



YOM KIPPUR LESSONS · RAV AVIGDOR MILLER

The Best Day of the Year

LECTURE 933



THE 42 QUOTES

Yom Kippur was one of the two most joyous days in the year.

Lecture 933 in 42 quotes — the Rav's exact words, in the order he said them, taken from different points in the lecture.

Yom Kippur was one of the two most joyous days in the year.

It was a happy day, a day when the mind was at its best. And when the mind is at its best, that's the happiest day.

Hakadosh Baruch Hu made this world in such a manner that people should not see Him. And He put up barriers, walls, between us and Him in this world. And our purpose in our lives is to break through these barriers, one after the other.

That's our purpose in life, to break through all the barriers.

During the year, one of the ways of breaking through the barrier is keep your mouth closed.

Working for a living helps you smash the mechitzos.

Whenever you have any difficulty in life, you should know that Hakadosh Baruch Hu is helping you out.

It breaks down the mechitzos because when everything is going smoothly, you forget about Hashem.

Of course, if somebody prefers a more comfortable way of coming close to Hashem, we say, **כָּל הָעוֹסֵק בַּתּוֹרָה, יִסּוּרֵין בְּדִלֵין הֵימָנוּ** — “If you engage in Torah,” which causes your mind to be united to Hashem, and you're thinking of Hashem in Torah, then “yissurim, suffering, goes away from you” (Berachos 5a). You don't need suffering. That's an easier way. So you have your choice.

Eating in luxury, unless you're capable of appreciating it, constitutes a barrier between you and Hashem.

We approach the subject of Yom Kippur.

In the Torah it states, קְדָשִׁים תִּהְיוּ — “You should be holy” (Vayikra 19:2).

קְדָשִׁים תִּהְיוּ is a commandment in itself. How do you do it? So our chachamim tell us, פְּרוּשִׁים תִּהְיוּ — you have to be abstainers (Sifri, Kedoshim, parashah 1). You have to abstain. You want to become a kadosh? You have to learn how to say no to yourself.

He writes (Iggeres HaGra) that the best prishus is when you don't talk.

מָה אֲמָנוּתוֹ שֶׁל אָדָם בְּעוֹלָם הַזֶּה — “What's a man's profession in this world?”

His profession is, יָשִׁים עַצְמוֹ כְּאַלֵּם — “He should make himself as a mute” (Chullin 89a) He has to make himself as though he cannot talk. To keep quiet.

Among the studies of [different forms of] prishus, we have to know that one of the most important is to keep away from goyim.

Yom Kippur is a wonderful opportunity, when we sit all day only among Jews. What a berachah that is.

The mechitzos are down today. You feel a closeness to klal Yisrael. And Yom Kippur becomes for you the day of the greatest success.

We're coming to the theme of today, to understand that this day is the happiest day of the year.

Of course, for some people, it isn't. You want to get home, you're looking at the clock, counting how many hours until Ne'ilah, and thinking what will be for supper tonight — it's human nature; but you have to start training yourself now so that when you get a little older you might even start to enjoy Yom Kippur. Start now, start persuading yourself that Yom Kippur is a happy day.

The Mesilas Yescharim tells us there are three causes why men forget their purpose in life. And one is haschok v'halatzon, all the joking around, making fun, amusement, all kinds of things, entertainment. The second is chevra raah, wrong company, which most people are. Most people are wrong company. And the third reason he said is the most prevalent one, hatipul v'hatirda, being too busy.

On Yom Tov, on Sukkos, you can cook, but not on Yom Kippur, because Yom Kippur is the day of prishus, it's a day of abstinence, not to have any business with anything. Your mind should be available for the greatest purpose in life, and that is to think about Hakadosh Baruch Hu.

The commandment of קדושים תהיי is completely fulfilled by us on this one day in the year.

Our forefathers practiced it, and therefore, it was one of the two most joyous days in the year.

Another very great achievement on Yom Kippur is the subject of bitachon, trust in Hashem.

On Yom Kippur, what are you doing? You're declaring all day long who is going to be the author of your happiness, only Hashem.

The purpose is that you should hear what you're saying; that everything comes only from Hashem.

When Yom Kippur is over, you're not the same man. You have changed fundamentally. You have learned the very great lesson of bitachon.

There are smaller benefits. You ever think what a benefit it is to talk lashon hakodesh all day long?

Every letter of the alef-beis is made for the purpose of changing our souls, the neshamos of those who talk that language.

Saying the words alone, even if you're an am ha'aretz and don't know the meaning of the words, just saying them — the words transforms your neshamah.

We come to one of the most obvious achievements of Yom Kippur: כִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם — “On this day Hashem will atone for you” (Vayikra 16:30).

When people hear that, they feel it means Hashem will forgive us for the wrong things we did and give us a good year.

That’s not the purpose of lichaper. Lichaper means Hashem wipes you clean.

We come to the most fundamental of all the things that happen on Yom Kippur.

Who are you? You are the neshamah. That’s all you are, and that’s forever and ever and ever, until techiyas hameisim when you will be clothed again.

Sin is a stain on the neshamah.

The purpose of Gehinnom is to remove the stains.

Yom Kippur is an opportunity to get rid of your stains in this life.

Hashem says, “Offer your face to Me. Do teshuvah a little bit and cooperate.

Don’t miss this opportunity. It’s a glorious day, Yom Kippur. And that’s why it’s a day of happiness.