

The Weekly Farbrengens

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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 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' רמ"א)

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.

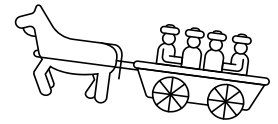
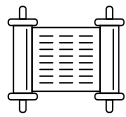
(שו"ע אדה"ז תרכ"ג סי' ב, תרכ"ד ס"ט, התועודיות תשמ"ו ח"א ע' 446)

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THE ROGATCHOVER

Reb Yosef Rozin, the Rogatchover Gaon, was born in Ragatchov, and served as the Rov for the chassidim in Dvinsk. He is renowned for his incredible memory and depth in Torah. The Rebbe called his most amazing mind 'a special gift given in the times before Moshiach'.

further, "You came to Leningrad to the Rebbe or did you come to the Rebbe to Leningrad?" and he remarked that there were seventeen differences in halacha if his coming was primarily for the Rebbe or not. One of them was if he would be obligated in a sukka, since one who is traveling for a mitzva is exempt from a sukka.

The Gaon accounted for every second. Even though he possessed other talents, he decidedly never got involved in anything other than Torah. The Rogatchover once asked a bochur to translate a letter written in Russian, for him. After doing his bid, the bochur turned to his teacher in surprise, "Rebbi, why don't you learn the language? You could surely do it in half an hour!"

The Rebbe once told the following story as an example of how those who truly study Torah are able to have control over the ways of the world:

In the year תרפ"ה (1925), Reb Simcha Gorodetzki came to Leningrad. He went to the Rogatchover who asked him, "So you came to the Rebbe to Leningrad?" He answered, "Yes, I came to Leningrad, to the Rebbe." The Rogatchover pressed

The Rogatchover once received a tax notice from the Russian government stating that he owed two types of taxes. Hearing this he commented that the first tax is valid according to Torah and he is therefore obligated to pay it since "dina d'malchusa dina," (the law of the land is binding according to Torah), but the second tax is invalid, and he is therefore not obligated to pay. A few days later, he received another notice apologizing for a miscalculation, exempting him from paying the second tax.

(תו"מ תשמ"ו ח"ג ע' 61)

A Moment with The Rebbe



IN SEARCH FOR PURITY

Harav Shlomo Giladi, rosh hakolel of Ohr Zorua of Rechovot, relates:

One memory from that period stands out to me. It was erev Yom Kippur, and the Satmarer Rebbe came to be menachem avel. As a rov, the Rebbe asked him for a heter to go to mikva that day before chatzos, despite being in the middle of shiva.

When I was a bochur in 770 in 5725 (1965), I was one of a group of bochurim who committed to extra learning and preparing a pilpul. This group, whom the Rebbe called the "kanim," referring to the branches of the menorah, merited special attention from the Rebbe.

They got involved in a halachic discussion, with the Rebbe searching for a leniency. Eventually, the Satmarer Rebbe didn't find a way to permit it. But I will never forget watching how much the Rebbe truly cared, almost begging, to be able to tovel erev Yom Kippur in the morning.

When the Rebbe's mother, Rebbetzin Chana, was nistalek on 6 Tishrei, only our group was allowed into her apartment at 1414 President Street for the Rebbe's tefilos.

(Kuntres Divrei Rashag, Rechovot 5771)

CANVAS SUKKAS

How do I ensure that my canvas sukka is kosher?

The Gemara teaches that the sukka's walls need to be able to stand in a common wind to be valid. Therefore, if one makes walls out of flimsy materials—such as tree branches or fabric—he must tie them so the wind doesn't cause them to sway.

The rishonim quote this halacha but don't provide a clear definition of how much movement is problematic. Some later poskim explain that only if the wall sometimes sways more than 3 tefachim (9.45")—exceeding the threshold of lavud—is it considered unable to stand in the wind. Others understand from the Gemara that even swaying minimally—unless hardly discernable—removes its halachic status as a wall.

The sturdiness of the walls is measured based on the standard wind in that location. When the sukka isn't open to the wind, some say the barometer is whether the walls would sway if the area was open to the wind.

Shulchan Aruch quotes an additional concern with cloth walls—they can easily become untied thereby invalidating the sukka without the owner noticing. It is therefore recommended to create another set of halachic walls by adding horizontal "lavud" sticks or strings around the lower portion of the walls. When there is less than 3 tefachim between one and the other, they are considered halachically as one continuation.

Three or four of these reinforcements—depending on their width—are sufficient to create "walls" up to a height of 10 tefachim (31.5"). More than that isn't necessary since these walls are considered to halachically continue until the roof by the principle of gud asik. (If using ropes or cables, it is important that they be taut; otherwise their purpose is defeated.)

The fact that canvas sukkas are sold and used isn't proof that they are halachically valid. Some contemporary poskim argue that today's canvas sukkas are created to fit snugly, thus there is less concern that it will sway and detach, though every case must be judged individually.

In practice, one should ensure that the sukka walls are tight and kosher according to all opinions. It is appropriate to add the lavud, but the sukka is kosher as long as the walls don't sway and are tied down well. If one finds himself in a place with only a canvas sukka that sways slightly, he may use it if the walls are tied well relying on the lenient opinions.

- 1. משנה וגמ' סוכה דף כד ע"ב וראה רש"י שם
2. דה שאינה יכולה, וראה השפ"א שם.
3. ראה רמב"ם הל' סוכה פ"ד ה"ה.
4. חזו"א הל' עירובין סי' ע"ז אות ו', ועד"ז
משמע במב"ט, וראה קרי"ס על ברמב"ם
סוכה פ"ד.
5. מבית לוי תשרי דיני דפנות ס"ו והע' ו' - ראה
ס' הסוכה ח"א ע' קל"א. וכן אג"מ או"ח ח"ה ס'
מ' סוף אות ב'.
6. ראה משנ"ב או"ח סי' תרל"ט סקמ"ח
ובשעה"צ שם, שו"ת משכנות יעקב או"ח סי'
קכ"ג. וראה שו"ת יחזו"ד ח"ג סי' מ"ו.
7. שו"ת יחזו"ד שם שוה"ג, ע"פ מג"א סי' תר"ל
סקט"ז, וראה גם משנ"ב סי' תר"ל סקמ"ח
ושעה"צ ס"ק מ"ד.
8. שו"ת או"ח סי' תר"ל סי' - ע"פ חששו של
הסקמ"ק מצוה צ"ג.
9. שו"ת אג"מ או"ח ח"ה סי' מ' סוף אות ב'.
10. ראה נט"ג סוכה פ"ח ס"א ושם בהערה ג',
אבל ראה שו"ת אג"מ הנ"ל שסב"ל שלמרות
שינוי המציאות הדין לא השתנה.
11. ערוה"ש או"ח סי' תר"ל ס"ב.

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