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זמני הדלקת נרות:

5:48pm יוהנסבורג

5:53pm

ירושלים

6:31pm לונדון

6:25pm

ניו יורק

6:46pm טורונטו

6:23pm

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Yom Kippur: Revealing Divine Kingship and Jewish Unity

By Shalom B. Wineberg

The Torah portion Nitzavim is always read prior to Rosh HaShanah.¹ When the portion Vayeilech is separated from Nitzavim and read separately, Nitzavim is then read on the Shabbos before Yom Kippur. This indicates that the portion Vayeilech is related to Yom Kippur. What is the relationship?

Rosh HaShanah and Yom Kippur share a common theme: G-d is roused with a desire to choose the Jewish people as His subjects. The Jews are thus inscribed and sealed for a new year filled with all manner of revealed and palpable good.

Rosh HaShanah and Yom Kippur differ, however, in that only the inscription for the new year occurs on Rosh HaShanah, while the actual sealing — the culmination of the process begun on Rosh HaShanah — takes place on Yom Kippur.²

The Alter Rebbe explains the connection of Nitzavim to Rosh HaShanah in this way:³

Rosh HaShanah is when G-d extends His kingship and dominion over the Jewish people.⁴ This is accomplished when Jews unite so that they are all as one.⁵

This concept of Jewish unity is also at the heart of the opening statement of Nitzavim: “Today you are all standing before G-d your L-rd — your leaders, your tribal chiefs... your woodcutters and water drawers.”⁶ The verse tells us that, notwithstanding the different levels of individual Jews, all equally stand united before G-d.

This aspect of Jewish unity is also the focal point of Vayeilech. The portion begins by saying that “Moshe went and spoke the following words to all Israel,”⁷ i.e., he spoke to all Jews in an identical fashion. The portion concludes with Moshe addressing “the entire assembly of Israel”⁸ — all of them together in a united manner.

Moreover, the commandments taught in Vayeilech — hakhel and the writing of a Sefer Torah — are mitzvos that stress the unity of the Jewish people.

“Hakhel,” the commandment to “Gather together the people,”⁹ equally encompasses all Jews — “men, women, children and proselytes.”¹⁰ Indeed, that is why this commandment is termed hakhel, which means “congregation.” In this case, those who congregate lose their individual identity and form an entirely new entity and entirety.

Writing a Sefer Torah, too, stresses the concept of unity, for while Jews differ greatly in their comprehension of Torah, all are equal with regard to the commandment of writing a Sefer Torah.

Although the theme of both Nitzavim and Vayeilech is Jewish unity, there is a difference between these two Torah readings with regard to the manner of this unity:

As mentioned earlier, Rosh HaShanah and Yom Kippur share a common feature, namely, the arousal within G-d of a desire to choose the Jewish people as His subjects. This theme begins on Rosh HaShanah, continues throughout the Ten Days of Repentance, and culminates on Yom Kippur.

The difference between Rosh HaShanah and Yom Kippur in this regard will help us understand the differences in the manner of unity of the Jewish people as expressed alternately in Nitzavim and in Vayeilech.

Rosh HaShanah, the time when Jews crown G-d as their King, accomplishes Divine Kingship at its supernal source, while Yom Kippur completes the process by drawing down this aspect so that it will be revealed in this world. Since all this is accomplished through Jewish unity, it follows that these two different aspects also manifest themselves with regard to the manner of Jewish unity itself.

The thrust of Jewish unity on Rosh HaShanah is mainly that of Jews united above — in their source and root; while Yom Kippur expresses this unity here below. As a result, Jewish unity is expressed on Yom Kippur physically as well as spiritually.

Consider: There is no difference among Jews with regard to their observance of the “five afflictions” on Yom Kippur — the prohibition against eating, drinking, etc.

Differences may exist between the performance of a good deed by a righteous person and the performance of the same deed by a simple person. However, with regard to a prohibitive command — not to eat, drink, etc. — all Jews are equal in their observance.

Herein lies the difference between Nitzavim and Vayeilech. While both address the theme of Jewish unity, Nitzavim speaks of uniting disparate levels of Jews, while the unity spoken of in Vayeilech is such that all Jews are entirely equal.

Based on Likkutei Sichos, Vol. XIX, pp. 298-304.¹

¹ Author is Shalom B. Wineberg, https://www.chabad.org/therebbe/article_cdo/aid/2300186/jewish/Yom-Kippur-Revealing-Divine-Kingship-and-Jewish-Unity.htm. The content in this page is produced by Chabad.org, and is copyrighted by the author and/or Chabad.org. If you enjoyed this article, we encourage you to distribute it further, provided that you do not revise any part of it, and you include this note, credit the author, and link to www.chabad.org. If you wish to republish this article in a periodical, book, or website, please email permissions@chabad.org.

Yom Kippur and Sukkos: Twin Symbols of Jewish Unity

By Rabbi Elchanan Adler

Motifs of Unity in Sukkos:

One of the central motifs of Sukkos is Jewish unity. The midrash depicts the arba'ah minim as representative of different categories of Jews. The esrog, which has a good taste along with a pleasant aroma, symbolizes the Jew who is brimming with Torah and maasim tovim (good deeds). The lulav, which has a taste but no smell, typifies the Jew who is knowledgeable in Torah but deficient in maasim tovim. The hadas, which has a sweet aroma but lacks taste, corresponds to the Jew who excels in good deeds but is bereft of Torah knowledge. Lastly, the arava, which possesses neither taste nor smell, personifies the Jew who lacks both Torah and maasim tovim. Based on this typology, the midrash concludes:

Said Hakadosh Baruch Hu: to destroy them is impossible; rather, let them come together as one group and they will atone for one another Vayikra Rabba 30: 12
אמר הקדוש ברוך הוא לאבדם אי אפשר אלא יעשו כולן אגודה אחת והן מכפרין אלו על אלו
ויקרא רבה ל: יב

The connection between Sukkos and Jewish unity is also alluded to in a Talmudic comment on the verse “Kol ha’eizrach be’Yisrael yeishvu ba’Sukkos” – “every native in Israel shall dwell in booths” (Vayikra 23:42). Chazal infer from the language of the verse that one sukkah theoretically suffices for all of Israel to discharge their individual obligations:

סוכה כז: מלמד שכל ישראל ראויים לישיב בסוכה אחת

This teaches that all Israel is worthy of dwelling in one sukkah Sukkah 27b

While the halachic significance of this derivation is that one may dwell in a Sukkah that is owned by another, the hashkafic import of “all of Israel is worthy of dwelling in one Sukkah” points to a link between Sukkos and collective Jewish identity. Why does the theme of achdus figure so prominently in the holiday of Sukkos?

Motifs of Unity in Yom Kippur:

The answer may lie in the nature of the relationship between Sukkos and Yom Kippur. Yom Kippur, like Sukkos, accentuates the theme of achdus. While to solicit forgiveness from someone we have wronged is desirable all year long, there is a specific mitzvah to do so on erev Yom Kippur, as codified in Shulchan Aruch (Orach Chayim 606). Seemingly, the reason for engaging in this practice is because receiving forgiveness from one another is indispensable to receiving Divine atonement (see Yoma 85b). However, a passage in the Yom Kippur machzor (found just after the Seder Avoda) suggests another dimension as well. After listing the various halachic restrictions which characterize Yom Kippur, the machzor includes two additional features:

יום שימת אהבה ורעות, יום עזיבת קנאה ותחרות

A day of establishing love and friendship; a day of abandoning jealousy and competition. Apparently, Jewish unity is as defining an aspect of Yom Kippur as are the basic restrictions. It is no wonder, then, that our Yom Kippur preparations require us to make amends with those whom we have wronged.

The heightened sense of achdus which characterizes Yom Kippur serves as a basis for equating the Jewish nation with the angels in heaven, as suggested by the following midrash: מה מלאכי השרת שלום ביניהם כך ישראל ביום הכיפורים: Just as amongst the angels there is peace, so the Jewish nation on Yom Kippur (Tur OC, 606, based on Pirkei de'Rebbi Eliezer). (טור או"ח, סימן תרו, בשם פרקי דר"א).

Yom Kippur – “The Day of One”:

The centrality of Jewish harmony to Yom Kippur may be understood on a deeper level in light of the following midrash:

R. Yanai said: From the beginning of creation Hashem foresaw the deeds of the righteous and the deeds of the wicked. “And the land was astonishingly empty” – refers to the deeds of the wicked; “And G-d said: ‘Let there be light’” – refers to the deeds of the righteous; “And G-d separated between the light and the darkness” – between the deeds of the righteous and those of the wicked; “And G-d called the light ‘day’” – refers to the deeds of the righteous; “And to the darkness He called ‘night’” – refers to the deeds of the wicked; “And it was evening” – refers to the deeds of the wicked; “And it was morning” – refers to the deeds of the righteous; “One day” – that Hashem gave them one day, which is Yom HaKippurim”

Bereishis Rabba 3

א"ר ינאי מתחלת ברייתו של עולם צפה הקב"ה מעשיו של צדיקים ומעשיהם של רשעים, והארץ היתה תהו אלו מעשיהם של רשעים ויאמר אלהים יהי אור אלו מעשיו של צדיקים, ויבדל אלהים בין האור ובין החושך בין מעשיו של צדיקים למעשיו של רשעים, ויקרא אלהים לאור יום אלו מעשיו של צדיקים, ולחושך קרא לילה אלו מעשיו של רשעים, ויהי ערב אלו מעשיו של רשעים, ויהי בקר אלו מעשיו של צדיקים, יום אחד, שנתן להם הקב"ה יום אחד ואיזה זה יום הכפורים בראשית רבה, פרשה ג

The midrash interprets the series of dichotomous expressions which appear in the pasuk as alternate references to the deeds of tzadikim and the deeds of resha'im. After a string of contrasts, the verse concludes with an allusion to Yom Kippur, depicted as Yom Echad – the singular day of the year.

The midrashic commentator, Maharzu (R. Zev Wolf Einhorn), explains the allusion to Yom Kippur in the following way:

For it should have stated “the first day” (rather than “one day”), therefore he interpreted it as a reference to Yom Kippur through which Israel becomes one nation like the angels, bound together with harmony between them. And the wicked, through repentance, become righteous.

שהיה לו לומר יום ראשון ... על כן דרש על יום הכיפורים שבו נעשים ישראל גוי אחד כמלאכי השרת אגודה אחת ושלום ביניהם, והרשעים על ידי תשובה נעשים צדיקים

In other words, “one day” is interpreted as a “day of oneness” – an allusion to the angelic unity exemplified by the Jewish nation on Yom Kippur. The redemptive power of the day has the capacity to transform the iniquities of the wicked into merits.

Jewish Unity as Emblematic of Hashem’s Unity:

On a deeper level, the unity of the Jewish nation, as well as the harmony of the angels, is meant to parallel the oneness of G-d Himself. The same midrash, a few lines later, cites an additional interpretation of “Yom Echad” – as a reference to G-d:

א”ר יודן שבו היה הקב”ה יחידי בעולמו, שלא היה בעולמו אלא הוא

R. Yudin said: for on it Hashem was a single entity in the world, because there was nothing in the world except for Him.

The link between the oneness of G-d and the unity of the Jewish people is also emphasized in our liturgy:

Guard the one nation, guard the remnant of the one nation, let not perish the one nation that unifies your name (through declaring) Hashem is our G-d, Hashem is one

שומר גוי אחד שמור שארית עם אחד ואל יאבד גוי אחד המיחדים שמך ה’ אלקינו ה’ אחד
תפלת תחנון

Daily Tachanun prayer

You are one; your name is one; and who is like your nation

Israel, one nation in the land

Amida for Shabbos Mincha

אתה אחד ושמך אחד ומי כעמך ישראל גוי אחד בארץ עמידה לשבת מנחה

Yom Kippur is the day that epitomizes the unity of HaKadosh Baruch Hu - a day when the Satan is powerless and all barriers to G-d are removed. It is the quintessential “Yom Echad” – “the day of the One and Only (Hashem)”, Whose unity permeates all strata of creation – not merely the celestial realms but also the earth below via, first and foremost, His chosen nation Israel – the “goy echad” whose mandate is to serve as G-d’s ambassador to the world at large. It is thus axiomatic that the nation which bears witness to the Divine symphony should exude a spirit of internal harmony.

Sukkos: Harbinger of the Messianic Era:

Sukkos carries within it the theme of Jewish unity because, like Yom Kippur, it is representative of the oneness of G-d. Sukkos is replete with eschatological

undertones, as evident, for example, in the first day’s haftara reading from the Prophet Zechariah, depicting the Messianic war of Gog u’Magog. While many of the finer details of the narrative remain shrouded in mystery, the outcome of the battle is unambiguous:

והיה ה’ למלך על כל הארץ ביום ההוא יהיה ה’ אחד ושמו אחד

Hashem will be the King over all the land; on that day Hashem will be One and His Name will be One

Zechariah 14:9

זכריה יד, ט

The sifrei kabbalah explain that the offering of 70 bullocks, in decreasing order, during the seven days of Sukkos, is symbolic of the ultimate triumph of good over evil (as symbolized by the 70 nations), and the subsequent revelation of G-d's Majesty in all of Its glory. Furthermore, it is explained that the unbridled sense of joy associated with the festival of Sukkos foreshadows the experience of "az yimalei sechok pinu" (Tehillim 126:2) – a state of ecstasy characteristic of the Messianic age (see Avoda Zara 3b).

Vayakhel Moshe: Fusing Yom Kippur and Sukkos:

Perhaps there is an allusion in the Torah to this commonality of Yom Kippur and Sukkos. The opening verse in Parshas VaYakhel states:

ויקהל משה את כל עדת בני ישראל

Moshe assembled the entire assembly of the children of Israel

35: 1, א לה, שמות Shemos

The central purpose of this grand assembly was an appeal for materials needed for constructing the mishkan. (Indeed, the parsha goes on to describe the generous spirit in which the contributions were brought in the subsequent days.) Rashi notes the timing of this assembly: Motza'ei Yom HaKipurim - the morrow of Yom Kippur (when Moshe had descended with the second set of luchos). The Vilna Gaon explains that we celebrate Sukkos in Tishrei, rather than in Nisan, to commemorate the return of the ananei ha'kavod – pillars of glory – which departed as a result of the chet ha'eigel. Their restoration, according to the Vilna Gaon, coincided with the onset of construction of the mishkan, which was the fifteenth of Tishrei, a few days after Moshe's appeal. In light of what we have seen, it is most apropos that the mass assembly of "Vayakhel Moshe" ("And Moshe gathered") coincided with the morrow of Yom Kippur, the first of the days bridging Yom Kippur and Sukkos. It was none other than Moshe Rabbeinu who imbued these days with the spirit of Jewish unity that subsequently became their hallmark.

Moreover, the first lesson taught by Moshe Rabbeinu at that historic assembly was the mitzvah of Shabbos, a weekly reminder of "Yom shekulo Shabbos" – the eschatological Sabbath where G-d will reign supreme in unparalleled glory. Next, Moshe singled out one of the 39 categories of prohibited labor – kindling a fire: You shall not kindle fire in any of your dwellings on the Sabbath day.

לא תבערו אש בכל מושבותיכם ביום השבת

The sefer Beer Moshe, and other Hassidic works, interpret this prohibition as a metaphoric warning against kindling the flame of machlokes – divisiveness and inter-personal strife. Indeed, as implied by the traditional Shabbos greeting "Shabbat Shalom", the Sabbath is a day which bespeaks peace and harmony. How appropriate, then, that this message was conveyed on the calendar day marking the transition between Yom Kippur and Sukkos.

Experiencing the Unity of Sukkos:

How do we internalize, in a practical sense, the concept of unity that permeates these days? For Yom Kippur, experiencing unity comes naturally. The somber crisis mode which casts its pall over the tense-filled days of the yamim noraim season, the quest to attain personal forgiveness, the withdrawal from physicality which is the hallmark of Yom Kippur, all condition us to feel kinship and solidarity with our fellow Jews. For Sukkos, however, whose overt emphasis is on festivity and material blessings, the challenge is far greater. What can be done to help us embrace the spirit of unity which is intrinsic to Sukkos?

Perhaps the answer lies in appreciating the paradox inherent in the very holiday of Sukkos. On the one hand, Sukkos' designation as a chag ha'asif – festival of the ingathering of the harvest – focuses on the worldly blessings associated with the agricultural bounty. On the other hand, the retreat to a temporary abode from the comfortable confines of one's home suggests a trivialization of the material comforts afforded by the physical world. How are these dichotomous themes to be reconciled? Apparently, the message of the Sukkah serves as the ideal backdrop through which to experience the celebration associated with the harvest. Accentuating man's fragility and ephemeral existence assures that rejoicing in the harvest stems from a heartfelt appreciation of G-d's largesse rather than from a narcissistic smugness. The harvest ingathering, however much or meager, ought to be infused with the joy of one who is "samei'ach bechelko" – genuinely content with his lot. With such an attitude, it becomes relatively easy to include others in our circle of celebration, and to access the angelic unity that underlies this beautiful holiday. (For further elaboration, see Michtav Me'Eliyahu, Vol. 2. pp. 106-110.)²

² Rabbi Elchanan Adler, Rosh Yeshiva, RIETS. "Yom Kippur and Sukkos: Twin Symbols of Jewish Unity". This material originally appeared on www.YUTorah.org

Halachot of the day

1. No Eating or Drinking
2. No wearing leather shoes
3. No bathing or washing
4. No using creams or lotions
5. No marital relations



No Food or Drink

KIDS CORNER

Here are some bookmarks to color in order to make tefilah your own!!

כל נדרי

1

שחרית

2

מוסף

3

מנחה

4

נעילה

5

מעריב

6

Yom Kippur Word Scramble

HTVAESU

FILETAH

ATDHEZAK

FSAT

YOHAN

EKILT

HASEMH

ORTGEEHT

NIAEGMN

ROHASF

NGKI

ANSWER KEY:

Yom Kippur Word Scramble

HTVAESU	<u>TESHUVA</u>
FILETAH	<u>TEFILAH</u>
ATDHEZAK	<u>TZEDAKAH</u>
FSAT	<u>FAST</u>
YOHAN	<u>YONAH</u>
EKILT	<u>KITEL</u>
HASEMH	<u>HASHEM</u>
ORTGEEHT	<u>TOGETHER</u>
NIAEGMN	<u>MEANING</u>
ROHASF	<u>SHOFAR</u>
NGKI	<u>KING</u>

Have an Easy and Meaningful Fast!