



## Timed Timelessness

Don't get too caught up with the title of this Lead Tidbit. It came to replace "...**UVYOM TZOM KIPPUR...**" Either way, the point will be that T'shuva is a mitzva that has no set time, but that our Tradition gave it a set time, but that set time is flexible (hopefully) by the very nature of the timelessness of T'shuva and its components.

Confused? Don't worry - just stay with it; read on...

Kitzur Shulchan Aruch §128 says: From Rosh Chodesh Elul until after Yom Kippur are Y'MEI RATZON (a favorable time when G-d is - so to speak - more inclined towards accepting our prayers and our T'shuva). And even though G-d accepts T'shuva all year round from those who return to Him (repent) with a full heart (sincerely), in any event, these days are more propitious for T'shuva, as they are days of Mercy and Ratzon. He continues to explain that it was in this 40-day period that Moshe Rabienu ascended Har Sinai to ask for G-d's forgiveness for the people in the aftermath of the sin of the golden calf. Not only did Moshe succeed in receiving the forgiveness, G-d also gave him the special key for the people to approach Him when they do T'shuva - namely, the 13 Divine Attributes. (Here is not the place for further details on this.)



*cont. page 4*

**Note: TT 924 for Sukkot & Simchat Torah and Shabbat B'reishit will be out IY"H early next week. Distribution, IY"H, on MON/TUE**

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**Jerusalem** in/out times for **Shabbat - Yom Kippur**

**5:07pm / 6:18pm** (winter time) - other times see page 3

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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.

## Word of the Month

With the molad of Tishrei approx. 8:15pm Israel Summer Time last WED night (first night of RH), three full days after would be 8:15pm on Motza'ei Shabbat. With moonset at 8:35pm in Jerusalem, it was doubly impractical (even if possible) to say KL then. Practical first opportunity for Minhag Yerushalayim followers was Sunday night (after the postponed Tzom Gedaliya). Strict 7-day people would have their first op on Wednesday night (Sep. 15). Most people wait for Motza'ei Yom Kippur for Kiddush L'vana.



Candles	Yom Kippur	Havdala	Sukkot
5:07pm	Yerushalayim	6:18pm	5:00 / 6:11
5:24pm	S'derot	6:20pm	5:18 / 6:14
5:22pm	Gush Etzion	6:18pm	5:16 / 6:12
5:24pm	Raanana	6:20pm	5:17 / 6:13
5:23pm	Beit Shemesh	6:19pm	5:16 / 6:12
5:24pm	Rehovot	6:20pm	5:17 / 6:13
5:24pm	Netanya	6:20pm	5:17 / 6:13
5:22pm	Be'er Sheva	6:20pm	5:17 / 6:13
5:22pm	Modi'in	6:19pm	5:16 / 6:12
5:07pm	Petach Tikva	6:20pm	5:00 / 6:13
5:07pm	Maale Adumim	6:18pm	5:00 / 6:11
5:23pm	Ginot Shomron	6:19pm	5:16 / 6:12
5:22pm	Gush Shiloh	6:18pm	5:15 / 6:11
5:22pm	K4 & Hevron	6:18pm	5:16 / 6:12
5:22pm	Giv'at Ze'ev	6:18pm	5:16 / 6:12
5:24pm	Yad Binyamin	6:20pm	5:17 / 6:13
5:25pm	Ashkelon	6:21pm	5:18 / 6:14
5:11pm	Tzfat	6:18pm	5:04 / 6:11
5:13pm	Zichron Yaakov	6:20pm	5:07 / 6:13

Rabbeinu Tam havdala - YOM KIPPUR - 6:54pm

Ranges are 10 days. WED-FRI  
7-16 Tishrei (Sep 15-24)  
STANDARD (WINTER) TIME

Earliest Talit & T'filin	4:33-4:38am
Sunrise	5:24-5:29am
Sof Z'man K' Sh'ma (Magen Avraham: 7:52-7:53am)	8:28-8:29am
Sof Z'man T'fila (Magen Avraham: 9:00-9:00am)	9:30-9:30am
Chatzot (halachic noon)	11:34½-11:31¼am
Mincha Gedola (earliest Mincha)	12:06-12:02pm
Plag Mincha	4:28-4:18pm
Sunset (based on sea level: 5:45-5:33pm)	5:49-5:38pm

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No Kiddush, but it's said anyway

**6/3, 10/7, 1/11**

How many Amidot in 5771?

Mentioned in Avraham's song

One of five... twice! (OBG)

Good and upright is HaShem; therefore he instructs sinners in the way.

*He liked iron mix*

Ten on Seven not Five

📖 What do you do for a life?

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📖 We must be agreeable even when we disagree.

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## LEAD TIDBIT cont. from the Front Page

Rambam in Hilchot T'shuva (2:6) says it like this: Even though T'shuva and Crying out to G-d are always good, during the ten days from Rosh HaShana to Yom Kippur, they are even better and accepted (by G-d) immediately... Yom Kippur is THE time for T'shuva...

The point (or at least, one of them): If a person "succeeds" in beginning a process of introspection, with T'shuva following in its wake during Elul, continuing through the month, intensifying during Slichot week, further intensifying during Aseret Y'mei T'shuva, and reaching its apex on Yom Kippur -- fine. Even better than fine; wonderful. Great.

But what happens if Elul with its Shofar and its serious emotions and thoughts didn't "do the job" for the individual? Even Slichot did not sufficiently move him/her onto the path of T'shuva. Maybe Rosh HaShana and Aseret Y'mei T'shuva began to have some effect - maybe not.

Now it's Yom Kippur. The day that is supposed to mark the soul-satisfying culmination of some serious hard work, increased mitzvot, more chesed, and lots of real T'shuva. And the person is just waking up. Vidui, time and again, is finally reminding the person of what he should have been doing for the past 40 days... and really for the past year. Is it too late?

No! Definitely not. As long as the person is alive and functioning, the mitzva and challenge and task of

self-improvement and T'shuva are there. This is what was meant by the timelessness of T'shuva. Even though it is timed, as presented above, it remains timeless.

If G-d has not said, "too late!", then we dare not say it or think it either.

Vidui, verbal confession between the Jew and G-d, is often the final step to T'shuva. The person has recognized that he has been doing something forbidden, or not doing something required, and he has stopped the wrong behavior (or started the proper behavior). And he/she sincerely regrets the past misdeeds. And sincerely accepts for the future to no longer sin, but rather to do what is proper. That's a major part of T'shuva. What is still missing is the verbalizing of the T'shuva to G-d. That's vidui. In your own words or the words composed for us in the Yom Kippur machzor. Or both. (With help from the TT pull-out pages.)

Vidui this way would indicate that the person has had a "god" Elul time.

But sometimes vidui on Yom Kippur is the wake-up call (after hitting the snooze button repeatedly). You say "We have stolen", you "klop al cheit". And THEN you reflect and realize, and resolve to change.

Interpersonal sins should have been "worked on" before Yom Kippur. You hurt someone else and you ask G-d for forgiveness? It doesn't work well that way. But it is a start. And an agenda that is timeless. G'mar Chatima Tova.

# 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.

## Yom Kippur Morning

### Two Sifrei Torah

#### 7 people in the first Torah

(6 when YK is not on Shabbat)

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 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.

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.

**B'ZOT** - With this (will Aharon come into the Holy of Holies). B'ZOT. Aside from the straightforward meaning of the pasuk, with ZOT has a well-known "numeric message".  $ZOT = 7+1+400 = 408$ , which is  $136 \times 3$ . In Musaf, right before Kedusha, on both Rosh HaShana and Yom Kippur, we fervently declare the three things that combine to bypass Evil Decrees. They are T'FILA (prayer) and T'SHUVA (repentance) and TZ'DAKA (charity). In older Machzorim, there are three words printed in small letters above

each of these three items. KOL, voice, is above T'fila, TZOM, fasting, is above T'shuva, and MAMON, money, is above Tz'daka. Each of these three words have a gimatriya of 136. The fact that they are numerically equal says that they are three equal components to the task of the Jew at this time of year. The three add to a total of 408, ZOT. It is with ZOT - with T'fila and T'shuva and Tz'daka that Aharon could approach the Holy of Holies. And it is with this same ZOT that we stand before G-d on Yom Kippur.

## Levi - Second Aliya

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

He is to wear his special garments - the Kohen Gadol on Yom Kippur 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 four garments of every kohein; they were made with an exceedingly fine linen weave - at the expense of the Kohein Gadol, not the community; 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.

**SDT:** *There are two very different styles of sin - rejecting what G-d says, thereby distancing oneself from Him, 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 the latter. Corresponding to these two opposite motivations for sin, we have two special offerings on Yom Kippur - one was offered inside the Beit HaMikdash, its blood actually being brought into Kodshet HaKodashim, the other being sent completely away from the Mikdash. Ponder this: These goats with such opposite "representations" were supposed to be as similar as possible.*

## 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.) 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.

## **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.

**SDT:** *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** - 7th 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 (Shabbat Shabbaton - a term, by the way, that the Torah uses not only for Yom Kippur, but for "regular" Shabbat and the Sh'mita year) 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.

## **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 korbanot. 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 carries a crucial message for every Jew who fasts on Yom Kippur. Is it a matter of just going through the motions, or is fasting (which is an end in itself also) a

means towards T'shuva and self-improvement?

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.

## **Yom Kippur Mincha**

All other Mincha readings are either the "preview" of the coming Parshat HaShavua - Shabbat afternoon - or Vaychal - fast day afternoons. This one's unique. (This year, it is the only time that Shabbat afternoon Torah reading is not from the upcoming sedra.)

This last portion of Acharei Mot 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 Yom Kippur.

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

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

## **Shlishi** 9 p'sukim, 18:22-30 (a.k.a. Maftir)

## **Haftara** 48 p'sukim The entire Book of Yonah

Plus... some communities add Micha 7:18-20. Luach Eretz Yisrael says not to add these p'sukim.

The haftara teaches us 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 Yona 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.

בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד

The well-known custom on Yom Kippur is to say **Baruch Sheim K'vod Malchuto L'Olam Va'ed** aloud in the SH'MA, whereas it is usually said quietly.

First of all, the sentence is the only part of Sh'ma that is not from the Torah. For that reason, it is generally said quietly, to distinguish it from all the rest, which is from Torah.

There are two origins attributed to Baruch Sheim. One says that it was Yaakov Avinu's whispered response of thanks to G-d when his sons proclaimed their complete faith and loyalty to G-d with the words:

**Hear (our father) Yisrael, G-d, our G-d, G-d is One.**

The other source says that Moshe Rabbeinu "borrowed" it from the angels and taught us to say it. Because the sentence is not originally ours, we modestly whisper it throughout the year. On Yom Kippur, however, when the nature of the day and its prohibitions elevate us spiritually, we resemble angels and only then do we "dare" (so to speak) say Baruch Sheim aloud.

This second origin for Baruch Sheim... seems to fit well with the Yom Kippur practice.

There is, perhaps, another reason why we say Baruch Sheim aloud on Yom Kippur. In the Beit HaMikdash, the sentence Baruch Sheim... was used as the response to a bracha, rather than AMEN. (This is learned, by the way, from the pasuk in Haazinu - KI SHEIM HASHEM...) On YK, with its focus on the service in the Beit HaMikdash, we say the sentence aloud. In the repetition of Musaf, we find the description of the response of the people in the Azara (courtyard of the Beit HaMikdash) to the Explicit Divine Name - they fell to the ground, prostrated themselves and said **Baruch Sheim K'vod Mal'chuto L'Olam Va'ed**.

One should say Baruch Sheim with deepfelt Kavana, especially at Ne'ila. It is a very powerful six-word statement.

## TTTRIDDLES

Last issue's (NV-RH-Haaz) TTriddles:

[1] **I will rejoice - in what? Torah**

Haftara of Nitzavim-Vayeilech begins with SOS ASIS BASHEM... I will rejoice intensely in G-d... ASIS = I will rejoice = I+300+10+300=611 = Torah.

[2] **The lonely letter says it ain't so**

In Haazinu, we find the word "Is it to G-d". The first HEI is written extra large and, according to scribal tradition, separated from the rest of the word by a small space. This HEI is the loneliest letter in the Torah (the backwards NUNs have each other). Yet when the word is read, the HEI is connected to the word, specifically, to the LAMED that follows it. The first syllable of the word is HAL, followed by ADO- (G-d's name). Some BKs mistakenly separate the HEI in reading - based on the way it is written, and the word comes out HA-L'HASHEM.

[3] **STOP, LOOK, LISTEN - which is the odd man out?**

If STOP represents standing still of Nitzavim, and LISTEN stands for Haazinu, then LOOK is the odd man out. GO would be better for Vayeilech, but not for this famous railroad crossing safety slogan.

[4] **Woody, Jack & Jill**

Woody the woodpecker is the wood cutter and Jack & Jill are the water drawers, as in the description of the "everyone" standing before G-d (beginning of Nitzavim).

[5] **Deer in confused from**

Deer = TZVI; from = MIN, confused from = NUN then MEM. Put TZVI into NUN-MEM and you get NITZAVIM.

[6] **Zebra crossing guide**

The guide for crossing the street is the Red Man, standing still, for DON'T WALK, and the Green Man walking, for WALK. The two fellows combined to Nitzavim-Vayeilech.

[7] **starts, ends, both, neither**

Parshat Vayeilech occasionally starts the year as Shabbat Shuva (when RH is Monday or Tuesday). Often, it ends the year together with Nitzavim, as it did this year. There are years when a year begins and ends with Vayeilech, and there are years when Vayeilech is not read at all, having ended the previous year and started the following year. No other sedra behaves like it.

[8] **The one that would be there even if all the others weren't**

Many Sifrei Torah are written so that every column except for five of them, begins with a VAV. Even a Sefer Torah that does not follow that tradition, will have a VAV atop the Haazinu column, with the word V'A'IDA.

[9] **SHAI - Is this one of them?**

In the famous pasuk, HANISTAROT, the hidden mysteries... the letters of LANU ULVANEINU and the AYIN of AD have dots over them in a Sefer Torah. The dotted letters total 310 (SHAI, which was written with a dot over it in the TTriddle presentation).

Is this dotting of letters one of the NISTAROT?

[10] His tools are mixed up

KEILAV rearranges to VAYEILECH.

[11] The three follow and mimic Ki Tavo

Nitzavim, Vayeilech, Haazinu follow Ki Tavo and have a total of 122 p'sukim, like Ki Tavo has.

[12] MazalPic

Mazal of Tishrei is Libra, the Scales. Ladder is another meaning of scale.

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**WISDOM & WIT**  
 by Shmuel Himmelstein

A chassid once said to R' Yissachar Dov of Walbrach, "Rebbe, I am willing to repent completely, provided that you can assure me that as a result of my repentance I will not have to suffer in the afterlife."

R' Yissachar Dov asked him a simple question: "Tell me, were you sins also performed conditionally?"

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R' Menachem Mendel of Kotzk would say: The same way we appeal to Hashem on Yom Kippur to open for us the gates of heaven and to hear our prayers, He appeals to us to open up our hearts to Him.

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R' Yisrael Salanter would say: If a person is unsure about whether to do a certain thing, he should ask himself if he would do that thing on Yom Kippur during Ne'ilah.

## Diorei Menachem

Yom Kippur is hailed as the holiest day of the Jewish year. It is indeed a day of self-examination, physical mortification, and soul searching; it is indeed a day on which we are called to ask for forgiveness for our failings and to sincerely repent for our sins, which are too many to be recounted.

But there is another side to Yom Kippur, called in the Torah, "Shabbat Shabbaton". It is, for want of a better translation, a Shabbat of "rest" - for while Yom Kippur begins in a spirit of self-condemnation, it ends with spiritual exultation. While, as mortals, we enter Yom Kippur so conscious of our shortcomings and the frailty of life, we yet deprive ourselves of pleasures and wear white so that we might, during the course of the day, come to mimic the pure angels who are totally dedicated in their service of Hashem.

Furthermore, the order of prayers on Yom Kippur gradually take us out of our gloomy disposition as they form a gradual ascent from our sense of guilt to a sense of joy and confident reliance upon Hashem's divine love and mercy.

Of course, this cannot be achieved without a sense of genuine regret for past misdoings, especially to our fellow beings. And in this vein, this year, let us internalize the prophetic reading for Yom Kippur: "This is the fast that I esteem precious: Loosen the chains of wickedness, let the crushed go free, and break all the yolks of tyranny... [and] never turn away from your own flesh [and blood]" (Isaiah 58: 6-7).

## VEBBE REBBE

**QUESTION:** *How does the potential for nourishing oneself intravenously affect the laws of eating on Yom Kippur? May one who has trouble fasting have an intravenous drip? Should someone who needs to eat use intravenous instead?*

**ANSWER:** We will start with a discussion of whether intravenous nourishment is a violation of eating on Yom Kippur, which will impact on both questions.

Generally, prohibitions of eating are fundamentally violated by swallowing (see Chulin 103b). However, some hold that in order to fully violate the prohibition of eating on Yom Kippur, a requisite amount must be sitting in one's digestive track (Chatam Sofer, Orach Chayim 127). Therefore, one could claim that it does not make a difference how one is nourished. Nevertheless, besides the Acharonim's strong questions against the Chatam Sofer (see Achiezer III, 61; Chelkat Yaakov, OC 215), all seem to agree that there must also be some normal process of eating (see *ibid.* and Tzitz Eliezer X, 22.21). Ingesting in a manner that one does not get normal enjoyment from the eating process is forbidden rabbinically (e.g., the food is scorching hot) (Rambam, Sh'vitat Asor 2:5). Several poskim treat intravenous ingestion as the same (Teshuvot V'hanhagot II, 290; Chelkat Yaakov, *ibid.*). However, since not only is it not

normal eating but the food does not even go into the digestive track but straight into the blood, it might be even more lenient.

It is true that when pikuach nefesh (efforts to save a life) allows one to violate a Torah law, whether on Yom Kippur or if he must eat a forbidden food, he should do so in a manner that is least severely forbidden (Yoma 83a; Kritot 13a). Nevertheless, poskim do not require one to ingest intravenously instead of eating, and several reasons are given: 1) If one has to insert the catheter on Yom Kippur, this might be as severe a violation of halacha as the eating itself (Igrot Moshe, OC IV, 101.3). 2) It is likely more healthy to eat food through the mouth than through intravenous (*ibid.*, OC III, 91). 3) It is possible that the chemicals, the pain and/or infection could be harmful (see Maharsham I, 123). 4) In general, when pikuach nefesh allows one to violate a Torah law, efforts to reduce the severity of the violation are likely only rabbinic (Kiryat Sefer, Ma'achalot Asurot 14). For this or other reasons, one does not have to find unnatural ways to obviate the need for pikuach nefesh (Minchat Shlomo I, 7). 5) It might even be considered obviating the Divine decree that one is too sick to fast by taking steps that are not medically indicated (Igrot Moshe, III, 90).

The question of whether someone may take intravenous nutrition on Yom Kippur to not be as affected by the fast is a good one and should be broken up into a few parts. We mentioned that

many consider it a full-fledged rabbinic violation, which is certainly forbidden, and Teshuvot V'hanhagot (II, 290) makes an interesting (he admits that it is unproven) claim that intravenous nutrition violates a Torah positive commandment to afflict oneself (Vayikra 23:29). Regarding a healthy person, then, there would be no justification. Even if there is no violation, it still seems like something novel against the spirit of the law, which would itself be a bad idea in general and certainly on Yom Kippur. However, if he is sick enough to be bedridden, which in general is enough to allow the violation of at least some rabbinic laws (see Shulchan Aruch, OC 328:17), it might be permitted to do so as well. Regarding such a person swallowing medicinal pills without water, such ingestion is indeed permitted (Sh'mirat Shabbat K'hilchata 39:8). Regarding one who is legitimately but not dangerously sick who may become sicker by fasting, pills or intravenous inserted before Yom Kippur or by a non-Jew might be permitted (Igrot Moshe, III, 91; Teshuovt V'hanhagot, ibid.). Someone who is in that situation or knows that he fasts horribly should discuss alternatives with his personal rav, as neither unnecessary "torture" nor improper leniency in this matter is appropriate.

**CHIZUK AND IDUD**  
*Divrei Torah from the weekly sedra  
 with a focus on living in Eretz Yisrael -  
 Chizuk for Olim & Idud for not-yet-Olim*

In a shiur he delivered more than 30 years ago, Harav Yosef Dov Soloveitchik (the Rav) spoke of the history and meaning of Kol Nidre, which begins the communal prayer of Yom Kippur. While some of the Gaonim did not approve of Kol Nidre as an addition to the tefilot, it in fact appears in the siddur of Rav Amram Gaon, but in past tense, that is annulling the vows of the past year. Several centuries later, Rabbenu Tam changed the tense from past to future, no longer focused on past vows but with invalidating future ones.

The Rav explained that T'shuva consists of two elements, CHARATA and KABALA, regretting one's past actions and committing to not repeat them in the future. For Rav Amram Gaon, the public declaration of the sins of unfulfilled vows represents BUSHA, a critical factor in evaluating ourselves in view of God's expectations. Kol Nidre on Yom Kippur testifies that we are ashamed of our past conduct and seek to spiritually cleanse ourselves, as a prerequisite for sincere T'shuva.

Rabbenu Tam saw Kol Nidre as a symbol of the urgency to avoid future sin, a resolution to conduct ourselves better in the coming year than we have in the past. It is just this determination that Yom Kippur comes to strengthen and our public

declaration underscores the decision to distance ourselves permanently from unacceptable acts.

As we enter 5771, many of us will hear a version of Kol Nidre that includes both past and future tenses. May we merit the wisdom to see ourselves honestly and the strength to live our lives differently. This is especially true, when it comes to the Mitzva of Aliya. Most people (who haven't already made Aliya) express

some kind of CHARATA about not being able to just yet perform the Mitzva.

May G-d grant us the strength to be MEKABEL that this year we will say, together with those who brought Bikurim, "...I have come to the Land which Hashem has sworn to our forefathers to give to us" (D'varim 26:3).

Dr. David S. Ribner, Jerusalem



## TWO CYCLES OF JUDGMENT by Dr. Meir Tamari

(The series on WAGES AND LABOR; EMPLOYER AND EMPLOYEE continues next issue)

"On the first of Tishrei all of creation passes before Him for judgment. On Pesach there is judgment on the grain crops, on Shavuot on the fruit and on Sukkot on rainfall" (Rosh HaShana 2:1).

We are all familiar with Rosh HaShana as Yom HaDin, Day of Judgment, which comes to begin the cycle of Creation. It marks the creation of Adam and Eve "in G-d's Image" as the pinnacle of all His work on the 6th day of Creation. Since this is a cosmic cycle common to all peoples and all creatures in His world, it is appropriate that on Rosh HaShana they coronate Him as King and subject themselves to His Judgment. This is Kingship that is always tempered by His Mercy; both Avinu and Malkeinu, both our Father and our King, so that His Judgment always provides the possibility of doing T'shuva.

Alongside the Rosh HaShana cycle, there is, in Judaism, another cycle of the year specific to Jews - that of Pesach, Shavuot and Sukkot, which we alone experienced. This is a cycle in which judgment is held on the material things of life and on our livelihoods. Such judgment permits the mundane and practical acts of wealth creation and use of economic assets of the nation-religion that is Judaism, to become the vehicle for holiness and morality. Although, intended ultimately to be realized by that nation in its promised Holy Land, such judgment has spiritual and moral demands of us wherever we live.

A king, melech, is a ruler accepted freely by those over whom he rules, as distinct from a moshel, who rules by fear and conquest (Vilna Gaon). So our recognition of G-d as Melech is of our own free will, that gives to the judgment on Rosh HaShana the spirituality and religiosity that mark the Aseret Yemei T'shuva culminating in Yom Kippur. Although there are no confessions or s'lichot recited on Rosh HaShana, yet the free-will acceptance of G-d as King and Judge are prerequisites for the recognition of our sins and assurance of His forgiveness. During Elul, the shofar and the s'lichot are the preparation for His Coronation and on Rosh HaShana we proclaim, "You are the true G-d and Your word is true and everlasting; King over all the world. King, who remembers all forgotten things and before whom there is no forgetfulness, King who remembers His covenant. King who hears the shofar sound of His people with mercy" (Rosh Hashana Musaf).

"The first meeting place of Israel with G-d, the Mishkan in the desert, was made of materials from the animal and vegetable worlds as Israel was then only capable of sanctifying those worlds. When they entered the Land, they became spiritually enhanced so that they could now partially elevate inanimate objects as well; therefore the walls of Mishkan Shilo were of stone, while the roof was of the animal-vegetable covering of the Mishkan. The appointing of a king gave rise to the intended level of holiness of an independent

community-state that could sanctify even the inanimate world; Solomon's Temple was built completely of stone" (Shem MiShmuel). So on Pesach we offer the Omer of Barley that grants us the King's permission to use the grain crops that He in His Judgment and Mercy grants us. On Shavuot, judgment day of the fruits, we bring Bikurim ostensibly to show our gratitude for favorable judgment. However, they are accompanied by a vidui, a confession, in which we acknowledge the nation's roots in Egyptian slavery, G-d's miraculous deliverance from there, and His gift of the Land and its produce. In that part of this cycle we sanctify and elevate the material fruits that our moral and legitimate work, have earned for us from G-d's Hands.

These two cycles tangent one another on Sukkot, spirituality and holiness meet material goods and economic success that have been purified and sanctified. On Pesach and Shavuot we gave thanks for the favorable judgments on our wealth and material assets. During Aseret Yemei T'shuva, we cleansed our souls removing from them the evil and the unholy. Then on Sukkot at the end of the agricultural year in Israel, all the crops, symbols of our material wealth, are brought into the storehouses after they been cleansed and winnowed to rid them of the waste and the chaff, corresponding to the fraud, theft and devious methods by which our wealth may have been earned. Now we can and have to use that spiritual cleansing to elevate and purify those same economic assets and that same material wealth. The key to this is the judgment on the rainfall.

It is a simple fact that rain, the source of wealth and prosperity, indeed of life itself, is the result of natural factors. While TAL for which we pray on Pesach is granted as a free gift through G-d's bounty, Sukkot is a statement that GESHEM is actually reward or punishment for our deeds. This is as it is described throughout Tanach, in all the blessings and the curses, in the second passage of the Sh'ma, in many prophetic visions and in the historic duel between Eliyahu and the prophets of Baal, symbol of nature worship. Precisely because of this recognition of the religious and spiritual source of rainfall and thereby of all our wealth, Sukkot, is the judgment day for rain. The hoshanot circles with the 4 simple agricultural species, the s'lichot of Hoshana Rabba and T'filat Geshem interlace with Rosh HaShana and Yom Kippur to make this Z'man Simchateinu, the festival of rejoicing understood as an outpouring of K'dusha.

# Portion from the Portion

## The Ten Martyrs and Yom Kippur

One of the famous prayers in the Yom Kippur machzor is EILEH EZK'RA - These I will remember. This prayer is the second time during the Jewish year when the story of the Ten martyrs is recounted. The first time is Tish'a b'Av in the kina ARZEI HAL'VANON. Who are these ten martyrs and what is the significance of their stories to our personal prayers on Yom Kippur?

The stanzas in this rhyming piyut are written in the order of the alphabet and includes the author's name, Yehuda, in the last stanza. It is about ten great Torah scholars who died horrible deaths at the hands of the Romans, in the name of the honor of the Torah. They didn't all live exactly during the same time period but their stories are brought together to make it more dramatic and to give more emphasis.

The piyut relates one after the other how these Rabbis were killed and that they accepted their fate. Rabban Shim'on ben Gamli'el, the head of the Sanhedrin, was beheaded.

Rabbi Yishma'el the Kohein Gadol was not only killed - the skin of his head was flayed while he was alive,

so the daughter of the Roman who liked Rav Yishma'el's looks, could stuff the skin and look at his face. Rabbi Akiva's skin was raked over with iron combs and he died accepting his fate with the words of SH'MA on his lips. Rabbi Chananya ben Teradyon was wrapped in a Torah scroll and burned alive. Damp wool was packed on his chest to ensure he would not die quickly. When he was being burnt, he told his students that he could see the letters of the sacred Torah "flying up" to heaven.

The others that were executed included Rabbi Chutzpit the Interpreter, Rabbi Elazar ben Shammu'a, Rabbi Chanina ben Hachinai, Rabbi Yehuda the scribe, Rabbi Yehuda ben Dama, Rabbi Yehuda ben Baba.

Our piyut was written in medieval times, probably as an encouragement to the nation to stand by their tradition despite the Crusaders and the missionaries.

HaRav Yosef Dov Soloveitchik in his commentary on the kinot teaches that on Tish'a b'Av, a day of mourning, the fate of the Ten Martyrs is included as one of the many catastrophes and disasters that have befallen the Jewish people that we must mourn for.

On Yom Kippur the story of the Ten martyrs is recounted for a different reason. The Rabbis taught (in Mo'ed Katan 28a) that the death of the righteous serves as a KAPARA, atonement, the same way as the sacrifices in the BEIT HAMIKDASH. Yom Kippur is a day of atonement so details of the stories of these martyrs

that are related to atonement are included. The piyut appears right after the AVODA which describes all the sacrifices that were brought by the Kohein Gadol on Yom Kippur in the Beit HaMikdash as an atonement. Then we focus on the martyrdom of the righteous as another type of sacrifice that Hashem considers as an atonement. Although there were thousands of these sacrifices in Jewish history, the ten most outstanding examples were chosen to remind us that atonement is granted to us because these people made a supreme sacrifices.

We recite this piyut to remind HaShem about all the hardships our nation had to endure in order to keep G-d's will. We want this to be a zechut for us. Also if we are successful in understanding the piyut when we say it, and think about all these tragedies, then as it says in the words of the piyut, when talking about Rabbi Elazar ben Shammu'a - R'ADA TE'ECHOZ KOL SHOME'A SHIMU'A, V'TIZAL KOL AYIN DIMU'A - we will be so shaken up and will shed a tear. We can't but be inspired to draw closer to Hashem. May our reciting this prayer with our full intent (kavana) bring atonement from Hashem without the need for any more martyrs.

**HERE'S A RECIPE** for the seuda before the Fast - Chicken which is easy to digest and pasta - a starch which makes it easier to fast.

Wishing everyone a G'mar Chatima Tova - please forgive me if any of the recipes didn't come out tasting as you might have expected.

## CHICKEN & PASTA

- 1 chicken, cut in 8
- 1 onion, sliced
- 3 peppers (yellow, green, red) cut into strips
- ¼ cup water
- 1 tsp. salt
- pepper
- 500g pasta (cooked al dente)
- 1 Tbsp Lemon juice
- parsley, fresh diced

Put chicken pieces, skin side down in a pan. Heat 15 minutes then add onion slices and 5 minutes later the peppers. Add the water and salt and pepper. Cover and cook on low flame for 40 minutes. Add the pasta to the chicken pot. Add lemon and parsley on top. Serve hot with the gravy from the chicken as the sauce for the pasta.

We borrowed the Kohein Gadol from the front page to show you his prayer for the new year, after his successful service in the Beit HaMikdash on Yom Kippur.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּהֵא הַשָּׁנָה הַזֹּאת  
הַבָּאָה עָלֵינוּ, וְעַל כָּל עַמְּךָ בֵּית יִשְׂרָאֵל, שָׁנָת אֶסֶם, שָׁנָת בְּרָכָה, שָׁנָת  
גְּדוּלוֹת טוֹבוֹת מִלְּפָנֶיךָ, שָׁנָת דְּגוֹן תִּירוּשׁ וְיִצְהָר, שָׁנָת הַרְוּחָה וְהַצְלָחָה,  
שָׁנָת וְעוֹד בֵּית מִקְדָּשְׁךָ, שָׁנָת זוֹל, שָׁנָת חַיִּים טוֹבִים מִלְּפָנֶיךָ, שָׁנָה  
טְלוּלָה וּגְשׁוּמָה אִם שְׁחוּנָה, שָׁנָת יִמְתִּיקוּ מַגִּידִים אֶת תְּנוּבָתָם, שָׁנָת  
כְּפָרָה עַל כָּל עֲוֹנוֹתֵינוּ, שָׁנָת לְחַמְנוּ וּמִימֵינוּ תְּבָרֶךְ, שָׁנָת מִשָּׂא וּמַתָּן,  
שָׁנָת נְבוֹא לְבֵית מִקְדָּשְׁנוּ, שָׁנָת שְׂבַע, שָׁנָת עֲנָג, שָׁנָת פְּרִי בְטַנְנוּ וּפְרִי  
אֲדַמְתָּנוּ תְּבָרֶךְ, שָׁנָת צִאתָנוּ וּבוֹאָנוּ תְּבָרֶךְ, שָׁנָת קִהְלָנוּ תוֹשִׁיעַ, שָׁנָת  
רַחֲמֶיךָ יִכְמְרוּ עָלֵינוּ, שָׁנָת שְׁלוֹם וְשְׁלוּהָ, שָׁנָה שֶׁתְּעַלְנוּ שְׂמֵחִים  
לְאַרְצָנוּ, שָׁנָת אוֹצְרֶךָ הַטּוֹב תִּפְתַּח לָנוּ, שָׁנָה שְׁלֵא יִצְטָרְכוּ עַמְּךָ בֵּית  
יִשְׂרָאֵל זֶה לְזֶה וְלֹא לְעַם אַחֵר בְּתַתֶּךָ בְּרָכָה בְּמַעֲשֵׂה יְדֵיָם.

This T'fila is part of the repetition of the Musaf Amida, within the AVODA section. As we say this part of the davening, we should be filled with mixed emotions. On the one hand, if we close our eyes and try to imagine the splendor and spiritual magnificence of the Beit HaMikdash, of the Kohein Gadol, and particularly, the experience of being in the Azara of the Mikdash on Yom Kippur, there cannot be greater joy and deeper spiritual feelings. But we must also be filled with the disappointment and sadness in the fact that we can currently only imagine all of it. And then, we must resolve to do our share in hastening the restoration of the Mikdash and Seder HaAvoda and the fulfillment of each element of the prayer.

## Matched Reverse Quintuplets

As we noted in last week's Torah Tidbits, there is an interesting pattern for the day of the week on which the year begins (i.e. first day of RH) for the decade that we have just begun. RH 5771 thru 5775 is scheduled to begin on Thursday, Thursday, Monday, Thursday, Thursday, and the five years after that, 5776-5780, will begin on Monday, Monday, Thursday, Monday, Monday.

Let's use numbers for the days of the week, as in Yom Rishon, Yom Sheini, etc. The two quintuplets above then are 55255 and 22522 respectively.

There is one other quintuplet of years with a similar pattern - specifically, Shabbat, Shabbat, Tuesday, Shabbat, Tuesday - 77377. These quintuplets are on the rare side; having two in a row is rarer still. We have just begun a ten-year period of MRQ (matched reverse quintuplets), the only possible one being 55255-22522.

The last MRQ was 5524-5533, when the Vilna Gaon was in his late 40s and early 50s.

Specifically, that was 247 years ago. This interval is expected, but not definite, for various patterns of years. This is so because in the course of 247 years - which is 13 nineteen year cycles - the molad of Tishrei (which is used to determine when Rosh HaShana is) returned to ALMOST the same time in the same year of a 19-year cycle. The word ALMOST is crucial. If the molad

would follow an exact 247 year cycle, then all patterns would be repeated every 247 years. But the ALMOST, can be off enough to "ruin" the patterns.

If we look back to the 10 years of 5277 to 5286 (when the Maharal of Prague was a young lad), we find that the pattern was broken slightly (55275-22522) - almost, but no cigar. And 247 years earlier, when the Baal HaTurim was a boy, the pattern also broke (in the same way, the fourth year being Shabbat rather than Thursday).

And let's not talk about the next predicted MRQ, because we hope and pray for a Sanhedrin to be restored even before this current MRQ gets further underway. With a Sanhedrin, the calendar will once again be determined based on eyewitness testimony to the first visibility of the lunar crescent and the select committee for the intercalation of years, and patterns will no longer necessarily form.

One last point: The pattern of 55255-22522 for Rosh HaShana, means that Yom Kippur will be Shabbat, Shabbat, Wednesday, Shabbat, Shabbat (77477) and then 44744. So too, most of the dates of the year (but not all of them) have similar MRQ patterns.

The above has been brought to you by the Chief Statistician of Torah Tidbits, with the recognition that not everyone goes for this kind of thing, and with the hope that it has been read with interest and enjoyment by some of you.

## Yom Kippur's Mysterious Scapegoat - Satan's Bribe?

Guest article by Rabbi Ephraim Sprecher Dean of Students, Diaspora Yeshiva

### לע"נ אבי ומורי ר' פסח משה בן אפרים זצ"ל

What is the meaning and purpose of the strange ceremony of the scapegoat which involves pushing a goat off a cliff on Yom Kippur? Ramban explains according to the Kabbala that it is a symbolic pay-off or bribe to the Satan to prevent him from prosecuting Israel on Yom Kippur. That's why the ceremony of the scapegoat is done through a lottery which is determined and controlled by G-d. Otherwise, the ceremony would resemble Demonology. This idea illustrates how much G-d loves Israel and is searching for ways to grant us atonement on Yom Kippur even to the point of appeasing the Satan.

The Hebrew word HASATAN has the numerical value of 364. During the 364 days of the solar year, the Satan is given permission by G-d to accuse and prosecute Israel. However, on Yom Kippur, he is not permitted to accuse Israel at all. According to the Ramban, on Yom Kippur, the Satan is appeased by the gift of the scapegoat and remains silent.

Rambam in Moreh Nevuchim 3:46 sees the idea of the SA'IR (scapegoat) which is sent away as an action of arousing everyone to do T'shuva. According to him, "sins are not burdens that one can transfer from the back of one person to that of another, but all of these actions (regarding the sa'ir on Yom Kippur) are all meant as

lessons to bring about fear in one's soul, until one does T'shuva".

The SA'IR which is sent away is meant as a lesson to teach us that sins must be eradicated from within the borders of Israel. G-d gives sinners an opportunity to improve their ways and demands that only sin be eliminated, not sinners.

According to Rambam, the purpose of the SA'IR which was sent away is to uproot various false beliefs from the heart, as in the verse, "they shall not sacrifice their sacrifices to the SA'IRIM (the demons)" (Vayikra 17:17). The word AZAZEL is a composite of the words AZ and ZEIL, and implies a great and mighty denigration. The people saw how the SA'IR was loaded up with all the sins and was then thrown over a cliff where it was torn apart. As a result, the people were all greatly overwhelmed and impressed by how terrible it is to worship false gods. The results of this action were that NASA... ALAV ET KOL AVONOTAM - "it (the scapegoat) shall carry upon itself all their sins". The contamination of sin left their souls, and the people again clung to their Creator. In our day, Jews no longer sacrifice to demons. However, modern society has its own false gods, the deification of materialism, humanism and secularism.

V'NATAN OTAM AL ROSH HA-SA'IR, "And he shall put them (the

sins) on the head of the sa'ir (Vayikra 16:21) - means that the sinner will abandon his sins and will from now on forsake sin, for the word V'NATAN may be defined in the sense of separation. As to the verse V'NASA... AVONATAM EL ERETZ G'ZEIRA - "he will carry all their sins to a wasteland" - this refers to the one who carries the sa'ir. He will carry on his shoulders to a wasteland, AVONOTAM - the sa'ir - AVONOTAM has the same use here as CHATAT - which means literally "sin", but refers to the goat. Ramban explains that the intention of the Torah was to separate the people from idolatry, so that they should no longer offer their sacrifices to the sa'irim (demons).

The Ramban explains that the Aa'ir la'Azazel is an expression of scorn for paganism and sa'irim (demonology), and educates the people to serve only G-d.

According to Kabbala, the two s'irim (goats of Yom Kippur) are the two qualities of good and evil that were implanted in man so as to give him free will. The GORAL, the lot, is his lot to choose between good and evil. The one is to Hashem, as in the verse UVACHARTA BACHAYIM - choose life (Devarim 30:19), while the other is to Azazel (Satan). It is up to each and every one to make the proper and correct choice.

The letters of the word AZAZEIL form the first letters (in a different order) of the verse (Koheles 7:14), ...ZEH L'UMAT ZEH ASA HA-ELOKIM... - "this as compared to this, Hashem created" - that both goats must be

identical in size and appearance. This comparison shows that whatever exists in kedusha has a counterpart in tum'a, and this is to provide the even balance of good and evil which makes free will possible.

The Talmud in Yoma 67 states that the sa'ir that is sent away is meant to atone for the sin of Uza and Azazel, two angels who came down to earth and became human, at the time of Na'ama, sister of Tuval Kayin, and who illicitly took married women for themselves (see B'reishit 6:1-4). That is why we read all the laws of forbidden marriages at the afternoon service on Yom Kippur to remind us of that first corruption of forbidden marriages, for which the sa'ir that is sent away comes to atone. It may be that our atonement here is based on finding merit for ourselves, by showing that even angels sinned and fell into the trap of sexual immorality. What then can one say of the sins of man, who is but flesh and blood?

The midrash in D'varim Rabba states that Moshe Rabbeinu said to Hashem, "Master of the Universe, even angels came and lusted for the women of the earth". Why then blame your people, who are but flesh and blood? This concept adds merit to the nation of Israel on Yom Kippur.