

SICHA POEM

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Yom Hakippurim

— By Mrs. Chanie Gourarie, Chabad Toms River

“Seek Hashem when He is found, call Him when He is close” does refer,
To “The 10 days in between Rosh Hashana and Yom Kippur.”
This statement is a paradox because the
days in between are only seven,
But specifically ten days is what our sages mention.

Rosh Hashana and Yom Kippur have elements two,
On the one hand, on these days, Teshuva with joy we do,
So in the number ten they are included,
But on the other hand, from the in between days they are separated.

The reason that they stand alone,
Is because they each have a primary higher goal of their own.
On Rosh Hashana the priority is to crown Hashem as King,
And forgiveness, the essence of the day of Yom Kippur, does bring.

We answered our question,
But how does it fit with the Rambam's opinion?
The Rambam speaks about Yom Kippur in a separate Halacha,
And says that it is a time and obligation for everyone to do Teshuvah.

To do Teshuvah during the rest of the year,
Is not a time bound Mitzvah it is clear.
As soon as a person does sin,

To do Teshuvah he has an obligation.

During the ten days of Teshuvah we have a special opportunity,
No matter what our circumstances may be, we can do Teshuva for our past history.
Since Hashem is near, our Teshuvah is accepted quickly and easily,
The Teshuva on Yom Kippur is of a higher quality.

On Yom Kippur we are obligated to do Teshuva because it is a special time,
Hashem elevates every Jew until the essence of their Neshama does shine.
To unite our essence with the essence of Hashem we strive,
We want our relationship with Hashem to be enhanced and to thrive.

If a person didn't sin during the past year at all,
He is still obligated to heed the Teshuva call.
He can do Teshuva again for a past sin because what was insignificant before,
Now that he is on a greater level, it matters so much more.
