



THE JAFFA EDITION

YOM KIPPUR

תשפ"ו

BY DON JARASHOW



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Kol Nidrei: 100 Silver Coins

*Based on אתר פניני תורה וחסידות pg 196

The Imrei Chaim quotes the Kol Nidrei *derashah* he heard from the Ateres Yeshuah:

“Ribbono shel Olam, it says in the Torah:

כִּי יִקַּח אִישׁ אִשָּׁה... וְשָׂם לָהּ עֲלִילָה דְּבָרִים
וְעִנְשׁוּ אֹתוֹ מֵאָה כֶּסֶף... וְלוֹ תִּהְיֶה לְאִשָּׁה
לֹא יוּכַל לְשַׁלַּח כְּלִימָיו

If a man takes a wife... and charges her with accusations and spreads an evil name about her... and they shall fine him a hundred silver [shekels]... and she shall remain his wife; he may not send her away all his days.

So too, You, Master of the World, have sanctified *klal Yisrael* to be Your wife. Then all sorts of prosecuting

angels and accusers came before You with various strange and twisted claims. But know, Master of the World, that all their words are עלילות דברים, nothing more than false accusations and slander against the pure daughter of Israel.

Therefore, I beseech You: Punish these accusers with the one hundred silver coins — pour down upon the Jewish people blessing, sustenance, and every form of goodness. And as it says, ‘she shall remain his wife; he may not send her away all his days’ — so too, may Hashem watch over them with an ever-open eye, protecting them from every sorrow and harm, *rachmana litzlan*, and always shelter us in your embrace.”

Within Earshot

*Based on ירח למועדים

דרשו ה' בהמצאו קראוהו בהיותו קרוב.
*Seek Hashem while He may be found,
call upon Him while He is near.*

The famous Gemara Rosh Hashanah 18a explains: אלו עשרה ימים שבין ראש השנה ליום הכיפורים — *these are the ten days between Rosh Hashana and Yom Kippur*. This is a famous teaching often quoted during these exalted days.

One may wonder, though: Yom Kippur is indeed one of the Aseres Yemei Teshuvah — but it is also their climax,

the zenith of these days of closeness. Shouldn't it receive a special mention of its own? Why is it grouped together, almost blurred, with the other days?

א writes in the name of his father, the Vilna Gaon (פירוש cited on the bottom of the (סידור אשי ישראל) that Yom Kippur indeed does have its own mention in the *pasuk* we recite in אורי ה' לידוד, where Dovid Hamelech writes:

“שמע ה' קולי אקרא” — *Hashem, hear my voice when I call.*”

Says the Gaon, “שמע ה' קולי” refers to Rosh Hashanah, while “אקרא” — when I call, when I cry out — refers specifically to Yom Kippur. Not only that: The “קראוהו” in our *pasuk*, “דרשו ה' בהמצאו,” “קראוהו בהיותו קרוב” is also an allusion specifically to Yom Kippur.

אקרא is a reference to Yom Kippur.

This *hosafah* of the Gaon isn't merely a good *mareh makom* for the next time

we quote the Gemara. It highlights the essence of the day.

On the other days of Aseres Yemei Teshuvah, Hashem is “בהמצאו” — present, accessible, within reach. But on Yom Kippur, Hashem is not just “around.” He is close. He is within earshot. “קראוהו בהיותו קרוב” — call out to the King, because on Yom Kippur He is right here with us.



Always Waging War

* Based on ירח למועדים

The Jews are always fighting wars. Yom Kippur is no exception.

As the Medrash relates: (ויקרא רבה כא:ד)

רבנן פתרינן קרא בראש השנה ויום הכפורים,
אורי בראש השנה וישעי ביום הכפורים.

לאכל את בשרי, לפי ששרי אמות העולם
באין ומקטרגין על ישראל לפני הקדוש
ברוך הוא ואומרים לפניו, רבונו של עולם
אלו עובדי עבודה זרה ואלו עובדי עבודה
זרה, אלו מגלי עריות ואלו מגלי עריות, אלו
שופכי דמים ואלו שופכי דמים, מפני מה
אלו יורדין לגיהנם ואלו אינן יורדין לגיהנם.

אמרו ישראל לפני הקדוש ברוך הוא, אם
תחנה עלי מחנה, של סמאל, לא ירא לבי,
שהבטחתי בזאת יבא אהרן אל הקדש.

The Rabbis interpreted the pasuk as referring to Rosh Hashana and Yom Kippur:

“my light” — refers to Rosh Hashana, and “my salvation” — refers to Yom Kippur.

And on Yom Kippur the following takes place...the ministers of the nations of the world, who come and prosecute against Israel before Hashem argue: “Master of the world! These (the Jews) serve idols, and these (the nations) serve idols. These commit immorality, and these commit immorality. These shed blood, and these shed blood. Why then should these (the nations) descend to Gehinnom, while these (the Jews) do not?”

Klal Yisroel responds: “My heart will not fear, for You have promised me: בזאת יבא אהרן אל הקדש.”

We see from the Medrash: War is being waged in *shamayim*. The prosecuting angels stand against us. And what do we, *klal Yisrael*, answer? How do we defend ourselves from their claims?

— simply understood, Aharon was allowed into

the Kodesh HaKodashim once a year on Yom Kippur; his ticket in was the *avodah* he performed, and the medrash is telling us that in the *zechus* of his *avodah*, we take refuge from the prosecuting angels.

But the Medrash (פסוקתא אחרי מות) (פסוקא ד) tells us there is a deeper dimension, hidden deep beneath the surface.

בזאת יבא אהרן — ר' אלעזר אומר: זכות
התורה היתה נכנסת עמו.

Aharon HaKohen entered with the *zechus* of Torah. His *avodah* in the Beis Hamikdash, his ability to bring down *kapparah* for *klal Yisrael*, was through wielding the *koach haTorah*. With this, amidst the accusations of the prosecuting angels who sought to equate us with idol-worshippers — *klal Yisrael* was shielded.

Yes, the simple understanding is that it was the *zechus* of the *korbanos*, but this astounding medrash is telling us it

was the *zechus* of Torah.

Bringing this idea *l'maaseh*, my *yedid* R' Zevi Liteman explains: We are all *kohananim gedolim* on Yom Kippur. Each of us steps into the Kodesh HaKodashim of our own souls, and our davening becomes our *korbanos*. As the Gemara in *Yoma* 88b teaches:

שמעלה עליו הכתוב כאילו הקריב פרים,
שנאמר: "ונשלמה פרים שפתינו".

When we daven, when we pour out *viduy*, when we beg for *kapparah*, it is considered as if we are bringing the *korbanos*. It is as if we are doing the *avodah* לפני ולפנים. But if we want the *zechus*, if we want the *korbanos* to truly work — to silence the מקטרגים, the accusing angels — we must know the secret: בזאת יבא אהרן. It is with the *zechus* of Torah — learning it, committing to it, adhering to its precepts, light, and truth — that we too can enter the Kodesh, perform our *avodah*, and emerge victorious.



Don't Masquerade in Red

The essence of Yom Kippur is teshuvah, as the *pasuk* in Vayikra 16:30 states:

כי ביום הזה יכפר עליכם לטהר אתכם מכל
חטאתיכם לפני ה' תטהרו.

For on this day atonement shall be made for you, to purify you of all your sins; before Hashem you shall be purified.

Echoing the *avodah* of teshuvah, the Navi Yeshayahu (1:18) declares:

לכו נא ונוכחה יאמר ה' אם יהיו חטאיכם
כשנים כשלג ילבינו אם יאדימו כתולע
כצמר יהיו.

...Though your sins are like scarlet, they shall become white as snow; though they are red like crimson, they shall become like wool.

Teshuvah reaches so far that even the utterly wicked — רשעים גמורים — are embraced. Throughout their entire life, Hashem opens His hand to receive them, to help them, and to whiten their sins.

As the *heilige* Rashbi teaches us in *Kiddushin* 40b:

רבי שמעון בן יוחי אומר: אפילו צדיק גמור כל ימיו ומרד באחרונה – איבד את הראשונות, שנאמר: "צדקת הצדיק לא תצילנו ביום פשעו". ואפילו רשע גמור כל ימיו ועשה תשובה באחרונה – אין מזכירים לו שוב רשעו, שנאמר: "ורשעת הרשע לא יכשל בה ביום שובו מרשעו".

Rabbi Shimon ben Yochai says: Even if one was completely righteous all his life and he rebelled by sinning at the end of his life, he loses his early merit... And similarly, even if one was completely wicked all his life and repented in the end, he is no longer reminded of his wickedness...

Teshuvah is so powerful, even *reshaim gemurim* can do teshuvah their entire lives.

However, says the Chasam Sofer, there is a very important caveat: Teshuvah is not for arrogant, stuck-up people. Seemingly even before the four basic steps of teshuvah outlined by the Rambam, there is a crucial, raw process that must be achieved. Teshuvah only works when the first step is *hakarah* — recognition. Realizing, "I am in a position to apologize; I'm sorry, I sinned, I strayed,

I did the wrong thing."

As the Chasam Sofer expounds from the *pasuk*:

אם יהיו חטאיכם — if your sins are recognized; if you take responsibility for them, כשלג ילבינו — then you will merit atonement. If you truly recognize your sins, admit you've strayed, and come back to reckon and confess, then כשלג ילבינו — even sins dyed deep like crimson can be transformed by Hashem into pure white.

Now is the time to look inward, and look upward to Avinu Shebashamayim. Face your mistakes and take responsibility for them. Admit where you've strayed, apologize sincerely, and commit to change.

When we confront our sins with humility and honesty, we open the door for Hashem to transform even our deepest failings. כשלג ילבינו is not just poetic; it is the real promise of these days. But if we hide behind false pride, or cloak our misdeeds with excuses or pretenses, our sins remain red and unatoned.

The hypocrites — those who cloak themselves in false piety, deceiving others and attempting to steal the mind of Hashem, *kaviyachol* — do not take responsibility. These people are excluded from אם יהיו חטאיכם, and as such they are not *zocheh* כשלג ילבינו. They remain red with sin, even while dressed outwardly in white, masquerading as righteous men. For them, their sins are not whitened.

Teshuvah only works when the first step is recognition.

Ne'ilah: It's All a Gumball

A villager once came before a mighty king on the day when all petitions were heard. The palace was overflowing — nobles presented requests, generals submitted reports, merchants brought contracts, and scholars offered books of wisdom. The villager, holding a small crumpled page with his plea, felt his lips go dry. Surrounded by such grandeur, his voice nearly failed. How could his words matter here?

Then he noticed something remarkable: The king leaned down just as attentively to hear his request as he did to the commanders and nobles. The king made no distinction between the large and the small; for to him, the needs of every subject were equally precious.

So too, as Yom Kippur wanes and Ne'ilah approaches, our mouths may feel numb and our lists long. We pray for life, happiness, health, and *parnasah*. We beg for *shidduchim*, for children, for *nachas*, for peace in our homes, and peace in the world. We ask for strength in learning, success in *avodas Hashem*, protection from illness, relief from worries, and clarity in a confusing world. We plead for atonement, for forgiveness, and for the coming of Mashiach.

And then we wonder: Are my words being processed? Is my *tefillah* too small, too weak, too lost in the flood of prayers? At that moment, we must remind ourselves: Hashem is not a *melech basar*

vadam. He is the מִשׁוֹה קֶטַן וְגָדוֹל. Just as גדולתו אין חקר, so too His closeness knows no bounds. He is אֵין סוּף — unlimited, boundless, beyond measure — and every word, every *tefillah*, every whisper from His children finds its way before Him.

Nothing is too big. And nothing gets lost in the cracks. He is our collective and individual Father in Heaven. And when we pray and come with our lists, Hashem doesn't even need them. He created us; He knows what we need. When we daven and cry and take these moments seriously, we are being *mevatel* ourselves — showing that we know who is in control, who can grant, who can save, who can deliver. That's all He needs from us.

Reb Mati Nadav related the following: Rabbi Simcha Bunim Berger, a *rav* in Monsey, recently went to Eretz Yisrael — not to tour, not to see the north or the south — just to get away, to tap back in, to live the simplicity of a Yerushalayim Yid for a week, to soak in the *kedushah* of the country. He rented a small apartment, learned a lot, went to yeshivos, and just breathed in Eretz Yisrael.

One of the real highlights of his trip, he told Rabbi Nadav, was a bris he attended. A friend of his had a baby in Yerushalayim and invited him, and the sandek was Rav Tzvi Kushelevsky — the renowned Rosh Yeshiva who became a father for the first time at close to ninety years old. Rabbi Berger said there was an

unusually powerful, almost electric feeling in the room, a sense of overwhelming gratitude and emotion — and then he explained why.

When this baby was born, he was completely silent. No cry. Nothing. The doctors said the situation was very bleak. “Usually, we can try something — operate, intervene somehow — but here, there’s literally nothing we can do.” The parents were broken. The father called his Rosh Yeshiva and told him the situation. The Rosh Yeshiva gave a brachah, but the father, desperate, said, “Rebbi, I need a *havtachah* — a promise.”

“A promise?” said the Rosh Yeshiva, and after a pause he asked, “What are you willing to do to save this baby?”

“Anything,” the father replied.

“Anything?”

“Yes,” the father said.

The Rosh Yeshiva told him, “Then take upon yourself to learn one *kapitel* of Tehillim every day — with Rashi. Every day.”

The father said, “That’s it? Just one?”

“Yes,” said the Rosh Yeshiva. “Just do that, and everything is going to be okay.”

The day after they came home from the hospital, the father sat down and learned that first *kapitel* with Rashi — and that very day, a miracle unfolded. The baby made a complete turnaround.

The doctors could not believe it. Medicine had no explanation. The baby began breathing, and seven days later, the bris took place. That, Rabbi Berger said, is why the room was charged with such energy — because everyone knew this was a miracle baby.

To us, said Rabbi Nadav, this seems like such a huge miracle for something so small. No surgeries, no treatments, no endless medical bills — just a simple *kabbalah*. How can it be?

Rabbi Nadav explained with a *mesheh*: Imagine a child crying bitter tears, moaning and groaning, his face wet from the steady flow of tears. The father, assuming something terrible has happened, rushes over and says, “What’s wrong? Why are you crying? What can I do to help?”

Through sobs, the child chokes out, “Tatty, I just want a gumball.”

“A gumball?” the father says. “That’s all you want? I can give you a gumball, I can give you a whole bag of gumballs, I can buy you a bike, I can give you a hundred dollars!”

This, Rabbi Nadav said, is exactly how it is with us and Hashem. When we recognize that everything is from Him, nothing is too big for Him to do — and nothing is too small for us to do to show that we know it’s all Him. In the end, it’s all a gumball. One *kapitel* of Tehillim

*When we recognize that everything is from Him,
nothing is too big for Him to do — and nothing is too
small for us to do to show that we know it’s all Him.*

with Rashi may seem so small, almost trivial — yet it was enough to do what doctors, with all their skill and expertise, admitted they could not. When medicine had no answers, that single *kapitel* moved Heaven and brought life back into the child.

Because for Hashem, it's not about quantity — it's about quality. Not about the size of the act, but the heart behind it. It's the relationship. It's our

submission to His *meluchah*.

As for now — during Ne'ilah, as the gates are closing — storm the heavens! Hashem is listening. Pour out your heart. Nothing is too big for Him. He is the *Kol Yachol* — He can do anything. Nothing is beyond His reach. To Hashem, there's no difference between a gumball and life itself. Every *tefillah*, every cry, every plea is precious. Don't hold back. Give it all you've got.



Eat — Not Because You're Hungry

**Based on יקרא מפנינים דף שיג*

The Midrash as well as the Tur (ס' תרכ"ד) relate that on Motzaei Yom Kippur, a heavenly voice proclaims:

“Go, eat your bread with joy and drink your wine with a glad heart, for Hashem has already accepted your teshuvah.”

The Brisker Rav was asked: Why is such a *bas kol* necessary? After all, people are hungry, weak, and drained from a full day of fasting and davening, of course they are going to eat!

He explained by citing the Gemara in Avodah Zarah (20a):

כל דפריש ממינות — *Anyone who separates from heresy dies.*

This does not mean that a person

must literally die, but that the pain and anguish over his sin can be so overwhelming that it could lead to his death.

The Rav continued: Regarding most sins, Chazal never said the anguish is so intense as to cause death. But it is easy to understand that such pain could at least rob a person of his appetite. After Yom Kippur, when a person reflects deeply on his *aveiros*, it could be that the natural reaction would be to refrain from eating.

Therefore, a *bas kol* is needed to declare: Your teshuvah has been accepted, Hashem is content — now go, eat your bread with joy and drink your wine with a glad heart.

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