

The Weekly Farbrengens



MERKAZ ANASH
מרכז אנאש

למען ישמעו • וילך תשפ"ג • 690
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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 אר"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, התועודיות תשמ"ז ח"א ע' 446)



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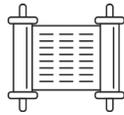
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BLOOD COVERING AT KAPPAROS

At kapparos, must I wait for the shochet to tell me to cover the blood?

One who slaughters a wild animal (chaya) or a bird is obligated to cover some of the spilled blood with dust or earth. If the blood wasn't covered, the shechita is still deemed kosher.

Some Rishonim consider this mitzvah to be a completion of the shechita, thus one should avoid talking until doing so. Some add that the bracha should therefore be said after the covering, not to interrupt in the middle. However, halacha rules that they are two separate mitzvos and the bracha is said before covering. If one forgot to say the bracha beforehand, they may recite it afterwards relying on the former opinion.

Who does the mitzvah belong to?

The posuk states, "He shall slaughter... and he shall cover..." implying that the obligation is upon the shochet. If the shochet didn't cover the blood, the mitzva is relevant to any Jewish person, yet one should not do it without the shochet's permission. In fact, the Gemara relates a story of a person who was monetarily fined for stealing the mitzvah from the shochet. The shochet may honor others with the mitzva, and that is indeed the custom.

The mitzva is to fully cover at least some of the dam hanefesh, the "lifeblood" that drips out after the first few drops. One should cover the blood with dry dirt or sawdust, and do so respectfully using one's [right] hand or a utensil.

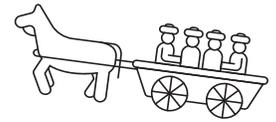
It is customary for the one doing kapparos to try to do the mitzva with the shochet's permission. It is proper to compensate the shochet for it, though the shochet should not "sell" the mitzva.

Before making the bracha, one should confirm that shechita was kosher. Unlike by the shechita where there is no way to know in advance if it will be kosher or not, one can wait with covering the blood until after checking that the simanim were cut properly.

While it would seem correct to check the knife as well to ensure it wasn't blemished (making the shechita invalid), common custom is not to wait due to the long lines. Since it is rare to find a blemish in the middle of shechting multiple chickens, we can rely on the chezkas kashrus that we know that it was kosher when he began shechting.

1. שו"ע יו"ד סי' כ"ח ס"א, וראה שו"ך. 2. בה"ג סי' ס"ט ע' תרכ"ז, רא"ש. 3. חולין דף פ"ז ע"א. שו"ע שם ס"ח. 4. שו"ע שם ס"ח, ערוה"ש שם סקט"ז. 5. שו"ע שם ס"ב, ט"ז ס"ק ט"ו, ערוה"ש שם ס"ח.

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



R. MENDEL YITZCHAK LIOZNOV

R. Mendel Yitzchak Lioznov (c. 5590-5670) was born in Starodub, and was a grandson of R. Yechezkel Lioznov, a chossid of the Alter Rebbe who chose his family name after the town of Liozna. R. Mendel Yitzchok was a chossid of the Tzemach Tzedek, who appointed him to serve as the chief shochet in Vitebsk, a position he held for 58 years. Later a chossid of the Rebbe Maharash and Rebbe Rashab, he would visit Lubavitch twice every year, for Shavuot and during Kislev.

R. Mendel Yitzchok's son R. Moshe Shmuel was a Rov in Chicago, and his grandson Yechezkel (Charles) Lissner was a financial supporter of Lubavitch during its early years in America.

On Shavuot 5659, R. Mendel Yitzchak shared with the Frierdiker Rebbe a story about his grandfather:

R. Yechezkel was a devout chossid of the Alter Rebbe, and he would travel to Liozna by foot. When the Alter Rebbe was imprisoned, he fasted many days, and spent his time in tearful davening and Tehillim. As a result, he fell ill and passed away.

When they were told of the Alter Rebbe's release on a Friday, thirty of his fellow chassidim visited his kever to notify him. They drank l'chaim there and wished, "L'chaim! You should live as a chossid lives

in the World of Truth, and we should live as chassidim in this world."

That night, he came in a dream to three chassidim, and told them that they were three days late. On Tuesday after Mincha, the Baal Shem Tov had visited the Maggid's chamber in heaven, followed by several of the Maggid's talmidim and thousands of other neshamos, and the Maggid said a Torah teaching on the possuk "Padah b'shalom nafshi," on the role of the Moshe in each generation to connect neshamos to Hashem through Torah. From this event he had already learned of the Alter Rebbe's release.

(ספר השיחות תרצ"ו ע' 159 ובהע' 35)

After the Tzemach Tzedek's histalkus when several of his sons became Rebbes, R. Mendel Yitzchok with other Vitebsk chassidim decided to go to the Rebbe Maharash in Lubavitch. On Shabbos they heard the maamar, and on Sunday, they stood on line for yechidus.

As he entered the yechidus room, R. Mendel Yitzchok was shocked to see the image of the Tzemach Tzedek sitting in the chair. He recoiled in fright, but he was afraid to leave since he would lose his spot in line. He stepped forward, but again he saw the Tzemach Tzedek and recoiled. Finally, the Rebbe Maharash called him and then he saw the Rebbe Maharash sitting on the chair.

(מגדל עז ע' 266)

A Moment with The Rebbe



THE SELECTED PANIM

"The farbrengen of Shabbas Shuva 5722 (1961) was one of my first farbrengens," relates Reb Yisroel Shmotkin, shliach to Wisconsin. "At that farbrengen the Rebbe spoke strongly about the need to increase in learning and davening, and then suddenly began speaking very emotionally."

"I want to say something, that I wouldn't normally say, but perhaps it will arouse someone to action," said the Rebbe.

"Regarding the panim, besides for reading them at the Ohel, I also read them at the [Frierdiker] Rebbe's table, on which he davened, learned, and said Chassidus..." The

Rebbe's voice choked up.

"On Yom Kippur I read the panim again, and then again on Hoshana Raba.

"I didn't have the time to read all of the panim then, so Hashem will certainly orchestrate with hashgacha pratit that the panim that include commitments to increase in learning should be picked out..."

"It is therefore important that such a commitment is included in the pan. And if it hasn't been included, then an amendment should be handed in."

(As told by Reb Yisroel in Techayeinu Issue 8; See also Toras Menachem Vol. 32, Page 28)