

The Weekly Farbrengens

MERKAZ ANASH
מרכז אנאש
למען ישמעו • וילך תש"פ • 534
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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 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)

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)

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

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*.

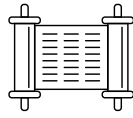
(שו"ע אדה"ז תרכ"ג סי' ב', תרכ"ד סי' ט, התוועדות תשמ"ד ח"א ע' 446)

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MEASURED EATING

What are the guidelines if one must eat on Yom Kippur?

The primary biblical prohibition against eating on Yom Kippur—as part of the required self-affliction—applies to eating food the size of a fig (*koseves*) or drinking a cheekful (*m'lo lugmav*), for these amounts put one's mind at ease when hungry or thirsty, and the punishment for doing so, G-d forbid, is *kares*.¹ Less than those amounts (*chatzi shiur*) is still biblically prohibited, but it doesn't carry the punishment of *kares*.²

The lesser punishment is indicative of lesser severity. Thus one who is medically required to eat on Yom Kippur is often advised by the Rav—if it is medically sufficient—to eat and drink in small amounts, for in this way they can still be considered afflicting themselves to some degree as long as they haven't consumed the primary *shiur*. Obviously, if this doesn't suffice to alleviate the danger, one must eat normally.³

When eating on Yom Kippur, *kiddush* isn't recited and there is no need for *lechem mishneh*, since Chazal never established these for this day. However, if one ate the *shiur* for *birchas hamazon* not in installments, *yaaleh veyavo* is recited with the words "*b'yom hakipurim hazeh*" (the same is true for children eating on the fast day).⁴

The measure of *koseves* is 30 cc (slightly over 1 fl. oz.) of food⁵ and a cheekful is measured by each person individually—by filling their mouth with water and dividing that in half—ranging around 35-45 mL.⁶ Practically, liquid with concentrated nutrition (e.g. grape juice) is more effective in having the desired effect with a small amount.⁷ Food and drink do not combine with each other for the *shiur* unless it is vegetables or meat with their own juice.⁸

If additional food or drink is necessary, and it is medically safe to wait, one should space out the intervals with the time of *k'dei achilas pras*—the amount of time it would take to eat a half-loaf of bread—between each session so that they don't combine with each other. On Yom Kippur we are stringent to wait the longer estimate of nine minutes, but in dire situations one could rely on smaller estimates of 7, 6 or even 4 minutes.⁹

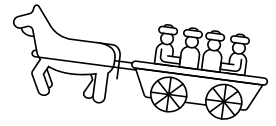
A sick person who drinks should likewise wait *k'dei achilas pras*, but in dire situations one may rely on an those who say that the combining time is *k'dei shtiyas riviyis*—the amount of time it would take to drink a *reviyis* of liquid—which is two minutes, or in desperate situations one may rely on waiting approx. 15 seconds.¹⁰

It is noteworthy that one of the primary medical issues related to fasts is dehydration. Thus, those who have a hard time fasting, amongst them nursing or pregnant women, should sit in a cool room.

Poskim rule that a sick person who acts stringently when he is medically required to eat are liable for taking their life in their own hands.¹¹

One may not rely on these rulings without consulting their personal doctor and *rav*.

1. גמ' יומא דף פ' ע"א. שוע"ר סי' תרי"ב ס"א.
 2. גמ' יומא דף ע"ג ע"ב. שוע"ר סי' תרי"ב סט"ז.
 3. שוע"ר סי' תרי"ח ס"ג, וראה שש"כ פל"ט הע' קכ"א, רפואה והלכה ח"ז ש"ג פ"ו ס"ג.
 4. שוע"ר סי' תרי"ח ס"ח.
 5. ובשעת הדחק 38 סמ"ק.
 6. ראה שיעורי תורה סי' נ' סק"ו וי"א ובהע' שם, וראה נשנ"א מהדו"ב סי' תרי"ב סק"ט.
 7. ראה הרפואה כהלכה ח"ז ש"ג ס"ד - אבל אין חובה לעשות כן.
 8. שוע"ר שם ס"ב.
 9. ראה שוע"ר שם ס"ד, ספר המנהגים - חב"ד ע' 45, וראה שו"ת הצ"צ שמסומן שם.
 10. ראה שוע"ר שם סט"ו.
 11. ראה משנ"ב סי' תרי"ח סק"ה ("אך את דמכם לנפשותיכם אדרוש").



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*.

as well as 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.

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

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*.

"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.

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

"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.*"

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

"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

A Moment with The Rebbe



CHILDREN IN SHUL

The Rebbe's love for children and their participation in *tefilos* was obvious. Through encouraging "*Amen*", their singing, and even the lengthy banging out of Haman on Purim, the Rebbe showed that children have a prominent position in a *shul*.

Chodakov, decrying a report the Rebbe had gotten from a visitor.

"The children's conduct in the *shul* and courtyard was inappropriate. It disturbed the *davening* and they also failed to show respect to the elderly.

At the same time, the Rebbe demanded appropriate behavior.

"Upon the Rebbe's directive, I am writing to you to improve the situation as much as possible, and would appreciate a report of what has been done."

Reb Zelig Slonim, who established the Shikkun Chabad *shul* in Yerushalayim, once received a letter from *HaRav*

(Labkovsky Teshurah, Tammuz 5775)