

# Yom Kippur Torah & Haftara

Torah reading for YK comes mostly from Parshat Acharei - 34 p'sukim of Vayikra 16 for Shacharit (first Torah) and 30 p'sukim of Vayikra 18 for Mincha. The Maftir (second Torah in the morning) is from Parshat Pinchas. Here's a quick rundown.

## YK Morning

### Two Sifrei Torah

#### 7 people in the first Torah

(because it is Shabbat - otherwise, there would be 6 Aliyot)

The Torah's portion dealing with the Kohen Gadol and the Yom Kippur service in the Beit HaMikdash. It is "repeated" (sort of) in the repetition of the Musaf Amida. Mixed in with the Beit HaMikdash service are some aspects of "our" Yom Kippur - especially the aspect of ATONEMENT.

### Kohen - First Aliya

#### 3 p'sukim - 16:1-3

An emotional element is introduced when the Torah tells us that G-d gave

the command of Yom Kippur service "after the deaths of Aharon's two sons". We cannot help but be struck by the combination of the Kohen Gadol performing the loftiest of spiritual tasks with the background of his personal grief. These feelings are especially powerful as we hear this reading on Yom Kippur morning. Before the Service is described, kohanim in general are warned not to enter the Beit HaMikdash other than when they have tasks to perform there. (It is hard to miss the additional connection to Nadav and Avihu, who entered the Mikdash for the performance of an "improper" task.)

Rashi explains that mentioning the deaths of Nadav and Avihu was a particularly sharp warning to kohanim in general and the Kohein Gadol, in particular, since he will be entering Kodesh HaKodashim several times in the course of the Avoda on YK. His actions and his thoughts, motives, kavana have to be perfect to avoid a tragedy and to facilitate the Kapara of all of Israel.

### Levi - Second Aliya

#### 3 p'sukim - 16:4-6

The entire Yom Kippur service, with all of its details, constitutes one mitzva. Aharon is to take a bull as a sin-offering and a ram as a burnt-offering. He is to wear his special garments - the Kohen Gadol on YK alternates between his full set of eight

garments and a special set of four pure white garments which he wore when he entered the Holy of Holies and does other YK-specific Avoda. These white garments were not the regular 4 garments of every kohein; they were made with an exceedingly fine linen weave - at the expense of the Kohein Gadol, not the community's; they were used only once and then buried.

The Kohen Gadol washes his hands and feet ten times throughout the day and immerses in a mikveh five times.

"From the People", Aharon takes two goats for sin-offerings and a ram as an Olah. The bull is an atonement for Aharon and the kohanim.

## Sh'lishi Third Aliya 5 p'sukim - 16:7-11

Lots were cast to determine which of the two (identical) goats was to be offered as a korban and which was sent out alive into the wilderness as the scapegoat.

There are two very different styles of sin - rejecting what G-d says and distancing oneself from the Divine, and violating His commands in an attempt to get closer to Him. Most sin is of the former type; that of Nadav and Avihu was of the latter kind. Corresponding to these two opposite motivations for sin, we have two special offerings on Yom Kippur - one that was offered inside the Beit HaMikdash, its blood actually

being brought into Kodshei Kodashim, and the other being sent completely away from the Beit HaMikdash. Ponder this: Both goats were identical.

## R'vi'i - Fourth Aliya 6 p'sukim - 16:12-17

The Kohen Gadol performs all of the duties of the Day, with minimal assistance from other kohanim. The Holy of Holies filled with smoke from the incense offering when the Kohen Gadol entered. The service of Yom Kippur is complex; it is detailed in the repetition of the Musaf Amida on Yom Kippur as well as in the Torah reading.

This next portion continues to describe the complex service of Yom Kippur. Among the many tasks of the Kohen Gadol on Yom Kippur, is VIDUI on behalf of all the people of Israel.

His confession of sin must be accompanied by that of each Jew, if complete atonement is to be achieved. Rambam says that there is "communal forgiveness" for "minor" offenses, but major sins require that the individual do his own T'shuva. This should not be taken as implying that T'shuva is not necessary for minor offenses - it is. Even when there is "communal forgiveness", an individual still has to be part of the community in order to benefit from it. He who distances himself from the community does not receive the benefits of communal prayer, repentance, and atonement.

(Over-simplified, to be sure, but there is a point here.)

## Chamishi 5th Aliya 7 p'sukim - 16:18-24

The description of the Avoda of Yom Kippur continues. The Kohen Gadol continues to process the bloods of the bull and the goat. He then leans on the "scapegoat" and says VIDUI on behalf of all of Israel. There is another change of garments, washing of hands and feet, immersion in a mikve.

## Shishi - Sixth Aliya 6 p'sukim - 16:25-30

The Torah continues detailing the Yom Kippur service. It concludes with a reiteration of the nature of Yom Kippur day and its rules. The Avoda is an eternal CHOK; on the 10th day of the seventh month we fast (and practice other abstentions) and refrain from Melacha (creative activities, as are forbidden on Shabbat).

For this day will atone for you, to purify yourself from all your sins - before G-d will you be purified.

One commentary took the phrase LIFNEI HASHEM and defined it as it is defined in a different context (specifically with the Arba'a Minim of Sukkot, and other verses). The result is the following statement. If we use this day of Yom Kippur properly, and repent

well the sins we have, then we will be purified, AND this will lead to being purified before G-d, meaning in the Beit HaMikdash that will be rebuilt when we "earn" it, so to speak, by proper T'shuva.

## Sh'VII Seventh Aliya 4 p'sukim - 16:31-34

This last portion of chapter 16 continues with a statement of Yom Kippur. It is the supreme Shabbat for you (us), and you shall "afflict your souls" (i.e. you shall fast) - this is the law for always. (In the time of the Beit HaMikdash - past and future), the process of atonement is facilitated by the Kohen Gadol... this will be a one time a year practice... And he (Aharon) did as G-d had commanded Moshe.

There is a well-known correlation between the number of Aliyot and the sanctity of the day we read the Torah. Minimum number of people called to a Torah reading is three. So it is on Monday and Thursday, public fast days, Purim, Chanuka. True they are special days, but they are not elevated in sanctity by restrictions of Melacha. Rosh Chodesh and Chol HaMoed are a rung up the Kedusha ladder, as demonstrated by calling four people to the Torah on those days. Yom Tov is higher in Kedusha and we call five people (plus a Maftir). Yom Kippur is higher still, and its regular number of Aliyot is six (plus Maftir). Shabbat has the highest Kedusha and seven are called to the Torah (in addition to the Maftir).

## Maftir 2nd Torah

5 p'sukim - Bamidbar 29:7-11

The Maftir portion from Parshat Pinchas deals with the Musaf korbanot of Yom Kippur only and makes only a slight reference to the special Chatat of Yom Kippur and the daily korbanaot. The korbanot of the YK Avoda are dealt with in the reading from the first Torah, as indicated above. The Maftir does mention the command to "afflict one's soul", meaning to fast, as well as the prohibition of Melacha on Yom Kippur.

## Haftara 22 p'sukim Yeshayahu 57:14-58:14

The Haftara makes the point that fasting is a hollow observance without it being accompanied by (or leading to) a change for the better in individuals and society. This is a crucial and vital concept of Judaism. Heart, mind, and soul must accompany any act in order for the act to have positive value and effect. Prayer, korbanot, Tashlich, Kaparot, Vidui... are less than meaningless without the person's sincere intent and kavana. This is not to say that one should not daven - for example - if his heart isn't in it. One must fast on Yom Kippur even if one is not yet sincere with his prayers and Vidui. But the goal is full involvement of the aforementioned heart, mind, and soul.

The last two p'sukim of the Haftara are the basis of the "flavor" of Shabbat as shaped by Rabbinic law and custom. These two p'sukim are said by some people as part of Shabbat daytime kiddush.

## YK Mincha

All other Mincha readings are either the "preview" of the upcoming Parshat HaShavua - Shabbat afternoon - or Vaychal - fast days. This one's unique. In fact, with Yom Kippur on Shabbat this year, you can ask someone who didn't read TT yet, the following riddle: What is the only Shabbat of the year that we don't read the first part of the upcoming Parshat HaShavua at Mincha. This last portion of Acharei deals with the forbidden sexual relations and activities. Avoidance of these prohibitions is an essential part of that which is to make the Jew and the Jewish People holy. Thus, an appropriate reading for YK

## Kohen 5 p'sukim - 18:1-5

## Levi 16 p'sukim - 18:6-21 (longest Aliya of the day)

## Sh'lishi (a.k.a. Maftir) 9 p'sukim - 18:22-30

# Haftara 48 p'sukim

## The whole Book of Yonah

The famous lesson that repentance is universal, not only Jewish. But the story of non-Jewish T'shuva of the people of Ninvei is meant to inspire us towards our own T'shuva in a meaningful way. We also get a glimpse into the conflicts felt by the Navi Yonah in his desire to protect the Jewish people from G-d's anger. Additionally, there is the lesson that Yonah was not able to run away from his G-d-given task. In a different way, none of us can really run away from our charge and challenge to live a life of Torah and Mitzvot.

### **PROBING the PROPHETS**

On Yom Kippur, we are privileged to read two haftarot: the first, read during Shacharit, is taken from Sefer Yishayahu, while the second haftara, read at Mincha, is the entire Sefer Yonah. While the story of Yonah emphasizes the Hashem's capacity to forgive, the selection from the 57th and 58th prakim of Yishayahu is almost a "tutorial" as to what G-d expects of the people when they take upon themselves the strictures of a fast day. Clearly, both selections have lessons that are germane to this holy day and help us better understand the process of Tshuva.

The powerful message directed to the nation by the navi Yishayahu in the morning haftarah opens with G-d's encouraging cry SOLU, SOLU, clear the

path for the penitents who wish to return to Me. With these opening words, Hashem expresses the idea that He not only desires our repentance but will help us succeed in that task by removing the potential obstacles that might stand in our way. But the selection continues in chapter 58 with G-d's condemnation of Israel's hypocrisy. "Tell the people of their sins", G-d urges Yishayahu. "They seek Me every day", He tells the prophet, "like a nation that acts righteously." And yet, they are not righteous. They ask why Hashem has ignored their fasts to which G-d answers that the fast is simply another hypocritical ploy, as they simply continue in their evil ways of strife, argument and ill-treatment of the weak.

In expressing these sentiments, G-d challenges us all to examine what we think being "G-d fearing" entails. Does it include only mode of dress or does it demand a certain mode of behavior as well? Does it focus upon the way we pray and communicate with G-d or does it embrace how we communicate with and speak to others? Is religiosity to be defined only by the hours spent behind a book or also by the time spent helping others? G-d eschews superficial externals and demands that our outward behavior reflect our inner goodness.

On Yom Kippur, when we wear white and try to emulate angels in our dress, it is important to realize that the dress is meant to remind us of the challenge we face after Yom Kippur. For this reason we would do well to pay heed to the haftara in which Hashem demands that we break the shackles of wickedness and injustice; that we free



the oppressed and feed the hungry; that we open our homes to the poor and clothe the naked.

Ultimately, our fast is meant to be a means to an end - and not an end in and of itself. It must be used as a day of reflection and sincere regret. It is meant to help us change our ways. So that our behavior on the eleventh of Tishrei is an improvement over the way we behaved before we heard these words of Yishayahu.

*Probing the Prophets, weekly insights into the Haftara, is written by Rabbi Nachman (Neil) Winkler, author of Bringing the Prophets to Life (Gefen Publ.)*

## Eretz Yisrael in the Haftara

by Rabbis Ethan Eisen and Tuly Weisz

### Sefer Yonah - Yafo's Lessons for the Less than Perfect

The city of Jaffa was a pivotal center of commerce from the earliest days of the modern reestablishment of the Jewish homeland. Agricultural schools were funded by Moses Montefiore in 1855 to train European Jews in modern farming methods, which led to the famed Jaffa orange industry. The ancient port of Yafo, named either for its beauty or No'ach's son, Yefet, is one of the oldest in the world, and is mentioned several times in Tanach. Yafo was used as the port of entry for the Cedars of Lebanon in both the First and Second Batei Mikdash. Yafo was also the port of embarkation for a famous passenger, the prophet Yonah whom we read about in the haftara during mincha on Yom Kippur.

One of the more prestigious honors of the Jewish year is "Maftir Yonah" for its stirring account of the power of repentance. The storyline is well known: Hashem appears to His prophet Yonah ben Amitai and instructs him to go to Ninvei, Israel's arch-enemy, and tell the people there to repent from their wicked ways. Instead of following orders, however, the prophet boards the first ship out of Yafo harbor to Tarshish, in the opposite direction.

While aboard, a mighty storm develops and the sailors discern that it was on account of Yonah. He is thrown overboard by his mates only to be swallowed up by a great fish and finally spit out onto dry land where the word of God returns to Yonah a second time.

When Yonah finally makes it to Ninvei and delivers the prophecy, "Forty days more and Ninvei shall be overturned!" (3:4), the wicked king and population of evil doers take Yonah's warning with all due seriousness, and, immediately, embark on a national effort of repentance. The sefer reports that, "God saw their deeds, that they repented from their evil way; and God relented concerning the calamity He had said He would bring upon them and did not act" (3:10).

Instead of celebrating his success, Yonah descends into depression. He is extremely bothered by God's graciousness towards Ninvei.

The haftara records, "this displeased Yonah greatly and it grieved him... please LORD take my life for I would



rather die than live" (4:1,3), he cries out in despair. Why would the man of God be disappointed with such seemingly righteous behavior?

Upon closer examination, the teshuva of the people from Ninvei seems to be deficient. They did not reverse their behavior for positive reasons, on account of a love for God, truth, and kindness; instead, as the Navi writes, they instructed "he who knows [what sins he has committed], let him repent and God will be relentful; He will turn away from His burning wrath so that we perish not" (3:9). Apparently, their reversal was in order to avoid punishment -- what we would call teshuva mi'yirah.

Additionally, as the Malbim notes, the people of Ninvei repented only in their actions, for example, by returning stolen items; however, they did not change their mindset, and they continued to serve idols. Furthermore, the mefarshim note that Yonah foresaw that Ninvei would ultimately harm the Jewish people, and he was upset that Hashem would spare them, particularly in light of their incomplete, less-than-ideal teshuva.

By reading Sefer Yonah on Yom Kippur, we can internalize an important lesson for those who are engaged in teshuva. In Hashem's mercy, even incomplete teshuva is eagerly embraced. Even if we are motivated for the wrong reasons, Hashem will still accept our less-than-perfect efforts.

In 1890, the Odessa Committee, officially known as the 'Society for the Support of Jewish Farmers and Artisans

in Syria and Palestine' established in office in Jaffa to welcome immigrants from the First Aliyah, also known as the Agricultural Aliyah. These Eastern European Jews were fleeing from violent pogroms and the harsh discriminatory May Laws which severely limited Jewish rights in Russia. They were not necessarily coming to Israel for lofty spiritual or even national intentions.

From their offices in Jaffa, the Odessa Committee assisted settlement societies in purchasing land and establishing agricultural moshavot. Despite, perhaps, the less than ideal motivations of those who arrived in the First Aliyah, their teshuva - return - to the Land of Israel, which we described previously as an integral part of communal teshuva, was a vitally important step in settling the Land of Israel. Like in Sefer Yonah, Hashem continuously embraces those who return to Him, despite our shortcomings. May we all merit such an embrace this Yom Kippur and sealed in the Book of Life.

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# Shabbat

## Yom Kippur

ZACHOR ET YOM HASHABBAT L'KAD'SHO, remember the Shabbat day, to sanctify it. The major fulfillment of this mitzva is KIDDUSH on Friday night (as Shabbat enters, and Havdala, as Shabbat exits).

Our Sages taught us to say Kiddush in davening on Leil Shabbat and then again with wine at home at the dinner table. The main part of Kiddush is the b'racha of M'KADEISH HASHABBAT, which we find (with different texts) both in the Arvit Amida and in the Friday night Kiddush.

Our Sages further teach us to precede the Kiddush b'racha with the p'sukim describing G-d's first Shabbat of Creation (VAYCHULU), which we do both in the Amida and as the introduction to Kiddush.

When Yom Tov falls on Shabbat, the Amida still refers to Shabbat, as does the closing of the middle b'racha, but VAYCHULU is not part of the Amida. Therefore, the practice was instituted to recite VAYCHULU right after the Amida (before B'racha Mei'ein Sheva). This practice was meant to give us a Vaychulu at davening, as well as later, at Kiddush.

Technically, an additional Vaychulu would not be necessary on a regular Friday night, because it IS in the Amida. Because of LO P'LUG, we don't distinguish between Friday night that is Yom Tov and Friday night that isn't.

Which brings us to Yom Kippur on Shabbat. No Kiddush before the evening meal, because there is no evening meal. And no Vaychulu in the Amida either, because a Yom Tov Amida doesn't have it. So rather than a double Kiddush, we have only one - during davening. Shabbat is mentioned in the middle bracha of the Amida and in its closing. Vaychulu is said after the Amida (that's just once, not twice or thrice, as on all other occasions). **THEREFORE**, we should have specific KAVANA for ZACHOR ET YOM HASHABBAT L'KAD'SHO when we say the middle bracha of the Leil Yom Kippur Amida and when we say the once-only VAYCHULU.