

Yom Kippur 2015

1.

Beis Aron page 268

**The Shulchan Aruch (siman 606) says that on erev (on the eve of) Yom Kippur one needs to appease his friend. The reason for this is; Yom Kippur doesn't atone for an individual who sinned against his friend unless the friend was appeased as stated in the Mishna in Yuma (perek hay).**

**Let's offer a deeper reason why one needs to ask for forgiveness and appease his friend erev Yom Kippur.** The last Mishna of mesechas Uktain states that Hashem was unable to find a vessel that could hold the beracha destined for the Jews except for peace. ( אמר רבי שמעון בן הלפתא לא ) . **Every beracha requires a complete vessel in order to receive that beracha. This is similar to physical vessels.** Meaning, if a cup or vessel is broken, water or any other liquid will be unable to remain in that vessel. The same applies to relationships. If there is a hole in the relationships amongst Jews, then brachos will be unable to exist. If there were any existing holes in our interpersonal relationships, then we fix them before Yom Kippur. With this we can understand another Mishna. The last Mishna of mesechas Yuma states the Jews are fortunate. In front of whom do they purify themselves? Who purifies them? Their father in heaven. Just as a mikvah purifies those who are impure; so too Hashem purifies the Jews. ( אמר רבי עקיבא אשריכם ישראל. לפני מי אתם מיטהרין? מי מטהר אתכם? אביכם שבשמים שנאמר (יחזקאל לו) ) "וזרקתי עליכם מים טהורים וטהרתם" ואומר (ירמיה יז) "מקוה ישראל ה'" מה מקוה מטהר את הטמאים אף הקדוש ברוך הוא (מטהר את ישראל). The comparison between a mikvah and Hashem purifying the Jews is the following. **A mikvah only purifies when water is gathered. There must be no cracks in order that the water will not spill out. So too, Hashem can only purify the Jews when there are no cracks in their unity. This is why we must apologize and appease someone who we might have slighted; in order that these cracks will be fixed and we will be able to be properly purified.**

2.

Or Gedalyahu Moadim pages 25-26 Oseos 6-7

Rav Sadok Hakohen says that every single statement of chazal is in a specific Mesechta and in a specific perek for a certain reason. It isn't coincidental. There is an order to Shas, just as there is an order to the constellations in the sky. Many who view the stars believe that the stars are randomly positioned. We know however, that the stars are in fact divinely ordered. The same applies to Shas. Many incorrectly believe that many topics or statements are completely irrelevant to that Mesechta and that they are randomly placed there. The truth is the exact opposite; there is a specific order. For example, the agadata (stories) of the destruction of the Beis Hamikdash (holy temple) is related in mesechas Gittin. The main focus and topic of mesechas Gittin is divorces. The destruction of the Beis Hamikdash is similar to a divorce. Just as one could remarry their divorced spouse, so too we can still repent and have a relationship with Hashem. Even though we are spiritually divorced from Hashem, nevertheless we can still repent and have a relationship with Him. If we learn, daven and properly perform the mitzvos

then Mashiach and the Beis Hamikdash will come. Another example is the Gemara in Shabbos that discusses the Jews receiving the Torah. The reason for this is because the Torah was given on Shabbos. Additionally, the relation of our receiving the Torah is in the perek titled Rebbi Akiva. The reason for this is that Rebbi Akiva is the foundation of Torah shebeal peh (the oral Torah). The Yerushalmi at the end of Rosh Hashana relates that the Torah is sometimes poor and sometimes wealthy. (דברי תורה עניים במקום אחד ועשירים במקום אחר.) Meaning, the Torah is more applicable and relevant in some places than in other places. What does this have to do with Rosh Hashana? There are many tekeyos (shofer blows) that we know about, such as the tekeyos of Yovel (jubilee year). Therefore, this statement is in mesechas Rosh Hashana since we have such a clear understanding of these halachos. What does all of this have to do with Yom Kippur? The Gemara in Yuma (69) discusses that Anshe Kineses Hagedolah (the men of the great assembly) davened to cancel the yeitzer hara (evil inclination) for avoda zara (idolatry) prior to building the second Beis Hamikdash. (The first Beis Hamikdash was destroyed due to idolatry.) They were successful. This is why nowadays we do not have a yeitzer hara to do idolatry. When the yeitzer hara for avoda zara was nullified, we simultaneously lost the prophets and prophecy. They also partially canceled the yeitzer hara for intimate relations. This is why we do not have a desire to have intimate relations with our siblings, parents and grandparents. What does this statement have to do with Yom Kippur? We must completely destroy our yeitzer hara to the best of our abilities. **The destruction of the yeitzer hara that occurred in the time of the Anshe Kenesas Hagedolah is similar to the burning of the yeitzer hara that we must annually perform on Yom Kippur. A major focus on the day of Yom Kippur is to recognize and separate the bad from the good. We must remove the bad amongst us. Through our proper repentance we will remove the bad. Not only should we repent for the sins that we did, but we must additionally repent for mitzvos that we performed with incorrect and insincere intent. When we contemplate the holiness of the day, then we will be able to receive holiness.**