

The Weekly *Farbrenge*



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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 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, (1888) תרמ"ט, 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"ץ 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)

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.”

(א"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 ס"ב, תרכ"ד ס"ט, התועודויות תשמ"ז ח"א ע' 446)

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

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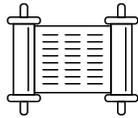
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RECYCLING AN ERUV TAVSHILIN

Can I freeze my eruv tavshilin for the next Friday yom tov?

Min haTorah one may cook on yom tov for afterwards as long as the food is ready early enough that one can potentially eat from it on that day. However, Chazal prohibited any *melacha* on yom tov which could be done during the week, and one may therefore not cook on yom tov for afterwards. They made an exception for Shabbos which follows immediately after yom tov, leaving no time to cook, but required one to make an *eruv tavshilin*. One may cook on Friday only,¹ and the food must be ready early enough that one can potentially eat from it on that day.

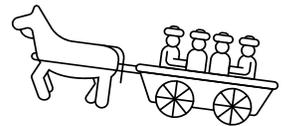
The proper time to make the *eruv tavshilin* is on *erev yom tov* (this year on Wednesday), and preferably in the afternoon when the cooking is going on.² Yet *bedieved*, if one remembered shortly after *shkiah*, they can still make it during *bein hashmashos* (twilight), as long as he or the community didn't yet begin *maariv* (*borchu*). Since *eruv tavshilin* is a Rabbinic obligation, we are lenient and consider this period of time as still being daytime.³

If this time also passed, one can place it on the first day of the two day yom tov (Thursday) and state the following condition (based on the "doubtful" status of the two days) after making the *bracha*: "If today is yom tov, then tomorrow is *chol* and I don't need an *eruv*, but if the real day of yom tov is tomorrow, then I am placing the *eruv* today," and he continues with the *nusach*.⁴ However, this is not an option on Rosh Hashanah for both days are considered to be certainly holy as one extended day.⁵

Whether one may rely on an old *eruv tavshilin* for more than one yom tov depends on the reasons for the *eruv tavshilin*: (1) It honors yom tov - now people will realize that one may not otherwise cook on yom tov for Shabbos, and surely not for the weekday. (2) It honors Shabbos - this way one will remember to save some delicacies for Shabbos.⁶ Thus, if the purpose is to affirm yom tov's honor, it can be prepared far in advance, and be relied upon as long as it is still intact on *erev Shabbos*. However, if the purpose is to remind one to set aside delicacies for Shabbos, it must be prepared specifically on *erev yom tov* when the yom tov meals are being prepared.⁷

In practice, one should prepare a new *eruv tavshilin* for each such yom tov, and have intent that it is specifically for this yom tov.⁸

1. שוע"ר או"ח סי' תקכ"ז ס"ג.
2. ראה נט"ג יו"ט ח"ב פפ"א סי"ב והערה כ"ד - שבמצוה זו ל"א זריזין מקדימין ויש מעלה כשמאכלים מוכנים שבוה ישים לב להאציל מאכלים לשבת כמו הטעם הב'.
3. שוע"ר סי' תקכ"ז ס"ט. וראה שעה"צ סי' תקכ"ז סק"ט שמשספק בדין כשהאישה הדליקה גר יו"ט. וראה נט"ג יו"ט ח"ב פפ"א הע"כ"ו שמכריע שאישה שיש לה בעל, היות שנגררת אחריו, יכולה עדיין לצאת בעירוב תבשילין שלו. וראה סי' יו"ט כהלכתו סוף סי' מ"ו שלשיטת אדה"ז שהעיקר הבעיה"ב וכל השאר נטפלים לו, לא איכפת.
4. שוע"ר סי' תקכ"ז ס"ב.
5. שוע"ר סי' תקכ"ז ס"ב. וראה שוע"ר סי' ת"ר ס"א-ס"ד.
6. ביצה ט"ו ע"א, שוע"ר או"ח סי' תקכ"ז ס"א, וראה שוע"ר סי' תק"ג ס"א.
7. ביצה שם. וראה רא"ש שם פ"ב ס"א.
8. שוע"ר סי' תקכ"ז ס"ב. וראה שם שבדיעבד שעשה עירוב לכמה חגים ביחד יוצא בזה יו"ח, ולכתחילה יקח העירוב ההוא ויאמר הלשון איתו עוד פעם בערב יו"ט אבל בלי ברכה.



REB ISSER DER CHAZZAN

Reb Isser served as *chazzan* for the *Yomim Noraim* in Lubavitch during the time of the Rebbe Maharash. He was a *yerei shomayim* and very studious in his learning. The Rebbe Maharash said that he had an "iron head" - he would sometimes learn for eight hours straight. His custom was to go to sleep soon after *maariv* and rise at 2:00 am, learning until the morning. The last time he visited Lubavitch was in the year 5653 (1893), and shortly thereafter he passed away.

with great fervor and excitement, Bere Avrohom's began crying and shaking to the point that he was forced to hold on to the sink so as not to fall. The Rebbe Rashab commented that it was more due to the *kavonos* of his father (the Rebbe Maharash) than Reb Isser's *chazonus*, but nonetheless Reb Isser's *chazonus* was also needed.

(ס' השיחות תש"ד ע' 31)

Once in the middle of *davening* on Yom Kippur in Lubavitch, a fire broke out near the *shul* due to a thunder and lightning storm. Reb Isser was in middle of the *Seder Avoda* in *musaf* and was in deep concentration. Everybody ran out of the *shul* to see what was going on and to help extinguish the fire. Only the Rebbe Maharash and Reb Isser remained behind engrossed in their *davening*, not knowing what was taking place around them.

(ס' השיחות תש"ד ע' 30)

Reb Isser had a special *nusach* for the "Avoda" on Yom Kippur, and for "V'hakohanim" - a special tune which was said to be sung in the *Beis Hamikdash*. When Reb Isser would sing "korim" there was not a dry eye in the whole *shul*. In Lubavitch there was a strong man who was called Bere Avrohom's who declared that he will not cry during the "korim" of Reb Isser. He came to *shul* and stood near the sink. However, when Reb Isser began

A Moment with The Rebbe



HUMILTY

"It was before the *nesius*," Reb Yitzchok Dovid Groner remembered, "and I once sat down next to the Rebbe in the main *sukka* at 770. The Rebbe poured me a cup of wine, noting that one must drink wine every day of *chol hamoed*."

the *beis hamedrash*. The Rebbe then pulled out a volume of the *Sdei Chemed* encyclopedia from the bookcase, and showed me inside where I had gone wrong.

"We then began talking in learning, as we would often do. The Rebbe presented the *sugya* in one light, while I tried to approach it differently.

"As he was guiding me to the correct understanding, the Rebbe self-effacingly said to me, 'Now all learning has been simplified, since it's all found in the *Sdei Chemed*.'"

"As we finished talking, we walked into

