

YOM KIPPUR

Erev Yom Kippur

The Torah commands us to eat on Erev Yom Kippur. This not only gives us the strength to fast, but also provides a way of honoring Yom Kippur with food and drink. Many *tzaddikim* who would usually use only one hand when eating, would use both hands when eating on Erev Yom Kippur.

(שו"ע אדה"ז סי' תרד, לקו"ש חכ"ט ע' 319)

One Erev Kippur, a Roman officer dispatched his servant to buy him a fish. At the market he found only one fish on sale and agreed to pay one gold coin for it. However, a Yiddishe tailor who was standing there approached the seller and offered a higher bid. He and the servant tried to outbid each other, until the Yid won the fish for the sum of five gold coins.

When the officer was told what had happened, he was understandably upset – but also curious.

He sent for the Yid and asked him: "Why did you spend five coins on a fish and not let my servant buy it?"

The Yiddishe tailor answered, "How could I *not* have bought it, even if it had cost ten gold coins? I bought it to eat on a day on which Hashem commanded us to eat and drink, a day when we are certain that He will forgive our sins."

The officer was so impressed that he sent him off in peace.

(טור או"ח סי' תרד)

On Erev Yom Kippur, תרמ"ט (1888), a vintage chossid called Reb Zalman of Tcherbin walked right into the Rebbe Rashab's study after *shachris* and greeted him with a jovial "Gut Yom Tov!"

The Rebbe Rashab, who was seriously engrossed in a sefer, replied, "Yes, it is Yom-Tov, and Yom-Tov is a time to be happy. But it is also Erev Yom Kippur, and one must be in a state of *hisorerus teshuvah* (arousal to *teshuvah*) from the depths of one's heart. And *teshuvah* consists of regret over the past and undertaking positive resolutions for the future."

Reb Zalman responded, "Rebbe, we are soldiers. Hashem told us that the first half of Erev Yom Kippur is a Yom-Tov, so we need to be joyful. Only after *chatzos* must one *daven minchah*, say Al cheit, and do *teshuvah*."

And he concluded by saying, "Rebbe, give me *lekach*." The Rebbe Rashab, pleased with his answer, took a piece of honey cake from the plate and said, "I am giving you a piece of *lekach*, and may Hashem give you a sweet year."

(סה"ש קיץ הש"ת ע' 10)

One Day A Year

Chazal say that if not for Yom Kippur the world would not be able to carry on.

Satan complained to Hashem, "Ribono Shel Olam! You have given me power over all the nations of the world, yet over the Yidden I have no power."

Hashem told him, "I will give you power over them on Yom Kippur, but only if you can find them doing *aveiros*."

Yom Kippur finally came, and Satan could not find any *aveiros*, he told Hashem, "You have a nation like *malochim*: they don't eat, they live in peace with each other and are clean from *aveiros*."

Whenever Hashem hears such words, He cleanses the Yidden of any previous *aveiros*.

(פרקי דרבי אליעזר פ' מ"ה)

If a person wants to be forgiven on Yom Kippur, does he first have to do *teshuvah*? This question is the subject of a *machlokes* in the Gemara. Rabbi holds that even if one does not do *teshuvah*, the essence of the day of Yom Kippur – the mere fact that the day has passed – grants atonement, but the Chachomim say that Yom Kippur atones only for those who do *teshuvah*. The Halachah follows the view of the Chachomim.

The Rebbe explains that everyone agrees that the atonement of Yom Kippur is brought about by the *kedushah* of the day; it is only that to attain that *kedushah* one is required to do *teshuvah*.

(שבועות ג' ע"ב, לקו"ש ח"ד ע' 1149)

The Alter Rebbe points out that *kaparah* (atonement) actually means 'scrubbing', scrubbing off the dirt of *aveiros*. The day of Yom Kippur not only cancels punishment, but also removes any 'stains' or 'dirt.' For on this day the inner bond between the essence of a Yid and the essence of Hashem is revealed, and hence any superficial

'stains' are automatically nullified.

(לקו"ש ח"ד ע' 1149)

One year, at the end of Yom Kippur, Reb Levi Yitzchak of Berditchev announced: "It is well known that whenever a person is in doubt as to whether a *brachah* is required, he should refrain from reciting it. It is therefore clear that since we recite the *brachah* stating that Hashem forgives our *aveiros*, this is surely so, without any doubt whatever."

(אג"ק ח"ד ע' 34)

At the end of Yom Kippur, the custom in every Lubavitcher shul is for everyone to sing a march of *simcha* and victory, to express our certainty that we have been completely forgiven.

When this *niggun* was sung at 770, the Rebbe's face would shine. From atop his chair he would dance and encourage the singing with tremendous joy.

(אוצר מנהגי חב"ד ע' רמא)

Motzoei Yom Kippur

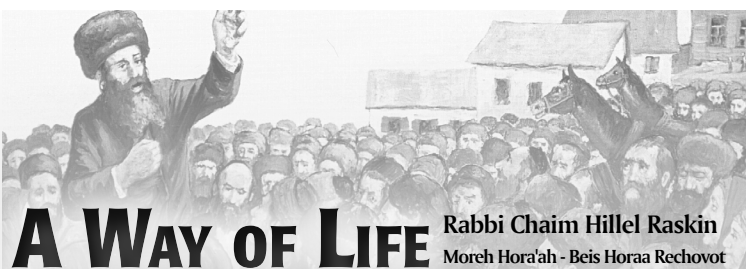
Motzoei Yom Kippur is so much a Yom-Tov that on that evening we wish each other a "Good Yom Tov!" It is therefore a *mitzvah* to eat and rejoice at this time, when a *bas-kol* announces "go and eat with joy."

The Rebbeim made a point of washing for a full *seudah*, even though they were no doubt exhausted from their strenuous *avodah* throughout the day. At the table they would sing *niggunim* and share *divrei Torah*.

(שו"ע אדה"ז תרכ"ג סי"ב, תרכ"ד ס"ט, התועודויות תשמ"ו ח"א ע' 446)

CONSIDER THIS!

- Is Erev Yom Kippur a serious time for *teshuvah* or a Yom-Tov? And Yom Kippur itself?
- Why are we so sure that Hashem has cleansed us?



A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Horaa Rechovot

Kittel in the Restroom

I am afraid of losing my *kittel* in the crowds of people in shul on Yom Kippur. May I bring it with me into the restroom?

- Shulchan Aruch records that one may enter a restroom wearing *tzitzis*.¹ *Acharonim* however differentiate between a *talis katan* which is a regular garment worn all day, and a *talis gadol* which is worn especially for *davening*. It is disrespectful to bring a *talis* into the restroom and then *daven* with it, just as the Torah required a Kohen not to serve in the Beis HaMikdash with garments he wore to remove the ashes.²
- While some *poskim* claim that the problem is to use the bathroom while wearing it,³ it would seem from the Alter Rebbe that bringing it into the restroom is also a problem.⁴
- Since in Lubavitch a *gartel* is a garment which is designated for *davening*,⁵ it may not be worn in the restroom. However, it is enough to place it in a pocket and it doesn't need a double covering.⁶ Contemporary *halachic* authorities discuss whether a Shabbos *gartel* which is often worn outside of *davening* (even when one is not wearing his *talis*) may be brought into a restroom.⁷
- Some *poskim* add that one who wears a jacket for *davening* only should not bring it into a restroom.⁸
- A *kittel* is worn on Yom Kippur⁹ to be similar to *malochim* and to remind us of *tachrichim* (shrouds) to move us to *teshuva* in *davening*. As such, it is connected to *davening* and one should not enter the restroom with it.¹⁰ However, if one places it in a bag or wraps it completely inside his *kapota* (which is not considered to be a garment for *davening*), it may be brought into the restroom.

ק"ש סי' פ"ג ס"ד, וצ"ע.

5. ע"פ שו"ע או"ח סי' צ"א ס"ב. וראה אג"ק ח"י ע' שצ"ג. ולהעיר מליקוטי לוי"צ אג"ק ע' ר"ו (מכתב לרבינו).

6. שו"ת משנה הלכות ח"א ס"ג.

7. שמעתי בשם הגר"א העלער שליט"א שמותר אבל מהגר"מ אהרן שליט"א שמעתי שעדיין עיקרו היא בגד לתפילה. וראה שו"ת משנה שם.

8. כף החיים או"ח סי' כ"א סק"ד.

9. שו"ע סי' תר"י ס"ט.

10. שו"ע או"ח סי' כ"א ס"ג.

1. שו"ע או"ח סי' כ"א ס"ג והוכחת הב"י ממנוחות מג ע"א. אבל ראה פרמ"ג א"א סק"ג שדן בזה ומוכיח ממנוחות שם ע"ב.

2. ט"ז סק"ג כף החיים ב"י כ"א סק"ג.

3. במשנ"ב שם סק"ד מתיר להטיל מים, וכן יש לדייק בלשון רבינו "לפנות". וראה בפירוש דבריו בס' תפלה כהלכתה פ"ג הנע' קפ"ז שזהו דווקא שלא בביה"כ קבוע. אך בפסק"ת ח"ו סי' תר"י סק"ג מתיר ליכנס לביה"כ להטיל מים, עיי"ש.

4. שו"ע או"ח סי' כ"א ס"ג. ולענין ביה"כ שמויחד רק להטיל בה מים אם נידון כביה"כ קבוע – ראה קדושת מוה"ח כהלכתה ע' פ"ב והלכה סדורה ע' קמ"ב. וראה שו"ע הלכות

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

OUR HEROES

Reb Avrohom Elyeh Akslerod



Reb Avrohom Eliyohu Akslerod ("Kabilniker") learned in Tomchei Temimim Lubavitch and was an outstanding *yerei shomayim*. In the winter of 5684 (1924) he moved to America, and he took on the position of *rov* in the Tzemach Tzedek shul in Baltimore. He conducted himself in America as a *tomim* would in Lubavitch. He walked the streets with his *talis koton* visible, a rare scene in those years. When the Frierdiker Rebbe arrived in America he would often visit 770. When the *bochurim* requested him to *farbreng*, he would generally refuse, saying he came to the Rebbe to receive. He passed away on 4 Adar 5714 (1954).



His work in America was no easy task; one needed great *mesiras nefesh* to stand strong in matters of *Yiddishkeit*. Reb Zev Kazinitz was a *tomim* learning in Lubavitch, and when the time came for him to join his parents who lived in America, he wrote a letter to Reb Avrohom Elye asking, "What is important for me to bring along to America?" Reb Avrohom Elye replied, "Sacks of *mesiras nefesh*."



Reb Avrohom Elye's *davening* in Baltimore was just like he was accustomed to in Lubavitch. On the first night of Rosh Hashanah after becoming *rov*, he *davened* at great length, well after the *minyan* was finished. The congregants who were not accustomed to such conduct figured he must be requesting from Hashem to receive a higher paycheck to be able to afford a more comfortable lifestyle. They got together and decided to raise his salary. However, when they approached him and offered the raise, Reb Avrohom Elye declined, explaining that he is content with what he has and does need the extra American luxury.



It is said that the Frierdiker Rebbe remarked, "I can testify that Avrohom Elye has never lifted his eyes to see the skyscrapers of New York."

לזכות יהושע העשל בן חנה שיי' לרפ"ו ש וקרובה

A MOMENT WITH THE REBBE

Unflinching Truth

Rabbi Sholom Dov Kovalski relates:

"I accompanied my *rav*, Rabbi Yoshe Ber Soleveitchick, to be *menachem ovel* the Rebbe in 5725 (1965). The discussion revolved around the *onein* (status preceding *aveilus*), and the Rebbe mentioned that the Rambam holds that it ends with the *kevura* (burial). Rabbi Soloveitchik, recognized as an authority on Rambam, exclaimed, 'Lubavitcher Rebbe, Lubavitcher Rebbe! I believe there is no such Rambam!'

"The Rebbe replied that it is in his *mishnayot* commentary, and began to get up to bring the *sefer*. Rabbi Soleveitchick, caring for the Rebbe's *kavod*, said 'Do not exert yourself; there is anyway no such Rambam.' And so the conversation continued.

"As he walked out, I remember Rabbi Soleveitchick being amazed by the Rebbe's breadth and depth of learning, yet the non-existing Rambam, in his opinion, bothered him. Five days later, the Rebbe wrote him (*Igros Kodesh* vol. 23 p. 274), directing him to the forgotten Rambam. However, the Rebbe added, from recently discovered manuscripts it seems that the Rambam indeed retracted his opinion.

"Rabbi Soleveitchick was beside himself. 'He is *emes* (truth) himself!' he exclaimed. The Rebbe was obviously right, according to the published version, yet for truth's sake he showed how Rabbi Soleveitchick's error could be supported."

Connection
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