

קריאת התורה של שחרית של יום הכיפורים  
**TORAH READING FOR SHACHARIS OF YOM KIPPUR**

1. The Torah Reading for Yom Kippur morning is the beginning of the Sidra **אחרי מות** which describes the Divine Service in the Mikdash on Yom Kippur. Hence, the following comments are taken from the **SIDRA OF THE WEEK : אחרי מות** .
2. Besides the daily Korban Tommid of the morning and of the evening, and the additional Korban Mussaf of Yom Kippur, the Torah commands other Korbannos that are to be brought on this holy Day of Atonement. The Kohen Ga'dol is to bring a Korban Chattos on behalf of himself and his household, and another Korban Chattos on behalf of all the Kohanim, too. In addition, there is also a Korban Chattos brought on behalf of the entire Jewish People. As with all Korbannos Chattos, before the bringing of the Korban, confessions of sins committed must be made to HaShem and forgiveness sought from Him, and this the Kohen Ga'dol does on behalf of the entire Jewish People whose representative he is. Besides these Korbannos, there are also Korbannos Olah, for the Kohen Ga'dol and for the People, and a special presentation of incense which is brought, exceptionally, into the Holy of Holies. The incense, which is completely burned up and made to rise in smoke without leaving any residue at all, symbolizes the complete giving-up of oneself to HaShem. It is only through this cloud of smoke, HaShem commands, that the Kohen Ga'dol, representing the Jewish People, can dare to come within the glorious Presence of HaShem in the Holy of Holies. In this holiest place on earth, on this, one of the holiest days of the year, when all physical pleasures are renounced by us in obedience to the command of HaShem Who has ordered us to abstain from them (the better to feel the spiritual character of this great and holy day) together with our firm resolution to obey the Will of HaShem from now on — in this state of holiness and submission to HaShem can we hope to come close to our Holy G-d Whose Presence manifests Itself so strongly in the Holy of Holies in the Mikdash which is in our midst.
3. The Divine Service of the Kohen Ga'dol on Yom Kippur is onerous and difficult and he must study and rehearse his duties for some days before. For those parts of the Service in the Great Court of the Mishkan or in the Mishkan itself, he is robed in his magnificent garments of splendour. For those parts of the Service done in the Holy of Holies he wears only the four priestly garments of the Kohen Ordinary, but these are made of the finest white linen. Whenever he changes his robes, he immerses himself in the Mikveh, and before and after each part of the Service he laves his hands and feet at the Copper Washstand in the Mikdash.
4. For certain parts of the Service in the Mikdash, the Torah commands that no one is to be in the Mikdash when the Kohen Ga'dol comes in to officiate. We can hardly imagine the

purity, the devout concentration and the sublime and holy thoughts of the Kohen Ga'dol, that most righteous and saintly man who is the spiritual leader of his holy People and their representative before HaShem, as he does everything as HaShem has commanded: a man all alone with the Divine Presence in the grand, holy Sanctuary, while the great and silent crowds of the People whose holy trustee he is, wait in sincere repentance and anxious anticipation, outside.

5. On each of the three occasions that the Kohen Ga'dol makes confession before HaShem on behalf of the People, he intones the Great Ineffable Name of HaShem. Upon hearing the Name thus uttered in holiness and purity, the Kohanim and the People who are in the Great Court of the Mikdash fall upon their faces and praise HaShem in pure worship of He Who grants atonement to His repentant People. And when they behold with their own eyes the sign that HaShem has indeed granted atonement (the tongue of crimson wool prominently displayed miraculously changes white) their confidence in HaShem's forgiveness and mercy is transformed into joy and serene happiness. Blessed indeed is the Holy Nation that experiences such closeness to HaShem: happy is the Jewish People that such is theirs, happy indeed is the People of HaShem.
6. The Korban Chattos of the People on Yom Kippur is unusual in that it consists of two component Korbonnos. The Torah stipulates that two he-goats be taken, for the nature of this animal calls to mind the characteristics of obstinacy, of resistance, and the ability to oppose with firmness any demands made on the individual's will-power — characteristics with drastically different results. For the one is brought as a Korban Chattos, on the Altar of the Mikdash of HaShem, thus symbolizing a giving-up of oneself to HaShem and His Torah. But the other one, over which all the sins of the People are confessed, is sent away to a rocky, dangerous wilderness, and there, far away from the holy Mikdash of HaShem, it meets its doom as it is hurled to death on the crags and rocks. So, too, is it with us: he who is willing to subject himself to the Will of HaShem and adamantly refuses to be deflected from his duty to HaShem, can elevate himself to such a degree that he is admitted even into the holy Mikdash, and even, as it were, upon the Altar. His life is a steady progression of dedication to HaShem. But he who would obstinately refuse to comply with the Will of HaShem, and, stubborn as a goat, will not let himself be guided by the Torah of HaShem, brings upon himself the evils of sin and all kinds of misfortune and calamity, till he meets his end in utter and fearful destruction.
7. Generally, on Yom Tov, five people are called up to the public Torah reading, plus the Maftir. On Yom Kippur, however, because it is holier than any of the other Yommim Tovim (the Torah calls Yom Kippur "שבת שבתון" — "a specially sacred day") therefore six people are called up. When Yom Kippur falls to be on a Shabbos, the same reading is divided up so as to allow seven men to be called up as on Shabbos there must be at least seven men called up, plus the Maftir.
8. The short paragraph chosen for Maftir on each Yom Tov describes the Korban Mussaf of each particular Yom Tov. The Maftir of Yom Kippur is taken from Sidra Pinchos in Sefer

Bemidbor, and is the usual Yom Tov Maftir, namely, a description of the Korban Mussaf of the day. For Yom Kippur, it starts at Possuk 7 of Chapter 29 and ends with Possuk 11.

9. The word “Maftir” means “the Valedictorian” or “End Reader” and the man called up to Maftir is honoured with also reading the Haftorah of the day. The Haftorah of the first day of Rosh HaShonoh is taken from the First Sefer Shmuel, from Possuk 1 of Chapter 1 till Possuk 10 of Chapter 2.
10. Although we have just said that the man called up for Maftir is honoured with also reading the Haftorah of the day, as a matter of fact, really it's the other way round, as follows: When the public Torah Reading was proscribed by the anti-Jewish government, the Rabbis of the day instituted instead a public reading from the Books of the Prophets. Even after the evil decree was rescinded, the practice of reading the Haftorah was retained and the Haftorah was read after the Torah Reading (see **INTRODUCTION TO THE HAFTORAH**) but so as to compensate the one who was called up for the Haftorah which is “only” a reading taken from the Books of the Prophets, he was also honoured with repeating the last section of the mandatory Torah Reading. That way, he was honoured with a Torah Reading, too. In other words, the Maftir was a sort of consolation prize for the one who was called to read the Haftorah. On a Yom Tov and a special Shabbos, instead of the Maftir being merely a repeat of the last section of the day's Torah Reading or of the Sidra of the Week, there is a specific short Torah Reading which is topical of the day, as, in fact, is the case with the Maftir of today, which is the description of the Korban Mussaf of the Yom Tov of Rosh HaShonoh.

**For the explanation of the Haftorah of this Torah Reading please go to HAFTORAHS.**