

The Weekly Farbrenge



למען ישמענו • יום הכיפורים תשפ"ה • 796
EDITOR - RABBI SHIMON HELLINGER

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 Yom 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 אר"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)

CONSIDER

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?

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 סי"ט, התועודיות תשמ"ו ח"א ע' 446)



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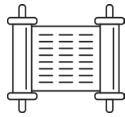
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KOL NIDREI AFTER NIGHTFALL

May we recite Kol Nidrei after nightfall?

Notwithstanding Kol Nidrei's current universal popularity, it was actually a subject of debate by the *geonim* and *rishonim* whether it should be said and in what format.

Rav Saadia Gaon first reported a custom to say a text that references any vows "from last year's Yom Kippur to this year's" to annul any mistaken or coerced personal or communal vows of the past year. However, Rav Hai Gaon argued that it should not be said since he didn't receive such a tradition from his teachers. Moreover, it can lead people to think that all their *nedarim* and *charamos* become annulled, even those that were intentional.¹

Rabbeinu Tam writes that Kol Nidrei cannot annul past vows since it doesn't follow the procedure of annulling vows; it is merely proclaiming any **future** mistaken vows to be null — provided one doesn't remember this proclamation when making the *neder*.² As the Alter Rebbe explains, since people aren't careful with vows, we make a condition that they shouldn't take effect from the onset.³

In Shulchan Aruch, the Mechaber rules to recite Kol Nidrei but doesn't go into details, but the Rama comments that we follow Rabbeinu Tam's approach that it's a proclamation for the future.⁴ However, the Arizal's custom was to recite a *nusach* that includes both the past and the future.⁵

Halacha states that we don't annul vows on Shabbos or *yom tov* unless it's needed for that day.⁶ For this reason, the Tur writes that one should say Kol Nidrei before *yom tov* sets in. The Alter Rebbe notes that even if the *nusach* only mentions future vows and technically isn't a '*hataras nedarim*,' there is still a concern due to its similarity and the erroneous impression it may cause.⁷

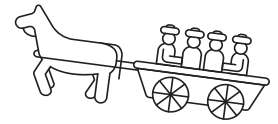
Yet, some counter that it's considered for the sake of Yom Kippur and may therefore be said at night. Some also add that the vows were already annulled by last year's declaration about future vows, and there isn't any actual annulment of past vows taking place.⁸

In practice, Minhag Chabad is not to be particular about saying it by day, seemingly based on the above reasons.⁹

1. טור סי' תרי"ט.
2. רא"ש יומא סי' כ"ח. וראה משנ"ב.
3. סק"ב שאם הוא זוכר התנאי הו"ל כעוקר הנדר.
4. שו"ע"ר או"ח סי' תרי"ט ס"ב.
5. שו"ע שם ס"א.
6. שו"ע"ר ע"ב.
7. שו"ע"ר סי' תרי"ט ס"ד.
8. כף החיים שם סק"ה.
9. ראה אוצר מנהגי חב"ד אלול-תשרי ע"ב.

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

Our Heroes



REB ALTER SIMCHOVITCH

Reb Chaim Alter Nissan Shimon Simchovitch (known as Reb Alter Potchiper) was an outstanding *chosid* of the Rebbe Rashab and Frierdiker Rebbe. He served as a *mashpia* in various branches of Tomchei Temimim, including Toras Emes in Yerushalayim and Tomchei Temimim in Warsaw. For a while, he was the *chozer* of the Rebbe Rashab. Reb Alter passed away on the 7th of Nissan תרצ"ט (1939).

The *bochurim* in Toras Emes once asked Reb Alter to repeat for them a *maamar* and to *farbreng* with them. Reb Alter replied that he could only do one of the two, since each one required eight hours of internal preparation.

At one point, Reb Alter contracted tuberculosis and he suffered terribly. He

once turned to the students sitting around his bed and shared what he was thinking, "Hashem! You create the world every moment anew. Does the fact that yesterday you created a sick set of lungs mean that you should continue to do so every moment?"

Once, while in Yerushalayim, someone referred to the Lithuanian Yidden who lived in Batei Broida as "*misnagdim*."

Reb Alter retorted: Those aren't "*misnagdim*"! In Russia we saw *misnagdim* who weren't particular about wearing a *talis katan* and other "small" *mitzvos*. These people are very particular with *mitzvos*; they are careful to avoid speaking *lashon hara* and they study Torah diligently. These are "*baal-shemske Yidden*"!

(אוצר החסידים - רוסיא ופולין ע' 464, 335, 361)

A Moment with The Rebbe

זכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרך בגשמיות ורוחניות



A HOME TRANSFORMED

Just a few days before Rosh Hashana 5734, the Rebbe announced a campaign to encourage every Yiddishe girl to light Shabbos candles.

At the Shabbos Bereishis 5735 *farbrengen*, the Rebbe explained the reasoning behind the campaign:

"In years bygone, when Yiddishe homes were permeated with the lights and warmth of Yiddishkeit, and not influenced by foreign ideas, street ideas – in fact the street itself was less dark and wild – one or two candles sufficed. But now, with the world becoming darker and wilder, and the 'street' is seeping into the homes, an

addition of light is necessary."

The next year, at the Shabbos Parshas Naso *farbrengen* of 5736, the Rebbe shared some *nachas*, how the campaign has changed an entire family:

"There was a girl in a *kibbutz* who was influenced to light a Shabbos candle," the Rebbe related. "Since her parents couldn't convince her, they let her. As a result, the parents stopped watching television while the candles burned. Later they koshered their kitchen, until they transformed their entire home to a Yiddishe home..."

(*Likutei Sichos*, Vol. 9 p. 22; *Sichos Kodesh* 5736)

לעילוי נשמת

מרת מוסיא בת ר' אברהם ישעי' ע"ה שטראקס

נפטרה כ"ה אדר תשפ"ד