
THE WEISS EDITION

יום הכיפורים

Yom Hakippurim



The Core

The Right Yom Kippur Outfit

The Sound of Silence

Pardoning People, Not Sins

Light points

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON THE
WEEKLY TORAH PORTION



Lightpoints

לזכרון ולעילוי נשמת

הרה"ח הרה"ת הרה"ג ישעיהו זושא

ב"ר אברהם דוד ע"ה ווילהעלם

נלב"ע ביום ד' שבט התשפ"ב

תנצב"ה



בִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְמַהֲרָא אֶתְכֶם מִכָּל
חַטֹּאתֵיכֶם לִפְנֵי ה' תִּמְהָרוּ (ויקרא טז, ל)

*For on this day He shall effect atonement for you to
cleansed you. Before the L-rd, you shall be cleansed from
all your sins. (Vayikra 16:30)*

The Core

The Talmud refers to the *Aseres Yemei Teshuvah*, the Ten Days of Repentance that begin on Rosh Hashana and conclude on Yom Kippur, as “the ten days *between* Rosh Hashanah and Yom Kippur.” Implied is that the propensity for repentance on Rosh Hashana and Yom Kippur is “in between” and secondary to the essential nature of these days.

We similarly find that even if a Jew has not repented, “the core of the day” of Yom Kippur brings atonement for his sins, according to one opinion in the Talmud (Shevuos 13a). Moreover, though the consensus in Jewish law is that the individual must repent in order to receive forgiveness on Yom Kippur, all still agree that “the very day of Yom Kippur” brings the penitent an even greater form of atonement than what he affects through his repentance alone. I.e., the unique power of Yom Kippur exceeds even the power of *Teshuvah*.

Teshuvah, the Jew’s inner yearning to reconnect with G-d despite having distanced himself by transgressing G-d’s will, expresses a relationship between the Jew and G-d that runs even deeper than the individual’s obedience to G-d’s will and observance of His commands. This profound reunion repairs the spiritual damage that one may have brought about through his transgressions and brings atonement for his sins.

The uniqueness of Yom Kippur, however, lies in the revela-

tion on this day of the *quintessential oneness* of the G-dly soul possessed by every Jew with its Divine source, the essence of G-d. This perfect union is unquantifiable; it is inexpressible in any human emotion or act, even in the intense yearning of *Teshuvah*, and it is impervious to the individual's shortcomings or sins.

Our atonement on “the core day of the day” of Yom Kippur transcends even what we can accomplish through *Teshuvah*, because in the deepest depths of our identities that is revealed on Yom Kippur, there are no sins to atone for.

--*Likkutei Sichos*, vol. 4, pp. 1149-1152

בגדי זהב שאין כהן נכנס בהן לפני ולפנים . .

בגדי לבן שנכנס בהן לפני ולפנים (יומא לב, ב)

The golden garments are not worn by the Kohen when he enters the innermost chambers [i.e. the Kodesh Hakadashim, Holy of Holies]... When wearing the white garments, he may enter the innermost chambers...

(Talmud, Yoma 32b)

The Right Yom Kippur Outfit

Throughout the day of Yom Kippur, the Kohen Gadol alternated between two different sets of clothing. Some parts of the day's service were performed wearing his Golden Garments, called so for the gold and precious stones which adorned this set of clothing. These garments were made "for honor and for glory" (Shemos 28:2), from the nicest and most beautiful materials, as is befitting for all that is done in the service of G-d. The costliness and beauty of gold gave these garments impressiveness and grandeur, highly suitable for the most important day on the Kohen Gadol's calendar.

Yet, for the parts of the service which required entry into the Kodesh Hakadashim, the Kohen Gadol would change out of these luxurious garments into the White Garments, a set of clothes made of solid white linen.

The Kohen Gadol's two Yom Kippur getups teach two important lessons which we must incorporate in the service in our personal Beis Hamikdash, the temple for G-d which we have within ourselves. On the one hand, we must serve G-d with golden garments, with the best of our physical means.

Someone who is blessed with material wealth cannot relegate his relationship with G-d to the spiritual realms of prayer and Torah study, but must quite literally invest his best and finest in mitzvos – first and foremost, in the mitzvah of charity.

In the innermost chambers of our souls, however, stands a Kodesh Hakadashim, a sanctum for a personal and conscious relationship with G-d. In this holy space, rich and poor are equal, and our charitable golden garments are not sufficient. In our Kodesh Hakadashim we must serve G-d wearing white; we must each pursue and develop a purely spiritual connection with G-d through Torah study and sincere prayer.

—*Likutei Sichos vol. 2, pp. 411-413*

כְּתִיבָה בְּדֵ קֹדֶשׁ יִלְבָּשׁ וּמִכְנָסֵי בְדֵ יִהְיוּ עַל בָּשָׂרוֹ וּבִאֲבָנֵי
בְּדֵ יִחְגֹר וּבִמְצָנֶפֶת בְּדֵ יִצְנַף... (קריאת התורה ליום"כ, ויקרא טז, ד)

*He shall wear a holy linen shirt, and linen pants shall
be upon his flesh, and he shall gird himself with a linen
sash and wear a linen cap...* (Yom Kippur Torah Reading, Vayikra 16:4)

The Sound of Silence

This tells us that the Kohen Gadol does not serve inside the Kodesh Hakadashim, the Holy of Holies, wearing the eight garments with which he performs the service outside (see Shemos Chapter 28). Instead, he wears four garments, like an ordinary kohen, all of which are made of linen. —Rashi

On all but one day of the year, bells that hung from the hem of the Kohen Gadol's robe would chime as he went about his service in the Temple. According to the verse in Shemos 28:35, this noise was so significant that the Kohen Gadol's very life depended on it – 'Its sound shall be heard when he enters the Holy... so that he shall not die'. Yet, no such bells were attached to the special garments of plain white linen that the Kohen Gadol wore when entering the Kodesh Hakadashim on Yom Kippur.

The bells on the fringes of the Kohen Gadol's robe symbolize that the Kohen Gadol represented all elements of the Jewish community. The righteous might be better represented by silence, denoting humility and a sense of nonexistence before G-d, but those who feel distant and estranged from G-d are best represented by noise. The penitent's surge toward G-d is not a silent and still absorption in G-d's perfect Oneness, but a rushing and roaring return from a life devoid and distant from G-dliness and holiness. Like a drowning man

facing the horror of imminent death, the “distant” Jew kicks and screams trying to escape his current state of detachment from G-d – the Source of life. Noisy bells therefore represent this Jew who feels distant.

This is true of every day but Yom Kippur. On the holy Day of Atonement, the Jewish people are compared to angels, for a core and unbreakable bond with G-d is revealed within every single Jew on this day. On Yom Kippur, even the Jews on the fringe feel attached and stand close and near to G-d. Without exception, on this day the entire Jewish community has representation in the Holy of Holies in perfect silence.

—*Likutei Sichos vol. 16, pp. 338-339*

בְּיָמֵינוּ הַזֶּה שֶׁאֵין בֵּית הַמִּקְדָּשׁ קַיָּם וְאֵין לָנוּ מִזְבֵּחַ בִּפְנֵי אֵין
שֵׁם אֵלֹהִים תְּשׁוּבָה. הַתְּשׁוּבָה מְכַפֶּרֶת עַל כָּל הָעֲבֵרוֹת... וְעַצְמוֹ
שֶׁל יוֹם הַכִּפּוּרִים מְכַפֵּר לְשָׂבִים. (רמב"ם, משנה תורה, הל' תשובה א, ג)

At present, when the Temple is not established and we have no altar for atonement, there remains nothing else but repentance. Teshuvah atones for all sins... And the very day of Yom Kippur atones for the repentant.

(Rambam, Mishneh Torah, Laws of Teshuvah 1:3)

Pardoning People, Not Sins

The Rambam describes various services and sacrifices offered in the Beis Hamikdash that served to atone for a person's sins. In the absence of the Beis Hamikdash, says the Rambam, due to our inability to bring these sacrifices, the only means by which one can atone for his sins is simply through Teshuvah, sincere repentance and commitment to return to G-d and His service. The Rambam concludes this law saying that the very day of Yom Kippur as well atones for the penitents.

Why does the Rambam first state unequivocally that "At present... there remains *nothing else but* repentance," only to say a few lines later that Yom Kippur atones as well?

Evidently, the Rambam speaks here of two different types of atonement, one which can *only* be achieved today through repentance, and the other which is the unique domain of Yom Kippur.

Teshuvah, sincere remorse and abandonment of one's past, atones for one's *sins* by removing the negative energy that they brought about and undoing the harm that they caused.

The atonement brought about by the very day of Yom Kip-

pur, however, rather than annulling the person's sins, *extracts the individual* from the mire of sin. On Yom Kippur, the pristine core of the Jew's G-dly soul is revealed, allowing for the mistakes of the past to be overlooked and forgiven.

This distinction is also evident in the precise words that the Rambam uses to describe the effects of Teshuvah in contrast with the effects of Yom Kippur. "Teshuvah," says the Rambam, "atones for all *sins*;" "the very day of Yom Kippur," in contrast, brings atonement for "the repentant," the *individuals*. Granted, one must allow for Yom Kippur to be effective by identifying with the theme of the day and being "repentant." Being, however, that the atonement brought about by Yom Kippur is not the annulment of specific sins but the elevation of the individual, even if he has not completely repented and is merely a "repentant" person in attitude, that too is sufficient for "the very day of Yom Kippur" to reveal and restore his perfect original state.

Likutei Sichos, vol. 27, pp. 126-132

לזכות

הת' חנוך דב שי'
לרגל הכנסו לעול המצוות בשעטו"מ
ביום ו תשרי ה'תשפ"ז
יה"ר שיגדל להיות
חסיד, ירא שמים ולמדן
לנח"ר הוריו וכל משפחתו שיחיו
◆
נדפס ע"י הוריו
הרה"ת יצחק וזוגתו מרת חנה שיחיו
וואלף

לעילוי נשמת
הרה"ת מרדכי צבי
ב"ר משה ע"ה
סיימאן
נלב"ע י"א תשרי תשפ"ג
תנצב"ה

לעילוי נשמת

הרה"ת אברהם שמשון
ב"ר ראובן ע"ה
פולטורק
נלב"ע ביום ז' תשרי ה'תשס"ט
תנצב"ה
◆
נדפס ע"י בנו
הרה"ת אלכסנדר ישראל
וזוגתו מרת לאה שיחיו
פולטורק

לעילוי נשמת
הרה"ח חיים
ב"ר יוסף ע"ה
צימענד
נלב"ע ח' תשרי ה'תשפ"א
תנצב"ה

לעילוי נשמת הרה"ח יצחק ב"ר מנחם מענדל יוסף ע"ה בלאכמאן
נלב"ע ח' תשרי ה'תשמ"ח
תנצב"ה
נדפס ע"י בני משפחתו שיחיו

לזכרון
הצדקנית הרבנית
מרת חנה ע"ה שניאורסאהן
בת הצדקנית הרבנית מרת רחל ע"ה
ובת הרה"ג הרה"ח ר' מאיר שלמה ע"ה
נפטרה ביום השבת קדש,
ו' דעשי"ת, בעלות המנחה
שנת ה'תשכ"ה

תנצב"ה



אמו של כ"ק אדמו"ר זי"ע



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