



THE AVODAH OF 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 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. 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, 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' רמזא)

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!

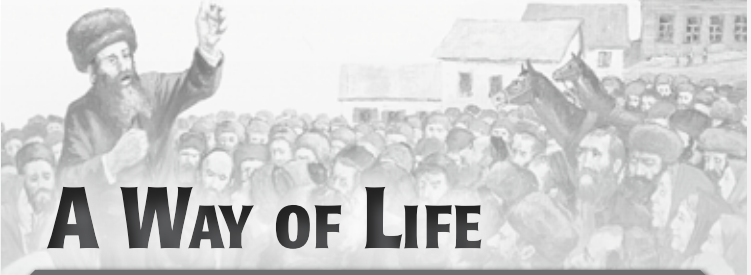
- Is Erev Yom Kippur a serious time for *teshuvah* or a Yom-Tov? And Yom Kippur itself?
- Why are we so sure that Hashem has cleansed us?

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A WAY OF LIFE

Does one fulfill the obligation to ask for *mechilah* via the telephone?

- The *teshuvah* done on Yom Kippur only atones for *aveiros* between man and Hashem but not for *aveiros* between man and his fellow. To atone for such wrongdoings one must ask for forgiveness from the offended party. This includes cases where one harmed his fellow financially, insulted him verbally, or otherwise wronged him.
- Optimally one should go oneself to ask *mechilah*, however if it's difficult to meet face to face, one could call on the phone or send a middle man, especially in a case where a intermediary has more chances of succeeding to appease the offended party.
- If one went to ask *mechilah* but the offended party refused to forgive, one must go again with three people and ask *mechilah* in front of them. If he still declines to be *moichel*, he has to go a total of three times together with three people (in addition the first time when he went himself). Each time he should phrase the request differently.
- After being refused the third time he need not to attempt again, but he must to tell ten people that he asked *mechilah*, and his friend turn down his request. The reason is so that people shouldn't suspect that he didn't want to lower himself before his friend and ask *mechilah*.
- When asking *mechilah*, one has to specify what he's asking *mechilah* for, but if his friend will be embarrassed or hurt, he should just ask in general.
- If one was hurt, and his friend that hurt him didn't come to ask *mechilah*, he should approach him, in a manner that will remind the friend to ask *mechilah*.

מקורות: ס' השיחות תשג ע' 177; שו"ע ר' או"ח ס' תרו ס"א-ה; מטה אפרים שם ס"א-ז.

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CURRENT EVENTS

י"ג תשרי

REB AKIVA EIGER

Reb Akiva Eiger was born on *Yud Daled Cheshvan*, תקכ"ב (1761). After relocating a few times, he was appointed as the Rav and Rosh Yeshivah of Poznan. He was one of the outstanding *Achronim*, and he greatly affected the areas in learning of Gemara and Halacha. He was known to be very modest and exceptionally humble. He passed away on the *Yud Gimmel Tishrei*, תקצ"ח (1837).



When Reb Akiva Eiger came to the city of Poznan, where he was to become Rav, he was brought in a chariot, harnessed to strong stallions. With him, sat his son-in-law, the Chasam Sofer, who had married his daughter two years prior. The entire city came out to great them and stood cheering at the sides of the road.

The Chasam Sofer, who understood that this entire honor was meant for his father-in-law, on his appointment as Rov, climbed down the chariot and joined the crowds at the road side. But after a bit of time, he looked up at the other side of the wagon and to his astonishment saw his father-in-law, Reb Akiva Eiger also walking at the side of the now empty wagon, apparently convinced that all this honor was being given to his illustrious son-in-law...



In the year תקצ"א (1831), a deadly plague of cholera hit east and central Europe, and Poznan was among the cities that were very strongly affected by the plague. Many areas in the city were cordoned off, and deemed dangerous to enter. But Reb Akiva paid no heed to the warnings and went into the infected areas to help the sick people and comfort them. The King of Prussia, Fredric the Third, who heard of the Rov's heroic actions, honored him with a special badge of excellence.

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

A MOMENT WITH THE REBBE

BIRKAS HABONIM

The chozer, Harav Yoel Kahan relates:

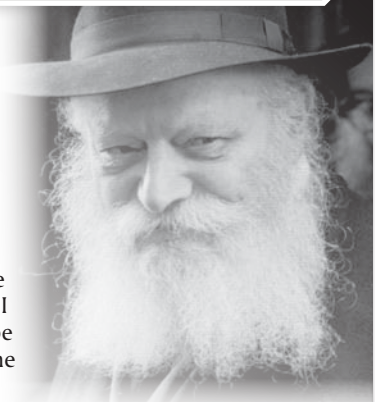
"It was in the year 5712, the first Erev Yom Kippur after the Rebbe had accepted nesius. The Rebbe benched the chassidim after minchah, as was the minhag of the Rabbeim. After the bracha, the Rebbe called me over, and I approached with trepidation. The Rebbe told me to tell the bochurim to enter the Rebbe's holy room before Kol nidrei.

We were a very small group. When we entered, the Rebbe was already dressed in a kittel and tallis, and his holy face was aglow. The Rebbe turned to us, and said in a voice choked with emotion:

"You learn in the Rebbe's yeshivah, so you are the Rebbe's children ... Yevarechecho Hashem v'yishmerecho ... Yoer ... Yiso..."

From that year on, it became the *minhag* that the Rebbe benches the *yeshivah bochurim*, his children, on Erev Yom Kippur.

לע"נ ר' אפרים ארי' ב"ר אליעזר ע"ה ומרת דבורה בת ר' משה ע"ה



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