

# The Weekly Farbrengens



846 • וילך תשפ"ו • לחמן ישמעו  
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 א"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)

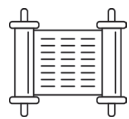
### MOTZOEI YOM KIPPUR

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, התועדויות תשמ"ו ח"א ע' 446)





## MEZUZAH AND TEFILLIN REPAIR

**If a mistake is found in a mezuzah, can it be fixed?**

The Mechilta says that if a mezuzah or tefillin were not written in order, they should be placed into *geniza*, as the possuk *Vehayu hadevarim ha'eileh* ("and these words shall be") dictates that they must be written according to their original sequence in the Torah (*kesidran*).<sup>1</sup> Thus, Rishonim write that one cannot add missing letters to a mezuzah or tefillin (as one does for a Sefer Torah that is missing letters) for the added letters have not been written in order and are invalid.<sup>2</sup>

Shulchan Aruch rules that the *parshiyos* in tefillin and mezuzah, and the words contained in each *parsha*, must be written in order.<sup>3</sup> The order the *parshiyos* of tefillin must be written — for both Rashi and Rabbeinu Tam's tefillin — is: (1) *Kadesh*, (2) *Vehaya ki yeivi'acha*, (3) *Shema*, 4) *Vehaya im Shamo'a*. Although the Taz quotes a lenient view on the *parshiyos* of *Shema* and *Vehaya im Shamo'a* written out of order,<sup>4</sup> the Shach invalidates such a mezuzah, and the Alter Rebbe rules likewise about tefillin.<sup>5</sup>

Certain mistakes are considered writing from scratch when fixed (e.g., a letter that wasn't written in the proper shape), and would constitute writing out of order. However, if the letter itself is written properly and the *pesul* is due to an external factor, it can often be fixed.

For example, a legible letter that touches the next letter is lacking *hekef gevil* (perimeter of blank parchment), but it can often be corrected by erasing some of the letter's thickness. Similarly, if a part of the letter isn't attached to the rest (e.g., *yud* of *shin*) but is read properly by a child who isn't old enough to read, it can sometimes be fixed even out of order.<sup>6</sup>

If the missing letter is toward the end, one can erase all the subsequent letters and start again from there, unless Hashem's name — which cannot be erased — is in that part.<sup>7</sup>

1. מכילתא סוף פרשת בא.
2. ראה ספר התרומה סימן קצ"ט.
3. פסקים סי' ר"ד וסי' ר"ה.
4. שו"ע או"ח סי' ל"ב סכ"ה וברמ"א שם ס"א וי"ד סי' רפ"ח ס"ג.
5. ט"ז סי' רפ"ח סק"א וסי' ר"צ סק"א.
6. נקה"כ שם. שו"ע"ר סי' ל"ב ס"א.
7. ראה שו"ע"ר סי' ל"ב סעיפים ה, ט"ז, י"ט, ל. ראה שו"ע"ר שם ס"ל.

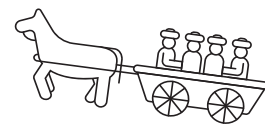
לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

## DEDICATE AN ISSUE

*in honor of a simcha or yahrtzeit*

VISIT **THEFARBRENGEN.COM**

## Our Heroes



## REB SHIMON MENASHE CHAIKIN

Reb Shimon Menashe was born around the year 5562 (1802), and moved to Tzfas when he was 18 years old. Later on, he moved to Chevron along with all the Chabad chassidim, as per the instruction of the Mittlerer Rebbe. He eventually became the rov there for all *Ashknazim*. He passed away on 29 Sivan 5653 (1893).

Reb Shimon Menashe was appointed by the Tzemach Tzedek to take charge of Colel Chabad, and to distribute the *tzedaka* funds sent by him from Russia. The needy were still many and the money was all used up, when a poor, broken-hearted widow came crying to the rov, asking for help feeding her orphaned children. The rov was very pained by the woman's plight but could not even find one coin to give her. But how could he let her go empty-handed?

He thought hard and then said to her, "I have a good offer for you. Since in this city people consider me a *tzadik*, I will prepare a note saying 'Whoever will buy this note is

promised a portion in my world to come!'" At first, the woman did not grasp the value of the note, but having no other choice, she took the note and went to one of the rich men of Chevron. The rich man was ecstatic and offered her a very nice sum. The next day a different widow came to the home of the rov, and he wrote yet another note. After some time, Reb Shimon Menashe managed to sell almost his whole *olam haba*.

(לב ישראל (גרסמו) עמוד שב)

Reb Shlomo Leib Eliezrov was a very close disciple of Reb Shimon Menashe, and would often speak with great awe about his teacher. He would relate episodes about his diligence and love for learning Torah. He told that although he was fluent in all parts of Torah, already in his nineties he opened a *Shulchon Aruch Yore Deah* to *simon* 98 and learned with such zeal and passion it was as if he was learning it for the first time in his life.

(שאלת שלמה עמוד 20)

## A Moment with The Rebbe

לזכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה



## WHY THE RASHI SICHOS CONTINUED

Following the *histalkus* of the Rebbe's mother, Rebbetzin Chana, the Rebbe began expounding on a Rashi from the weekly parsha at every farbrengen. With time, a new approach to Rashi began to formulate, taking Rashi's statement literally, that he is only coming to explain the simple meaning of the possuk.

At every Shabbos farbrengen, following the *maamar*, the Rebbe would present several questions on a particular Rashi, contrast it to the source, and compare it with other *meforshim*. After pausing for a *niggun*, the Rebbe would enlighten Rashi's words with a fresh perspective, settling all the issues in one sweeping *biur*.

However, several weeks before the first *yahrtzeit* of his mother, the Rebbe expressed

disappointment with Chassidim's involvement in the Rashi Sichos. Therefore, the Rebbe said, the sichos would shortly discontinue.

Reb Yosef Waldman, a Crown Heights resident, wrote to the Rebbe, sharing how upset he would be if the Rashi sichos would stop. But after some back and forth, he still hadn't received a clear response from the Rebbe.

The answer came at the farbrengen on the Shabbos after the *yahrtzeit*, Vov Tishrei 5726. The Rebbe began the sicha by saying, "A *yungerman* who is not even from the *shpitz Chabad*, says that the *biurim* in Rashi are being *koched* in, and it's a *geshmake* thing..."

The Rebbe then began to expound on a Rashi and continued to do so for decades to come.

**Lizchus Shifra Bracha bas Chaya Bunia**

*For her birthday - 7 Tishrei*