



"On Rosh Hashanna all mankind pass before God in judgment. On Yom Kippur, God seals our fate."

Use this time to reflect, change your ways, ask atonement from God, and secure for yourself another year of life.

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IN THIS ISSUE:

OLAM HABA	1, 4
THE SCAPEGOAT	1, 2, 3
PURPOSE OF YOM KIPPUR	1, 3
ATONEMENT	3
IS GOD VINDICTIVE?	3
PRAYING FOR OTHERS	3, 4

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THE BASIC FOUNDATIONS WHICH ALL JEWS MUST KNOW AS TRUE. WE URGE YOU TO READ THEM:
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God's Existence Belief or Proof?

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God's Land Without God?

AN OPEN LETTER TO THE JEWISH COMMUNITY:
www.mesora.org/openletter/openletter2.html

OLAM HABA

RABBI REUVEN MANN

Question: I was learning the Ramban about Olam Haba, and I have a couple of questions. I was hoping that you could help.

In learning your tape on this subject, you said that since the Ramban says that we will return to the state of Adam HaRishon, that means that our mind will naturally dominate over our instincts.

How does this work with the other parts of the Ramban's explanation.

(continued on page 4)

Saeer L'azazel The Scapegoat

RABBI ISRAEL CHAIT

The scapegoat is a very unique sacrifice. All other sacrifices require shechita and zerika which is the fulfillment of the sacrifice and reflects the presence of atonement. However, the scapegoat is brought to a desolate place and is brutally killed by being thrown over a precipice. Chazal teach us that the nations of the world criticize the B'nai Yisroel for its practice of the saeer l'azazel as being solely ritualistic and ceremonial. Although the gentiles have ritualistic practices, they are symbolic and their performance engender some emotional satisfaction unlike the scapegoat. Judaism prides itself on the fact that ones commitment to the Torah is based upon his intellectual conviction and that its commandments are ethical and moral principles. We must therefore explain the significance of the scapegoat and the intellectual insight the Torah is imparting to us.

The Eben Ezra has given us a clue as to the secret of the saeer l'azazel. He states that a basic secret of the scapegoat is after the word azazel and when you are 33 years old you will know this secret. If one counts 33 verses from the word ha'midbarah, the word after azazel, which appears in Leviticus, chapter 16 verse 10, one may get a clue. The verse that is being referred to is 17.7. The verse states: "They should no longer sacrifice their sacrifices unto the satyrs that lead them astray. Rashi explains the word l'saeirim to mean l'shaydim, unto the demons. The Eben Ezra is teaching us that if one desires an insight into

(continued on page 2)



The Purpose of Yom Kippur

RIVKA OLENICK

"For on this day does He give you protection, to cleanse you; from all your sins shall ye be clean before the Lord." Leviticus 16:30. What is meant by: "For on this day does He give you protection, to cleanse you"? It seems that when a person is cleansing oneself of past sins before God on Yom Kippur, one is automatically given protection. We are specifically commanded on this day to atone for our sins before God, as it says. So, does the day automatically grant a person atonement for ones' sins because it is Yom Kippur? "From all your sins shall ye be clean before the Lord."

There are two separate ideas in this one sentence and each is dependent on the other. God designated Yom Kippur as the day for the Jew to atone with the purpose of cleansing and purifying ourselves. If you atone appropriately you will be cleansed before God. What is kippara, atonement and what is its' purpose for us as Jews? Only the Jewish people are commanded to atone for their sins on this day; and only Jews are cleansed and protected on this day. The day of Yom Kippur distinguishes the Jewish person from a non-Jew through God's command only if we utilize this day for its' real purpose. Even in atonement the Torah gives us instruction and guides us in "how to" atone. It is a complicated process yet, we are capable of it.

On Yom Kippur like the Sabbath; we refrain from all work and we sanctify God's name by not doing any work. On Yom Kippur we atone and purify ourselves from the sins we committed that took us away from God. He allows us not only to return to Him, but as we

(continued on page 3)