

Age Old and New Age Yom Kippur

Actualizing Our Mission in Life

1. Rabbi Shlomo Wolbe, Alei Shur, Vol. I, p. 168

Every person needs to know that he has importance. Not an imagined importance that he “considers himself as special”... rather a deeply profound importance that is even shocking.

The Talmud states, “Each and every person must declare, ‘The world was created for me’ (Sanhedrin 37a). Rashi explains that this means I am considered as important as the entire world ...

“Like the entire world” – This is the one-time life experience of a particular person – there was never a person like him and nor will there ever be a person like him throughout history. I, with my special character strengths, the child of my parents, born at a specific time period, and in a certain environment – certainly there is a unique challenge that is placed upon me. I have a special share in the Torah, and the entire world is waiting for me to actualize that which is incumbent upon me. For my role cannot be exchanged with anyone else in the world!

כל אדם חייב לדעת, שיש לו חשיבות. לא חשיבות מדומה שהוא "מחשיב עצמו בעצמו"... אלא חשיבות בעלת משמעות עמוקה ואף מזעזעת.

"כל אחד ואחד חייב לומר: בשבילי נברא העולם" - רש"י: "כלומר: חשוב אני כעולם מלא, לא אטרד את עצמי מן העולם בעבירה אחת". (סנהדרין לז, א)

"כעולם מלא" – זוהי חוית חד-פעמיותו של האדם, שלא היה עוד כמותו ולא יהיה כמותו עד סוף כל הדורות. אני עם המיזוג המיוחד של כוחותי, בן לאותם אבות, נולד בתוך אותה תקופה ובאותה סביבה- בודאי עבודה מיוחדת מוטלת עלי, חלק מיוחד לי בתורה, וכל הבריאה מחכה לי שאתקן את המוטל עלי, כי את עבודתי לא אוכל להחליף עם שום אדם אחר בעולם!

2. Sefer HaChinuch, Mitzvah #185

From the beginning of Creation [God] set aside [the day of Yom Kippur] and made it holy for this purpose. Because God designated this day for atonement it became holy and it acquired from God the merit to assist in atonement. This is what our Sages refer to in many places when they say that Yom Kippur atones, meaning that there is a power imbued within the day itself.

ומתחילת בריאת העולם יעדו וקדשו לכך, ואחר שיעדו הקל ברוך הוא אותו היום לכפרה, נתקדש היום וקיבל כח הזכות מאיתו יתעלה עד שהוא מסייע בכפרה. וזהו אמרם ז"ל בהרבה מקומות – ויום הכפורים מכפר, כלומר שיש כח ליום בעצמו לכפרה....

3. Ibid. –

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

משרשי המצוה שהיה מחסדי הקל על בריותיו לקבוע להן יום אחד בשנה לכפרה על החטאים עם התשובה שישובו, 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

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.	אחד בשנה לכפרת חטאים לשבים...
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4. Rashi, Devarim (Deuteronomy) 9:18

<p>“I petitioned before God as [I did] the first time, for forty days” – As it says, “And now I will go up to God, maybe I will receive atonement” (Shemot/Exodus 32:30). This [second ascent on Mt. Sinai] began on the eighteenth of Tammuz and [Moshe] remained there for forty days, which ended on the twenty-ninth day of Av. On that day, God forgave the Jewish people and said to Moshe, “Hew for yourself two Tablets ...” [Moshe ascended Mt. Sinai a third time on Rosh Chodesh Elul] and remained an additional forty days which ended with his return on Yom Kippur.</p> <p>On that day God forgave the Jewish people and said to Moshe, “I have forgiven you as you requested,” and therefore Yom Kippur was established as a day of pardon and forgiveness.</p>	<p>ואתנפל לפני ה' כראשונה ארבעים יום - שנאמר ועתה אעלה אל ה' אולי אכפרה באותה עלייה נתעכבתי ארבעים יום נמצאו כלים בכ"ט באב שהוא עלה בי"ח בתמוז בו ביום נתרצה הקדוש ברוך הוא לישראל ואמר למשה פסל לך שני לוחות עשה עוד מ' יום נמצאו כלים ביום הכפורים.</p> <p>בו ביום נתרצה הקב"ה לישראל בשמחה ואמר לו למשה סלחתי כדברך לכך הוקבע למחילה ולסליחה.</p>
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5. Ramchal (Rabbi Moshe Chaim Luzzatto), Derech Hashem (The Way of God), 4:8:5, translation based on Rabbi Aryeh Kaplan, Feldheim Publishers

The significance of Yom Kippur is that God set aside one day for the Jewish people when their repentance is readily accepted, and their sins can be easily erased. This rectifies all the [spiritual] damage caused [by these sins] ... and to return those who repent to their former level of holiness and closeness to Him, from which they were distanced as a result of their wrong-doings.	<p>ענין יום הכפורים הוא, שהנה הכין האדון ב"ה לישראל יום אחד, שבו תהיה התשובה קלה להתקבל, והעונות קרובים לימחות דהיינו לתקן כל הקלקולים שנעשו... ולהשיב השבים אל מדריגת הקדושה והקורבה אליו ית', שנתרחקו ממנו על ידי חטאיהם.</p>
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Atonement and the Happiness of Purification

6. Vayikra (Leviticus) 23:27-28, 32

On the tenth day of this seventh month there shall be a day of atonement; it shall be a holy ingathering for you; and you shall afflict your souls, and offer a fire offering to God.	אך בַּעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם וְעָנִיתֶם אֶת נַפְשֹׁתֵיכֶם וְהִקְרַבְתֶּם אֶשָּׁה לַה':
For it is a day of atonement to atone for you before the Lord your God ...	כי יום כפורים הוא לכפר עליכם לפני ה' אלקיכם...
It is a Sabbath of Sabbaths to you and you shall afflict your souls on the ninth of the month in the evening, from evening to evening you shall observe the Sabbath.	שבת שבתון הוא לכם ועניתם את נפשתיכם בתשעה לחדש בערב מערב עד ערב תשבתו שבתכם.

7. Rabbi Shalom Brezovsky, Nesivos Shalom, Vol. II, p. 167

The idea that “the essence of the day brings atonement” is as follows:	וזה ענין עיצומו של יום מכפר:
The essence of this great and holy day is that God elevates the Jewish person to a perspective higher than the low and petty world in which the wrongdoing was committed; therefore by default all of his sins are atoned for. By clinging to God on this holy day, God brings us closer to Him.	עיצומו של יום גדול וקדוש זה הוא, שהקב"ה מרים בו את איש יהודי למעלה מהעולם השפל שבו חטא ופגם, וממילא מתכפרין לו כל העוונות....ע"י שאתם מתדבקים בהקב"ה ביום הקדוש הזה הנכם מתרוממים אליו ית"ש.

8. Talmud Bavli, Ta'anit 26b

There were no happier days for the Jews than the Fifteenth of Av and Yom Kippur.	לא היו ימים טובים לישראל כחמשה עשר באב וכיום הכפורים.
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9. Talmud Bavli, Yoma 85b

Rabbi Akiva said, “Happy are you Israel! Before Whom are you purified and Who purifies you? Your Father in heaven!	אמר רבי עקיבא אשריכם ישראל לפני מי אתם מטהרין ומי מטהר אתכם אביכם שבשמים ...
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Prerequisites for Spiritual Accounting – *The Five No's That Yield a Yes*

The Five Afflictions

10. Mishnah Yoma 8:1

On Yom Kippur it is forbidden to eat, drink, wash, anoint, wear leather shoes, and have marital relations.	יום הכפורים אסור באכילה ובשתיה וברחיצה ובסיכה ובנעילת הסנדל ובתשמיש המטה.
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11. Maharal, Drashah L'Shabbat Teshuvah

<p>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 ...</p> <p>God commanded the five afflictions of Yom Kippur so that the soul will not be constricted by the body ... and since the soul has five names: <i>nefesh</i>, <i>ruach</i>, <i>neshamah</i>, <i>yechidah</i>, and <i>chayah</i>, this is an indication that there are five aspects to the soul ... Corresponding to this we have the five afflictions, to remove physicality [on all five levels].</p>	<p>וכן כל המצוות שצוה השם יתעלה ביום הגדול והקדוש הכל לסלק הגופניות שבאדם עד שהוא כמו מלאך לגמרי. ולפיכך צוה לענות נפשו, הכל כדי לסלק ולמעט את הגוף עד שיהיה האדם קדוש כמו מלאך ...</p> <p>וביום הכפורים צוה השם יתעלה למעט הגוף ולענות הנפש בחמשה ענויים, ואז אין הנפש מיושבת בגוף, והיא נבדלת לבדה לעצמה מסולק מן הגופניות והוא כמו מלאך. ומפני כי יש לנפש חמשה שמות נפש רוח ונשמה יחידה חיה, נמצא שיש חמשה דברים בנפש... וכנגד זה חמשה ענויים למעט ולסלק הגופניות.</p>
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12. Rabbi Yitzchak Hutner, Pachad Yitzchak, Rosh HaShanah 33:10

Fasting [on the other fast days] for repentance stems from the fact that fasting denies our bodily needs, whereas the fast of Yom Kippur stems from the fact that the soul does not need physical nourishment [i.e., because we are elevated on Yom Kippur, we don't need food].	תענית מדרכי התשובה היא משום דתענית היא בניגוד לצרכי הגוף, וצום יום הכפורים הוא משום דאכילה איננה מצרכי הנפש.
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13. Sefer HaChinuch, Mitzvah #313

<p>A reason for the mitzvah [of Yom Kippur], is that as a result of God's kindness for His creations He established one day each year for them to atone for their sins through repentance ...</p> <p>Therefore, we are commanded to fast on this day, since food and drink, as well as the other physical pleasures, awaken the</p>	<p>משרשי המצוה, שהיה מחסדי השם על כל בריותיו לקבוע להם יום אחד בשנה לכפר על החטאים עם התשובה...</p> <p>ולכן נצטוינו להתענות בו, לפי שהמאכל והמשתה ויתר הנאות חוש המישוש יעוררו החומר להמשך אחר התאוה והחטא, ויבטלו צורת הנפש החכמה</p>
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<p>materialistic side of man and lure him to desire and sin, and can distract a person from seeking the truth, namely, serving God ...</p> <p>It is not fitting for a person who will be judged by God to come to his judgment in a state of distraction by the physical world and by food and drink. For a person is judged according to his actions at that very time. Therefore, it is beneficial for man to elevate his spirituality and reduce his connection to the physical world on that honorable day, in order that he should be worthy and able to receive forgiveness without his [physical] desires preventing him from doing so.</p>	<p>מחפש אחר האמת שהוא עבודת האל...</p> <p>ואין ראוי לעבד ביום בואו לדין לפני אדוניו לבוא בנפש חשוכה ומעורבת מתוך המאכל והמשתה, במחשבות החומר אשר היא בתוכו, שאין דנין את האדם אלא לפי מעשיו שבאותה שעה, על כן טוב לו להגביר נפשו החכמה ולהכניע החומר לפניו באותו היום הנכבד, למען תהיה ראוייה ונכונה לקבל כפרתה ולא ימנענה מסך התאוות...</p>
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14. Rabbi Chaim of Volozhin, Pirkei Avot (Ethics of the Fathers), Ch. 1, Mishnah 1

<p>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.</p>	<p>עצם הנפש – שרשו העליון, ששם עיקר מדור הנשמה. רק משתלשל ממנה מקצתה בגוף, כי הגוף הוא רק כמו נעל להנשמה, וכמו הנעל אינו מלבוש רק לקצה התחתון של הגוף כן הגוף אינו מלבוש רק לקצה התחתון של הנשמה, ונעל נקרא הגוף בחינת סוף הרגליים של הנשמה, וז"ש "של נעליך מעל רגליך" וגו', היינו הגוף.</p>
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15. Rema, Shulchan Aruch, Orach Chaim, 610:4

<p>... There are those who are accustomed to wear clean white clothing on Yom Kippur, symbolic of the Ministering Angels.</p>	<p>... יש שכ' שנהגו ללבוש בגדים לבנים נקיים ב"כ דוגמת מלאכי השרת.</p>
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Refraining from Work

16. Sefer HaChinuch, Mitzvah #317

<p>The mitzvah to refrain from work on Yom Kippur – The rationale for this mitzvah is that we should not be distracted by anything, and so that we are able to focus all our thoughts and intentions on asking for forgiveness and pardon from the Master of everything, [specifically] on this</p>	<p>מצות שביתה ממלאכה ביום הכפורים – משרשי המצוה... כדי שלא נהיה טרודים בשום דבר ונשים כל מחשבתינו וכל כוונתנו לבקש מחילה וסליחה מאת אדון הכל ביום זה, שהוא נכון לסליחת העוונות מיום שנברא העולם.</p>
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day which has been designated for forgiveness from the day that the world was created.	
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The Prayers of Yom Kippur

17. Rabbi Eliyahu Kitov, The Book of Our Heritage, p. 83

We pray five prayers on Yom Kippur:

Maariv, Shacharit, and Minchah that are established [to be said] daily; Mussaf, which was instituted corresponding to the additional offerings that were brought in the Temple on Shabbat and the festivals; and the fifth prayer, called Neilah, is in honor of the holiness of this special day. We only say this prayer on Yom Kippur. For at this time the gates of the Inner Sanctuary of the Temple were locked. In addition, the Gates of Mercy are about to be locked. Neilah was established in order to awaken mercy at the time of the locking of the Gates.

חמש תפילות מתפללים ביום הכיפורים:

ערבית, שחרית ומנחה, הקבועות בכל יום: מוסף, שנקבעה לכל שבת, חג ומועד, כנגד המוספים שהקריבו במקדש: ותפילה חמשית – לכבוד קדושת היום המיוחד הזה, שאין מתפללין אותה בזמן הזה אלא ביום הכיפורים בלבד, ונקראת נעילה, לפי שבאותה שעה ננעלו שערי ההיכל בבית המקדש, וגם שערי רחמים עומדים להנעל, ונתקנה כדי לעורר רחמים בזמן נעילת שערים.

18. ArtScroll Machzor, Yom Kippur, p. 52

Kol Nidrei emphasizes for us the extreme gravity that the Torah attaches not only to formal vows and oaths, but to the general concept that one must keep his word ... Consequently, when we preface the Yom Kippur prayers not with pleas for forgiveness, but with a declaration regarding vows, we are reminding ourselves of the importance of scrupulously honoring our commitments. Thus we begin Yom Kippur with the recognition that a Jew's word is sacred ... It is indicative of the gravity Judaism attaches to vows and promises that the Jew prefaces his Yom Kippur prayers for forgiveness and repentance with Kol Nidrei, we cannot make peace with God until we absolve ourselves from the grievous sin of violating our word.

Viduy (Confession)

19. The ArtScroll Siddur, p. 778

The confession of sins is an essential part of repentance. It is human nature for people to rationalize their own shortcomings in their own minds as unavoidable or even to define them as virtues. As long as someone refuses to acknowledge his wrongdoings, he cannot repent sincerely. So important is the confession, not only to the process of repentance but also to the Jew's chance to survive the Heavenly judgment, that the Sages ordained that the confessional be recited the afternoon before Yom Kippur, lest illness or death prevent someone from praying on Yom Kippur itself.

20. Yom Kippur Machzor

Our God and God of our fathers, may our prayers come before You. Do not hide from our pleas. For we are not so insolent or obstinate to say before You, "Our God,

אלהינו ואלהי אבותינו תבא לפניך תפלתנו ואל תתעלם מתחנו שאין אנחנו עזי פנים וקשי ערף לומר לפניך ה' אלהינו ואלהי אבותינו צדיקים אנחנו ולא חטאנו אבל אנחנו ואבותינו חטאנו...

and the God of our fathers, we are righteous and we have not transgressed,” rather we and our ancestors have transgressed ...	
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Confessional – Vidui Companion

- ASHAMNU, We have become guilty
 - o We prohibited things to our friends that we permitted ourselves
 - o We were cruel
- BAGADNU, We have betrayed
 - o We embarrassed our friends and family members
 - o We were ungrateful
 - o We were disloyal to our friends
- GAZALNU, We have Robbed
 - o We have stolen the property of others
 - o We have not fulfilled personal responsibilities
 - o We told over a secret
- DIBARNU DOFI, We have spoken slander
 - o We lied
 - o We flattered others for our own selfish needs
 - o We have taken serious matters lightly
 - o We were hypocritical
- HE'VINU, We have caused perversion
 - o We dwelled on thoughts of doing wrong things
 - o We mocked good value systems
 - o We got angry at our friends and never resolved the issue
- VE'HISHANU, We have caused wickedness
 - o We joined in on an argument
 - o We joined a group of people whom we know have negative influence on us
 - o We caused others to do wrong things
- ZADNU, We have sinned willfully
 - o We have justified our wrong doings
 - o We treated our teachers without proper respect
 - o We over-indulged in food
- CHAMASNU, We have extorted
 - o We have suspected the innocent
 - o We took advantage of people
 - o We intimidated people
- TAFALNU SHEKER, We have accused falsely
 - o We kept falsehood in our lives
 - o We recognized our mistakes, yet continued to do them
- YA'ATNZU RA, We have given bad counsel
 - o We knew what was right, but still did not do it
 - o We abused the trust of others
- KIZAVNU, We have been deceitful
 - o We wasted our time
 - o We angered others to the point were we denied the truth
- LATNU, We have scorned
 - o A “letz” is a clown
 - o We have mocked serious matters
 - o We were not patient in our judgment
 - o We were lacking in doing kindness
- MARADNU, We have rebelled

- ...When we should have questioned
- We informed on our friends
- NI'ATZNU, We have provoked
 - We angered God
 - We swore falsely
 - We vowed and did not fulfill
- SARARNU, We have turned away
 - We ignored our responsibilities
- AVINU, We have perverse
 - We took matters into our own hands at the wrong times
 - We oppressed people
- PASHANU, We have wandered off
 - We denied some of the commandments
 - We did not give truth a chance
- TZARARNU, We have persecuted
 - We have hurt living creatures
 - We caused others to suffer
- KISHINU OREF, We have been obstinate
 - We failed to give charity properly
 - We accepted gossip
- RASHANAU, We have been wicked
 - We fooled our friends
 - We ran after wrong things
- SHICHATNU, We have corrupted
 - We failed to work on character
 - We destroyed things in anger
- TP'AVNU, We have been abominable
 - We have behaved like animals
 - We have forgotten our human element
 - We have done things that are considered disgusting
- TAPINU / TITANU, We have strayed
 - ...And therefore we have caused God to let us go astray
 - We gave our word and did not keep it

(Based on a pamphlet originally compiled by Rabbi Shmuel Miller, New England NSCY)

21. Rambam, Hilchot Teshuvah (Laws of Repentance) 2:3

One who confesses with words but who has not committed in his heart to leave the sin is compared to someone who immerses in a ritual bath with an impure creature in his hand – his immersion does not help until he throws the creature away. Along these lines it is said, “One who acknowledges and leaves sin will be treated mercifully.”	כל המתודה בדברים ולא גמר בלבו לעזוב הרי זה דומה לטובל ושרץ בידו הטבילה מועלת לו עד שישליך השרץ וכן הוא אומר ומודה ועוזב ...ירוחם
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Service of the High Priest

22. Rabbi Mordechai Becher, Gateway to Judaism, p. 138

The Mussaf (Additional Service) of Yom Kippur morning describes the drama and significance of the High Priest's service in the Jerusalem Temple on Yom Kippur. The High Priest would enter the Holy of Holies, the innermost sanctum of the Temple only once a year, on Yom Kippur. There he would pray for the Jewish people's

forgiveness and bring special offerings and incense. Mussaf describes the details of this service and the fervent prayers that the High Priest and the people recited while it was performed.

23. Vayikra, 16:7-10

<p>“And he [Aaron] shall take two goats and stand them before God at the Tent of Meeting. And Aaron shall cast lots on the two goats, one is for God, one is for Azazel. And Aaron will present the goat upon which the lottery fell for God as a sin offering. And the goat upon which the lottery fell for Azazel shall be stood alive before God to make atonement upon him, to send him to Azazel in the desert.”</p>	<p>ולקח את שני השעירים והעמיד אתם לפני ה' פתח אהל מועד. ונתן אהרן על שני השעירים גרלות גורל אחד לה' וגורל אחד לעזאזל. והקריב אהרן את השעיר אשר עלה עליו הגורל לה' ועשהו חטאת. והשעיר אשר עלה עליו הגורל לעזאזל יעמד חי לפני ה' לכפר עליו לשלח אתו לעזאזל המדברה.</p>
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24. Based on Rabbi Samson Rafael Hirsch, Vayikra 16:10

<p>Here is the representation of two creatures, originally completely identical, which proceed on two entirely contrasting paths. Both are placed together in a similar way before God at the entrance to the Tent of Meeting. The decision whether to go “toward God” or to go to “Azazel” hovers over both of them in exactly the same way. Their fate through lottery is decided based on what is fitting for them. The one designated “toward God” gets admitted to the Holy of Holies, where the ideal of a Jewish Torah life perfects itself as the bearer of Godliness on earth. The other, designated for Azazel, remains untouched, at the entrance of the Sanctuary, and is sent out of its precincts, away from the sphere of human habitation into the desert. Having turned its back on the Sanctuary, it ends the uncultivated living it had preserved for itself.</p> <p>Each one of us is a “<i>seir</i>” (goat). Each of us has the power to resist the demands made on our will power. It is in the way we use this power that the worthiness or worthlessness of our moral existence depends. We can use it in attachment to God in resisting all internal and external temptation and considerations to become a <i>seir</i> to God. Or we can use it in obstinate refusal of God and His holy laws of morality. This latter recourse is reflected in the etymology of the term לעזאזל – using one’s strength for obstinacy (עז) for no meaningful future (אזל).</p>	
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25. Sefer HaChinuch, Mitzvah #364

<p>Our Sages said that the <i>Seir HaMishtaleach</i> brought atonement when one did teshuvah for all sins that were light or serious; purposeful or accidental; whether known or unknown ...</p> <p>And now that, because of our sins, we do not have a Temple or an Altar to atone for us, we only have teshuvah. Teshuvah atones for all sins; even if one had been entirely evil his whole life, but completely repents at the end of it, his evil ways are</p>	<p>ואמרו זכרונם לברכה [מתני' ריש שבועות] ששעיר המשתלח היה מכפר כשעשה תשובה על כל עבירות שבתורה הקלות והחמורות בין שעבר עליהן בזדון או בשגגה בין שהודע לו או לא הודע לו...</p> <p>ועכשיו בעוונותינו שאין לנו מקדש ולא מזבח כפרה אין לנו אלא תשובה, והתשובה מכפרת על כל העבירות, ואפילו היה רשע גמור כל ימיו ועשה תשובה שלמה באחרונה אין מזכירין לו שוב רשעו.</p>
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no longer mentioned.	
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Neilah

26. Mishnah Berurah 623:3 – Neilah.

<p>In the Neilah prayer we ask that God “seal” us instead of “inscribe” [us in the Book of Life]. For during Neilah the Heavenly judgment that was written for each person on Rosh HaShanah is sealed, whether for good or for bad.</p> <p>One should make a great effort to motivate himself during this prayer for it is the culmination of both the Ten Days of Teshuvah and of Yom Kippur, since one’s fate is decided by the sealing of the judgment. And if not now, when?</p> <p>Therefore, even if one is weak from fasting, nevertheless he should strengthen himself to pray with pure and clear thoughts, and to take upon himself the commitment to do teshuvah sincerely and truthfully. For one who comes to purify himself is assisted by Heaven [Yoma38b] and will be sealed in the Book of Good Life.</p>	<p>וכן כשמגיע ל"ו כתוב" יאמר "והתום" וכן יאמר "בספר חיים וכו' נזכר ונחתם". כי בנעילה הוא חתימת הגז"ד שנכתב בר"ה על בני אדם לטוב או לרע.</p> <p>ויזדרזו מאד בתפלה זו כי תכלית כל העשי"ת הוא יוה"כ ותכלית יוה"כ הוא תפלת נעילה שהכל הולך אחר החיתום ואם לא עכשיו אימתי</p> <p>ולכן אף אם חלש הוא מחמת התענית מ"מ יאזור כגבור חלציו להתפלל במחשבה זכה וברורה ולקבל ע"ע גדרי התשובה באמת והבא לטהר מסייעין אותו ויחתם בספר חיים טובים.</p>
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The Thirteen Attributes of Mercy

27. Shemot 34: 6-7 – The Thirteen Attributes of Divine Mercy

<p>And the Lord passed before [Moshe] and proclaimed, “Lord, Lord, God, Compassionate and Gracious, Slow to Anger, and Abundant in Kindness and Truth. Preserver of Kindness for thousands of generations, Forgiver of iniquity, willful sin, and error, and Who cleanses.”</p>	<p>ויעבור ה' על פניו ויקרא ה' ה' קל רחום וחנון ארך אפים ורב חסד ואמת נוצר חסד לאלפים נשא עון ופשע וחטאה ונקה.</p>
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28. Talmud Bavli, Rosh HaShanah 17b

<p>“And God passed before [Moshe] and called out [the Thirteen Attributes]...” Rabbi Yochanan said, “Were it not written in Scripture we would never have imagined</p>	<p>ויעבר ה' על פניו ויקרא, אמר רבי יוחנן: אלמלא מקרא כתוב אי אפשר לאומרו, מלמד שנתעטף הקדוש ברוך הוא כשליח צבור, והראה לו למשה</p>
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such a thing, but this comes to teach us that God wrapped Himself, as it were, [in a tallit] like a <i>chazẓan</i> and showed Moshe how to pray. [God] said to [Moshe], 'Whenever the Jewish people sin, they should act like this and I will pardon them.'	סדר תפלה. אמר לו: כל זמן שישראל חוטאין - יעשו לפני כסדר הזה, ואני מוחל להם.
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29. Talmud Bavli, Ta'anit 16a

[At the time when the community gathers to do teshuvah] the eldest and wisest person says, "My brothers, your fasting and wearing sack cloth [a sign of teshuvah] will <i>not</i> cause God to turn around. Rather, your teshuvah and good deeds will be the cause. For example, regarding the people of Nineveh, the verse does <i>not</i> say, "God saw their sack cloth and fasting," rather it says, "God saw their actions because they had returned from their evil ways" [Yonah 3:10].	הזקן שבהן אומר לפניו ... אחינו, לא שק ותענית גורמים, אלא תשובה ומעשים טובים גורמים. שכן מצינו באנשי נינוה שלא נאמר בהם "וירא האלהים את שקם ואת תעניתם", אלא "וירא ה' אלהים את מעשיהם כי שבו מדרךם הרעה.
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Book of Jonah

30. Vilna Gaon, Aderet Eliyahu, Yonah 1:3

"Yonah found a boat heading for Tarshish." This world is compared to the ocean. The World to Come and the Garden of Eden are compared to the dry land. One who sets sail on the sea does not intend to sail forever; the goal is to transport goods to the dry land.	וימצא אניה: ועניינו כי העולם הזה דומה לים ועוה"ב וג"ע דומה ליבשה שכל ענין יורדי הים אינם יורדים להשתקע שם אלא להביא סחורה ליבשה.
This world is compared to the ocean and the challenges we encounter are the waves. Our bodies are compared to the ship and through it we cross the ocean. So too, in this world our bodies contain our soul which we bring to the World to Come.	וכן נמשל עוה"ז לים וצרות עוה"ז לגלים... וגוף דומה לספינה שע"י יורדים לים כן הנשמה ע"י הגוף בעוה"ז באה לעוה"ב.

31. Ibid. 1:1 – The message for Nineveh was also intended for the Jewish people.

Everything God said to Yonah was then communicated to the Jewish nation so that each person would know why he was brought into this world: his purpose was to perfect himself and the whole world.	כל מה שאמר לו ה' יאמר הכל לישראל שידעו למה באו לעולם שיתקנו כ"א וא' א"ע וגם כל העולם.
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