



נועם שבת
Noam Shabbos Project
 In memory of Naama Markovits A"H
 לע"נ נעמה חנה ע"ה ב"ר יהודה איסר נ"י



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שבת יום הכיפורים י' תשרי תשע"א

Special Yom Kippur Edition

Relationship Between Yom Kippur and Shabbos

(In lieu of the Weekly Limud from Sefer Shabbos Kodesh)

In the Noam Shabbos Project, we have been learning from the Sefer Shabbos Kodesh by Rav Pincus z"l about how to prepare to receive the Kedusha of Shabbos by making ourselves into a proper vessel through our thoughts and actions each day of the week leading up to Shabbos. This Shabbos is a very unique Shabbos as the Kedusha of Shabbos that is set from the six days of creation collides with the holiest day of the year Yom Kippur. At first glance it seems they can't coincide, Shabbos is Oneg - eating three Seudos, Kiddush, resting and learning, whereas Yom Kippur is Iynui - we are obligated to refrain from all physical enjoyments and focus our energies solely on Teshuva. However, when we delve deeper we see that Yom Kippur is called "Shabbos Shabbason" in the torah and in truth it not only compliments Shabbos but is the ultimate goal of Shabbos. The world was created for mans delight, to enjoy Hashem's creations and use them as a vehicle to serve Hashem. On Shabbos we are able to literally fuse Shemayim V'aretz to focus our energies towards Hashem. However, in reality the highest form of serving Hashem is removing ourselves from this world, stripping ourselves from our bodily need and channeling all of our Kochos directly to Hashem. This is the goal of Yom Kippur and we need the actual Kedusha of the day to help us reach that ultimate goal. Both Yom Kippur and Shabbos are days to welcome Hashem into our lives, both require days of preparation in order to make oneself into an open vessel - Shabbos has the weekdays and Yom Kippur has the entire month of Elul. On Shabbos everything returns, "Shav" to its original state and on Yom Kippur we as individuals and as a nation begin anew. This year we are Zoche to a true Shabbos Shabbason, as the Gemorah in Shabbos states that if Klal Yisroel accepts two Shabbosim in a row we will merit the ultimate Geulah, may that Brocha come true this year as we usher in Shabbos Yom Kippur.

Selected Halachos

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One should complete the Seudah Hamefsekes before Shkiah (sunset) and one should verbalize acceptance of the Yom Tov and all its restrictions earlier than Shkiah, even if only a minute or two early, to fulfill the Mitzvah of being "Mosif Mechol al Hakodesh".
Shulchan Aruch 608:1, Piskei Tshuvos 608:1

Women generally accept the Yom Tov, and the restrictions of Yom Kippur begin, when they light candles and say the Brocha of She'hechyanu. Therefore, women should already remove their leather shoes before lighting candles. If they plan to travel by car to Shul for Kol Nidrei after lighting candles, they must verbalize that they are not accepting the Yom Tov with the lighting of the candles, and they should not say the Brocha of She'hechyanu at that time. Rather, they will make the Brocha in Shul together with the men. *Piskei Tshuvos 608:1, Shmiras Shabbos Kehilchasa 44:14, Mishnah Brurah 619:MB4*

Tefillos Insight

In the שמונה עשרה for Shabbos we use the expression רצה במנוחהנו, asking that Hashem be appeased by our time of rest. As Shabbos is a time that we are not distracted by mundane activities we are able to focus on the spiritual aspects of our existence. We therefore hope to use that time in a manner that Hashem finds favorable. Some Poskim are of the opinion that when Yom Kippur falls out on Shabbos that this expression should be omitted. They explain that without Oneg Shabbos of eating and drinking our rest is not as appealing to us. We therefore don't ask Hashem to be appeased by that which we do not find as appealing. Our Minhag is to include these words. Similarly, on every Yom Tov as part of the section in שמונה עשרה known as קדושת היום we add the word באהבה when Yom Tov falls out on Shabbos. Some are of the opinion that this word should not be added on Shabbos Yom Kippur as mentioning our relationship of אהבה is not appropriate on the Day of Judgment. Again, our Minhag is to use this word.

If you would like to sign up to participate in the Noam Shabbos Project in memory of Naama Chana Markovits A"H and receive weekly newsletters via e-mail, please visit www.remembernaama.org.