



YOM KIPPUR
JEWISH SOUL FOOD

CAMP SPORTS

Part I: The 5 No's that Yield a Yes

C'mon, why do I have to fast?



Instructions

We all feel the hunger pains by the mid-morning on Yom Kippur. It takes a great deal of self-control to fast. Good luck to those of you who were on time; for those of you who were not able to come on time, jump into the learning with your group and you will have a chance to win other prizes.

Below you will find two (2) different approaches to explaining why we have a mitzvah to fast (and the other prohibitions) even though it often makes the day much harder. Look over them well and contemplate which one of the explanations resonates the most with you. **You will need to use the information from this packet in a camp-wide competition coming up soon.**

Mishna Yoma 8:1

On Yom Kippur it is forbidden to eat, drink, wash, anoint, wear leather shoes, and have marital relations.

משנה יומא ח:א
יום הכפורים אסור באכילה ובשתיה וברחיצה ובסיכה
ובנעילת הסנדל ובתשמיש המטה.

Answer #1: Becoming more spiritual and angelic

Maharal, Drasha L'Shabbat Teshuva

All of the mitzvot that God has commanded us to do on this great and holy day are intended to remove physicality from a person until he reaches the level of an angel. Therefore, we are commanded to afflict ourselves, in order to remove or lessen our physicality so that we can become as holy as the angels ...God commanded the five afflictions of Yom Kippur so that the soul will not be constricted by the body.



מהר"ל, דרשה לשבת שובה
וכן כל המצוות שצוה השם יתעלה ביום
הגדול והקדוש הכל לסלק הגופניות שבאדם
עד שהוא כמו מלאך לגמרי. לפיכך צוה
לענות נפשו הכל כדי לסלק ולמעט את הגוף
עד שיהיה האדם קדוש כמו מלאך ...

Why is it that shoes are prohibited but we are allowed to sit on comfy chairs?



Ruach Chaim, Pirke Avos 1:1

The essence of the soul is its upper source, which is the main dwelling place of our soul. Part of it descends into the body, which functions as a “shoe” for the soul. Just like the shoe is not a garment for the whole body, just [a covering] for the bottom part of it [i.e. the feet], so too the body is not a garment cloaking the entire soul. Rather, it functions as a covering for just the lower part of the soul. The body is like a “shoe” to the soul, cloaking only the lower part of it, and this is the meaning of “remove your shoes from your feet” [which God said to Moshe at the Burning Bush], meaning [remove] the body.

How else being an angel is manifested?

Rama, Orach Chaim 610:4

... There are those who are accustomed to wear clean white clothing on Yom Kippur, symbolic of the Ministering Angels.

רמא אלה תרי:ד

יש שכתבו שנהגו ללבוש בגדים לבנים נקיים ביום כפור, דוגמת מלאכי השרת; וכן נוהגין ללבוש הקיטל שהוא לבן ונקי

Tur, Orach Chaim 619:2

It is customary to say Baruch Shem Kevod Malchuto L'Olam Va'ed aloud, and there is a basis for this [custom] brought in the Midrash on Parshat Va'etchanan, which states that when Moshe went up to the heavens, he heard the angels praising God with Baruch Shem Kevod Malchuto L'Olam Va'ed, and he brought this [praise] down to the Jewish people.

טור אלה תריח:ב

ונוהגין באשכנז לומר ברוך שם כבוד מלכותו לעולם ועד בקול רם וסמך לדבר במדרש ואלה הדברים רבה בפרשת ואתחנן כשעלה משה לרקיע שמע מלאכי השרת שהיו מקלסין להקב"ה ברוך שם כבוד מלכותו לעולם ועד והורידו לישראל.

Discussion Questions

1. What is the difference between humans and angels? Which one is on a higher level? Why?
2. If we're not like angels all year round, why do you think we pretend to be like angels? Can pretending to do something really make a difference?
3. Are people defined by their actions? We all have moments when we do something we're not proud of, does that mean that is who we are?

Instructions

Read the following scenario and discuss the question. Keep your discussion in mind when reading answer #2.

Joey's parents work very hard to provide for their family's needs. When they were deciding what career path to follow, they both agreed they wanted to do something that would be the best thing for raising a healthy family and having time to spend together, even if it meant that they didn't get to have the fanciest cars, etc. Despite their mindset that family comes first, sometimes they get caught up with work and don't get a chance to spend some genuine quality time with the family. One day they decide to take a family vacation to actually spend time with just each other.

- ❖ What impact do you think the vacation will have on their ability to return to work and more closely stay true to their family-first priority?

Answer #2: A vacation from elevating the physical

Magged Yosef (p. 45-46)

One of the major differences between Judaism and other religions is that Jews don't try to abstain from all physical pleasure to put our soul on a pedestal; rather, we elevate our physical world together with our spiritual pursuits. More than the Torah deals with one's spiritual world, it focuses on the physical world-check by counting [how many mitzvos deal with each realm]. Our Torah is a Living Torah which encompasses every corner of life- even the most mundane parts. The power of the Torah is to take a physical act and give it spiritual meaning. For a tzaddik, eating is part of his serving G-d no less so than his praying, as we see in the Gemara (Yoma 71a): "One who pours wine into the throat of a Torah scholar, it's as if he brought a wine offering on the altar."



Thus, despite the fact that the way of the Torah is to combine the physical with the spiritual and sanctify it, it is clearly one of the more difficult jobs we have in Judaism. Therefore, once a year the neshama (soul) needs a rest from lifting the body's needs to the heavens. This is the *שביתה עשיר* (resting on the 10th) of Yom Kippur from work, eating, and drinking. However, immediately after Yom Kippur the angel returns to being human and the re-invigorated soul returns to sanctifying the body's physical activities.

Discussion Questions

1. What are some of the mitzvos we do that are meant to elevate the physical to being spiritual?
2. How can the idea of making physical pleasures into spiritual experiences impact our outlook on enjoying what the world has to offer?
3. Thinking back to the story about Joey's parents, how can this "day off" refresh our focus on how we are supposed to enjoy what G-d has given us?

Part II: No greater day

What do you mean it's a happy day?!?

Ta'anis 26b

There were no happier days for the Jews than the Fifteenth of Av and Yom Kippur.



**גמ' תענית כו:
אמר רבן שמעון בן גמליאל לא היו ימים
טובים לישראל כחמשה עשר באב וכיום
הכפורים.**

Instructions

We often view Yom Kippur as being depressing. The seriousness of the day, the fasting, and the long davening often prevent us from realizing that, as the Gemara quoted above says, Yom Kippur is actually one of the happiest days in the year. Below you will find three (3) explanations for the source of the day's joy. Look over them well, discuss the accompanying questions, and contemplate which one of the explanations resonates the most with you. **You will need to use the information in this packet for a camp-wide competition coming up soon.**

Bereishis Rabbah 11

Rabbi Tanchuma taught: It once happened in Rome on Erev Yom Kippur that a Jewish tailor went to the market to buy fish. There was only one fish available, but there were two buyers: the tailor and the servant of the Roman governor. Each offered a progressively larger sum until the price reached twelve dinar, which the tailor paid. During the governor's meal, he asked his servant, "Why didn't you bring fish?!?" The servant replied, "I shall not hide the truth from my master. I went to buy fish, but there was only one available. A Jew and I haggled over it – each of us offering more than the other until the price reached twelve dinar. Would you have wanted me to spend twelve dinar on a fish?" The governor asked, "Who is this Jew?" He sent for him and he was brought before him. [The governor] asked him: "Why did you, a Jewish tailor, see fit to eat a fish that cost twelve dinar?"

בראשית רבה פ"א

תנחומא עובדא הוה ברומי בערובת צומא 'אמר ר
אשתכח, רבה והוה תמן חד חייט ואזל דיזדבן ליה חד נון
הוה הדין מסיק ליה, הוא וטליא דאיפרכוס קיימין עילויה
עד דמטיא ל"ב דנרין, בטימי והדין מסיק ליה בטימי
בענתא דאריסטון אמר איפרכס, ונסבא ההוא חייטא
אמר ליה מרי מה לכפור, לטלייה למה לא איתית לי נון
ואישתכחית אנא, אזולית ולא הוה תמן אלא חד נון, מינד
והוה הוא מסיק ליה בטימי, וחד יהודאי קיימין עילויה
מה, ואנא מסיק ליה בטימי עד דמטא לשנים עשר דנרין
אמר, אתמהא, הוות בעא דנייתא לך נון בתרי עשר דנרין
שלח בתריה ואתא, ליה מאן הוא אמר ליה בר נש פלן
לגביה אמר ליה מה חמית חייט יהודאי דאכלת נון בתרי
עשר דנרין,

❖ What do you think was the tailor response?

❖ What would you respond if you were in this situation?

Explanation #1: Forgiveness/atonement



Ta'anis 30b

There were no happier days for Klal Yisrael than the 15th of Av and Yom Kippur: Yom Kippur is understandably [a happy day] because it has סליחה ומחילה.

תענית ל:

אמר רבן שמעון בן גמליאל לא היו ימים טובים לישראל כחמשה עשר באב וכיום הכפורים: בשלמא יום הכפורים משום דאית ביה סליחה ומחילה.



Bereishis Rabbah 11 (cont).

The tailor replied, "Sir, we have but one day during which all the sins that we commit throughout the year are atoned for. Shall we not honor that day when it comes?" The governor replied, "Since you have explained your behavior, you may go." And how did G-d repay the tailor? When he opened the fish, G-d summoned a precious jewel into the fish and this provided [the tailor] with sustenance for all his days.

בראשית רבה פ"א (המשך)

אל מרי אית לן חד יום, בכל חובין דאנן עבדין כל יומי שתא, הוא מכפר עלינן, וכד הוא אתא לית אנן צריכינן ליקורי יתיה, אמר כיון שהבאת ראייה לדברך הרי אתה פטור, מה פרע לו הקדוש ב"ה, הלך וקרע אותה וזימן לו בתוכה מרגליות טובה, והיה מתפרנס הימנה כל ימיו.



Sefer HaChinuch (Mitzvah #185)

The basis of this mitzvah is that due to God's kindness toward the Jewish people He established one day a year when they can atone for their sins by the teshuvah they do. If their sins would accumulate each year, their limit would be reached within a few years and the world would have to be destroyed. Therefore, in order for the world to exist, God, in His wisdom, established one day a year to enable those who repent to receive atonement for their sins.

ספר החינוך מצוה קפה

משרשי המצוה, שהיה מחסדי האל על בריותיו לקבוע להן יום אחד בשנה לכפרה על החטאים עם התשובה שישבו, שאילו יתקבצו עוונות הבריות שנה שנה תתמלא סאתם לסוף שנתיים או שלוש או יותר ויתחייב העולם כליה, על כן ראה בחכמתו ברוך הוא, לקיום העולם, לקבוע יום אחד בשנה לכפרת חטאים לשבים. ומתחילת בריאת העולם יעדו וקדשו לכך, ואחר שיעדו האל ברוך הוא אותו היום לכפרה, נתקדש היום וקיבל כח הוכחות מאיתו יתעלה עד שהוא מסייע בכפרה. וזהו אמרם זכרונם לברכה בהרבה מקומות ויום הכיפורים מכפר, כלומר שיש כח ליום בעצמו בכפרה בעבירות קלות.

Instructions

Read the following scenario and discuss the questions.

There's a wonderful young couple which was engaged to be married. The wedding date was quickly approaching and they had been working hard to get ready. At a family get together the night before the wedding, the groom had a little too much to drink and spent the whole time flirting with one of the bridesmaids. The bride was really hurt and told her fiancé that she was calling it all off since he couldn't really commit to her. The groom was devastated. He spent the next few months trying to win back the heart of his former wife-to-be. After several months she agreed to take him back.

1. What should they do to celebrate the solidification of their relationship?
2. What do you think would be an appropriate way for the new husband to demonstrate his commitment to his new wife?

Explanation #2: Kabalas HaTorah

Taanis 26b

There were no happier days for the Jews than the 15th of Av and Yom Kippur...so too he would say, "Go out and see, the daughters of Zion, the King of Peace [G-d] with the crown his mother crowned Him with on the day of His wedding..." "the day of His wedding" refers to the day of the giving of the Torah.

תענית כו:

אמר רבן שמעון בן גמליאל: לא היו ימים טובים לישראל כחמשה עשר באב וכיום הכפורים...וכן הוא אומל' צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו! ביום חתנתו - זה מתן תורה.

Rashi, Taanis 26b

"The giving of the Torah" - this is Yom Kippur when the second tablets [of the 10 commandments] were given (see Taanis 30b).

רש"י תענית כו:

זה מתן תורה - יום הכפורים, שניתנו בו לוחות האחרונות (ע' תענית ל:).

Explanation #3: Fulfilling mitzvos

Torah L'Daas (Moadim p. 31)

Everyone asks, why do we have the custom to sing the vidui (confessional) on Yom Kippur- wouldn't it be more appropriate to say it with tears and great submissiveness since we're confessing the sins we've done? The Chasam Sofer answers this based on the Rambam (Hil. Teshuva ch. 1) that vidui (confessing) is a positive command in its own right, and mitzvos should be done with joy and that is why we sing the vidui- to honor the mitzvah. Furthermore, if the teshuva is out of love, then the sins are converted

into merits (see Yoma 86b), thus we sing with a joyous heart to this idea.

תורה לדעת (מועדים עמ' לא)

"אשמנו, בגדנו, גולנו...!! מקשים העולם: מניין למנהג שאומרים הודוי ביוזכר בנעימת קול, הלוא צריכים לומר הודוי בבכי ותחנונים שמתודה על חטאיו ופשעיו שעשה? החתם סופר תירץ על פי הרמב"ם (הלכות תשובה א) שגם הודוי הוא מצות עשה בפני עצמה, אך המצוה צריכה להיות בשמחה לכן אנו אומרים הודוי בקול נעים לכבוד המצוה. ועוד "ל אם התשובה היא מאהבה נהפכים העוונות לזכיות כדאיתא בגמרא (יומא פו:) לכן אנו מנגנים בשמחת לב על זה.

תשובה: Part III

Instructions

Teshuva (repentance) is a major focus throughout the davening and discussion of Yom Kippur. How is it done? Review the chart below explaining the four steps which the Rambam outlines.

63		בס"ד	
תשובה לפי הרמב"ם TESHUVAH, THE RAMBAM WAY			
...AND WHAT IS TESHUVAH? ומה היא התשובה? <small>רמב"ם הלכות תשובה פרקים א-ב</small>			
...AND WHAT IS TESHUVAH? ומה היא התשובה? <small>רמב"ם הלכות תשובה פרקים א-ב</small>			
Color match the Explanation to their matching words in the ם רמב"ם.			
EXPLANATION	תשובה	רמב"ם	
1 I stop doing the wrong thing.	עזיבת החטא LEAVE THE SIN	שנועזוב החוטא הטא זיסירו ממקשהו	
2 I regret what I did in the past.	התנהגותי על העבר REGRET THE PAST	תנחם על שעבר היעד עליו יודע תעלומות שלא נשכח לוה החטא לעולם	
3 I firmly commit to never do it again.	קבלה על העתיד DECIDE THE FUTURE	זיגמור בלבן שלא יעשוה עוד ביצד מתווין?	
4 I say (verbally) "Hashem, I've sinned before you and I did this and that. I regret my actions and I'm embarrassed of them. I will never do them again". We need to verbalize these words. Thoughts and feelings are not enough.	ודוי CONFESS	הטאחי עויתי פשעתי לפניך ועשיתי כן וכן נהני נחמתי ובושתי במעשי לעולם איני לזכר זה וצרי להודות בשפתי ולומר עניינות אלו עגמר בלבן	

Although it seems that these steps of תשובה are only for one who did something terrible – it is not so. Even if you did nothing wrong, you can use these same steps to committing to improving any area of your life. The word חטא actually means "something missing." If I do not do as much good as I could, this too is a חטא. So, instead of "Leaving the Sin" – my תשובה would be to "begin doing/learning" what I could and should.

How is the mitzvah of Teshuva on Yom Kippur different than the rest of the year?



Rabbi Klonymus Kalman Shapira,
Piaseczner Rebbe

If you wish to serve G-d and grow and progress meaningfully with the passage of years, do the following: Each year define yourself a goal.

Envision: What kind of person do you want to be a year from now? What shall be your accomplishments, your goals, your character, and everything about you? This image should then serve as your yardstick to measure yourself by. What is yet missing for you to become the person you envisioned? Are your current daily efforts sufficient to achieve your goals for the year? And if the year passes and you have hardly progressed towards your goals, you can view it as if – Heaven forbid – you were missing part of life, for it is still the “old” you that is alive here, not a new “you” that has grown to what had been envisioned for this year. “Avraham was old, coming with his days” Today’s Avraham was specifically today’s – a different person than yesterday’s Avraham.

צו וזרוז ב' (רבו של פיאזצנא)

אם רצונך לעבוד את ד' ולהעלות אע מעלה, ולא תעמוד בשנת השבעים לחיים כביום הבר מצוה שלך. עשה זאת איפא: בכל שנה עשה לך מטרה. צייר לעצמך: אם שמך ראובן למשל איזה ראובן תהיה בשנה הבאה? מה יהיו השגותיו? עבודתו? מדותיו וכל תוכנו? והראובן הדמוני יהיה לך למדה למדוד את עצמך בו, כמה חסר לך עוד להראובן הדמוני? האם עבודתך ותקון מעשיך של יום יום יספיקו להשלים את הראובן של השנה הבאה? ואם הגיעה שנה הבאה ומדדת את עצמך ולא הגעת אפילו לקרסולי הראובן של שנה החדשה, יהיה בעיניך שאז לא הארכת ימים. כי רק הראובן אשר לפני שנה או אשר לפני עשר שנים חי, ולא הראובן של שנה זו! ואברהם זקן בא בימים! אברהם של היום הוא של היום ולא אברהם של אתמול.

Throughout the year we assess whether we are living up to our values and meeting our goals; on Yom Kippur we take the chance to re-examine our values and set new goals.

Activity: P.I.C.S.

Use the accompanying instructions and template to design your own P.I.C.S.

Part IV: יי77

Why do I need to say sorry and confess so many times?

Instructions

Ten separate times over the course of Yom Kippur we recite the vidui (confessional) prayer. It is said standing with the head slightly bowed while singing the acrostic of transgressions.



You and one of your buddies are trying out for the Maccabi team from your community. Throughout the tryouts, both you and your friend are trying your hardest and doing pretty well. However, each time you make a mistake the coach stops the scrimmage to criticize and correct you. Your buddy, on the other hand, each time he makes a mistake the coach says, “don’t worry, you’re doing great!” Much to your surprise, when the team is announced you made the team but your friend did not.

1. From the fact that you made the team, what does the coach’s criticism of your mistakes show about what he thinks about you?
2. On Yom Kippur our “Coach” has instructed us to work on our mistakes. How does this relate to the command to confess on Yom Kippur?

To whom am I confessing?



Rav Samson Raphael Hirsch, Vayikra 5:5

It is most significant that confession of guilt is expressed almost exclusively in the reflexive form “התוודה.” To no man – not even to G-d, Who in any case does not have to wait for our confession to obtain knowledge of our sins – but to himself does the sinner need to confess the sin he has committed. To himself must he admit his sins. Such admission to himself is, of course, the very first indispensable step towards betterment; the earnest resolve and promise for betterment is altogether the condition for bringing an offering. The offering presupposes this earnest resolve to teshuva, it is only the outward expression of it, and without it, has absolutely no meaning whatsoever. But the first step towards this teshuva-resolve is making clear to oneself without any self-deception, exactly where, and in what one has sinned. As long as one allows one’s mind to be bemused with apologetic self-deception, there is no thought of really pure conscientiousness for the future.

Rabbi Nosson Scherman, Artscroll Stone Chumash P Achrei Mos 16:6

That the Kohen Gadol’s verbal confession could provide atonement for the entire nation is a remarkable demonstration of the power of a confession that is not a mere recitation of a formula, but a sincere declaration of remorse. People are loath to acknowledge a fact that hurts them more than they can bear. When Rabbi Judah the Prince died, his disciples declared that whoever said he was dead should be pierced with a sword (Kesubos 104a). They did not- nor could they- deny the fact of his death, but so grieved were they that they could not bear to hear it stated. Anyone who could bring such a tragedy to his lips was guilty of an unforgivable desecration. So, too, man finds it hard to confess. When the Kohen Gadol did so with total contrition it was the equal of an offering- and had the power to bring atonement (R’ Yosef Dov Soloveitchik).

Discussion Questions

1. Why do you think the first step in the 12 step process for Alcoholics Anonymous (AA) is “Admit that you have a problem”?
2. Do you find it easy to say sorry to people? Why or why not?

Why am I confessing to sins I didn't commit?

The vidui prayer is written as an acrostic (one sin for each letter in the alphabet). The prayer is composed entirely in the first person plural (i.e. "we have..."). For the text of the vidui prayer see the English Artscroll Siddur pages 776-780.

Communal Responsibility

Rabbi Eliyahu Kitov, *Book of our Heritage* (p. 86)

One must recite the entire order of confession, even if he knows that he is not guilty of one or more of the sins delineated. All Israel are held responsible for each other. As our Sages taught: The verse (Vayikra 26:37) states

"And they shall stumble one into the other"- i.e. one shall stumble because of the other's sin. It is for this reason that the confessional prayer was written in plural form. Moreover, one can never be too certain that he has never been guilty of a certain transgression, for there are many levels to sin and even if one has not violated a complete prohibition, it is possible that he has violated it partially. G-d alone, who probes man's inner self, knows all his thoughts and deeds.



There's than than meets the eye: השקפת המצוה

Rabbi Isaac Sher, *Leket Sichos Mussar* (Vol. I p. 202)

When Hashem told us "לא תרצח" (Don't murder), He didn't simply mean not to kill another person. He meant to communicate the השקפה (outlook) and greater value inherent in this mitzvah: we must realize what another person truly is- צלם אלקים (created in the image of G-d). So too with "לא תנאף" (Don't commit adultery) and all the other עשרת הדברות (10 Commandments) [there is an important moral value and outlook on the world inherent in the commandment]. We see [the idea that these prohibitions really represent an abstract value] illustrated by the commandments at the end of Parshas Yisro: "לא תניף עליו ברזל" (Don't use metal to cut the stones for the altar- see Rashi Shemos 20:22) and "לא תעלה במעלות על מזבחי" (Don't ascend to the altar on steps- rather use a ramp- see Rashi Shemos 20:22). The use of metal and having to use steps connect ever so tangentially to the transgressions of "לא תרצח" (Don't murder) and "לא תנאף" (Don't commit adultery). They are violations of the השקפה (outlook) and greater value behind the commandments.

From Rabbi Sher we can understand that although we likely have not committed many of the transgressions listed in the vidui (confessional); however, we might have done something that violates the greater value represented by that transgression. Therefore, our confession is an attempt to recognize our need to improve on living a life in congruence with that greater value.

Activity

Our unit on Yom Kippur will culminate with another competition. In order to give your learning group an advantage, please complete the following activity. Each group should get 3-4 English Artscroll Siddurim. Turn to pages 776-780 and glance through the text of the vidui prayer. Using the index cards which your learning group adviser received, each group member should write his own English acrostic (alphabetical order) of the most common mistakes that people make. When you finish writing your acrostic, return the note card to your adviser.