

# The Weekly Farbrenge



למען ישמעו • וילך תשע"ט • 479  
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 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 *chatzot* 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)

### 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?

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, התוועדות תשמ"ז ח"א ע' 446)

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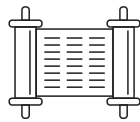
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## WASHING HANDS ON YOM KIPPUR

### When and how may I wash my hands on Yom Kippur?

One of the five obligatory afflictions on Yom Kippur is the prohibition to wash any part of one's body for pleasure, even with cold water. Yet, if one got soiled, one may gently rinse only the body part that is dirty, since his intention is not for pleasure.<sup>1</sup> Likewise, upon awakening in the morning, one may wash until the beginning of his fingers, and intend that he is washing to remove the bad spirit and not for pleasure.<sup>2</sup>

There is a general dispute whether the morning handwashing year round must be until the beginning of the fingers or until the wrist. We are generally stringent to wash until the wrist, yet on Yom Kippur when it might be a transgression, we follow the minimum view that until the fingers is sufficient to remove the impurity.<sup>3</sup> The Rebbe explains that the holiness of Yom Kippur actually restricts the impurity from spreading beyond the fingers and the washing of the fingers removes all of the impurity.<sup>4</sup>

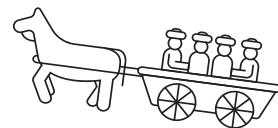
When a Kohen goes up to *duchen*, he must wash his hands, and he may do so on Yom Kippur as well since it isn't for pleasure. Our custom is to wash until the wrist.<sup>5</sup> (The Rebbe advised Kohanim to wash until the wrist in the morning as well, since otherwise washing until the wrist before *duchening* might require a new *al netilas yadayim*.)<sup>6</sup> The Leviyim, who are accustomed to wash their hands before washing the hands of the Kohanim, should wash only to the beginning of the fingers.<sup>7</sup>

One who uses the restroom and intends to daven afterwards, may wash until the beginning of his fingers, for it is a *mitzva* to wash hands in preparation for davening. If one won't be davening afterwards, and his hands didn't get soiled or touch a concealed part of the body, he isn't required to wash his hands and therefore shouldn't. Yet, it is recommended that he make a point of touching his body so that he may wash his hands and say *asher yatzar* with pure hands.<sup>8</sup> One who is accustomed to wash three times, may do so.<sup>9</sup>

If one touched his shoes, he should wash his hands.<sup>10</sup> Children or one who is sick and is allowed to eat bread, washes his hands fully until the wrist.<sup>11</sup>

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| 1. שו"ע"ר סי' תרי"ג ס"א.                     | נטע"ג פמ"ג הע"י י"ב.                                 |
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| 3. שו"ע"ר סי' תרי"ג ס"ב. וראה שו"ע"ר מהדור"ק | 8. וראה אסף למטה אות כ'.                             |
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| 5. שו"ע"ר סי' תרי"ג ס"ו. וראה שו"ע"ר סי'     | 10. שלמי מועד ע' ע"ה.                                |
| 6. שו"ע"ר סי' תרי"ג ס"ו. וראה קצשו"ע סי'     | 11. הלכות חטים ע"פ פסקי הרב מרדכי אליהו ע"ה עמ' 330. |
| קכ"ח ס"ח.                                    | 12. פסק"ת סי' תרי"ג סק"ב וראה המסומן שם.             |
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לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה



## REB GERSHON BER PAHARER

Reb Gershon Ber of Pahar was a chossid of the Tzemach Tzedek and later of the Rebbe Maharash. Guided by Reb Hillel Paritcher, he became known as a great *maskil* and true *oived*.

the way they interacted with the simple pure-emunah folk, followers of the ways of Chassidus...

"I look at the face of Reb Gershon Ber, the well-known *maskil*. He is distressed about his spiritual situation, which in his mind, leaves a lot to be desired.

Reb Gershon Ber is quoted for his heartfelt resolve "*Morgen vet zain gor andersh!*" (Tomorrow will be very different!), which he would proclaim after *Krias Shma She'al Hamita*, while rubbing his head with his *yarmulke*.

"I write the following in order that it should be as a witness for days to come:

Reb Gershon Ber was acclaimed for relating stories. During his visits in Lubavitch, the Friediker Rebbe, then a young boy, would spend time listening to him gush forth tales and teachings of elder chassidim.

"On this past Motzoei Shabbos, I heard stories and talks of Reb Gershon Ber. Throughout my youth, I have seen many Chassidim. I have seen *maskilim*, *ovdim*, and *baalei middos tovos*. I have heard their stories and watched their conduct. For three years my father has been acquainting me with the wonderful and hidden gifts from the lives of great chassidim of the past, and (may they be separated for good and long life) of today. Of all the chassidim, Reb Gershon Ber is unique. In him I see the quality of a broken and crushed heart; broken like a shard of earthenware ("*tzubrochen vi a kinenle*") and '*botel*' like the dust of the earth.

After one such evening with Reb Gershon Ber, the 17 year-old Friediker Rebbe penned a diary entry:

"While still sunken in my thoughts, a deep cry reaches me. I listen as Reb Gershon Ber reads *Krias Shma She'al Hamita*. He is saying the "*ribono shel olam*"; "*shelo ashuv od lehachisecha, velo e'eseh hara be'einecha*"... May I not return to anger You anymore, nor do what is evil in Your eyes."

"It is 2:00 A.M. Outside rain pours heavily. I pleaded with Reb Gershon Ber to stay in my home until morning. He agreed. I went to my room to contemplate what I had heard that night.

"Is there a pen and scribe who can adequately describe the profound impression I have from Reb Gershon Ber? From his stories of elder chassidim, both of their personal lives as well as

## A Moment with The Rebbe



### TZOMAH LECHO NAFSHI

A spiritually uplifting moment in 770, etched in the memories of all present, was when the Rebbe led the soul-stirring niggun of Tzomah Lecho Nafshi.

The legendary *ba'al menagen*, Reb Shmuel Zalmanov, was very taken by the *niggun*. As he sang the words "*kein bakodesh chazisicha*" with emotion, he added a slight twist to the tune.

The Rebbe taught the *niggun* at the *farbrengen* of Shabbos Parshas Kedoshim 5714 (1954). The assembled sang in unison, stanza after stanza, as the Rebbe led the *niggun* and expounded on its meaning - the idea of *tzimaon*, yearning to be close to Hashem.

The Rebbe turned to him and said, "*Tzimaon* doesn't have any twists! *Tzimaon* is direct!"

And the Rebbe requested that the *niggun* be sung again, correctly.

(*Otzar Hachassidim NY, page 376*)

