



*"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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## 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.

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## 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

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## 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

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# Saeer L'azazel The Scapegoat

RABBI ISRAEL CHAIT

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the scapegoat he [sic] must recognize that adhering to this practice will lead one to the practice stated in chapter 7 verse 17. The Israelites will no longer turn astray and sacrifice to the shaydim as the nations of the world. We will explain this insight after we examine several salient laws with respect to the saeer l'azazel. It is interesting to note that the Rambam holds that the saeer renders atonement without repentance for all commandments that are not punishable by kares, excision. Rabbi's, Rabbi Yehudah HaNasi's position in the Talmud, although we do not paskin like him, is that even the day of Yom Kippur effectuates atonement. We must appreciate how does atonement work if the sinner is not repentant. Halachically Teshuvah implies that one must return to G-d. His relationship with the creator must be rekindled as a result of his recognizing the cause of his sin and being able to elevate himself to a higher intellectual level. The individual is a changed person, one who is no longer drawn by the temptations of the instinctual nor the frailties of the emotional components of his nature which causes him to commit the sin. We therefore must understand how does the mere practice of the scapegoat grant atonement to a sinner?

The last Mishna in the tractate of Yumah quotes a statement of Rabbi Akivah which states "Happy are you Israel before whom you are purified, and who purifies you, your father in heaven." This is a puzzling statement. Anybody who does Teshuva and returns to G-d as a result of his own actions is purified before G-d. This applies even to a Gentile. Why does Rabbi Akivah specify a Jew; and furthermore it seems from his statement that Teshuva is extraneous to this purification process. We must try to comprehend Rabbi Akivah's teaching.

Nachmanidies comments on the Eben Ezra and explaining the service of the scapegoat discusses a Medrash. The Medrash says that the children of Jacob give Samael, their prosecuting angel, a bribe on Yom Kippur. This bribe is the sacrificial goat. It is given so that he should not annul their sacrifices. The goat l'azazel has all the sins of the Children of Israel on its head as set out in the verses in the Torah. The Medrash continues, as a result Samael will see that there is no sin on Yom Kippur and will explain before G-d, Creator of the world, there is one nation in this world which are akin to the ministering angels. Just like the ministering angels are bare footed, so too on this day the Jews are bare footed. Samael makes similar observations when addressing G-d with respect to eating, drinking, standing all day, making peace amongst themselves and being free of sin. In

all these activities the Jewish people on Yom Kippur are comparable to the ministering angels. The Holy One upon hearing these testimonies from the prosecutor Samael, makes atonement for the alter, the sanctuary, the priests of Israel and for all the people of the assembly of Israel. This is the Agadah that the Rambam quotes to help us understand the saeer l'azazel.

This Agadah raises several questions. Who is Samael and how is he bribed? Originally the purpose of the bribe is so that the sacrifices should not be annulled, however the seeming result of the bribe is that it is responsible for the entire kapara of Yom Kippur. The Rambam in the Guide To The Perplexed states that Samael is the appellation applied by our sages to Satan. The derivation of the word Samael is Sam - Kel, the blinding of G-d. Samael represents that part of human nature which blinds the individual from perceiving the ultimate reality, G-d. The yetzer harah and Satan are used interchangeably by Chazal and represent man's evil inclination which is rooted in his physical nature. Chazal use the term Satan, which implies something external to man, to signify that this part of man is not his essence. Rather the tzelem elokim is man's essence. Chazal use the term yetzer harah to teach us that although it is not man's essence we are nevertheless responsible for this part of man. The key to understanding the saeer l'azazel is appreciating its inexorable connection to kapparat Yom Hakippurim. There were two goats which were subject to the lottery. One was designated for G-d and was brought upon the alter as a sacrifice. The second goat was designated l'azazel and was the saeer ha'mishtaleyach, the goat that was sent away to meet its final destiny in the desert. The atonement of the day of Yom Kippur was really a result of the goat that was designated l'azazel and not the one that was brought as a sacrifice. The kapparat Yom Hakippurim is unique because it atones for many sins, kalot vechamurot, lenient and stringent sins. Whereas a korban chatas is brought for a particular maase aveira, act of violation, and atones for that particular sin. On Yom Kippur lifneh Hashem tetaharu, we are purified before G-d. The essential character of the day is a mechaper. This is a different type of forgiveness than a specific korban chatas, a sin offering. Yom Kippur is related to the state of the gavra, the individual. The day is mechaper the individual. A person who appreciates the sanctity of the day, demonstrates that he, as an individual, is worthy of forgiveness. Consequently, this new status results in the removal of the particular sins.

An understanding of the service of the scapegoat gives us insight into the essential nature of the sanctity of Yom Kippur and its function as a metaheer. The saeer l'azazel functioned as an atonement for all the sins of the Jews. Leviticus Chapter 16, Verses 21 and 22 tells us that Aaron placed his hands

on the saeer l'azazel and confessed all the sins of the Children of Israel and all their transgressions and placed them on the head of the Azazel goat. How does this goat serve to forgive all the sins of the Jewish people? The Torah is teaching us that the sins of man are really separate and extraneous to his essential nature. Aaron was capable of removing all of man's sins and placing them on the head of the goat. The saeer l'azazel as stated, represents the Satan, man's evil inclination, the part of man driven by his fantasy. This service signifies that the part of man which is based upon his emotions and fueled by his fantasy is really not reflective of man's true essence, his tzelem elokim, his sechel. This part of man, his instinctual nature, is severable from his true nature. However, if man follows his fantasies and his evil inclination he is doomed as the saeer l'azazel, to face a brutal and lonely death.

The Midrash quoted by Ramban, Nachmanidies, can now be understood. We bribe Samael and give him the saeer l'azazel. We as Torah Jews recognize that the pursuit of the fantasy blinds us from perceiving chachmas haboreh, the wisdom of our creator. We acknowledge by the service of the scapegoat, that there is a spiritually higher nature to man, his true essence which we value. As Torah Jews, we thereby attempt to lead our lives based upon the tzelem elokim. By bribing Samael, we acknowledge that there is a part of man's nature, which is overpowering. However, we can not deny our instinctual nature, but must acknowledge that it stems from the lower part of man's being, and as such must be dealt with. If we deny our instinctual nature Samael, it can have tragic consequences. On the contrary, we recognize the instinctual part of man's nature but acknowledge our life long struggle as Torah Jews to separate that part of our nature from the tzelem elokim. Only by bribing Samael and recognizing the potent powers of the fantasy, can we hope to ever be successful in combating these forces and removing them from overwhelming our actions as Torah Jews. We demonstrate that ultimately if one is led astray by the powers of the fantasy he will surely perish and be doomed to spiritual genocide.

The saeer l'azazel was taken to the desert by the ish iti, a specially prepared man. This demonstrates that the ultimate destruction of the saeer is not fortuitous. Rather, it is a necessary result that the pursuits of the fantasy will lead to one's downfall. That is why the ish iti was mezuman l'kach, was prepared for this job, to ensure and guarantee that the saeer would meet its eventual destruction. This recognition by Klal Yisroel that we appreciate the overwhelming force of man's instinctual nature and constantly strive to overcome it and elevate our lives to a higher spiritual plane, makes us akin to the mal'achei hashares, ministering angels. This causes Samael to remark that on Yom Kippur the

Children of Israel are like the Ministering Angels. The Ministering Angels are not under the influence of the instinctual, they are not swayed by emotions. Similarly on Yom Kippur the Jewish people demonstrate through the prohibitions of the day (eating, drinking, cohabitation, and wearing leather shoes etc.) that we abstain from these physical pleasures to demonstrate that there is a higher part to man's existence.

This explains how the saeer l'azazel atones for all sins. Since man recognizes this concept and appreciates that his physical existence leads him on the path of Samael, he must strive through chachma to live life based upon his tzelem elokim, and thus become a different type of gavra. Yom Kippur is a day of reality whereby he recognizes the dangers in his daily existence of Samael but elevates himself on this day to be metaheer before Hashem. This explains that although a person did not do teshuva on a particular maaseh aveira, but since he recognizes the consequences of Samael and that man's true essence is chachma, he has elevated himself to higher spiritual level and he is a gavra worthy of forgiveness.

We can now understand the reason why there are two goats, one for Hashem and one for azazel. This represents man's dual nature, his intellect which is l'Hashem and his instinctual which is l'azazel. In order to have the sacrifice to Hashem, you must have the saeer l'azazel. One can not be successful in his struggle as a talmid chacham unless he recognizes the lower part of human nature. Intellectual perfection can not be achieved if one simply represses his instinctual nature. By repressing one's instinctual nature it still remains an influential part of his personality.

The many meticulous details with respect to the performance of the saeer l'azazel also evidences this concept. A person is driven to the life of the physical by many powerful forces. Each of these drives are shattered by the method of performance mandated by the Torah by bringing the saeer l'azazel. A person is drawn to the life of the material because of the enticements of the physical pleasures that one imagines is comforting when living an instinctual existence. This is why the saeer l'azazel is brutally thrown over the cliff to a torturous death. This represents that visions of physical pleasures are illusory and transitory and ultimately will result in a painful shattering of such false emotions. A person is also drawn to the life of the physical because he feels that material success garners respect and popular acceptance by the masses. Therefore the saeer l'azazel is sent out with one man, alone without any fanfare, to a desolate and lonely place in the desert. This demonstrates that leading a life of materialism will ultimately and invariably result in a lonely and desolate existence. Lastly, a person is fooled by the entrapments of a physical existence in order to insulate himself from the limited nature of

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## Saeer L'azazel The Scapegoat

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such an existence and to cater to his fantasy of immortality. Thus the saeer l'azazel always meets the same destiny, a harsh and cruel termination, to help emasculate any such fantasies that a person may harbor.

We can now appreciate Rabbi Akivah's statement quoted in the last Mishna in Tractate Yumah. "Happy are the Children of Israel because they are purified before G-d." Although it might be possible in isolated cases for individuals to come to the true recognition of G-d, however for a nation of people, on such a large scale, is impossible. How fortunate are we Torah Jews who have a system of Torah and Mitzvos, (that contains the abstract and beautiful practice of the saeer l'azazel), a system based upon chachma that allows us to recognize man's true nature and remove ourselves from living a purely physical existence, the life of fantasy that ultimately leads to man's downfall. Therefore Rabbi Akivah exalts "how happy are we the nation of Israel that we are fortunate to such a blessing." □

## ATONEMENT

RABBI MOSHE BEN-CHAIM

**Question:** How do we make atonement for our sins now that there is no spilling of blood? Also what of the Gentiles? How do they atone for their sins since they are not Jewish?

**Mesora:** Whether one is Jewish or not, God recognizes any individual who abandons wrong, cleaving to what is right. "Right" being that which the Torah defines. Gentiles are bound to follow the Torah - the 7 Noachide commands. If they do not, God punishes them as well. If they do, God rewards them as well.

God does not favor the Jew over the Gentile. What God desires is modesty and adherence to His system. We see this clearly as all Jews today pray, using the words of King David, a descendant of a gentile - Ruth the Moabite. Ruth begot King David and King Solomon - two of our greatest figures. Had God favored the Jew over gentile, could He not find a Jewess to be the matriarch of the Kings? Evidently what God desires is a person who abides by the concepts and morals of the Torah, Jew and Gentile alike. Ruth followed truths of God, and therefore was selected by God for her essential role in mankind's development.

Both Jew and Gentile alike have prayer and should ask God for forgiveness. God will most certainly hear both equally, as we say in prayers, "...because you hear the prayers of all mouths". Ruth is a perfect

example of how God recognizes a non Jew.

Regarding sacrifices, they cannot exist without the Temple. In place of sacrifices, the Rabbis instituted prayer. In the time of the Temple, gentiles were able to bring sacrifices as well as Jews. □

## The Purpose of Yom Kippur

RIVKA OLENICK

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□ reclaim our own devotion to the future He renews our life. The Sabbath too reinforces our devotion to the future, as we guard the Sabbath and we keep it holy. Even the Jewish people who partook of the sin of the Golden Calf were forgiven by God, they were given protection, they admitted to their corrupt ways and were granted atonement. The purpose of kippara is to give a person the opportunity to reclaim the status of purity. Through the absence of gratifying our senses and having physical enjoyment we face our "moral philosophical self." This is how we show our "internal moral self" as Jews on Yom Kippur.

We cannot survive as a people without this process of atonement. We would just continue to sin until we are completely destroyed. So, we are given Yom Kippur to atone wholeheartedly with our request and of hope for renewal from God. We are also aware that every sin we commit has "chipped away" at our moral self, the part of us that God demands to be righteous and holy. That is how He chose us to be and declared us to be maintained; it is our purpose and the purpose of our being given the Torah. All of the sins we engage in take us away from who we were originally created to be and who ideally we are to be. Sin removes a person's free will, so a person merely survives and in just surviving like an animal, we are no longer "Adom" and we forfeit our relationship to The Creator. God gives us this positive opportunity by depriving ourselves of all the physical enjoyment that we partake of on the Sabbath and He gives us Yom Kippur. The opportunity to regain our purity, to begin again, a rebirth, it is another great gift. God gives all of us everything needed to exist the best possible way. So we realize that our present existence because of our repeated transgressions is a spiritually poor existence.

We are really not worthy of continued existence since we are so far away from our true purpose, to be an Eved Hashem, the reason we were created. On Yom Kippur God allows each of us to be completely in touch with our moral self, and we desire to

have new and pure moral feelings. With honesty and sincerity we beg God to renew our lives and to give us the strength to live the correct life! This is our realization - that our true existence is dependant only upon the service of God. God frees us and gives each of us a new future through kippara. He renews our life that is His gift to us. Truthfully, Yom Kippur should be the happiest day of the year for every Jew. What greater gift is there than the renewal of one's life! Just as it is a mitzvah to eat on Erev Yom Kippur, it is also a mitzvah to fast on Yom Kippur.

Approach Yom Kippur with hope, not dread and feel joy in the opportunity to be this close to the Creator, our Judge and our Father. "Happiness is thine, O Israel, before Whom dost thou obtain thy purity! Who maketh thee pure? Thy Father in heaven! For it says: "I pour pure water over you and ye become pure!" The fount of Israel's purity is God, even as a Mikvah purifies the unclean, so doth God make Israel pure." (Yoma 85b) □

## Is God Vindictive?

RABBI MOSHE BEN-CHAIM

Rashi in parshas Shilach (Num. 13:2) brings down that G-d said, "by their lives, I will give them an opportunity to err with the words of the spies so they don't inherit the land of Israel". This would seem like a vindictive statement, but as G-d is devoid of human emotion, how do we understand it?

I believe the meaning is that had G-d not permitted the spies to spy out Israel, they would have been harboring an incorrect notion in relation to G-d. That is, their desire to send spies displayed their disbelief in G-d's promise that they will successfully conquer Israel. If this disbelief was not brought out into the open, they would remain with this false notion, and this is not tolerable by G-d. What does it mean that "G-d gave them an opportunity to err"? It means that G-d gave them an opportunity to act out this notion in reality so it can be dealt with. G-d's goal was not the loss of inheriting Israel. Giving them a chance not to inherit Israel means giving them a chance to realize their emotional conflict of not being desirous of inheriting Israel. In this manner, the Jews are enabled by G-d to face their mistake, and perhaps correct it.

This teaches us that Israel per se is not the goal for man, but rather, man's perfection outweighs the act of living in the land. Since man's perfection was at stake, G-d opted for man's perfection, rather than having him live in Israel. □

## Praying for Others

RABBI MOSHE BEN-CHAIM

**Reader:** Dear Mesora, I once heard (unsure of the original source) that if one prays for another person suffering the same ailment or having the same desire (example: having children) as oneself, then the person will be granted by Hashem the very thing they asked for the another person. 1. Have you ever heard of such a notion (its source)? 2. If not, what do you think about this? I have some problems with it as it doesn't make sense to me that Hashem should decide to give you something you want should you daven for another with the same bakasha. I would appreciate your insight into this, as I was asked to do this (and am very tempted to do it myself) but do not want to err philosophically. Thank you.

**Mesora:** You are quoting a Rashi in Beraishis; 21:1, and a gemara in Baba Kama 92a. It states that if one prays for another person (to have children) while he needs that himself, he is answered (by G-d) first.

It occurred to me after writing my response below, that this area can serve as a good example in general of teaching the method for discovering answers to one's questions.

In this example, one who prays for another is entitled to an answer more readily than if he prays for himself. That is the unique fact displayed by this statement of the Rabbis. Whenever defining an area, one must determine what is unique about the specific area at hand. Therefore, the way to approach this problem is to first hone in on the specific trait displayed by the one praying. One may then ask the following to direct himself towards where the answer lies: "What is it in one's praying for others which entitles him to be answered?" Asking this question more precisely, one may ask, "What perfection exists in a person when he is less personal in prayer?" I say "perfection" as G-d responds more readily to one more perfected, and I say "less personal" since he prays for another person's needs before his own. The answer now stares us in the face: When one is less personal, in other words, "objective" about the needs of people, even before his own needs, he displays that which G-d desires, i.e., an objective embrace of the ideas of the Torah per se,

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# Praying for Others

**RABBI MOSHE BEN-CHAIM**

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as opposed to reacting to his own personal needs. G-d answers him because he is attached to the truth, and not attached to what is important only for himself.

To answer the question more fully, when one has a need, but prays for another person first, he is relating to the need objectively and not out of a personal desire. One can either pray for children to satisfy a personal longing, or she can pray for children with an objective perspective, viewing having children as a proper involvement in as much as it is G-d's will. The latter being the proper outlook. She demonstrates that she is not personally attached to that need, and views the desired good as something which she feels no more worthy to have, than someone else with the very same need.

As her request for others follows an objective and more realistic view of the Torah's ideals, G-d takes note, and responds to her first.

This is what is meant that she will be answered by G-d before the other person. G-d responding to her first demonstrates that her request was more proper. This does not mean that the other person's request was improper and will go unanswered. All the Rabbis intended to illustrate with this statement was the perfection found in one who prays for another before herself.

We see that when Channa prayed for a child to devote him to the temple under Eli's tutelage, she was responded to by G-d, and she bore Samuel the prophet. She too desired a child for the true purpose.

Perhaps G-d withheld children from all of the matriarchs as a method for perfecting their attachment to their children. As the Rabbis teach, "G-d withheld their children as G-d desires the prayers of the righteous." G-d desired the Jewish nation have leaders who were of the utmost perfection. It could very well be that G-d's will was that the means by which one becomes perfected has much to do with the relationship their parents have with them. As G-d withheld children from Sarah, Rebecca, Rachel and Leah, these mothers then introspected, discovering what ways to perfect themselves, and perhaps saw an unfit attachment to having children. They observed this and perfected themselves, and were then granted children. As they raised these children, the forefathers of the Jewish nation, these children were raised with such objectivity from their perfected

parents, being given the proper foundation from youth which G-d deemed essential to their characters.

It should be noted however that this is not a game, that is, one cannot expect to be answered first if he or she is really praying for another with his own selfish motives in the back of his mind. It is only the true, honest, objective prayer for another which raises one to the level in which G-d admires his objectivity, and that G-d will in fact answer his prayer first.

Again, our eyes are opened to the wisdom of Chazal only by using our minds to unravel their secrets. As King Solomon stated at the commencement of Proverbs, one purpose in writing that book was to impart to us the understanding for solving the riddles of the Rabbis. Taking the sayings of the Rabbis literally or blindly, is a practice observed by too many. The Rabbis intended to disclose ideas to those of us who desire the truth, and seek it out through deep study, not casual reading. As King Solomon wrote, "if you seek it (Torah) as silver, and search it out as a buried treasure, then you will understand the fear of God, and the knowledge of God will you find". Learning then, is an intense endeavor, involving exertion, and not simplistic and superficial page turning. These are King Solomon's words.

The ideas of the Rabbis will not be discovered without vigor, patience, intelligence, and humility. □

## OLAM HABA

**RABBI RUVEN MANN**

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In Devarim Chapter 30 Pasuk 6, the Ramban says "the heart will not desire the improper and it will have no craving whatever for it." "This is a reference to the annulment of the evil instincts..." "...for in the days of the Messiah there will be no evil desire in man, but he will naturally perform the proper deeds and therefore there will be neither merit nor guilt in them, for merit and guilt are dependent upon desire."

If there are no instincts, how are we similar to Adam? In that state, will we still sin? Thanks for your help.

**Response:** You ask a good question. I would say that the Ramban holds that Olam Haba is analogous to the state of Adam, however it is not identical in every respect. For it is clear that Adam had bechira and was therefore given commandments for whose violation he was punished. However he was different than we are in the structure of his instincts - his "yetzer hara", required external stimulation. For the natural

flow of his instinctual energy was toward truth. In terms of his natural state one could say he lacked a yetzer hara. Thus the Ramban uses that state as the analogy to provide a model for Olam Haba. However it need not mean that Olam Haba is identical to Gan Eden in every particular. In Olam Haba the structure of his soul will be such that he will not be subject to a desire for evil even regarding those things which are external. His energies will be such that his love of truth will always be superior to any physical desire. In general this was the state of Adam in Gan Eden, and the Ramban refers to this only by way of analogy.

In summation, Adam's natural energies were in line with the good but he had within him the potential for an emotional attraction which would be powerful enough to overcome his reason. Thus, Adam can be summarized as a natural state of good with possibility of sin (ie. if external stimulus occurs which attracts sufficient energy to create a conflict between reason and emotion) Olam Haba is analogous to Gan Eden only regarding the first idea. However it is different regarding the second, because the possibility of a conflict in which emotion will contain the potential to overpower reason will not exist.

**Question:** I assume that sin would then be impossible in Olam Haba. Will this change the system of Mitzvos? Will we still have Yom Kippur?

**Response:** It would seem that since there will be no sin there will be no reward and punishment, hence there will be no need to repent and hence no Yom Kippur. Bear in mind that the key point is that the Ramban identifies Yemos Hamashiach with Olam Haba, which means the perfected State of the soul--the ultimate reward. Thus everything which we posit about Olam Haba, ie. "The world that is koolo Aruch, the world that is koolo tov etc." means that it will be qualitatively different than the world we are in now. The Ramban accepts all the statements about Olam Haba which indicate that it is a state of absolute good with no evil. The only difference is that he maintains it will take place in the physical universe and man will have a physical form. However, he will be a perfected being, not subject to conflict, and incapable of sin. As such, there will be no need for Torah and mitzvos which were given to man in his imperfect state as a means of perfecting him and bringing him to his perfected state. Once in that state there is no longer any need for the system which brought him to perfection. Once you are on the moon, you do not need the space ship which got you there.

תכתוב  
ודעוזהם  
לחיים  
טובים

*"May you all  
be inscribed  
and sealed  
for good lives"*

*Moshe Ben-Chaim*

*Rivka Olenick*

*and*

*The Mesora Staff*