

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

# **The Roadmap to Prayer**

## **Lesson 51**

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Lesson

# 51

## Yom Kippur and its Prayers

*Rebbe Shmuel Shmelke* of Nikolsburg, a *Chassidic* master, once commented that "If I were given a choice of eternal reward in the World to Come or never to die, I would definitely choose the latter. How can one choose anything else, for in this world we merit living through a *Yom Kippur* day, but in the World to Come, there is none."

*Rav Yisroel Salanter* used to exclaim, "If we were only given *Yom Kippur* once in seventy years, it would be a great asset. How great then is our wealth that we have *Yom Kippur* every single year!"

### An Incredible Gift

*Yom Kippur*, the holiest day of the Jewish calendar gives us the opportunity to accomplish something by days end that no other day of the year can promise. On this the *Torah* tells us that *Lifnei Hashem Titharu* (before G-d, you will be purified).

**This means that,**

THE YOM KIPPUR EXPERIENCE VIRTUALLY GUARANTEES US SUCCESS IN CLEANSING OURSELVES FROM THE SULLY OF SIN AND PLACING US IN *HASHEM'S* EYES AS PURE AND RIGHTEOUS INDIVIDUALS.

- 1) There is even a discussion in the *Gemara* whether this level of atonement is achieved only:
  - a. when one uses the opportunity to fully repent through remorse and accepting to rectify one's sinful ways along with verbalizing one's confessions.
  - b. Or just by adhering to the laws of *Yom Kippur* by fasting and refraining from creative work as on *Shabbos* one will gain atonement.

- 2) According to *Halacha* we follow the opinion that atonement is only guaranteed when one follows the course of *Teshuvah* and repents in the manner outlined above.

The *Yom Kippur* prayers clearly emphasize the need to repent by incorporating ten instances of *Viduy* (oral confession) into the order of prayer. This is true regardless of which of the two above opinions is correct.

**Another significant portion of the Yom Kippur liturgy is the Mussaf prayer which has in it a detailed description of the Kohen Gadol's Yom Kippur service in the Beis Hamikdash.**

It is clear that this emphasis is because,

IN THE TIME OF THE *BEIS HAMIKDASH* (THE HOLY TEMPLE), THE CENTRAL THEME OF *YOM KIPPUR* WAS THE ATONEMENT RECEIVED THROUGH THE SPECIAL SERVICES OF THE DAY THAT THE *KOHEN GADOL* (THE HIGH PRIEST) PERFORMED PERSONALLY BEHALF OF HIMSELF, ON BEHALF OF HIS BROTHERS THE *KOHANIM* AND ON BEHALF OF ALL JEWS.

This section of the liturgy is only recited during the *Chazoras Hasbatz* (repeat *Amidah*) of *Mussaf*; not during the quiet *Amidah*.

We will now outline the main highlights of the *Yom Kippur* prayer that occupies us almost the entire day from sundown of the ninth of *Tishrei* (*The First Jewish Month of the year*), until the end of the tenth day of *Tishrei*.

As mentioned earlier, the evening prayers begin with the famous **Kol Nidrei** composition. This is followed by a special prayer recited by the congregation. Sephardim and Ashkenazim have varying versions of this prayer as we will delineate.

## **Lecha Keili**

Sephardim recite a special prayer that begins with the words *Lecha Keili* (to You my G-d). This prayer is a beautiful *Piyut* of rhymed couplets. It is a prayer of deep outpouring of the soul to G-d, its Creator. Much of it takes on a form of confession for the many sins and transgressions of man. This prayer is attributed to either *Rabbeinu Avraham Ibn Ezra* or *Rebbe Yehudah Halevy*.

## Tefillas Zakkah

Ashkenazim on the other hand recite a similar prayer which is called *Tefillas Zakkah* which was composed much later than its Sephardic counterpart. This prayer was composed by the *Chayei Adam*, Rav Avraham Danzig ז"ל. The name of this prayer is *Tefillas Zakkah*.

*Tefillas Zakkah* is a lengthy confession describing how we sin by using every part of our physical makeup. In this prayer we commit ourselves to better ourselves and beg *Hashem's* forgiveness.

- a) Another extremely important portion of *Tefillas Zakkah* is the declaration that we too forgive all fellow Jews who may have sinned against us as long as they too are seeking to desist from further confrontations and seek to put aside their differences in order to restore peace amongst fellow Jews.
- b) This according to the *Chafetz Chaim* is extremely important to be verbalized even if one is not accustomed to recite the rest of *Tefillas Zakkah*, since the power of *Yom Kippur* to atone for our sins does not apply to sins committed between a Jew and his fellow Jew.
- c) This declaration is the best way to resolve most cases of animosity between fellow Jews.
- d) In fact, according to the recommendation of the *Chafetz Chaim*, this section of *Tefillas Zakkah* was moved up towards the beginning so that everyone reciting this lengthy prayer will at least say this important part.
- e) The more serious quarrels and disputes need to be dealt with openly and are most likely to be more in the open anyway, which makes it easier to address the issue when there is a will to do *Teshuvah*.

שו"ע אורח חיים סימן תרו  
(א) עבירות שבין אדם לחבירו אין יום הכיפורים מכפר עד שיפייסנו ואפילו לא הקניטו אלא בדברים צריך לפייסו ואם אינו מתפייס בראשונה יחזור וילך פעם שנייה ושלישית ובכל פעם יקח עמו שלשה אנשים ואם אינו מתפייס בשלשה פעמים אינו זקוק לו (מיהו יאמר אח"כ לפני י' שבקש ממנו מחילה) (מרדכי דיומא ומהר"ל) ואם הוא רבו צריך לילך לו כמה פעמים עד שיתפייס: הגה והמוחל לא יהיה אכזרי מלמחול (מהר"ל) אם לא שמכוון לטובת המבקש מחילה (גמרא דיומא) ואם הוציא עליו שם רע אינו צריך למחול לו (מרדכי וסמ"ג והגה"מ פ"ב מהלכות תשובה ומהר"ו):

FREE TRANSLATION OF THE ABOVE QUOTE FROM SHULCHAN ARUCH  
Sins between man and his fellow man are not atoned for by *Yom Kippur* alone, until he appeases his fellow man. If one tries to appease his fellow man but is unsuccessful, he should try a second time and even a third time; each time taking along with him three of this man's friends... If it is his Rebbe (*Torah* teacher) that he offended, he needs to visit him countless times until he forgives him... If one doesn't want to forgive his fellow man for a beneficial reason, he may do so. Otherwise, one should forgive anyone that sincerely seeks his forgiveness. One who was slandered by his fellow man, does not have an obligation to forgive that individual.

### **Repenting for Sins between Man and his fellow Man:**

Although one who has wronged his fellow man is required to beg his forgiveness, one should express his remorse and *Teshuvah* for this transgression even when one cannot find the individual one sinned against.

The story is told about *Rebbe Zalmele* of Volozhin, that when he was quite young, he once mistakenly hurt the feelings of his fellow Jew. Just moments after the occurrence, *Rebbe Zalmele* felt great remorse and went to beg this individual for his forgiveness and pardon. Unfortunately, he wasn't able to find this individual. Young *Rebbe Zalmele* was very distraught about his sin and he set out to search for this Jew from synagogue to synagogue. Year after year, *Rebbe Zalmele* tried to locate this individual to no avail. Finally, word reached the *Gaon* of *Vilna* that *Rebbe Zalmele* was so troubled about his sin that he couldn't come to terms with himself. *Rebbe Zalmele* was summoned to the *Gaon* and he appeared before him.

The *Gaon* posed him the following question. Our Sages taught that a man's *Yetzer Hora* (Evil Inclination) continuously increases his attacks on the righteous, trying to get them to sin; were it not for G-d's intervention we would not succeed against the *Yetzer Hora*.

"Of what significance is it for the Sages to tell us that we cannot succeed on our own; only through Divine intervention?"

The *Gaon* answers that our *Sages* are teaching us that we must to the utmost against the *Yetzer Hora*. If that does not suffice, *Hashem* will finish the job for us."

He then turned to *Rebbe Zalmele* and said "You, *Rebbe Zalmele*, have done everything possible on your part. If you did not succeed in appeasing this individual, *Hashem* will make you successful."

*Rebbe Zalmele* turned to the *Gaon* a bit puzzled and asked “How’s that?”

The *Gaon* then showed him the holy words of the *sefer Chovas Halevavos* (the book, The Duties of the Heart, Chapter 10). There it states that when one does his part in trying to make amends, *Hashem* will fill the heart of that individual who was wronged with goodwill and love, so that he will forgive the wrongdoer for the offense committed. This is what the verse in *Mishley* teaches, “*When a person’s way pleases G-d, He even causes his enemies to make peace with him.*”

With this, the *Gaon* succeeded in comforting the fourteen year old *Rebbe Zalmele*.

The above-mentioned advice of the *Chafetz Chaim* allows us to gain the merit of filling our hearts with goodwill and love for our fellow Jews. In this merit, *Hashem* can give us a reward of Measure for Measure and fill the hearts of others to forgive us for wronging them in the past, thereby presenting the possibility for every Jew to gain a full measure of atonement on *Yom Kippur*, *Lifnei Hashem Titharu* (Before G-d we will be cleansed).

## **Thanking G-d that WE MADE IT TO THIS DAY:**

### **The Brocha of She’hecheyanu**

As is the custom by every *Yom Tov* festival, we recite the *Bracha* of *She’hecheyanu*; thanking *Hashem* for giving us the good fortune of living to experience another special *Yom Tov* festival. This *Bracha* is usually associated with a *Mitzvah* such as lighting candles and reciting the *Yom Tov Kiddush*. It is also associated with other *Mitzvos* which we perform from time to time such as *Tekias Shofar* (Sounding of the *Shofar*) or *Yeshivas Sukekah* (Sitting in a *Sukekah*) and the like. On *Yom Kippur*, when we do not recite *Kiddush* and there is no other specific *Mitzvah* which we perform, we recite the *Bracha* of *She’hecheyanu* on its own, thanking *Hashem* for giving us the opportunity to live to this day. Sephardim and *Ashkenazim* vary slightly in the way they recite this blessing.

#### **Sephardim:**

The custom amongst Sephardim is for the congregation to listen to the *Bracha* of *She’hecheyanu* and respond *Amen*. The one who carries the *Sefer Torah* around the *Shul* after *Kol Nidrei* is the one who is given the honor of reciting this *Bracha*. Everyone is required to listen with the intent to fulfill their obligation in this *Bracha*, and respond *Amen*. If one notices that the

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<sup>1</sup> *Orach Chaim* 619:1, *Ben Ish Chai* Parshas *Vayelech Shana Rishona* Os 11

individual who was honored to carry the *Sefer Torah* around the *Shul* is unaware of the need to have in mind to be *motzee* (help fulfill the obligation) of the congregation, one should recite the *Bracha* quietly to himself.

### Ashkenazim:

After reciting *Kol Nidrei*, the congregation recites the *Brocha* of *She'hecheyanu* along with the *Chazzan*, saying it quietly and finishing it ahead of the *Chazzan* in order to answer *Amen* to the *Brocha* of the *Chazzan*.

Those women that recited the *Brocha* of *She'hecheyanu* by candle-lighting should be alert not to repeat it in *Shul* with the congregation since their blessing is for the same purpose<sup>2</sup>.

## When Yom Kippur Occurs on Shabbos:

### 1. Kabbalas Shabbos

- a) *Yom Kippur* that occurs on *Shabbos*, only *Mizmor Shir Le'Yom HaShabbos* is recited for *Kabbalas Shabbos* (*Accepting the Shabbos*). *Lechu Neranenu* and the rest of the chapters from *Tehillim* that are usually recited are not said this night.
- b) Also we do not recite the chapters of *Bameh Madlikin*.
- c) *Nusach Sefard* and also *Sephardim* recite an abbreviated amount from the usual *Kabbalas Shabbos* selection.
- d) One can readily find these versions in their respective *Machzorim* (*Yom Tov* prayer books).

### 2. She'hecheyanu

There is a question that the later commentaries discuss regarding the blessing of *She'hecheyanu* on *Yom Kippur* that occurs on *Shabbos* whether the blessing is recited before or after the formal *Kabbalas Shabbos* of *Mizmor Shir Le'Yom HaShabbos*. This discussion involves the question whether we recite the more common prayer first, which in this case is *Mizmor Shir Le'Yom HaShabbos*. On the other hand, maybe

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<sup>2</sup> *Kaf HaChaim* 619:21

*She'hecheyanu* is more common. Likewise, regarding the principle of reciting that which has more sanctity can be argued both ways as well. On the one hand, *Shabbos* is a more sanctified day than *Yom Kippur*; yet on the other hand, the blessing of *She'hecheyanu* is more significant as it is a *Talmudic Halachic* requirement while reciting *Mizmor Shir Le'Yom HaShabbos* is just a custom.

In practice, **Sephardim** recite *She'hecheyanu* after *Mizmor Shir Le'Yom HaShabbos*, while **Ashkenaz**, including **Nusach Sefard** maintain that reciting *She'hecheyanu* takes precedence<sup>3</sup>.

## **Baruch Sheim Kevod Malchusso: Reciting it Out Loud**

*Baruch Sheim Kevod Malchusso etc.* is the second statement we say after reading the words *Shema Yisrael etc.*

- 1) There is a very noticeable change in the manner we recite the reading of *Shema Yisrael* (*Krias Shema* on *Yom Kippur*).
- 2) Whenever we recite *Krias Shema* during the course of the year, we read *Baruch Sheim Kevod Malchusso* quietly.
- 3) Since this phrase is not recorded by the *Torah* and it was told to *Moshe Rabbeinu* (Moses our Teacher) by the *Malachim* (Angels) we say it quietly as explained in detail in a previous lesson<sup>4</sup>.
- 4) On *Yom Kippur* instead of saying *Baruch Sheim Kevod Malchusso* quietly, we say it out loud.
- 5) We do this since on *Yom Kippur* we act almost as *Malachim* (Angels) as we refrain from eating the entire day and we engage ourselves in prayer for the better part of the day.
- 6) Therefore, we recite this out loud just like the *Malachim* do.

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<sup>3</sup> The Festivals in *Halacha* pages 234 & 235 (Rav S. Y. Zevin ז"ל)

<sup>4</sup> Roadmap to Prayer Lesson

## Maariv

THE ORDER OF THE MAARIV PRAYER FOLLOWS THE USUAL ORDER OF SHABBOS AND YOM TOV PRAYERS.

- 1) We start with the two *Birchos Krias Shema* followed by *Krias She'ma* and the next two *Brochos*.
- 2) Right before the *Amidah* we recite a verse that captures the theme of *Yom Kippur*. It is the verse of *Ki Bayome Hazeh Yechaper Aleichem Mikol Chatoseichem Lifnei Hashem Titharu* (For on this day He will atone for you, to cleanse you; for all your sins before G-d you will be cleansed)<sup>5</sup>
- 3) When *Yom Kippur* occurs on *Shabbos* many congregations add the verses pertaining to *Shabbos*, *Ve'Shamru*, and then recite the above-mentioned verse afterwards. This is followed by the usual *Chatzi-Kaddish* and then the *Amidah*.

## Lifnei Hashem Titharu - Before G-d you will be cleansed

*Rebbe Elazar ben Azariah* interprets this verse as follows. *Yom Kippur* can only atone for those sins that are considered to be in the category of “*Lifnei Hashem* (Before G-d)”; sins between man and G-d alone. However, for those sins that are between man and his fellow man, *Yom Kippur* alone cannot atone. Therefore, one must first appease his fellow man and then repent on the aspect of the sin which was between man and G-d. For example, stealing is a violation both against the Torah as well as against the individual. One must rectify his sin by a) returning the stolen item b) appeasing his friend for violating him, and c) repenting for the sin that he committed against *Hashem* Who commands us not to steal.

## Lifnei Hashem Titharu: Before G-d, confess

Some commentaries explain that this particular phrase means that one is required to verbally confess one's sins to *Hashem*, in order to gain atonement on *Yom Kippur* (*Onkeles, Yoma Daf 85b*).

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<sup>5</sup> *Vayikra* 16:30 (*Malbim* commentary)

<sup>6</sup> *Ibid.* 31:16, 17

Each confession is recited while standing; not sitting and not leaning.

## The Amidah of Yom Kippur of Maariv

In general, the *Amidah* of *Yom Kippur* follows the standard order of the *Amidah* of *Rosh Hashanah*.

- a) Aside for having seven *Brochos* instead of the usual nineteen, it also follows the *Rosh Hashanah Amidah* with the same additions of *Zochreinu* and *Mi Chamocha* as well as the additions of *U'Ve'chein* etc. before the closing of the third *Brocha*.
- b) Also at the end of the *Amidah* we recite the additional two phrases of *U'chsov* and *BaSefer Chaim* that we recite the entire (ten days of Repentance) *Asseres Yemei Teshuva*.

## After the Quiet Amidah: Selichos

The prayer service of *Yom Kippur* at night differs greatly from those of any other *Yom Tov*. It is unique in the respect that one recites *Selichos* at night.

Generally, we refrain from reciting *Selichos* before at least *Chatzot Layla* (approximately midnight under Jewish Law) because we do not recite the *Thirteen Attributes of Mercy* at night when the Attribute of Strict Judgment is prevalent. But *Yom Kippur* night is different as it is a time when *Hashem* seeks our repentance (*Teshuva*) and personally oversees our purification on this holy day as the verse states: *Lifnei Hashem Titharu* (before G-d, you will be purified). This is also the reason we shortened the morning *Selichos*, as we knew that we were going to add *Selichos* to the *Maariv* prayer.

## Standing

There is a custom to stand throughout the entire *Yom Kippur* service similar to *Malachim* (Angels) who are referred to in *Tanach* as those who stand. Since they are all ready on a moments notice to fulfill G-d's missions, we consider them as 'standing.'

The *Navi* (Prophet) *Yechezkel* in his description of the Heavenly Chariot he describes explicitly the arrangement of the various *Malachim* (Angels) in *Shamayim* (in Heaven) as 'standing.'

However, the Rabbinical Authorities (*Poskim*) comment that this *Minhag* (custom) is not meant for everyone as it can be a very great strain on one who is fasting and fervently praying (*davening*) all day. It can *Chas Ve'Shalom* (heaven forbid) cause great difficulty and hinder one's ability to complete the entire *Yom Kippur* fast.

Nowadays, this custom is usually only followed by very meticulous individuals. In some communities there are more individuals that follow this custom while in others there are fewer. This is most likely due to our general decline and weakened ability to fast.

## Tehillim (Psalms)

There is a custom to recite the first four chapters of *Tehillim* at the end of the evening prayers.<sup>7</sup>

- a) Others stay even later to recite the *Shir Hayichud* for each day of the week that is printed in most *Machzorim* (*Yom Tov* prayer books).
- b) *Shir Hayichud* is a collection of praises that the *Chazzan* and the congregants alternate in saying and it is commonly recited using a certain tune.
- c) At the end of the *Shir Hayichud*, *An'im Zemiros* is recited (which is also recited in many synagogues on a regular *Shabbos* after *Tefillas Mussaf*).

Other individuals spend the rest of the night in *Shul* reciting *Tehillim* and other praises to *Hashem*.

## Shacharis

*Tefillas Shacharis* begins relatively early in the morning so that the *Mussaf* prayer will commence before six and half *Halachic Hours* into the day. If it is already noontime and *Shacharis* was not yet completed, it is best to omit parts of the *Piyutim* from *Chazoras Hashatz* (the *Chazzan's* repetition of the *Amidah*) in order to complete *Shacharis* in time to start *Mussaf* before six and a half hours into the day. The

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<sup>7</sup> *Kaf HaChaim* 619:49

congregation may even omit *Avinu Malkeinu* in order to accomplish this; however, the *Viduy* and *Al Cheit* should not be omitted<sup>8</sup>.

*Mussaf* needs to begin before six and a half hours into the day since at that time is the beginning time for *Tefillas Mincha* in order to avoid any conflict with the afternoon *Mincha* prayer. If for example, *Mussaf* is delayed until early afternoon, there is an issue that may require us to pray (*daven*) *Mincha* before *Mussaf* that would take precedence if one hasn't yet begun to pray (*daven*) *Mussaf*. Nevertheless, if this happened, *Mussaf* is recited before *Mincha*. If for whatever reason, *Mussaf* didn't begin until nine and a half *Halachic Hours* into the day, then an individual must pray (*daven*) *Mincha* first. However, the consensus regarding a *Tzibbur* is that they pray (*daven*) *Mussaf* first. Still, it's best to avoid the situation altogether.

(This issue of completing *Shacharis* on time applies equally to any day when there is a *Mussaf* prayer).

- 1) The order of *Tefillas Shacharis* is much like the order of any *Shabbos* or *Yom Tov* prayer.
- 2) *HaMelech* is recited out loud by the *Chazzan* in many communities just as it is done on *Rosh Hashanah*.
- 3) Certain *Piyutim* are introduced into the *Birchos Krias Shema* as it is done on *Rosh Hashanah*

Otherwise, the order of the *Birchos Yotzer* are the same as usual, except that here again, we recite *Baruch Sheim Kevod Malchusso etc.* out loud.

## Chazoras Hashatz and Kedusha

The *Chazzan* repeats the *Amidah* of *Shacharis* as usual along with all the additions that are found in the *Machzorim* (*Yom Tov* prayer books) according to each *Nusach* (version).

- a) However, unlike any other *Yom Tov*, the *Kedusha* prayer recited by the *Shali'ach Tzibbur* on *Yom Kippur* throughout the day by **all** prayers is the *Kedusha* of *Kesser*.

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<sup>8</sup> *Orach Chaim* 620:1, *Magen Avraham* and *Mishna Berura*

<sup>9</sup> See *Biur Halacha* 286:4 *D"b Abd*

- b) Apparently, the holiness of the day allows us to recite this sublime version of *Kedusha*<sup>10</sup> during every single prayer of *Yom Kippur* day.

## **Birchos Kohanim - The Priestly Blessings**

The *Chazan* recites the *Birchos Kohanim* at *Shacharis* as usual.

- 1) The *Kohanim* do not go up to the *Duchen* (platform) for this.
- 2) However, wherever the custom is that the *Kohanim Duchen* daily from the platform, they do the same here as well.
- 3) Even where the custom is for *Kohanim* to *Duchen* at *Shacharis*, the customary prayers that are recited by the congregation on *Yom Tov* are only recited at *Mussaf*.

## **The Torah Reading**

After *Shacharis*, two *Torah* Scrolls are removed from the *Aron Kodesh*. We then proceed to read from the *Torah* Portion of *Acharei Mos* first. This *Torah* Portion begins with the rules that a *Kohen* must follow in order to do service in the *Beis Hamikdash* (the Holy Temple). The *Torah* emphasizes that this set of rules were told to *Aharon HaKohen* (Aaron the High Priest) by *Hashem* after the tragedy of the death of the two sons of *Aharon* - *Nadav* and *Avihu* - who died in the midst of their service in the *Beis Hamikdash*. Since the *Torah* Reading begins with the mention of their death...

- a) One is supposed to contemplate the tragedy of the death of the sons of *Aharon* the *Kohen Gadol* (High Priest) which is mentioned right at the beginning of this *Torah* Portion.
- b) It is written in *Kabbalistic tradition* that one who is brought to tears by this story will merit that his children will not die untimely deaths in his lifetime.

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<sup>10</sup> This version of *Kedusha* is discussed at length in Roadmap to Prayer Lesson 20, pages 310 - 313

<sup>12</sup> *Daf* 21a in the *Mishna* and 22b in the *Gemara*

## The Only Time That Exactly Six Aliyas Are Portioned Out

When *Yom Kippur* occurs on a weekday, exactly six people are called to the *Torah* for *Aliyas*. When it is on *Shabbos*, seven people are called to the *Torah*.

The *Gemara* in *Megillah*<sup>12</sup> discusses the number of *Aliyas* that are portioned out on each of the days that there is a *Torah* Reading. On a regular *Yom Tov* there are 5 *Aliyas*, on *Yom Kippur* which carries a stricter punishment for one who transgresses it, there are 6 *Aliyas*. On *Shabbos* which has a more severe punishment, as there is also a possibility of the death penalty, there are 7 *Aliyas*<sup>13</sup>.

Just like we read the *Rosh Hashanah Torah* Reading with a special tune, so too on *Yom Kippur* morning, we read the *Torah* Reading with the same special tune.

After the completing the above-mentioned *Torah* Reading, *Chatzi-Kaddish* (Half *Kaddish*) is recited before proceeding to read from the second *Sefer Torah*.

- a) The second *Torah* Scroll is then opened for the final *Aliyah* of *Maftir*.
- b) We read from the portion of *Pinchas* in *Bamidbar* about the *Korbanos* (sacrifice offerings) that were brought on *Yom Kippur*.
- c) We begin with the *Pasuk* (verse) *U'be'Assor Lachodesh Hashevi'ee ...* (And on the tenth of the seventh month...).

After the completing both *Torah* Readings, the *Haftorah* is read from the *Navi*. The *Haftorah* begins with *Ve'omar Solu Solu Panu Derech* (He says, 'Pave a road! Clear a path!') from the *Navi Yeshaya*<sup>4</sup>. This *Haftorah* was chosen for *Yom Kippur* because it focuses on the proper manner of repentance. The *Navi* (Prophet) sharply criticizes those individuals who believe that one can "appease" G-d to forgive one's sins merely by fasting and afflicting oneself physically without improving oneself in *Avodas Hashem* (Service of G-d). In fact, the proper route to repentance is by emulating G-d in His ways of helping the needy; feeding them and clothing them. The *Gemara* in *Bava Basra*<sup>5</sup> derives from the verses in this chapter that one will

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<sup>13</sup> Adding more than seven *Aliyas* on *Yom Kippur* that occurs on *Shabbos* is not recommended

<sup>14</sup> Chapter 57:14 - 58:14

<sup>15</sup> Daf 9b

receive six blessings as a reward for one's kindnesses. The *Navi* also stresses the importance of honoring and enjoying the special *Shabbos* day chosen by *Hashem* to be holy and sacred.

## **Yizkor - Remembering the Souls of the Departed**

It is an age-old custom to remember the *Neshamos* (souls) of the departed and to contribute to charity in their memory.

- a) This custom is embedded in the fundamental Jewish belief of the everlastingness of the *Neshama*.
- b) The *Yizkor* service is said on *Yom Kippur*. The custom is also to recite it on the three Jewish festivals, *Pesach*, *Shavuos*, and *Sukkos*.
- c) When a person passes on to the next world, the *Neshama* can no longer do good deeds to attain merit. But despite the apparent finality of the closing of their book of deeds, when we give charity, do good deeds, or say a prayer this indeed can achieve spiritual elevations, and open the ledger for a rectification of merits for the deceased.
- d) Similarly, the *Yizkor* service can reopen the Book of Good Deeds and bring merit and elevation to that *Neshama*. G-d treats our prayer and our charity as if the deceased gave it; for if not for them, the noble act would not have taken place.

The custom of all congregations is that all those whose both parents are still living leave the *Shul* and leave those who have lost a father or a mother to recite the *Yizkor* prayer privately.

## **Av HaRachamim**

After *Yizkor*, all those who went out before *Yizkor* return to their place in *Shul*.

- a) At this point we recite the *Av HaRachamim* prayer that is associated with remembering the *Neshamos* (Souls) of those who gave up their lives and were killed *Al Kiddush Hashem* (for the Sanctity of *Hashem's* Name).
- b) Although this prayer is always omitted on a *Yom Tov* (festival) day, it is always recited in conjunction with *Yizkor*.

When *Yom Kippur* occurs on *Shabbos*, *Yekum Purkan* is recited before *Av HaRachamim* as usual.

## Questions:

- 1) What does *Lifnei Hashem Titbaru* teach us about the level one can reach on *Yom Kippur*?
- 2) What significant portion of *Mussaf* does the *Chazran* recite during *Chazoras Hashatz* and not during the silent *Amidah*?
- 3) What prayer do Sephardim add after *Kol Nidrei*?
- 4) What prayer do Ashkenazim and *Nusach Sefard* add after *Kol Nidrei*?
- 5) Which part of the above prayer does the *Chafetz Chaim* suggest reciting earlier in the prayer so that everyone will have time to say it?
- 6) Why is that section so significant?
- 7) Which blessing do we recite in *Shul* (the synagogue) that everyone needs to recite except for certain women? (Explain)
- 8) Why do we recite *Baruch Sheim Kevod Malchusso etc.* out loud on *Yom Kippur* and not the rest of the year?
- 9) What are two laws that are derived from the verse *Lifnei Hashem Titbaru*?
- 10) Why are we allowed to recite *Selichos* on *Yom Kippur* night before *Chatzos Layla* (*Halachic* midnight), even though we are never allowed to do so during the rest of the year?
- 11) What is the issue of delaying *Mussaf* until afternoon?
- 12) What is unusual about the *Kedusha* that we recite throughout *Yom Kippur* day?
- 13) Why should one shed tears when listening to the *Torah* Reading of *Yom Kippur* day and what will one merit for doing so?
- 14) How many *Aliyas* are portioned out on *Yom Kippur*?

## Answers:

- 1) It teaches us that we have the unique opportunity of gaining full atonement for all our sins to stand before G-d righteous and pure.
- 2) The description of the *Kohen Gadol's Yom Kippur* service in the *Beis Hamikdash*.
- 3) The prayer of *Lecha Keili* (to You my G-d), which is a prayer of confession.
- 4) The *Tefillas Zakkab* prayer which is a similar prayer of confession but in a different style of expression from its Sephardic counterpart.
- 5) The *Chafetz Chaim* suggests that everyone should recite the part of the *Tefillas Zakkab* prayer where individuals forgive others that have wronged them.
- 6) This section is important because *Yom Kippur* cannot atone for sins that are between man and his fellow man.
- 7) The blessing of *She'becheyanu* is recited by each member of the congregation (Ashkenaz) thanking *Hashem* for living to experience this *Yom Kippur*, *Yom Tov* day. Women that lit candles at home and recited *She'becheyanu* then, should not repeat the blessing again in *Shul* (the synagogue).
- 8) Generally we recite *Baruch Sheim Kevod Malchusso etc.* quietly since it is not recorded in the *Torah* as part of *Shema* and it is only said by *Malachim* (Angels) out loud. However, on *Yom Kippur* we are similar to *Malachim* since we fast and spend most of the day praying (*davening*); therefore we recite it out loud as *Malachim* do.
- 9) We derive from this that sins between man and G-d alone are atoned for by *Yom Kippur*. However, for those sins that are between man and his fellow man, *Yom Kippur* alone cannot atone. We also derive that one needs to say a verbal confession on *Yom Kippur*.
- 10) Since on *Yom Kippur* we stand before *Hashem* the entire day, it is always a merciful time.
- 11)
- 12) We recite *Kedushas Kesser* at each *Tefilla* (prayer) of *Yom Kippur*.
- 13) One should shed tears in sorrow for the two sons of *Aharon* who died by G-d's punishment which is briefly mentioned at the beginning of the *Torah*

Reading. One who sheds tears will merit that his children will not die untimely deaths in his lifetime.

- 14) On *Yom Kippur* there are six *Aliyas*, and when *Yom Kippur* occurs on *Shabbos* there are seven *Aliyas*.