

THE YESHIVA PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

# **The Roadmap to Prayer**

## **Lesson 52**

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# The Roadmap to Prayer

Lesson

# 52

## PART II

### Yizkor (Sephardim)

SEPHARDIM DO NOT RECITE THE YIZKOR PRAYERS MENTIONED EARLIER. DURING THE REST OF THE YEAR, A “HASHKAVA” PRAYER FOR THE DECEASED IS RECITED AFTER RECEIVING AN *ALIYA* FOR THE TORAH READING.

### Selichot (Sephardim)

THE ORDER THE *SELICHOT* PRAYERS ACCORDING TO SEPHARDIC CUSTOM ON *YOM KIPPUR* IS TO FIRST COMPLETE THE *CHAZORAS HASHATZ* OF EACH *AMIDAH* AND THEN RECITE THE *SELICHOT* PRAYERS AFTER THAT. THE *CHAZZAN* RECITES THE SPECIAL *KADDISH* PRAYER OF *TEI'ANU VETEI'ATRU* (MAY YOU BE ANSWERED AND YOUR PRAYER BE ACCEPTED) AT THE CONCLUSION OF EACH OF THE *SELICHOT* PRAYERS. SEPHARDIC CUSTOM IS TO RECITE *ALEINU* AFTER EACH PRAYER AS WELL.

## Yom Kippur Mussaf

*Tefillas Mussaf* Prayer of *Yom Kippur* has a very central theme in our prayers (*Tefillos*) on *Yom Kippur*.

IT PRESENTS US WITH A DESCRIPTION OF THE HIGH PRIEST'S (*KOHEN GADOL'S*) SERVICE IN THE TEMPLE (*BEIS HAMIKDASH*)

- 1) This service is unique in that it was a *once-in-a-year* event that the *Kohen Gadol* entered into the Holy of Holies.
- 2) This depiction is integrated into the *Mussaf* prayer of the *Shali'ach Tzibbur*.
- 3) The *Tzibbur* (congregants) do not recite this in their silent prayer.
- 4) This prayer consists of the standard components of any *Mussaf* prayer.
  - a. It contains the first three and the final three blessings that are standard to any *Amidah*/*Shemoneh Esrei* prayer.
  - b. The middle section consists of a blessing that includes in it the *Mussaf Korbanos* (the *Additional* sacrifice offerings) that were offered up on *Yom Kippur*.

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<sup>1</sup> Literally The Additional Sacrifice

- 5) Although we mention the verses (*pesukim*) of the *Korbanos* associated with the holy *Yom Kippur* day by the quiet *Amidah* of *Mussaf*, we do not go into the detail of the *Kohen Gadol's* service as we do in the *Chazoras Hashatz* (repeat of the *Amidah*) that the *Chazzan* recites afterwards.

Besides for the verses of *Korbanos* pertaining to the sacrifices offered on *Yom Kippur*, we also pray for the rebuilding of the *Beis Hamikdash* (Holy Temple) and for the ingathering of all Jews from the Exile to the holy land of Israel. This is standard to all *Mussaf* prayers.

Finally, the middle *Brocha* (blessing) of the *Mussaf Amidah* closes with an entreaty that *Hashem* should accept our prayers and cleanse us from all our sins and purify us in front of His Divine Presence.

### **Mussaf: Chazoras Hashatz**

The *Chazoras Hashatz* (repeat of the *Amidah* prayer) of *Mussaf* consists

- 1) Of the repetition of the *Mussaf* prayer that all the congregants recited individually in the silent *Amidah* prayer.
- 2) The liturgical additions that are commonly added to the *Chazoras Hashatz* of the Days of Awe.
- 3) What is unique about this particular *Chazoras Hashatz* is that it contains a beautiful, dramatic description of the *Kohen Gadol's* entry into to the Holy of Holies and his uttering of *Hashem's* Holy Ineffable Name.

### **Kor'im: Prostrating**

Just as we prostrate ourselves during the recital of *Aleinu* during the *Chazoras Hashatz* of *Mussaf* on *Rosh Hashanah*<sup>2</sup>, so too we do the same on *Yom Kippur*.

- a) In addition to the one time we do *Kor'im* by *Aleinu*.
- b) We also do the same another three times during the section of *Chazoras Hashatz* that depicts the *Kohen Gadol's* entry into to the Holy of Holies and his uttering of *Hashem's* Holy Ineffable Name.
- c) It was precisely at this time when the Jews who were gathered in the *Beis Hamikdash* prostrated themselves in the courtyard of the *Beis Hamikdash*.

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<sup>2</sup> Roadmap to Prayer Lesson 49, page 755

### Moshe Rabbeinu at Mt. Sinai

There is an episode recorded by the *Torah*<sup>3</sup> where *Moshe Rabbeinu* (Moses our Teacher) was given a unique opportunity to experience a sublime level of comprehending G-d's Divine Presence.

- 1) *Moshe Rabbeinu* was placed by the opening of a cave on *Har Chorev*<sup>4</sup>.
- 2) *Hashem* told *Moshe* that He would reveal Himself to him and that *Moshe* would be allowed to “see” *Hashem* from His “back side” and not from His “front side”.
- 3) The *Torah* then describes how *Moshe* immediately prostrated himself when *Hashem's* Divine Presence passed in front of Him.

*Rav Yitzchok Zev Soloveichik*, the *Brisker Rav* comments that *Moshe Rabbeinu* prostrated himself in accordance to the custom of prostrating oneself in the *Beis Hamikdash* upon hearing *Hashem's Ineffable Name* uttered by the *Kohen Gadol* on *Yom Kippur*.

- a) He explains that according to *Rasbi's* interpretation of the order of events at this revelation, *Moshe Rabbeinu* “hurried” to prostrate himself as soon as he heard the Divine Presence begin the recitation of the *Thirteen Attributes of Mercy*.
- b) Since the *Thirteen Attributes of Mercy* begins with *Hashem's Ineffable Name*, it was precisely then when *Moshe Rabbeinu* prostrated himself.
- c) The *Gemara* in *Yoma*<sup>5</sup> teaches that there is an obligation to prostrate oneself at the time one hears *Hashem's* Holy Name being uttered in the *Beis Hamikdash*.
- d) At that time, everyone would also recite the words *Baruch Sheim Kevode Malchusso Le'olam Va'ed*.
- e) This is what is meant when the *Chazkan* says in the liturgy of the *Chazoras Hashatz* of *Mussaf*, that the *Kohen Gadol* would finish uttering *Hashem's Ineffable Name* at the same time everyone would finish reciting *Baruch Sheim Kevode Malchusso Le'olam Va'ed*.

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<sup>3</sup> *Shemos* Chapters 33 and 34

<sup>4</sup> Also known as *Har Sinai*

<sup>5</sup> *Daf* 66

After the completion of the order of the *Kohen Gadol's Avodah* (service) in the *Beis Hamikdash*, the *Chazzan* completes the *Mussaf* prayer with the usual closing *Bracha* for *Yom Kippur*.

- 1) After that, the rest of *Chazoras Hashatz* follows the same order as on *Rosh Hashanah*.
- 2) There is *Birchas Kohanim* with the *Kohanim* going up to *Duchen* from the platform at the front of the synagogue as is done by all congregations on festival days.
- 3) The *Chazzan* completes the *Amidah* prayer with *Hayom Te'amtzeinu* like on *Rosh Hashanah*, followed by *Avinu Malkeinu* exactly like on *Rosh Hashanah* regarding the customs of reciting or not reciting *Avinu Malkeinu* when *Yom Kippur* occurs on *Shabbos*.
- 4) Sephardim also recite *Ein Ke'Elokeinu* after *Mussaf*. Ashkenaz and *Nusach Sefard* do not. *Mussaf* is then followed by *Tefillas Mincha*.
- 5) After *Ein Ke'Elokeinu*, Sephardim recite a prayer for *Parnassah* (to earn a livelihood) starting with *Tebillim - Le'David Mizmor, La'Hashem Ha'aretz ...* (To David a song, the earth and all that it contains are *Hashem's ...*). This is followed by a prayer for *Parnassah* and *Kaddish Tiskabal* (which is recited here for the prayer of *Ein Ke'Elokeinu* said just beforehand). This *Kaddish* should be recited by mourners for the loss of a parent during the entire first year as well as on the *Yahrzeit* (anniversary of their death). This *Kaddish* when recited carefully and with concentrating on its meaning is a great benefit to the soul of the deceased.
- 6) Sephardim then recite *Aleinu*; no *Kaddish* is said here.

## Mincha

The usual custom on a *Shabbos* or *Yom Tov* is to begin *Mincha* with *Ashrei* and *U'vah Le'Tziyone*.

- 1) On *Yom Kippur* according to Sephardic tradition, *Mincha* begins the same way.
- 2) However, Ashkenaz and *Nusach Sefard* do not recite these prayers at *Mincha* so not to delay *Mincha* more than necessary. *Krias HaTorah* is sufficient to serve as a separation between the *Mussaf* and *Mincha*

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<sup>6</sup> Chapter 24

prayers<sup>7</sup>. Rather they wait to recite it at the *Ne'ilah* prayer.

### **The Torah Reading:**

When removing the *Sefer Torah* from the *Aron Hakodesh* (*Holy Ark*) at *Mincha*, we only recite the usual order of *Va'yehi Binso'ab Ha'Aron etc.* We do not recite the *Thirteen Attributes of Mercy* or any other additional prayers.

- a) Rather, we recite the most basic version of *Va'yehi Binso'ab etc.* as we do at a regular Shabbos *Mincha*.
- b) Amongst Sephardim the custom is to preface *Va'yehi Binso'ab* with the prayer of *Keil Erech Apayim*. Sephardim also have varying customs regarding an additional prayer recited before *B'rich Shemei*.
- c) The usual prayer that is recited on a regular Shabbos at *Mincha*, which begins with the verse *Va'Ani Tefilasi Lecha Hashem Es Ratzon etc.* (As for me, may my prayer to You, *Hashem*, be at an opportune time), isn't said on *Yom Kippur* at *Mincha*.
- d) The *Medrash* states that we recite the verse *Va'Ani Tefilasi* during the course of the year on *Shabbos* as a proclamation that although we indulged in food and drink at the festive *Shabbos* meal, we are still levelheaded and sober to pray (*daven*) in a respectable and befitting manner. On *Yom Kippur* when we all are fasting, there is obviously no need to recite this prayer.

### **The Torah Reading: A Valuable Lesson**

*Mincha* continues with the reading of the Torah (*Krias HaTorah*) with a reading from the end of *Parshas* (*Torah* portion) *Acharei Mos* chapter 18. There, the *Torah* discusses the strict prohibition of marrying *Arayos* (relatives who one may not marry each other).

### **The Torah portion begins in a very remarkable way,**

- 1) First it states that *Hashem* commanded *Moshe Rabbeinu* to tell the *Bnei Yisrael* that "*Ani Hashem Elokeichem*" (I am *Hashem* your G-d).
- 2) Then the *Torah* lists the prohibitions of the *Arayos* and admonishes us not to follow the social norms of the Egyptian and the *Kena'ani* cultures.
- 3) Rather we are commanded to follow the laws and statutes given to us by G-d.

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<sup>7</sup> *Simon* 622:1 and *Mishna Berura*

- 4) It then ends off this warning with a positive command to follow *Hashem* ways and live by His *Mitzvos*.
- 5) The *Torah* guarantees us that by following these directives; we will merit the reward of a good life in this world and also in the World to Come.
- 6) *Chazal* (our Sages) understand the verse which states *Vo'chai Bahem*<sup>8</sup> (and live by them) as meaning that one need not give up one's life in order to keep all of *Hashem's Mitzvos*.
- 7) However, they also derive that one does have to give up one's life for the three cardinal sins: a) *Arayos* (forbidden relatives), b) murder and c) idolatry.
- 8) The *Parsha (Torah Portion)* of *Arayos* is then delineates clearly all the forbidden debased behaviors that were espoused by the nations who inhabited the Land of Israel.

**There are a number of issues here that are difficult to grasp.**

- 1) If these behaviors are such abominations as described by the verses, why does *Hashem* have to preface this by telling us that we shouldn't do such things because we are G-d's people?
- 2) Isn't it obvious that this behavior isn't proper even for the nations of the world?
- 3) Also, why do we mention this on *Yom Kippur*, the holiest day of the year?

**The answer to these issues lays in the psyche of human nature.**

These sins undermine the sanctity of *Hashem's great Name*.

- 1) People that are involved in such illicit behavior usually stray very quickly from the *Torah* way of life. Notwithstanding, people still gravitate towards these forbidden relations as the *Satan* (the *Yetzer Hora* – the Evil Inclination) wishes to destroy the very fiber of Jewish family values.
- 2) By prefacing these prohibitions with the statement *Ani Hashem Elokeichem* (I am *Hashem* your G-d), it demonstrates to us that we are G-d's people and the cultures of Egypt and *Kenaan* are extremely foreign to us.
- 3) That alone is sufficient reason for us to steer us away from their lifestyle.

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<sup>8</sup>*Vayikra* 18:5

### Accordingly,

- 1) We read this on *Yom Kippur* to emphasize that we are G-d's people even if we sin, and that *Hashem* is ready to accept our *Teshuvah* with open hands.
- 2) Therefore, it is important that we identify ourselves as G-d's people so that we can successfully live a lifestyle G-d considers to be moral and proper; not by what one society or another may portray as being the social norm.
- 3) Even on *Yom Kippur* when we reach a level similar to *Malachim* through fasting and praying, we still have to be wary of falling into a pattern of such decadent behavior and low moral standards.
- 4) Unless we guard ourselves consciously and continually to remain on this level, we are vulnerable to fall into the trap of following the social norms of the society we live in even when they are in conflict with *Torah* values.

*Tosefos*<sup>9</sup> cites a *Medrash* that states:  
*Just as You, Hashem, command us to not reveal the nakedness of the sin of Arayos, so too, You should not reveal our nakedness of sin; and forgive us for any sin we may have committed.*

### Shabbos at Mincha:

#### Rosh Hashanah and Yom Kippur

Although during the course of the year we usually recite *Tzidduk Hadin* (The Acceptance of G-d's strict judgment) in the *Tzidkascha* prayer, we do not wish to make reference to this on *Rosh Hashanah* or *Yom Kippur* for they are considered *Days of Mercy*.

## Maftir Yonah: A Whale of a Story

After having three *Aliyas* in the above-mentioned *Torah* portion, we go on to read the *Haftorah* from the *Navi* in the Book of *Yonah*. There it relates the famous episode where *Yonah Hanavi* (The Prophet Jonah) is thrown overboard from a floundering merchant ship and is swallowed by a huge fish. *Yonah* survives for three days inside its stomach at which point he is spit out by the fish onto dry land.

*“And G-d appointed a great fish to swallow Yonah, and Yonah was in the bowels of the fish for three days and three nights. And Yonah prayed to Hashem his G-d from the bowels of the fish, and he said, ‘I have called... to G-d...’” (2:1-3)*

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<sup>9</sup> *Megillah Daf 31a D”h Be’Mincha*

WE READ THIS STORY ON YOM KIPPUR BECAUSE OF THE VALUABLE LESSONS IT TEACHES US REGARDING SIN, *TESHUVAH*, AND THE ENTIRE RECTIFICATION PROCESS.

First, let's examine what led to the event of *Yonah HaNavi* being on this ship in the first place.

*Hashem* originally commanded *Yonah* to travel to a city inhabited by *non-Jews* to warn them of the impending decree of *Hashem* to turn the city of *Ninveh* upside down and totally destroy it. *Yonah HaNavi* feared that if he would warn the inhabitants of *Ninveh* to repent and change their evil ways, they may do so, causing a Heavenly condemnation of the Jewish nation for not heeding the warning of their very own prophets who constantly call upon them to repent. In an attempt to avert the condemnation of the Jewish nation, *Yonah* tries to escape G-d's command by fleeing the soil of the Land of Israel on this merchant ship.

Although *Yonah's* actions were for the benefit of the Jewish nation, G-d wasn't pleased with his actions and He caused a storm that threatened to break the ship apart and sink it.

**There are a number of lessons that we learn from this episode, which are important for us to focus on, on Yom Kippur. They are that...**

- ❖ We have a great opportunity to perform *Teshuvah*, which can prevent great calamities from befalling our nation as well as from individuals.
- ❖ If we do not perform *Teshuvah*, we will be faulted and held responsible for not performing *Teshuvah* - aside for in for the punishment we deserve for each sin itself.

*An important lesson that we can take from this Haftorah is the lesson that was taught by the elderly Sage who addresses the people on a fast-day during a prolonged drought in Eretz Yisrael. He notes the following:*

*The Navi concludes at the end of the story of Ninveh that G-d saw their deeds that they repented from their evil ways; and G-d relented concerning the calamity He said He would bring upon them, and He did not act<sup>10</sup>.*

*Chazal note that it does not say that Hashem saw their sackcloth and their fasting - which they did - rather He saw their deeds<sup>11</sup>.*

*This message was conveyed to the people by the elderly sage; that it is not the fast nor the sackcloth that ultimately cause Hashem to have pity and change the decree, but it is our deeds that will cause the change, and bring an end to the drought.*

*Likewise, the reading of this story on Yom Kippur conveys the same message to those who are fasting on Yom Kippur that ultimately our own fate depends on how we increase our *Teshuvah* and commit to mending our ways and following Hashem and His Torah.*

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<sup>10</sup> *Yonah* 3:10

<sup>11</sup> *Ta'anis* 16a

- ❖ We cannot escape our responsibility to *Hashem*. Even the grave will not save us from the need to rectify our misdeeds.

As we see that in the end,

- ❖ *Yonah* was forced to complete his mission in warning *Ninveh* to repent lest *Hashem* destroys their city.
- ❖ The entire city of *Ninveh* heeded his warning and repented from their evil ways, thereby averting the destruction of their city.
- ❖ *Yonah* could not escape his duty even through his actions, which almost brought about his death.

At the end of the *Haftorah*, we add the verses of *Mi Keil Kamocha* from the *Navi Micha* that corresponds with the *Thirteen Attributes of Mercy*. It is quoted that the *Ari* ז"ל would recite the *Thirteen Attributes of Mercy* at *Mincha* as well. This however is not practiced even by those who follow the customs of the *Ari*, for unknown reasons<sup>12</sup>. Perhaps it is because it is sufficient that we add these verses at the end of the *Haftorah* that correspond with the *Thirteen Attributes of Mercy*.

After completing the *Haftorah* along with its accompanying *Brochos* (blessings), we now proceed to the final climactic prayer of the day - *Tefillas Ne'ilah* (the "Closing" Prayer).

## Ne'ilah: The Closing Prayer

Unlike any other *Yom Tov* day, on *Yom Kippur* we add one additional *Amidah* prayer, which serves as the climax of our 10-day effort to achieve atonement and forgiveness from *Hashem*. The only other time we deliver such a prayer is when there is an extended period of drought in *Eretz Yisrael* (The Land of Israel)<sup>13</sup>.

THE NE'ILAH PRAYER IS RECITED WITH A SENSE OF GREAT FERVOR AND URGENCY.

- 1) In many communities, the Rabbi delivers a short sermon arousing everyone to utilize this auspicious moment to its fullest extent.
- 2) Although generally we recite the *Amidah* quietly, the *Ne'ilah* prayer is usually recited by the congregation in a louder than usual manner; making this *Tefilla's* sense of urgency much more palpable.

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<sup>12</sup> *Machzor Od Yosef Chai* page 616

<sup>13</sup> See *Tur Orach Chaim Simon* 579

- 3) In the prayer of *Ne'ilah* we change the text of the prayers that are added to the *Amidah* such as *Zochreinu Le'Chaim etc.* and substitute any reference of *Kesivah* (writing) to *Chasimah* (signing).
- 4) So, instead of saying *Ve'Kosveinu BaSefer HaChaim* (And INSCRIBE us in the Book of Life) we say *Ve'Chosmeinu BaSefer HaChaim* (And SEAL us in the Book of Life).
- 5) Likewise, we change the prayers of *Avinu Malkeinu* in the same manner. Sephardim do not recite *Avinu Malkeinu* at *Ne'ilah*.
- 6) Sephardim do however recite a set of prayers that begin with *Rachmana Idkar Lan* and ends with *Bedil Va'Yaavor*, in which this substitution is made.

### **Opening the Aron Kodesh (Holy Ark)**

It is customary to open the *Aron Kodesh* (Holy Ark) during the entire *Ne'ilah* prayer.

- 1) According to *Sephardim* from the beginning of the entire prayer and
- 2) According to Ashkenazim and *Nusach Sefard*, from the beginning of *Chazoras Hashatz*.
- 3) This is done symbolically to arouse everyone to the fact that the gates of Heaven are still open for just a little while longer, and that at the end of this *Tefilla* (prayer) when the *Aron Kodesh* (Holy Ark) is closed, it will signal the end of *Yom Kippur* and the closing of the gates in Heaven.
- 4) Therefore, we must see to it that we utilize the last moments of *Yom Kippur* in the most favorable manner to attain the fullest level of forgiveness and blessing from *Hashem* and His Heavenly Court.

Since the Holy Ark remains open during the entire *Ne'ilah* prayer, it is customary to remain standing for the entire prayer as well. Those who find it difficult to do so may sit down on an "as needed" basis. Some are meticulous to sit down outside the main sanctuary of the *Shul* (synagogue).

THE PRAYER OF *NE'ILAH* SHOULD BE TIMED TO COINCIDE WITH  
SUNSET OF EACH LOCATION ACCORDING TO ITS PROPER TIME.

- 1) Preferably, we should begin *Ne'ilah* with enough time before *Shekiah* (sunset) so that the quiet *Amidah* of the congregation is completed beforehand.
- 2) There are various opinions about this matter that are discussed in

Shulchan *Aruch*<sup>14</sup>.

### **Ne'ilah: It's Format**

The prayer of *Ashrei* and *U'vah Le'Tziyone* are recited at the beginning of *Ne'ilah* according to *Nusach Ashkenaz* and *Nusach Sefard*.

However, *Sephardim* who already recited *Ashrei* and *U'vah Le'Tziyone* at *Mincha* do not repeat it at *Ne'ilah*. Instead they just recite *Ashrei* along with other prayers; this differs from *Nusach Ashkenaz* and *Nusach Sefard* who do not even recite *Ashrei* alone before *Tefillas Mincha*, and recite both *Ashrei* and *U'vah Le'Tziyone* at *Ne'ilah*. The following is a list of other laws and customs pertaining to *Ne'ilah*.

- 1) There is no *Krias HaTorah* (*Torah* Reading) at *Ne'ilah* according to all customs.
- 2) However, *Birkas Kobanim* is recited by the *Chazzan* in the repeat of the *Amidah*, and the *Kobanim* only perform *Nesi'as Kapayim* (raising their hands in the priestly blessing from the platform) in those places where *Nesi'as Kappayim* is practiced throughout the year.
- 3) The *Amidah* prayer of *Ne'ilah* is different from the rest of the prayers of *Yom Kippur* in that only the *Viduy* of *Ashammu* is recited. The *Al Cheit* prayers are not recited at all; not in the quiet *Amidah* and not in *Chazoras Hashatz*.
- 4) However, *Chazoras Hashatz* contains many *Selichos* prayers with the *Thirteen Attributes of Mercy* being repeated many times.
- 5) According to *Sephardic* custom, the *Selichot* of *Ne'ilah* are recited after the conclusion of *Chazoras Hashatz*.

The amount of *Selichos* prayers that are said by each congregation depends on the amount of time that there may be until nightfall. Once nightfall arrives, the *Ne'ilah* prayers are usually concluded in order not to prolong the fast.

### **Meh Anu, Meh Chayeinu (Sephardim)**

MEH ANU, MEH CHAYEINU, MEH CHASDEINU, MEH TZIDKASEINU...  
(WHAT IS OUR SIGNIFICANCE? WHAT IS THE WORTH OF OUR KINDNESS?  
WHAT IS THE VALUE OF OUR RIGHTEOUSNESS<sup>15</sup>?)

- 1) The *Sefer Seder HaYom* writes that we humble ourselves before G-d by

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<sup>14</sup> *Orach Chaim* Simon 623

<sup>15</sup> Alternatively, *Charity*

admitting our lowliness that we are not worthy of *Hashem's* forgiveness and pity.

- 2) Yet, *Hashem* in His infinite Mercy and in recognition of the insignificance of the sinner's actions forgives us anyways. We beg Him to accept our repentance and grant us another year of life by sealing us once again in the Book of Life.

### **Atta Hivdalta Enosh Merosh**

The prayer of *Atta Hivdalta Enosh Merosh* (You have set mankind apart from the very beginning) is an addition to the *Ne'ilah Amidah* prayer that speaks of man's duties and obligations towards his Creator more than any other living creature in the universe.

MAN WAS GIVEN THE UNIQUE OPPORTUNITY TO BE WORTHY TO STAND  
BEFORE HASHEM

- 1) To this end, G-d gave man the opportunity to retain this status despite any shortcomings, through the process of *Teshuvah*.
- 2) Otherwise, if man would just go on living without a chance to correct that which he has wronged, the world would ultimately be destroyed in a very short period of time.
- 3) Therefore, we must respond to the calling of the *Navi - Dirshu Hashem Be'bimotz'oh Kera'ubu Bih'yoso Karov* (Seek out *Hashem* when He is accessible, call out to Him when He is close).

The *Abudraham* explains that the prayer *Atta Hivdalta Enosh Merosh* (You have set MAN apart from the very beginning) is referring specifically to *Adam Harishon* (the first **Man**) who was chased out of *Gan Eden* (the Garden of Eden) at the beginning of Creation.

- 1) This happened after he sinned by eating from the forbidden fruit of the *Tree of Knowledge (Eitz Hada'as)*.
- 2) Although *Adam Harishon* was condemned to die then, *Hashem* allowed him to remain to the east of the garden and not be totally banished because he showed remorse for his sin when he repented and did *Teshuvah*.

### **Lema'an Nechdal Me'oshek Yadeinu**

In this prayer there is also a specific reference to *withdraw our hands from oppression* (*Lema'an Nechdal Me'oshek Yadeinu*), which literally means to refrain from withholding payment to anyone we owe money.

- 1) This particular reference is quite significant since in general, the atonement of *Yom Kippur* is only applicable to sins on a level between Man and G-d.
- 2) Those sins that are between Man and Man are never atoned for by *Yom Kippur* alone.
- 3) It is therefore quite peculiar to mention this specific sin particularly at this point of *Yom Kippur*.

The *Yesode Ve'Shoresh Ha'Avodah* suggests that we specifically mention this here in an effort to arouse one who has in his possession any stolen items to resolve immediately to return them to their rightful owner and to fully repent from this sin that one has committed.

- 1) We mention this at this point because the Sages who composed this prayer understood the severity of this sin, as it was the leading cause that brought the *Mabul* (Deluge) in the days of *No'ach* (Noah).
- 2) This sin can also be reason to prevent a person's prayer from being accepted by *Hashem*. Therefore, by acknowledging one's sin and resolving to rectify it right away, it can remove all repercussions against him on account of this sin.

### **Teshuvah: Repentance for Thoughts as well as for Deeds**

*AL CHEIT SHECHATANU LEFANECHA BEHARHOR HALEV*  
(FOR THE SIN WE TRANSGRESSED BEFORE YOU IN THE INNER  
THOUGHTS OF OUR HEARTS)

ALTHOUGH WE DO NOT MENTION *AL CHEIT* BY *NE'ILAH*, IT IS AN  
IMPORTANT POINT TO PONDER THROUGHOUT YOM KIPPUR DAY

- 1) **Not only is sinning in deed considered evil, but even sinning in thought requires Repentance (*Teshuvah*).**
- 2) In fact, the *Rambam*<sup>16</sup> writes that in a certain sense, sinning in one's thoughts is even worse than in deed.

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<sup>16</sup> *Hilchos Teshuvah* 7:3

- 3) This is because when one does an overt act of sin, one is more compelled to do *Teshuvah* because one realizes the gravity of what one has actually done.
- 4) One who sins just in thought is less likely to realize its gravity and is less likely to repent because he has not done anything wrong.
- 5) The Rambam bases this on the verse in *Yeshaya*<sup>17</sup> where the *Navi* urges us that a *wicked person should leave his evil paths and the sinful man should abandon his evil thoughts*.

## Finale

At the conclusion of the *Ne'ilah* prayers we recite *Shema Yisrael* one time and *Baruch Sheim Kevode Malchusso etc.* three times out loud, first by the *Chazzan* followed by the congregation.

- ✎ *Shema Yisrael* may only be recited one time when reciting it one time right after another. The *Gemara*<sup>18</sup> considers one who repeats the verse *Shema Yisrael* more than one time as one who is blasphemous, for he gives the impression that he worships more than one deity.
- ✎ *Baruch Sheim Kevode Malchusso etc.* is recited three times by the *Chazzan* and the congregation. Saying it three times corresponds to G-d's eternal and infinite existence for 1) *He is*, 2) *He was* and 3) *He will always be*.
- ✎ *Hashem Hu Ha'Elokim* is recited **seven times** in total. This represents *Hashem* withdrawing, so to speak, back to his Heavenly abode which is above the seven levels of Heaven.

Afterwards, *Hashem Hu Ha'Elokim* is recited seven times in the same manner.

According to the Sephardic custom, the verse *Karassi Bechol Lev Aeinu Hashem Chukecha Etzora* is recited seven times by the *Chazzan* and the congregation before *Hashem Hu Ha'Elokim*.

Another custom has the congregation responding *Karassi Bechol Lev* to each time the *Chazzan* recites *Hashem Hu Ha'Elokim*, and at the end the congregation responds

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<sup>17</sup> 55:7

<sup>18</sup> *Berachos Daf* 33a in the *Mishna*

*Hashem Hu Ha'Elokim* one time and the *Chazzan* concludes with *Karassi Bechol Lev* one time.

### **The Shofar is Sounded**

At the conclusion of the *Yom Kippur* prayers, when it is already dark outside,

- a) The *Shofar* is sounded signifying the end of the special *Yom Kippur* day where *Hashem* was close to us;
- b) However, now His *Shechina* (Divine Presence) has moved back to the Heavens.
- c) Also, blowing the *Shofar* is a remembrance of *Yovel* (the Jubilee) year when the *Shofar* was also sounded.

There were various customs regarding the blowing of the *Shofar*.

- 1) One custom was to blow it only after *Maariv* while the other was to blow it right before *Maariv*.
- 2) Additionally, there is a dispute whether to blow just a *Tekia* sound or an entire set of *Tekia Shevarim Terua* and *Tekia*.
- 3) The *Sefer Likutei Maharich* explains that if the *Shofar* blasts are meant to remind us of *Yovel* (the Jubilee) year, then it should be before *Maariv* so that it is as close to *Yom Kippur* as possible.
- 4) However, if it is meant to be a symbol of the *Shechina* (Divine Presence) moving back to Heaven, then according to *Machzor Vitriye* this happens only after *Maariv*.
- 5) According to other commentaries this too takes place at the end of *Ne'ilah*.

The prevalent custom nowadays amongst Ashkenazim is to blow one long *Tekia Gedolah* sound after the conclusion of the final *Kaddish* of the *Ne'ilah* prayer. However, amongst Sephardim, the *Shofar* blowing is much more prominent as it is sounded many times. It is first sounded at the end of the *Kaddish* of *Tei'annu Vetei'atru* in a set of *Tekia, Terua, and Tekia. Tekia, Shevarim, and Tekia. Tekia, Shevarim, Terua and Tekia*. At the end there is a second *Kaddish* for Sephardim and a *Terua Gedolah* is sounded<sup>19</sup>.

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<sup>19</sup> *Kaf HaChaim* 623:36

### Numerous Reasons for Shofar Blasts

There are numerous reasons given for sounding the *Shofar* at the end of *Yom Kippur*.

- ✎ *It is symbolic of the (Shechina) Divine Presence rising up again - so to speak - to its Heavenly abode.*
- ✎ *It is in commemoration of the Jubilee Yovel year when the Shofar was sounded on Yom Kippur to indicate the freeing of the slaves as required by Torah Law. Although that was done only once in fifty years, we do this every year since we don't count the years of the Jubilee Yovel year any longer.*
- ✎ *It is in commemoration of the Shofar blast sounded at Har Sinai after Hashem appeared to us when He gave us the Torah. That Shofar blast signaled that at that point we were free to go back home and join our families.*
- ✎ *It commemorates the sounding of the Shofar when Moshe Rabbeinu ascended Har Sinai for the third 40-day period on Rosh Chodesh Elul. He then returned on Yom Kippur with the second set of Luchos (Tablets). The Shofar was sounded when he ascended the mountain and again when he descended so that no one will repeat the original mistake thinking that Moshe Rabbeinu died never to return, which originally led to the Sin of the Golden Calf.*
- ✎ *It is in order to confuse the Satan that his time is up and he will be killed with the coming of Mashiach which will be heralded by a Shofar blast. This is because the Satan is not given permission to hinder us on Yom Kippur. The Hebrew word Satan שטן has a numerical value of 364. This indicates that the Satan has a whole year to pester us except for one day (there are 365 days in a solar year) - Yom Kippur.*
- ✎ *The Shofar turns our attention to hearken to the calling of a Heavenly voice which says: "Go eat your bread with joy, for Hashem has accepted your service with favor." The Smag (Sefer Mitzvos Gadol) says that since most people are unaware of the Mitzvah to feast after the Yom Kippur fast, the Shofar serves as an announcement.*

### Applying the Lessons of Yom Kippur into the realm of the Mundane

Rabbi Yitzchok Sender<sup>20</sup> comments,

- 1) The message of the *Shofar* blast at the end of *Yom Kippur* symbolizes our need to face up to the challenge of leading our lives in accordance to our *Yom Kippur* commitments.

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<sup>20</sup> The Commentators Machzor Companion

**PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT  
YOM KIPPUR - LESSON 52**

- 2) On *Yom Kippur* when we fast and are at a spiritual high like *Malachim* (angels) it is easier to commit our total devotion to the Service of G-d (*Avodas Hashem*) than when we are in an everyday setting at home or at work.
- 3) This is also one of the reasons given for reciting *Kol Nidrei* at the onset of Yom Kippur despite the fact that we already customarily annul our vows on *Erev Rosh Hashanah*.
- 4) The reason we do it again is because it is human tendency to take on new stringencies with vows when we are in an elevated and uplifted spiritual state.
- 5) For this reason we begin the holy day of *Yom Kippur* with *Kol Nidrei* in order not to be tempted to take on new vows on the spur of the moment because of the holiness of the day.
- 6) We have to be able to incorporate these stringencies first into our daily routines before imposing them upon ourselves by making vows.
- 7) The *Shofar* reminds us how the Jews in the desert were sent back to their homes after receiving the *Torah* from *Hashem* at *Har Sinai* upon hearing the long *Shofar* blast. This was as if it were saying...

“NOW GO HOME AND SEE THAT YOU IMPLEMENT  
YOUR NEW EXPERIENCE INTO THE MUNDANE  
ROUTINE LIFESTYLE OF YOUR HOMES.”

## Questions:

- 1) What important theme is introduced to the *Chazoras Hashatz* of *Mussaf* that is not contained in the quiet version said by the congregation?
- 2) What manner of bowing do we employ four times by the *Chazoras Hashatz* of *Yom Kippur*?
- 3) Where in the *Chumash* do we find a similar manner of prayer being employed?
- 4) How does the *Mincha* prayer begin according to Sephardim and Ashkenazim?
- 5) What is the topic of *Krias HaTorah* at *Mincha*? Why was this topic chosen?
- 6) What is the topic of the *Haftorah*?
- 7) Why was *Yonah* concerned about his mission?
- 8) What number prayer is *Tefillas Ne'ilah* and when else would we recite such a prayer?
- 9) In what manner does the "quiet" *Amidah* of *Ne'ilah* differ from the usual "quiet" *Amidah* of any other *Tefilla*?
- 10) What are the various customs regarding opening the *Aron Kodesh* for *Ne'ilah*?
- 11) When do we recite *Selichos* by the *Ne'ilah* prayer?
- 12) Which part of the *Ne'ilah Tefilla* sounds like an unrealistic request? Why is it appropriate and what is its purpose?
- 13) Why do we recite *Baruch Sheim Kevode Malchusso etc.* three times at the end of *Ne'ilah* but not *Krias Shema*? What is the reason for saying it three times?

## Answers:

- 1) The description of the *Avodah* of the *Kohen Gadol* in the *Beis Hamikdash* on *Yom Kippur*.
- 2) We prostrate ourselves all the way to the ground. We refer to this practice as “*Kor'im*”.
- 3) When *Hashem* revealed His Divine Presence to *Moshe Rabbeinu* at *Har Sinai* (Mount Sinai) and recited the *Thirteen Attributes* of Mercy.
- 4) According to Sephardim it begins with the usual *Ashrei* and *U'va LeTziyone* prayers. According to Ashkenaz and *Nusach Sefard*, we do not say even *Ashrei*. It just begins with the opening of the *Aron Kodesh* and the recital of *Va'yehi Binso'ab Ha'Aron etc.*
- 5) We read the *Parsha* of *Arayos* (relatives who one may not marry each other). We read this specifically on *Yom Kippur* so that we are not deluded to think that we are not susceptible to such behavior since we are fasting and on a spiritual high.
- 6) The *Haftorah* talks about *Yonah Hanavi* attempting to escape his mission to get the people of *Ninveh* to repent and better their ways to avoid being destroyed by *Hashem*.
- 7) He was concerned that if the inhabitants of *Ninveh* would heed his calling to repent and better their ways, this may cause the Jewish people to be under Heavenly scrutiny for not heeding the call of the *Nevi'im* (Prophets) for them to repent and better their ways.
- 8) *Tefillas Ne'ilah* is the fifth *Amidah Tefilla* (prayer) of the day. Such a *Tefilla* (prayer) is not commonly recited during the course of the year except when there is a prolonged drought in *Eretz Yisrael* (The Land of Israel).
- 9) The “quiet” *Amidah* of *Ne'ilah* may be recited in a louder than usual tone of voice because of the sense of urgency of this final prayer on *Yom Kippur* day.
- 10) According to the custom of Sephardim the *Aron Kodesh* is open for the entire *Ne'ilah* prayer from the beginning of the “quiet” *Amidah* until the end. According to Ashkenaz and *Nusach Sefard*, *Selichos* is included as part of the *Amidah Tefilla* (prayer).
- 11) According to the custom of Sephardim, *Selichos* is recited at the conclusion of the *Chazoras Hashbatz* of *Ne'ilah*.

**PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT  
YOM KIPPUR - ANSWERS**

- 12) The prayer of *Atta Hivdalta Enosh Merosh* (You have set mankind apart from the very beginning) is an unusual request for *Hashem* to forgive us for our sins between man and his fellow man. This *Tefilla* is meant to arouse us to rectify the situation with our friends as soon as possible.
- 13) We recite *Baruch Sheim Kevode Malchusso etc.* three times corresponding to *Hashem's* eternal existence, in the past, present and future. However, *Krias Shema* should not be repeated three times since this seems as if one is reciting this to more than one deity.