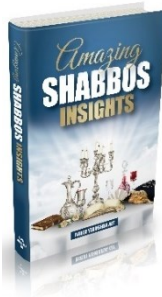


# Fascinating INSIGHTS

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### Fascinating Yom Kippur Facts

1) The Yaavatz<sup>1</sup> reports the testimony of a Roman that on Motzai Yom Kippur, the Kohen Gadol didn't arrive home before Chatzos because of the many people that wanted to kiss his hands before going home.

2) The Yaavetz there also writes that the day following Yom Kippur, the Kohen Gadol would make a big Seuda and invite his friends and relatives. He made it a festive day because he exited in peace from the קודש.

3) The Chassam Sofer<sup>2</sup> tells us that to eat on Yom Kippur for the sake of a Mitzva is permitted if one is able

to direct all his thoughts for the honor of Hashem without any intent of having bodily pleasure. Then it is like צורך גבוה, offerings for Hashem just like the Karbonos of the Nesiim... But who can do this besides the גדולי ישראל. For this reason, they ate and drank at the המקדש בית הנוכח, dedication of the Temple in the time of Shlomo Hamelech although it was on Yom Kippur<sup>3</sup> because of the great presence of the Shechina.

<sup>1</sup> Siddur Yaavetz, Seder Avoda Bmikdash. אוצר פלאות התורה, Vayikra, p. 662, footnote 91.

<sup>2</sup> Haftora to Parshas Pikudai s.v. יקהל. אז יקהל.

<sup>3</sup> Moed Katan 9a. אוצר פלאות התורה, Vayikra, p. 1035. See Rabbeinu Chananel (Moed Katan 9a) who writes למצוה אלא למצוה אלא למצוה, their intention was only for a Mitzva.

4) R' Yehuda Hachasid<sup>4</sup> writes that Aharon's face changed to that of the face of a Malach when he entered the Kodesh Hakadashim.<sup>5</sup>

5) The Yalkut Shimoni<sup>6</sup> teaches that in each of the summer months, Hashem wanted to place a Yom Tov for us. Nissan had Pesach, Iyar Pesach Sheini and Sivan Shavuot. In Tamuz, Hashem thought, so to speak, to put a big Yom Tov but once the sin of the עגל, golden calf was committed in this month it was canceled and there was no Yom Tov for Tamuz, Av and Elul. In Tishrei it was all paid back with all its Yomim Tovim. If we didn't sin with the עגל, Rosh Hashana would be in Tamuz and Yom Kippur on the 10<sup>th</sup> of Av.<sup>7</sup> The Sefer Zera Beirach<sup>8</sup> tells us that until Matan Torah Hashem judged the world in Tamuz and Av. Avraham, Yitzchak, Yaakov as well as Shem and Eiver observed Rosh Hashana in Tamuz and Yom Kippur on the 10<sup>th</sup> of Av.

6) The Sefer Mikri Dardeki<sup>9</sup> informs us that in the future Rosh Hashana and Yom Kippur will be in Nissan. Nevertheless, Succos and the Mitzva of Lulav will remain in Tishrei.<sup>10</sup>

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### The 600 Orders of Mishnayos

The Beis Yosef<sup>11</sup> tells us that there were 600 sedarim of mishnayos until Rebbe condensed it to 6 (known as Shisha Sidrei Mishna). The Rema Mipano<sup>12</sup> tells us that Rebbe was a reincarnation of Mesushelach. Both Rebbe and Mesushelach taught sedarim of mishnayos. Mesushelach taught 600 sedarim while Rebbe wrote 6, with each seder encompassing 100 of the original sedarim.



R' Chaim Volozhiner wrote an introduction to the commentary of the Vilna Gaon<sup>13</sup> on mishnayos called Shnos Elyahu. There he laments that we used to be privy to the 600 sedarim of mishnayos but most have been lost and we are left only with 6. He adds that when Rebbe redacted the six sedarim of mishnayos that are accessible to us, he included the content of those lost sedarim.

When the Chofetz Chaim and R' Chaim Brisker were staying at the same inn, they discussed what happened to the remaining content of the 594 mishnayos

(since it went from 600 to 6). The Chofetz Chaim pointed to the efforts of the Rishonim and Achronim, Roshei Yeshiva, Rabbanim of the many generations since the days of Hillel and Shamai. Their deliberations, chidushim and explanations were all part of the original 600. For example, the commentaries of Rashi, Tosafos, Rif, Rosh, Rambam, Maharsha, R' Akiva Eiger, R' Baruch Ber and so on all serve to restore the missing sedarim. Each sefer of chidushim fills the missing content that had been a part of the original mishnayos. All the Torah ideas that have been developed and presented over the centuries since Shisha Sidrei Mishna was redacted are part of the original 600 sedarim. R' Chaim Brisker disagreed and said that there is a fundamental distinction between the original 6 sedarim and the Torah taught in subsequent generations. Anything taught in mishna or gemara is subject to the principle of אלו ואלו דברי אלהים חיים<sup>14</sup> (literally: these and those are the words of the living God), where even in the face of multiple viewpoints each is considered correct and part of the Torah we received on Sinai. However, when two Roshei Yeshiva debate for example as to what the Rambam is saying, we don't apply this. While it is unquestionably all considered Torah there can be only one correct interpretation of the Rambam.

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### Weary and Teary

We say in Birchas Hashachar הנותן ליערף כח, Hashem gives strength to the weary.<sup>15</sup> This can also be translated as Hashem gives strength to his weary nation that has been persecuted and oppressed throughout history.<sup>16</sup> We are an עם שרידי חרב, a people that survived the sword.<sup>17</sup>



When the Skulener Rebbe was subjected to inhumane conditions in a prison in Siberia, he came up with the following insight. In ברוך גוזר ומקיים we say ברוך שאמר we say blessed is He who decrees and fulfills. He explained, blessed is He who decrees and gives the person the wherewithal and ability to withstand the decree.

Rabbi Alt merited to learn under the tutelage of R' Mordechai Friedlander ז"ל for close to five years. He received semicha from R' Zalman Nechemia Goldberg ז"ל. Rabbi Alt has written on numerous topics for various websites and publications and is the author of four books including the recently released Amazing Shabbos Insights, in addition to being the host of The Fascinating Insights Podcast. His writings, some of which have been translated into Yiddish, Hebrew, German and French, inspire people across the spectrum of Jewish observance to live with the vibrancy and beauty of Torah. He lives with his wife and family in Kiryat Yearim (where the Aron was for 20 years [Shmuel 1, 7:12]) where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

<sup>4</sup> Sefer Gematriyos, Acharei Mos, 1.

<sup>5</sup> See Vayikra Rabba 21:12, Yerushalmi Yoma, end of 5:3. The Moshav Zekanim (Tzav, s.v. אהרן) says that אהרן is an acronym for אוריאל, דורניאל, רפאל, נוריאל, the Malachim that serve around the הכבוד, this is to tell us Aharon is beloved like the מלאכי השרת, ministering angels.

<sup>6</sup> Pinchas השמיני עצרת, s.v. רמז תשפב.

<sup>7</sup> Chida in Devarim Achadim, Drush כ שבת Teshuva, p. 385, s.v. והנה.

<sup>8</sup> ח"ג, Vayera, p. 17. He was a student of the Megale Amukos and passed away in 1666.

<sup>9</sup> Emor, אות תשפב. This was authored by R' Hillel Lichtenstein, a student of the Chassam Sofer, who lived from 1815-1891.

<sup>10</sup> In the future, Rosh Hashana will be in Nissan... Thus, it says בראשון באחד, להדיש תקח פר בן בקר, in the first month on the first of the month, you shall take an unblemished bull of the herd (Yechezkal 45:18), which is the Karbon of Rosh Hashana (Ahavas Yehonasan, Haftora to Parshas Hachodesh, s.v. בראשון).

<sup>11</sup> Klalai Ha'gemara, Halichos Olam, Shaar Rishon, Os Alef. See the Chida in Pesach Einayim, Chagigah 14a.

<sup>12</sup> Gilgulai Neshamos, 89.

<sup>13</sup> R' Chaim Volozhiner relates (Hakdama of R' Chaim Volozhin to Safra De'tzniusah, s.v. u'gedolah) that his Rebbe, the Vilna Gaon, once had Elyahu appear to him at night and revealed awesome ideas and chidushim, with the twelve-letter name of Hashem, on the pasuk עלו זה ונגב... **Twenty-two-hundred and sixty ways to understand the pasuk... and with one of these ways, he knew the abilities of all creations and the content of every limb.**

<sup>14</sup> Eruvin 13b.

<sup>15</sup> See Yeshaya 40:29.

<sup>16</sup> A father whose son was murdered in 2018 at age 45 by an Arab terrorist commented that although each Jewish person murdered is an enormous tragedy, **"there has never been a 70-year period (The state of Israel began 70 years prior at that point) since the destruction of the Beis Hamikdash where so few Jews have been killed."** This is a new perspective!

<sup>17</sup> Yirmiya 31:1.