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DAF KESHER

SHAPPELL'S / YESHIVA DARCHE NOAM · MIDRESHET RACHEL V'CHAYA · JACK E. GINDI Z"L PATHWAYS ISRAEL & PATHWAYS PLUS

We mourn the tragic deaths of First Sergeant Salomon Gabaria, Youssef Ottman, and Or Arish ה"י, murdered in a terrorist attack this week. This Daf Keshar is dedicated in loving memory of Shmuel Tzvi ben Aharon Chaim ז"ל.

DVAR TORAH FORTUNATE ARE YOU, ISRAEL!

The last Mishnah of the eighth and last chapter of Masechet Yoma ends with the joyous declaration: “אשריכם ישראל – Fortunate are you, Israel! Before Whom do you purify yourselves and Who purifies you? Your Father in Heaven” (Mishnah Yoma 8:9). The Mishnah continues by quoting two verses: “As it says, ‘I will sprinkle upon you pure waters and you will be purified’ (Yechezkel 36:25); and it says, ‘Hashem is Israel’s mikveh’ (Yirmiyahu 17:13). Just like a mikveh purifies one who is impure, so Hashem purifies Israel.” The author of the Tosafot Yom Tov commentary (Harav Yom Tov Lipman Heller, זצ"ל, 1579-1654, Rav of Vienna, Prague, and Krakow) asked the question the Gemara often asks: Why did the Mishnah quote a second verse? What was deficient with the first proof that Hashem purifies Israel?

He answers by pointing out that the Mishnah also begins with a formulation that also seems more complex than necessary: “A) Before Whom do you purify yourselves and B) Who purifies you? Your Father in Heaven.” He explains that the Mishnah speaks about two types of Divine purification that parallel two types of halachic purification. The purification process for a person who became impure through contact with a dead body is completed by having pure waters (that include the ashes of the red heifer) **sprinkled** on him. On the other hand, for most types of impurity, purification involves, in some way, a person **immersing** in a mikveh.

These two different types of halachic purification parallel two types of Divine purification. The prophet Yechezkel speaks of a time in Jewish history when, even though Israel is not yet righteous, the sanctification of the Divine Name demands that the redemption come and Israel’s spiritual state be restored. Hashem – at His initiative – purifies Israel, sprinkling them with purifying waters. But the verses in Yirmiyahu are about a more ideal type of national teshuvah, where the People of Israel take the initiative and purify themselves before Hashem. They go to Him as one would approach a mikveh for immersion.

We can now re-read the Mishnah according to the Tosafot Yom Tov: A) “Before Whom do you purify yourselves?” – at your own initiative – and B) “Who purifies you” – even when you aren’t necessarily yet interested in it or ready for it? The answer to both is “Your Father in Heaven.” Then the Mishnah quotes the verse in Yechezkel to answer B) and the verse in Yirmiyahu to answer A). The Mishnah is ordered using chiasmic (ABBA) structure so that it both opens with and encourages doing the ideal type of teshuvah, and also closes with the ideal.

It is very plausible that these two types of national teshuvah have their counterparts on the personal level. Ideally, of course, each one of us should take the initiative to change our lives and do teshuvah. But individuals also sometimes experience Divinely initiated teshuvah. People sometimes find that Hashem places them in situations which push them to do teshuvah. Hashem loves each one of us and, as Yechezkel’s prophecy says, doing teshuvah sanctifies the Divine Name. Then Hashem sprinkles the waters upon us. Fortunate we are, Israel, that Hashem purifies us, and fortunate are we that we have the opportunity to purify ourselves before Hashem, the Mikveh of Israel.

SOURCE GUIDE: THE LAST CHAPTER OF YONAH

What is the main theme of the Book of Yonah, the Haftarah of Minchah on Yom Kippur? If it is a book about teshuvah (repentance), it could have theoretically finished at the end of Chapter Three, when the people of Nineveh repent. Why is Chapter Four added? What is contributed to the Book of Yonah by the addition of Chapter Four, with its cryptic story of Yonah's sukkah and the kikayon vine that shielded him from the hot sun? This source guide is based on Harav Avraham Rivlin, shlita's analysis of Hashem's message to Yonah in the closing verses of the book.

A. Background – Yonah's Sukkah and the Kikayon Vine

After the prophet Yonah was commanded by Hashem to prophecy to the people of Nineveh ("Nineveh will be overturned in 40 days if they do not repent"), he fled on a boat headed to Tarshish. Hashem sent a storm that tossed the boat around, Yonah was thrown overboard, and Hashem sent a giant fish to save Yonah. Back on land, Yonah fulfilled the Divine command, warned the people of Nineveh, they seem to repent, and are saved. Yonah, who had initially fled to avoid having to prophesy, is still upset:

<p>1. Yonah 4: 1-4</p> <p>(1) Yonah was very disturbed and upset.</p> <p>(2) He prayed to Hashem, and said, "Please, Hashem, was this not my contention while I was still on my Land? For this reason I had hastened to flee to Tarshish, for I know that You are a gracious and merciful G-d, slow to anger, with much kindness, and relenting of evil.</p> <p>(3) And now, Hashem, take now my soul from me, for my death is better than my life."</p> <p>(4) Hashem said, "Are you deeply grieved?"</p>	<p>יונה ד: א-ד</p> <p>(א) וַיִּרַע אֶל יוֹנָה רָעָה גְדוּלָה וַיִּחַר לוֹ. (ב) וַיִּתְפַּלֵּל אֶל ה' וַיֹּאמֶר אָנֹכָה ה' הֲלוֹא זֶה דְבָרִי עַד הַיּוֹתִי עַל אֲדָמָתִי עַל כֵּן קָדַמְתִּי לְבָרִיחַ תְּרַשְׁיִשָׁה כִּי יָדַעְתִּי כִּי אַתָּה קָל חַנוּן וְרַחוּם אַרְבָּךְ אַפְיִים וְרַב חֶסֶד וְנָחֵם עַל הָרָעָה. (ג) וַעֲתָה ה' קַח נָא אֶת נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי. (ד) וַיֹּאמֶר ה' הֲהֵיטֵב תָּרָה לָךְ.</p>
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Even though, as the last verses of Chapter Three say, the people of Nineveh repented and Hashem decided not to destroy the city, Yonah continues to observe the city, apparently to see if the story might unfold differently:

<p>2. Yonah 4: 5-6</p> <p>(5) Yonah left the city and lived east of the city. There he made for himself a hut and sat under it in the shade. [He planned to sit under it] until he would see what would happen in the city.</p> <p>(6) Hashem, G-d, appointed a kikayon, and it grew above Yonah to be shade over his head, to save him from his discomfort. Yonah was joyous about the kikayon, a great joy.</p>	<p>יונה ד: ה-ו</p> <p>(ה) וַיֵּצֵא יוֹנָה מִן הָעִיר וַיֹּשֶׁב מִקְדָּם לְעִיר וַיַּעַשׂ לוֹ שֵׁם סֹכָה וַיֹּשֶׁב תַּחְתֶּיהָ בַצֵּל עַד אֲשֶׁר יִרְאֶה מָה יִהְיֶה בְּעִיר. (ו) וַיִּמֶן ה' אֱלֹקִים קִיקַיּוֹן וַיַּעַל מֵעַל לְיוֹנָה לְהִיטֵל צֶלַעַל רֹאשׁוֹ לְהַצִּיל לוֹ מִרְעַתוֹ וַיִּשְׂמַח יוֹנָה עַל הַקִּיקַיּוֹן שֶׁמָּתָה גְדוּלָה.</p>
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Hashem, however, then removed Yonah's shade:

<p>2. Yonah 4: 7-8</p> <p>(7) G-d appointed a worm the next morning before dawn, and it struck the kikayon, and the kikayon dried out.</p> <p>(8) And it was, as the sun rose, that G-d appointed a quiet eastern wind, and the sun struck Yonah's head and he collapsed. He wished he would die, and said, "My death is better than my life."</p>	<p>יונה ד: ז-ח</p> <p>(ז) וַיִּמֶן הָאֱלֹקִים תּוֹלַעַת בְּעֹלוֹת הַשַּׁחַר לְמַחֲרֵת וַתִּפֹּךְ אֶת הַקִּיקַיּוֹן וַיִּיבֹשׁ. (ח) וַיְהִי כַּזֹּרֵחַ הַשָּׁמֶשׁ וַיִּמֶן אֱלֹהִים רוּחַ קָדִים חַרְיִשִׁית וַתִּפֹּךְ הַשָּׁמֶשׁ עַל רֹאשׁ יוֹנָה וַיִּתְעַלֶּף וַיִּשְׁאַל אֶת נַפְשׁוֹ לְמוֹת וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי.</p>
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Hashem then explained His actions:

<p>3. Yonah 4: 9-11</p> <p>(9) G-d said to Yonah: "Were you upset about the kikayon?" And Yonah said: "I was upset to death."</p> <p>(10) Hashem said: You had pity on the kikayon, that you did</p>	<p>יונה ד: ה-ט</p> <p>(ט) וַיֹּאמֶר אֱלֹקִים אֶל יוֹנָה הֲהֵיטֵב תָּרָה לָךְ עַל הַקִּיקַיּוֹן וַיֹּאמֶר הֵיטֵב תָּרָה לִי עַד מוֹת. (י) וַיֹּאמֶר ה' אַתָּה חֶסֶת עַל הַקִּיקַיּוֹן אֲשֶׁר לֹא עֲמַלְתָּ בוֹ וְלֹא גִדַּלְתּוֹ שָׁבֹן לַיְלָה הָיָה וּבֶן</p>
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not toil for or grow, and was here in a night and gone in a night.
 (11) And I should not have pity on Nineveh the great city, that has more than twelve ten-thousands of people who do not know between their left and right, and many animals as well?

לִּילָה אֶבֶד.
 (יא) וְאֲנִי לֹא אֶחֱוֶס עַל נִינְוָה הָעִיר הַגְּדוֹלָה
 אֲשֶׁר יֵשׁ בָּהּ הֲרֵבָה מִשְׁתִּים עֲשָׂרָה רְבוֹ אָדָם
 אֲשֶׁר לֹא יָדַע בֵּין יְמִינוֹ לְשִׂמְאֵלוֹ וּבֵהֶמָּה
 רְבָה.

Who are those “who do not know between their left and right”? According to the רד"ק (Harav David Kimchi, זצ"ל, Provence, 1160-1235) they are the [innocent] children of Nineveh (Rashi disagrees).

B. Yonah and the Kikayon, Hashem and Nineveh

Hashem’s lesson to Yonah is built on the analogy between Yonah’s kikayon and the city of Nineveh, and “kal vachomer” – “all the more so” – logic. That is, Hashem says: If you were sorry about the loss of the kikayon I should certainly be sorry about the loss of the city of Nineveh.

But this logic assumes an analogy between the kikayon and Nineveh, and that comparison seems to break down. Wasn’t Yonah only sad about the kikayon shriveling up because he was now exposed to the heat of the sun? Yonah didn’t seem interested in the kikayon itself, but its function as a shield. On the other hand, Hashem seems to be bothered by the loss of His creations, innocent animals and innocent people – the ones who “do not know the difference between their left and right hands.”

The Radak relates directly to this difficulty: “Hashem also had pity on Nineveh because of His own honor. For all creations bring honor to Hashem, as it is written, ‘מלא כל הארץ כבודו’ – The entire earth is filled with His honor’ (Yishayahu 6:3). This is certainly true for Man, as it is written, ‘ולכבודי בראתיו’ – I created him for My honor’ (Yishayahu 43:7).” According to the Radak, a “kal vachomer” really **can** be built from Yonah’s kikayon to Hashem’s creatures in Nineveh. Both served a “personal” need. Yonah’s kikayon shielded him from the sun and the people and animals of Nineveh brought honor to G-d, as all of His creations do. Yet, whereas Yonah’s kikayon was fleeting, here one day and gone the next, the people and animals of Nineveh are much more permanent. And whereas Yonah did not cultivate the kikayon or toil for it in any way – it just sprouted up out of nowhere – the people and animals of Nineveh are the work of G-d’s hands.

C. Yonah’s Distress and Hashem’s Message

Harav Avraham Rivlin, שליט"א, former mashgiach of Yeshivat Kerem B’Yavneh, in his book *יונה: נבואה ותוכחה* (Yonah: Prophecy and Rebuke, pp. 163-172), takes a different direction, based on the commentary of Harav Moshe Alshich, זצ"ל (1508-1593). Here are the main points of his presentation:

I. **Yonah is not only a book about teshuvah** – the teshuvah of the sailors, of the people of Nineveh, and of Yonah himself (who finally communicates his prophecy to Nineveh). If that were the case, the book would have ended with Chapter Three. Chapter Four, that takes place after Yonah’s prophecy to Nineveh, is not merely an epilogue, but addresses the main theme of Yonah: the prophet’s distress when truth has to give way to Divine mercy – in particular when Hashem has mercy over sinners who have not truly repented.

II. **Yonah was distressed even after the people of Nineveh repented.** He was upset about exactly the same issue that drove him to flee to Tarshish. As the fourth chapter of Yonah begins: “Now it displeased Yonah exceedingly, and he was grieved. And he prayed to Hashem and said, ‘Please, Hashem, was this not my contention while I was still on my Land? For this reason I had hastened to flee to Tarshish, כִּי יָדַעְתִּי כִּי אַתָּה קָל חַנּוּן וְרַחוּם אֶרְךָ אַפַּיִם – for I know that You are a gracious and merciful G-d, slow to anger, with much kindness, and relenting of evil. And now, Hashem, take now my soul from me, for my death is better than my life.’ And Hashem said: ‘Are you deeply grieved?’” Note that when Yonah mentions Divine attributes he leaves out the word *אמת* – truth.”

III. **Hashem then gives Yonah sharp rebuke through the episode of the kikayon.** Yonah, who questioned the sincerity of Nineveh’s teshuvah (see Yerushalmi Taanit 2:1, where Reish Lakish calls Nineveh’s teshuvah a “teshuvah of deception”) waited outside the city to see if they would be destroyed. Would Hashem show truthfulness or mercy? His makeshift sukkah dried out during the forty days he waited. Hashem then sent the

kikayon to shade Yonah. After a day, Hashem sent the worm and the hot eastern wind. Yonah, says the Alshich, was still distressed about Hashem sparing Nineveh, not just bothered by the heat.

IV. **Hashem's challenge to Yonah, "You had pity on the kikayon and I should not have pity on Nineveh?" was sharp rebuke.** Says Hashem: "I showed mercy to you, who are still only partially penitent because you continue to question the Divine command. You were exceedingly joyous when I showed you mercy by sending the kikayon (verse 6). If My mercy towards you is legitimate, why is my mercy towards Nineveh problematic?" Hashem teaches Yonah by having him experience Divine mercy himself – then removing it.

V. **Yonah accepts Hashem's message.** The Book of Yonah ends with Hashem's words in verse 11, but the Midrash supplies Yonah's response: "באותה שעה נפל על פניו ואמר הנהג עולמך במדת רחמים דכתיב לה' אלקינו הרחמים והסליחות" – At that moment Yonah fell on his face and said, 'Lead Your world with the attribute of mercy,' as it is written, 'For to Hashem our G-d is mercy and forgiveness' (Daniel 9:9)" (Yalkut Shimoni Yonah, Section 551).

AFTER YOM KIPPUR BY RABBI FYVEL SHUSTER

Chazal (Koheles Rabbah 9:7) tell us that on Motzaei Yom Kippur, the night immediately following Yom Kippur, Hashem says to the People of Israel: "לך אכל בְּשִׂמְחָה לַחֲמֶדְךָ וּשְׂתַה בְּלֵב טוֹב יִינֶדְךָ כִּי כָבֵד רָצָה הָאֱלֹהִים אֶת מַעֲשֶׂיךָ" – Go, eat with joy your bread, and drink with good heart your wine, because Hashem has already received your deeds" (Koheles 9:7).

The author of the Sfas Emes (Harav Yehudah Aryeh Leib Alter, זצ"ל, the Gerrer Rebbe, 1847-1905 – Yom Kippur 5651) asks: What, according to this Midrash's reading of this verse, is the meaning of the word "כבר – already"? How did Hashem **already** receive our deeds? And to which deeds does the verse refer to?

He explains that the People of Israel customarily leaves Yom Kippur directly into joyous service of Hashem – singing and dancing and preparing for the mitzvos of Sukkos. He says that when הקדוש ברוך הוא, the Holy One, blessed be He, who sees the future, looks ahead at our Motzaei Yom Kippur and sees that we will be serving Him with simchah – He sees that our request for atonement on Yom Kippur was in order to be able to do that joyful service. Therefore, He grants us forgiveness, atonement, and purification on Yom Kippur, in the merit of our **future** avodah (service) after Yom Kippur.

Here is how the Midrash reads that verse in Koheles: Already on Yom Kippur itself, Hashem foresees that immediately after Yom Kippur we will begin rejoicing in the service of Hashem. He sees that we will be "eating our bread with joy" – learning Torah joyfully - and "drinking our wine with a good heart" – doing mitzvos joyfully. He judges us favorably on Yom Kippur because he has already received our future deeds. Seeing what our post-Yom Kippur will be like proved that the goal of our atonement was not merely to avoid punishment but to be His joyful and loving servants.

The message for us is twofold. On Yom Kippur we should not simply be looking at who we do not wish to be and what we want to stop doing, but we should look forward to who we want to be and what we plan to do. We must also realize that the purpose of the atonement we want on Yom Kippur is not simply to avoid punishment, but to free ourselves to enable us to be the people we truly want to be.

שבת שלום ומבורך וגמר חתימה טובה לנו ולכל ישראל

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דרכי דרכי נעם

The following digital Torah resources have been extremely helpful in researching and preparing the Shapell's Daf Keshet:
DBS – Hataklitor Hatorani, Otzar Hachochmah, the Bar Ilan Responsa Project, Hebrewbooks.org, and the Tanach section of Chabad.org.

We continue to pray for a refuah shleimah, a complete healing, for all those wounded in the attacks against our People.

