



Rabbi Reisman – Parshas Netzavim 5785

1 – Topic – Yomim Noraim

As we prepare for Shabbos Parshas Nitzavim, and even more so, for the upcoming Rosh Hashanah this coming week, may it takka be a year of (תקלה שנה וקללותיה, תחל שנה וברכותיה). We need a lot of brachos. Klal Yisrael is in tremendous sakanah. We hope b'ezras Hashem. The main sakanah is there should be shalom among Yidden. Should be shalom among Yidden in Artzei'nu HaKadosh, the history, chas v'shalom, of times where there was no shalom between Yidden is not something that we're proud of. May HaKadosh Baruch Hu make that it should be a time of shalom. The Medinah for 75 years had the zechus of supporting lomdei Torah. Im Yirtzeh Hashem it should come back. Klal Yisrael needs all the zechusim that we can get, b'ezras Hashem. We hope that it'll be a year of bracha. When we daven, you have to daven, Oseh shalom bimromav, Hu ya'aseh shalom aleinu v'al kol Yisrael. V'al kol Yisrael. There should be shalom among Yidden, b'ezras Hashem. We need the bracha.

In learning Choshen Mishpat, we came upon a chiddush of the Nesivos. The Nesivos is in siman lamed aleph, se'if katan aleph. It's an incredible chiddush and a tremendous insight into the nature of human beings. The Torah says in Devarim 19:15 (על-פי שני עדים, יקום דבר). That the eidus of two witnesses is what counts. When it comes to laws, financial laws, or halachos of Even HaEzer, in many areas of halacha, we need two witnesses in order to be able to carry a testimony. Why two? Why not one? So, simply put, two is better than one. One person lying, (we're talking about frum Yidden), one person lying is unlikely, but possible. Two people lying is less possible. It's twice the odds of one person lying. That's the simple pshat. It looks like that's the shittah of the Ketzos in siman lamed, se'if katan tes. And I think that that's the way we normally learn it.

It is the Nesivos that comes with a tremendous chiddush. The Nesivos tells us that it's not just a quantity, that two is more than one. It's the quality of the words of a person. The nature of a person is that when he describes something that he alone has seen, when he's talking to people and describing an experience, he tends to exaggerate, or even say things that he's not absolutely sure are true. B'didami li, he says things that may be true. The same exact person standing there describing an event to people, who knows that there's a second person there who saw it as well, is medakdek b'loshono. He's careful. He doesn't exaggerate. He doesn't say things that may not be true. After all, he's going to get corrected. There's someone right next to him that knows the truth.

An eid echad who comes to say testimony, would be somewhat flippant in the way he talks. When there are two eidim and he knows they're going to question the second witness to see if their testimony matches, it's an entirely different hagadas eidus. It's an entirely different

statement that's made. This is the way people are. The insight of the way people are is that we take license. When we think we're alone, we take license. When we're with people who know the truth, we're not so quick to do so. This is the insight of the Nesivos. His nafka minas are described there.

What is noge'a to us is our ability to fool ourselves. Our ability to say shalom alai nafshi. To think that things are as they should be. When a person davens on Rosh Hashanah, Yom Kippur, and he has the sense, the feeling, that the Ribbono Shel Olam is paying attention. That HaKadosh Baruch Hu knows what's going on, is paying attention. He's more careful not to fool himself. And that's part of the avodah of this time of the year. Part of the avodah is, don't fool yourself. Don't make up, don't pretend, don't make believe. We know there are things that we could do better, that we should do better. That idea, that sense, that feeling, that a person is called to task for everything he says to make sure that what he says is accurate. That's a different story. That is the sense of a person who's honest with himself. And that, we need to know with some level of certainty that when we stand in front of the Borei Olam, we're being honest with ourselves. The only way that would be is if you picture the Ribbono Shel Olam listening, talking to you. And that's the sense we have on Yamim Noraim. Who are you fooling? You were once a ben torah in yeshiva. Didn't you have a certain sense of what your accomplishments would be in life?

I meet former talmidim sometimes. I say, what are you learning? Thank G-d, many times the answer is an upbeat, very positive answer to be proud of. The other night I met someone, a tayereh, wonderful person, was in shiur for a number of years. What are you learning? He started sort of mumbling with his tongue, I'm planning to. I'm planning to. Oh you're planning to? Do it. As long as he's talking to himself, he could fool himself. I'm planning to. I will, I won't. He just ignores the fact that he's somebody that doesn't have sedarim. What's going to happen? The years are going to go by. One year, another year. A person will remain an am ha'aretz. A person will come upstairs without any zechusim of Torah. G-d forbid. Ah. So if you're talking to me, you can't fool me. What are you learning? What? Which page? Which daf? Which time? That's what we have to do on Yamim Noraim. Be honest with ourselves, not to fool ourselves. And to really plan for an improved and better year.

I would suggest with the fear that I wonder if I can do it, that all of us or each of us could in the coming year find a 15-minute seder somewhere. A 15-minute seder, maybe before Shacharis on Shabbos, maybe after Shacharis on Shabbos. Some point, we could take a seder. The Leil Shabbos is getting earlier. Perhaps 15 minutes after the davening on Leil Shabbos. But somewhere, to take a seder and add it to what we already have. Slowly, slowly. Why do I say 15 minutes? I should say 15 hours. Well, you're right, but let's start with 15 minutes. Let's make it happen. And so the goal is to be honest with yourself. M'muz zein ehrlich mit zich. A person has to be honest with himself.

It was 1981. It was Simchas Torah. At that point, I had just been married and we lived in Boro Park. I went to Simchas Torah to the hakafos of course in yeshiva. And when I came in, I asked Rav Pam a shailah. Simchas Torah day I was davening at a minyan near our home in Boro Park, and I knew that I would have a shailah the next day. There were many kohanim and only one or two leviim. On Simchas Torah, when you go through the cycle, you call kohen, levi, yisrael. Five aliyos. Kohen, levi, yisrael, five aliyos. Kohen, levi, yisrael. What do you do when you get to a

point where you have to call a kohen and all the leviim had aliyos? Does a kohen get a double aliyah? Or does a levi get called up again for a double aliyah? So I came to yeshiva and I asked Rav Pam the shailah. Immediately, he responded that this shailah is in the Maishiv Davar which is the Netziv's (shailos and) teshuvah sefer. At that point, the Maishiv Davar was out of print and it was not in the yeshiva beis medrash.

Rav Pam initially said that he doesn't remember the psak. Subsequently, he said, well I remember he brings a rayah from a Bach. The Bach asks a kasha. He figured out from the rayah that the psak was that that's the only time you call a Yisrael bimkom Levi. A Yisrael bimkom Levi, never. Only on Simchas Torah in the rounds and rounds of aliyos. Alright. Psak halachah.

I was dancing at the hakafos, and Rav Pam tapped me on the shoulder, called me aside. He said, you have a coat? Let's go to my house and look up the Maishiv Davar. Well, I figured that the Rebbi was misuppek. I was very happy to do it. It was raining. I got my raincoat to walk two blocks to Rebbi's home. As we were going out, Rabbi Talansky, alav hashalom, Rabbi Avraham Tolansky, I believe today or yesterday is his yahrzeit. The long time, wonderful, wonderful head of the dorm who took care of the dorm in the yeshiva, and the gabbai in the yeshiva for many roshei yeshiva. He said I heard the shailah and when Reb Yaakov was rosh yeshiva we asked him. He said to call up yisrael bimkom levi, the same psak. Rav Pam said thank you. And I was sure there went my walk.

Rav Pam said, let's walk anyway. We walked to his home, he took out his meishiv davar, well-worn meishiv davar, and learned through the teshuva, which was exactly as he said. As we were walking back to yeshiva, I got the courage to ask Rebbe, why did we do this? Why did we go home? You remember the teshuva. Rabbi Talansky said that's what it says in the teshuva. Why did we do this?

Rav Pam said the following. He said, when you first asked me, I didn't remember. But I wasn't ready to go home in the middle of hakafos. That day on Shemini Atzeres, the prior day, talmidim had come. And Rav Pam had spoken to them about the pasuk in Devarim 30:12 that Torah (לֹא הוּא בַשָּׁמַיִם, הוא שָׁמַיִם), And Rashi says (הָיִיתָ צָרִיךְ לַעֲלוֹת אַחֲרֶיהָ לְלַמְדָּהּ), if it was in shamayim you would have to get it. And he had spoken about that idea in the name of Rav Zalman Volozhiner. You shouldn't be lazy to go look things up. And here Rav Pam told me, I spoke about not being lazy. I'm sitting here and you asked me a shailah. I couldn't remember the psak initially. I didn't immediately say I'd go home. He looked at me and he said, a mentch muz zein ehrlich mit zich. A person has to be honest with himself. And I realized that as a tikkun for my not walking home, I should now walk home and look it up. A prior laziness. And he said to me, I figured you wouldn't mind joining me. Du muzt zein ehrlich mit zich. A very important message.

A person has to be honest with himself. Im lo achshav eimasai. If not now, when? If not as Rosh Hashanah approaches. If not as we get into the days of the Yamim Noraim. If not now, when? When to be honest with yourself and say where am I going? Can I be doing better? And find that place for self-improvement.

So, this is a thought as we come closer and closer to the Ymei Hadin. Let's try to figure out, there may be something we could do better, don't you think? Something we as individuals could do

better, we as a community could do better. More kabalos. We will work on it. Don't wait till Neilah.

Let's hope that Tosh Shin Pei Vav will be a better year. Not just a better year in health, in parnasah, in tzar giddul banim, in shalom bayis, all these things. But let's hope it'll be a better year in earning our way to Olam Haba, and having a better eternity. Isn't that the most important thing? Tosh Shin Pei Vav should be a year in which you have more zechusim. A year in which I accrue more merit in the Olam HaEmes for what will be the eternity of time.

Ah, that's the goal. And therefore, we daven to Hakadosh Baruch Hu that it should be a year of chaim, not just physical life, of course physical life, but also a spiritual life, a year of improvement for all of us. Rav Gedalia Schorr brings in the Ohr Gedalyahu, I think in the nae of Chidushei HaRim, if I remember correctly. Adam yesodo me'afar. It's true. The teitch, the simple meaning is adam, a man, yesodo me'afar, his yesod, his foundation he comes from the dust of the earth. But he said, adam yesodo, the yesod of being a person, me'afar, is to lift yourself up from the afar, to lift yourself up from the ground, to pick yourself up and to be able to do better, be better, be more. And it shall be that way in the coming year, b'ezras Hashem. A gut gebentched yahr to one and all!

Rabbi Reisman – Parshas Nitzavim - Vayeilech 5784

1 – Topic – A Thought on Mussaf Shel Rosh Hashana

As we prepare for Parshas Netzavim Vayeilech, preparing for Rosh Hashanah, which is on our minds, especially this year, with the numerous challenges faced by Klal Yisrael. In Eretz Yisrael primarily, and immediately, but really all over the world. We're all tumiling once again over this small nation, Klal Yisrael, small people. How can anybody deny that B'shvilenu Nivra HaOlam, whoever heard of a world of so many people all tumiling and worrying about this one small nation of Klal Yisrael. All we ask is that they leave us alone, that's all, just leave us alone, like so many other small tribes all over the place, aye, aye, aye. Anyway, we prepare for Rosh Hashanah, thinking about what's going on in the world, and B'ezras Hashem we hope and Daven for a much better and meaningful Taf Shin Pei Hei.

Let me begin with really an important Yesod, an important idea that is related to the Davening on Rosh Hashanah. As you know, the Mussaf of Rosh Hashanah, as described in Rosh Hashanah, Daf Lamed Beis, has three middle Brachos, Malchiyos, Zichronos, and Shofros. In each of these three sections, there are ten Pesukim, in the following order. Three Pesukim from Torah, three Pesukim from Kesuvim, three Pesukim from Neviim, and then the final tenth Posuk, Nisayim B'Shel Torah, a tenth Posuk. So we have ten Pesukim, first on the topic of Malchiyos, and then on the topic of Zichronos, then on the topic of Shofros, in each Bracha, and the Pesukim are, as I mentioned, in that order in each of the three.

Tosafos on Daf Lamed Beis asks, normally the order is Torah, Neviim, Kesuvim, Tanach. Torah, Neviim, Kesuvim, that's the normal order. For example, we find, the Gemara says in a few places, Kasuv ba Torah, Shani b'Neviim, V'shulash b'Kesuvim. There are some concepts that are

written in the Torah, mentioned a second time in Neviim, a third time in Kesuvim. We put Kesuvim as third.

Tosafos asks, why in the Davening of Rosh Hashanah do we say Torah, Kesuvim, Neviim? Why do we do it in the reversed order, Kesuvim before Neviim? And Tosafos says something which obviously has a lot of depth to it, but it's hard to understand at face value. Tosafos says Mishum Dekari d'Tehillim, Mishlei, and Iyov are Kadma l'Neviim. Tosafos refers to Pesukim of Tehillim, Mishlei, and Iyov as Kadma l'Neviim, whatever that means exactly. But it's mysterious.

The Pesukim are primarily from Tehillim. Why mention Mishlei and Iyov? The whole Tosafos needs something of an explanation. So you have to understand that these three Sefarim, Iyov, Mishlei, and Tehillim, are known as the Sifrei Emes. Tosafos, in Bava Basra, in the first Perek, I believe, around Daf Yud Gimel or Yud Dalid, Tosafos refers to them as Sifrei Emes, the three Sefarim of truth.

Now everything is Sifrei, everything is true, the whole Torah is true. But these three Sefarim specifically are called Sifrei Emes. They happen to have their own Seder HaTrop. You'll notice in these three Sefarim, for example, a Shalshes is much more common than in Torah or Neviim or even the other Kesuvim, and I believe I spoke about it in the previous year when I spoke about Shalshes (Ed. Note: Parshas Vayeira 5770).

But the point here is that what Tosafos is saying, that Tehillim, Mishlei, and Iyov, these three Sifrei Emes get Kedimah to Neviim, although we're not really mentioning the Pesukim of Mishlei and Iyov, that's not what it's about, it's primarily Pesukim from Tehillim. But nevertheless, Tosafos, in referring to Tehillim, mentions the three together, because he means Tehillim as one of the Sifrei Emes.

Now what does it exactly mean, Sifrei Emes? What does it mean? What does it mean in this context? And even more importantly, because it's Sifrei Emes, they come before Neviim, why is it Dafka on Rosh Hashanah that we find this come to the Lemaisha? There's nowhere else where Kesuvim is mentioned before Neviim because the Sifrei Emes were so important. It appears here, which means that whatever the significance of Sifrei Emes is, they come into the world of Olam HaMasha on Rosh Hashanah. Why is that so?

So let me explain by sharing with you the Hakdama of the Radak, the Radak's introduction to Sefer Tehillim. I should say, sharing a piece of it with you. And the Radak in the introduction talks about the fact that Tehillim was written Al Pi Ruach HaKodesh, not Al Pi Nevuah. Neviim were written Al Pi Nevuah, Kesuvim were written Al Pi Ruach HaKodesh. What does Ruach HaKodesh mean? The Radak says that there's a difference. Nevuah, comes from the Bitul Hargeishem. Nevuah comes, as it says in the Pesukim in Navi, when the person saying the Nevuah is asleep or if he's awake, as Shaul does, when Nevuah fell upon him, he suddenly falls to the ground. Bitul Hargeishem, he feels nothing about HaOlam Haze, and he has a message from heaven. Nevuah is a message from heaven. The words of HaKadosh Baruch Hu. What about Ruach HaKodesh? Ruach HaKodesh is without Bitul Hargeishem. Ruach HaKodesh is

something that a person of Kedusha says, but he says a message that comes from Shemayim. Now, if it comes from Shemayim, why does this come with Bitul Hargeishem and this not?

The Radak says in part, Medabeir Mah She'midabeir. Someone with Ruach HaKodesh says what he says K'derech Bnei Adam. He talks like regular people. Ela She'moreres Oso Ruach Elyoni. Except that what's coming out of his mouth comes from a His'orirus, from an awakening that comes from a spiritual spirit, from a spirit from heaven. He calls them (Divrei Seichel Umu'sarin), words of understanding. Meaning to say that the Sifrei Emes, that which is said in Ruach HaKodesh, in Tehillim in particular, are words that are not just words from heaven. Like Halacha Torah Mi'sinai, Hashem told us this, we try to understand it, whether we understand it or not, these are the words of Hashem.

The words of Ruach HaKodesh that are in the Sifrei Emes are words that a person can understand and should try to understand, Divrei Seichel Umu'sarin. They are words which have logic and meaning to a person. So that Tehillim is different, the Sifrei Emes are different. Sifrei Emes are words that are Misameitz Etzel Ha'adam, the Sifrei Emes, Emes means Misameitz, the person can see the truth of it. Now when HaKadosh Baruch Hu tells us something, Halacha l'Moshe m'Sinai, we believe the truth of it, but of course we don't understand it, Halacha l'Moshe m'Sinai is very often above our understanding.

What's unique about the Sifrei Emes is that things that we can easily come to an understanding of, of course you have to put the work into it. It's something akin to something a Rebbe once told me, that when the Rosh says, La'aniyus Da'ati Nira, when the Rosh says, it seems to me the following, that's more important or more Chashuv, that when the Rosh says, I have proof to this from a Gemara. When the Rosh has proof from a Gemara, there may be others who disprove that Raaya. When the Rosh says, Nira Li, it seems to me, that comes from his Ruach HaKodesh, that comes from his panoramic view of Kol HaTorah Kula, and that's worth more.

On a simple level, the message of Sifrei Emes is something that we could understand, that we can incorporate into our understanding. On Yomim Noraim Dafka, on Rosh Hashana Dafka, our job is to enter into the service of HaKadosh Baruch Hu. We have to be subjects of the Melech Malchei HaMelachim. We have to see ourselves as those who follow the message of Melech Malchei HaMelachim. Here Dafka, the Sifrei Emes precede the words of Nevuah. Of course, the words of Nevuah are, without question, something we accept, but on Rosh Hashanah the job is to incorporate into our being, into our thinking, into our actions, all of the messages of the Sifrei Emes. Malchiyos should be incorporated, Zichronos and Shofaros, because the whole message of these parts of Davening have to become part of us. So, we are Zoche to understand a meaning of Sifrei Emes, of the idea that three of the books of Kesuvim, not all of Kesuvim, Kesuvim is 11 books, five are, of course, the Five Megillos, and there are six more, three are the Sifrei Emes.

The remaining ones are Daniel, Ezra Nechemiah, which counts as one, and Divrei Hayamim, which is one. Those are the other three. But the three that we're referring to today are Iyov, Mishlei, and Tehillim which are the Sifrei Emes. And in that sense, we understand what Sifrei Emes means, and also our job, that it should be Nis'ameitz, that it should become true to us, that which we say in the Malchiyos, Shofros and Zichronos.

2 – Topic – A Thought on the Yemai Hadin

Let's move on to a second thought for this time of the year. The Alei Shor, in the second volume, has a section where he talks really about the Avodah of Rosh Hashanah. And it's fascinating. There are two pieces, one after the other.

In Cheilek Beis of Alei Shor, on page Taf, Yud, Gimel, there is a Vaad, or a Ma'amar, on the topic of Chiyuv Lih'yos Yechidi. The importance of being an individual in his Avodas Hashem, the importance of not doing things Stam. He calls it Stam. Some people, you ask them, why do they wear Tzitzis? Because my mother bought me Tzitzis. Why do you wear Tefillin? My father bought me Tefillin. Why do you learn? My Rebbe told me to learn. It's called Stam. He does things Stam. He does things without thinking. The Avodah of Rosh Hashanah is to have an individualized dedication to HaKadosh Baruch Hu. (עוברין לפניו כבני מרון). We know we stand in front of HaKadosh Baruch Hu as individuals.

So in this piece, the Alei Shor tells us, we have to focus on our individual dedication, individual motivation in serving Hashem. The very next piece in Alei Shor, which we find on page Taf Yud Zayin, talks about the individual's need to be an Ish HaKlal, the Chiyuvei HaDin, one of the obligations of the day of Rosh Hashanah, Lih'yos Ish Klal, is to be somebody who sees himself as part of the Tzibbur. And he says, look, it says on the Yom HaDin, Kulam Nizkarim Nizkira Achas, Hashem looks at everyone with one look. Interesting. He said you have to be a Yachid, (עוברין לפניו כבני מרון), HaKadosh Baruch Hu looks at you as an individual. He says, yes, but also Hashem looks at you as a member of a Tzibbur, Kulam Nizkarim Nizkira Achas. So it's interesting. There are two types of the Avodah Rosh Hashanah. One is to be an individual, and one is to be a member of the Tzibbur. One is Im Ein Ani Li Mi Li. I have to worry about my own spirituality, and no one's going to do it to me. Im Ein Ani Li Mi Li, that's the first aspect, Chiyuv Lih'yos Yechidi.

And the second thing is, K'sheAni Le'atzmi Ma Ani. If it's just me, what am I? I have to be part of the Tzibbur. That's the second aspect of Kulam Nizkarim Nizkira Achas. So it's very important to understand that we have a dual job as it comes Rosh Hashanah and, of course, then Yom Kippur. Of course, we have our individual needs, which we always think about. But the primary Avodah is to be an Ish HaTzibburi, to do things in a Tzibbur way, to do things in a way that sees the individual as a part of a Klal. Very powerful words of Rabeinu Yonah.

Im Ein Ani Li Mi Li, says Rabeinu Yonah, Im Adam Lo Ya'orer Nafsho. If a person doesn't waken himself up, what does it help Mussar? What does it help a wonderful Dvar Torah on a Thursday afternoon? If you don't take it and incorporate it into the you, into the individual, it's just an inspiring speech, and then you go on with life afterward. And so we have this dual obligation to see ourselves as Yechidi and as Ish HaKlali, and they're not a contradiction. A Yid has to wear many hats in his Avodas Hashem.

And so with these two thoughts, we prepare for the Yom Hadin, we prepare for Rosh Hashanah, the Yemai Hadin, and for the upcoming days of Selichos. I do want to repeat that I mentioned in previous years, that the Selichos that are said in shuls before Chatzos Halayla, before midnight, are incorrect, they're inappropriate, even in Shas Had'chak. Rav Moshe writes in a Teshuva that

Selichos should be said after midnight. You want to say it in the morning, say it in the morning, but not in the first half of the night.

I mentioned in previous years, the Kaf Hachayim, who says, better not to say the Shelosha Esrai Middos at all, than to say it in the first half of the night. So something that's very important to know, as we were growing up, nobody did this. It's true, Stolin seems to have had this Minhag for a long time, but there was nobody else in Klal Yisrael that said Selichos at such an hour, and it's really not what a person should be doing. Again, I refer to the Kaf Hachayim, so it's better not to say Selichos at all, than to say it in the first half of the night.

And with that, I Daven that all our Tefillos should be answered, as we prepare for the Yom Hadin. The main job is not to get stuff, to get our Tefillos answered. The main job is to have an Aliyah on these days. Wishing everybody, Yemai Aliyah, wonderful days of Yomim Noraim, that are coming up.

Rabbi Reisman – Parshas Nitzavim – Vayeilech 5783

1 – Topic – Selichos

As we prepare for Shabbos Parshas Nitzavim – Vayeilech and see Rosh Hashana on the horizon. We start saying Selichos this coming week. As I have mentioned often in the past, Selichos are meant to be an opportunity for a little bit of Mesiras Nefesh of pushing one's self. Selichos for the first day is supposed to be at midnight on the first night of Selichos. Of course if someone is not well, if someone has health issues, it is not important enough to be Do'che health issues, but people who say it in the morning after sunrise, I don't know. How do they say (בְּמוֹצָאֵי מְנוּחָה, קִדְּמִנְיָהּ תְּחִלָּה)? Obviously, if the language of the main Kapital is (בְּמוֹצָאֵי מְנוּחָה, קִדְּמִנְיָהּ תְּחִלָּה), it is meant to be said (בְּמוֹצָאֵי מְנוּחָה), on Motzoei Shabbos. People are not sure what they are going to do until midnight. You could go to the Beis Medrash and learn. Those who have a morning Daf Yomi can do it in the evening instead. Whatever you do, that is the proper way of doing Selichos.

As I have mentioned in the past, saying Selichos at night before Chatzos is not proper. When I was growing up there was one Chassidik group that had the Minhag to say it at the end of the Ashmura Rishona, but it was unheard of for others to say it. The laziness involved in saying it then is problematic. It is a Chisaron in Mesiras Nefesh unless it is your Minhag of course.

As I have mentioned in previous years, the Kaf Hachaim says better not to say the Yud Gimmel Middos at all, better than to say it in the first part of the night. If it is your Minhag, do like your Minhag. If not, then don't be Meshaneh.

At any rate, let's Takka talk about the Piyut (בְּמוֹצָאֵי מְנוּחָה, קִדְּמִנְיָהּ תְּחִלָּה). There is a sentence near the beginning of this Piyut that says beautifully. (הַדָּרֵשׁ לְמוֹ מַשְׁמֵי מְעוֹנָה.) (וּלְשׁוֹעַת הַנוֹגֵם אֵל תַּעֲלֶם אֲזוּנָה דְּרוֹשׁ־נָא דּוֹרְשֵׁיךָ. בְּדִרְשָׁם פְּנִיךָ. הַדָּרֵשׁ לְמוֹ מַשְׁמֵי מְעוֹנָה.) A beautiful Kapital. (דְּרוֹשׁ־נָא דּוֹרְשֵׁיךָ), Hashem ask about the welfare, inquire about the welfare (דּוֹרְשֵׁיךָ) of those who inquire about You.

I would like to tell you a Yesod that Rav Pam had said regarding these days, and in fact I have recently seen it plugged in in one of the Chassidishe Seforim in the name of the previous Belzer Rebbe, into this Posuk. Rav Pam had said Bnei Torah work in understanding Gemara with Pilpulim, with Binyanim, with Iyun, sometimes splitting hairs making Chilukim, finding Teirutzim, a Shverer Rambam, a Shverer Tosafos, a Stirah in the Ketzos. The whole Avoda of learning B'iyun is Binyan Al Gabei Binyan, is building things, by thinking into different possibilities. That is the Derech Halimud, the Ameilus Halimud of a Ben Torah.

When it comes to Ben Adam L'chaveiro, when it comes to relationships with someone else, if someone did an Avla to you, somebody did something to you that offended you and you have complaints to the person. Rav Pam would tell us (דְּרוֹשׁ), Darshun, be Mefalpeil, think about how you can answer or maybe understand that which happened. Sometimes if you think into it enough, you understand things. We call it Limud Zechus, to be Melameid Zechus on someone. Melameid means learning, Limud means learning. Darshun what the person says. This was Rav Pam's Yesod, beseeching us as Bnei Torah to use Koach to understand others who may have done things improper.

The Belzer Rebbe said (דְּרוֹשׁ-נָא דוֹרְשִׁיךְ). We say to the Ribbono Shel Olam Darshun Zechusim for Klal Yisrael. Sometimes a Drasha changes the obvious meaning of a Posuk. Sometimes because something is a Davar She'aino Miskavein it goes from being an Aveira to a non-Aveira. Darshun, Ribbono Shel Olam Darshun on our behalf. Be Mehapeich the Zechus. Our Aveiros are from a Ruach Shtus, our Aveiros are not from a Ratzon to rebel. (דְּרוֹשׁ-נָא דוֹרְשִׁיךְ). Who should you Darshun? For those who do the same thing. (בְּדִרְשָׁם פְּנִיךְ). For those who when it comes to Avodas Hashem, they use the Koach Hadrush, the Koach Hapilpul to interpret things in ways that give them a way to obey Your Mitzvos HKB"Y. (בְּדִרְשָׁם פְּנִיךְ. הִדְרֹשׁ לְמוֹ מִשְׁמֵי מְעוֹנָךְ). From You, from heaven Darshun for his behalf. A beautiful thought.

When you have a Shverer Rambam, okay. When you have a Shverer neighbor, does it mean that you run away from him? No. It means that you have to be Mefalpeil to understand him. Far'shtei the Mensch. Understand the person. Very few people are bad people. People sometimes have different points of origin, they are coming from a different place. Sometimes there are things that disturb them. Very difficult.

A Mechanech said that he once was teaching a group, this was not a Mechanech in a class but adults. There was one person who never failed to Shtuch him, to ask questions, to say I don't understand. He asked Rav Pam what to do. He said to Rav Pam should I just tell him to stop coming. Rav Pam told him no. The next time he asks you, tell him he should please explain it, try to understand it. He said that it what he did and everything changed. From one time it changed. The relationship changed. (דְּרוֹשׁ-נָא דוֹרְשִׁיךְ).

2 – Topic – Selichos

In (שְׁמַע קוֹלִנִּי) in Selichos we say a Posuk (יְהִי לְרָצוֹן אֶמְרֵי פִינוּ וְהִגִּינוּ לָבְנוּ לְפָנֶיךָ) B'lachash, quietly. I don't recall ever seeing a reason why is this whispered. I asked around and had never seen a reason. What is even more striking is that the same Posuk (יְהִי לְרָצוֹן אֶמְרֵי פִי וְהִגִּינוּ לְבִי לְפָנֶיךָ) the

Chazzan says at the end of Chazaras Hashatz, the whole Shemoneh Esrei he says out loud and for some reason the Minhag is to say (יהי לרצון אמרי פי והגיון לבי לפניך) quietly.

I believe in the Igros Moshe, in Orach Chaim Gimmel, maybe it was Teshuva Vav, he wonders where does it come from that the Chazzan says everything else out loud, why shouldn't he say (יהי לרצון אמרי פי והגיון לבי לפניך) out loud like the rest of Shemoneh Esrei?

Recently I saw that in the Sefer Hachaim from the brother of the Maharal he explains. He says we stand in front of HKB"Y and we say (יהי לרצון אמרי פי והגיון לבי לפניך). Hashem what I said to you should be (לרצון). What you said you said, there is no question. (יהי לרצון אמרי פי והגיון לבי לפניך) Oy Yayoi. After a Shemoneh Esrei when we daydream, After a Shemoneh Esrei, aren't we ashamed to say it? (והגיון לבי לפניך).

We mean look Hashem (והגיון לבי לפניך), look at our hearts we really have pure hearts, we really have desire. (והגיון לבי לפניך) means the expression of my heart. HKB"Y is going to say, what? You were thinking about what you were going to eat for supper in middle of Shemoneh Esrei. In middle of Selichos you were thinking about your schedule for the day. So Chazal were Mesakein to say it. We say it with a little bit of Busha. (יהי לרצון אמרי פי) or Shema Koleinu's Nusach which is Lashon Rabbim (יהי לרצון אמרי פינו והגיון לבנו לפניך). We say it in a way that we admit to HKB"Y a certain reluctance to say it brazenly, to say it out loud. (אמרי פי) okay, but (והגיון לבי)?

3 – Topic – Selichos

I have mentioned in the past that Emes is one of the Yud Gimmel Middos and it needs an explanation. First of all (הסד ואמת) is in the wrong order which others already have mentioned. But also that Emes is not a Middah of Rachamim, Emes is a Middah of Din. The Yud Gimmel Middos are after the Cheit Ha'eigel which should be Middos Harachamim, how does Emes come in?

I have mentioned the thought from Rav Pam in the past. I would like to mention a thought from the Pachad Yitzchok in the Rosh Hashana volume, Maimar Tes Zayin. Rav Hutner there addresses the language of Hashem Hashem and he makes the following point.

In the beginning of Va'eira HKB"Y says (ושמי ירנר, לא נודעתי להם). Rashi says The Yud K Vav K. To Avraham, Yitzchak and Yaakov I didn't mention the Shem Havaya and to Moshe I mentioned the name Hashem. After the Cheit Ha'eigel it went a step further. We say twice the name Hashem. Hashem Hashem. So that the Avos didn't have the name Hashem, Moshe did and after the Eigel we say Hashem Hashem Keil Rachum V'chanun. We say it in a double way.

Rav Hutner explains as follows. The Sheim Hashem is part of the Bris, the covenant that HKB"Y entered with Klal Yisrael. By the Avos they didn't need the Sheim Hashem. Like Rashi says they were totally committed. Klal Yisrael later needed the Sheim Hashem as a commitment. Later it became two times Hashem. Why two times Hashem?

There is something called a Bris. A Bris is a covenant between two sides. There is something called (ברית שלש עשרה). What is (ברית שלש עשרה)? The Bris of the Yud Gimmel Middos. Why is

the Bris of the Yud Gimmel Middos different than any other Bris? A regular Bris is a covenant between two sides, if you do this I will do that. If you won't do this then I won't do that.

If you have two people who get together and one says to the other look you shovel my walk when I am away and I will shovel your walk when you are away. Not getting into the Ribbis Shailos that this involves, but the question is if one person doesn't shovel then the other one doesn't have to shovel. If you work for me I will pay you and if you don't work for me I won't pay you. Poshut. That is a Bris.

Originally, there was one Sheim Hashem and that was the Bris. Klal Yisrael sinned at the Eigel. HKB"H agreed to the Tefillos of Moshe Rabbeinu and He taught him. When he went back up to Shamayim, (as it says in Maseches Rosh Hashana 17b) (מלמד שנתעטף הקב"ה כשליח צבור והראה לו) (למשה סדר תפלה). HKB"H said a Chiddush. Moshe Rabbeinu I have (ברית כרותה לי"ג מדות). There is a Bris. Hashem Hashem and as the Gemara says (אני הוא קודם שיחטא האדם ואני הוא לאחר שיחטא). The same Hashem before you sin and after you sin. The Bris Shelosh Esrei is a Bris that does not become abolished because one side violates the Bris. HKB"H says I am with you whatever may come. That is the Bris Shelosh Esrei. Hashem Hashem, I am the Baal Ha'bris whether you sin or you don't sin. That is the Gadlus of the Yud Gimmel Middos.

In Tomer Devora we are told (והלכת בדרכיו) the way HKB"H is kind to us we should try to be kind to others. HKB"H tells us I am kind to you whether you sin to me or you don't sin to me. Zagt the Tomer Devora it is a Mitzvas Asei D'oraissa of (והלכת בדרכיו) you should go in his ways. IY"H we should be Zoche over the days to come to be Nis'pasheir, to make peace with those with whom we don't get along, to try to be Melameid Zechus on other people, to try as best as we can to overlook things that took place. With that, HKB"H says, the way you are that is the way I will be. If you are somebody who is Mavir Al Midosav, HKB"H says I will be Mavir Al Midosav with you also. That is our plan for the week we have until we come to Rosh Hashana to make our situation improve and better B'ezras Hashem. A Gut Gebenched Yar to one and all!

Rabbi Reisman – Parshas Vayeilech 5783 (last year)

Topic – A thought going into Yom Kippur about getting closer to the Ribbono Shel Olam

As we prepare for Shabbos Shuvah - Parshas Vayeilech, IY"H a very special Shabbos. Let me share with you some thoughts as we come to this day. I have a Yedid, a good friend who is a businessman and he was complaining a little about some of the difficulties he has with the uncertainties of being in business in these very trying times. I would like to share with you what I shared with him which is a story from the Megale Amukos who was one of the great Gedolim who tells the following story.

He says that he once had an amazing Din Torah between two people. He said Reuven was spending the whole day sitting and learning. How did he support himself? At night he would bake some wafers, some bread and rolls and in the morning he would sell them. Then he would go and learn. That would be his Parnasa. Shimon who was a wealthy man and who observed what Reuven was doing he went over to him and asked how much money do you make already

from the sale of these baked goods? He responded that the most I make in one week is 5 Adumim (whatever coin that was). The wealthy man said I will give you 6 Adumim a week and you go sit and learn and stop spending time with this Patchka. They agreed. Reuven went to sit and learn.

Three weeks later, Shimon sees that Reuven is again selling his rolls in the morning. He said what? I am paying you not to! Reuven says I decided I will give you your money back and I don't want the deal. Shimon says but we already had an agreement. So they came to a Din Torah by the Megaleh Amukos.

Reuven said all the years, every night I came home, I made a dough and Davened to the Ribbono Shel Olam that the dough should come out just right, it shouldn't sour, it shouldn't be too hard. Then I shaped my rolls and put them in the oven and I Davened to HKB"H that the rolls should bake just right. They shouldn't get too overbaked, they shouldn't be too under baked, they should be just right. Then I took the rolls in the morning and went out and said HKB"H let me find some customers quickly so that I could make it to the Beis Medrash. I turned to HKB"H with tears in my eyes when I made the dough, when I put it in the oven and when I went out to sell it. Now you are giving me my 6 Adumim a week and I don't have that. I am missing that connection with the Ribbono Shel Olam. So I want off from the deal. I have to go back to be connected to the Borei Olam.

How he Paskened in the Din Torah is not known to me, however, the message is an incredible message. When it comes to Parnasa, sometimes when a person is less confident in his Parnasa and it makes him turn to the Ribbono Shel Olam more, it is a treasure that he should seize upon and recognize the value of it and the connection he has to the Borei Olam. Tehillim 51:19 (לִבִּי-נִשְׁכַּר וְנִדְכָּה אֲזַלְרִים, לֹא תִבְנֶה). A big Klal. Somebody who turns to HKB"H with a broken heart, Hashem doesn't ignore his call.

We know that the Aron Hakodesh was hidden by the King Yoshiahu (Yoma 52b, 17 lines from the bottom) at the end of the first Bayis. Where did he hide it? The Gemara says (Yoma 54a, 22 lines from the top) B'lishchas Ha'eitzim. What is that? The Lishchas Ha'eitzim is one of the four large chambers in the Azara and that was the place where the wood was kept. It wasn't only kept there it was checked there. Wood brought on the Mizbaiach had to be free of any worms or bugs that are on it. People would check it? Who would check it? Chazal say that it was the Kohanim who were Baalei Mumin. Kohanim who were not eligible to do the Avoda in the Beis Hamikdash, they would go instead there and check the wood.

Why was the Aron hidden there as it seems like a very incidental place? The answer is that these Kohanim were handicapped people, they had some type of injury, some type of a born malformation, they had broken hearts. They were rejected from doing the Avoda, it was no fault of their own, they were handicapped individuals who were made ineligible. All of their brothers and cousins go to do the Avoda and they are not eligible. I am sure that many of them were upset about it. You want me now to come and be the Shamish and check for worms, no. There were some who came. There were some who despite the (לִבִּי-נִשְׁכַּר), despite the disappointment, they said HKB"H you are pushing me away but I am coming close. I am coming close to You anyway. I am going to go do what I am eligible to do. People who with a (לִבִּי-נִשְׁכַּר) who said I

am going to push and serve HKB”H, they are the ones who checked the wood in the (דיר העצים). The (דיר העצים) was a very holy place. It was made Kodesh not because it was inherently Kodesh, but by the people that were there. The Aron sat in the Kodesh Hakadashim for over 800 years. Now it had to be hidden. Where was it hidden? In the place of the broken hearts. In the place of the Yidden who had difficulties, who had challenges, and nevertheless pushed and talked to HKB”H. That is where it was. What a lesson.

The Chofetz Chaim met the Gerrer Rebbe at the Kenisia Gedola. The story as it is reported is that the Chofetz Chaim asked him about the Posuk in Parshas Re’eh 13:5 (אָהֲרֵי יֵרוּר אֶלְרִיכֶם תִּלְכוּ). The Posuk says go after Hashem. He said we know that there are two words for after, either (אָהֲרֵי) or (אָחֵר). Sometimes it says (אָהֲרֵי הַדְּבָרִים הָאֵלֶּה) and sometimes it says (אָחֵר). (אָחֵר כִּךְ). (אָחֵר) is at a distant time, Rachok. (אָחֵר) is right behind. Beraishis 22:13 (אֵיל, אָחֵר, נֶאֱמָרוּ בְּסִבְכָּה בְּקֶרְנָיו). It was right there. So Freigt the Chofetz Chaim to the Gerrer Rebbe why does it say (אָהֲרֵי יֵרוּר אֶלְרִיכֶם) (תִּלְכוּ) it should say (אָחֵר) go close to Hashem, what do you mean go distant from Hashem?

The Gerrer Rebbe told him Davka those who feel they are distant from Hashem they are the ones that are close to Hashem. Those that think that HKB”H are right behind them, no. (אָהֲרֵי יֵרוּר) (לֵב-נִשְׁפָּר וְנִדְכָּה). Those that feel distant, they are the ones that are truly close. The

There is an interesting Halacha in Hilchos Melicha in Siman Ayin Beis. Actually it is a Gemara and Rishonim argue how to explain it. The Gemara says about the heart, that the Leiv is very smooth and it is not Bo’lai’a, it does not absorb easily. According to one Man D’omar, even if you cook it without Melicha, the meat of the heart doesn’t absorb Dam. The Leiv is smooth and it is not Bo’lai’a.

Rashi in Vayikra 26:11 brings that they used to shmeer when they went to battle and they had shields, they used to shmeer the shield with oil so that if someone would strike it with a sword, the sword would slip right off and the person would lose his balance. So too, the heart of a person is smooth and things bounce off of it easily.

Tochacha, rebuke, slides easily off of the heart. A person doesn’t easily take to being corrected, to being rebuked. He doesn’t take Mussar easily. What is the Eitza? What do you do to a heart if you want to salt the heart and you want that it should affect him? So in Halacha it says you cut the heart and salt it. The same thing with the heart of a person. (לֵב-נִשְׁפָּר) if the heart is broken it absorbs. Then it absorbs Tochacha.

A person has to be willing to look at whatever challenges he might have in his life and come with the disappointment, the (לֵב-נִשְׁפָּר) and say now I am ready to talk to the Ribbono Shel Olam, now I am ready to communicate with Him. I see how much I need Him. (לֵב-נִשְׁפָּר וְנִדְכָּה אֶלְרִיכֶם, לֹא) (תִּבְנֶה). That is the message.

The message coming for Rosh Hashana and Yom Kippur. The more we feel unworthy, (אָהֲרֵי יֵרוּר) (אֶלְרִיכֶם תִּלְכוּ), the more distant we feel the more we can yearn to be close. The more Rosh Hashana and Yom Kippur can provide a closeness to HKB”H. If we feel that everything is fine and we go through Rosh Hashana and Yom Kippur every year and we make it, we don’t feel the need to become closer, then we are lost. Without the (לֵב-נִשְׁפָּר וְנִדְכָּה) then what do we have?

Everything bounces right off of you. So easy to be laid back, to just not take it the right way. Try to feel the (לב-נשבר ונדקה) and if that happens, then you will do well.

And so, speaking to you myself with a (לב-נשבר ונדקה). Afraid that the Ribbono Shel Olam should have Rachmanus on us the coming year, a year of challenge and we need so much to become close to HKB"H. B'ezras Hashem, let's hope (אחרי ירוך אלריכם תלכו) and we will feel ultimately the closeness to HKB"H from feeling the distance from HKB"H.

Wishing you all an absolutely wonderful meaningful Shabbos Shuva. A time of real Teshuva, a time of closeness and meaningful Yom Hakippurim. May we be Zoche to become close to HKB"H, close to His Torah. May we be Zoche to have the sweetness of His Torah, sweetness of His learning the Torah and IY"H that will bring for us a wonderful year of Taf Shin Pei Gimmel. A Gutten Shabbos to one and all!

Rabbi Reisman – Parshas Vayeilech 5782

1 – Topic – A Thought on the Yemai Hadin

As we prepare for Shabbos Shuva – Shabbos Parshas Vayeilech and the upcoming Yom Hadin. Let me begin by sharing a message which is a Pshat in a Chazal but a very appropriate message for Shabbos Shuva. The Gemara says in a few places – in Bava Metzia 114b (6 lines from the top) among them, (אתם קרויין אדם) that Klal Yisrael is given the title of Adam. Adam literally means man. Adam Harishon was the first man. (אתם קרויין אדם). The Gemara in Yevamos 61a (2nd line from the top) that brings this says that it is a Posuk (ואתן צאני צאן מרעיתי אדם אתם). What does that mean that every human being is called Adam, is called a human being. We all are descendants of Adam Harishon. Every human being has a Tzelem Elokim. What does it mean that (אתם) the Jewish people (קרויין אדם), somehow the title (אדם) is more appropriate?

I saw a Yesod in the Pardes Yosef in the beginning of Sefer Vayikra in 1:2. The Pardes Yosef deals with the idea that we find numerous names for a human being. Adam, Ish, we find other names like Gever or Gavra but primarily Adam and Ish. He explains the difference between the two. Ish means a person, a human being, a man. Ish is a language of Adnus, of superiority, of master. (איש כהן גדול) the Mishna says in Yoma 1:5. (איש) my master, (כהן גדול). Or as Shlomo Hamelech said in Mishlei 22:7 (ויעבד לזה, לאיש מלנה) Someone who borrows money is something of a servant to (לאיש) the master, the (מלנה). So that Ish is a language of being a master, of being superior.

Adam on the other hand is not an Eved and not an Ish. Adam is somewhere in between. Adam stands on his own. Adam Harishon was alone, the only human being in the world when he was called Adam Harishon. He didn't have any superiority or inferiority to any other human being. He was the only human being. Once Chava is created, as it says in Beraishis 3:16 (והוא, ימשל-בה) there are already two creatures in the human race, then we already find the expression Ish or Isha once there are more than one. The point being, that Adam is a sense of independence of a person who lives a life not based on everyone around him, not based on superiority to others or catching

up to others, but Adam on being a man sort of free standing with his values as opposed to an Ish who depends on others.

In the physical world in Olam Hazei all values, all goals, all of the Taivos and desires that people have are dependent on other people. There aren't really objective levels of wealth or pleasure, they are very subjective. What is a big house? What is a nice house? It depends. Big like many rooms? It is relative. It comes a Yom Tov and people go to hotels and they squeeze themselves into a few rooms because somehow that is considered a level of superiority.

Shlomo Hamelech says in Koheles 4:4 (וְרָאִיתִי אֲנִי אֶת-כָּל-עֵמֶל, וְאֶת כָּל-כְּשָׁרוֹן הַמַּעֲשָׂה). I see all the hard work and all the actions that people take, (כִּי הֵיא קִנְאָת-אִישׁ, מִרְעָהוּ) it is all based on jealousy. If not outright jealousy then at least by comparing. What does it mean that you are wealthy? How much money do you have to have in the bank? What does it mean that you have to have a car or two cars or a new car? It only depends on the people around you. Look around, if you live in a community where people don't have cars you are fine. If you look around and people have cars then you need cars.

I know one young man who came from Eretz Yisrael. He said it is funny. In Eretz Yisrael we don't need a car and when we come to visit the United States by the time we are on the Belt Parkway we need two. Because really the values that people have for the most part when it comes to the physical, when it comes to things, when it comes to style of living, when it comes to what you want to eat it is all relative. It all depends on the people around you, on the community on which you choose to live, the friends you choose to have and the goals that they have.

One young man told me I have to have a summer home. Everybody has a summer home. Well it depends who you choose to have as your friends. It depends on who you associate with. Then it becomes a necessity. That is the world of Eved and Ish. Ish the master and Eved the one who is chasing after him. The world of Adam (אתם קרויין אדם) the world of Torah, the world of Tefilla. We all know having a meaningful and Geshmake Davening has nothing to do with anybody else, it is a value in and of itself. We all know a good Seder, learning with a Geshmake, finishing a Masechta or a Perek of Tanach, that Geshmake has nothing to do with other people. (אתם קרויין אדם). Adam the independent man. A man who stands for something. That (אתם קרויין אדם) is all tied to Ruchnios.

Rav Yaakov once said it says in Beraishis 48:20 (בְּךָ יִבְרָךְ יִשְׂרָאֵל לֵאמֹר, יִשְׁמְךָ אֱלֹקִים כְּאֶפְרַיִם וּמְנַשֶּׁה). HKB"Y said that Jewish people will bless their children that they should be like Ephraim and Menashe. But it doesn't say what Middah of Ephraim and Menashe is it that singles them out. Do we know much about the Middos of Ephraim and Menashe? Rav Yaakov says yes we know one thing. We know that they grew up in Mitzrayim and they didn't follow the people around them. To judge what is important, what matters in life didn't depend on people around them. Had it depended on it they never would have become Ephraim and Menashe. The other Shevatim had other members of the family to give them Chizuk. Ephraim and Menashe stood on their own two feet. They proudly said this is what I need and this is not what I need. (אתם קרויין אדם). You are called a man. (אתם קרויין אדם). When you stand on your own, when you have your own values. Take a look in English in the secular world you say to someone, "Be a Man." What does that

mean, be a man? It means assert yourself. It is a sign of strength, of power, of arrogance. Be a man. That is an Ish.

By us we say to our children, be a Mensch. What does it mean be a Mensch? It means have kindness, humility, consideration for others. Be a Mensch, that is an Adam. (**וְאַתָּה צַאֲנִי צֶאֱן**) HKB"Y says. You are my flock. (**אֲדָם אַתָּם**). Don't look at the people around you. Strive for greatness, strive for value, based on Ruchnios.

Incidentally that may be why Adam is never found B'lashon Rabim. Ish becomes Anashim. Adam is always Adam, it never changes into a Lashon Rabim. No matter what it stays only Lashon Yachid. The power is the Yechidus of Adam. That is how we stand on the Yom Hadin in front of the Ribbono Shel Olam (**כַּבְנֵי מְרוֹן**) as individuals. As individuals we have to have our own values.

2 – Topic – A Thought on Parshas Vayeilech

It is a beautiful Parsha. The whole first portion of the Parsha Moshe Rabbeinu's last days, extraordinary. Then we find that HKB"Y tells Moshe Rabbeinu about what is to come. The Posuk says in 31:17 (**וְחָרָה אַפִּי בּוֹ בַּיּוֹם-הַהוּא וְנִצַּבְתִּים**) that Klal Yisrael will follow Avoda Zorah and Kavayochel G-d will show his anger and (**וְהִסְתַּרְתִּי פְנֵי מַהֵם, וְהָיָה לְאָכָל, וּמִצָּאָהוּ רָעוֹת רַבּוֹת, וְצָרוֹת**). (**הֲלֹא עַל כֵּי-**) it says when Klal Yisrael will come into these difficulties we will say (**כִּי-אֵין**). The Yid will say this is because I have abandoned G-d. (**אֵין אֱלֹקֵי בְּקִרְבִּי, מִצָּאוֹנֵי הָרָעוֹת הָאֵלֶּה**). I haven't kept G-d among me and that is why these Tzaros have come. But then the next Posuk says (**וְאֲנֹכִי, הִסְתַּר אֶסְתִּיר פְּנֵי בַּיּוֹם הַהוּא, עַל כָּל-הָרָעָה, אֲשֶׁר עָשִׂה: כִּי פָנָה, אֶל-אֱלֹהִים אֲחֵרִים**). The Tzaros continue. It needs a little bit of explanation. In middle of the Tzaros it says that the Jewish people will say (**עַל כֵּי-אֵין אֱלֹקֵי בְּקִרְבִּי, מִצָּאוֹנֵי הָרָעוֹת הָאֵלֶּה**) which is really good. So the Ramban explains on this Posuk and the Pesukim which follow. That Viduy the Ramban says we learn out from a different Posuk in Vayikra 5:5 (**וְהִתְוַדָּה--אֲשֶׁר חָטָא**) the idea of Viduy. But here we have a mini Viduy. The first Viduy is when a Yid says Chatasi, when a Yid says (**עַל כֵּי-אֵין אֱלֹקֵי בְּקִרְבִּי**), (**מִצָּאוֹנֵי הָרָעוֹת הָאֵלֶּה**). He takes away the Aveira of Lo Chatasi.

Yirmiya complained to Klal Yisrael that you say Lo Chatasi. It is not true. So that, says the Ramban, this is not the full Viduy, but it is the first step in the Viduy. The first step in the Viduy is to stop saying Lo Chatasi. Take responsibility for what you have done. You got yourself in a mess take responsibility. Don't blame others. Chatasi – that is why I am in this mess. There still is a lot left to do. You still have to roll up your sleeves and do (**וְהִתְוַדָּה--אֲשֶׁר חָטָא**), you still have to do Viduy. If the Tzaros continue says the Ramban then it is not a Viduy Shaleim, but it is the first step in Viduy.

Step 1 is to stop saying Lo Chatasi. Don't blame things on other people. When there are difficulties and challenges in life don't blame others. It is (**עַל כֵּי-אֵין אֱלֹקֵי בְּקִרְבִּי, מִצָּאוֹנֵי הָרָעוֹת הָאֵלֶּה**). Once you recognize that, hopefully you go on to say the proper Viduy, the Ashamnu the Bagadnu, the recognition of the mistakes we made. The Charata and the Kabbala Al Ha'asid. This is what it says in the Ramban.

Rav Hutner in the Pachad Yitzchok on Yom Hakkipurim in Maimar 22 Os 2 says that that is the Seder that we say every time we say Viduy. We start Viduy by saying (שָׁאִין אָנוּ עֲוֵי פְּנִים וְקָשִׁי עֵרָף) (לומר לפניה ולא חטאנו). We are about to say Chatanu with Ashamnu so why do we have to say we are not saying Lo Chatanu and then say Chatanu? Just say Chatanu.

The answer is the Ramban says there are two steps. The first thing is to make a conscious recognition, stop blaming other people for the difficulties. Stop blaming the boss, stop blaming the behavior of people that are close to you, your wife or others that are close to you. Stop blaming them. Stop saying it is their fault. (שָׁאִין אָנוּ עֲוֵי פְּנִים וְקָשִׁי עֵרָף לומר לפניה ולא חטאנו). Recognize that our problems come because of our misdeeds. That is the first step in Viduy. The second step in Viduy is (אָשָׁמְנוּ. בְּגִדְנוּ. גָּזַלְנוּ) is to go on and say a meaningful and proper Viduy. In (אָשָׁמְנוּ. בְּגִדְנוּ.) you are allowed to add your own Nuschaos. (תַּעֲבֹדְנוּ. תַּעֲזֹבְנוּ). Who shouldn't add Bitalnu Zman M'limud HaTorah. It should be printed in our generation. Who cannot say Bitalnu Zman M'limud HaTorah.

It comes Shabbos Shuva which is on the way and Yom Kippur is on the way we need to be able (myself included), to steal away another 10 or 15 minute Seder somewhere in our schedule. Another 10 or 15 minutes to make it a meaningful time that we are changing, (אָשָׁמְנוּ. בְּגִדְנוּ). We should be able to say to the Ribbono Shel Olam (אָשָׁמְנוּ. בְּגִדְנוּ) okay, HKB"Y don't let the Tzaros Rachmana Litz'lon stay. IY"Y we should be Zoche to a wonderful coming year in Taf Shin Pei Beis. IY"Y I think a year ago our Viduyim were more heartfelt than usual and Boruch Hashem I know people who had Yeshuos this year. It seems to be in my circle Boruch Hashem more than the usual that had Yeshuos. I think that the reason is because we had a more meaningful middle of the pandemic Yomim Noraim a year ago. This year Boruch Hashem things are better but let's make it meaningful. We should have a wonderful Taf Shin Pei Beis. A Gut Gebenched Yar to one and all and I will speak to you next time B'ezras Hashem on Thursday Chol Hamoed Sukkos. From now until then let's make is a wonderful stretch of Avodas Hashem. A Gut Shaabos and A Gut Gebenched Yar!

Rabbi Reisman - Parshas Netzavim 5781

1 – Topic – A Thought on the Parsha

As we prepare for Shabbos Parshas Netzavim the final Shabbos of Taf Shin Pei Aleph, as we prepare for a much better year of Taf Shin Pei Beis. The Parsha of course begins with 29:9 (אָתָּם) and Rashi says in 29:12 because Klal Yisrael heard the Tochacha and they were frightened (הוֹרִיקוּ פָּנֵיהֶם) they were frightened by what happened and they said (מִי יוֹכֵל לַעֲמוֹד בְּאֵלּוּ) who could withstand all these Klalos. Therefore, (הִתְחִיל מֹשֶׁה לִפְיֵיהֶם) Moshe Rabbeinu calmed them down and he said (אָתָּם נִצְבִּים הַיּוֹם). (הִרְבֵּה הִכְעַסְתֶּם לְמָקוֹם). Look, you have done much in the Midbar that was misbehavior (וְלֹא עָשִׂה אֶתְכֶם כְּלִיָּהּ). He was Me'fayeis them. It needs an explanation as what kind of Nechama is this?

In the Midbar it is true that they sinned to HKB"Y but they paid a price, they paid a very steep price. A whole generation was lost. A whole generation died in the Midbar and did not make it into Eretz Yisrael. What exactly is the Nechama of the experience of the Dor Hamidbar. The

experience of the Dor Hamidbar seems to have been a terrible experience. It is true that Klal Yisrael survived as a nation, but many people were punished. This needs some type of a calling into account exactly what HKB”H was Me’fayeis them with.

The Michtav Eliyahu in the second volume in a Maimar from page 33 – 35 makes the following point. He says in life there are times that a person does well because of His’arusa D’l’aila, because HKB”H gives him a spark of inspiration, HKB”H gives him a moment where it goes well. You know the feeling every once in a while you Daven a Shemoneh Esrei and it just goes well not because you put extra effort into it but it is called His’arusa D’l’aila, HKB”H sometimes gives you a spark of inspiration. At other times, most of the time, you have to work on it. Where it comes from a lot of effort that a person puts his mind to it, sets his mind to it. Sometimes there is a need and he sets himself to Daven or to have a Seder to learn, to push himself to learn properly.

The rule says the Michtav Eliyahu, is that even though that His’arusa D’l’aila, even when from heaven you have a gift and things go well, it is much more fulfilling, it makes a person feel good, it goes in a much smoother way, it is not a struggle, nevertheless, he says that when it comes from a His’arusa D’l’sata Yeish La Kiyum. Then it has a permanence, then it sticks, then it is something that stays. The rule in life is easy come easy go. If you get to something in an easy way so then easy come easy go. Then it doesn’t necessarily stay with you. Something you struggle to achieve, something you work hard to achieve that has more of a permanence.

We find that throughout the history of Klal Yisrael. (The Mechilta on the Shiras Hayam says) (ראתה שפחה על הים מה שלא ראה יחזקאל בן בוזי). At Kriyas Yam Suf all of the Jews that went through the Yam Suf saw visions that were even greater than the visions of Yechezkel. Yet those who went through the Yam and saw these visions didn’t become Yechezkels, they didn’t become Neviim L’doros. Why? Because it was a gift. When Klal Yisrael crossed the Kriyas Yam Suf it was a gift, it was His’arusa D’l’aila. G-d gifted something. Yechezkel on the other hand lived during the terrible period of the Churban. Whatever he achieved he achieved through his hard work. It is true that the Shifcha saw more (ראתה שפחה על הים מה שלא ראה יחזקאל בן בוזי) than Yechezkel, but that doesn’t matter. That which is easy come as a gift, it is what you do with it, try to do something with it, but it is easy to lose. Something that comes through hard work has permanence.

The same thing we find by the Luchos. Luchos Rishonos they were a gift. HKB”H said Klal Yisrael are the children of Avraham, Yitzchok and Yaakov you are getting the Torah. For that generation they came and it was a gift. The physical Luchos, the stone of the Luchos was a gift. HKB”H presented it to Moshe Rabbeinu in heaven. The whole Kabbalas Hatorah was a gift to that generation. The second Luchos on the other hand, they came through hard work. Not only that Klal Yisrael after sitting at the Eigel had to accomplish in 40 days of Teshuva and then have a second Kabbalas Hatorah, but even the Luchos themselves, the stones themselves Hashem said no more gifts. Moshe Rabbeinu take a chisel and chisel out the Luchos. It wasn’t an easy job it was a very hard job. The Torah says in Shemos 34:1 (פָּסַל-לָךְ) and we make a fuss over it. Why? Because the Torah wants to teach us that which comes to you in an easy way is easily lost. Something that you struggle for, that you work for, that you work hard for, that comes with more of a permanence and that has a Kiyum.

That is a Klal in general says the Michtav M'elياهو in life it is that way. That which comes to you easily, easy come easy go. That which comes to you with hard work that has a permanence. Mimeila if we understand that, we understand the Nechama to Klal Yisrael. Klal Yisrael there was the Dor that left Mitzrayim. Why did they leave Mitzrayim? For the most part it was Zechus Avos, they had Zechusim too, but HKB"H (אֶת-אֲבֹתֵינוּ וְאֶת-יִצְחָק וְאֶת-יַעֲקֹב). HKB"H did it because of the Avos. A tremendous part of it was His'arusa D'l'aila. Klal Yisrael in the Mem Tes Sharei Tumah still went out. That was the Dor that went into the Midbar. The Dor in the Midbar, that grew up in the Midbar, they grew up in a generation that was facing a time of Onesh, a time of punishment, and they still made it? That is His'arusa D'l'sata, that has a permanence. It is not as if HKB"H tried once and it didn't work and He said try with the next generation and it worked. If that was true then the (אֶתֶם נִצְבִּים הַיּוֹם) is not really a Nechama, it is not really a consolation, they are not condolences. However, Moshe Rabbeinu told them (הוֹרִיקוּ) they got frightened by the Tochacha and they said what is going to be with us. Moshe Rabbeinu said you know what? When HKB"H punishes it is for a reason, it is because afterwards you will struggle, you will strive and look you will be a somebody.

That is a message for the Yomim Noraim. As we come to the end of Taf Shin Pei Aleph and many of us have in these turbulent times struggled in Ruchnios and struggled sometimes just in Gashmios, in Parnasa or health Inyanim. You should know, (אֶתֶם נִצְבִּים הַיּוֹם כְּלָכֶם) it is the struggle, it is the struggle that makes it permanent, it is the struggle that makes it a part of you, it is the struggle that says that it came from you, even if it is less than the Shifcha saw at the Yam, but that is the Nechama of Moshe Rabbeinu (אֶתֶם נִצְבִּים הַיּוֹם כְּלָכֶם).

2 – Topic – A Thought on the Upcoming Yomim Noraim

I would like to share with you a thought as we try to have a focus as we go towards Rosh Hashana. We live for many of us in the most turbulent period of our lives. We are post Holocaust people and we are living through certainly the most turbulent year and a half that we have ever lived through. I would like to tell you something that I saw from Rav Yaakov. This is in the Emes L'yaakov on Nach Cheilek Beis, (so far only Cheilek Beis has been published before Cheilek Aleph) and there on page Kuf Pei Bais Rav Yaakov records the Hespel that he said in 1934 after the passing of the Chofetz Chaim. He says the following.

We know that the Chofetz Chaim did a lot with an eye towards Moshiach. Many of his Seforim focused on Moshiach, the Kolel Kodshim was on Moshiach, he mentions the Sefer Likutai Halachos which deal with Halachos when Moshiach comes, even the Sefer Shemiras Halashon he speaks constantly about how Shemira from Lashon Hora brings Moshiach closer. That that the Chofetz Chaim focused about Moshiach Poshut Pshat the simple idea is because we want Moshiach to come. We want to have Zechusim so that Moshiach should come. That is certainly true.

Rav Yaakov in his Hespel added something to that. He said something else. He said the Chofetz Chaim cared about the Jewish people and wanted them to be Zoche to be righteous to behave correctly in the demand of Hashem. Tzipisa L'yeshua. That you should live a life hoping for the Yeshua. Whether Moshiach comes now or doesn't come now, whether he comes soon or he

doesn't come soon I don't know, but one thing I know, that every Yid is supposed to be Metzapeh, is supposed to have a strong desire for Moshiach coming. Then Rav Yaakov in recording his Hespel said that the purpose of the Chofetz Chaim was to show that everything about Moshiach is L'mayseh. He commanded them to learn Kodshim. Why? Because he wanted by Klal Yisrael that Klal Yisrael should be a people that are Metzapeh L'yeshua, that want Moshiach to come.

Interesting, he adds that he writes my good friend Rav Dovid Leibowitz (1887 - 1941) who was a nephew of the Chofetz Chaim, he went to the Kollel Kovno. The Kollel Kovno was the premier Kollel in Klal Yisrael. The Kollel Kovno, Rav Yaakov was there. It was a Kollel where you went for 5 years and then you had to go out and find a Shteller. That was the way the Kollel worked in Kovno.

Rav Dovid Leibowitz took leave of his uncle the Chofetz Chaim and left Radin to go to Lithuania to go to Kollel Kovno. Radin of course was in Poland. The Chofetz Chaim said to Rav Dovid Leibowitz you are a Kohen, you have to stay here to learn Kodshim. To that, Rav Dovid Leibowitz replied I have to learn Hilchos Shabbos. When Moshiach comes you have to know how to bring a Chatos so you have to know Kodshim. But you have to know is this Chillul Shabbos Mechayeiv a Korban Chatas. Is this type of Chillul Shabbos obligate a person in bringing a Chatas. I am also preparing for Moshiach because I am going to learn Dinai Shabbos. To that the Chofetz Chaim replied as Rav Yaakov quotes it Al Zeh Yeish K'var Mishna Brura. On that I already wrote a Mishna Brura. Fascinating. Rav Yaakov says that the Chofetz Chaim in Mishna Brura very often and in the Emes L'yaakov there is a long list, very often Paskens if something is D'oraissa or it is D'rabbanan. What is the difference? Nowadays we keep D'rabbanans and we keep D'oraissas. The Chofetz Chaim wanted to put into the Mishna Brura already the Halachos to know if you are Chayuv to bring a Chatas, only on an Issur D'oraissa do you bring a Chatas.

At any rate, the point that Rav Yaakov makes here that was a Chiddush to me, I understood that the Chofetz Chaim was teaching Kodshim and talking about Moshiach in order to make Zechusim that Moshiach should come and that is true, but the Chofetz Chaim had another desire, that people should be Metzapeh L'yeshua, that people should desire that Moshiach should come.

Rav Yaakov writes that the Chofetz Chaim felt that the Emunah in Moshiach was weakened, and therefore, he wanted to show Klal Yisrael. As we go in these turbulent times towards Tefillos which focus primarily on Malchus Shamayim, we should have this Tafkid, this idea, this purpose that we should be Metzapeh L'yeshua. As the Rambam says for Kevod Shamayim and that is something to focus on in our Davening.

I would add to you that the second paragraph of Aleinu (וְעַל כֵּן נִקְנָה לָךְ) if you are Askenaz it is (עַל כֵּן נִקְנָה לָךְ) without the Vav. (וְעַל כֵּן נִקְנָה לָךְ ר' אֶלְקִינוּ לְרִאיוֹת מְהֵרָה בְּתַפְאֶרֶת עֲנֶדָּה). It is a beautiful paragraph. Guess what? It talks about Moshiach's coming. (נִקְנָה לָךְ) we hope for Bi'as Moshiach. Say the second paragraph of Aleinu a bit slower. Say it with the old Yeshiva chant that you used to say it with in grade school. Of course you are not going to have enough time because in Shul they don't say Aleinu with enough time to actually say (וְעַל כֵּן נִקְנָה לָךְ) properly. Okay, you will have to take an extra couple of minutes. Say it and be Metzapeh L'yeshua. We should be Zoche

that if not Taf Shin Pei Aleph at least Taf Shin Pei Beis should be a Shana of the Geulah Sh'leima. A Gutten Shabbos, a Kesiva V'chasima Tovah to one and all and I ask you Mechila for the weeks that I was not prompt or I was not at all on the phone at this hour. I B'li Neder will try not to miss in the future. Kol Tuv! A Gutten Shabbos and a Gut Yar!

Rabbi Reisman - Parshas Netzavim Vayeilech 5780

1 - Topic - A thought on Parshas Netzavim

As we prepare for Shabbos Parshios Netzavim - Vayeilech this coming Shabbos and of course Selichos on Motzoei Shabbos. An upcoming week of preparation for Rosh Hashana and Aseres Yemai Teshuva and the Yom Hadin. I would like to share with you a thought on Parshas Netzavim followed by a thought on Parshas Vayeilech.

Parshas Netzavim is an incredibly diverse Parsha in the sense that while it is a short Parsha, the first part of the Parsha which is Perek Chaf Tes has some of the most difficult and strongest languages of Tochacha. We are familiar with the Tochacha in Bechukosai and Ki Savo, but actually the Tochacha of Netzavim in many ways is much more difficult. It talks about a destruction on the scale of Sedom V'amora and a destruction of the land not only of the people. It talks in very strong Leshonos referring to the Dor Ha'acharon 29:22 (גְּפִרִית וּמָלַח, שְׂרָפָה כָּל-אֶרֶצָה).

On the other hand, the second half of the Parsha which is Perek Lamed, has the most beautiful words for our generation. It talks about the generation of the Dor Ha'acharon and it promises us in 30:2 (וְשָׁב יִרְוֹר אֶלְרִיד אֶת-שְׁבוּתָהּ, וְרָחֲמָהּ; וְשָׁב, וְקִבְּצָהּ) (וְשָׁבָת עַד-יִרְוֹר אֶלְרִיד) (מִכָּל-הָעַמִּים). It is the only place in the Torah where HKB"H promises (אֶת-יִהְיֶה נִדְחָהּ, בְּקִצָּה הַשָּׁמַיִם--). That HKB"H will bring Klal Yisrael back. So it goes from the most difficult, really the most horrible Nevua about what will take place in the future to the most beautiful Nevua (וְמָלַח יִרְוֹר אֶלְרִיד אֶת-לִבָּהּ, וְאֶת-לִבָּב וְרָעָהּ: לְאַהֲבָה אֶת-יִרְוֹר אֶלְרִיד). It is talking about HKB"H bending Klal Yisrael to his service. Of course there has got to be a lesson from the juxtaposition, the connection of the most difficult of Nevuos in the Torah to the most beautiful.

There is a Yesod in life in general, not only in the life of the Yachid but in the life of the Tzibbur, that Techilaso Mar, V'sofu Masuk. That a healthy life is a life where people sacrifice in the short term for benefit in the long term. In other words, any time anybody wants to accomplish something he has got to be willing to endure some type of difficulty. If the difficulty involves spending money, or if the difficulty involves exerting yourself or even suffering Bizyonos, in order to accomplish down the road.

Even a woman who prepares a beautiful Shabbos meal, she goes through a lot of hard work of difficulty in order that in the end she should end up with something good. Techilaso Mar, V'sofu Masuk. The beginning is difficult and the end is sweet. Of course somebody whose head is on straight understands that the Techilaso Mar, it is not bitter it is just challenging. The Torah here tells us that that is the story of Klal Yisrael. Techilaso Mar, V'sofu Masuk. Nothing sweet comes except from something difficult.

In the past I have noted this in regard to the entire history of the world. Adam is in Gan Eden and he gets thrown out. It is a bitter thing. From being thrown out of Gan Eden, Klal Yisrael the descendants of Adam Harishon, those who choose righteousness are able to build B'eZRas Hashem to a wonderful future. The same thing the Dor Hamidbar. Techilaso Mar, the Dor Hamidbar died in the Midbar. It was very bitter. Then Klal Yisrael went into the sweetness of entering Eretz Yisrael. The same thing, there are Churbanos of Bayis Rishon and Bayis Sheini and the Bayis Shlishi will be Masuk. That is the history of Klal Yisrael.

I would like to share with you today Rav Hutner in Pachad Yitzchok on Yom Hakkipurim, Maimar Yud Daled Os Yud Gimmel uses this Yesod to answer a difficult Kasha on Sefer Shmuel. We find that the Ribbono Shel Olam comes to Shmuel Hanavi and tells him about his disappointment with Shaul. As it says in Shmuel I 15:11 (בְּנִחָמָתִי, כִּי-הִמְלַכְתִּי אֶת-שָׁאוּל). The Ribbono Shel Olam uses the language (בְּנִחָמָתִי) I regret (אֶת-שָׁאוּל). That Shaul is the Melech. Not too much later when HKB"H says that Dovid will be Melech, He doesn't mention him by name. He says to Shaul, I have given the Malchus 15:28 (לְרִעְצָה הַטּוֹב מִמֶּךָ). So HKB"H tells Shaul 15:29 (וְגַם נִצַּח יִשְׂרָאֵל, לֹא יִשְׁקַר וְלֹא יִנָּחֵם: כִּי לֹא אָדָם הוּא, לְהִנָּחֵם). HKB"H doesn't do Nechama, He doesn't change His mind. Because (לֹא אָדָם הוּא), a human being is (הִנָּחֵם), that does regret. What is going on? First (בְּנִחָמָתִי, כִּי-הִמְלַכְתִּי אֶת-שָׁאוּל לְמֶלֶךְ). G-d says I regret the Malchus of Shaul and then He says (וְגַם נִצַּח יִשְׂרָאֵל, לֹא יִשְׁקַר וְלֹא יִנָּחֵם: כִּי לֹא אָדָם הוּא, לְהִנָּחֵם). It is a very difficult problem.

The Yesod of the answer is what we were saying. That in Olam HazeH things work this way. They work that they go with difficulty, they go with disappointment, the plan A does not work out and then B'eZRas Hashem you hope that plan B will work out. Many people have commented that they are holding by Plan D, E, F, G. They are holding much later. It could be. Sometimes it takes a long time. But Kach Hi Darko Shel Olam, that is the way the Ribbono Shel Olam runs His world. There was no Kerisos Bris, there was no guarantee to Shaul because Shaul was first. The guarantee was later when it came to Dovid there was a Bris that his descendants would continue.

The lesson of course is once again a familiar lesson to us, that this is the way that HKB"H Kavayochel runs His world. He runs His world in the manner of the first attempt being a disappointment, the first attempt being difficult, being challenging, and later on the Hatzlacha comes. It is a Chizuk to everybody. Everybody who has tried to be Matzliach and sees bumps in the road, don't worry as bumps in the road are normal. Very very normal.

I once gave a Shmuz when I left Ohr Sameiach, about the fact that bumps in the road are normal, and later the next summer somebody thanked me. When I asked him were there bumps on the road, he said bumps on the road? We had craters on the road. That is the way HKB"H runs His world. You got to hold on tight during the bumps and you make it to the Sofu Masuk.

2 - A thought on Parshas Vayeilech

In this Parsha I would like to share with you an Eben Ezra. Every Eben Ezra needs explanation. The Eben Ezra is the Gadol of the Rishonim. The Rambam says if you learn learn with Eben Ezra. But we need explanation to understand him.

Here in Parshas Vayeilech the Eben Ezra says something that is an important Yesod if we understand it properly. In Parshas Vayeilech we have again words which are very strict. In 31:16 (וְקָם הָעָם הַזֶּה וַיִּזְנוּ אַחֲרֵי אֱלֹהֵי נֹכַר-הָאֶרֶץ) (ויאמר ירנר אל-משה, הנך שכב עם-אבותיך) After you die (אשר הוא בא-שמה בקרבן) When the Jews enter Eretz Yisrael they will sin after the idols in the land to which they will arrive.

It is very disappointing. The fact that Jews stumble is one thing, but when G-d says I know these Jews they are going to stumble. That is really much more disappointing. Be that as it may. The Eben Ezra says and I am not going to quote his Lashon as I want to explain what he says first. This is an explanation that I have seen in the writings of the Satmar Rebbe in Divrei Yoel as you shall see.

We are talking about Avoda Zorah. In Sefer Devarim we find many times that HKB"H says that Klal Yisrael will fall to Avoda Zorah and it is hard to understand that such a wonderful nation should fall to Avoda Zorah.

In the past, I have discussed with you a Machlokes between the Chazon Ish and Rav Isaac Sher which is really a Machlokes that goes back earlier generations, how to explain the Avoda Zorah of much of Tanach and I am not going to get into that now. The concept of Avoda Zorah says the Eben Ezra depends on the time and the place. Hashinui Yavo Min Hamekablin. It changes based on whoever the person is and it depends Al Pi Makom as well, and the understanding is this.

The Gemara says that Avraham Avinu's Masechta Avoda Zorah had 400 Perakim. It doesn't sound like each chapter just explained another Avoda Zorah, it sounds like it was actually some fundamental additions to the concept of Avoda Zorah.

In Chutz L'aretz there is one level of Avoda Zorah. In Eretz Yisrael there are different levels of Avoda Zorah. Hashinui K'fi Hamekablin. There are things which in Eretz Yisrael may be called Avoda Zorah and in Chutz L'aretz are not. There may be behavior which is called Apikursis in Eretz Yisrael but not out. What we are saying is there are some types of actions that are certainly Avoda Zorah. Bowing, bringing Korbanos are no Shaila. There are other things which border on Avoda Zorah. When you are in Eretz Yisrael, in the palace of the King, they become Avoda Zorah. So that, HKB"H says (הנך שכב עם-אבותיך), when Klal Yisrael is going into Eretz Yisrael they are going to be held to a higher standard. That higher standard is a whole different Parsha. (אֱלֹהֵי נֹכַר-הָאֶרֶץ). They will sin after the (אֱלֹהֵי נֹכַר-הָאֶרֶץ).

Let me give you an example. The Gemara in Shabbos (105b first wide line) says that someone who gets angry is as if he is serving Avoda Zorah. Someone who gets angry is as if he has Tainos on the Ribbono Shel Olam. He thinks he knows better. When a person is distant from G-d and he gets angry it is not Avoda Zorah. But when someone is standing in front of the Ribbono Shel Olam certainly standing in Yerushalayim by the Kosel, he is standing in a place where he is aware of the Ribbono Shel Olam, and he gets angry (he is a Ko'ais), he is K'ilu Oved Avoda Zorah. In front of the Ribbono Shel Olam you are a Ko'ais?

I will give you another example. Sometimes you have a young man and he says I don't want to wear Tzitzis. I am not Mechuyav to wear Tzitzis. A person doesn't have to. I won't wear Daled

Kanfos and then I won't wear Tzitzis. He is accurate. Maybe if he does it in Chutz L'aretz it is okay. But you know, a good Mechaneich knows that it is a Shmek Apikursis here. It is a Shmek of rejection of the way we serve HKB"H. This young man needs a lot of attention. We have got to figure out what is going on with him.

So that, it is not inherently Avoda Zorah but a Mechaneich knows that when a young man says this it is a Shmek of Avoda Zorah. It depends where you are. It depends who you are. If a person works in a garage and he says I don't have to wear Tzitzis, fine. If you are someone who goes to Daven by the Kosel or you are someone who lives in Eretz Yisrael it is a different Shmek of Avoda Zorah. So that, it depends where you are.

When Yaakov Avinu goes into Eretz Yisrael after the episode of Shechem, in Parshas Vayishlach, he says to the Shevatim in 35:2 (הָסֵרוּ אֶת-אֵלֹהֵי הַנֹּכַר, אֲשֶׁר בְּתֻכְכֶם) remove. He says remove the Avoda Zorah that you have with you. The Shevatim had Avoda Zorah? What are you talking about?

The answer is when they were in Chutz L'aretz before HKB"H said to go to Bais El, even when they were in Shechem which is a place that is Malei Avoda Zorah, alright so certain things may not be considered Avoda Zorah. But when HKB"H says (קוֹם עֲלֶה בֵּית-קַל). When you going from Lavan and you are coming to the Bais Hashem (הָסֵרוּ אֶת-אֵלֹהֵי הַנֹּכַר, אֲשֶׁר בְּתֻכְכֶם). Certain things are Avoda Zorah that may not otherwise be Avoda Zorah.

The Satmar Rebbe in Parshas Chayei Sarah page Taf Kuf Lamed Vav answers a great Kasha with this. It says in Beraishis 25:1 (וַיִּסָּף אַבְרָהָם וַיָּקַח אִשָּׁה, וַיְשָׁמָה קְטוּרָה). Avraham after the death of Sarah takes a woman by the name of Ketura. Says Rashi, this is Hagar. So why is she called Ketura? (זו הָגַר, וְנִקְרְאתָ קְטוּרָה עַל שֵׁם שְׁנָאִים מַעֲשֵׂיהָ כַקְטָרֶת). Her actions are as beautiful as the Ketores. What a wonderful person. Hagar her actions are as beautiful as Ketores.

The Maharal on Rashi asks a Kasha. Not too long earlier, when Hagar leaves, the Posuk says as is found in 21:14 (וַתֵּלֶךְ וַתִּתֵּן, בְּמִדְבָּר). Rashi says about the same Hagar that when she left Avraham (חֲזָרָה לַגְּלוּלִי בֵּית אָבִיהָ). That she went back to the Avoda Zorah of her father's house. So how can it be (וְנִקְרְאתָ קְטוּרָה עַל שֵׁם שְׁנָאִים מַעֲשֵׂיהָ כַקְטָרֶת)? What are you talking about? It is a Pele!

The answer is that when you are in Avraham's house imagine, Kol Hako'ais, anyone who is even Makpid on anything is K'ilu Oved Avoda Zorah. That is a hard level to live on. She left and went (לַגְּלוּלִי בֵּית אָבִיהָ). She went to a place where the level of Avoda Zorah is the house of a Goyishe king. Mimaila, it is not a Stira. What a beautiful Teretz.

All this points back to the Yesod that when a person enters Eretz Yisrael and we should all be Zoche to enter very soon, when a person enters Eretz Yisrael his behavior has to change. The obligation is to understand (הָסֵרוּ אֶת-אֵלֹהֵי הַנֹּכַר, אֲשֶׁר בְּתֻכְכֶם). When you go into Eretz Yisrael take it off. Take off the Shmutz and put on the good. Make it good.

With these thoughts we head to the preparation for the Yomim Noraim. Just like Makom has a place where it is (הָסֵרוּ אֶת-אֵלֹהֵי הַנֹּכַר), so too Zman. We come to these days (אֲשֶׁר). It is very challenging. We have to get rid of some of the distractions we have in Avodas

Hashem. It may not be Avoda Zorah all year round, but we are coming to Yomim Noraim, we are coming to the Yom Hadin. (הִסְרֵנוּ אֶת-אֱלֹהֵי הַנֶּגֶד, אֲשֶׁר בְּתוֹכָם).

Let's hope we continue to see an improvement B'eizras Hashem in the Matzav of the world. The Machla Nora'a from which we suffer should go away. Even if it won't go away, at least the current respite of serious cases and hospitalizations should continue. It should get better and better. We should keep up our Shemira, you got to be careful. But even so, at the same time we recognize that the Chesed of Hashem bringing us to the Yom Hadin with an easier and a better time, a time of less fear. Let's hope our fear of Shamayim should increase and at the same time HKB"H should give us less to be afraid of in the Holeich Yeilech of Olam Hazeh. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Netzavim 5779

As we prepare for Shabbos Parshas Netzavim which is also two days before Rosh Hashana and one day before Erev Rosh Hashana. A day in which we put our minds to preparing ourselves for the Rosh Hashana that is about to come upon us. Let me begin with a Vort on Netzavim and then with an Erev Rosh Hashana Drasha of Rav Yisrael Salanter.

1 - Topic - A Vort on Parshas Netzavim

It says as is found in 30:6 (וְמָל יְרוּר אֶלְרִיד אֶת-לִבְכֶּךָ). The Ramban says that nowadays there is Bechira and that Bechira comes from a Tai'va which is like an Orlah to the heart and when it says (וְמָל יְרוּר אֶלְרִיד אֶת-לִבְכֶּךָ) then that means that (אבל לימות המשיח, תהיה הבחירה בטוב להם טבע). When Moshiach comes and Hashem will be Mal our heart, Bechira (choosing good) will be nature, will be normal. Of course the question is what is the Toeles, what is the purpose in it? The Ramban says that it going to be like Adam Kodem Hacheit which means that there has to be some purpose in it.

Rav Schwab writes and I believe that it is in Parshas Vayeira (Ed. Note - perhaps the piece is on page 42 on 19:13), that we find by Malachim that the Malachim were punished for doing something wrong. Yet Malachim have no Bechira so what does it mean that Malachim got punished for doing something wrong?

Rav Schwab answers that the Bechira of Malachim is not a Bechira of Tov and Ra, it is not to choose between something good and something bad, as Malachim don't have a Yeitzer Hora. But even when something is done properly, it could be done with the right Cheishek, with the right attitude. It could be done with Gaiva, it could be done with the wrong type of Middah. Or it could be done properly with the right type of thought.

Says Rav Schwab, that is also a level of Bechira. Even when Bechira B'tov is Teva, there still could be a Nisayon that what you are doing correctly you should do with the right attitude, you should do with the right spirit. That idea is an idea regarding Malachim who don't have Bechira and still they get punished depending on how well they do Tov, and that would explain why by Yemos Hamoshiach (וְמָל יְרוּר אֶלְרִיד אֶת-לִבְכֶּךָ) there will still be Nisyonos. There will be Nisyonos

to do things properly. Even before Yemos Hamoshiach, today as we work on improving our actions and avoiding Cheit, another aspect of our Avoda is to do what we are doing right properly, to do it correctly, to do it the way it should be done.

Like it says in Shulchan Aruch that when you come to Shacharis in the morning, you come to the Shul, you should run a couple of steps. Not because you are late. You should run to show that you are doing it with a Cheishek, you are doing it with a desire, with a drive. It is a Hanhaga Tova. I don't say that you are going to be Kone Olam Haba because you are Mekabeil to run, but I do say that it is going to improve you. It will make you a person who expresses his desire, his Ratzon to be in Shul. As you approach the Shul you do it with a Cheishek. That is one thought regarding the Parsha.

2 - Topic - An Erev Rosh Hashana Drasha from Rav Yisrael Salanter

I would like to share with you an Erev Rosh Hashana Drasha from Rav Yisrael Salanter. In the back of the Sefer Kehilas Yitzchok there is a section called Erev Rosh Hashana and in it he brings a number of Erev Rosh Hashana Drashos that he had heard. Apparently it was the Derech in Vilna to have Drashos on Erev Rosh Hashana and he brings a number of such Drashos. In one of them, he brings the following from Rav Yisrael Salanter.

It says in Maiseh Rav of the GRA, that the GRA said that a person is not supposed to cry on Rosh Hashana. In Nechemiah 8:9 it says (וְאַל-תִּעְצֹבוּ) 8:10 (וְאַל-תִּבְכוּ). Don't cry and don't be sad and the GRA understands that a person is not supposed to be sad on Rosh Hashana. On the other hand, the B'air Heiteiv in Siman Taf Kuf Pei Daled S'if Kotton Gimmel quoting the Arizal, says that the Arizal wept on Rosh Hashana. Not only that, he said if you don't cry, your Neshama is not good, your Neshama is not proper.

Rav Yisrael Salanter is coming to offer some type of Peshara between these two Hanhagos, the Hanhaga of not crying and the Hanhaga of yes crying. The Yesod of Rav Yisrael Salanter is that it depends on the person. But it is not what you are thinking. Listen to what Rav Yisrael Salanter says.

Some people have a nature that they cry very easily, they weep easily, their tears are close to their eyes. Their emotions are strong. Some people find it difficult to cry. Zagt Rav Yisrael, the one who cries easily, his Avoda on Rosh Hashana is Al Tivku because we Ta'ke find in the Posuk the GRA is quoting in Nechemia, (כִּי בּוֹכִים כָּל-הָעָם, כָּשָׁמְעָם אֶת-דִּבְרֵי הַתּוֹרָה), it says everyone was crying. Nechemia tells them (לְכִי אֲכָלוּ מִשְׁמָנִים וּשְׁתּוּ מִמֵּתִיקִים, וְשָׁלְחוּ מְנוּחַת לֵאמֹר לֹא-כִי קָדוֹשׁ הַיּוֹם, (לְאֹדִינֵנוּ)). So someone who finds it easy to weep, his Avoda is not to cry, to celebrate the Yom Tov properly. Someone who finds it hard to cry, he should try to be M'oreir tears on Rosh Hashana. On Rosh Hashana the Gemara says in 26b (4 lines from the bottom) (בַּר"ה כְּמָה דְכִיף אֵינִישׁ דַּעֲתִיהּ) (טפּי מעלי) that someone who bends himself is better. There is another Man D'omar who says (בַּרְאשׁ הַשָּׁנָה כְּמָה דַּפְשִׁיט אֵינִישׁ דַּעֲתִיהּ טפּי מעלי).

Zagt Rav Yisrael Salanter it depends on the person. How worthy these words are for the one who started the Mussar movement. Tenu'as HaMussar is to be in control of your emotions and to use your emotions in serving Hashem.

Zagt Rav Yisrael Salanter, you have to break your Middah. If your Middah is crying easily, serve Hashem with not crying. If your Middah is to not cry then serve Hashem with crying. That is Rav Yisrael Salanter's Peshara. It is a difficult one for most people.

In Kehillas Yitzchok he then brings from Rav Tzvi Hersh the Dayan of Vilna, who said a second Mehaleich as a Peshara between them. He makes an important point. He says that the Hatzlacha, the lasting impression of Rosh Hashana does not come from weeping or inspiration, it comes from the brain, it comes from the Seichel. If a person understands in his mind what his obligation is, he stops and understands, (יִרְאַת יְיָ, מוֹסֵר הַכֶּמֶה) says in Mishlei 15:33. Yir'as Hashem is a Mussar of wisdom. Something that in their head clicks and makes a person understand.

He says and I quote from Rav Tzvi Hersh, Ki Hadavar She'yasmid B'seichel, Hu Yasmid L'olam. Something that you are able to have on your mind on a regular basis, that will remain forever. If you understand something intelligently, it will be permanent. Lo Kein Hadavar Habo Min His'pai'lus, not so something that comes from a moment of inspiration of His'pai'lus.

Zagt Rav Tzvi Hersh, a person should have His'pai'lus on Rosh Hashana, a person should be moved, a person should cry. A person hears a Drasha and hears His'pai'lus that is wonderful, but it is what you do with it. You have to then go and do with it a Davar Chochmo. You have to then go and use your wisdom to see how the His'pai'lus, the understanding you have about the significance of the time that we are passing through, the Yomim Noraim, how significant it is and something will remain if you put it to your Seichel. So that is the Middah of crying and the Middah of not crying. Says Rav Tzvi Hersh, Yagi'a Shnei'hem Mishkachas Aven, to use them both together then you will be successful.

A wonderful insight. People get inspired, use it for something. People feel the day, use it for something.

Once I have shared with you a part of the Erev Rosh Hashana Drasha in Kehillas Yitzchok let me tell you one more also from Rav Yisrael Salanter. Rav Yisrael Salanter asked a Kasha, Rosh Hashana is the Yom Hadin, the day of judgment, Yom Kippur is the day of forgiveness, the day of Selicha. It should be the other way around. HKB"H should be Mai'tiv to Klal Yisrael, should first give them a day of Selicha, a day of forgiveness and then the Yom Hadin, then the day of judgement. Why is it backwards, you have the day of judgement and later the day of forgiveness? It should be Farkert? A Gevaldige Kasha.

Zagt Rav Yisrael Salanter, the main thing of these days is to affect a person, to have a Roshem on a person. It is very difficult for a person to have a Roshem, to have an impression for spiritual growth as we are physical people. It is very hard. So HKB"H put Rosh Hashana on the calendar, a day on which we are judged for physical things. We are judged on life, on Parnasa, Mi Yai'ani Umi Yai'asheir. Mi Yis'yor, who Lo Aleinu will have Yissurin, Umi Yishaleif, who will live in Shalva and with peace and harmony. Rosh Hashana warms us up, it gets us in the door. Because it is a call to judgement for our physical lives, it is easier to connect. Once we are in the door, now we are ready to work on Ruchnios. Aseres Yemai Teshuva are the days that we work on Ruchnios. It is interesting.

I would think Shabbos Shuva should be the Shabbos before Rosh Hashana, why is it the Shabbos before Yom Kippur? Avoid the last minute rush, do Teshuva early. Have Shabbos Shuva before Rosh Hashana. The answer is no. You have to get warmed up to be able to connect spiritually, to be able to connect in a Ruchniosdika way.

There is a Gemara in Shabbos 53a (15 lines from the bottom) (חמרא אפי' בתקופת תמוז קרירא לה). Means literally that wine even in the summer cools the body. It says (חמרא) the Guf of the body even in Tekufas Tammuz which are the days leading up to Rosh Hashana. Tammuz, Av and Elul is Tekufas Tammuz, the season of Tammuz. (קרירא לה) the person is still cold to Ruchnios. It is only after Rosh Hashana when a person gets warmed up by being Mamlich HKB"H on the Yom Hadin then a person has the optimum and best opportunity to improve himself in a spiritual way.

That is the Avodah. The Avodah is to get into Rosh Hashana even if we do it by worrying about Gashmios and then to use it to grow spiritually. That is the Avodah of these days.

And so, we have our work cut out for us. Boruch Hashem before Rosh Hashana this year there is a Sunday when most people don't work and a Shabbos when none of us work, except the Rabbanim. Two days for introspection. To think about the days which are coming upon us. To make them meaningful, to make them Choshuv.

Erev Rosh Hashana is a day of intense devotion to HKB"H. In Halacha it says that the Minhag B'chol Chutzos Yisrael is to fast at least half a day on Erev Rosh Hashana. Some people find it hard to do on a working day. On a Sunday if you don't go to work it should be easier to do. A day of closeness to HKB"H. May we all be Zoche that this last Shabbos of 5779 should be a Shabbos of Aliyah, of forward movement towards Rosh Hashana, Aseres Yemai Teshuva and a Yom Kippur that is meaningful, that lasts. A Gut Shabbos and a Gut Gebenched Yar to one and all!

Rabbi Eli Reisman - Parshas Nitzavim 5778

1 - Topic - Is Parshas Netzavim one Parsha or is it a half a Parsha?

As we prepare for Shabbos Parshas Netzavim. I would like to start off this week with an interesting Yediya. Parshas Netzavim and Vayeilech are split this year. Together they are 70 Pesukim. They are the shortest Parshios in the Torah. Even when read on one Shabbos the 70 Pesukim combined is among the shortest Lainings of the year and when they are split and each one is read on its own Shabbos you can see a certain childish joy in some of the eyes as people realize that they will get to the Cholent 15 minutes earlier than usual. Probably because they take the Mitzvah of Oneg Shabbos very seriously. But there is something odd going on over here.

The Sefer Hachinuch which counts the 613 Mitzvos in the order of the Parshios writes that Parshas Nitzavim has two Mitzvos. Mitzvah 612 which is the Mitzvah of Hakhel and Mitzvah 613 which is the Mitzvah to write a Sefer Torah. You will not find these Mitzvos in Parshas Netzavim as they are in Parshas Vayeilech.

At the end of most Parshios there is a Siman which says how many Pesukim are in the Parsha and a Siman. So for example, at the end of Parshas Ki Savo it says 122 Pesukim and L'avadav Siman. The Siman is that the word L'avadav is the Gematria of 122 which is how you remember that the number of Pesukim in Parshas Ki Savo is 122. By Parshas Tzav it says that it is 96 Pesukim Siman as the word Tzav is equal to 96.

At the end of Parshas Vayeilech it says 70 Pesukim and Adoniya Siman as the word Adoniya is Gematria 70. But Vayeilech doesn't have 70 Pesukim. 70 is the combination of Netzavim and Vayeilech. Is that fair? Doesn't Vayeilech deserve to get its own Siman? We can think of something that has the Gematria of 30. If you look at the other double Parshios you will see that each Parsha has its own Siman. Only in the case of Netzavim and Vayeilech is there one Siman for both of them. What is going on over here? Why is Vayeilech being short changed?

These clues point to an interesting possibility. What if Netzavim - Vayeilech are not two Parshios which are sometimes combined and read on one Shabbos like the other double Parshios but is actually one Parsha which is sometimes split and is actually read on two Shabbosos. That would explain why the Chinuch doesn't count Vayeilech separately and the Siman is given for the two Parshios combined.

I found after looking this up that the She'iltos as well only has one Parsha. The Rambam when he counts the Haftorah which is at the end of Sefer Ahava as well, goes through all of the Parshios and only counts Parshas Nitzavim.

The truth is that there is a problem anyway with the way we count the Parshios because the Zohar in the Midrashim refer many times to Gan Parshios. Gan is Gematria to 53 Parshios. In our Chumashim if we count the Parshios we get 54. There is an extra Parsha somewhere. The Chida mentions that it could be that the extra Parsha is Vayeilech which is really part of Netzavim which is sometimes split. This would answer all of the questions that we have been asking. It also explains a little bit why we have such short Parshios.

Although the splitting of the Parshios is arbitrary and we are not going to suggest that the Chumash should be split into 53 equal parts but it is interesting that Netzavim - Vayeilech are so extremely short with 40 and 30 Pesukim respectively. But if it is one Parsha with 70 Pesukim then it is not so out of hand.

So if you want to trick someone this Shabbos and ask them if we have one Parsha this week and if they tell you yes it is one Parsha they will be wrong because it is only half a Parsha. We are really reading only about half of the Parsha with the reading of Parshas Netzavim this week.

2 - Topic - Is it better to learn in a Beis Medrash or at home?

There is a Gevaldige Maiseh which was printed in one the "Maggid" books and the original source of the story is from a Rav in Calabasas, CA named Rav Yakov Vann who tells about a time when he went to be Menachem Avel on the passing of an older man and left a family who was pretty far from Yiddishkeit and Frumkeit. He found that in the house there was a study and in the study there was some Seforim and from looking at the Seforim it was clear that they had

been studied by someone who knew how to learn and seemed to be a Talmid Chochom. He asked about the study and was told that the Niftar, the Grandpa had closed himself up in that room and learned and had sort of given up on ever bringing up his own descendants with Frumkeit and closed himself up there.

Rabbi Vann said that he thought of an original reading of a Posuk in this week's Parsha that is found in 29:28. (הַנִּסְתָּרִית--לִירֶרֶךְ, אֶלְרִינוּ; וְהַנִּגְלִית לְבֵנוּ וּלְבָנֵינוּ, עַד-עוֹלָם--לַעֲשׂוֹת, אֶת-כָּל-דִּבְרֵי הַתּוֹרָה הַזֹּאת). (הַנִּסְתָּרִית--לִירֶרֶךְ, אֶלְרִינוּ) he said, someone who is Oved Hashem in private that is between him and HKB"H but doesn't teach anything to the next generation. (וְהַנִּגְלִית לְבֵנוּ וּלְבָנֵינוּ, עַד-עוֹלָם) If someone Oved Hashem in public, in the open, that teaches a lesson to the next generations. This is an extremely important lesson for the kids.

I have spoken to Talmidai Chachamim over the years about a dilemma that I have, on the one hand learning in the house when you have a bunch of kids running around is very hard and you can't get so much done. Every time I have an opportunity to learn I can go to Shul even if it is only to open a Sefer for a few minutes. But on the other hand the children will never be exposed to the fact that their father sits and learns when he has time. This Gadol told me that to a certain extent you have to sacrifice the quality of your learning for exposing children to the idea that in fact that this is what Jewish parent's do.

In fact I realize that the Mitzvah of Talmud Torah is expressed in the Torah as (וְשִׁנְנָתָם לְבָנֶיךָ) in the context of teaching your children. So many times parent's when they are home and they have kids, when they can they go to Shul, they have a Chavrusa but at home they caught up in all of the administrative things which a modern household requires a lot. There is an excruciating dilemma here, are we going to have our children's memory of us answering emails, paying bills, printing out coupon codes and all the rest of the things we have to do. In fact I would suggest and maybe this is a little too extreme, that maybe people should learn at home and when they need to get on the computer they should go to Shul and go do that. Make a room for that.

I heard from somebody who was a Lawyer whose children are all Bnei Torah, one of his children told me that his father worked tremendously hard and he remembers waking up in the middle of the night and finding his father at 1 o'clock in the morning learning the Daf. It left a tremendous impression on him. His father told him you should know that I came home after midnight after working very hard and I knew that I wanted to learn a Daf. The words were swimming. Half the time I had trouble following. I don't know what kind of learning it was. But I knew that the day I say I am too tired and I am giving up that will be the last day that I have a learning Seder. So he kept at it.

The children have a tremendously good memory of how he exerted himself to fight and squeeze some Torah learning out and now this Yid is either retired or semi-retired and he is sitting and writing Seforim with that Mesiras Nefesh. We have to keep in mind that if we have children at home, we are forming their memories. They are going to have very fond memories of us being their parent's but of doing what? Are they going to see us working on our Avodas Hashem or are they going to see us doing everyday things. A very powerful lesson from this Posuk.

3 - Topic - A riddle in Hataras Nedarim

Let's finish off with one interesting Ha'ara and I will leave you with a little bit of a riddle. We are going to do Hataras Nedarim on Erev Rosh Hashana. It is K'dai for everyone to go through the Nussach of Hataras Nedarim because it is not a Tefilla and you have to know, what you are saying and doing. Someone who doesn't understand the language of the Nussach should say it in a language that he does understand.

At the end of Hataras Nedarim we say, Hinai Mitzad Hadin, Hamischareit V'hamivakeish Hatara Tzorich Lifrot Haneder. Halacha requires that someone who does Hataras Nedarim to tell the Bais Din what the Neder is. Ach D'u Na Rabosai, Ki E' Efsher L'fortam Ki Rabbim Heim. But I want to tell you that I may have many Nedarim and there are too many for me to remember all of them and mention all of them. Now if Halacha requires you to tell the Bais Din what the Nedarim are and you are saying that you don't know what they are, Ki E' Efsher L'fortam then why don't we stop there, checkmate and there is no possibility for Hataras Nedarim.

The explanation is if you go a little further, you see the reason why you have to tell the Bais Din what the Neder is, is so that can decide if they should do the Hatara. So what we say to the Bais Din is if I was requesting Hataras Nedarim on a specific Neder I would have to tell you what it is and you would judge and you would say Muttar Lach, if this deserves Hatara.

What we are doing is that we are doing a generic Hataras Nedarim and if it is possible to get a Hataras Nedarim on a Neder I made then you should do Hataras Nedarim. We then continue and say. V'ain Ani Mevakeish Hatara Al Osam Hanidarim She'ain L'hatir Osam. So we say, if there is a Neder that I am not able to have Hataras Nedarim from then I am not asking you to do Hataras Nedarim. So it is sort of conditional. We are saying really I should tell you what it is but I don't remember what my Nedarim might be, so I am asking you to do Hataras Nedarim on the possibility that I did a Neder which does have Hatara, which the majority of Nedarim probably could have Hatara.

This Halacha leave us with a little bit of a riddle which I am going to leave you to think about. In Mikeitz and Vayechi we have an interesting give and take (as is brought in Rashi to Beraishis 50:6) where the Gemara in Sotah 36b (starting 10 lines from the bottom) tells us that when Yosef met Pharaoh he started to talk to him in Lashon Hakodesh and he didn't understand. Really Pharaoh was supposed to be able to speak all of the languages, so Pharaoh made Yosef swear that he wasn't going to tell anybody about this. Later on, Yaakov Avinu asks Yosef to swear to bury Yaakov in Eretz Yisrael when he is Niftar.

It says that there was a give and take like this. Yosef came to Pharaoh and said I have to take Yaakov my father to Eretz Yisrael and he didn't want to let. So Yosef said I swore. So Pharaoh says go get Hataras Nedarim on your Shevua (זיל איתשיל אשבוועתך). So Yosef said so then I will go get Hataras Nedarim on the Shevua that I made that I won't tell anyone about you not being to speak Lashon Kodesh. So therefore, Yosef was able to corner him into being able to take Yaakov to Eretz Yisrael to be buried.

The question is what is the possibility that Yosef could get Hataras Nedarim on this Shevua that Pharaoh didn't speak Lashon Kodesh because the Shevua was that he wouldn't tell anybody that he doesn't speak Lashon Kodesh. The Halacha is that if you want Hataras Nedarim you have to tell the Bais Din this is what the Shevua is and I want you to give a Hataras on it. So what was he supposed to do? He goes to the Bais Din and says I made a Shevua. Bais Din says what was the Shevua? What can he say now? He can't say I made a Shevua to Pharaoh that I won't tell anyone that he can't speak Lashon Hakodesh because until he gets Hataras Nedarim he didn't have a Heter to say that Pharaoh doesn't speak Lashon Hakodesh. So it would seem that Pharaoh got the better of him and that Yosef in fact was stuck. What is the answer to this riddle? I will leave you until Parshas Vayechi to figure it out. Good Shabbos and a Gut Gebentched Yar to everybody!

Rabbi Reisman - Parshas Netzavim Vayeilech 5777

Shalom Aleichem! Welcome everyone, as we begin to prepare for Shabbos, Parshas Nitzavim Va'Yelech and of course for Rosh HaShana which is now just a week away.

1. Today, we are talking about Parshas Nitzavim Va'Yelech. Let me begin with an absolutely wonderful *Machshava* on Parshas Va'yelech, which is also very apropos for the upcoming Yamim No'raim.

In the beginning of Vayeilech, the *Passuk* says: וַתֵּרָא אֶפֶי בּוֹ בַּיּוֹם הַהוּא וַעֲזָבֹתֵימִי פָנַי מֵהֶם וְהָיָה לִי לְאֹכֶל וְנִמְצְאוּהוּ רַעוּת רַבּוֹת וְצָרוֹת וְגו' *My anger will flare against them on that day and I will forsake them; and I will conceal My face from them and they will become prey, and many evils and distresses will encounter them.* (31:17)

After mentioning *Hakadosh Baruch Hu's* anger, the *Passuk* says that the Jews will respond and say: וְאָמַר בַּיּוֹם הַהוּא הֲלֹא עָלַי כִּי אֵין אֱלֹהֵי בְּקִרְבִּי מִצְאוּנִי הָרָעוֹת הָאֵלֶּה *They will say on that day 'Is it not because my God is not in my midst that these evils have come upon me?'* (ibid)

The Jews will realize that it is because we don't have *Hakadosh Baruch Hu* with us that our tragedies have befallen us.

Now, that is really a wonderful turn of events. *K'lal Yisroel* recognizing that it is the *Yad Hashem* which as a punishment for their sins has brought tragedies upon us. The next *Passuk* begins: וְנִמְצְאוּ אֶסְתֵּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֵל אֱלֹהִים אֲחֵרִים *But I will surely have concealed My face on that day because of all the evil that it did, for it has turned to gods of others.* (31:18)

Hakadosh Baruch Hu will be hidden from us because of the evil that we have done. What's going on? The first *Passuk* (31:17) ends with *K'lal Yisroel* heading for *teshuva*, so why does the next *Passuk* (31:18) begin with HKB"H concealing His face from them because of all the evil that they have done? The *Pesukim* don't seem to flow.

The *Ramban* is bothered by this and the *Ramban* says that although *K'lal Yisroel* admitted that it is because HKB"H is not in its midst that all the evil has befallen them, this is still not a

full *Teshuva*. The words of the Ramban are: "איננו וידוי גמור", *It is not a full vidui*. But the Ramban does not explain. The Ramban leaves us sort of hanging as to his explanation.

I saw a beautiful explanation in the *Mishnas R' Aron Al Hatorah*. He in turn is quoting from the *Chasam Sofer*. So, there are two sources for the following extraordinary explanation. In *Parshas Nitzavim* (29:17) we learn that there is a שֶׁרֶשׁ פְּרָה רָאשׁ וְלִעֲנָה, a bad root. This means that when people do *Aveiros*, it doesn't come from nowhere. There is a recognition that when someone does something wrong, there is a source; there is an origin. There is an original *aveirah* which brought about the continuation of a person's bad behavior. For a person to do proper *Teshuva*, he has to recognize the *Shoresh*, the source, of those things which caused him to do things improperly.

When a person does *Teshuva* for his *Aveiros* without a recognition that the root cause of the *Aveira* has to be uprooted, it is not a proper *Teshuvah*. This is referred to by the *Ramban* as "aino vidui gamur". It is not a proper *Vidui*. A *Teshuva* must go back to the שֶׁרֶשׁ פְּרָה רָאשׁ וְלִעֲנָה, i.e. the root cause of the *Aveira*. If a person says מִצְאוֹנִי הִרְעוֹת הָאֵלֶּה but he stops short of seeking out the root cause of his sins, then HKB"H will still say וְאִנִּי הִסְתַּר אֶסְתִּיר פָּנֵי בְיֹם הַהוּא. There is something missing.

I'll give you a *Mashal*. Let's say you have a *Yid* who has misdeeds related to the internet. Either he wastes his time on the internet looking at all kinds of news or other things which are just a total waste of time. Or, worse, he looks at things that are inappropriate on the internet. He may have true *Teshuva* and *Charata* and when it comes *Yamim Norai'm* he is genuinely upset. He says על חטא שחטאנו לפניך בעריות. He says על חטא שחטאנו לפניך בסיקור עין and all other 'Al chet's tied to *Aveiros* that are connected to the eyes. That is not good enough. The *Teshuva* has to be on the origin. The *Teshuva* has to be on the fact that he has internet in his home which is not filtered. That is his *Aveira*. His *Aveira* is that when it was suggested that he has a filter, he belittled it. That is the source of his *Aveira*. That is the שֶׁרֶשׁ פְּרָה רָאשׁ וְלִעֲנָה. Someone who does *Teshuva* on looking at things that are improper without going back to the root of it, that is an "איננו וידוי גמור". That is not really a *Vidui*.

Before *Tachnun* we say: אין אנו עזי פנים וקשי עורף לומר לפניך ה' אלקינו צדיקים אנהנו ולא חטאנו
We are not stiff necked that we say to you Hashem we didn't sin.

A very strange way to start. Why would I think that you are saying you don't sin?

These words are referring to what is says in *Yirmiyahu*: הִנְנִי נִשְׁפָּט אוֹתְךָ עַל אֲמַרְךָ לֹא חָטָאתִי:
Behold, I am entering into judgement with you because of your saying 'I have not sinned'. (2:31)

The *Navi* says there is a special judgement on a person who says, 'לֹא חָטָאתִי', 'I have not sinned'. What is the *P'shat* that someone says לֹא חָטָאתִי?

The answer is that when a person says *Vidui* and he admits that he did something wrong, but he doesn't touch the *Shoresh*, he is essentially saying לֹא חָטָאתִי. He is ignoring the real *Chet*. The real *Chet* is the origin, the root cause of the sin, which is the fact that he wasn't careful in the first place. For a person to be able to do a proper *Vidui*, he has to be able to go back to the origin. We

have to tell the *Ribono Shel Olam*, we are not קשיעורף to say לאחטאנו. We have to say the truth, our *Aveira* was ignoring the warnings in the first place; sometimes making fun of the *Gedolim* who warned about these things in the first place. That is the *chet*; that is the *aveira*. And if we do it properly we could then say, we are not אלקינו צדיקים עזי פנים וקשי עורך לומר לפניך ה' אלקינו צדיקים. To say that the origin was there; the שרש פנה ראש ולענה, that is the goal of a true *Vidui*. An important lesson to bring as we go to these coming days.

2. Let me share with you a second thought on the *Parsha*. This goes back to the very beginning of the *Parsha*, where we have the following *Passuk*: ויקרא משה ליהושע ויאמר אליו לעיני כל ישראל חזק: *Moshe summoned Yehoshua and said to him before the eyes of all Israel, "Be strong and courageous, for you shall come with this people to the Land that Hashem swore to their forefathers to give them, and you shall cause them to inherit it". (31:7)*

Moshe charges Yehoshua, saying, הנה תבוא כי אתה. If you are a *Rebbi* in a classroom or you are at the Shabbos table and you are translating, "for you shall **bring** the nation", you are making a mistake. *Rashi* says, הנה תבוא כי אתה, means "for you shall **come with** these people to *Eretz Yisroel*". That is what *Moshe Rabeinu* is saying. You will **accompany** *K'lal Yisroel* to *Eretz Yisroel*.

However, later when the *Ribono Shel Olam* is talking it says: ויצו את יהושע בן נון ויאמר חזק ואמץ כי: *He commanded Yehoshua son of Nun, and said, "Be strong and courageous, for you shall **bring** the Children of Israel to the Land that I have sworn to them, and I shall be with you". (31:23)*

Here, *Moshe Rabeinu* is passing on the *D'var Hashem* and he says in the name of Hashem, כי תבוא, *for you shall **bring***. Here it says, "תבוא", you shall bring the nation, but in the earlier *passuk* it says, תבוא, you shall come with the nation. What changed from *passuk 7* to *passuk 23*?

The *Sefer Davar Tov* says a *Gevaldige P'shat*. Back in *Mishpatim* the *Passuk* says: הנה אנכי שלח מלאך לפניך לשמרה בדרך ולתבואה אל המקום אשר הכנתיך: *Behold! I send an angel before you to protect you on the way, and to bring you to the place that I have made ready.*

The *Ribono Shel Olam* said, "I will send an angel". *Rashi* explains, that by saying this the *Ribono Shel Olam* revealed to *Moshe Rabeinu* that *K'lal Yisroel* will do *Aveiros*. HKB"H says about when they sin: "כי לא אעלה בקרבך". *Hakadosh Baruch Hu* will not accompany *Klal Yisroel* when they sin. That is why they will need a *Malach* to go along with them.

The *Sifsei Chachamim* says that *Moshe Rabeinu* begged the *Ribono Shel Olam* not to send an angel, rather He Himself should accompany them. In *Parshas Ki Sisa* *Moshe* prayed: הלא בלבבך עמנו ונפלינו אני ועמך (33:16). Do for us something special and You Yourself should accompany us. *Hakadosh Baruch Hu* acquiesced and lifted the *gezeira*. The *gezeira* was that the *Ribono Shel Olam* will not travel with *K'lal Yisroel* in the *Midbar* because of their *Aveiros*. *Moshe Rabeinu* hears that and he prevails by the *Ribono Shel Olam* that He Himself should accompany *K'lal Yisroel*. Not just send a *Malach*.

Moshe Rabeinu, in his *Anivus* understood that the same thing would take place after his death. The *Ribono Shel Olam* Himself would continue to lead *K'lal Yisroel*. So, he tells Yehoshua, do what I did, הָעָם הַזֶּה תָּבוֹא אִתָּהּ; you shall come with the people. That is all we are doing. The *Ribono Shel Olam* Himself is leading us.

Comes the *Ribono Shel Olam* and he says "No no!" It is not that way. The idyllic situation of *Hakadosh Baruch Hu*, *k'vyachol*, leading *Klal Yisroel* with the *Shechina* in the front and the four *ananei hakavod*, is reserved for the *Dor Hamidbar*. *Moshe Rabeinu* asked for it and his request was granted. But only for his times. When *K'lal Yisroel* moves forward, it will be כִּי תָבִיא אִתָּהּ, you shall bring the people. The people need a leader. And that is the difference between the two *Pesukim*. When Moshe was talking he said, תָּבוֹא, but when the *Ribono Shel Olam* is talking, He said, תָּבִיא; you shall bring.

3. Let me now mention to you something about *Selichos* that I have already mentioned in the past. *Selichos* may not be said in the first half of the night. I am not saying this. The Magen Avraham (OC 565:5) says so: אין לומר קודם חצות לילה שום סליחות ולא י"ג מדות בשום פנים לעולם חוץ מבית הכנסת.

The first half of the night is not an appropriate time to say *Selichos*. There are two possible ways how to read the words "חוץ מבית הכנסת". It depends on where you put the comma. It can be read as a continuation to the words "ולא י"ג מדות בשום פנים לעולם" and if so he is saying that one may never recite the י"ג מדות **outside** of Shul. According to this way there is no comma before the words "חוץ מבית הכנסת". Or it can be read as a caveat to the entire statement. This that was said that one may never recite *Selichos* and י"ג מדות before חצות, is true everywhere, "חוץ מבית הכנסת"; **except** for in shul. According to this way of reading, there is a comma before the words "חוץ מבית הכנסת". There are those who argue that accordingly one may recite *Selichos* in shul even during the first half of the night.

The source of the Magen Avraham is the Arizal. In the *Kavanas Ha'Arizal*, which is quoted in the *Kaf HaChaim*, he warns in a very strong language not to say *Selichos* in the first half of the night. The *Kaf Hachaim* says: ואין מקומות שנוהגין לומר סליחות בעברית הוא מנהג רע ומר. ישתקע ולא יאמר. ור"י (581:2). ראו להזכיר י"ג מידות אלא בעת רצון וקרוב הדבר האומרים בערבית לקיצוץ ח"ו

The custom of saying *Selichos* at *Ma'ariv* time, is a bad and bitter *Minhag*. It should be forgotten and not said. It is only appropriate to mention the 13 *Middos* during an עת רצון, which is the second half of the night. Saying it before that time is akin to קיצוץ. *Kitzus* is a Kabbalistic expression for someone who is an *Apikores*.

When we grew up, nobody said the first half. There is one *Chassidus* that had such a *Minhag*. I don't know where it came from. But as a convenience, other people have jumped aboard. It is better to not say י"ג מדות at all, than to say it in the first half of the night.

I have mentioned this in other years. Tonight, I would like to add a thought. In the recently published, מים אפיקי from R' Moshe Shapiro, he has an appreciation of *Selichos*. It is well known that the *Levush* says that *Selichos* is like a mini davening. There is *Ashrei*, *Half-*

Kaddish, Selichos, which is in the place of *Shemoneh Esrei* in this form, followed by *Tachanun* and of course *Kaddish with Tisgadel*. So, it is sort of a davening.

R' Moshe Shapiro explains, we daven 3 times a day: *Shacharis*, *Mincha*, and *Ma'ariv*. Is it one Davening, that we do three times, or are they three separate entities, three separate personalities?

The *Gemara* says that the three *Tefillos* were instituted by the three *Avos*; Avraham, Yitzchak, and Yaakov. This means to say that each tefilla has its own personality, its own essence. Avraham is *Shacharis*, Yitzchok is *Mincha*, Yaakov is *Ma'ariv*,

The *Bi'ur Halacha*, at the very beginning of *Mishna Berura*, cites a *Minhag* mentioned by the *Tur* that by *Shacharis* one should say, מודה אני לפניך ד' או"א שהוצאתני מאפלה לאורה, One should thank Hashem that we come from night to day. In the afternoon, by *Mincha*, one should say כשם שזיכיתני לראות כשהחמה במזרח כך זכיתי לראותה במערב, One should thank Hashem for taking us from the morning to the afternoon. Regarding *Ma'ariv*, the *Bi'ur Halacha* says that instead of a thank you, one should rather say a prayer: יהי רצון כשם שהייתי באפלה והוצאתני לאורה, כן תוציאני מאפלה לאורה. One should pray that Hashem take him out from darkness to light.

Now of course, the words literally refer to the darkness involved with the sun setting and the light involved with the sun coming up. But it is really meant as a *Mashal* to the challenges of life. And *Ma'ariv* is a *Tefilla* to go from darkness to light. So, we have a morning *Tefilla*, an afternoon *Tefilla*, and an after sunset *Tefilla*.

Selichos is a second half of the night *Tefilla*. *Ma'ariv* is a *Tefilla* that transfers from one day to the next. It is a *Tefilla* on the transfer, on the continuity. *Selichos* is a *Tefilla* on the change of one year to the next. It is a *Tefilla* similar to the יהי רצון that is said my *Ma'ariv*. We ask that we should be able to go into the new year with *Beracha*, with good fortune, and with *Kapara*.

That *Tefilla* is for the second half of the night; the half of the night where the sun comes closer. The first half of the night, the sun is becoming more distant. The second half of the night the sun is coming closer. The light is coming. This symbolism is something we want to touch base with. We have to harness its energy, its possibility, and we do that to *Daven* for the next year.

Therefore, *Selichos* has its time. The time is as the new day is beginning; preferably the second half of the night which is the ideal time. Otherwise the morning. But certainly not at a time when the darkness is increasing at the time of ערבית.

And so, with this *Machshava* for the upcoming *Selichos Z'man*, let us hope our *Tefillos* should be answered, our *Selichos* should be accepted. ונסלה לכל עדת בני ישראל. We should be *Zocheh* to *Selicha* and *Kapara* and uprooting of the roots of our *Yetzer Hara* and a *Gut Gebentched Yahr* the coming year!

Rabbi Reisman - Parshas Netzavim 5776

As we prepare for Shabbos Parshas Netzavim which is the day before Erev Rosh Hashana. We are preparing for Rosh Hashana, for the Yom Hadin. I remind you all, Erev Rosh Hashana is a very unique and special day. As a matter of fact, one of the Ikkur Nekudos of Erev Rosh Hashana is that it is a day that is considered a Yom Tannis B'etzem without even being Mekabeil it. Yidden fast half a day at least on Erev Rosh Hashana. Yidden are Marbeh B'selichos.

This year it comes out on a Sunday. For those of you who are working, Chalila that you should get up later this Sunday than on a regular weekday. There are Selichos. Selichos means you get up earlier. So if on a weekday you get up and Daven at 6 AM on Erev Rosh Hashana you will get up and Daven at 8 AM just because you don't go to work? It would be a Stirah Bnei Ubei! Make it a day of Torah, Avodah, and Yir'as Shamayim.

If you want, I give my Yore Dai'a Shiur from 8:50 until 10 AM including this Sunday Erev Rosh Hashana we are going to be learning B'ezras Hashem. Be part of a day of Avodah and Tefillah at least from the morning until Chatzos. IY"H it will be a Zechus for a good year in the coming year.

1. In Parshas Nitzavim we have as we Lained this morning in 29:14 that there is a Krisos Bris with (כִּי אֶת-אֲשֶׁר יִשְׁנֹוּ פֹה, עֲמָנוּ עַמֵּד הַיּוֹם, לִפְנֵי, יְרֵךְ אֱלֹהֵינוּ; וְאֵת אֲשֶׁר אֵינָנוּ פֹה, עֲמָנוּ הַיּוֹם). The Krisos Bris that Moshe Rabbeinu is referring to applies to all Jews throughout all of the generations. (אֶת-אֲשֶׁר (יִשְׁנֹוּ פֹה; וְאֵת אֲשֶׁר אֵינָנוּ פֹה). Chazal say that all of the Neshamos came together for the Krisos Bris, came together and became a part of this Bris.

I saw a Gevaldige Vort in the Chomos Anoch which is the Chida's Sefer on Chumash and he asks a question. He says, we know from Chazal that the Guf and Neshama the two parts of a human being come together and are rewarded or punished on the Yom Hadin. Freigt the Chida, when Moshe Rabbeinu was Koreis Bris or at Har Sinai, all of the Neshamos of all of the generations came and were part of that Bris. What about the Guf, the Guf is a part of the person. Our Gufim were not there. How is it a Krisos Bris when one is there and not the other, the Neshama and not the Guf?

Enfert the Chomos Anoch, first he says maybe you are going to answer that the Guf doesn't count, the Neshama is the place of Seichel. But he says that is not true. Because we know that when we are Megayeir a Kotton and he becomes a Gadol he can back out of the Geirus. So we allow a backing out of the Geirus even though we feel that it is not a Davar Sichli. So the question is how is there a Krisos Bris with the Neshama alone?

He answers with a Yesod. The Yesod he says is that the Guf, every Jewish Guf is part of his father's Guf, part of his Zeida's Guf. His Guf is physically an outgrowth of his parents, of his father and the mother. Since our ancestors Guf was at Har Sinai at the Krisos Bris, so Mimaila our Gufim are included. The Neshamos weren't there and so for that we need (וְאֵת אֲשֶׁר אֵינָנוּ פֹה).

Therefore, says the Chida, this is a source that if a father is Mekabeil a Hiddur Mitzvah or a Chumra on himself it should apply to his descendants as well. Children should keep the Chumros

of their parents. Since the Guf of the child is a continuation of a parent this is a Mekor that Kabbalas Ha'av should be Chal on the son. Ad Kan. This is what the Chida says.

The Chida is a big Chiddush because as I mentioned in a previous Shiur, the idea of Minhag is really not the Minhag of your father but Minhag Hamakom. In the Yesod Hadin it is Makom Shenahagu, it goes by place and not by family. After the great Churban of Europe and the mixing of all Yidden from many Kehillos together, we go with the Minhag of our parents because that is the Kehilla from which we come. The Chida here is saying a Chiddush, that a Kabbalah of your father it is something that should be on you as well.

When the Yomim Noraim come, the Machshava is that we should look for things to be Mehadeir in things to do better, ways to serve HKB"H better. We should think to what our parents were Mehadeir in are things that are very appropriate for us to be Mehadeir in as well.

The Yesod of the Chida that everybody is an outgrowth of his parent, is something that I saw initially in a Sefer L'iluy Nishmas. The name of the Sefer is L'iluy Nishmas and on the first page they have a Teshuva from Rav Chaim Kanievsky. Rav Chaim says that if you learn Mishnayos or you give Tzedaka L'iluy Nishmas someone you should say his name except if it is your parents. For your parents you don't have to say their name. When you do, you say Mishnayos, it is Mimaila a Zechus for your parent's. There is no obligation to speak it out. This is what Rav Chaim Kanievsky's Psak is there.

Later I saw that it is a Mishna Brura. The Mishna Brura Sof Siman Taf Reish Chaf Aleph talks about Yizkor and giving Tzedaka for Maisim. The Mishna Brura is a bit involved but he says there that if it is for a parent you don't have to say anything. You don't have to do anything. When you give it is automatically L'iluy Nishmaso. This is a Hemshech of the Chida who says that every person is a branch, a piece of his parent from the place that he comes from. Mimaila, the Hiskashrus to the Hiddurim are something that we should grab on to. Many of us had European parents who had old Europeashe Minhagim.

I remember that I used to get up in the middle of the night because I had to go the bathroom, I walked through the kitchen and my father would be there sitting and learning Chumash. That Hanhaga of being an early riser which the old Europeashe Yidden were Mehadeir in it. We should try to Chap on to that Minhag and do that as well. At least during the Aseres Yemai Teshuva we should try to have such a Hanhaga to get up early. Or to be Mehadeir in any Hiddur that you saw by your parents it would be a very appropriate Kabbalah for the Yomim Noraim.

2. Let's move on to Takeh a thought for the Yomim Noraim. A technical question. When you Daven, is raising the voice something which makes the Davening better or is it something which doesn't make the Davening better. Does it make it more Mekubal in Shamayim or less Mekubal in Shamayim.

So it seems to me that there are two Sugyos in Shas are a contradiction. The Sugya in Maseches Rosh Hashana 16b (15 lines from the top) mentions Tze'aka as Davening many times. (וא"ר יצחק) (אלו הן צדקה). There are 4 things that help rip a person's Gzar Din. (ד' דברים מקרעין גזר דינו של אדם)

(שינוי השם) - raising one's voice in prayer, (צעקה) - charity, (שינוי השם ושינוי מעשה). (צדקה) - changing a name, (שינוי מעשה).

As a matter of fact, the Maharsha says that the expression (מעבירין את רע) (הגזירה) comes from this. Teshuva is Shinui Maaseh, Tefillah is Tzeaka, and Tzedaka is Tzedaka. So it seems that Tze'aka is the ideal way to Daven. The Gemara says in the same Daf 16a (12 lines from the bottom) (יפה צעקה לאדם בין קודם גזר דין בין לאחר גזר דין).

We find in Chumash that Moshe Rabbeinu is told at the Sneh as can be found in Shemos 3:9 (צַעֲקֵת בְּנִי-יִשְׂרָאֵל בְּאָזְנוֹ אֵלַי). So it seems that Tze'aka, raising ones voice and Davening is something that makes the Davening more effective.

On the other hand, if you learn Maseches Berachos in the 3rd Perek, you learn (המשמיע קולו) (בתפלתו הרי זה מקטני אמנה). The Gemara says raising the voice when you are Davening is from the Ketanei Emunah. Rashi says (כאילו אין הקב"ה שומע תפלת לחש ומגביה הרבה) you think that Hashem doesn't hear you if you whisper?

The source for that is Eliyahu at Har Hacarmel. When the Neviai Habaal to their Avoda Zorah were hollering and screaming and Davening to their god, Eliyahu makes fun of them and said as is found in Melachim I 18:27 (קְרָאוּ בְּקוֹל-גָּדוֹל) Pray in a high loud voice. (אולי ישן הוא) Maybe your god is sleeping and you have to wake him up. So it seems from there that raising ones voice in Davening is not ideal.

As a matter of fact there is a Zohar that says that Kol Tefilla that is Nishma L'kol Adam Ainenu Miskabeles Mishamayim. That is why we Daven Shemoneh Esrei silently. Channah's Tefillah was silent as it says in Shmuel I 1:13 (וְתָנָה, הִיא מְדַבֶּרֶת עַל-לִבָּהּ). So we have what seems to be a contradiction from the Sugya in Rosh Hashana 16 and the Sugya in Berachos 24b. It is not so clear what the answer is.

Rav Tzadok in Pri Tzaddik, Vaeschanan Os 2 says Yeish L'chaleik between a Shemoneh Esrei, a set Tefilla and a person who screams because he is in trouble on Rosh Hashana. As it says in Tehillim 107:28 (וַיִּצְעֲקוּ אֶל-יְרֹנָה, בְּצָר לָהֶם). That is not a satisfying answer. Sof Sof what works better, a silent Tefillah or a loud Tefillah. What is the difference, if loud works let Shemoneh Esrei be loud, if silent is better why are we screaming? It is a very difficult question.

I would suggest to explain it with an old rule. We had mentioned on numerous occasions that Davening has two parts to it. One part of Davening is Bakashos Tzerachim, asking for the things you need. That is part of Emunah, believing the Ribbono Shel Olam gives it to you by requesting it. The other is Avodah, (איזו היא עבודה שבלב, זו היא תפילה). The Avodah to HKB"H is that we Daven to him not because we need things but because that is the relationship between HKB"H and his Briyos. Certainly the Ikkur by a person is the Yesodei Ha'emunah, the Inyan of the brain is to understand that everything comes from HKB"H. In your Seichel that is a somber reflection especially on Rosh Hashana that everything comes from HKB"H. The Ikkur Chiyuv is Tefilla B'lachash. In addition is the Avodah, the Hergesh. The Avodah and the Hergesh is something that comes afterward.

There is a story which illustrates the point that I am trying to make. There was a Chassidishe Yid who found himself in Vienna, Austria for the Yomim Noraim. He came from a Stoliner type background where they raise the voice by Davening. In Austria in these proper Shuls, they Daven with great decorum. He went over to the Rav before the Davening and he told him you know that my Minhag is to raise my voice and I hope that you don't mind and I am going to Daven out loud. The Rav told him no. The Minhag Hamakom is that we Daven B'koved Rosh, we Daven in a somber way. Follow our Minhag. This Stoliner Chassid stuck in Vienna Nebach by Davening he is biting his tongue and he is holding himself in to Daven quietly.

Finally it came to one of the Piutim which was especially meaningful to him and he couldn't hold himself in. He raised his voice and in a loud voice Davened to the Ribbono Shel Olam. After the Davening was over, he went to the Rav to ask Mechilla. He said I know that you told me that we don't Daven in a loud voice here and I couldn't hold myself in. So the Rav said you don't have to ask me for Mechila, you didn't do anything wrong. He said what do you mean that I didn't do anything wrong, when I asked for permission you told me not to do it. The Rav answered, the plan to Daven loud that we don't allow. Our Minhag is that we Daven with reflection, thinking, calmly. If you plan to Daven loud you are going against our Minhag. If while you are Davening your heart is so full of enthusiasm that you can't help it burst forth from you, that is not a contradiction to our Minhag. There is a planned screaming and there is the bursting forth of emotion. That is what we are talking about.

The Gemara in Maseches Berachos is talking about the daily Davening that should be done with Koved Rosh, with your brain. On the other hand, the Gemara in Rosh Hashana is talking about these days. In these days it has to burst forth from you. The emotion has to come. You have to allow yourself to think, to feel when you Daven. All these words are talking to you. I wish I had time to go through the Machzor which I have done on other occasions. Explain the words and the depth of meaning of the words. Certainly Hashem Hashem Keil Rachum V'chanun, those words have so much value. Make it meaningful.

My time is up for this Shiur, for this year, for (תשע"ו). I want to aske everyone Mechila for the times that I was late or inconsistent, I apologize. I hope the coming year should be a year of Beracha and Hatzlacha and of course this is your very last opportunity for (תשע"ו) to stay up for a Mishmar, to go to a Mishmar evening. A Mishmar all night says the Ben Ish Chai is Mechapeir an Issur Kareis. Staying up a Mishmar night. I don't expect you to stay up all night but to give it an hour or two that has to be Mechapeir for something meaningful. Make it happen. Make it meaningful. It should be a night of preparation for the Yomim Noraim. A Shabbos of preparation. It should be on our minds from now until the Yom Hadin that we are preparing. All the Shtusim of the world are Shtusim. If you have to do it do it but B'geder Shtus. Narishkeit. The Ikkur is the preparation for the Yom Hadin. Let us all have a Gut Gebentched (תשע"ו).

Rabbi Reisman - Parshas Netzavim Vayeilech 5775

1. As we prepare for Shabbos Parshas Netzavim and more than that to prepare for the upcoming Yom Hadin of Erev Rosh Hashono on Sunday and Rosh Hashono which follows. I would like to share with you a few thoughts. First a thought that I had this morning at the time of Selichos. I would like to share with you something that may give additional significance to the fact that we push ourselves to get up earlier than usual to say Selichos.

The form of Selichos that we say every day is patterned after Mincha. Just like Mincha we say first Ashrei and Chatzi Kaddish the same with Selichos. Just like by Mincha we say Shemoneh Esrei followed by Tachanun and Kaddish Tis'kabeil so too by Selichos. Selichos followed by Tachanun followed by Kaddish Tis'kabeil. So that, Selichos is patterned after Tefillas Mincha.

Why pattern it after Tefillas Mincha? What is the idea in it? What is the purpose in it? It may be as follows. The Gemara says that Mincha is the greatest of the Tefillos as we find that Eliyahu Hanavi was Lo Nena Ela B'tefillas Mincha so to Mincha is the Tefilla which has the greatest opportunity to be answered. The Tur explains the reason for it. He says because typically Mincha time is the hardest time for a person to set aside time and Daven. In the morning you get up and you Daven. In the night the day is over and you Daven. In the middle of the day a person is in middle of business or in middle of whatever he may be doing and he has to remember and pull himself away and go Daven. That makes Mincha more significant. We see the idea that the Mesiras Nefesh, the pushing, just to get to the Mincha gives the Mincha very special significance.

Im Kain, we can understand the same thing about Selichos. The idea of Selichos is L'hakim B'ashmores Haboker, to get up earlier. Not everyone gets up B'ashmores Haboker but people get up earlier. The idea of Selichos is not to get up the same time and Daven longer and come later to your Sedorim or your Daf Yomi, the idea of Selichos is to get up earlier. Hakama B'ashmores Haboker. Just like at Mincha that makes it a more powerful Tefilla even if you have the same amount of Kavana that you would have had otherwise. The same thing with getting up in the morning, the Mesiras Nefesh of getting up earlier is what makes the Selichos have that extra dimension of significance. A thought regarding getting up for Selichos.

2. Let's move on to a thought in the Parsha which may explain something that we say in our Tachanun. In the Parsha we have between Sheini and Shlishi that a Bris is made as is found in 29:14 (כִּי אֶת-אֲשֶׁר יֵשְׁנוּ פֹה, עֲמָנוּ עַמֵּד הַיּוֹם, לִפְנֵי, יְרֹנֶר אֱלֹדֵינוּ; וְאֶת אֲשֶׁר אֵינָנוּ פֹה, עֲמָנוּ הַיּוֹם). A Bris is made with those who are here and with those who are not here. Who was not there? Rashi brings from the Medrash Tanchuma () that even the unborn generations are included in the Bris. Now you will ask how can someone make a Bris with someone who is not born yet. How can you make a Shevua with someone who is not born yet.

The answer is that there is a concept of Tzibbur Lo Meis. Individuals are individuals. You can't be Mashpia an individual who is not yet born. When a Tzibbur takes on something as an organized group. They take on a Kabbala, then Tzibbur Lo Meis, the Tzibbur still exists. The faces may change the bodies may change but the Tzibbur continues to be. So that we so many

generations later are the same Tzibbur that was there 29:12 (למען הקים-אתה היום לו לעם) that became Klal Yisrael.

We find this idea in many different places. For example, in the Teshuvos Chasam Sofer he has a Shaila. The Halacha is that Hataras Nedorim cannot be made with a Shaliach. Hataras Nedorim must be made personally with the exception of a wife (Ishto K'gufo), a man can be a Shaliach for his wife. But besides that, Hataras Nedorim must be done personally.

The Chasam Sofer was asked a Shaila. An entire city made a Kabbala, they made a Shevua. There came a time when there was a desire to back off from that Shevua, to change the Shevua. They asked the Chasam Sofer how to do it. Does the whole city have to travel to an Adam Gadol or a Bais Din to be Mattir Neder. The Chasam Sofer Paskened and he said no, a Tzibbur is an entity. Even when a representative of the Tzibbur is Mattir Neder it is Hataras Nedorim for everyone.

We find the same thing with a Mincha Shel Tzibbur or a Korban Shel Tzibbur. The Halacha is if Shutfim make a Korban and one member of the Shutfus dies then it is a Chatas Shemaiso Baila, it is a Korban whose Bailim has died. Yet when the Tzibbur gives money at the beginning of the year and a Korban Chatas Shel Tzibbur is brought later in the year. The money is collected in Adar and it comes Yom Kippur and they bring a Korban Chatas Shel Tzibbur, someone died between Nissan and Tishrei so why isn't it a Korban Shemaiso Bailav?

The Teretz is that there is a concept of Tzibbur. A Tzibbur is an entity. Tzibbur Lo Meis, the faces may change, but the Tzibbur continues. So (את-אשר ישינו פה) and (ונאת אשר איננו פה) it is a Bris with the Tzibbur of Klal Yisrael. Whoever will come on later will just fill the role of that Ish Hatzzibur.

With this we have a Raya to what Rav Elchanan brings in Kovetz Mamarim. Rav Elchanan brings that we find in the Chumash a punishment for people who do things that are bad and rewards for people who do things that are good and we see that it is not always what is happening in the world. We see good people who suffer and bad people who are successful. Rav Elchanan brings from the Mekoros Harishonim that the Torah is talking to the Tzibbur of Klal Yisrael. When Klal Yisrael as a Tzibbur does Yashar B'ainei Hashem (אם-בחקתי, תלכו) then 28:6 (ברוך אתה, בברוך; וברוך אתה, בוצאתך). When the Tzibbur of Klal Yisrael misbehaves, Chalila things go differently. It is the Tzibbur of Klal Yisrael. Therefore, it fits well that here in Parshas Nitzavim where it is talking about the ideas of the Tochacha of the previous Parsha and the Pesukim in the Hemshech of the Tochacha which we have in this week's Parsha in 29:21 - 23 (נפריית ומלה, שרפה כל-ארצה--לא תזרע ולא תצמח). It is talking about the Tzibbur of Klal Yisrael. So we have this important idea of a Koach of a Tzibbur, a concept in Halacha of a Tzibbur.

Turning to Tachanun. We say in Tachanun (אבל אנחנו ואבותינו חטאנו). A Pele! We say we are not Tzaddikim, we and our earlier generations sinned. Or in (אבינו מלכנו. חטאנו) we say (אבינו מלכנו) we sinned for you, but the Bais Yosef says that on Rosh Hashono we don't say Viduy so how do we say (חטאנו לפניך)? He brings from the Kol Bo to take it out. The Mishna Brura says that we can say it (חטאנו לפניך) but we don't bang our chest as we normally do. We say (חטאנו)

(לפניך) the generations of Klal Yisrael before us sinned. What is going on? You are saying Viduy for your Zeidy or Elter Zeide? What business do you have saying Viduy for their Aveiros?

The answer is that we are talking for the Tzibbur of Klal Yisrael. (הטאנו לפניך) the Tzibbur of Klal Yisrael sinned. (אנחנו ואבותינו הטאנו) K'neses Yisrael sinned. It is a day, a Yom Hadin for every individual, but a Yom Hadin for Klal Yisrael and that is who we are talking about.

In the first Beracha of Shemoneh Esrei during the Aseres Yemai Teshuvah we say (זכרנו לחיים). (מלך חפץ בחיים). The question is why are we saying a Bakasha a request in the first Beracha? Tosafos asks the Kasha in Maseches Berachos. Tosafos answers that when you say (זכרנו לחיים). (מלך חפץ בחיים) you are saying it for the Tzibbur of Klal Yisrael, for K'neses Yisrael. It is only individual requests which are prohibited from being added in the Berachos, however, a Tzibbur type request is Muttar.

I once heard from Rav Mattiyahu Solomon who said someone who Davens and says (זכרנו לחיים). (מלך חפץ בחיים) thinking about himself and his family, he is Over on a Hefsek in Shemoneh Esrei. You are not allowed to be Mafsik for personal requests in the first Beracha. It must be (זכרנו לחיים). (לחיים). (מלך חפץ בחיים) for the Tzibbur of Klal Yisrael. The Ikkur Davening is for K'neses Yisrael on Rosh Hashono and all the days of the Aseres Yimai Teshuva. Mimaila (אנחנו ואבותינו הטאנו) is this discussion about the Tzibbur of Klal Yisrael.

3. We start the Aseres Yemai Teshuva and we end the Aseres Yemai Teshuva on a note of great hope. And that is if you look in the Shulchan Aruch both in the beginning of the Aseres Yemai Teshuva and at the end it says things that offer great hope to us. That is, we start the Aseres Yemai Teshuva in Siman Taf Kuf Pai Aleph with Hilchos Erev Rosh Hashono that Mechabsin Umistaprim B'erev Rosh Hashono. We take a haircut and bathe ourselves in preparation for Rosh Hashono. We go to the Mikva. The Mishna Brura says to show that we are confident in Hashem's Chesed. That our Mishpat will go out in a good way. That is Erev Rosh Hashono the beginning of the Aseres Yemai Teshuva.

We end the Aseres Yemai Teshuvah in Siman Taf Reish Chaf Daled in the Rama. Ochlin V'shosin B'motzoei Yom Kippurim. We make a Ketzas Yom Tov out of Motzoei Yom Kippur. The Lashon of the Tur is Aval Yisrael Eino Kein. Yisrael goes out of Din and they are joyful. Lovshin, they get dressed, Levanim, in joyous clothing... We go with a great joy L'fi She'yodin SheHKB"H Naaseh Lanu Neis. On Motzoei Yom Kippur we rejoice. On Yom Tov we rejoice. We talk about Nissim. We have a Haftacha, a Bitachon in the Din.

The truth is these things are very difficult. The Chazon Ish in his Emunah Ubitachon already established that we don't have any Bitachon that things will go well, that we will get a proper Din, a proper Mishpat. Where does that come from? The Chazon Ish says that if a Navi didn't promise it there is no Bitachon that things will go good. We have Bitachon that HKB"H's Rachamim are such that he judges us with Rachamim. But we are not certain that the Din will come out in the way that we want it.

It is really a Ketzas Pele on the Shulchan Aruch and also on the Tur that I read you that we are Bituchin that Hashem will do a miracle for us. It is a Davar Pele and a Kasha that I have had for a long time.

Maybe according to what we are saying now it is good. We are talking about the Tzibbur of Klal Yisrael. The continued existence of the Klal Yisrael. Bituchin Anachnu She'HKB"H Yaaseh Lanu Neis. We know that Elisha was told by the woman by whom he stayed, the Isha Hashunamis as is found in Melachim II 4:13 (בְּתוֹךְ עַמִּי אֲנֹכִי יֹשֶׁבֶת). Chazal say that she said I don't want a Din for myself. It was Rosh Hashono and Elisha asked what do you need? She responded (בְּתוֹךְ עַמִּי אֲנֹכִי יֹשֶׁבֶת). Chazal Teitch that she said I don't want to stand in Din myself. I want to be part of the Tzibbur of Klal Yisrael. We stand in Din as part of the Tzibbur of Klal Yisrael. We are not sure as individuals the Din will come out exactly the way we want. We are not sure if HKB"H Yaaseh Lanu Neis as individuals. But the goal on Rosh Hashono is to be part of the Tzibbur of Klal Yisrael. To feel part of the Rabbim of Klal Yisrael. In that, Bituchin Anachnu She'HKB"H Yaaseh Lanu Neis. In that we have no problem. Geshmak, how beautiful. The secret is that the biggest Zechus is to be part of Klal Yisrael. The biggest Zechus is to be part of the Tzibbur of Klal Yisrael as a Zechus, the continuation of Yiddishkeit throughout all these generations of a bitter Galus. What a Zechus.

As individuals we may be lacking, but as part of the Tzibbur of Klal Yisrael it is a Zechus. That is an Eitza. It is an Eitza for a positive outcome of a Yom Hadin is to make yourself part of Klal Yisrael. Daven for Klal Yisrael. (מְלִךְ תַּפִּיץ בְּחַיִּים. וְזָכְרֵנוּ לְחַיִּים. מְלִךְ תַּפִּיץ בְּחַיִּים) for Klal Yisrael. (אֲנַחְנוּ וְאַבּוֹתֵינוּ חֲטָאִנוּ) We are one Klal Yisrael.

Klal Yisrael could use a Gut Gebentched Yar in the coming year. I certainly hope that the year will be a year of Beracha, a year of Hatzlacha. It seems the Iranian deal is going through. I guess we are stuck. We can't rely on the President; we can't rely on the Congress, what should we do? We have only the Ribbono Shel Olam to rely on. 29:22 (וְלֹא תִזְרַע וְלֹא תִקַּח וְלֹא תִבְנֶה וְלֹא תִבְנוּ וְלֹא תִבְנוּ וְלֹא תִבְנוּ). The Posuk is talking about a nuclear debacle Chalila V'chas. We have to turn to the Ribbono Shel Olam. 29:9 (אֲתֵם נִצְבִּים הַיּוֹם בְּלִפְנֵי ה'). We should be Zoche to have the wisdom, our Tefillos should not be for just ourselves, our Tefillos should be ourselves (שְׁאֵר חוּלֵי יִשְׂרָאֵל). With that we should be Zoche to a Kesiva V'chasima Tovah a Gut Gebentched Yar. Looking forward to speaking to you next Thursday Taf Shin Ayin Vav. Tacheil Shana Ubirchoseha!

Rabbi Reisman - Parshas Netzavim Vayeilech 5774

1. I will share with you a Vort on the Parsha, then a Vort on Rosh Hashono, and maybe a combination Vort to connect them both to the Yomim Noraim and the Parsha. Let me start with a thought on the Parsha from the Chasam Sofer. The beginning of the Parsha says 29:9 (אֲתֵם נִצְבִּים הַיּוֹם בְּלִפְנֵי ה'). In the beginning of the Parsha, Moshe Rabbeinu tells Klal Yisrael here you are standing before G-d. The Chasam Sofer says that in Parshas Vaeschanan 5:5 Moshe Rabbeinu tells Klal Yisrael (אֲנֹכִי עֹמֵד בֵּין-יְרֹד וּבֵין-יֹרֵד). That I am the intermediary between you and the Ribbono Shel Olam. He uses an expression that wherever you go I am here between you. In this week's Parsha today (אֲתֵם נִצְבִּים הַיּוֹם בְּלִפְנֵי ה').

The Chasam Sofer explains this with an old Yesod of the Chasam Sofer. The Chasam Sofer writes this in many places, in the Drashos in the first volume page 97, in his Seforim on Shas on Shabbos 113b, and in his Seforim Al Hatorah Parshas Chaya Sarah and the beginning of Parshas Vayeitzei and in numerous other places the Chasam Sofer writes the following Yesod. He writes that when a person's Rebbi (the person who taught him and guided him) passes away, it is a moment of opportunity for fantastic Aliya for the Talmid. The Talmid of course is saddened by the passing of his Rebbi but it opens for him a wellspring of opportunity, a tremendous heavenly deluge opportunity, of blessing, of the ability to do great things. He shows this throughout Tanach. He shows for example that Yitzchok Avinu did not become a Navi until Avraham Avinu passed away. Yaakov did not get his first Nevuah until he left the home of Yitzchok at the beginning of Parshas Vayeitzei. Here he was already in his 70's, had not had a Nevua until he left his father's home. Of course, another example is Elisha who when Eliyahu was taken from him he gets as it says in Melachim II 2:9 (פִּי-שְׁנַיִם בְּרוּחָהּ אָלַי), he gets tremendous Shefa of Beracha.

When a Rebbi passes away it is an opportunity for a Talmid. The Chasam Sofer says that Moshe Rabbeinu told Klal Yisrael (אַתֶּם נֹצְרִים הַיּוֹם בְּלָכֶם). Today is the day that I am leaving the world. Today for the first time (אַתֶּם נֹצְרִים הַיּוֹם בְּלָכֶם, לִפְנֵי יְרֵד אֱלֹהֵיכֶם) you stand before the Ribbono Shel Olam without your Rebbi, without Moshe Rabbeinu any longer as the intermediary. Now it is an opportunity for fantastic Aliya.

The question on this Chasam Sofer is that we find the reverse as well. We find for example by Shlomo Hamelech that Chazal say until his Rebbi passed away he didn't make mistakes (Ed. Note: the source I found is in Maseches Berachos 8a (5 lines from the bottom) (ואמר רבי חייא בר (אמי משמיה דעולא לעולם ידור אדם במקום רבו שכל זמן ששמעי בן גרא קיים לא נשא שלמה את בת פרעה)). There we find on the contrary that the Rebbi passing away was a moment of missed opportunity, of Nisayon. The answer is that it is Hainu Hach, it goes together. Opportunity for growth is always accompanied with an opportunity for failure. When a person finds himself alone without the cushion of a Rebbi or someone who guided him, it is an opportunity for extraordinary Aliya or G-d forbid Yerida.

Now we read the beginning of Parshas Netzavim differently. Moshe Rabbeinu is telling this to Klal Yisrael. A lot of the Parsha seems to be repeating, redundant. The opportunity for failure or success that Klal Yisrael is facing. Here Moshe Rabbeinu is making the point. (אַתֶּם נֹצְרִים הַיּוֹם) (בְּלָכֶם, לִפְנֵי יְרֵד אֱלֹהֵיכֶם). Today I am leaving. It is now up to you and you alone. It is a moment of great opportunity for success or G-d forbid a person could fail. A lesson in (אַתֶּם נֹצְרִים הַיּוֹם בְּלָכֶם).

2. I would like to move on to a Rosh Hashono thought. This thought really deserves to just be a Kasha. It is a difficulty that I have without really having a satisfactory resolution although I will try to offer a Teretz. The difficulty though is, that the Rambam says (in Sefer Hamada, Hilchos Teshuva 3:4) that the purpose of Tekias Shofar is to say (עורו ישינים משנתכם), you who are sleeping wake up, time to do Teshuvah. This is the most famous reason for Tekias Shofar and it is always quoted from the Rambam. (עורו ישינים משנתכם). You know why it is quoted from the Rambam, because if you take Shas, if you take the Gemara, it doesn't seem to be so. The Rambam says that the Shofar is calling us to do Teshuva. Let us look at the Gemara. What does the Gemara say the purpose of the Shofar is? The Gemara in Maseches Rosh Hashono on 26a says for example that we don't blow with the Shofar of a Parah (of a cow) because the Eigel was

a calf which is in the cow family and (אין קטיגור נעשה סניגור). Something that is a prosecuting force such as remembering the Eigel cannot be made a defending force. The Shofar is a Saneiger, it defends Klal Yisrael in the heavenly tribunals in the courts of heaven.

According to this Gemara, a Shofar is something that we blow as a Zechus for Klal Yisrael. As the Gemara says because the Shofar comes Lizikaron to bring Zechusim in front of Hashem it has its Chashivus, it is as important as the Avoda that the Kohen Gadol does in the Kodesh Hakadashim. It doesn't sound like the Shofar is calling us to do Teshuva, on the contrary. Or as the Gemara says in Maseches Rosh Hashono 16a (5 lines from the bottom) (ואמרו לפני בראש השנה) (מלכיות זכרונות ושופרות מלכיות כדי שתמליכוני עליכם זכרונות כדי שיעלה זכרונכם לפני לטובה) that in the Shemoneh Esrei of Rosh Hashono we say Zichronos so that Hashem should remember us in a positive way. (ובמה בשופר). And how? Through the Shofar. So the Gemara consistently calls the Shofar something which reminds Hashem of the Akeida, something which brings Zechusim to Klal Yisrael. It does not say a word about (עורו ישינים משנתכם) and this is something which needs to be explained.

In Nach we find the Shofar numerous times as well. In Nach the Shofar is not a tool to call people to do Teshuva, not at all. We find it used in battle in the case of Yericho. We find it used in battle for example Shlomo Hamelech is made king in Melachim I Perek 1:34 (וַתִּקְעָתֶם, בְּשׁוֹפָר,) (וַאֲמַרְתֶּם, יְהִי הַמֶּלֶךְ שְׁלֹמֹה). Blow the Shofar and say long live the king Shlomo. What does that have to do with Teshuva? In Shas and Nach it is not something to teach Teshuva and therefore, the Rambam's (עורו ישינים משנתכם) which is so widely quoted seems to be a Pliya. From where does it come?

The Kasha deserves a better answer than what I am going to offer you but nevertheless, let me tell you a Yesod that gives us a little bit of help in understanding.

What are Zichronos? Zichronos means to Kavayochel remind Hashem. Hashem doesn't forget. Zichronos are in the words that I heard once from Rav Hutner, Zikaron (memory) is a connection of the past to the present. Connecting the past to the present is Zikaron. It doesn't mean that you forgot something. It means that you are bringing it to mind to have an effect on what you are doing now. Zeicher of Amaleik doesn't mean that you forgot Amaleik it means that we bring it to our mind as a connection of the past to the present.

So we say, Hashem there are Zichronos by Rosh Hashono. We beg Hashem (זכור ברית אברהם) (ועקדת יצחק). Remember the Bris, the Akeida. Connect it to today. As it says in Yirmiya 2:2 (זָכַרְתִּי) (אֶהְיֶה כְּלוּלָתְךָ--לְכַתֵּךְ אֶחָדִי בְּמִדְבָּר) Hashem says I remember the Chesed that you did (לֹא חָסַד נְעוּרֶיךָ). Zechira is not a lack of remembrance. Zechira is connecting something to today.

The Gemara says in Maseches Rosh Hashono 16a (5 lines from the Bottom) (ואמרו לפני בראש השנה מלכיות זכרונות ושופרות מלכיות כדי שתמליכוני עליכם זכרונות כדי שיעלה זכרונכם לפני לטובה ובמה בשופר). The purpose of the Shofar is to bring Zichronos. As I said, the Shofar reminds Kavayochel Hashem of the Akeida. It says bring Akeidas Yitzchok into the Yom Hadin. Let the Zechusim of Akeidas Yitzchok stand for us. The Shofar at Yericho was to bring the Zechusim of the past of Klal Yisrael into the present. So that miracles would take place at Yericho. Shlomo Hamelech, they blew Shofar, it is a connection to the Mesorah. A connection of the past to the

present. Zichronos by HKB"H is not to remember him but what we say in Yaaleh V'yavo, Hashem remember. We talk about (וְזָכְרוּן כָּל עַמָּה בֵּית) (וְזָכְרוּן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה. וְזָכְרוּן כָּל עַמָּה בֵּית) (וְזָכְרוּן מְשִׁיחַ בֶּן דָּוִד עֲבָדָה. (ישראל). The Zichron is to connect our glorious past to today's day of judgment.

The Nefesh Hachaim Shaar Aleph Perek Tes says that if Klal Yisrael wants to cause a certain approach to take place in heaven, we have to have that approach in our dealing with the Torah and the Ribbono Shel Olam. We blow the Shofar to cause Zichronos in heaven, to say let's remember the past today. To say Hashem remember our glorious past. We have to remember our past. We have to remember that we stood at Sinai and we were Mekabeil the Torah. We have to remember that we crossed the Yardein and came into Eretz Yisrael. We have to remember that we had a Bais Hamikdash. Uru Yeshainim Mitirdaschem. You are busy with as the Rambam says (בהבלי הזמן) with what you are busy with today. What you are busy with today is important to the degree that it is connected to the past. That you remember Mattan Torah, that you remember the Kedusha that Klal Yisrael always has aspired to. Therefore, we say Uru Yeshainim Mitirdaschem, forget the (הבלי הזמן). Connect to the Mesorah, to the past. In that way we are M'ore the Ribbono Shel Olam Kavayochel in heaven. (ואמרו לפני בראש השנה מלכיות זכרונות ושופרות). Hashem says cause that I should have the Zikaron of your past actions. (ובמה בשופר). Use the Shofar to do this.

So at least in the Derech Hamachshava we have an understanding of the Rambam of his ability to connect the Uru Yeshainim Mitirdaschem to the general purpose of the Shofar.

3. I would like to explain what it means (על חטא שחטאנו לפניך באונס וברצון). On Yom Kippur we do Teshuvos for Aveiros that we do B'ones. (אונס רחמנא פטריה) Ones Rachmana Patrei, an Ones is Pattur. Why should we Clap Al Cheit for something that we did B'ones? Many ask this question. I would like to connect it to the Parsha. In Parshas Netzavim it says in 29:18 (למען ספות ה'נה, אַתְּ-). (הַצִּמְצָה). A rather unclear Posuk if we don't have Rashi to help us. Rashi there says that the Aveiros that we do B'shogeig are somewhat connected to the Aveiros that we do B'maizid. Rashi too needs an explanation.

In the Igros of Rav Hutner (Pachad Yitzchok) in Iggeres Tes, someone asked Rav Hutner a Kasha on Nach. There is a Posuk in Nach Melachim I in which Shlomo Hamelech is Davening to the Ribbono Shel Olam and he says as can be found in 8:46 (כִּי יִחַטְאוּ-לָךְ) people will sin to you (וְאֶנְקַתָּ בָם, וְנִתְּתָם לִפְנֵי אוֹיְבִי) because there is no person who is free of sin (כִּי אֵין אָדָם אֲשֶׁר לֹא-יִחַטֵּא) and you will punish them and place them before their enemies. So Freigt the Talmid to Rav Hutner, what is Pshat in the Posuk the people will sin (כִּי אֵין אָדָם אֲשֶׁר לֹא-יִחַטֵּא). There are certain sins that we know we are going to be Over. We have no choice. Not every sin that comes your way is a sin that can you be Omed the Nisayon. So, there are Pesukim that teach us (אֵין אָדָם אֲשֶׁר) (לֹא-יִחַטֵּא). The question is if someone sins on a sin for which he has no choice, it is below his ability of Bechira, it is not something that he can overcome, why the (וְאֶנְקַתָּ), why is there a punishment for such a sin? This is the question asked of Rav Hutner.

Rav Hutner agrees that every person has some Nisyonos that he cannot withstand. Every person has some Aveiros that are what he calls the Aveiros (אֵין אָדָם אֲשֶׁר לֹא-יִחַטֵּא) Aveiros. Aveiros that sort of come with the terrain, come with being a human being. There are some Aveiros that we are Over why be punished for them? Says Rav Hutner, a person doesn't know when a person is

Over an Aveira, when a person says something he shouldn't say, when a person looks at something he shouldn't see, eats something he shouldn't eat, wastes time improperly, nobody knows if this Nisayon is something he should have succeeded in suppressing or whether it is an Aveira of the sort that is (אין אדם אֶשֶׁר לֹא-יִקְחָטָא). Therefore, we have to do Teshuva and regret for any Aveira whether it is an Aveira that we could have withstood or we couldn't have. It is not clear, it is not revealed to us which Aveiros are which. Therefore, we find for example by Shimshon who is punished for following his eyes. Yet, the Gemara says in Sotah 9b (23 lines from the bottom) that Shimshon had no choice, (כי מר' הוא) Mai'Hashem Yatza Hadavar that he would marry these Pelishti women. So the Gemara says (כי אזל מיהא בתר ישרותיה אזל). Even though from heaven it had to happen but he didn't do it because of that he went (בתר ישרותיה), he did it and didn't regret it, he didn't hesitate. There are times when we do Aveiros B'ones and times that we do Aveiros B'shogeig, however, we are not sure whether we did them B'shogeig or B'ones. We are not so sure. Therefore, our job is to have a proper Charata, a regret, a Yir'as Shamayim for Aveiros we did. (למען ספוט הָרְנוּהָ, אֶת-הַצִּמְצָה). The Aveiros you do B'shogeig will accompany the ones you did B'maizid if there is no Teshuva. (על חטא שחטאנו לפניך באונס וברצון). Some sins are B'ones some sins are B'ratzon. Which are which? We don't know. We have no way of knowing. We have no way of being able to tell. We have to do Teshuva across the board. We have to have regret for all the Aveiros we did.

Human nature is to be M'yayish once you did an Aveira, to feel defeated. If there are Aveiros that you struggle with on a constant basis it is natural to feel defeated. That prevents a person from doing Teshuva. But remember, it may be that that Aveira is a (אין אדם אֶשֶׁר לֹא-יִקְחָטָא) type of Aveira. The whole reason Hashem gave you the Nisayon, the whole reason you failed the Nisayon, the whole reason that you did this Aveira was only for one purpose. So that afterwards there should be regret, there should be an (על חטא). We have to Clap the (על חטא), we have to have a true regret. We are not perfect. We won't be perfect next year. We weren't perfect last year. Wherever we can, we need to be able to succeed in having that Charata, having that regret for the Aveira we did.

With that we enter into the Yomim Noraim, we get ready for Shnas Taf Shin Ayin Hei. May HKB"H grant us that we have a meaningful Yomim Noraim. The Selichos should be meaningful, not the senseless quick Selichos that have no meaning at all. I might add that the 10 pm Selichos that have become commonplace are Shelo K'din (not permitted). The Kaf Hachaim writes that it is better not to say the Selichos at all then to say it in the first half of the night. Rav Moshe in a Teshuva says that if you want to say it in the first half of the night you have to be Mechavein the Sha'os to start at exactly the one third point of the night.

It is not 10 pm sharp. These Selichos are improper. A person should try to stay away from them. It is a time for meaningful Davening. Let's try to make it meaningful, try to make it mean something which gives us a meaningful Rosh Hashono and a closeness to the Ribbono Shel Olam.

I look forward to speaking to you again on Thursday the day before Erev Yom Kippur and hopefully from now until then we will improve a lot, we will be better and stronger and ready to come to a Yom Hakipurim. Rav Pam called these days not Yomim Noraim but Yomim Nifla'im. He said they are not days of awe they are days of great opportunity, it is wonderful. There are

moments that we actually think about the things that we did. Look at them as moments of opportunity. A Gutten Shabbos to all and A Gut Gebenched Yar! A Kesiva V'chasima Tovah!

Rabbi Reisman - Parshas Nitzavim - Vayeilech 5773

1. In preparing for Parshas Nitzavim - Vayeilech and Rosh Hashana, this being our last Shiur in 5773. Let me start with something on the Parsha which is directly related to the Selichos, to the Tachanun that we say. We say to HKB"H that we are about to say Viduy and we explain (שָׁאִין אֲנִינָנוּ עֲוֵי פָנִים וְקָשִׁי עֶרְף לִימֵר לְפָנֶיךָ ד' אֲלֵדִינוּ וְאֵלֵדֵי אֲבוֹתֵינוּ צְדִיקִים אֲנִינָנוּ וְלֹא חָטָאנוּ. אָבֵל אֲנִינָנוּ וְאֲבוֹתֵינוּ חָטָאנוּ). We take some sort of credit and we tell Hashem that we are not claiming to be Tzadikim. (שָׁאִין אֲנִינָנוּ עֲוֵי פָנִים וְקָשִׁי עֶרְף). Why do we say such a very strange explanation as an introduction to Viduy.

In Parshas Vayeilech we find in 31:16 - 31:18, we find in the midst of HKB"H telling Moshe Rabbeinu (וַיֹּאמֶר יְרֵךְ אֶל-מֹשֶׁה). HKB"H says to Moshe after you pass away (וְנָזַח אַחֲרַי) (אֲלֵהִי גֵבֶר-הָאָרֶץ there will be a time that Klal Yisrael will be tempted and will stray after Avoda Zora (וְחָרָה אַפִּי בּוֹ בְיוֹם-הַהוּא). Hashem says that my anger will be kindled against them (וַעֲזֹבְתִים) (וְאָמַר, בְּיוֹם הַהוּא) Klal Yisrael will suffer in the Galus. The Posuk says (וְהָיָה לְאָכֹל Jews will say on that day (הֲלֹא עַל כִּי-אֵין אֲלֵרִי בְקֶרְבִּי, מִצְאוּנִי הִרְעוֹת הָאֵלֶּה). Because Hashem is not among me is the reason that I have encountered these difficulties. What is it exactly that HKB"H is telling Moshe Rabbeinu that Jews will say (אֵין אֲלֵרִי בְקֶרְבִּי). Because Hashem is not with me that these difficulties came. The Posuk goes on (וְאָנֹכִי, הִסְתַּר אֶסְתִּיר פָּנַי בְּיוֹם הַהוּא) that Hashem says I will hide my face on that day. What exactly is taking place?

The Ramban here says an important point. The Ramban says that there is a concept of Viduy. Viduy is when someone realizes that he did an Aveira and he accepts that he did the Aveira and he makes a Kabbala Al Ha'asid to stop. The Ramban says that there is something called (אֵינוּ וִידוּי) Ainenu Viduy Gamur, there is something in between. There is something that is an incomplete Viduy. The first step in Viduy is that a person realizes he sinned. He realizes that he did things wrong. The Ramban adds that there is a special dissatisfaction and a special anger against people who do things improper and don't recognize it. They feel that they are Tzadikim. (אֵינוּ וִידוּי גָּמוּר) Ainenu Viduy Gamur, is the first step of Viduy and it is to say Chatasi. Posuk 17 is saying there will be a point where Klal Yisrael in Galus are not ready yet to do a complete Teshuva however, they will nevertheless recognize (וְהָיָה עַל כִּי-אֵין אֲלֵרִי בְקֶרְבִּי, מִצְאוּנִי הִרְעוֹת הָאֵלֶּה). That these difficulties come because I have sinned. Therefore, the first step before Viduy is to accept Chatasi, that I am lacking something.

The Pachad Yitzchok on Yom HaKippurim Maimar 22 says that to be Mikayeim the words of this Ramban we preface our complete Viduy, our true Viduy by first saying (שָׁאִין אֲנִינָנוּ עֲוֵי פָנִים) (וְקָשִׁי עֶרְף לִימֵר לְפָנֶיךָ ד' אֲלֵדִינוּ וְאֵלֵדֵי אֲבוֹתֵינוּ צְדִיקִים אֲנִינָנוּ וְלֹא חָטָאנוּ. אָבֵל אֲנִינָנוּ וְאֲבוֹתֵינוּ חָטָאנוּ) Sh'ain Anu Azei Panim Uk'shei Oref Lomer Lifanecha Hashem Elokeinu Vai'lokai Avosainu Tzadikim Anachnu V'lo Chatanu. To first accept responsibility for our actions. To accept on ourselves to say Chatanu, we have done things wrong. That is to preface and how we get ready for the Yomim Noraim. That Hakdama is an important Hakdama because we fool ourselves and we say the Viduy in the Siddur Al Cheit Shechatanu Lefanecha. I think most of us feel that we don't do

all of these Aveiros. We are not that weak. We fool ourselves. Really? Al Cheit Shechatanu Lefanecha Bivli Daas, is it true that we don't do Aveiros by not thinking, that we don't come across many actions that we do and many times that we are not thinking in Davening. Bivli Daas, that we do it because we are not thinking of what we are doing? Is it true the Aveiros that we do with Bitui Sefasayim? That we are being careful with the things we say? We have to realize that these are challenges that are day to day challenges. We have to see that there are Chesronos. We have to focus on the Chesronos that we have.

I once heard in the name of the Rebbe Reb Henoch (Ed. Note: 1798 - 1870, he lived in Aleksander and served as Rebbe between the Chidushei Harim and the Sfas Emes) that he said the following. He said that when he was a young man he made a mistake in three things. There were three assumptions that he made. First he said I assumed that all those that are involved in (burying Maisim) Chevra Kadisha they must be tremendous Yir'ai Shamayim. After all, the entire day they are busy with what Chazal call being reminded that man is mortal and that man dies. He felt therefore, that it must be that those that are involved with the Chevra Kadisha, with anything to do with Maisim must be great Yir'ai Shamayim.

Secondly he said, I always thought that the Balanim must be holy people. The Balanim were the people that took care of the bathhouses, that ran the Mikvaos, that heated up the water in the Mikvaos. I thought that people that are busy taking care of a Mikva must be very holy people. After all, they are connected with the Mikva a whole day. The third thing he said, I assumed that the Shamash of the Rav must be a tremendous Talmid Chochom. After all, the Shamas of the Rav is busy a whole day with people who are coming with Shailos, people who are coming with Nidonim, preparing the Rav for a Shiur. He said after a while I saw that many of these Shamashim are themselves Amei Ha'arets. Many of the Balanim are themselves people far from Kedusha. Many of the people who are involved with Kevuras Hameis are distant from Yir'as Shamayim. He said what he learned from this is that a person can be close to opportunities for Kedusha. It could be right around the corner, right there with opportunity for Tahara. But if they are not preparing themselves and not telling themselves that this is an opportunity, they can rub shoulders, they can step upon opportunities and miss those opportunities.

This thought is very appropriate for Rosh Hashana and Yom Kippur. We come to Rosh Hashana and Yom Kippur and it must lift a person up. We think that it must be that everybody grows. We Yeshiva Bochurim, we hear Shmuzzin about it. We say that when Rosh Hashana and Yom Kippur comes wow everyone must grow from it. We look around Shul, even by the break in Shul before Neila there are people still talking about the Yankees. People still doing things that are less than what should be done. Without a Hachana you can be in the holiest place at the holiest time and it doesn't happen. (שָׂאִין אֲנֶחְנוּ עוֹי פְּנִים וְקָשִׁי עֶרֶף לִוְמֵר לְפָנֶיךָ ד' אֱלֹדִינוּ וְאֵלֵדִי אֲבוֹתֵינוּ צְדִיקִים אֲנֶחְנוּ) (וְלֹא חֲטָאנוּ). Before we come in to it we have to sit back and think about the fact that there are areas in which we are inadequate, areas in which we have to improve and certainly in the use of our time.

I beg all of you, you are working people, people who are out in the world, your time is limited. Opportunities to learn are limited. Take Thursday night, Mishmar night and make a Seder. Find someone in your neighborhood with just a Thursday night and Shabbos day Seder. You're tired and it doesn't work. Make up with your Chavrusa that we are going to learn a minimum of 15

minutes to 20 minutes. Everyone can do that. Come to the Bais Medrash on Thursday night after your regular Sedorim and whatever it is you have to do at home. Sit down for your 15 - 20 minutes. It is likely the 15 - 20 minutes will become much more than that. The same thing on Shabbos. The few minutes will become much more than that. But at least do it for that period of time. Let it grow into something. Prepare for the Yomim Noraim by thinking about these opportunities that we miss all the time.

2. Let me move to another very inspiring Vort that is in the new edition of Taima Dikra which is Rav Chaim Kanievsky's Sefer on Chumash which has been expanded and reprinted recently. After Parshas Nitzavim we find under the title Rosh Hashana the following beautiful Vort. The Vort begins with a Kasha that is a Stira between two Gemaras. The Gemara in Masseches Rosh Hashana 16a top line says (בארבעה פרקים העולם נידון בפסח על התבואה) that the world is judged at four periods of the year and specifically the judgment on Tevua (the wheat) that will grow occurs on Pesach. That is the Mishna in Rosh Hashana 16a.

The Gemara in Masseches Berachos 18b (6th wide line) brings a Braissa which related a story about Hahu Chosid. (מעשה בחסיד אחד שנתן דינר לעני בערב ר"ה בשני בצורת והקניטתו אשתו והלך ולן בבית). (הקברות ושמע שתי רוחות שמספרות זו לזו). A man who had a dispute with his wife and whatever the dispute was about, the long and short of the story is that this man went and slept in the Bais Hakvares on Rosh Hashana night. He overheard two Neshamos talking. He heard a Neshama reporting to the second Neshama that upstairs in heaven on this Rosh Hashana the Yom Hadin, the first Neshama had heard that in the coming year the crops will be successful only under certain conditions. This Chosid having heard it left and then planted his crops in line with what he had heard. The Kasha is that Rosh Hashana is not the day of judgment for wheat as the judgment for Tevua is on Pesach. Why did this Chosid hear a judgment regarding wheat on Rosh Hashana? Tosafos in Masseches Rosh Hashono asks this Kasha (בפ' מי שמתו (ברכות דף יח: גבי) Kasha (חסיד שהקניטתו אשתו ערב ר"ה משמע דבר"ה שמע שתי רוחות שמספרין זו את זו ששמעו מאחורי הפרגוד שכל הזרע ברביעה ראשונה ברד מלקה אותו ושמא בשמים בר"ה היו מזכירים דין הנגזר בפסח אי נמי כר' יהודה דאמר (הכל נידונים בר"ה וגזר דין בפסח על התבואה). Tosafos in his second Teretz says that Hahu Chosid (that Chosid that was sleeping in the Bais Hakvares in the Braissa) held like Rav Yehuda who said that Tevua is judged on Rosh Hashana.

Rav Chaim Kanievsky writes that after learning this Tosafos he went to his father the Steipler (Yibadeil L'chaim) and he asked his father why don't we say as a matter of Halacha that the Halacha is like Rav Yehuda. After all we have a story and in that episode we see that in heaven they Pasken like Rav Yehuda who said that they judge the Tevua on Rosh Hashana and not on Pesach like that Mishna in Masseches Rosh Hashono. Rav Yehuda argues and says that everyone and everything is judged on Rosh Hashana. We should learn from that Braissa in Masseches Berachos that as a matter of fact in heaven the Psak is like Rav Yehuda.

The Steipler told him an incredible Teretz. He said that in Shamayim they deal with each person according to the way his Psak Halacha is in this world. Therefore, in heaven imagine the Psak on Tevua for someone who holds like Rav Yehuda is on Rosh Hashana. The Psak on Tevua for someone who holds like that Mishna is on Pesach. One minute! We are talking about a Psak on Tevua for the whole world. This Mishna borders on what we would think of as science fiction L'havdil. An idea that seems impossible. The idea that in heaven there is two dimensions. There

is one dimension of Psak for the whole Klal Yisrael for those who follow Rav Yehuda and one dimension of Psak for those who follow the Chachamim (the Stam Mishna). An incredible idea.

Rav Chaim Kanievsky brings numerous other examples. Let me mention one. The Gemara in Maseches Avoda Zora 28b (11 lines from the bottom) says (רב יהודה שרא למיכחל עינא בשבת אמר להו) רב שמואל בר יהודה מאן ציית ליהודה מחיל שבי לסוף חש בעיניה שלח ליה שרי או אסיר שלח ליה לכ"ע שרי לדידך (אסיר) that Rav Yehuda held that an eye disease is a Sakana and you can be Mechaleil Shabbos for it. Rav Shmuel B'rabbi Yehuda disagrees and says that it is not a Sakana and you cannot be Mechaleil Shabbos. One Shabbos Rav Shmuel B'rabbi Yehuda became ill with this eye disease. He asked Rav Yehuda may I be Mechaleil Shabbos for this? Rav Yehuda replied (לכ"ע שרי לדידך) (אסיר) for everyone it is permitted for you it is prohibited. After all, you hold that it is not a Sakana and not to be Mechaleil Shabbos. The Kasha is what do you mean, Rav Yehuda holds that it is in fact a Sakana. So even though the person asking the question disagrees with it he should be required to rule in accordance with his Shitta, it is a Sakana so be Mechaleil Shabbos.

Says Rav Chaim Kanievsky with his father's Yesod it is good. For everyone else it is a Sakana. For Rav Shmuel B'rabbi Yehuda it is not a Sakana. He Paskened after Hurving on the Sugya and his Psak was that it is not a Sakana, so for him it is not a Sakana.

Rav Chaim brings the following conversation. The Chazon Ish had a custom of Davening Maariv every evening 40 minutes after sunset. He wanted to Daven Maariv the earliest time that is L'chatchila so he Davened 40 minutes after sunset. On Motzoei Shabbos he Davened Maariv 45 minutes after sunset. He said lets add 5 minutes for Tosafos Shabbos. The Neshamos that return to Gehinnom that they should return to Gehinnom 5 minutes later. Rav Chaim Kanievsky writes that someone approached the Chazon Ish and said the Brisker Rav Davens Maariv on Motzoei Shabbos 3 hours after Shkiya and he doesn't do Melacha until 4 hours after Shkiya so the Neshamos aren't going back to Gehinnom until 3 or 4 hours after Shkiya. What does your extra 5 minutes matter if the Brisker Rav is holding Shabbos so much longer? To which the Chazon Ish replied the Brisker Rav has his Reshaim and I have my Reshaim. I am not sure exactly how to explain this but Rav Chaim Kanievsky is saying that in heaven even Gehinnom works based on the Psak of the different Gedolim in this world. What a Mussar Haskeil. I don't understand the workings of Gehinnom and heaven or how in heaven they can Pasken the Tevua of the year in two different times for two different people. One thing I see is that when you Hurva in learning and you come out with a Psak Halacha in learning in Shamayim (in heaven itself) things change based on the Psak Halacha.

The Mussar is, the Koach that somebody who learns, and learns Gemara to be Yored Halacha, even if you aren't the person to Pasken new Dinim, but you are Omed on a Machlokes you are Omed on Shittos in Halacha like Hahu Chosid. He was Omed on the Shitta of Rav Yehuda, he understood it and it fit well with him and in heaven things changed based on what he did. Certainly somebody who is M'ameik in Halacha is Zoche to heaven turning to him, being Omed B'chedvasa D'malka with a joy of heaven looking and observing what he is doing with a great joy.

This should be a Chizuk to us, as these days come to be Mechazeik above all in our Limud Hatorah, in applying ourselves to our Limud Hatorah. In preparing for the Yomim Noraim, in

preparing for our learning. Don't go into the Bais Medrash until you know which Sefer you are taking out. If you are coming to Maariv 5 minutes early, before you walk in stop and think when I walk in I will pick up this Sefer or that Sefer. Otherwise you go in and nothing is going to happen. You can rub shoulders with Kedusha and nothing happens. Have a plan have, a goal. Decide what you are going to learn. When you do that you will do it well.

I wish one and all a Kesiva V'chasima Tovah a Gut Gebentched Yar. I ask Mechila for anything I may have done including the Aveira of maybe ending the Shiur a minute or two early some weeks and cheating you out of some learning. I made up for at least a minute or two of that this week. I wish everyone a Kesiva V'chasima Tovah, a Gutta Hachana to the Yomim Noraim.

Rabbi Reisman - Parshas Netzavim - Vayeilech 5771

I would like to share with you a Vort on Parshas Netzavim, a Vort on Parshas Vayeilech, and a Vort on Selichos.

30:1 - 2 Parshas Netzavim has for the first time what is essentially the Pesukim that talk about a Geulah Ho'asida. The idea of (וְשָׁבַת עַד-יָרֹר אֶלְרִיָּה) and (וְהִשְׁבַּת, אֶל-לִבְכָּךְ). The idea that Klal Yisrael ultimately will come together and will be brought together back into Eretz Yisrael.

In Shemone Esrei we say that Hakadosh Baruch Hu is (וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה) Maivi Goel Livnei Vinaihem L'maan Shemo B'ahava. We say that Hakadosh Baruch Hu will bring the Geula to Klal Yisrael (לְמַעַן שְׁמוֹ). (לְמַעַן שְׁמוֹ) means in the honor of Hashem's name. Even if Klal Yisrael doesn't do Teshuvah and does not deserve the Geula, Hakadosh Baruch Hu will ultimately bring the Geula.

This idea fits well with the Ramban at the end of Parshas Ha'azinu. The Ramban at the end of Parshas Ha'azinu says B'feirush, (וְהָיָה אֵין בְּשִׁירָה הַזֹּאת תְּנָאִי בְּתִשְׁבָּה וְעִבּוּדָה) Hinei Ain B'shira Hazos Tenai Teshuva V'avoda. Meaning there is no condition of doing Teshuva or Avodas Hashem, (רק) Rak Hi Shtar Eidus She'na'aseh Ha'ra'os V'nuchal, She'hu Yisbarach Ya'aseh Banu Tochachos Chaima. It is an agreement between the Klal Yisrael and the Ribbono Shel Olam. When Klal Yisrael sins Hashem will punish. That ultimately (ויִכַּפֵּר עַל חַטֹּאתֵינוּ לְמַעַן שְׁמוֹ) Chapeir Al Chatoseinu L'maan Shemo. (אם כן,) Im Kain Hashira Hazos Haftacha M'vueres L'geula Ho'asida. The Ramban in Parshas Ha'azinu says this Shitta that even if Klal Yisrael ultimately does not do Teshuva there is a promise of a Geulah Ho'asida. That fits well with the L'maan Shemo B'ahava.

The Rambam in Hilchos Teshuva Perek 7 Halacha 5 argues and writes (ואֵין יִשְׂרָאֵל נִגְאָלִין אֵלָּא) אין ישראל נגאלין אלא (בתשובה) Ain Yisrael Nigalin Ela B'teshuva. That Klal Yisrael will not be redeemed unless Klal Yisrael does Teshuva. The Rambam is clearly talking about any type of Geulah. He adds that the Parsha here in Parshas Netzavim is Mavtiach that at the end of days Klal Yisrael will do Teshuva וכִּבְר הַבְּטִיחָה תּוֹרָה שְׁסוּף יִשְׂרָאֵל לַעֲשׂוֹת תְּשׁוּבָה בְּסוּף גְּלוּתוֹן וּמִיָּד הֵן נִגְאָלִין שְׁנֵאמַר וְהָיָה כִּי יָבֹאוּ עֲלֶיךָ כָּל הַדְּבָרִים ('וגו' ושבֹּת עַד ר' אֶלְרִיךְ וְשֶׁב ר' אֶלְרִיךְ). So the Rambam disagrees with the idea of L'maan Shemo B'ahava.

Rav Sadya Gaon in Emuna V'daios Maimar 8 Os 5 says the same as the Rambam that logically it can't be that Klal Yisrael will be in the same Matziv when Mashiach comes as Klal Yisrael was when the Churban took place. It has got to be that there will be an improvement. Therefore, (ואין) (ישראל נגאלין אלא בתשובה) Ain Yisrael Nigalin Ela B'teshuva. So it appears to be a Machlokes Ramban in Parshas Hazinu with the Rambam and Rav Sadya Gaon.

There is a Shverkeit. The Ramban in next to the last Posuk in Parshas Netzavim says like the Rambam. Here in this week's Parsha he seems to contradict what he says in the end of Parshas Ha'azinu. He says (וְהָשִׁבְתָּ, אֶל-לִבְכֶּךָ) that there is a Mitzvah of Teshuva and it is in the language what he calls a Lashon Emtzo'i. It doesn't say a Lashon of command, V'shavta, you should do Teshuva or V'hashivosa you should return. It says it in a Lashon of you will return. The Ramban writes identical to what the Rambam writes. That it is a Remez of the Haftacha that at the end of days, Klal Yisrael will do Teshuva or at least sufficient Teshuva to bring the Geula. That seems to contradict the Ramban in Parshas Ha'azinu.

In the (ed note: it sounded like a specific Ramban) Ramban in Parshas Netzavim he points out that the Ramban elsewhere including at the end of the the Tochacha in Parshas Bichukosai says the same thing, that Moshiach will come only after Teshuva. That contradicts the L'man Shemo B'ahavah which we say in Shemone Esrei and it is a Stirah in the 2 Rambans. This appears to be a difficulty.

I would like to suggest a Teretz based on Rav Tzaddok. Rav Tzaddok has a Yesod. The Yesod is that Hakadosh Baruch Hu in creating the world created only a world that would ultimately be successful. He created Klal Yisrael who would ultimately do Teshuva. Hakadosh Baruch Hu because of his Yedi'ya did not create a world that is unsuccessful.

So what Rav Tzaddok is saying is that it is unthinkable that Hakadosh Baruch Hu would fail in creation and at the end of days there would be nobody worthy of a Geulah. Therefore, it must be that in the end of days Klal Yisrael will do Teshuvah or again there will be enough of Klal Yisrael doing Teshuva to merit a Geulah.

If so, we can say that both Yesodos are true. In fact Klal Yisrael will do Teshuva and the Geulah will come. The Teshuva movement which we experience is the preparation for the Zman Hageulah. As the Chofetz Chaim writes many times it is also true as the Ramban writes in Ha'azinu that it is not a condition of Hashem's love to Klal Yisrael that Klal Yisrael has to do Teshuva, ultimately we will. So it is not a condition of Hashem's love for Klal Yisrael. The love of Klal Yisrael is such that even had there been no Teshuvah there would be a Geulah.

With this we come back to Shemone Esrei. (וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּצִדְקָה) The Geulah will come in the Zechus of Teshuvah by Klal Yisrael. In the Zechus of Baalei Teshuvah. But Hakadosh Baruch Hu's Ahavah to Klal Yisrael is on a level of (וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ). Had it been necessary, the Geula would come just (לְמַעַן שְׁמוֹ). Interesting Stiras HaRamban and a beautiful Yesod of Rav Tzaddok.

31:12 In Parshas Vayeilech we have the Mitzvah of Hakheil, of Klal Yisrael gathering together and hearing the reading of the Sefer Torah from the Melech. (הקהל את-העם, האנשים והנשים והטף, (וגרה, אשר בשעריה--למען ישמעו ולמען ילמדו, ויראו את-יְרֹדֶר אֶלְדֵיכֶם, וְשָׁמְרוּ לַעֲשׂוֹת, אֶת-כָּל-דִּבְרֵי הַתּוֹרָה הַזֹּאת). We are commanded to bring the children when we come to Hakheil. The Kasha is as Rashi asks (למה בא, לתת שכר למביאיהם), why are we bringing small children? Rashi brings the answer to give Schar for the people who bring the small children.

There is a difficulty with this. The Klei Yakar asks we are told to bring the small children even though there is no purpose in it and there is no reason except to give Schar for the people who bring them. Does that make sense that Hakadosh Baruch Hu would command something that is totally senseless just to give Schar for something that is purposeless?

I saw in the Tosafos Beracha that there is a Toeles in bringing the small children. We find in the Gemara that the mother of Rav Yehoshua brought him as an infant in his cradle to the Beis Medrash so that the words of Torah should go into his ears. So there is a Toeles to bring the children. Don't think that it is purposeless. This is the Teretz that is mentioned by many.

I had a Kasha on this Teretz. The Teretz doesn't fit with Rashi. Rashi says why do the children come? To give Schar to the ones who brought them. According to this, Rashi should have said that the children come so that the words of Torah should fall upon their ears. Rashi doesn't say that, he says (לתת שכר למביאיהם). How are we explaining the Rashi by giving a second reason for the children to come? By saying that the words of Torah that are falling on their ears are purposeful. It doesn't fit.

Perhaps the answer is that words of Torah falling on the ears in and of itself may or may not have value. The value is in the Chinuch of the parents. Parents who have a Cheishek for children to hear Divrei Torah. Parents who have a Bren, a desire, parents who are willing to go through difficulty to make sure the children should have the Hashpa'a of Torah, that has a purpose.

(והטף: למה בא) Really B'etzem is not enough of a purpose of coming. The fact that the words of Torah would fall on their ears incidentally perhaps that is Mashpia and perhaps not. (לתת שכר (למביאיהם) To give Schar to the Mechanchim, to the parents who are Mechaneich their children. Those who are Mechaneich their children with a Cheishek that they should have the words of Torah upon their ears, that Bren and that Cheishek of the parents that is the idea of (לתת שכר (למביאיהם).

Let me move on to a thought regarding Selichos which begins this Motzoei Shabbos. At the first Selichos we begin the Pizmon with B'motzoei Menucha K'damnucha Techila, on Motzoei Shabbos we have come together to beseech you for the first time. We begin the Selichos year with B'motzoei Menucha K'damnucha Techila, and this Pizmon as many others is in the order of the Aleph Bais. Each sentence beginning with Aleph, then Bais, then Gimmel.

We know that Ashrei also goes in the order of the Aleph Beis at that the letter Nun is missing in Ashrei. The Kasha is asked why is the Nun skipped and an answer is given.

In this Pizmon B'motzoei Menucha K'damnucha Techila you will notice that the letter Samach is skipped for some reason in this Pizmon of Selichos. That needs an explanation.

I once saw an explanation regarding the letter of Samach which stands out in many ways and which you will see in a minute. I have to tell you that I don't recall the Mekor for this, but it is not my idea, I have seen it.

The letter Samach is very unique. In the Torah there are about 6,000 Pesukim and only 2 begin with the letter Samach. One is by the Eigel in Shemos 32:8 (סָרוּ מִהֶרָּ, מִן-הַדֶּרֶךְ אֲשֶׁר צִוִּיתָם--עֲשׂוּ לָהֶם,) and one is by the Meraglim in Bamidbar 14:19, (עַגְל מִסָּכָה; וַיִּשְׁתַּחֲווּ-לוֹ, וַיִּזְבְּחוּ-לוֹ, וַיֹּאמְרוּ, אֵלֶּה אֱלֹהֵינוּ יִשְׂרָאֵל אֲשֶׁר הֶעֱלֵינוּ מִמִּצְרָיִם Slach na la'am hazeh...v'ad heinah.

Another unusual thing about Samach. In Maasei Berashis in the 7 days of Beraishis until the end of Vayechulu, every letter of the Aleph Bais appears and every Ende letter of the Aleph Bais appears, except the letter Samach. The letter Samach is somehow left out of Pesukim that have to do with Briya. Isn't that strange?

What is unique about the letter Samach is its Remez. A Samach is a circle. The idea of a circle is something that goes round and round. It repeats itself constantly. The idea of a circle is an idea of nature. There is an orbit of the planets. Molecules orbit the parts of the atom. The constant rotation is unchanging and it is something that stays the same. The idea of a circle is something that doesn't change.

The Remez of the letter of Samach, something that doesn't change has no place in the Binyan of Olam Hazeh. It is a sad person who is an unchanging person who stays the same all the time and turns in circle after circle and goes nowhere. That is the Remez of the Samach. That is why the Samach is only at sad moments, by the Eigel and the Meraglim. The letter Samach has no place in someone who is coming to request Kappara.

The Remez of the letter Samach has no energy, no power, when you are talking about Yidden coming together and preparing for the Yomim Noraim. To stay the same, that should be for a Yid the most disgusting existence in this world. To go nowhere and to stay the same, G-d forbid.

Our whole purpose is to be able to change to be able to become better and to be able to improve. As we enter the Yomim Noraim once again, we have to have that in our minds to find areas and ways in which we can improve in the coming year. That Remez is in the missing letter Samach here in the very beginning of Selichos.

The question of the week is: In the beginning of Parshas Vayeilech, Moshe Rabbeinu says that he is 120 years old today as can be seen in 31:2 (וַיֹּאמֶר אֶלֶהֶם, בֶּן-מֵאָה וָעֶשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם). Rashi says that it was Moshe Rabbeinu's birthday (אָנֹכִי הַיּוֹם: הַיּוֹם מֵלֹאזְרֵי יָמַי וְשָׁנֹתַי בְּיוֹם זֶה נִוְלַדְתִּי וּבְיוֹם זֶה) (אִמּוֹת). Hakadosh Baruch completes the years of Tzadikim completely.

We know that Moshe Rabbeinu was born on the 7th of Adar and died on the 7th of Adar. There seems to be a problem. If you say that someone lived a full year it would mean that someone

born on the 7th of Adar would die on the 6th of Adar. The full year is complete at a moment that the year is up. When a boy is Bar Mitzvah if he was born on the 7th of Adar he is Bar Mitzvah at sunset of the 6th of Adar. The year is completed a day early. It does not seem correct that Moshe Rabbeinu should be born on the 7th of Adar and die on the 7th of Adar and we should say such an expression (היום מלאו ימי ושנותי). Tzorech Iyun.

Rabbi Reisman - Parshas Netzavim - Vayeileich 5770

1. The Mitzvah of Teshuva is in this week's Parsha. The most important advice a person can get before Rosh Hashana and Yomim Noraim is that a person shouldn't give up and shouldn't stop trying to improve himself. Don't stop making Kabbalos and don't stop trying to improve is the Nikudah of the Mitzvah of Teshuva.

Rav Elchanan says in Kovetz Ha'aros Siman 21 regarding Hilchas Kibbud Av V'aim. He deals with a question if a person's father is a Rasha is he Michuyav in the Mitzva of Kibbud Av V'aim.

The Rambam Paskens that he is obligated in the Mitzvah. Rav Elchanan is disturbed because it seems to contradict a Gemara in Bava Metzia 62a (9 lines from the top) מיתבי הניח להם אביהם מעות של רבית אע"פ שיודעים שהן של רבית אינן חייבין להחזירן הא אביהן חייב להחזיר בדין הוא דאבוהון נמי לא מיחייב להחזיר ואידי דקא בעי למתני סיפא הניח להן אביהם פרה ושלית וכל דבר המסוים חייבין להחזיר מפני כבוד אביהם תני נמי רישא בדידהו והני מפני כבוד אביהם מי מחייבי קרי כאן (שמות כב) ונשיא בעמך לא תאר בעושה מעשה עמך כדאמר ר' פנחס משמיה דרבא בשעשה תשובה הכא נמי בשעשה תשובה אי עשה תשובה מאי בעי גביה שלא הספיק להחזיר עד שמת That a person is only obligated in Kibbud Av V'aim when the father is an observant person. Therefore, this appears to be a contradiction.

Rav Elchanan answers using a Yesod in Hilchos Teshuva. We know that there are 2 types of Teshuva. 1 is from Yir'a (he is afraid of punishment) and the second is Teshuva Mai'ahava (he achieves a level of Ahavas Hashem). There is a fundamental difference between the two. That idea is Na'aseh Lo K'zichuyos. That Aveiros can become Zechuyos (positive things), there is a retroactive change to what a person did.

Let's say someone did an Aveira and for many years it is an Aveira in the accounting books. When later he does Teshuva after the Aveira, he turns the previous act retroactively to a Mitzvah. This idea that Teshuvah enables a person to change an act retroactively is the Yesod that Rav Elchanan uses to answer the contradiction between the Rambam and the Gemara in Bava Metzia.

The Gemara in Bava Metzia is talking about someone whose father passed away and the discussion there has to do with Ribbis that the father had collected during his lifetime and the question of whether one is obligated to return it after the father passes away. In that discussion the Gemara says that a man is not obligated in Kibbud Av V'eim for such a father who collected Ribbis.

If you read the Rambam carefully it is discussing that the father is still alive. You can't be Over the Mitzvah of Kibbud Av V'aim because there is a possibility that the father will do Teshuva

and then the Aveira will be erased retroactively. So if he is standing in 5770 and saying to his father that he doesn't have to help him because he is a Rasha and then in 5771 the father does Teshuva than it comes out that at the time that he was standing with his father in 5770 the father wasn't a Rasha. He was a Tzaddik. Therefore, he is obligated to be Meshameish the father because of this Safeik D'oraissa that the father might do Teshuva and the father will not have the Din of a Rasha. This is a very powerful thought that someone who is a Rasha today can erase things retroactively to such a degree that even today there is a Chiyuv Kavod based on the fact that there is only a potential for the person to do Teshuva.

2. In the Pachad Yitzchok (Rav Yitzchok Hutner) in Igeres 9 is a beautiful letter. The question that was asked was regarding that there is no human being that never sins. There are certainly Aveiros that are below the level of Bechira, meaning that no one would be able to resist the temptation to do the Aveira and therefore, he doesn't have to do Teshuva on them because he has no free will to resist. However, no one knows which Aveiros would fit in this category of that he had no Bechira and therefore you have to do Teshuva on all your Aveiros. This is Pashut.

We say HaRotze Bis'shuva in Shemoneh Esrei we should say Hamisratze Bis'shuva, meaning blessed are you Hashem who accepts Teshuva. Instead we say HaRotze Bis'shuva that Hashem desires Teshuva. Is that true? Hakadosh Baruch desires that a person shouldn't sin!

Rav Hutner says that since we have an understanding that there is no human being that never sins, since inevitably there will be sins that a person will be Over because a person does not have free will, on those Aveiros he has to do Teshuva. Hakadosh Baruch Hu wants that we should want to do Teshuva on Aveiros that we couldn't have gotten correct the first time. A person has to do Teshuva because he wants to do the right thing. Many of us feel that Aveiros that we are Over on things that can't be demanded of us, like wasting time and not having the proper Kavana during Davening because we will have the same problem next year as well. Even if it is true, the Mitzvah of Teshuva is the same. A person has to do Teshuva because of his desire to do the right thing. Hakadosh Baruch Hu is HaRotze Bis'shuva.

This mirrors an idea that is found in the Ohr Gedalyahu regarding Rosh Hashana. Did the world begin in Nissan or in Tishrei. Tosafos says that physically the world began in Nissan, however, B'machshava, Hahsem's plan was to begin the world in Tishrei. That is a technical explanation of the 2 Shittos.

Rav Schorr says that it is more than an observation of something that took place in the past. That idea that Tishrei is the time that the world was created in Machshava and isn't the time of creation in L'mayseh has tremendous ramifications. When we do Teshuva in Tishrei, our obligation is to do Teshuva B'machshava. Now of course, our Teshuva should affect our Maisim, however, in Machshava, Hakadosh Baruch Hu created the world with Middas Hadin. Later, Hakadosh Baruch Hu was Metzaraif Middas Harachamim. When we do Teshuva in Maisim, there is an understanding that we are far from perfect. There is a Middas Harachamim. When we do Teshuva in thought, our thoughts have to be a perfect Teshuva. So our desire is that we should be as perfect a human being as can be. What about the fact that there are certain Aveiros that we know will be repeated? There is no question that this is the one thing that prevents people from doing Teshuva. The answer is it doesn't matter. Even if a person will sin again, the Koach

Hamachshava, the desire to be close to Hakadosh Baruch Hu, that itself has a value and that is a Koach of Teshuva on these particular days.

3. 30:15 The Parsha says See, I have set before you this day life and good, and death and evil. Life here means to choose the way of Torah, that is Chaim.

Rav Schorr says in the Ohr Gedalyahu that Uvacharta Bachayim means that we desire to have a spiritual life. Therefore when we say in Shemoneh Esrei V'zachrainu Lachayim, we are Davening that it should be a spiritual and meaningful life.

When you Daven on Rosh Hashana and Yom Kippur you should Daven with the Nussach of the Chazon Ish who says that you should Daven for Chayim that Sheyasah Hakadosh Baruch Hu Mimeni Es Kol Hasibos Hamonos Oso MiLimud Torah Hakedosha Umikyum Mitzvos Mai'yir'as Shamayim. That Hakadosh Baruch Hu should take away all the causes that prevent a person from learning Torah or Davening properly. That is a beautiful Tefilla to say on Rosh Hashana and Yom Kippur.

29:10 The question of the week is: the second Posuk in Parshas Netzavim says, --י טפכם נשיכם-- There is only one other place that mentions מחטב מחטב and נשיכם come together and that is in Sefer Yehoshua. The Givonim came and pretended to come from a different land with a desire to become Geirim. They didn't deserve to become Geirim because they were part of the Shiva Amimim. They were members of the Kenanim who lived in Eretz Yisrael and fooled Yehoshua and were Megayeir. When their fraud was exposed, Yehoshua accepted them anyway and said that they will do the menial tasks of Klal Yisrael.

In the Gemara when we talk about the Nesinim, these Givonim are them. The difficulty is where did they cut wood and draw water? This wood was cut for the Mishkan and the Mitzbaiach while the water was drawn for the Kohanim. It is very difficult because I would think that it would be a Chashuv job. The Shulchan Aruch says that when you draw water for the Mitzva of Matza, you shouldn't allow a non Jew draw the water, although it is Kosher if he does. You should get involved personally in the Mitzva of Matza. Shouldn't that be true for the Mishkan as well? It doesn't seem to be an appropriate job for people who are given the lowest task of Klal Yisrael? It seems to be a Bizayon for the Mishkan?

Rabbi Reisman - Parshas Netzavim/Vayeilech 5769

א ויהיה כי-יבאו עליך כל-הדברים האלה, הברכה והקללה, אשר נתתי, לפניך; ונשבת, אל-לכבד, בכל-הגוים, 30:1 After Shlishi in Parshas Netzavim, it talks about the punishment of Klal Yisrael going to Galus in 29:27, כי-יבאו עליך כל-הדברים האלה, הברכה והקללה, אשר נתתי, לפניך; ונשבת, אל-לכבד, בכל-הגוים, אשר הדיחך Meaning, Hashem removed them from upon their soil, with anger, with wrath, and with great fury, and he cast them to another land, as this very day. By Revii in 30:1 the Posuk says, א ויהיה כי-יבאו עליך כל-הדברים האלה, הברכה והקללה, אשר נתתי, לפניך; ונשבת, אל-לכבד, בכל-הגוים, אשר הדיחך Meaning, It will be that when all these things come upon you - the blessing and

Why is the word Bracha mentioned here, we are talking about the K'lala and how that makes us to do Teshuva as a result? The Chasam Soifer in Toiras Moishe where there are Vertlach that were put in by his grandson as he is the one who published the Sefer says, Hakadoish Baruch Hu tests a person in 2 ways. When a person is falling and is not being Oived Hashem properly, there are 2 steps to the Nisayoin. 1) Hakadoish Baruch Hu gives a person Bracha, and the hope is that from the Hakaras Hatoiv from the Bracha the person will come to recognize Hakadoish Baruch Hu and be ashamed not to respond by doing the Mitzvois better and he will do Teshuva. 2) If that doesn't work, then Hashem does things with Klala. Meaning with the tough way and with Galus. That is Hakadoish Baruch Hu's Middah in his Nisyoinois with us. That is why when it talks about a bird's eye view of the punishments of Klal Yisrael, it says, V'haya Ki Yavoi'u Alecha Kal Hadvorim Ho'eile Hab'racha V'hak'lala. Meaning if you don't respond to Bracha and you don't respond to Klala then you will go to Galus. Part of the Nisyoinois of Teshuva is the Nisayoin of Bracha. The Ikur is to respond to it properly.

He even says that a real complete Teshuva is when Teshuva is done when things are going well. In our personal life, this is something we should be aware of. We respond better to Bracha than to Klala. There are actually 2 Berachos in Sh'mone Esrei that discuss Teshuva. 1) Hashiveinu - in which we should certainly have Hisoirerus for Teshuva, and 2) Moidim - if you think about the Berachos that Hashem has given us, that itself should evoke within us a feeling of Hakaras Hatoiv, then we say V'al Kulam Yisbarach V'yisroimam. That because of all this, it should be an uplifting of Kaveyachol Hashem's name and we should see Hakadoish Baruch Hu in our lives as we are obligated to. If we can use Moidim as a means to Teshuva, than during these days we might come to Teshuva M'toich Bracha, which is the best type of Teshuva.

There was an incident that took place quite a number of years ago. Rebbi asked Rav Pam on Simchas Toirah night during the Hakafois in Yeshiva what the Halachah is on Simchas Toirah morning when we read the first 5 Aliyos of Parshas V'zois Habrachah as many times as it takes for everyone to get an Aliya. As Rebbi was going to Daven in a Shul that besides for him had maybe one other Levi, however, there were many more Kohanim, do the Levi'im get an Aliya

more than once or does the Kohen get called up again as a Bimkoim Levi or does a Yisrael get called up?

Rav Pam said there is a Teshuva on the topic in the Maishiv Davar (the Netziv's Sefer), however, he didn't recall the Psak at that time. The Yeshiva didn't have that Sefer as it was out of print. Then he remembered the Raya from a Bach and based on that, the Netziv said you call up the Kohen, and then you call up a Yisrael Bimkoim Levi. This is the only time you call a Yisrael Bimkoim Levi, on Simchas Toirah.

Later on, in middle of hakafois, Rav Pam asked Rebbe to accompany him home as he wanted to look up the Teshuva in the Sefer which he had at home. It was exactly as Rav Pam had said, the Raya from the Bach and all. It was quite unusual to walk out in middle of Hakafois especially as Rav Pam had clearly remembered the Teshuva, so Rebbe asked Rav Pam for a Hesber when they were walking back to Yeshiva.

Rav Pam answered that, that day on Shmini Atzeres, some of the Bochrin had come to visit him in his home for Simchas Yom Tov. He had spoken about Rav Zundel of Salant who was a big Masmid and he would learn late Thursday night and often through the night. One Friday morning he wasn't in Shul and he hadn't been at home that night. They were concerned for his welfare. 3 to 4 hours later, they saw Rav Zundel walking down the dirt road coming from the next town. He explained that he had been learning and he had a Kasha. He knew of a Sefer that discussed it and that it could be found in the next town. So he was going Vaiteir because the Sefer was in the next town, however, he thought, it says Toirah Loi Bashamayim Hi, which Rashi explains to mean that if Toirah was in Shamayim we would have to go there to learn it. So in essence Rashi is saying if you have to travel to learn something, don't be lazy to travel. Therefore, he picked himself up to go to the next town in order to learn that Shtickel Toirah.

Rav Pam said, it bothered him that when Rebbe asked him his question and Rav Pam knew that it was in the Meishiv Davar that he didn't go right then to his house to look it up. He said, he had just spoken about it that day and he wasn't doing what he had spoken about. Rav Pam said, Mir Daf Zein Erliche Mit Zich. Loosely translated, you must have integrity even if is between you and yourself. He felt that he had failed in his integrity and therefore, even though he remembered the Teshuva later, he still went home to look it up. The Mussar is, a person must have integrity with others and yourself as well. Very often when we are learning we are lazy to look up another Gemara or Pasuk, Loi Bashamayim Hi, Rashi is telling us not to be lazy to go look something up.

30:1 וְאֵת-הַחַיִּים וְאֵת-הַטּוֹב, וְאֵת-הַמָּוֶת, וְאֵת-הָרָע Meaning, See - I have placed before you today life and good, and death and evil. This is a Mashal we have heard many times, life is compared to good and death is compared to evil. The Pachad Yitzchok on the Yomim Naraim has a tremendous insight. It is the nature of life that it needs sustenance to stay alive. Humans, Animals, and plants need its sustenance to stay alive. Death is different, once is it dead it is dead. Nothing has to be done to keep it dead.

Rav Hutner says, a person who is Ra, he has fallen, will remain fallen. Chaim, success in learning, that requires constant sustenance. Any Hatzlocha in Avoidas Hashem, if you let your

guard down, you fall, because good always needs to be sustained constantly. That is the Mashal of Chaim to Toiv and Maves to Ra.

Rav Elchonon writes in Koivetza Mamarim that he asked the Chofetz Chaim, the Mussar Seforim say that Hashem did a great Chesed with us that even if you do an Aveira you can do Teshuva to erase it. An Aveira should remain forever, however, if you do Teshuva it gets erased. Rav Elchonon asks, in Kiddushin around Daf Lamed says, the same holds true with a Mitzvah. If a person does a Mitzvah and later has Charata that he did the Mitzvah, Hashem erases the Mitzvah as well. So it is not a Chesed that we can do Teshuva and erase the Aveira, it is an even balance. If a person has Charata they are erased, and on the flip side if he doesn't have Charata they remain. What are the Mussar Seforim saying that Hashem did for us a Chesed that he gave us Teshuva?

Rav Hutner says according to what we said it is good. The fact that someone does a Mitzvah and he doesn't sustain it, it ends up dead, that is not a Chiddush. Things that are good constantly need to be sustained. However, Maves, once something is dead it is dead forever. If you regret that something is dead and you didn't sustain it, it is still dead. The Chesed is that even Cheit which is compared to Maves, which really should never be able to be resurrected in Oilam Hazeh, the Chiddush is by doing Teshuva you can do it. The Mussar obviously is, that Madreigois we reach need to be constantly sustained. Kaballois that a person made last year or 2 years ago, you feel bad having to be Mekabeil the same thing again. Never give up. Good needs constant sustenance. Being Mekabeil something even if it only lasts 2 or 3 weeks is still worth it. Certainly we hope that it will last a day more than it did last year, or perhaps longer than that. The attitude that Chaim needs constant sustenance is basic to Yomim Noraim.

Rabbi Reisman Parshas Netzavim - 5768

30:2 ב וְשָׁבַת עַד-יְרֵד אֱלֹקֶיךָ, וְשָׁמַעְתָּ קוֹלִי, כָּל אֲשֶׁר-אֶנְכִּי מְצַוֶּה, הַיּוֹם: אֲתָה וּבְנֶיךָ, כָּל-לְבָבְךָ וּכְל-נַפְשְׁךָ This Parshah discusses the Mitzvah of T'shuvah. We find after Revii, V'shavta ad Hashem Elokecha V'shomata B'koiloi, most Meforshim understand that this refers to Teshuvah. V'shavta, you do Teshuvah, and in exchange, V'shov ad Hashem Elokecha, and in exchange V'shov Hashem Elokecha Es Sh'vuscha V'richamecha, and in exchange, Im Yiyeh Nidachachah Biktzei Hashomayom, you will get all kinds of schar. Later on it says, Ki Hamitzvah Hazois Loi Niflais Hi Mimcha V'loi R'choikah Hi. The Ramban says this refers to Teshuvah, and that is how we understand that this Parshah has the Mitzvah of Teshuvah.

We have a few questions. First, the Gemarah in Masseches Rosh Hashonoh says, that a person can change his psak din through a few things, Tzeakah (davening), Tzedakah, or Shinui Maaseh which is Teshuvah. The Gemarah asks how do you know that Teshuvah changes the psak din? The reason given is, shenemar, Vayar Elokim es Maaseihem, which is written by Ninvei in Yoinah when Hashem changed the G'zar Din of Ninvei. It is very shver, why do you have to bring a Pasuk from Yoinah if you could bring a Pasuk from the Toirah (V'shavta Es Heshem Elokecha)?

The second question is, it is a well known idea in the Medrash that Teshuvah applies Dafka to Klal Yisroel. The Minchas Chinuch by Mitzvas Teshuvah asks a Kasha, and Rav Elchonon in

Kovetz Maamarim asks a similar Kasha, how can you say that the Mitzvah of Teshuvah is unique to Klal Yisroel, the whole Maftir Yoinah is about the Teshuvah of Anshei Ninvei who were not part of Klal Yisroel, so we see that Teshuvah is not unique to Klal Yisroel?

To answer this we have a letter from the Steipler in Cheilek Bais, letter Raish Tzadik Ches. He asks a third Kasha on Chazal who say that Reuven was the first one who did Teshuvah. However, we find that Adam and Kayin did Teshuvah, so why is Reuven considered the first one who did Teshuvah?

There are 2 types of Teshuvah, one is a Teshuvah B'machshavah and one is a Teshuvah B'maaseh. Sometimes you have a person who has real Charatah over an Aveirah, that is Teshuvah B'machshavah. A Teshuvah B'maaseh, is one that he has Charatah, however, maybe Lav Dafka that he would go his whole life without doing this aveirah again, but when the aveirah comes along again the next time, and he is Poiresh (he isn't nichshal). This is a Teshuvah B'maaseh. This works even if it is one time that he is Poiresh. Which is different than Teshuvah B'machshava that has to be L'oilam.

Adam did Teshuvah, however, was never given Eitz Hadaas again. Kayin did Teshuvah, however, never came to a matzav of wanting to kill his brother again. Reuven's cheit of being Tovea the kovod of his mother Leah ahead of Rochel, came up again when Reuven saved Yosef's life, he gave away the Kovod of Leah for the Kovod of Rochel, when Yosef became the B'chor. So Reuven did a Teshuvah B'maaseh which is a different Teshuvah.

By Ninvei it says V'yar Elokim es Maaseihem, a teshuvah B'maaseh helps by goyim. A Teshuvah B'machshavah is a chesed that Hashem did with Klal Yisroel. So the Gemarah in Rosh Hashonoh is good, a Shinui Maaseh is learned from V'yar Elokim Es Maaseihem. Our Posuk which is talking to Klal Yisroel is regarding Teshuvah B'machshavah.

If you take the Rambam in Hilchos Teshuvah Perek Shaini, Halachah Beis, it says Mai Hi Teshuvah? A person has to regret doing the Aveirah and there should be Aidus on him that he will never do this Aveirah forever. Pretty impossible.

In Halachah Aleph he says Mamesh the opposite, what is Teshuvah Gemura? If the same Aveira comes to you and you are not Nichshal even once. This is a Stirah? According to how we are explaining it is good. If B'machshavah someone wants to do Teshuvah, it must be L'oilam. However, a Teshuvah B'maaseh, once is enough.

When it comes to Rosh Hashonoh and Yom Kippur everyone makes Kabbalos, and unfortunately most don't last. Even a Kabbala that doesn't last is good. Even if you Bentch (or whatever) even one time with Kavana, the Rambam says that is Teshuvah Gemurah.

In the Zichronos it says V'gam Es Noach B'ahavah Zocharta, we remember that Hashem remembered Noach to save him from the Mabul and we ask that Hashem should make his offspring as abundant as the dust of the world and his descendants as the sand by the sea. Everyone comes from Noach. However, a Ben Noach by definition is a goy and not a Yid. Why

on Rosh Hashanah at Mussaf do we say to Hakadoish Baruch Hu to increase Noach's descendants, isn't that asking for more goyim?

There is a basic difference between regular Yomim Tovim Shemoneh Esrei and Rosh Hashanah. On Yomim Tovim, we say Ata V'chartanu which discusses the uniqueness of Klal Yisrael. We mention Zman Matan Toiraseinu, Zman Cheiruseinu, Zman Simchaseinu, we mention things that are special to Klal Yisrael. On Rosh Hashanah, we say Uv'chein Tein Pachdecha.. Al Kol Ho'amim. We say M'loich Al Kol Ha'oilam Kuloi Bich'voidecha. We talk about Midinois, not just Klal Yisrael. Many people say at the end of Sim Shaloim, Oiseh Hashaloim instead of Hamivareich Es Amoi Yisrael Bashaloim.

This changes the Chasimah of the Berachah from being a Berachah that is unique to Klal Yisrael to a general Berachah of Shaloim for the whole Beri'a. Why on Rosh Hashanah is the Davening switched to something that has to do with the whole Umois Ha'oilam?

The Sfas Emes brings from the Chidushei Harim in Taf Reish Nun Daled that Berachah comes to a person K'fi how much he is a Toiv Ayin. So we try to have an Ayin Toiv to the whole Beri'a, because in this way we are asking Hakadoish Baruch Hu to have an Ayin Toiv on us as well. This is why we mention Bnei Noach.