



# 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 קי"ז הש"ת ע' 10)

## The Kedusha of the Day

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. Rebbe 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, the *tzaddik* 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 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 to the Yidden to "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)

## CONSIDER THIS!

- 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?

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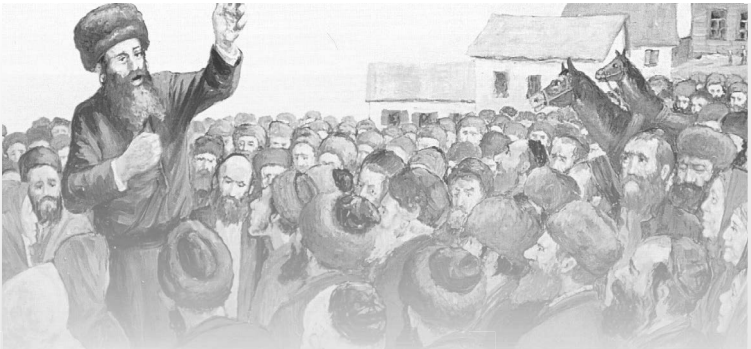


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# A WAY OF LIFE

Rabbi Chaim Hillel Raskin  
Moreh Hora'ah - Beis Horaa Rechovot

## Esrog for a Child

I have two boys, age eight and four. Must I buy them *lulavim* and *esrogim*?

- Chazal say that the *mitzva* of *chinuch* requires that a boy who knows how to hold and shake the *lulav* and *esrog* must do so.<sup>1</sup> If he can perform the *naanuim* (waving) and those during *hallel* he should do them as well.<sup>2</sup> The age for the basic obligation is set by *Acharonim*<sup>3</sup> at six years old, though it varies based on the maturity and development of the individual child.
- The Torah says that on the first day of Sukkos we should take the four *minim* "to yourselves," which means that while performing the *mitzvah*, one must own the *minim* in the most absolute way.<sup>4</sup> In *Chutz La'aretz* this *din* also applies on the second day since it is treated as a possible first day.<sup>5</sup> During the remainder of Sukkos, when the *mitzva* is *midrabanan*, one may use borrowed *minim*.<sup>6</sup>
- Some *Acharonim* claim that a child does not need to own the *minim* at all, since the *mitzva* of *chinuch* is only on the act of the *mitzva* and not on its external details.<sup>7</sup> Others explain that since *chinuch* is *midrabanan* the child may use borrowed *minim*, as we do during the remainder of Sukkos.<sup>8</sup> However others hold that a child must own his *minim*.<sup>9</sup> In addition, having his own set will allow him to perform the *naanuim* in *hallel*.<sup>10</sup>
- Since the *mitzva* of *chinuch* is not to "practice" but that the child should perform the *mitzva* according to *halacha*, the child's *minim* must be 100% *kosher*. Whether *hiddur mitzvah* is also part of *chinuch* is the subject of a *machlokes*.

1. סוכה מ"ב ע"א.
2. פסקי התוס' ערכין ב ע"ב.
3. ס' חינוך הבנים כהלכתו פרק ק"ג ס"ד.
4. שו"ע ס' תרנ"ח ס"ג.
5. ראה באריכות שו"ע"ר תרמ"ט סכ"א.
6. ראה שו"ע"ר שם סעי' א'-ב'.
7. ראה משנ"ב ס' תרנ"ח ס"ק כ"ח מיוסד על ראב"ן ועוד.
8. מהרש"ק ס' תרנ"ח.
9. מג"א ס' תרנ"ח ס"ק ח'.
10. ט"ז סימן תרנ"ז ס"ק א'.

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

## OUR HEROES

### Reb Zalman Kurnitzer

Reb Zalman Kurnitzer was a tremendous *gaon* in *nigleh* as well as an important business man in Vilna. He became a *chossid* of the Alter Rebbe and later of the Mittlerer Rebbe and the Tzemach Tzedek. He was from the *First Cheder* of the Alter Rebbe, reserved only for the greatest *geonim*. The Tzemach Tzedek's son, Reb Boruch Sholom, known as the *Rabash*, was his *mechutan*.



Reb Zalman was a dear friend of Reb Binyamin Kletzker. Once, Reb Zalman was heading to Prussia on business when Reb Binyamin asked him to lend him a large sum of money. Reb Zalman promised the load upon his return from the business trip. Unfortunately, the business opportunity turned sour and Reb Zalman lost all his invested money. When he returned home, he sold some valuables and promptly lent the money to Reb Binyamin as he promised.



Reb Gronem – the *Mashpia* in Lubavitch, related:

After the *histalkus* of the Alter Rebbe, Reb Zalman became a *chossid* of the Mittlerer Rebbe. Once, the Mittlerer Rebbe visited Kurenitz where he said a *ma'amar*. When he finished the *ma'amar*, the Rebbe asked Reb Zalman, "Do you remember how the Rebbe (the Alter Rebbe) said the *ma'amar* and what I added myself?" Reb Zalman preceded to *chazer* the *ma'amar* from the Alter Rebbe, pointing out what the Mittlerer Rebbe added. This was a *ma'amar* he heard from the Alter Rebbe thirty years earlier!

לזכות הילד מנחם מוענדל שי' קאטלארסקי שיגדלוהו הוריו לתורה לחופה ולמע"ט

## A MOMENT WITH THE REBBE

### How Would an Opponent of Lubavitch Feel?

As the Rebbe approached his seventieth birthday, well-meaning people suggested to the Rebbe that he begin to take it easier. The Rebbe would not hear of it, and in response announced the establishment of seventy new *mosdos*, correlating to his seventy years.



Reb Nosson Vogel of London was a successful business man, who spent most of his time assisting others in need. Throughout his lifetime, he was involved in many community projects.

Reb Nosson thought of an interesting possibility. He would open a *mosad* to train young frum fathers in London in the diamond business, enabling them to support their families. He asked the Rebbe in *yechidus* whether this endeavor could be considered as one of the seventy *mosdos*.

The Rebbe encouraged Reb Nosson to pursue the venture, yet he dissuaded including the title "Lubavitch." The Rebbe explained why: "How would a *yungerman* feel, whose *rebbe* is not fond of Lubavitch? This *mosad* must be as inclusive as possible..."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

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