



## OVERVIEW of the Daf

### 1) Authority (cont.)

The Gemara concludes presenting examples of the humility of different sages.

### 2) The contrast between the wicked and the righteous

A Baraisa continues to contrast the wicked with the righteous.

### 3) Clarifying the Mishnah

The repetition of the phrase **אחטא ואשוב** is explained.

The Gemara explains how the Mishnah that rules regarding one who says, "I will sin and Yom Kippur will atone," is consistent with all opinions.

### 4) Appeasing one's friend

The statement of the Mishnah that one who sins against his fellow man must appease him before Hashem will forgive him is unsuccessfully challenged.

The parameters of the obligation to appease a friend are clarified.

A number of related incidents are recorded.

### 5) Confessing

A Baraisa elaborates on the necessity for numerous confessions on Yom Kippur.

The Gemara records the confessions recited by different Amoraim.

Mar Zutra adds that the above confessions are recited only when one has not yet recited the paragraph of **אבל אנחנו ואבותינו חטאנו**.

### 6) Ne'ilah

The Mishnah in Ta'anis that mentioned Ne'ilah is cited.

Rav and Shmuel disagree regarding what is included in the Ne'ilah prayer.

Shmuel's opinion is successfully challenged.

A related incident is recorded.

Rav rules that one who recites the Ne'ilah tefilla is exempt from Maariv that night.

The Gemara begins to challenge this ruling. ■

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לע"נ ברוך יהושע בן אלחנן שלמה זלמן  
by the Goldstein family

## Distinctive INSIGHT

### *The Alef-Beis acrostic of the Vidui*

תנו רבנן: מצות יודוי ערב יוה"כ עם חשיכה...ואף על פי שהתודה ערבית יתודה שחרית, שחרית יתודה במוסף וכו'.

Most of the extra prayers which are added to the davening on Rosh Hashana and Yom Kippur are designed following an acrostic of the Alef-Beis. In fact, the Gemara itself (Berachos 4b) considers the Alef-Beis arrangement of a prayer to be meaningful. The Gemara reports that the reason "Ashrei" (Tehillim 145) is selected to be read three times daily is due to its Alef-Beis acrostic style, together with the significance of its featuring the phrase 'פנתח את ידך וכו' - that Hashem opens His hand, etc. What is it that is so special about this technique that makes it so meritorious?

A peasant had the opportunity to appear before the king, and he knew that he was completely unqualified to offer the praises due the honor of the king. The man took a blank piece of paper, and at the bottom he wrote two lines with a brief list of accolades and praises of the king. He handed the paper over as he approached the king, and with it he offered his explanation. He pointed out that he felt totally inadequate and incapable of even beginning to describe the king and his attributes. Therefore he left most of the paper blank, as if to say that only the king himself was fully aware of what should be written upon it. Since he had to at least say something, he did add just a line or two to contribute his own words, but it did not represent an attempt to be complete by any means.

We know that all that can and should be said about Ha-

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## REVIEW and Remember

1. What is the benefit for one who causes the community to do good?  
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2. How did R' Zeira behave when someone wronged him?  
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3. Why is it necessary to confess before Yom Kippur begins?  
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4. What are the suggested definitions of the Ne'ilah tefillah?  
\_\_\_\_\_

# HALACHAH Highlight

## The Erev Yom Kippur confession

תנו רבנן... אבל אמרו חכמים יתודה קודם שיאכל... וואע"פ שהתודה קודם שאכל ושתה מתודה לאחר שיאכל

The Rabbis taught: ... But the sages said that one should confess before he eats ... and even though he confessed before he ate he should confess after he eats...

Ran<sup>1</sup> cites a dispute regarding the number of confessions recited on Erev Yom Kippur. Most Rishonim write that when the Gemara writes that one must confess after the meal they were referring to the confession that is recited during maariv. Ramban, however, disagrees and writes, based on the wording of the Tosefta, that after the final meal one must confess to enter the day in a state of repentance.

The Beis Yosef<sup>2</sup> writes that the minhag is not like the position of the Ramban, but others<sup>3</sup> ruled that one should be strict and confess after eating before dark, consistent with the opinion of Ramban. As a compromise, Mateh Ephraim<sup>4</sup> writes that individuals should confess after the meal before dark, but not the tzibbur to avoid giving the impression that one is adding to the enactment of Chazal.

Mishnah Berurah<sup>5</sup> writes that our custom is to recite Tefilas Zakah, which contains a confession, before nightfall to fulfill the opinion of Ramban. There is, however, a difficulty regarding the timing of the recitation of Tefilas Zakah. Since the confession should be recited before nightfall, it would seem that Tefilas Zakah should be recited before Kol Nidrei since

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shem is expressed with the twenty-two letters of the Alef-Beis. When a prayer is composed of an acrostic following this pattern, it is an apologetic gesture expressing that we feel lacking in our ability to put into words that which must be said. In fact, it may even be better if we remain silent, rather than make a futile attempt to praise Hashem in inadequate terms. This is what David HaMelech refers to when he writes (Tehillim 65:2): "To You, silence is praise". Nevertheless, we acknowledge our limitations, and our feeble attempts to praise Hashem represent our best efforts.

The Vidui / confession is also designed utilizing the Alef-Beis pattern. This expresses our willingness to admit that our sins have covered the gamut of circumstances and situations. We are eager to return to Hashem, Who is willing to accept our sincere teshuva. ■

Kol Nidrei is concluded after nightfall. On the other hand, it cannot be recited before Kol Nidrei because Kol Nidrei must be recited before Yom Kippur begins and Tefilas Zakah contains a formal acceptance of the sanctity of the day. Therefore, Rav Moshe Shternbuch<sup>6</sup> ruled that one should recite the part of Tefilas Zakah that contains the confession before Kol Nidrei and the remainder should be recited after Kol Nidrei. ■

1. ר"ן דף ו (בדפי הר"ן) ד"ה ת"ר מצות
2. בית יוסף סי' תר"ז סד"ה וצריך והתודות
3. מג"א שם סק"ז והא"ר אות י"א
4. מטה אפרים סי' תר"ז סע' ח
5. סי' תר"ז סק"א
6. שו"ת תשובות והנהגות ח"ב סי' ש' ■

# STORIES Off the Daf

## The tie is not severed

דאמר רב הונא כיון שעבר אדם עבירה ושנה בה הותרה לו. הותרה לו דלקא דעתך? אלא אימא נעשית לו כהיתר

Rav Huna said: When a person repeats a sin, it is permitted [הותרה] for him. [The Gemara asks] Permitted for him—could it be?! No—it is just that, in his mind, it is as though it is permitted."

The Shem Mishmuel, zt"l, explains that הותרה also means to untie a knot. Every Jew is bound to our Father in heaven, but when one does a sin this connection is weakened. If one repeats the sin, the knot is severed [הותר]. But, "Could it be?" Could one ever really sev-

er the connection between oneself and Hashem? The Gemara concludes, "In his mind, it is as though it is severed." It is as though, but it isn't really.

One of the ways that this bond can appear to be severed is when a person indulges in depression because of his sins. Rav Noach of Lechvitch, zt"l, once said, "If a Jew succumbs to temptation or manifests a character defect, he must not allow himself to fall into the trap of self-absorbed despondency, but must do teshuvah instead.

"This could be compared to two servants of the king who were sent to war, one wise and the other foolish. During the battle, the wise one took a hit, but he decided that the middle of a battlefield is no place to attend to a minor wound.

The foolish servant also sustained a minor injury, but he decided to immediately attend to it. He stopped shooting, became an easy target, and was killed immediately.

"Similarly, one who sustains a 'flesh wound' while fighting his inclination could easily fall into depression. But this will destroy his ability to focus on prayer or Torah study, his main weapons in the war! This leaves him completely vulnerable. Every soul is rooted in the עולם התענוג, the supernal world of delight, and anyone who does not feel pleasure in serving Hashem is automatically drawn after material pleasures. The only solution is to immediately change direction by doing teshuvah. This simply means resolving not to do the sin again!" ■

