

The Weekly Farbrengens



לחמן ישמעו • האיזני תשפ"ז • 897
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 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 א"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' 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, התועדויות תשמ"ו ח"א ע' 446)



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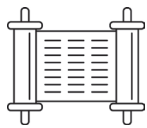
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BORROWING MITZVAH ITEMS

May one use another person's tallis, tefillin, or siddur without asking?

Taking another person's belongings without permission makes one a *gazlan*, even with the intent to return them. The Alter Rebbe adds that we do not go by what most owners would tolerate. If even a minority would object for fear their item might be ruined, you may not use it, even if you are certain that you won't cause damage.¹

Mitzvah items are different. Chazal assume that a person is glad (*nicha lei*) to have a mitzvah done with his property where there is no loss to his pocket. Wearing a tallis briefly costs the owner nothing, so the Shulchan Aruch rules that one may take a friend's tallis and recite a bracha on it, and the Rama says the same about tefillin.²

Since the *heter* rests on the owner's presumed consent, it applies only to occasional use, and only in the place the owner left it. Taking a tallis or tefillin from shul to one's home, or from the owner's home to shul, is forbidden even if you put it back exactly where you found it, since a person does not want his belongings moved elsewhere.³

If you found the tallis folded, you must refold it. Otherwise, the owner will mind, and it turns out you were a borrower without permission, which is *gezel*. The Alter Rebbe rules that any fold will do; you need not restore the original folds, and on Shabbos, you need not fold it at all.⁴ When the owner is present, you should simply ask, and if he is known to be particular, using it is forbidden.⁵

As for the bracha, the Alter Rebbe writes that one who wears a friend's tallis this way need not recite one, since the owner knows nothing about it and it cannot be treated as though he gave it as a gift. Yet, you may make a bracha if you wish. Tefillin need not belong to the wearer, so you do recite the bracha on them.⁶

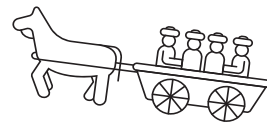
Seforim are the exception. Since a person may read at length until the sefer wears out, the Rama forbids learning from someone else's seforim without permission, and the Alter Rebbe writes that this prohibits even a single time. The Mishnah Berurah notes that people commonly pick up a siddur or machzor in shul, and he finds no *heter* for the practice.⁷

Other recent poskim are lenient. The Chessed La'alafim writes that since people commonly daven from whichever siddur comes to hand, one who leaves his siddur in shul is not particular, as long as it is returned to its place and not carried elsewhere.⁸ The Aruch Hashulchan adds that now that seforim are printed and easily replaced, one may learn from another's sefer briefly unless he knows the owner minds.⁹

In practice, much depends on the owner and the item. A tallis or siddur left out on a shelf in shul is one thing, and a tallis in a personal locker or a valuable sefer would be different.¹⁰

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

Our Heroes



R. AHARON BELINITCHER

R. Aharon Lifshitz, was the rov of Belinitch, a town in the Mogilev region in Belarus. Originally a chossid of Harav Aharon of Strashele, after the Stasheler's passing he became a chossid of the Viledniker Rebbe, Harav Yisrael Dov Ber, and finally a chossid of the Tzemach Tzedek. A great *talmid chacham* and strong personality, R. Aharon had a good relationship with the Russian authorities and worked closely with the Tzemach Tzedek on communal affairs. He was one of the senior Chassidim that the Tzemach Tzedek sent *yungeleit* to learn from.

Around 5602, "*chappers*" began once again snatching young children for the Czar's army. R. Aharon, then a *yungerman*, was sent by the Tzemach Tzedek to instruct all communities in the Mogilev and Vitebsk region – the majority of which were led

by chassidim – to remove the "*chappers*" from their community and excommunicate them. Yisroel Yehuda the *chapper* from Bichov informed the Vitebsk governor, and this prompted the Tzemach Tzedek being summoned to Petersburg in 5703, under the guise of a Rabbinic conference.

(התמים חוב'ו י' ע' ט)

The Tzemach Tzedek would send groups of *bochurim* or *yungeleit* to various chassidim – such as R. Aizik Homiler and R. Aharon Belinitcher – for guidance (*shimush chachomim*) and for the study of Niglah. Each chossid had a different style of learning and the Tzemach Tzedek would decide who to send where. The Tzemach Tzedek said about R. Aharon, "He is a master of *psak*, a *lamdan*, and a wise person."

(רשימת הימון ע' רסב)

A Moment with The Rebbe



"I ENCOURAGE IT AT MY FARBRENGENS"

Throughout the early years of the *nesius*, in correspondence with rabbonim and mechanchim, the Rebbe repeatedly stressed the critical need to incorporate practical halacha in yeshivos and shiurim.

When Reb Moshe Vinarski, a baal mesiras nefesh from Russia, expressed concern over bochurim's ignorance of basic halacha, the Rebbe noted that poskim had decried this gap for generations. The Rebbe then added a personal note: "From time to time, at farbrengens, I encourage the urgent necessity to learn the halachos necessary for daily living."

In a letter to a rov who had notified the

Rebbe of his in-depth shiurim, the Rebbe encouraged him but emphasized the need to study everyday halachos, noting that those learning in depth often overlook this study.

When the chossid Reb Gershon Chein wrote to the Rebbe about the various shiurim he was giving, the Rebbe expressed his pleasure and added:

"Surprisingly, there's no shiur on everyday halachos, in which the ignorance is truly shocking ... If I could, I would institute this study in all mosdos, starting with kindergarten children and continuing throughout yeshiva and kollel."

לזכות שפרה ברכה בת חיה בוניא ליום הולדתה ז' תשרי שתתברך בכל מכל כל

1. ב"מ מ"א ע"א. ב"ב פ"ח ע"א. שו"ע ד' חו"מ הל' שאלה ושכירות ס"ח.
2. וראה הל' מציאה ופקדון סכ"ז-סכ"ח.
3. שו"ע או"ח סי' י"ד. וברמ"א שם. שו"ע ד' חו"מ סו"ס קס"ג.
4. שו"ע ד' חו"מ סו"ס קס"ג.
5. שו"ע ד' חו"מ סו"ס קס"ג.
6. רמ"א או"ח סי' י"ד. מג"א שם ס"ק י'. שו"ע ד' חו"מ סו"ס קס"ג.
7. רמ"א או"ח סי' י"ד. מג"א שם ס"ק י'. שו"ע ד' חו"מ סו"ס קס"ג.
8. חסד לאלפים סי' י"ד אות ה', הובא בכף החיים שם ס"ק ל"א.
9. ערוך השולחן או"ח סי' י"ד ס"ג. וראה שם חו"מ סי' ע"ב ס"א.
10. ראה ערוך השולחן או"ח שם ס"א-ס"ב. שבזמנינו רבים מקפידים ובפרט בטלית חדשה ונקיה. כף החיים שם ס"ק ט"ז. שלא התירו אלא כשהטלית מונחת בביהכ"נ ולא כשהצניעה בתיבה. וראה בארוכה באתר AskTheRav סי' 14893 וסי' 32757.