

## **Yom Kippur- The Confused Satan Part 3**

**Esther Wein**

**20 September 2023**

**5 Tishrei 5783**

### **Dedications:**

**Rivkie Jungreis** - Thank you to Hakadosh Baruch Hu and for continued good health for Godel Yehuda b Roizel and a refuah shelaimah b'karov l'cholei Yisrael.

**Anonymous** - Refuah shelaima to Eliyahu b' Sarah Itkah

**Anonymous** - In honor of Esther and Tania's hard work... and wishing a good Gebentch year for everyone, year of shalom, health, yeshuot, and growth in Torah and maasim tovim.

**Sara Samuels** - In memory of her father z'l , Meyer Ben Chaim Shmuel, whose yohrtzeit was 3 Tishrei

**Faigie Bodner** - For a zechus for a zivug hagon for Ita bas Fayga bekorov

**Debbie Lichtman** - in memory of her father Moshe Mendel ben Aharon Leib. His yahrtzeit is ח' תשרי.

**Chaia Weisberg** - L'iluy nishmat her father יוסף מנחם בן יהודה

His Yartzeit is יב'תשרי. He was niftar 16 years ago at the young age of 76 - a Holocaust Survivor from Romania

And a refuah shelaima to Rochel Pasha Chana bas Chaia Charna - she is having a biopsy procedure on Wednesday afternoon. May it be Hkbh's will that its negative

**Tzippi Sperling** - In honor of all our talmidos for a gmar tov and for my wonderful daughter's birthday Malka Pia bas Tzipporah which is today...she should be zoche to a year of revealed bracha and a Shidduch bekarov!

**Sigalit Laredo** - Thank you for all the incredible classes. Wishing everyone a Gmar Chatima Tova and Shana Tova U'Metouka.

**Chaya Tabor** - Refuah shleima for Chaya Bracha bas Miriam Tovah young mom having brain surgery on Wednesday to remove a mass.

**Sara Kiner** - l'iluy nishmat her mother in law Malka who's yahrtzeit is on 5th Tshrei

**Jodi Taboul** - For a z'chus for a Refuah Sh'layma for her mother, Chaya Gittel bas Sarah Masha who had knee replacement surgery today

**Tammy Mark** - In honor of the birth of Raizel Golda and in gratitude to Hakadosh Baruch Hu

## ***Taking the Satan Out of Play***

**An Unexamined life is not worth living- Socrates**

**A. Memshelet Zadon**

## 1. Kedushat HaYom RH- YK

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ וְיִשְׂרָיִם יַעֲלְזוּ וְחַסִּידִים בְּרִנָּה יִגִּילוּ וְעוֹלָתָה תִּקְפָּץ פִּיָּהּ. וְכָל הַרְשָׁעָה כְּלָה כְּעָשָׂן תִּכָּלֶה כִּי תַעֲבִיר מִמְשַׁלַּת זָדוֹן מִן הָאָרֶץ:

**And then** the righteous will see [this] and rejoice, and the upright will be jubilant, and the pious will exult with joyous song; injustice will close its mouth, and all the wickedness will vanish like smoke, when You remove the rule of evil from the earth.

- Memshala

## 2. Yoma 20a- Taking Satan out of Play

“לִפְתַּח חֲטָאת רֹבֵץ”. וְשֵׁטֶן מֵאֵי אָמַר? אָמַר לִיה: שֵׁטֶן בְּיוֹמָא דְכִיפּוּרֵי — לִית לִיה רְשׁוּתָא לְאַסְטוּנִי. מִמַּאי? אָמַר רַמִּי בַר חַמָּא: “הַשֵּׁטֶן” בְּגִמְטְרִיא תִלְתַּת מָאָה וְשִׁיתִין וְאַרְבַּעָה-364- הוּי. תִּלְתַּת מָאָה וְשִׁיתִין וְאַרְבַּעָה יוֹמֵי — אִית לִיה רְשׁוּתָא לְאַסְטוּנִי. בְּיוֹמָא דְכִיפּוּרֵי — לִית לִיה רְשׁוּתָא לְאַסְטוּנִי.

“Sin lies in waiting at the door” (Genesis 4:7), and it is no wonder that men sin. He asked him: And what did Satan the prosecutor say about their sinning? Elijah said to him: **Satan, on Yom Kippur, has no license to prosecute.** From where is that idea derived? Rami bar Hama said: The numerological value of the letters that constitute the word *HaSatan* is three hundred and sixty four:- ה has a value of five, ש has a value of three hundred, ט has a value of nine, ן and has a value of fifty. Three hundred and sixty-four days of the solar year, which is three hundred and sixty-five days long, Satan has license to prosecute. On the remaining day, Yom Kippur, he has no license to prosecute. Since that day is exalted above all others, there is no room for the accusations of Satan.

### B. The 3 identities of Satan

#### 1. Bava Basra 16a

בְּמִתְנִיתָא תַּנָּא: יוֹרֵד וּמִתְעַהָ, וְעוֹלָה וּמְרַגֵּז, נוֹטֵל רְשׁוּתָא, וְנוֹטֵל נַשְׁמָה

It was taught in a *baraita* with regard to the methods of the Satan:

He descends to this world and misleads

He then ascends to Heaven, accuses and angers Gd

He then receives permission and takes away the sinner's soul

#### 2. Kiddushin 30b- Yetzer Hara

כֹּה הִקְדוּשׁ בְּרוּךְ הוּא אָמַר לְהֵם לְיִשְׂרָאֵל: בְּנֵי, בְּרַאתִי יֶצֶר הָרַע וּבְרַאתִי לוֹ תוֹרָה תְּבָלִין. וְאִם אַתֶּם עוֹסְקִים בְּתוֹרָה — אֵין אַתֶּם נִמְסָרִים בְּיָדוֹ, שְׁנֹאֲמַר: “הֲלוֹא אִם תִּיטִיב שְׂאֵת”,

So too the Holy One, Blessed be He, said to Israel: My children, I created an evil inclination, which is the wound, and I created Torah as its antidote. If you are engaged in Torah study you will not be given over into the hand of the evil

inclination, as it is stated: "If you do well, shall it not be lifted up?" (Genesis 4:7). One who engages in Torah study lifts himself above the evil inclination.

וְאִם אֵין אַתֶּם עוֹסְקִין בְּתוֹרָה – אַתֶּם נִמְסָרִים בְּיָדוֹ, שֶׁנֶּאֱמַר: "לִפְתַּח חַטָּאת רִבִּץ", וְלֹא עוֹד אֶלָּא שְׁכַל מִשְׁאוֹ וּמִתְנוּ בָּךְ, שֶׁנֶּאֱמַר: "וְאֵלֶיךָ תִּשְׁוֶקְתּוּ". וְאִם אַתָּה רוֹצֶה אֶתָּה מוֹשֵׁל בּוֹ, שֶׁנֶּאֱמַר: "וְאַתָּה תִּמְשַׁל בּוֹ".

And if you do not engage in Torah study, you are given over to its power, as it is stated: "Sin crouches at the door" (Genesis 4:7). Moreover, all of the evil inclination's deliberations will be concerning you, as it is stated in the same verse: "And to you is its desire." And if you wish you shall rule over it, as it is stated in the conclusion of the verse: "But you may rule over it" (Genesis 4:7).

תַּנּוּ רַבָּנַן: קָשָׁה יֵצֵר הָרַע, שְׁאֵפִילוּ יוֹצְרוֹ קָרְאוּ רַע, שֶׁנֶּאֱמַר: "כִּי יֵצֵר לֵב הָאָדָם רַע מִנְעֻרָיו". אָמַר רַב יְצַחְקִי:  
יֵצֵרוֹ שֶׁל אָדָם מִתְחַדֵּשׁ עֲלָיו בְּכָל יוֹם, שֶׁנֶּאֱמַר: "יִרְק רַע כֹּל הַיּוֹם".

The Sages taught: So difficult is the evil inclination that even its Creator calls it evil, as it is stated: "For the inclination of a man's heart is evil from his youth" (Genesis 8:21). Rav Yitzhak says: A person's evil inclination renews itself to him every day, as it is stated: "And that every inclination of the thoughts in his heart was only evil all day [kol hayyom]" (Genesis 6:5). "*Kol hayyom*" can also be understood as: Every day.

וְאָמַר רַבִּי שִׁמְעוֹן בֶּן לֵוִי: יֵצֵרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמִבְּקֵשׁ הַמִּיתוֹ, שֶׁנֶּאֱמַר: "צוֹפֶה רָשָׁע לְצַדִּיק וּמִבְּקֵשׁ לְהַמִּיתוֹ", וְאַלְמֵלָא הַקְּדוֹשׁ בְּרוּךְ הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ, שֶׁנֶּאֱמַר: "אֱלֹהִים לֹא יַעֲזָבֵנוּ בְּיָדוֹ".

And Rabbi Shimon ben Levi says: A person's inclination overpowers him every day, and seeks to kill him, as it is stated: "The wicked watches the righteous and seeks to slay him" (Psalms 37:32). And if not for the fact that the Holy One, Blessed be He, assists each person in battling his evil inclination, he could not overcome it, as it is stated: "The Lord will not leave him in his hand" (Psalms 37:33).

- Yetzer HaRa Vs Siyata D'Shmaya
- Why is the YH so strong
- Objective & subjective reality

### 3. Sukka 52a- the 7 names of the Satan

דָּרַשׁ רַבִּי עוּיָרָא וְאִיתִימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: שֶׁבַע שְׁמוֹת יֵשׁ לוֹ לְיֵצֵר הָרַע. הַקְּדוֹשׁ בְּרוּךְ הוּא קָרְאוּ "רַע", שֶׁנֶּאֱמַר:  
"כִּי יֵצֵר לֵב הָאָדָם רַע מִנְעֻרָיו". מֹשֶׁה קָרְאוּ "עֵרֶל", שֶׁנֶּאֱמַר: "וּמִלַּתְם אֶת עֵרְלַת לִבְבְּכֶם". דָּוִד קָרְאוּ "טָמֵא",  
שֶׁנֶּאֱמַר: "לֵב טָהוֹר בָּרָא לִי אֱלֹהִים", מְכַלֵּל דְּאִכָּא טָמֵא.

§ Rabbi Avira, and some say Rabbi Yehoshua ben Levi, taught: The evil inclination has seven names. The Holy One, Blessed be He, called it evil, as it is stated: "For the inclination of a man's heart is evil from his youth" (Genesis 8:21). Moses called it uncircumcised, as it is stated: "And circumcise the foreskin of your hearts" (Deuteronomy 10:16). David called it impure, as it is stated: "Create for me a pure

heart, O God” (Psalms 51:12); by inference, there is an impure heart that is the evil inclination.

שלמה קראו “שונא”, שנגמר: “אם רעב שנאך האכילהו לחם ואם צמא השקהו מים כי גחלים אתה חותה על ראשו וה' ישלם לך”. אל תקרי “ישלם לך”, אלא “ישלימנו לך”.

Solomon called it enemy, as it is stated: “If your enemy is hungry, give him bread to eat, and if he is thirsty, give him water to drink; for you will heap coals of fire upon his head, and the Lord will reward you” (Proverbs 25:21–22). Do not read it as: And the Lord will reward you [*yeshalem lakh*]; rather read it as: And the Lord will reconcile it to you [*yashlimenu lakh*]. God will cause the evil inclination to love you and no longer seek to entice you to sin.

ישעיה קראו “מכשול”, שנגמר: “סולו סולו פנו דרך הרימו מכשול מדרך עמי”. יחזקאל קראו “אבן”, שנגמר: “והסרתי את לב האבן מבשרכם ונתתי לכם לב בשר”. יואל קראו “צפוני”, שנגמר: “ונאת הצפוני ארחיק מעליכם”. תנו רבנן: “ונאת הצפוני ארחיק מעליכם” — זה יצר הרע, שצפון ועומד בלבו של אדם.

Isaiah called it a stumbling block, as it is stated: “And He will say: Cast you up, cast you up, clear the way, take up the stumbling block out of the way of My people” (Isaiah 57:14). Ezekiel called it stone, as it is stated: “And I will take away the stony heart out of your flesh, and I will give you a heart of flesh” (Ezekiel 36:26). Joel called it hidden one, as it says: “But I will remove the northern one [*hatzefoni*] far off from you” (Joel 2:20). The Sages taught concerning the verse: “But I will remove the northern one [*hatzefoni*] far off from you,” that this is referring to the evil inclination. And why is the evil inclination referred to as *tzefoni*? It is due to the fact that it is always hidden [*tzafun*] in the heart of man.

- Who is ME?

### C. Yom Kippur & Matan Torah

#### 1. Rosh Hashana 18a

אמר רב שמואל בר אינאי משמיה דרב: מניין לגזר דין של צבור שאינו נחתם. אינו נחתם! והכתיב: “נכתם עונך לפני!” אלא: אף על גב שנתתם — נקרע, שנגמר: “כה' אלהינו בכל קראנו אליו”.

Rav Shmuel bar Inya said in the name of Rav: From where is it derived that the sentence of a community is never sealed [*nehtam*]? The Gemara immediately asks: Is never sealed? But isn't it written: “Yet the stain [*nikhtam*] of your iniquity is before Me” (Jeremiah 2:22), which implies that the sentence of a community is indeed sealed. Rather, one must say that the question was as follows: From where is it known with regard to the sentence of a community that although it is sealed, it can still be torn up? As it is stated: “As is the Lord our God whenever we call out to Him” (Deuteronomy 4:7). This implies that there is always a way to draw close to God.

• נחתם or נכתם

## 2. Vayikra 16 21-:22- Our 2 goats

וְסָמָה אֶהָרֵן אֶת־שְׁתֵּי יָדָיו עַל־רֹאשׁ הַשְּׂעִיר־הַחַיִּי וְהִתְנַדָּה עָלָיו אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשְּׂעִיר וְשָׁלַח בְּיַד־אִישׁ עֵתִי הַמִּדְבָּרָה:

Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated agent.

וְנִשָּׂא הַשְּׂעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ גְּזֵרָה וְשָׁלַח אֶת־הַשְּׂעִיר בַּמִּדְבָּר:

Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness.

### Vayikra 16: 15-16

וְשָׁחַט אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לָעֹם וְהֵבִיא אֶת־דָּמּוֹ אֶל־מִבֵּית לְפָרְכָת וְעָשָׂה אֶת־דָּמוֹ כְּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכַּפֹּרֶת וְלִפְנֵי הַכַּפֹּרֶת:

He shall then slaughter the people's goat of sin offering, bring its blood behind the curtain, and do with its blood as he has done with the blood of the bull: he shall sprinkle it over the cover and in front of the cover.

וְכִפֹּר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל וּמִפְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשֹּׁכֵן אֹתָם בְּתוֹךְ טְמֵאתָם:

Thus he shall purge the Shrine of the impurity and transgression of the Israelites, whatever their sins; and he shall do the same for the Tent of Meeting, which abides with them in the midst of their impurity.

## 3. Acting like Malachim

- Lifnai Ulifnim- neshama tehorah
- L'azazel
- Yom Kippur= Matan Torah #2- a moment of "paska Zuhama"