

Yamim Noraim Series: Part 3- Yom Kippur

Esther Wein

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4 Tishrei 5783

Dedications

Varda Gewirtz - For an aliyas neshama for the 10th yahrzeit of her father, Dovid ben Elimelech

Tamar Rabinowitz - For her father's yahrzeit Moshe Ben Chayim

Chaya Parkoff - L'illuy nishmat her father's 55th yahrtzeit Zvi Moshe Ben Eliyahu Leibel z"l

Shuly Baruch - for a Shana Tova to all

Esther Horowitz - L'illuy nishmat her father Moishe Meir ben Yechiel Mechel

Ilana Lipman - In memory of her dear father Moshe Ben Michael

In honor of Ora bat Baruch - May HaShem guard her like the pupil of an eye

For a Refuah shelaima for Yaacov Ben Sara

For hakarot ha Tov for Esther and bracha for her always

For everyone to have a beautiful blessed New Year

Baila Feuerstein - L'zchut Freida bas Baila

Michal Wixen - Refuah shelaima to Abraham Yitzchak ben Chaya Rus

Michal Estral - L'illuy nishmas R Moshe Yitzchak ben Avraham Aryeh, in commemoration of his 10th yartzeit

Carrie Jerome - l'illuy nishmat her mother Ita bat Yitzchak Shmuel whose yahrtzeit is 2nd day Rosh Hashana

Sheri Dagani - A dedication for Esther's shiur and in honor of Esther and all her teachings, and to wish all those her participate in her shiur and listen on line to her shiurim a **שנה טובה**, full of brachah and **הצלחה ושפע טוב**.

Sema Selmar - For a Gmar 'chasma Tova for all of klal Yisroel.

Rivkie Jungreis - For a Gmar Chasima Tova for the Chochma V'Chessed Torah Circle and a refuah shelaimah b'karov for all cholei Yisrael.

Beth Bennet - In honor of the beautiful inspiring words of Torah shared by Esther and all of her Talmidot worldwide.

Debbie Lichtman - Li'iluy nishmat her father Moshe Mendel ben Aharon Leib

Gittel Mresse - In memory of her dear father who recently passed away Yaakov Zvi ben Yehuda

And in honor of her son Avi (Avraham Chaim Ben Gittel) he should find success and fulfillment as he spends the year in **ירושלים**.

Malky Soltan - Li'luy nishmat her mother in law Ettel bas Moshe. She was American born and the rest of her family unfortunately assimilated, but she married an " alte Mirrer" (he was a Mirrer yeshiva talmid and escaped with the yeshiva to Shanghai) and together they raised a beautiful family of shomrei Torah u'mitzvos.

Ahuva Feldman - Refuah shelaima for Moshe ben Sara

Karen and David Portal - on the 9th yahrtzeit of David's father Rabbi Avraham Ben Chaim Portal

Esther and David Shurin - Li'iluy nishmat her uncle Harav Shalom (Rivkin) Ben Harav Moshe DuBer. זצ"ל - His yarhzeit is today, ד' תשרי, He was rabbi of Young Israel of Bayswater & head of the Beis Din of the rabbinical council before becoming chief rabbi of St. Louis.

Aliza Leichtung - For the continued refuah for Esther Malka bat shaindel Rochel

Chochma v'Chessed Torah Circle has given out over \$200,000 since Esther and I started the fund on Chanuka 2020. We give to each other because we are all in the same circle.

This Tishrei, 30 festive meals will be eaten in Chutz La'aretz and that means buying a lot of food - among other expenses for the Yamim Tovim. May it be Hashem's Will that no one will go without food and company this Tishrei, or ever.

Please contact me over Whatsapp or at taniahammer@gmail.com

L"Azazel! **Reclaiming the Joy of Yom Kippur**

A. History of Yom Kippur Tefillah.

Actual Nusach- Anshei Knesset HaGedolah
Centerpiece always was/ is the Avodah. Originally repeated 3 times on Yk.
Kol Nidre- 8th century-- Rav Yosef Karo,
Nesane Tokef- 11th-century sage named Rabbi [Amnon of Mainz](#)

B. How was Yom Kippur celebrated originally before we lost the Beit HaMikdash?

1. When and How did the people do Viduy?

The Avodah:

Wikipedia:

Arnold Lustiger, Michael Taubes, [Menachem Genack](#), and [Hershel Schachter](#), *Kasirer Edition Yom Kippur Machzor With Commentary Adapted from the Teachings of Rabbi [Joseph B. Soloveitchik](#)*. New York: K'hal Publishing, 2006. pp. 588–589 (summary); 590–618.

The following summary of the Temple service is based on the traditional account described in [Mishnah](#) tractate [Yoma](#)

While the [Temple in Jerusalem](#) was standing (from Biblical times through 70 CE), the [Kohen Gadol](#) (High Priest) was mandated by the [Torah](#) to perform a complex set of special services and sacrifices for Yom Kippur to attain Divine atonement, the word "kippur" meaning "atone" in Hebrew. These services were considered to be the most important parts of Yom Kippur because through them the Kohen Gadol made atonement for all Jews and the world. During the service, the Kohen Gadol entered the [Holy of Holies](#) in the center of the Temple, the only time of the year that anyone went inside. Doing so required special purification and preparation, including five immersions in a *mikveh* (ritual bath), and four changes of clothing.

Seven days prior to Yom Kippur, the Kohen Gadol was sequestered in the [Palhedrin chamber](#) in the Temple, where he reviewed (studied) the service with the sages familiar with the Temple, and was sprinkled with spring water

containing ashes of the [Red Heifer](#) as purification. The [Talmud](#) (Tractate [Yoma](#)) also reports that he practiced the incense offering ritual in the [Avitnas chamber](#)

On the day of Yom Kippur, the Kohen Gadol had to follow a precise order of services, sacrifices, and purifications:

- **Morning (Tamid) offering:** The Kohen Gadol first performed the regular daily (*Tamid*) offering—usually performed by ordinary priests—in special golden garments, after immersing in a *mikveh* and washing his hands and feet.
- **Garment change 1:** The Kohen Gadol immersed in a special *mikveh* in the Temple courtyard and changed into special linen garments, and washed his hands and feet twice, once after removing the golden garments and once before putting on the linen garments.
- **Bull as personal sin-offering:** The Kohen Gadol leaned (performed *Semikha*) and made a confession over the bull on behalf of himself and his household, pronouncing the [Tetragrammaton](#). The people prostrated themselves when they heard. He then slaughtered the bull as a *chatat* (sin-offering) and received its blood in a bowl.
- **Lottery of the goats:** At the Eastern (Nikanor) gate, the Kohen Gadol drew lots from a lottery box over two [goats](#). One was selected "for the Lord", and one "for [Azazel](#)". The Kohen Gadol tied a red band around the horns of the goat "for [Azazel](#)".
- **Incense preparation:** The Kohen Gadol ascended the *mizbeach* (altar) and took a shovel full of [embers](#) with a special shovel. He was brought [incense](#). He filled his hands and placed it in a vessel. (The [Talmud](#) considered this the most physically difficult part of the service, as the Kohen Gadol had to keep the shovelful of glowing [coals](#) balanced and prevent its contents from dropping, using his armpit or teeth, while filling his hands with the incense.)
- **Incense offering:** Holding the shovel and the vessel, he entered the [Kadosh Hakadashim](#), the Temple's Holy of Holies. In the days of the [First Temple](#), he placed the shovel between the poles of the [Ark of the Covenant](#). In the days of the [Second Temple](#), he put the shovel where the Ark would have been. He waited until the chamber filled with smoke and left.
- **Sprinkling of bull's blood in the Holy of Holies:** The Kohen Gadol took the bowl with the bull's blood and entered the Most Holy Place

- again. He sprinkled the bull's blood with his finger eight times, before the Ark in the days of the First Temple, where it would have been in the days of the Second. The Kohen Gadol then left the Holy of Holies, putting the bowl on a stand in front of the [Parochet](#) (curtain separating the Holy from the Holy of Holies).
- **Goat for the Lord as a sin-offering for Kohanim:** The Kohen Gadol went to the eastern end of the Israelite courtyard near the Nikanor Gate, laid his hands ([semikha](#)) on the goat "for the Lord", and pronounced [confession](#) on behalf of the Kohanim (priests). The people prostrated themselves when he pronounced the Tetragrammaton. He then slaughtered the goat, and received its blood in another bowl.
 - **Sprinkling of goat's blood in the Holy of Holies:** The Kohen Gadol took the bowl with the goat's blood and entered the Kadosh Hakadashim again. He sprinkled the goat's blood with his finger eight times the same way he had sprinkled the bull's blood. The blood was sprinkled before the Ark in the days of the First Temple, where it would have been in the days of the Second Temple. The Kohen Gadol then left the Kadosh Hakadashim, putting the bowl on a stand in front of the [Parochet](#) (curtain separating the Holy from the Holy of Holies).
 - **Sprinkling of blood in the Holy:** Standing in the [Hekhal](#) (Holy), on the other side of the Parochet from the Holy of Holies, the Kohen Gadol took the bull's blood from the stand and sprinkled it with his finger eight times in the direction of the Parochet. He then took the bowl with the goat's blood and sprinkled it eight times in the same manner, putting it back on the stand.
 - **Smearing of blood on the Golden (Incense) Altar:** The Kohen Gadol removed the goat's blood from the stand and mixed it with the bull's blood. Starting at the northeast corner, he then smeared the mixture of blood on each of the four corners of the Golden (Incense) altar in the Haichal. He then sprinkled the blood eight times on the altar.
 - **Goat for Azazel:** The Kohen Gadol left the Haichal and walked to the east side of the [Azarah](#) (Israelite courtyard). Near the Nikanor Gate, he leaned his hands (Semikha) on the goat "for Azazel" and confessed the sins of the entire people of Israel. The people prostrated themselves when he pronounced the Tetragrammaton.
- While he made a general confession, individuals in the crowd at**

- the Temple would confess privately.** The Kohen Gadol then sent the goat off "to the wilderness". In practice, to prevent its return to human habitation, the goat was led to a cliff outside Jerusalem and pushed off its edge.
- **Preparation of sacrificial animals:** While the goat "for Azazel" was being led to the cliff, the Kohen Gadol removed the insides of the bull and intertwined the bodies of the bull and goat. Other people took the bodies to the *Beit HaDeshen* (place of the ashes). They were burned there after it was confirmed that the goat "for Azazel" had reached the wilderness.
 - **Reading the Torah:** After it was confirmed that the goat "for Azazel" had been pushed off the cliff, the Kohen Gadol passed through the Nikanor Gate into the *Ezrat Nashim* (Women's Courtyard) and read sections of the *Torah* describing Yom Kippur and its [sacrifices](#).
 - **Garment change 2:** The Kohen Gadol removed his linen garments, immersed in the *mikveh* in the Temple courtyard, and changed into a second set of special golden garments. He washed his hands and feet both before removing the linen garments and after putting on the golden ones.
 - **Offering of rams:** The Kohen Gadol offered two rams as an *olah* offering, slaughtering them on the north side of the *mizbeach* (outer altar), receiving their blood in a bowl, carrying the bowl to the outer altar, and dashing the blood on the northeast and southwest corners of the Outer Altar. He dismembered the rams and burned the parts entirely on the outer altar. He then offered the accompanying [mincha](#) (grain) offerings and *nesachim* (wine-libations).
 - **Musaf offering:** The Kohen Gadol then offered the [Musaf](#) offering.
 - **Burning of innards:** The Kohen Gadol placed the insides of the bull and goat on the outer altar and burned them entirely.
 - **Garment change 3:** The Kohen Gadol removed his golden garments, immersed in the *mikveh*, and changed to a new set of linen garments, again washing his hands and feet twice.
 - **Removal of incense from the Holy of Holies:** The Kohen Gadol returned to the Holy of Holies and removed the bowl of incense and the shovel.
 - **Garment change 4:** The Kohen Gadol removed his linen garments, immersed in the *mikveh*, and changed into a third set of golden garments, again washing his hands and feet twice.

- **Evening (Tamid) offering:** The Kohen Gadol completed the afternoon portion of the regular (*tamid*) daily offering in the special golden garments. He washed his hands and feet a tenth time.

The Kohen Gadol wore five sets of garments (three golden and two white linen), immersed in the *mikveh* five times, and washed his hands and feet ten times. Sacrifices included two (daily) lambs, one bull, two goats, and two rams, with accompanying *mincha* (meal) offerings, wine libations, and three incense offerings (the regular two daily and an additional one for Yom Kippur). The Kohen Gadol entered the Holy of Holies four times. The Tetragrammaton was pronounced three times, once for each confession.^[36]

2. Post the Avodah Celebration:

a) Machzor- end of the Avodah

וְיוֹם טוֹב הָיָה עוֹשָׂה בְּצֵאתוֹ בְּשָׁלוֹם מִן הַקֹּדֶשׁ. אֲשֶׁרֵי הָעַם שִׁכְחָה לוֹ אֲשֶׁרֵי הָעַם שֶׁ אֵלֵקִינוּ:

b) Last Mishna In Tannis

אָמַר רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל, לֹא הָיוּ יָמִים טוֹבִים לְיִשְׂרָאֵל כַּחֲמִשָּׁה עָשָׂר בְּאָב וְכַיּוֹם הַכַּפּוּרִים, שֶׁבָּהֶן בָּנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת בְּכָלֵי לְבָן שְׂאוּלִין, שֶׁלֹּא לְבִישׁ אֶת מִי שֶׁאֵין לוֹ. כָּל הַכָּלִים טְעוּנִין טְבִילָה. וּבָנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת וְחֹלוֹת בְּכַרְמִים. וְמָה הָיוּ אוֹמְרוֹת, בְּחֹר, שֶׁאֵין עֵינֶיךָ וְרָאָה, מָה אַתָּה בּוֹרֵר לָךְ..... אֵל תִּתֵּן עֵינֶיךָ בְּנוֹי, תֵּן עֵינֶיךָ בְּמִשְׁפָּחָה. שֶׁקָּרַח הַחֹן וְהַבֵּל הַיִּפִּי, אֲשֶׁה יִרְאֶת ה' הִיא תִתְהַלֵּל (מִשְׁלֵי לֵא). וְאוֹמֵר, תִּנּוּ לָהּ מִפְּרֵי יָדֶיהָ, וְיִהְלָלוּהָ בְּשִׁעְרֵים מְעֻשִׂיָּה. וְכֵן הוּא אוֹמֵר, צְאִינָה וְרְאִינָה בָנוֹת צִיּוֹן בְּמַלְךְ שְׁלֹמֹה בְּעֶטְרָה שֶׁעֲטָרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחַת לְבוֹ (שִׁיר הַשִּׁירִים ג). בְּיוֹם חֲתֻנָּתוֹ, זֶה מִתֵּן תּוֹרָה. וּבְיוֹם שְׂמֻחַת לְבוֹ, זֶה בְּנִין בֵּית הַמִּקְדָּשׁ, שֶׁיִּבְנֶה בְּמַהְרָה בְּיָמֵינוּ. אָמֵן

: Rabban Shimon ben Gamliel said: There were no days as joyous for the Jewish people as the fifteenth of Av and as Yom Kippur, as on them the daughters of Jerusalem would go out in white clothes, which each woman borrowed from another. Why were they borrowed? They did this so as not to embarrass one who did not have her own white garments. All the garments that the women borrowed require immersion, as those who previously wore them might have been ritually impure. And the daughters of Jerusalem would go out and dance in the vineyards. And what would they say? Young man, please lift up your eyes and see what you choose for yourself for a wife. Do not set your eyes toward beauty, but set your eyes toward a good family, as the verse states: "Grace is deceitful and beauty is vain, but a woman who fears the Lord, she shall be praised" (Proverbs 31:30), and it further says: "Give her the fruit of her hands, and let her works praise her in the gates" (Proverbs

31:31). And similarly, it says in another verse: "Go forth, daughters of Zion, and gaze upon King Solomon, upon the crown with which his mother crowned him on the day of his wedding, and on the day of the gladness of his heart" (Song of Songs 3:11). This verse is explained as an allusion to special days: "On the day of his wedding"; this is the giving of the Torah through the second set of tablets on Yom Kippur. The name King Solomon in this context, which also means king of peace, is interpreted as a reference to God. "And on the day of the gladness of his heart"; this is the building of the Temple, may it be rebuilt speedily in our days.

C. How we celebrate Yom Kippur now: We are the Kohen Gadol

1. Yom Kippur: The Day of the Kohen Gadol - Rabbi Michael Rosensweig

The minhagim are designed so that each individual reenacts the kohen gadol's role

Not wearing of gold - Kohen only entered the Kodosh Kedashim in white.

Reciting the avodah

Taking personal responsibility for all of Am Yisrael

Kohen Gadol must fund and offer his own karban, which then qualifies him to atone for Am Yisrael

The Al Chets replace the personal viduy during the Azazel service

The list is comprehensive and can apply to all people on different levels

The Al Chets are in the collective and serve to also reenact the kohen Gadol's repenting for all of Am Yisrael

Entering the kodosh Kodoshim was entering a state of Nevuah/ Release of Shefa- we dress in white like "malachim".

D. The Service of the 2 goats:

1. Courtyard , hechal, Kodosh Kedashim

Nefesh- outer courtyard, mizbeach HaNechoshet-animal sacrifice- my body

Ruach- in the Hechal -Ketoret - spirit that moves me- my inspiration

Neshama- Kodosh Kedoshim- Receiving the Shefa- my mind

2. The goat for Azazel:

"The goat will bear upon itself all their iniquities..." ([Leviticus 16:22](#))

.Maimonides tells us that the "scapegoat":

...[Has the capacity to] atone for all the sins in the Torah, whether they be light or grave, whether the transgression was committed unintentionally or with deliberation, whether the sin is known to the perpetrator or whether it is not ... (Laws of Repentance 1:2)

By way of explanation the Midrash offers the following idea:

This goat [the scapegoat, called *sair* in Hebrew] refers to Esau, as it is written: "*but my brother Esau is a hairy [written as *soir* in Hebrew] man*" (Genesis 27:11) [The Hebrew words *sair*, "goat," and *soir*, "hairy" are spelled identically.]

[It is further written]: "*The goat will bear upon itself all their inequities (avonotam).*" In Hebrew the word *avonotam* can be split into two words *avonot tam*, meaning "the inequities of the innocent." This is a reference to Jacob about whom it is written: "*Jacob was a wholesome (tam) man*" (Genesis 25:27). The word *tam* in Hebrew means wholesome or innocent. (Bereishis Rabba 65:15)

E. Purim and Yom Ha’Kipurim

Lottery- like purim

One becomes a Chatat L’Hashem and one bears all the sins of Am Yisrael and is designated L’Azazel= oblivion. It carries all the sins back to wear they came from , a place resembling the “ayin”

Once the Chatat L Hashem is offered and blood is sprinkled in the Kodosh Kedoshim

The other is sent away

Why the lottery?

We do not get to select our “chelek”- it seems “random” like a lottery
Purim demonstrates that within the endless variables that we do not control, we still can select our identity.

KiPurim is exactly the same , it is all about affirming our identity as “Mivakshei Hashem”

F. Yakov and Eisav

Bereishis 25:27

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יָדַע צֹד אִישׁ שָׂדֶה וַיַּעֲקֹב אִישׁ תָּם יוֹשֵׁב אֹהֶלִים:

When the boys grew up, Esau became expert trapper (hunter), a man of the fields ; but Jacob became Ish Tam, dwelling in tents

Yakov (Yud plus ekev- the step by step journey towards connection- shefa) is the name of our potential to appreciate that we live in 2 “tents”. Our physical dimension which is within the greater reality of Hashem's self expression. Remaining open to this self concept allows us to constantly grow and at the same time recognize and admit when we get distracted and then engage in petty survival behavior. These sins are called Avonot- tam.

Eisav: “made” is the name of our opting out of the path of spiritual growth, claiming no journey is necessary, living in the moment. Trapping is cunningly getting our needs met in the field, i.e open ownerless boundaryless world.

We shed our Avonot Tam by reframing and reclaiming our true identity - Rosh Hashana

Once we see ourselves in our true light, we naturally disconnect and regret our foolish loss of self and the damage we did because of that.

Yom Kippur was a joyous day, when we understood and experienced that Hashem had created a path by which we can rid ourselves of the burden of our foolish mistakes and their damage.

Once we reframe,- Teshuva

Then admitting, regretting and recommitting is natural

Takeaway

We must know that after we reframe, (RH) and then “offer the Chatat L’Hashem” our Eisav/ survival fear and desire drives and behaviors, can be thrown off to self destruct.

They are not “ME” anymore. They were products of foolish confusion.