One Blessed Be He purifies Israel" (Yoma 85b). If the whole body is not immersed in the mikveh, purification does not take place.

The language of the Rambam in his description of the necessity for teshuva on Yom Kippur implies the same concept. In his description of the atonement process in the offering of a sacrifice, the Rambam states that one "must repent and confess". Yet, in describing atonement on Yom Kippur, the Rambam says "Yom Kippur atones for returnees (lashavim)". In contrast to the sacrifice atonement description, one must be a "returnee" to attain atonement on Yom Kippur, suggesting the necessity for an encompassing teshuva for all misdeeds and transgressions.

There is however an inherent difficulty in this requirement for global teshuva. A prerequisite for atonement on individual sins is "hakarot hahev", recognition of the transgression that was committed. As mentioned earlier, however, "tahara" suggests total cleansing, a requirement that presumably includes sins that are unknown to us as well. However, the three requirements of the Rambam for vidui (confession), namely sin recognition, remorse and resolution not to sin further, are precluded when

there is no clear knowledge of these transgressions. How then can tahara take place?

Yet, because of the global teshuva prerequisite for Yom Kippur atonement, Hashem in His mercy grants forgiveness for sins unknown to us as well. Otherwise, the principle of tahara would be negated and Yom Kippur could not effect atonement. The latter part of vidui explicitly includes confession of sins:

"...that are revealed to us and those that are not revealed to us. Those that are revealed to us we have already declared before You and confessed them to You: those that are not revealed to us are revealed and known to You..."

In light of G-d's willingness to include unrevealed sins in Yom Kippur atonement, a seemingly redundant phrase in the Yom Kippur service can be understood:

"Vatitein lanu Hashem Elokeinu beahava et Yom Hakippurim hazeh limehila, velisliha ulehapara, velimhol bo et kol avonoteinu..."

"And You gave us, Hashem our G-d, with love this Yom Hakippurim for pardon, forgiveness and atonement, and to pardon all our iniquities on it..."

What is the purpose of the latter phrase "velimhol bo et kol avoneiteinu" if we have already mentioned that on Yom Hakippurim "mehila, seliha and kapara" take place? The answer is that "mehila, seliha and kapara" are attained through an individual's teshuva for sins that are known to him. The latter phrase "velimhol bo et kol avoneiteinu" includes sins unknown to us, those for which teshuva cannot be done.

-d as Intimate: the Concept of Mehila

Of the three terms used to describe the function of Yom Kippur, "mehila", "sliha" and "kapara", the latter two involve the erasure of the metaphysical aspects of sin. Only Hashem has the ability to grant "sliha" and "kapara". In contrast, "mehila" can be granted by man as well.

For example, if one is owed a debt or incurs a loss due to robbery, it is within his power to forego collection. Through this magnanimous action one grants mehila to another person, and the financial debt is cancelled.

The concept of mehila goes beyond forgiveness of monetary claims. If for example one insults his fellow man, the person who suffers the indignity can likewise grant mehila. Through this gesture, the scorned individual indicates that the indignity is no longer painful to him, and that the original act is in effect forgotten.

In the initial portion of the of the "kedushat hayom" blessing in the Yom Kippur amida we request:

"Elokeinu ve'elokey avotainu, mehal la'avonoteinu beyom hakippurim hazeh" "Our G-d and the G-d of our forefathers, pardon our iniquity on this day of atonement"

In contrast, just prior to the communal vidui during the amida repetition, the phrase is slightly modified:

"Elokeinu ve'elokey avoteinu, *slakh* umehal la'avonoteinu beyom hakippurim hazeh"

This difference can be understood in light of the dual relationship of Hashem to the Jewish people.

One way in which we relate to Hashem is as absolute ruler: melekh al kol ha'aretz. In this relationship, man is a small creature in comparison to the Master of the Universe. It is in this role that G-d grants sliha and kapara. When a person commits a transgression, the act has a clear metaphysical implication; the transgression defiles the individual, rendering him "tameh", impure. To remove this consequence, a person must attain "sliha" from G-d as a supreme, omnipotent being.

The second way we relate to Hashem is as an intimate, childhood friend (10), and there are a number of sources in Chazal which highlight this aspect of our connection (11). Mehila addresses the sociological alienation between man and G-d as a result of sin.

"Mehal la'avonoteinu beyom hakippurim hazeh": our initial, hesitant approach to Hashem on Yom Kippur is as an estranged friend who wants

to reestablish his prior, intimate relationship. As an example, if one's son was found to be guilty of robbery, aside from the intrinsic action and its consequences, the father in a very real sense would feel betrayed by his son's deed. We don't yet ask for "sliha": our concern at this point is simply that Hashem pardons us for failing Him. Only later, as an introduction to vidui and slihot, are we concerned about removing the metaphysical blemish of transgression as well, and hence we add the word slakh to our prayer.

This reestablishment of the bond between G-d and man should parallel what happens as we ask mehila from our fellow man in preparation for Yom Kippur (12). The piyut describes Yom Kippur as "yom simat ahava vere'ut, yom azivat kin'ah vetaharut, yom *shetimhol* kol avonoteinu" "a day of love and friendship, a day of abandoning jealousy and competition, a day that You will grant "mehila" for all our iniquities...."(13). The placement of the final phrase suggests that the mehila that we ask of our fellow man is related to the mehila we ask of G-d (14).

SHABBAT SHABBATON

Parallel Creations: The Testimony of Shabbat and Yom Kippur

What is the relationship of Shabbat to Yom Kippur? One obvious aspect both days have in common is the prohibition of "melakha". The Gemara in Hullin 5a states that he who desecrates Shabbat publicly is considered as one who denies the entire Torah. A halakhic implication of such public desecration is the prohibition of the transgressor to act as a witness in Jewish law (pasul le'edut). The Bet Halevi leans towards the opinion that the same consequence applies to one who publicly desecrates Yom Kippur, implying that in its public violation heresy is involved as well.

The question arises, why must the violation be public for such condemnation and for this consequence to apply? In fact, the Torah generally seems to suggest that the hypocrisy underlying a sin committed in secret renders the action more reprehensible than the same act committed publicly (consider, for example, that the penalty for thievery is greater than the penalty for robbery (15)). Why is public Sabbath violation (and, according to the Bet Halevi, Yom Kippur violation as well) considered analogous to heresy, while private Sabbath violation does not carry the same stigma?

To answer this question, one must understand the three fundamental aspects in the observance of Shabbat:

1) The negative commandments regarding cessation from work 2) The positive commandments affirming the holiness of the day. 3) Testimony concerning the six day creation and the seventh day of Divine rest. It is through this third aspect that the heresy inherent in public Sabbath violation becomes evident. One who violates Shabbat publicly denies the creation and the Creator (see Rashi in Hullin 5a d'h alma). This act of false witness comes about when one openly violates Shabbat: violating Shabbat in private does not involve heresy, since by definition testimony is a public declaration.

It would appear however that violation of Yom Kippur does not involve this same connotation of false testimony: why then would the Bet Halevi similarly equate public violation of Yom Kippur with heresy?

Shabbat testifies to the creation of the physical world, a world of causality and time progression which is both inexorable and irreversible. The physical world is governed by quantitative rules; a stone falls according to a precise mathematical equation. This is the world in which "yom valaila lo yishbotu" - "day and night shall not cease" (Genesis 8:22) where the physical reality of time progression, of day and night, the sun setting and rising in a prescribed manner, is invariant. In this world, the act of teshuva is an irrational gesture since it is impossible to undo the cause and effect of past events. Such a world is described in the first chapter of Genesis, a world in which the name of G-d as Elokim, signifying "midat hadin": the divine attribute of strict justice, is used. It is G-d in the role of Elokim (vayehal Elokim bayom hashvi'i) who rested on the seventh day.

There is, however, a second component to creation with a different set of cosmic rules. A Gemara in Nedarim states that teshuva was one of seven ideas created prior to the world. The concept of teshuva, whereby one can erase and even elevate previous sinful actions, suggests that there is a world where one can transcend physical reality and causality through the exercise of free will (16). This alternate world is introduced in the second chapter of Genesis, where the name of "YKVK" is first mentioned. In contrast to Elokim, the Tetragrammaton invokes G-d as One who possesses "midat harahamin", the attribute of hesed, mercy. After the first day of creation, in commenting on the statement "vayehi erev vayehi boker yom ehad", the Medrash states: "yom ehad" was Yom Kippur. The message of this Medrash is that without Yom Kippur and its theme of teshuva as a motif, the world itself would not have been created (17).

Thus, through observing Shabbat, one testifies to Hashem's creation of the world of din (18), and by observing the day of Yom Kippur one testifies to Hashem's creation of the world of hesed. By publicly violating Yom Kippur one denies this second component of creation, and therefore on a halachic level he would be pasul le'edut just as one who denies the first component of creation through public violation of the Shabbat. Shabbat and Yom Kippur therefore complement each other, hence the use of "Shabbat Shabbaton" as an appellation for Yom Kippur.

TZOM HE'ASOR

Between Kol Nidrei and Shehecheyanu

At sunset on the evening of Yom Kippur, after the Kol Nidrei prayer, the blessing Shehecheyanu is recited. The blessing is timed to be completed just after sundown to coincide with the start of the holiday. During festivals this blessing is appended to the Kiddush; because there is no Kiddush on Yom Kippur, it is inserted at this point in the service.

However, between Kol Nidrei and Shehecheyanu, the following biblical phrases are added:

"Venislakh lekhol adat b'nei Yisrael velager hagar betocham ki lekhol ha'am bishgaga"

"Slakh na la'avon ha'am hazeh ka'asher nasata mimitzraim ve'ad henah vesham ne'emar: vayomer Hashem salakhti kidvarekha"

"May it be forgiven for the entire congregation of the Family of Israel and for the stranger who dwells among them, for the sin befell the entire nation through carelessness" (Numbers 15:26).

"Please forgive the iniquity of this people according to the greatness of Your Kindness, and as you have forgiven this people since Egypt and to this point. (Numbers 14:19). And there it was said 'and Hashem said 'I have forgiven according to your words'" (Numbers 14:20).

Why are these verses recited precisely at this moment in the Yom Kippur service? Furthermore, do these verses relate to Kol Nidrei or the Shehecheyanu blessing?

A. Venislakh as the Conclusion of Kol Nidrei

Kol Nidrei is intimately associated to the concept of hatarat nedarim: the halakhically prescribed nullification of vows. When the Jew wishes to nullify a vow he had previously made, he may do so through hatarat nedarim. The central act behind this nullification is the expression of remorse for having made the vow. In the presence of either a bet din or an appropriate individual he states that at the time of his utterance, had he then understood what he knows now, he would not have made the vow at all. Through the recognition that the original act was in effect a mistake, the vow is nullified retroactively. The Torah therefore provides the authority to change the intention from willful to accidental on the basis of his present understanding, rather than on the basis of his state of mind at the time the vow itself was expressed.

Yom Kippur carries with it precisely the same message. Through the experience of repentance, we acknowledge that our sins were acts of impulsiveness which do not reflect our present value system. As a result of this realization, our sins are considered as if committed unintentionally,

even though they stemmed from a world view whose flaws we only now recognize.

The concluding phrase of the first verse "ki lekhol ha'am bishgaga" thus links Kol Nidrei with the concept of Teshuva: The sin that was committed is retroactively declared to have been committed in ignorance(19).

B. Venislakh as the Introduction to Shehekeyanu

The Gemara in Eruvin 40B discusses the criterion behind recitation of the Shehekeyanu blessing at various occasions during the year. This criterion is outlined in the recitation of "vehasienu" during the festival amida:

"Vehasieinu Hashem Elokeinu et birkat moadekha le'haim ul'shalom, lesimcha ulesasson..."

"Bestow upon us Hashem our G-d the blessing of your festivals for life and for peace, for gladness and for joy..."

The "Festival Blessing" (birkat hamoadim), which in turn involves "simcha" or joy is the basis for the recitation of shehekeyanu. Although "vehasienu" is not generally recited today in the amida of Rosh Hashanah and Yom Kippur, the Rosh towards the end of the tractate Rosh Hashanah (siman 14) lists a number of Gaonim and Rishonim who did in fact recite "vehasienu", thereby suggesting that birkat hamoadim is appropriate even during the Yamim Noraim (20).

The simcha of festivals is specifically associated with the eating of meat and drinking of wine (Pesachim 109a), and in fact shehekeyanu is best recited over a cup of wine (Eruvin 40b). What then is the basis for the recitation of the blessing on Yom Kippur, when fasting is the order of the day?

The answer lies in understanding the basis for the holiday which closely follows Yom Kippur, the festival of Sukkot. Sukkot is in fact the holiday most clearly associated with the concept of "simcha", precisely due to its proximity to Yom Kippur. The simcha of Sukkot derives from the communal forgiveness of sin which Israel had experienced during Yom Kippur, the celebration of which actually takes place during Sukkot.

The simcha of Yom Kippur similarly derives from the joy in recognizing this forgiveness. It is the communal nature of this forgiveness which is highlighted in the two verses recited prior to the Shehekeyanu blessing:

"May it be forgiven for the *entire congregation of the Family of Israel* and for the stranger who dwells among them, for the sin befell the *entire nation* through carelessness" (Numbers 15:26).

Please forgive the iniquity of *this people* according to the greatness of Your kindness, and as you have forgiven *this people* since Egypt and to this point. (Numbers 14:19). And there it was said "and Hashem said 'I have forgiven according to your words'" (Numbers 14:20).

These verses deal with the forgiveness bestowed on "Knesset Yisrael", the entire congregation of Israel. In contrast, another verse closely associated with Yom Kippur forgiveness:

"Ki bayom hazeh yekhaper aleikhem letaher etkhem mikol hatoteikhem lifnei Hashem tit'haru"

"For through this this day He will atone for you, to purify you from all your sins before Hashem you will be cleansed" (Leviticus 16:20).

deals specifically with the purification which results through the teshuva of one or many individuals. Depending on the nature of this repentance, an individual or group of individuals may or may not achieve forgiveness on Yom Kippur; Knesset Yisrael as an entity gains forgiveness without fail. The simcha which underlies the holiday of Yom Kippur is therefore associated with communal as opposed to individual forgiveness. As a result, it is specifically the verses of Venislakh and Slakh which are recited as an introduction to the Shehekeyanu blessing.

The fast on Yom Kippur is referred to as "tzom he'asor" and not as a "ta'anit". The word tzom in another context means "braid" as used in Mishnah Hullin 4:6 through the term "tzomet hagiddin" or braided sinews. A braid is a collection of individual strands unified into a single entity. On Yom Kippur we celebrate the forgiveness of sin bestowed on Knesset Yisrael as a "gavra", a religious personality transcending a collection of

individuals (21). This joyful recognition is thus the basis for reciting the shehekeyanu blessing which allows us to thank Hashem "...who has kept us alive, sustained us, and brought us to this time."

FOOTNOTES

1) All explanatory footnotes which appear in this summary were taken from the lecture as well, unless specifically noted otherwise. Footnote 15 is a direct quote from a cited Medrash and a clarification to help explain a detail in the lecture.

(2) It could be argued, however, that the number of sacrifices on Yom Kippur specifically designated as sin offerings exceed those offered on other days of the year.

(3) In contrast to Yom Kippur, the shalosh regalim do not have the same holiness today as they did during the Temple's existence, since today there are no korbanot and there is no Temple pilgrimage.

(4) In the vatitein lanu paragraph of the amida, only after using the appellations "chag hamatzot" and "chag hashavuot", are the days described as "zman cheiruteinu" or "zman matan torateinu". The human imperative therefore precedes the historical description of the holidays.

(5) There is a well known opinion expressed by Rabbi Yehuda Hanassi maintaining that the day of Yom Kippur can effect atonement without repentance (Yoma 85b). However, even according to this opinion, Teshuva is in fact the "mitzvat hayom" of Yom Kippur. Man should not beg for atonement on Yom Kippur, he should claim it out of a sense of dignity: a dignity which results when atonement is not merely granted but rather earned through the act of teshuva.

(6) Tanya, Igeret Hatshuva, chapters 4 and 7.

(7) See Yoma 86b and P. Peli, On Repentance In the Thought and Oral Discourses of Rabbi J. B. Soloveitchik (Oroth Publishing House, Jerusalem, 1980) pps 269-277 for the Rav's explanation of these terms

(8) Rambam, Hilchot Teshuva 2:1

(9) See On Repentance, page 131, where the Rav describes vidui in southern Germany.

(10) To illustrate the nature of the relationship, the Rav at this point evokes the image of two children playing ball together.

(11) According to Rashi, In Hillel's famous dictum describing the entire message of Torah in a nutshell: "man de'alakh snei, lehaverach lo ta'avid - what is hateful to you, do not do to your friend", the "friend" refers to Hashem (Shabbat 31A). Similarly, in the introduction to his blessing to Joseph's children (Genesis 38:15), Jacob says "Elokim haroeh oti me'odi", which is translated "the L-rd who has been my shepherd all my life". The Ramban in his commentary elucidates that the word "haroeh" is derived from the word "re'a", meaning friend.

(12) In detailing the restitution one must make with his fellow man after having stolen something from another, the Rambam states that the stolen object must be returned and the thief must repent for his action. Although the Rambam (Hovel Umazik 5:9) indicates that there is no necessity to request "mehila" from the owner of the stolen object at the time, as Yom Kippur arrives, one must indeed ask "mehila" for all such incidents (Hilchot Teshuva 2:9).

(13) See: Mesorah, volume 2, Tishrei 5740 which contains brief summaries of the Rav's chidushei Torah "Beinyan ein Yom Hakippurim mechaper ad sheyeratzen et chavero"

(14) As a result of this emphasis, it is clear that any arguments or personal strife that surface on Yom Kippur conflict with the entire kedushat hayom

(15) See Baba Kamma 79b (16) See Rabbi J. B. Soloveitchik, Halakhic Man, Jewish Publication Society, Philadelphia 1983 pps 113-15 "Halakhic Man is engaged in self creation, in creating a new "I". He does not regret an irretrievably lost past but a past still in existence, one that stretches into and interpenetrates with the present and the future...There is a past and there is a future that are connected with one another and with the present only through the law of causality-the cause found at moment a links up with the effect taking place at moment b, and so on. However,

time itself as past appears only as 'no more' and as future appears as 'not yet'. From this perspective repentance is an empty and hollow concept. It is impossible to regret a past that is already dead, lost in the abyss of oblivion...However, there is a past which persists in its existence...a past [which] enters into the domain of the present and links up with the future...past, present and future merge and blend together, and this threefold time structure arises before us adorned with a splendid unity.. We do not have here the determinate order of a scientific, causal process...The future imprints its stamp on the past and determines its image... " The main principle of repentance is that the future dominates the past and there reign over it in unbounded fashion. Sin, as a cause and as the beginning of a lengthy causal chain of destructive acts, can be transformed, underneath the guiding hand of the future, into a source of merit and good deeds, into love and fear of G-d. The cause is located in the past, but the direction of its development is determined by the future. ' Great is repentance, for deliberate sins are accounted to him as meritorious deeds [Yoma 86b]...In this outlook we find contained the basic principle of choice and free will...If a causal lawfulness molds man's spiritual personality and points the way wherein he must go, then self-creation can have no meaning...To be sure, each cause gives rise to a new causal sequence. But this sequence can oftentimes head in various directions...If man so desires, it will travel in the direction of eternity; the past will heed his word and attach itself to him."

(17) [The medrash itself reads as follows: " 'Vayehi erev' (and it was evening)- these are the actions of the wicked, 'vayehi boker' (and it was morning)- these are the actions of the righteous, 'yom ehad' - that the Holy One Blessed Be He gave them one day. Which [day]? Yom Hakippurim." (Bereishit Rabbah 3:8). The medrash here is not suggesting that the first day of creation was Yom Kippur; there is therefore consistency in the Rav's explanation regarding the first two chapters of Genesis]

(18) The prayers of Rosh Hashanah similarly invoke the theme of Hashem as Master of the physical world. There is an interesting contrast between the introductory sentence of the kedushat hayom blessing in the Amida of Rosh Hashanah and Yom Kippur. On Rosh Hashanah the paragraph starts: "Elokeinu ve'elokei Avoteinu, m'loch al kol ha'aretz kulo bikhvodekha", while on Yom Kippur it starts "Elokeinu ve'elokei avoteinu, mekhol la'avonoteinu beyom hakippurim hazeh.", yet at the end of the paragraph, both contain the phrase "melekh al kol ha'aretz, mekadesh Yisrael ve'yom [hazikaron] [hakippurim]. On Rosh Hashanah, we pray that Hashem reveal himself as king of the universe. This universal revelation would be manifest through the attribute of midat hadin. In contrast, on Yom Kippur, our prayer is for G-d to reveal himself, not universally but specifically to the Jewish community, through the midat hahasid. At the conclusion of the blessing, the phrase "melekh al kol ha'aretz" is not a prayer but a statement of fact. The phrase therefore appears in the concluding blessing of the Amida on both Rosh Hashanah and Yom Kippur.

(19) This idea is also reflected in the Slihot service "al na tashet aleinu hatat asher noalnu"- "Please do not consider as a sin what we have done foolishly"

(20) [A discussion regarding "vehasieniu" appears in Kavod Harav, a volume devoted to studies in Chidushei Torah and Halacha in honor of Rabbi Soloveitchik, edited by Rabbis Moshe Sherman and Yoseph Woolf (Student Organization of Yeshiva Rabbi Isaac Elchanan Theological Seminary, 1984) in Rabbi Sherman's chapter "Simchat Yom Tov and Simchat Rosh Hashanah".]

(21) The topic of collective versus individual atonement is a major theme in many of the Rav's teshuva drashot. See, for example, On Repentance, chapter 3: The Individual and the Community.

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From: Daf Yomi [mailto:dafyomi@yutorah.org] Sent: Sunday, August 27, 2006 12:48 AM Subject: Daf Yomi for Aug. 27 - Yoma 81

RABBI DANIEL FELDMAN

The Mitzvah of Eating on Erev Yom Kippur

The Talmud gives the impression that eating on Erev Yom Kippur (EYK) is a biblical obligation (see Kesef Mishneh, Nedarim 3:9, and Magen Avraham, O.C. 570). Achronim argue over whether this obligation would supercede the mitzvah to add on to Yom Kippur, in the event of a conflict (see Resp. K'tav Sofer, O.C. 114, and Resp. Machzeh Avraham, I, O.C., 131.). [Sefarim also discuss the question of fulfilling this obligation through forbidden foods; see Resp. Marpei L'Nefesh IV, 47; Resp. Beit Sh'arim O.C. 291; the journal Barka?ai, VI, p. 83; Resp. Mishneh Sakhir, I, 16, and II, 161; Resp. Giva?at HaL'vonah O.C. 34; Resp. Kinyan Torah B?Halakhah VI, 35.]

Different theories exist as to the reason for the obligation. One possibility is that this would be in preparation for the fast, to stave off extreme and unbearable hunger (see Rashi, Yoma 81b; Rosh, Yoma 8:22; Sha?arei Teshuvah 4:10). [A variant on this possibility also exists: Some suggest that the intent is actually to make the fast harder, per Ta?anit 27b, which implies hunger is harder to bear when preceded by greater than usual indulgence; see Torah Temimah, Vayikra 27:93.] Alternatively, this obligation may be a way of expressing the simchat Yom Tov in the way impossible on Yom Kippur itself (See Ritva, Rosh HaShanah 9, citing Rabbeinu Yonah; Sha?arei Teshuvah 4:8, 9). [See Responsa Lev Avraham, 67, who displays different source possibilities for the two reasons. Several other reasons are suggested in later sources. See the journal Ohr Torah (of Yeshivat Kisei Rachamim XXII, 31); and Resp. Beit Avi (II, 61).]

R. Akiva Eiger (Resp. 16) considers the question of an ill woman, who will not be fasting on Yom Kippur, and her obligation in the mitzvah of eating on EYK. He suggests that the issue would depend on the two primary reasons mentioned above. If the obligation is an independent one, a positive reflection of simchat Yom Tov, it would seem to be a mitzvat asech sh'haz?man gramma, and women would be exempt (see also Rashshash, Sukkan 28a; Resp. K'tav Sofer, O.C. 112; Resp. Chesed L'Avraham, II, O.C. 65; Resp. Torah L'Shmah, 162; Resp. Siach Yitzchak, 299; Resp. Riv?vot Ephraim II, 164:8, and many others). If it is preparation for the fast, though, it would be logical to assume that all who are obligated in fasting are obligated in this preparation, women included. However, in this case, the woman was ill, and would not be fasting. A case could be made that such an individual would be exempt (see also Resp. K'tav Sofer, ibid; S?dei Chemed, ma?arekhet Yom HaKippurim, 1; Mikra?ei Kodesh, Yamim Noraim 37). Thus, the woman discussed in this responsum might be exempt in any event, as both reasons would exempt her, from different angles.

Some issues affected by the dominant understanding include the amount and type of food that must be eaten (see Minchat Chinukh, 313; Moadim U?Z?manim, I, 53; Resp. Pri Malkah, 34; and Resp. L?Horot Natan, 9, kuntres v?chai bahem, 6:13; and Resp. Minchat Aharon, III, 655; and Resp. Siach Yitzchak, 291; Gilyonei HaShas, Yerushalmi Z?raim, III, 51; Yeshuot Ya?akov, O.C. 608:2); if the food must be consumed in a normal manner (see Birkhat Shimon al haTorah; Resp. Emek Teshuvah, III, 47; Resp. Mishneh Sakhir, II, 161; Resp. Shraga HaMeir, IV, 2:5.); the reason no b'rakhah is recited on this mitzvah (see Ha?amek She?alah 167; Resp. Minchat Aharon IV, 559); Resp. Ginzei Yosef, 38:1; Resp. Arugat HaBosem, 207; Resp. Beit Sh'arim, 381; Marpei L'Nefesh, IV, 47; Resp. Shem MiShimon, I, Y.D. 28; Resp. Divrei Yisrael, I, 173; if the nighttime is included (see Biur HaGra; B'er Tzvi, 24; Natan Piryu, Nedarim, p. 63; Yitzchak Yikarei, 24.); if children must be trained in this obligation (see Chelkat Yosef, 42:2); if the obligation applies to the other afflictions of

Yom Kippur (see Resp. Emek Teshuvah, III, 47; Resp. Beit Avi, II, O.C., 61; and Resp. Riv?vot Ephraim, III, 403).

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-----Original Message----- From: rjspsyd@comcast.net

Date: Thu, 20 Sep 2007 19:31:59

To: internetchaburah@yahoo.com Subject: [internetchaburah] Internet Chaburah Yom Kippur 5768

Rabbi Jonathan Schwartz Internet Chaburah

Olam HaZeh and Teshuvah Maimonides on Maimonides: An "Uncropped" View ***** (Manuscript of Shabbos Shuva derasha 5768 dedicated to the memory of Mr. Shelley Goren and Mrs. Ulla Merkin who personified the true meaning of Modernity and Orthodoxy) As we sit in the days of awe, contemplating Teshuva, we must often wonder what the ancient rituals of Teshuva mean to the Modern man. As one comedian recently put it (S., Colbert, 2007): "Getting into the big book of life requires repentance. I don't make the ancient rules, I merely enforce them for my Jewish friends." So, I wonder aloud, what IS the role of Teshuvah here today? What is a "Modern Orthodox" Teshuva? There are two Mishnayos in Pirkei Avos that comment on the juxtaposition of the here and now in contrast to tomorrow: The first (Avos 4:16) notes that the here and now (Olam HaZeh) is like a hallway or waiting room until we get until Olam Haba. The Tanna Rabbi Yaakov cautions us to use the waiting room time efficiently in order to get into the main hall. Clearly, Rabbi Yaakov supports the notion that Olam HaBa is far superior to this world. (Consider the famous story of the Chofetz Chaim who did not want to furnish his home because he was but a traveler in that home.) The very next Mishna notes that a mere hour of Teshuva and good deeds in this world far outweighs the entire world to come (Avos, 4:17). What is it about Teshuva AND good deeds that can make Olam HaZeh worth it? Why is a mere hour stronger than the whole of Olam HaBa? But even more fascinating is that Rabbi Yaakov, the very author who noted the qualitative superiority of Olam HaBa, is the very same author of this Mishna. Did he forget the strong stress he placed on Olam HaBa - to the point where a mere hour under the right conditions in Olam HaZeh outweigh it? How are we to make sense of the contradiction? I believe in order to understand the concept of Olam HaZeh, we need to know why Teshuva and Maasim Tovim are crucial. Why do we do Teshuva? The matter is a difference of opinion among Torah scholars. Specifically Ramban and Rambam. Ramban (Devarim 30:11) notes that Teshuva is a mitzvah like all other mitzvos. Namely, in the same way that Hashem expects us to pray daily, sound the Shofar on Rosh HaShana, observe the Shabbos and eat Matzo on Pesach, G-d expects us to do Teshuva. On the surface, the Maimonidian approach is different. Rambam (Hil. Teshuva 1:1) clearly notes that Teshuva is an expectation, (K'SheYaaseh Teshuva) and the only obligation of Teshuva is the recitation of the Vidui. Clearly, what is critical to the Rambam's Mitzvas HaTeshuva is the action associated with Teshuva, namely the Vidui, and not the process. Elsewhere, (Moreh Nevuchim III, 36) the Rambam clearly notes that the role of Teshuva is to restore man to being complete via the use of action (fast, Korban, Vidui). Thus, crucial to a Rambam Teshuva is action. (The Meshech Chochma, <Vayeilech explains that according to the Rambam, the reason why Teshuva is not included as a Mitzva in the Minyan HaMitzvos (the account of 613) is due to the fact that Teshuva is a part of all Mitzvos - that when a person sins, he has imperfected a certain mitzvah and now must perfect it.) The trouble is that Rambam's Teshuva is contradicted by the mishna. For in Kiddushin (49b) we find that one who marries a girl with the precondition that he is a complete Tzaddik, is assumed to be married fully because, as the Talmud

insists, perhaps he did Teshuva in his heart. Where is the Rambam's ACTION if all he did was Teshuva in his heart? What kind of Teshuva is that? Moreover, the Talmud (Yoma 85b) recognizes 4 categories of repentance for which mere contemplative Teshuva only works in 25% of cases. How can contemplative Teshuva work in ANY case according to Rambam? Perhaps we need to consider 2 types of Teshuva: You see, there are two distinct aspects to Teshuva: the first is a restitutional aspect - where the sinner must pay his debt to the world for having wronged it (Teshuva D"Kappara) while the second is a means to restore the relationship with G-d that the sinner damaged through the filth of Sin (Teshuva D'Tahara). (See further from Maran Harav Asher Weiss Shilta, Minchas Asher, Nitzavim; Similar concepts have been raised in Chassidic and Soloveitchik philosophies) This dual aspect of Teshuva, to correct the dual damage of sin is apparent in the theme of Yom Kippur - Kee BaYom HaZeh Yichaper Aleichem L'taher Eschem MeeKol Chatoseichem - both aspects - Kappara and Tahara are necessary in order to atone. Perhaps this is why King David was punished despite his atonement in the Batsheva affair: David noted his sin L'Hashem (Samuel II: 12:13) and engaged Teshuva D'Tahara but needed to pay up the debt of sin. This is why the rasha can contemplate and be a Tzaddik through Teshuva. In regard to Teshuva D'Tahara he is indeed a Tzaddik. He may still need to pay off his debts but he is Tahor and in context of a Marriage Mikudash. We find a similar concept by a man who engaged in an illicit affair that bore a child - a Mamzer. The Talmud (Yevamos 22b) tells us that despite the fact that his father's transgression cannot be repaired (Meevas Lo Yuchal L'Sikon), the Mamzer must respect his father since the old man might have done Teshuva. For in regard to Teshuva D'Kappara there is no repair, the damage is permanent. But, Teshuva D'Tahara can still be achieved. Rambam clearly would support this idea. Indeed later (Hil. Teshuva 7:3), Rambam himself recognizes that there is teshuva beyond the action of Vidui and sins that have actions. Why then, does he wait to divulge this information in Chap. 7? Rav Weiss suggests that Chapter 1 was dedicated to Teshuva D"Kappara while Chapter 7 to Teshuva D'Tahara. (Mordechai Cohen (of Elizabeth) suggested that this is the reason why Lav She'ein Bo Maaseh needs Teshuva even though it is retribution-less. In regard to Teshuva D'Kappara there is no retribution but the sinner must still engage Teshuva D'Tahara). I'd like to suggest that Teshuva D'Kappara - the action-based teshuva - is primarily a function of Olam HaZeh (See Rav Wolbe Ma'amar Yimei HaRatzon). In fact, Teshuva D'kappara can never be done once one leaves this world. Indeed, G-d tells the fellow bandits of Reish Lakish's gang that Teshuva works until one dies - that is, Teshuva D"Kappara (Pirkei d'rav Elazar chapter 42). Hence, even an hour of Teshuva -the type similar to Maasim Tovim - activity-based, is better than all of the world to come without the clean record achieved via Teshuva D'Kappara. Namely, although one can continue to develop a closer awareness of G-d in the World to Come (Teshuva D'Tahara), that awareness will be limited without opportunities here in this world to engage in Teshuva D'Kapara. Which brings me to the "Modern Orthodox" teshuva. What IS a Modern Orthodox teshuva? It is an awareness of man's relationship and standing with G-d and his need to utilize his activities fully in shoring up and perfecting that relationship. It is the ability to achieve Teshuva D'Kapara and Teshuva D'tahara at the same time here. Perhaps the best summation of this idea of modernity appears in Moshe's admonition to the Jewish people. For as he promises them - they WILL sin and, as a result WILL be punished. Those punishments will often include exiles and dispersal throughout the world (Devarim 4:24-27). BUT, and here is the key in my opinion, V"Beekastem MeeSham Et Hashem Elokeicha U"Matzata, you will seek G-d there and you shall find him. Whether in finance, law, medicine, biology, dentistry or helping fields - if you look for him there - you shall find him. Watch a spectacular come from behind victory in a ball game? U'Matzata. THAT'S what Modern Orthodox Teshuva MUST begin to stress. Awareness of our relationship with G-d ALL the time. Ramchal (Derech Hashem I:4:4) notes

that this is the way to achieve perfection. Not DESPITE our worldly activities, but rather THROUGH them - a fully "uncropped" view. (Compare Kotzker Rebbe's comment that V'Beekashtem - merely seeking is the finding; Also Rav Hutner's famous letter (Pachad Yitzchak Igros 124?) that Shev Yipol Tzaddik V'Kam means not getting around the falling but rather BECAUSE of the Nefilla we will arise.) I'd like to conclude with the thoughts of U"Beekashtem as identified by another fascinating personage - in my humble opinion, modern orthodox for his time. His name was Rav Yisrael Lipkin Salanter. Rav Yisroel was once walking on the road very late one night, and bumped into a Shoemaker who was working very hard fixing a pair of shoes. The candle, the single source of illumination for the shoemaker, had melted down so much that it was clearly difficult to see. Rav Yisroel asked the man - "Why do continue to work so hard. Why not call it a night? The Shoemaker responded " So long as the candle is lit and there is work to do, Efshar L'Taken - we can still fix the shoes." In classic "U'Beekashtem MeeSham" philosophy, Rav Yisroel adopted the statement and began to use it as a model for his understanding of man's relationship with God. So long as the candle burns and there is work to do, Efshar L'Taken. May Hakadosh Baruch Hu extend his illumination through all facets of our lives and may we utilize the extended light and time wisely - L'Taken L'Gmar chasima Tova. Gmar Chasima Tova.

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Rabbi Zvi Sobolofsky Angels or Sinners - Who Are We?

Our actions, prayers and even external clothing on Yom Kippur appear to be replete with one fundamental contradiction - are we presenting ourselves as sinners humbly requesting forgiveness or are we portraying ourselves as pure angels in the service of Hashem?

In Tefillah Zakka (the prayer many recite before Kol Nidrei) we describe the prohibitions of Yom Kippur as methods of atonement for our sins. We beseech Hashem to consider our refraining from eating as atonement for sins in the realm of food. Each aspect of physical abstaining is seen as a method to correct some flaw in our behavior. Yet the imagery of refraining from food and drink and other physical pleasures also conjures up an entirely different picture. Moshe Rabbeinu, upon ascending to Har Sinai comes as close to being an angel as a human being can. He no longer needed food or drink. Similarly, on Yom Kippur when we completely dissociate ourselves from our physical existence, we are transformed to an angelic state.

This dual existence, as sinners and angels, is reflected throughout our Tefillos on Yom Kippur. Our constant reference to sin highlighted by the numerous times viduy is recited portrays us as contrite sinners. Yet we also play a very different role throughout our tefillos. Unlike any other day, we recite "Baruch sheim kavod malchuso l'olam vaed" in a loud voice. A phrase normally reserved for angels to cry out, we take advantage of our angelic status in this unique praise. More than any other day we elaborately praise Hashem in many different ways. Many have the custom of reciting the entire shir hayichud - a prayer of intricate praise of Hashem - following maariv on Yom Kippur. When reciting kedusha, the prayer most associated with angels, we introduce it with praises reserved for Yom Kippur. Even the text of the actual kedusha is unique - we recite the longer form of it for all the tefillos of the day, unlike other days where it is reserved for mussaf. Each time a prayer which is usually in the domain of angels is recited we take the opportunity to cast ourselves in the role of these angels.

Even in our external appearance we are simultaneously sinners and angels. It is customary for married men to wear a kittel on Yom Kippur. The kittel is representative of death; we stand before Hashem in shrouds, acknowledging our mortality. Knowing that our very lives are now on the line, subject to our repentance from sin, the most appropriate garment to

don is the one which conjures up the image that frightens us the most. Yet the kittel also has a very inspiring message as well. The angels are described as wearing white robes. The kohein gadol on Yom Kippur upon entering the kodesh hakodoshim wears such a robe. We too, emulating the kohein gadol and the angels, dress in white which radiates the purity of the heavenly angels[1].

How should we understand these apparent contradictions on Yom Kippur in the realms of action, prayer, and dress? Who are we really on this special day - sinners focusing on the frailty of life, or angels in the service of Hashem?

This apparent contradiction teaches us a fundamental lesson that we must internalize on Yom Kippur. The Yom Kippur service in the Beis Hamikdash revolved around the two goats that were brought - one as a korban la'Hashem and the other thrown off a cliff as the sair la'azazel. These two goats had to be identical in size, appearance, and cost. Although externally identical their fates were completely different. One would be chosen for the noble task of being a korban la'Hashem, whereas the other would be destined for destruction.

On Yom Kippur we are faced with the decision whether to become a sair la'Hashem or a sair laazazel. These two images play out before us throughout the day and are reinforced by our actions, prayers, and dress. Who are we? Are we the sinners who seek atonement by abstaining from pleasure or are we the angels who have no need for physical pleasure? Are we laden with sin that we must repeatedly confess, or are we angels singing the praise of Hashem? Are we mere mortals who fear death as a result of our sins, or are we heavenly beings dressed in white symbolizing our purity?

The essence of Yom Kippur is to undergo a transformation. We begin the day with these two images before us. Are we going to become the sair laazazel, laden with sin, destined for destruction, or are we going to choose the path of the sair la'Hashem whose very existence is to enter the kodesh hakodoshim as a korban la'Hashem? By the end of the day we realize that the only path to take is the path of the sair la'Hashem. We are no longer sinners, suffering from our abstaining from pleasure, confessing our sins dressed in shrouds. We have become angels, praising Hashem, dressed in white robes of purity. May we all merit to make this transformation on this Yom Kippur and in this merit may Hashem bless all of us with a gmar chasima tova.

[1] The kittel as the embodiment of two very different messages is true for the other time during the year that many wear a kittel as well, i.e. the Pesach Seder. There are two reasons suggested by the poskim as to why many don a kittel then. The first explains that at a time when we celebrate our freedom, we are concerned lest we lose sight of our fragile existence. Therefore even as we dine as kings we are therefore reminded of our mortality by the clothing we wear. Others suggest that the kittel worn during the seder is reminiscent of the special robes worn in the time of the Beis Hamikdash when korbanos were eaten. These robes of white symbolizing purity benefit those who eat from the table of Hashem.

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