

## Yom Kippur 2014

1.

Kemetzei Shlal Rav page 335

The Gemara in Brachos (8b) quotes the pasuk (Vayikra 23, 32) that states “you shall afflict yourselves; on the ninth of the month.” The Gemara is bothered by the simple explanation of the pasuk. It is implied from this pasuk that everyone should fast on the ninth. How is this so, Yom Kippur is on the tenth! Rather anyone who eats and drinks on the ninth it’s as if he fasted on the ninth and tenth. (תנא ליה חייא בר רב מדפתי כתיב "ועניתם את נפשתיכם בתשעה לחדש בערב", וכי בתשעה מתעניין? (והלא בעשרה מתעניין! אלא לומר לך כל האוכל ושותה בתשיעי מעלה עליו הכתוב כאילו מתענה תשיעי ועשירי.)

What is the point of being special as if you fasted on the tenth, since everyone is halachically obligated to actually fast on the tenth anyways? What is the great benefit of being in the state of ‘as if one fasted’, since they will be in the category of one who actually fasted? When one eats on the eve of Yom Kippur it’s as if he fasted on the tenth. Then when one subsequently fasts on the tenth it is as if (and he will get credit as if) he fasted twice on the tenth.

With this the Sefas Emes explains the purpose of performing viduy (confessions) prior to Yom Kippur. The Gemara in Yuma (87b) states maybe his mind will be tossed during the seuda (meal). (תנו רבנן מצות וידוי ערב יום הכפורים עם חשכה. אבל אמרו חכמים יתודה קודם שיאכל וישתה, שמא תטרף דעתו.) Rashi explains that one might get intoxicated during the meal. (Or one might chas v’shalom (God forbid) choke during the meal.) Therefore we should minimally perform viduy before eating. Meaning, preferably we should perform viduy before and after eating; however we should minimally perform viduy before eating.

According to the aforementioned Gemara in Berachos that said anyone who eats and drinks on the ninth it’s as if he fasted on the ninth and tenth, the following question arises. Since when one eats on the ninth it’s considered as if he fasted on the tenth, then he needs to perform viduy on the ninth. How can this be done since the mitzvah of viduy is only on the tenth? Rather, since when one eats on the ninth it’s considered as if he fasted on the tenth, therefore he can perform vedu on the ninth which is considered a day of affliction.

2.

Otzros HaTorah pages 459-460

Rabbi Dovid Bleicher offers a beautiful analogy for motzei (after) Yom Kippur. Someone was judged guilty. His punishment was hard labor in jail. Immediately after his judgment they brought him to jail. They disallowed him to go to his house to bring other clothing. After some time his clothing got dirty. He didn’t have any other clothing to change into. As time continued his clothing got even dirtier. An array of bugs clung to his dirty clothing and skin. They began to bite him. This would occur daily. The pain was indescribable, excruciating and unbearable. Due to the many irritations, he would start scratching, scraping and peeling his skin off. This happened for a full year. When the year ended they released him from jail. They finally brought him soap and new clothing. At last, they allowed him to clean himself. He immediately ran to the

nearest river. First he wanted to jump in the river in order to clean himself off. Once he was in the river, he enjoyed it greatly. He was experiencing so much pleasure that he was completely unfocused on his surroundings. He was therefore unaware of the thief who was in the midst of stealing his new clothing. When he ascended from the river he realized that the clothing wasn't there. At that moment he was in great pain. Right after he cleaned himself he needed to put this filthy clothing back on. The nimshal (lesson) is as follows. **During the duration of the year we tend to unfortunately get dirty from sinning. We are sunken into our sins as this smelly prisoner was sunken into the river. The yeitzer hara (evil inclination) 'disallows us' to change our ways. We are in the prison of the yeitzer hara, unable to change our clothing aka our bad and dirty ways. Then the end of the year comes. Yom Kippur is the day that cleanses us. The holy and pure Yom Kippur cleans the many sins that we unfortunately committed throughout the entire year. We remove the dirty clothing from upon ourselves. We decide to start anew. After Yom Kippur we must be careful to continue to wear this new and clean clothing. We must not put the dirty clothing on again.**