

Behar-Bechukotai 5786

Mishnah Taanit 4:8

Rabban Shimon ben Gamliel said: There were no days as joyous for the Jewish people as the fifteenth of Av and as Yom Kippur, as on them the daughters of Jerusalem would go out in white clothes, which each woman borrowed from another. Why were they borrowed? They did this so as not to embarrass one who did not have her own white garments. All the garments that the women borrowed require immersion, as those who previously wore them might have been ritually impure. And the daughters of Jerusalem would go out and dance in the vineyards. And what would they say? Young man, please lift up your eyes and see what you choose for yourself for a wife. Do not set your eyes toward beauty, but set your eyes toward a good family, as the verse states: "Grace is deceitful and beauty is vain, but a woman who fears the Lord, she shall be praised" (Proverbs 31:30), and it further says: "Give her the fruit of her hands, and let her works praise her in the gates" (Proverbs 31:31). And similarly, it says in another verse: "Go forth, daughters of Zion, and gaze upon King Solomon, upon the crown with which his mother crowned him on the day of his wedding, and on the day of the gladness of his heart" (Song of Songs 3:11). This verse is explained as an allusion to special days: "On the day of his wedding"; this is the giving of the Torah through the second set of tablets on Yom Kippur. The name King Solomon in this context, which also means king of peace, is interpreted as a reference to God. "And on the day of the gladness of his heart"; this is the building of the Temple, may it be rebuilt speedily in our days.

Rashi on Bavli Taanit 26b

This is the giving of the Torah- The Day of Atonement, when the second Tablets were given.

Shulchan Aruch, Orach Chaim 606

"A man should appease his friend (i.e., a person whom he wronged) on the Eve of Yom Kippur" - Containing four paragraphs.

Yom Kippur does not atone for sins between a man and his comrad (fellow-man) until he conciliates him. Even if he angered him only in words, he is required to appease him (his fellow-man). And if at first he is not pacified, he (must) return and go to him a second and third time. Each time he should take three men with him, and if on the third time he does not become reconciled he (no longer) is obligated to him, (nevertheless afterwards he should say before ten (people) that he did request forgiveness from him),

(מרדכי דיומא ומהרי"ל). If he (i.e., the person who was wronged) was his teacher, he must go to him many times until he becomes appeased.

Pirkei de Rabbi Eliezer 46

The Son of Bethera said: Moses spent forty days on the mount, expounding the meaning of the words of the Torah, and examining its letters. After forty days he took the Torah, and descended on the tenth of the month, on the Day of Atonement, and gave it as an *everlasting* inheritance to the children of Israel, as it is said, "And *this* shall be unto you an *everlasting* statute" (Lev. 16:34). Rabbi Zechariah said: They read in the Torah and found written therein, "And ye shall afflict your souls" (Lev. 16:29), and on the Day of Atonement they caused a Shophar to be sounded throughout all the camp and proclaimed a fast for all Israel, old and young. Were it not for the Day of Atonement the world could not stand, because the Day of Atonement is in this world and in the world to come, || as it is said, "It is a sabbath of sabbaths unto you" (Lev. 16:31). "A sabbath" refers to this world, "sabbaths" refers to the world to come. Moreover, if all the festivals pass away, the Day of Atonement will not pass away, for the Day of Atonement effects reconciliation for serious offences as well as for slight offences. Whence do we know that the Day of Atonement effects reconciliation? Because it is said, "For on this day shall atonement be made for you, to cleanse you; *from all* your sins shall ye be clean" (Lev. 16:30). "From your sins" is not written here, but "from *all* your sins shall ye be clean before the Lord" (*ibid.*).