



Rabbi Reisman – Parshas Vayeilech 5786

Topic – The Dual Aspect of Davening on the Yomim Noraim

As we prepare for Shabbos Shuva, Parshas Vayeilech, which is also as always, the Shabbos before Yom HaKippurim, and we have the Yom HaDin very much on our mind. Let me share with you an insight into one of the expressions of selichos, which will double up as an insight into the avodah of these days. This comes from the Divrei Yoel, from the Satmar Rebbe. They published the Divrei Yoel on Sukkos. And there, he says the following. He's talking about Aneinu Hashem Aneinu, something we say in our selichos. We say a lashon of Aneinu Hashem Aneinu. We sandwich Hashem's name between two aneinu's. Then we say Aneinu Malkeinu Aneinu, etc, as we go through many expressions that refer to HaKadosh Baruch Hu, for the double aneinu.

What is the double aneinu? Well, the double aneinu originates from Eliyahu HaNavi. Aneinu Hashem Aneinu he said on Har HaCarmel when he davened for fire to come down from heaven. What did he mean by two aneini's? So the Gemara says (Berachos 9b, 19 lines from the top), Aneinu Hashem, answer me Hashem, (שתרד אש מן השמים), that I should be able to perform this miracle, the fire should come down from heaven and consume the meat of the korbanos. And the second aneini, (שלא יאמרו מעשה כשפים הם), they shouldn't say that I'm a magician, that I'm doing this with some type of a magic trick and making it come down. So two aneinu's. One aneinu is on the tefillah itself and the other aneinu is that there should be a realization that it comes from the Borei Olam. And that's the message of the double lashon of aneinu. Well, in Eliyahu's case people would accuse him of kishuf, but the underlying theme is that the second aneinu is there should be a realization that it comes from HaKadosh Baruch Hu.

That's how we daven. We daven two tefillos. Aneinu Hashem for our bakashos tzrachim, the things that we need. And also aneinu, that we should grow from this, we should understand that everything comes from heaven.

The same thing when we say hoshanos, we say hoshana l'maancha Elokeinu hoshana. Hoshana l'maancha boreinu hoshana. Help us HaKadosh Baruch Hu. What's the double lashon of hoshana? hoshana number one, help us by answering our tefillah. hoshana number two, when you answer our tefillah, we should have the great zechus to see it, to understand it as something that is coming from HaKadosh Baruch Hu himself. Hoshana Rabbah is the day we call Hoshana Rabbah, the great Hoshana. The first Hoshana request, that's the regular Hoshana. Hoshana Rabbah is a day that we look to recognize that everything comes from Hakadosh Baruch Hu.

So actually, there are two nekudos here. One is to be mamlich Hashem on the whole world, to recognize that Hashem is the melech malchei hamelachim, that's the avodah of the entire month of Tishrei. And then there's a second avodah, to be mamlich Hakadosh Baruch Hu on yourself, to see in the things that come up in your life, the malchus Hashem.

To understand this yesod of the Divrei Yoel, I'd like to share with you a yesod of the Pachad Yitzchak. The Pachad Yitzchak is in Purim, Ma'amar Yud Tes, Os Gimmel [11](#). He's talking about Krias Yam Suf. We mentioned in our slichos, (מִי שֶׁעָנָה לְאַבְרָהָם עַל יָם סוּף הוּא יַעֲקֹב), just as Hashem answered our fathers on Yam Suf, so too, he should answer us. There's a problem. At Yam Suf, Klal Yisrael was told as is found in Shemos 14:15 (מַה-תִּצְעַק אֵלַי), why are you screaming to me? There's no tefillah here. There's no need for tefillah. They weren't answered so to speak at Yam Suf. Yet, we say as is found in Nechemiah 9:9 (וְאַתָּה-וְעַמְּךָ שְׁמַעְתָּ, עַל-יָם-סוּף). The pasuk that we say every day in psukei d'zimra. What's going on? Was it a tefillah that was heard at Yam Suf? Or was it without tefillah?

The Pachad Yitzchak explains the following which is based on a Maharal. The Maharal says that when it says that they called out at Yam Suf, Rashi says (Shemos 14:10), (תִּפְּשׂוּ אֶמְנוֹת אַבְרָהָם). They grabbed onto the practice of their avos, of Avraham Yitzchak v'Yaakov, that's what Yidden do. When Yidden have a tzarah, Yidden daven. So they davened because that's what Yidden do.

On that, the Maharal writes in Gur Aryeh, that it's mema'eit es hachashivus of the davening. Sometimes a person davens, he cries out spontaneously to Hakadosh Baruch Hu, he has a tzarah. Zagt the Maharal, they stopped for a moment and they said, well, it's a shaas tzarah, Yidden daven, we'll daven. Seems the Maharal is saying that it's a step less. It's mema'eit hachashivus, a step less.

So Rav Hutner gives us an extraordinary insight. He says, no. He says there are two ways that davening is po'el. He says, lo pa'al derech tefillah ela derech emunah. At Yam Suf, (מַה-תִּצְעַק אֵלַי), tefillah was not needed. But there was a tefillah in the manner of umnis avosei'hem b'yodehem. That's what Yidden do. Yidden turn to Hakadosh Baruch Hu. It's a matter of emunah, a matter of faith in Hakadosh Baruch Hu. What the Klal Yisrael did at Yam Suf, tofsu umnis avosei'hem b'yodehem. They took a davening which was based on umnis avosei'hem, based on the emunah that this is what a Yid does, this is what a person does in order to be able to daven.

So here we have an insight. There are two types of davening. There's the Hoshana or the Aneinu, which is asking Hashem for things. And then there's also the Aneinu or the Hoshana when we daven because that's what a Yid does, a Yid has faith in Hakadosh Baruch Hu. And we daven to Hakadosh Baruch Hu because that's the avodah of a Yid b'shaas tzarah.

That's the two hoshanos of the Satmar Rav. Hoshana, the normal bakashos in tefillah. Then there's the Hoshana, that's what a Yid does. A Yid turns to Hakadosh Baruch Hu, with a Hoshana, with a bakashah for the future. And so, we have here an insight into the dual aspect of davening on Yamim Noraim. Really any davening. But davening on Yamim Noraim especially, because Yamim Noraim are mamlich Hakadosh Baruch Hu. So the davening has two parts to it. It has the part of asking Hashem for what we need, and the part of recognizing malchus Hashem, and recognizing that everything comes from the Borei Olam. These are the two aspects of our davening on these days.

That might add an explanation. The Anshei Knesses Hagdola added kavanos to davening. They added kavanos to davening. And we say we daven ke'ilu kivant kol hakavanos. What kind of business is that? Yehi ratzon ke'ilu hinachti tefillin, yehi ratzon ke'ilu berachti bracha. What's yehi ratzon ke'ilu? ke'ilu, you are mechavein the kavanos.

The answer is, you're right. You're davening, there's no ke'ilu kivanti kol hakavanos. But when you daven because tofsu umnas avoseihem b'yedeihem. When you daven because a Yid davens, you're referring back to the davening of the Avos and the Anshei Kneses Hagedolah and you're saying I'm linking up with that type of a davening, that's something else. That's a davening that connects to the Torah.

Sometimes you see an old Yid davening, and she's pouring her heart out to HKB"Y. She's connected to that source. That source, that root, that has the hergesh and the feeling that our davening has to be real. And so, we double down. We strengthen ourselves that our davening should be a meaningful davening that comes from the heart, the way it's supposed to be. Even those davenings that we say the whole week, an ordinary regular weekday, we try to buckle down that it should be an emes'e davening.

And with that, I want to wish everyone a gmar chasima tova, a gut gebentsht yohr. It should be a year in which our davening improves, our connection to Hashem improves, and memaila, of course, we'll have a gut gebentsht yohr, each of us together with all of Klal Yisrael. A gut yohr to one and all!

Rabbi Reisman – Shabbos Yom Kippur 5785

1 – Topic – Rav Chaim Kanievsky's thought, on one line in Avinu Malkeinu

As we prepare for Shabbos Yom HaKippurim, the day of Shabbos, the day of extraordinary Kiddusha, where Shabbos and Yom Kippur come together and we rest not only from Melacha, but we rest from taking care of our bodies, Shvisas Asar the Rambam calls it. We rest on the tenth from worrying about our Gashmios, our physical needs, and we focus instead on our Ruchnios, on our spiritual needs. In preparation for the Yom Hadin, I'd like to first explain one line in Avinu Malkeinu, and then give an overall thought regarding Yom HaKippurim. Let me begin with a line in Avinu Malkeinu.

In Avinu Malkeinu, we say, (מָחָה וְהָעֵבֶר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגְדְּעֵינֶיךָ). HKB"Y (מָחָה), erase, or diminish, (וְהָעֵבֶר), take away our sins, (פְּשָׁעֵינוּ), from being in front of your eyes. The order, (פְּשָׁעֵינוּ), which is a Pesha, which is a Maizid Aveira, followed by (חַטָּאתֵינוּ), which is a Shogeig Aveira, bothers the Mishna Brura. The Mishna Brura asks, that the Girsas really should be Chataeynu V'pesha'einu. The rule in Davening is that Lo Zu, Af Zu, we go from a lower request to a higher request.

So first we should say, Hashem, get rid of the Shogeig Aveiros, and then only after the Maizid Aveiros. So it is out of order. That is the Mishna Brura's question. Rav Chaim Kanievsky, in Taima Dik'ra, on Yomim Noraim, says a tremendous insight, it's a brand new Pshat, really, in the order of (מָחָה וְהָעֵבֶר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגְדְּעֵינֶיךָ), and he suggests the following, which is a beautiful Kavana, if you're saying Avinu Malkeinu, to say it with the proper thought.

Of course, there are only two Avinu Malkeinu's left, if you Davened Mincha today, you have tomorrow by Shacharis, normally, Erev Yom Kippur, we don't say Avinu Malkeinu by Shacharis. However, when Shabbos is Yom Kippur, we do. So we're going to say Avinu Malkeinu tomorrow by Shacharis, and then again by Neilah. What does it mean, Avinu Malkeinu, (מָחָה וְהָעֵבֶר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגְדְּעֵינֶיךָ)? He says the following, Avinu Malkeinu, we're going to do Teshuva. Nu, our

first Teshuva is the Teshuva M'yira, the Teshuva from fear. It's not the perfect Teshuva. So that Teshuva, (מְחָה), it erases. There's still a mark left, because when you do Teshuva, you're Zedonos Nasu Kish'gagos. The Aveiros you did deliberately become like accidental Aveiros. It's only (מְחָה). When you erase something, there's still a mark left. So, (מְחָה), erase. We're first with the Teshuva, that's the Teshuva M'yira. And then, Hashem, should be Mekabeil from us, a Teshuva M'ahava, (וְהַעֲבִיר). (וְהַעֲבִיר) means to take it away entirely, to move it away, to take it away in Gantzin. So we're saying to HKB"Y (מְחָה), that first the Aveira should become Kish'gagos and then later, (וְהַעֲבִיר), we should be Zoche to a higher level of Teshuva, the Teshuva M'ahava. So, of course we say (פְּשָׁעֵינוּ וְחַטָּאתֵינוּ). We're talking about the same Aveira. The Aveira starts out as a Pesha, as a terrible Aveira, a Maizid Aveira. (מְחָה), first you should be Zoche to knock it down and it should only be counted as a Shogeig Aveira. We do the lower level of Teshuva, Zedonos Nasu Kish'gagos, it goes down. And then, (מְחָה וְהַעֲבִיר פְּשָׁעֵינוּ), once it's like a D'rabbanan Aveira, HKB"Y let's be Zoche to a Teshuva M'ahava, and we can get rid of it entirely.

Now, at first glance, it sounds like a forced Pshat into this Avinu Malkeinu, and maybe someone will argue with it. But I want to tell you that I saw this, and I say Avinu Malkeinu with this Kavana, (מְחָה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִןּהָעֵינִי), it becomes meaningful. It gives a meaning to the whole idea of the different levels of Teshuva, and the idea that we'd like to be Zoche. So this is Rav Chaim's thought, on one line in Avinu Malkeinu, one line in Yom Noraim Davening, (מְחָה וְהַעֲבִיר פְּשָׁעֵינוּ). We should be Zoche Halevai.

2 – Topic - An overall thought regarding Yom Kippur

There's a sense that Yom Kippur is a day of a scorecard. What do I mean? I mean that when you're in elementary school and you're a little boy, probably in high school too, you're taught the meaning of Yom Kippur as if it's all mathematics. In other words, they put Mitzvahs on one side of the scale, Aveiros on the other side, and it's a mathematical equation, which one is more and which one is less, and that's the entire idea. It's almost as if to say, well, if Rosh Hashanah, you had more Mitzvahs than Aveiros, then you don't really need Yom Kippur, because you're already written in the Sefer Hatzadikim. So, like, we're doing Yom Kippur on a Safeik, we're playing it safe, we're doing Yom Kippur. K'ilu Chas V'shalom there are some Jews who don't eat on Yom Kippur. It's a very inaccurate idea. It's an idea that Yom Kippur, we're just trying to remove some Aveiros from one side of the scale, maybe add Mitzvos to the other, and it's a very elementary understanding. Can't say it's not true, but it's not really what a person who's a Bar Seichel, an intelligent person, that's not what you go into Yom Kippur with this thought.

There's something much more significant, much more important, and that is the idea that it's not really a scorecard, and I want to explain that. In life, let's say you have two people, and each one spent 80 years. Let's say after his Bar Mitzvah, he spent 80 years in this world, and each one spent 40 years doing straight Mitzvos, and 40 years doing straight Aveiros. Let's just say, theoretically, one of them spent the first 40 years doing Mitzvos, and the second 40 doing Aveiros. The other one, the first 40 doing Aveiros, and the second 40 doing Mitzvos. Well, if you look at it as a scorecard equation, so it's like a scoreboard in a baseball game L'havdil. If one team scored five runs in the first four innings, and the other team scored five runs in the second four innings, so right now they're tied five against five. If it's after nine innings, they go into extra innings. It's equal. Life is not that way. It's not equal.

Somebody who spent the first 40 years of his life doing Aveiros, and the second 40 years of his life doing Mitzvos, he is Muchan L'chayei Olam Habo, and the other fellow spent the first 40 years doing Mitzvos, and the second 40 years doing Aveiros, he's going to Gehenom. Why is it fair? Each one spent exactly the same thing, 40 years with the same Mitzvos, 40 years with the same Aveiros. Why is it that way? As a matter of fact, it's much worse. Even if he spent 80 years doing Mitzvos, he could be a Kohen Gadol, and then he does Aveiros at the end, so he's gone. He goes to Gehenom, and the other fellow could have spent 80 years doing Aveiros. The worst Aveiros. Never made it to minyan, didn't keep Shabbat, and then he's like, Reb Eliezer Ben Dordai (See Avodah Zorah 17a). At the end of his life, he does Teshuva, one good day, (**יש קונה עולמו בשעה אחת**). What's going on? If Mitzvos and Aveiros is a scorecard, the way we understand, two sides of a scale, so this whole thing is something wrong. The basic idea with which you have to go to Yom Kippur, which you have to go to life, is that it's not a scorecard, it's not innings that we talk about. Yom Kippur is not to pile up one side of the scale and knock down the other side. Of course it is, but that's not the purpose of Yom Kippur. Even if Malach Eliyahu told you, you have more Mitzvos than Aveiros, you still have Yom Kippur. Nothing changed. The idea of Yom Kippur is to be a Ben Aliya. The whole idea of Olam Hazeh, what is this world? It's to prepare. It's a Prozdor. It's a hallway leading to a great banquet of Olam Habo. It's to prepare. If you have two waiters, one waiter spent five hours setting tables for the wedding, and then five minutes he got angry, he turned over all the tables. Now he says, well, pay me for my five hours. You would throw him out. He says, what do you mean? There is the other waiter. He walked in upset, and the first five minutes he was screaming and ranting and throwing things on the floor, and then he calmed down. He spent five hours setting up. So you paid him. What's the difference? It's five hours and five minutes, five minutes and five hours? We tell them that's ridiculous. The whole purpose is to come out with a properly set wedding hall. Olam Hazeh is the same thing. Olam Hazeh is a place where you've got to come out as a Baal Madreiga. You have to come out as a Baal Aliya. You have to come out as someone who knows Kedusha. And that is what Yom Kippur is about. What I've told you about a lifetime, it's true each year about Yom Kippur.

Yom Kippur is to come out of the previous year, to come out of it as a Ben Aliya, somebody who has a She'ifa for Gadlus, somebody who has a She'ifa to move up in life, somebody who wants to do the right thing. One of the Shlosa Esrei Midos is Emes. We say Hashem Hashem Keil Rachum V'chanun. We understand Rachum, Chanun is Midas HaRachamim. We say Hashem Hashem Keil Rachum. Then we say Erech Apayim, Rav Chesed. We understand those are Midos of Rachamim. Then we say Emes. Emes is truth. Emes is Rachamim? Emes is truth. If you owe me money, pay me. If you don't owe me money, don't pay me. That's truth. It's not Rachamim. Rachamim is, if you owe me money, I'm Mochel you. But what's Emes? Emes is one of the Yud Gimel Midos of Rachamim?

The answer is yes, it is. Because if after a year of Aveiros, a year where a person is unworthy, or even a year with mostly Mitzvos, Ain Tzadik B'aretz She'yaaseh Tov V'lo Yechtah, there are some Aveiros. If at the end, a person is Makir Es HaEmes, he's Makir the truth, he's Makir the truth of where he's supposed to be headed, where he's supposed to be going, of the goals of life, he's Makir the Emes of Toraseinu Hakedosha. So the Midos Rachamim says, we'll throw it all out. Now you're a Ben Aliya. Now you're a Ben Aliya like Reb Eliezer Ben Dordai. That's the Midah of Emes. What's the Midas Ha'Emes? Midas Ha'Emes says he did Aveiros for 80 years and now you're Makir Emes? That's one of HaKadosh Baruch Hu's Midos. You can be Mahapach, everything that was until now. And so we go to Yom Kippur, of course, we want that the scale should be in our favor. But it's not a game of points. It's not a game of winning and losing. It's not a game of a score.

After nine innings, after 12 months and 10 days, it's who you are, where you are, to be a Ben Aliya. You're dressed in white to be like a Malach. That means to have Teshukos for the Emes, a Torasainu Hakedosha. And that is the goal of Yom Kippur that's coming upon us.

And so, I wish one and all a meaningful Yom Kippur, Yom Kippur of Aliya, Yom Kippur of connection to the Borei Olam, Yom Kippur of Amitos to Toraseinu HaKedosha, of a Hakara, of where we should be, where we should be heading. And of course, to try to make that meaningful, and to carry us into the future. And with that, I wish everybody an absolutely wonderful, meaningful Shabbas Kodesh and Shabbas Shabbason Kodesh that's coming up upon us. At the same time, I want to ask you all Mechila, if I was Matriach people especially when I was in Eretz Yisrael, people who got on the phone and heard nothing. Maybe you didn't hear nothing. You heard each other, which is fine, but you didn't hear me. I'm sorry. This happens, especially when I go to Eretz Yisrael and I'm swept away with the beauty of Eretz Yisrael, the Kiddusha of Eretz Yisrael and I forget time, I forget Zman.

And so, we go to Yom Kippur, we have a mind, Acheinu B'nei Yisrael, there are soldiers, there are soldiers in danger. There are soldiers in Lebanon and in Gaza, there are soldiers all over. They're protecting us, they're protecting Klal Yisrael. If an Arab was running after you to kill you, and a soldier stepped up and protected you, would you say, huh, Tzahal, would you have something negative to say about him? Of course not. I've got news for you. It's happening. There are plenty of our enemies who are ready to run after you. And who's standing between them and you? Who's standing, HKB"Y protects, but he protects with? Megalilin Zechus Al Yedai Zakkai. People are willing to be Moser Nefesh, put their lives in danger on behalf of Klal Yisrael. Kulom Tzaddikim. They're all righteous people. They're taking their lives, putting it on the line, Leman Klal Yisrael. Let their Zechus stand for us. We should be Zoche to Daven for them, and it'll be Zechu for us, and a meaningful Yom Kippur, and may HKB"Y bring Sholom Al Yisrael B'karov Mamesh. A Gut Gebentsht Yar and G'mar Chasimah Tovah to 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 Shalsheles 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 Shalsheles (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 Lemaisa? 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 HaMaisa 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 Hazeh, 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'morenes 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, קִדְמָנוּךְ תְּחִלָּה)? Obviously, if the language of the main Kapital is (בְּמוֹצָאֵי מְנוּחָה, קִדְמָנוּךְ 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, קִדְמָנוּךְ תְּחִלָּה). There is a sentence near the beginning of this Piyut that says beautifully. (דְּרוֹשׁ-נָא דוֹרְשִׁיךְ. בְּדִרְשָׁם פְּנִיךְ. הִדְרֵשׁ לָמוּ מִשְׁמֵי מְעוֹנָךְ. (וּלְשׁוֹנֵת חַוּנוֹתָם אֵל תַּעֲלֵם אֲוִנָךְ). A beautiful Kapital. (דְּרוֹשׁ-נָא דוֹרְשִׁיךְ), Hashem ask about the welfare, inquire about the welfare (דוֹרְשִׁיךְ) 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 (דָּרוֹשׁ), 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 (דָּרוֹשׁ-נָא דוֹרְשִׁי). 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. (דָּרוֹשׁ-נָא דוֹרְשִׁי). Who should you Darshun? For those who do the same thing. (בְּדֶרֶשׁ פְּנִיָּה). 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"H. (בְּדֶרֶשׁ פְּנִיָּה. הִדְרֹשׁ לְמוֹ מִשְׁמִי מְעוֹנָה). 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. (דָּרוֹשׁ-נָא דוֹרְשִׁי).

2 – Topic – Selichos

In (שְׁמַע קוֹלִנוּ) in Selichos we say a Posuk (יְהִי לְרִצּוֹן אֱמֹרִי פִּינוּ וְהִגִּינוּ לִבְנוֹ 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 לְרִצּוֹן אֱמֹרִי פִּי 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 (יְהִי לְרִצּוֹן אֱמֹרִי פִּי וְהִגִּינוּ לְבִי לְפָנֶיךָ) 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 (יְהִי לְרִצּוֹן אֱמֹרִי פִּי וְהִגִּינוּ לְבִי לְפָנֶיךָ) 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”H and we say (יְהִי לְרָצוֹן אֶמְרֵי פִי וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ). Hashem what I said to you should be (לְרָצוֹן). What you said you said, there is no question. (יְהִי לְרָצוֹן אֶמְרֵי פִי וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ). Oy Yayoi. After a Shemoneh Esrei when we daydream, After a Shemoneh Esrei, aren’t we ashamed to say it? (וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ).

We mean look Hashem (וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ), look at our hearts we really have pure hearts, we really have desire. (וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ) means the expression of my heart. HKB”H 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. (יְהִי לְרָצוֹן אֶמְרֵי פִי) or Shema Koleinu’s Nusach which is Lashon Rabbim (יְהִי לְרָצוֹן אֶמְרֵי פִינוּ וְהִגִּיזוֹן לִבְנוֹ לְפָנֶיךָ). We say it in a way that we admit to HKB”H a certain reluctance to say it brazenly, to say it out loud. (אֶמְרֵי פִי) okay, but (וְהִגִּיזוֹן לִבִּי)?

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 (הֶסֶד וְאַמֶּת) 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”H says (וַיִּשְׁמִי יְרֵרָה, לֹא נִדְעָתִי לְהֵם). 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”H 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 (בְּרִית שְׁלֹשׁ עֶשְׂרֵה). What is (בְּרִית שְׁלֹשׁ עֶשְׂרֵה)? 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 האדם). 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. Zagat 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

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 (לִב־נִשְׁכָּר (וְנִדְכָּה אֶלְרִים, לֹא תִבְזֶה). 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 (לִב־נִשְׁכָּר), 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 (לִב־נִשְׁכָּר) who said I am going to push and serve HKB”H, they are the ones who checked the wood in the (דִּיר הַעֲצִים). The (דִּיר הַעֲצִים) 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 (אֲחֵרִי יִרְוֶה אֶלְרִיכֶם תִּלְכוּ). The Posuk says go after Hashem. He said we know that there are two words for after, either (אֲחֵר) or (אֲחֵרִי). Sometimes it says (אֲחֵרִי הַדְּבָרִים הָאֵלֶּה) and sometimes it says (אֲחֵרִי). (אֲחֵר כִּי) is at a distant time, Rachok. (אֲחֵר) is right behind. Beraishis 22:13 (אֵיל, אֲחֵר, נֶאֱמַר בְּסֻבָּה בְּקִרְבָּנִי). It was right there. So Freigt the Chofetz Chaim to the Gerrer Rebbe why does it say (אֲחֵרִי יִרְוֶה אֶלְרִיכֶם תִּלְכוּ) it should say (אֲחֵר) 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. (אַחֲרֵי יְרוֹר אֲלֵרִיכֶם תִּלְכוּ) Those that feel distant, they are the ones that are truly close. The (לֵב-נִשְׁפָּר וְנִדְקָה).

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 shmeat when they went to battle and they had shields, they used to shmeat 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 Eitzah? 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 Ribono Shel Olam, now I am ready to communicate with Him. I see how much I need Him. (לֵב-נִשְׁפָּר וְנִדְקָה אֲלֵרִים, לֹא תִבְנֶה). That is the message.

The message coming for Rosh Hashana and Yom Kippur. The more we feel unworthy, (אַחֲרֵי יְרוֹר , אֲלֵרִיכֶם 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 וְנִדְקָה) 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 (לֵב-נִשְׁפָּר וְנִדְקָה) and if that happens, then you will do well.

And so, speaking to you myself with a (לֵב-נִשְׁפָּר וְנִדְקָה). Afraid that the Ribono 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’ezer Hashem, let’s hope (אַחֲרֵי יְרוֹר אֲלֵרִיכֶם תִּלְכוּ) 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. (כהן גדול, אישי כהן גדול) the Mishna says in Yoma 1:5. (אישי) my master, (כהן גדול). Or as Shlomo Hamelech said in Mishlei 22:7 (וְעֶבֶד לַיהוָה, לְאִישׁ מְלִיכָה) Someone who borrows money is something of a servant to (לְאִישׁ) the master, the (מְלִיכָה). 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 (וְהָיָה, וְיָמְשַׁלְ-בָּהּ) 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 אֶנְי אֶת-כָּל-עֵמֶל, וְאֶת כָּל-כְּשָׁרוֹן הַמַּעֲשֵׂה) I see all the hard work and all the actions that people take, (כִּי הִיא קִנְאָת-אִישׁ, מְרֻעָה) 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 (בְּדֵי יִבְרָה יִשְׂרָאֵל לֵאמֹר, יִשְׁמְךָ אֱלֹקִים כְּאַפְרַיִם וּמְנַשֶּׁה). HKB"H 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. (**ואתן צאני צאן מרעיתי**) HKB"H says. You are my flock. (**אדם אתם**). 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 (כבני מרון) 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"H tells Moshe Rabbeinu about what is to come. The Posuk says in 31:17 (וְהָיָה אִפְּי בּוֹ בַּיּוֹם-הַהוּא וְעֹבְדָתִים) that Klal Yisrael will follow Avoda Zorah and Kavayochel G-d will show his anger and (וְאָמַר, וְהִסְתַּרְתִּי פְנֵי מַקֵּם, וְהָיָה לְאָכָל, וּמִצָּאָהוּ רָעוֹת רַבּוֹת, וְצָרוֹת). (ואמר, והסתתרתי פני מקום, והיה לאכל, ומצאאו רעות רבות, וצרות). (הלא על כן-אין אלקי) it says when Klal Yisrael will come into these difficulties we will say

(כי-אין אלקי בקרבי, מצאוני הרעות האלה). The Yid will say this is because I have abandoned G-d. (כי-אין אלקי בקרבי). I haven't kept G-d among me and that is why these Tzaros have come. But then the next Posuk says (וְאֵלֶיךָ, הַסֵּתֶר אֶסְתִּיר פָּנַי בְּיוֹם 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 כִּי-אֵין אֱלֹהִי בְּקִרְבִּי, מִצְאוֹנֵי 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 (וְהִתְנַדָּה--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 כִּי-אֵין אֱלֹהִי בְּקִרְבִּי, מִצְאוֹנֵי 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 (וְהִתְנַדָּה--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 כִּי-אֵין אֱלֹהִי בְּקִרְבִּי, מִצְאוֹנֵי 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 (שָׂאִין אָנוּ עוֹזֵי פָנִים וְקוֹשֵׁי עֶרֶךְ) (לומר לְפָנֶיךָ וְלֹא חָטָאנוּ). 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. (שָׂאִין אָנוּ עוֹזֵי פָנִים וְקוֹשֵׁי עֶרֶךְ לומר לְפָנֶיךָ וְלֹא חָטָאנוּ). Recognize that our problems come because of our misdeeds. That is the first step in Viduy. The second step in Viduy is (אֲשָׁמְנוּ. בְּגִדְנוּ. גְּזַלְנוּ) is to go on and say a meaningful and proper Viduy. In (אֲשָׁמְנוּ. בְּגִדְנוּ) you are allowed to add your own Nuschaos. (אֲשָׁמְנוּ. בְּגִדְנוּ. תַּעֲבָדְנוּ. תַּעֲתָעֵדְנוּ). Who shouldn't add Bitlenu Zman M'limud HaTorah. It should be printed in our generation. Who cannot say Bitlenu 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, (אֲשָׁמְנוּ. בְּגִדְנוּ). We should be able to say to the Ribbono Shel Olam (אֲשָׁמְנוּ. 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 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 (גְּפָרִית וּמָלַח, שְׂרָפָה כָּל-אֶרֶץ).

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 יִרְוֶה אֶלְרִיךְ אֶת-שְׁבוּתָהּ, וְרַחֲמֶיהָ; וְשָׁב, וְקִבְּצָהּ מִכָּל-) (וְשָׁבָת עַד-יִרְוֶה אֶלְרִיךְ) (הַעֲמִים). It is the only place in the Torah where HKB"H promises (אִם-יִהְיֶה גִדְּחָהּ, בִּקְצֵה הַשָּׁמַיִם--מִשָּׁם,) (וְקִבְּצָהּ). 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 (וְמָל יִרְוֶה) (אֶלְרִיךְ אֶת-לִבָּהּ, וְאֶת-לִבָּב וְרָעָה: לְאַהֲבָה אֶת-יִרְוֶה אֶלְרִיךְ). 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'sofo 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'sofo 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'sofo 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 (בְּחַמְתִּי, כִּי-הִמְלַכְתִּי אֶת-שָׁאוּל). The Ribbono Shel Olam uses the language (בְּחַמְתִּי) I regret (כִּי-הִמְלַכְתִּי 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 (לְרֹעֶה 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 (בְּחַמְתִּי, כִּי-) (כִּי-הִמְלַכְתִּי אֶת-שָׁאוּל לְמַלְכוּת). 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 Hazei 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 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 וְזָנָה אַחֲרֵי אֱלֹהֵי גֹזֵר-הָעָרֶץ). After you die (וַיָּאמֶר יְרֹנָה אֶל-מֹשֶׁה, הִנֵּה שָׁכַב עַם-אַבְתָּיִד). When the Jews enter Eretz Yisrael they will sin after the idols (אֲשֶׁר הוּא בָּא-שָׁמָּה בְּקִרְבּוֹ) 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 (הִנֵּה שָׂכַב עִם-אַבְתָּיִךְ), 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. (וְנִזְנֶה אֲחֵרֵי (אֲלֵהֵי נֹכַח-הָאֶרֶץ). They will sin after the (אֲלֵהֵי נֹכַח-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) remove (אֶת-אֵלֹהֵי הַנֶּכֶר, אֲשֶׁר בְּתֻכְכֶם). 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 עֲלֵה בֵּית-קֵל). When you going from Lavan and you are coming to the Bais Hashem (הָסֵרוּ אֶת-אֵלֹהֵי הַנֶּכֶר, 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, וּשְׁמָהּ 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 וְהָגָר, וְנִקְרְאתָ קְטוּרָה עַל שֵׁם שְׁנָאִים מַעֲשִׂיהָ 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 וַתֵּתֵעַ, בְּמִדְבָּר). Rashi says about the same Hagar that when she left Avraham (חֹזֶרֶת לַגְּלוּלֵי 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 מַעֲשִׂיהָ 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 (לַגְּלוּלֵי 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 הַנֶּכֶר, 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 הַנֶּכֶר), so too Zman. We come to these days (אֲשֶׁר) (בְּתֻכְכֶם). 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. (הָסֵרוּ אֶת-אֵלֹהֵי הַנֶּכֶר, אֲשֶׁר בְּתֻכְכֶם).

Let's hope we continue to see an improvement B'ezras 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 Guttent Shabbos to one and all!

Rabbi Reisman - Parshas Netzavim Vayeilech 5777

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

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

In the beginning of Vayeilech, the Passuk says: וְתָרָה אִפִּי בּוֹ בַּיּוֹם הַהוּא וְעִזְבֹתִים וְהִסְתַּמְתִּי פָנַי מֵהֶם וְהָיָה: *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: וְאָמְרוּ בַּיּוֹם הַהוּא הֲלָא עָלַי כִּי אֵין אֱלֹהֵי בְּקִרְבִּי מִצְאוֹנִי 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: וְאֶנֶּכִי הִסְתַּמְתִּי פָנַי 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 שְׁרֵשׁ פְּרָה רֹאשׁ וְלַעֲנָה, i.e. the root cause of the *Aveira*. If a person says הָאֵלֶּה הֵרְעוּתִי מִצְאוֹנִי בְּקֶרְבִי אֱלֹהֵי בְּקֶרְבִי but he stops short of seeking out the root cause of his sins, then HKB"H will still say וְאֵנֹכִי הִסְתַּר אֶסְתִּיר פְּנֵי בָיִם. 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 בסיקור עין. He says 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 שְׁרֵשׁ פְּרָה רֹאשׁ וְלַעֲנָה. Someone who does *Teshuva* on looking at things that are improper without going back to the root of it, that is an "אינו וידיי גמור". That is not really a *Vidui*.

Before *Tachnun* we say: אין אנו עזי פנים וקשי עורף לומר לפניך ה' אלקינו צדיקים אנחנו 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 אֲמָרְךָ 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, 'לא חטאתי', 'I have not sinned'. What is the *P'shat* that someone says לא חטאתי?

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 לא חטאתי. 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 לא חטאנו. 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 חטאנו ולא חטאנו לפניך ה' אלקינו צדיקים אנחנו ולא חטאנו. To say that the origin was there; the שְׁרֵשׁ פְּרָה רֹאשׁ וְלַעֲנָה, 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*: וַיִּקְרָא מֹשֶׁה לַיהוָה וַיֹּאמֶר אֵלָיו לְעֵינֵי כָל יִשְׂרָאֵל הִזֵּק: *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, **את העם הזה 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, **אתה 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: **וַיֹּצֵא אֶת יְהוֹשֻׁעַ בֶּן נֹחַן וַיֹּאמֶר חֲזַק וְאַמֵץ כִּי אֶת בְּנֵי יִשְׂרָאֵל אֶל הָאֶרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לָהֶם וְאֲנֹכִי אֶהְיֶה עִמָּךְ תְּבִיא אֹתָהּ** *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 אתה**, 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: **הִנֵּה אֲנֹכִי שֹׁלֵחַ מַלְאָךְ לִפְנֶיךָ לְשַׁמְרְךָ בַּדֶּרֶךְ וְלְהַבִּיאָךְ אֶל הַמָּקוֹם אֲשֶׁר הִכְנַתִּי** *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: **הֲלוֹא בְּלִכְתֶּךָ עִמָּנוּ וְנַפְלִינוּ אִתְּךָ וְעָמָדָה לְפָנֶיךָ לְשַׁמְרָנוּ כְּכִלְיֵנוּ וְכִלְיֵי אֲנִי וְעָמָדָה לְפָנֶיךָ לְשַׁמְרָנוּ** (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, **אתה תבוא עם העם**; 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 **כי תבוא אתה**, 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, **תבוא**, but when the *Ribono Shel Olam* is talking, He said, **תבוא**; 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 *Selichos* **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 *Selichos* 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: מקומות שנוהגין לומר סליחות בעברית הוא מנהג רע ומר. ישתקע ולא יאמר. ואין (581:2). ראוי 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, אפיקי מים 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' אורי"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

יהי רצון כשם שהייתי באפילה והוצאתני לאורה, כן תוציאני מאפילה. 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 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, עִמָּנוּ עַד-מָד הַיּוֹם, לִפְנֵי, יְרֵרָה אֱלֹהֵינוּ; וְאֶת אֲשֶׁר אֵינָנוּ פֹה, עִמָּנוּ 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 (לְמַעַן הִקְיָם-אֶת־הַיּוֹם לֹא לָעַם) 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 (אֶת-אֲשֶׁר יֵשְׁנוּ פֹה) and (וְאֶת אֲשֶׁר אֵינָנוּ פֹה) 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-בְּהַקְדָּמִי, תִּלְכוּ) then 28:6 (בְּרוּךְ אַתָּה, בְּבֹאֶךָ; וּבְרוּךְ אַתָּה, בְּצֵאתְךָ). 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 (וְלֹא תִצְדָּק, שְׁרָפָה כָּל-אַרְצָה--לֹא תִנָּרֵעַ) (וְלֹא תִצְדָּק). 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 (אֶבְלֵ אֲנַחְנוּ וְאֲבוֹתֵינוּ חָטְאוּ). A Pele! We say we are not Tzaddikim, we and our earlier generations sinned. Or in (אֲבִינוּ מִלְּפָנֶיךָ) we say (חָטְאוּ) we sinned for you, but the Bais Yosef says that on Rosh Hashono we don't say Viduy so how do we say (חָטְאוּ לְפָנֶיךָ)? He brings from the Kol Bo to take it out. The Mishna Brura says that we can say it (חָטְאוּ לְפָנֶיךָ) but we don't bang our chest as we normally do. We say (חָטְאוּ לְפָנֶיךָ) 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. (חָטְאוּ לְפָנֶיךָ) the Tzibbur of Klal Yisrael sinned. (אֲנַחְנוּ וְאֲבוֹתֵינוּ חָטְאוּ) 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 (זְכֵרְנוּ לְחַיִּים. מְלֶךְ) (חֲפִצָּן בְּחַיִּים). The question is why are we saying a Bakasha a request in the first Beracha? Tosafos asks the Kasha in Masseches Berachos. Tosafos answers that when you say (זְכֵרְנוּ לְחַיִּים. מְלֶךְ חֲפִצָּן) 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 (זְכֵרְנוּ לְחַיִּים. מְלֶךְ חֲפִצָּן בְּחַיִּים) 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 (זְכֵרְנוּ לְחַיִּים. מְלֶךְ חֲפִצָּן בְּחַיִּים) for the Tzibbur of Klal Yisrael. The Ikkur Davening is for K'neses Yisrael on Rosh Hashono and all the days of the Aseres Yemai Teshuva. Mimaila (אֲנַחְנוּ וְאֲבוֹתֵינוּ חָטְאוּ) 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 יִשְׁכַּחַת). 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 יִשְׁכַּחַת). 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. (וְזָכְרֵנוּ לְחַיִּים. מְלֶךְ תְּפִלָּה בְּחַיִּים) for Klal Yisrael. (אֲנַחְנוּ וְאַבְוֹתֵינוּ חֻטְּאוֹנוּ) 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 תִצְמַח). 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 בְּלִבָּם). We should be Zoche to have the wisdom, our Tefillos should not be for just ourselves, our Tefillos should be ourselves (בְּתוֹךְ שְׂאֵר חוֹלֵי 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 (אַתֶּם נִצְבִּים הַיּוֹם בְּלִפְנֵי יְיָ אֱלֹהֵיכֶם). 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 (אֲנִי עֹמֵד בֵּין-יְיָ וּבֵינֵיכֶם). 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 (אַתֶּם נִצְבִּים הַיּוֹם בְּלִפְנֵי יְיָ אֱלֹהֵיכֶם, לִפְנֵי יְיָ אֱלֹהֵיכֶם).

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-שָׁנִים בְּרוּחָהּ אֵלַי), 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 נִצְבִּים הַיּוֹם בְּלִפְנֵי יְיָ אֱלֹהֵיכֶם). Today is the day that I am leaving the world. Today for the first time (אַתֶּם נִצְבִּים הַיּוֹם בְּלִפְנֵי יְיָ 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) (וְאָמַר רַבִּי חֵיִיא בַר אֲמִי מִשְׁמִיָּה) ((דְּעוּלָא לְעוּלָם יְדוּר אָדָם בְּמָקוֹם רַבּוּ שְׁכָל זְמַן שֶׁשְׁמַעִי בֶן גֵּרָא קִיִּים לֹא נִשְׂא שְׁלָמָה אֶת בֵּית פִּרְעָה)). 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 נִצְבִּים הַיּוֹם בְּלִפְנֵי יְיָ 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 נִצְבִּים הַיּוֹם בְּלִפְנֵי יְיָ אֱלֹהֵיכֶם).

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 Masseches 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 Kodosh Hakdashim. It doesn't sound like the Shofar is calling us to do Teshuva, on the contrary. Or as the Gemara says in Masseches Rosh Hashono 16a (5 lines from the bottom) (ואמרו לפני בראש השנה מלכיות זכרונות) (ושופרות מלכיות כדי שתמליכוני עליכם זכרונות כדי שיעלה זכרוניכם לפני לטובה ובמה) that in the Shemoneh Esrei of Rosh Hashono we say Zichronos so that Hashem should remember us in a positive way. (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) זכרתי לך חסד (2:2 Yirmiya) Remember the Bris, the Akeida. Connect it to today. As it says in (אֶהְיֶה לְךָ אֱלֹהִים--לְכַתֵּךְ אֶחָד בְּמִדְבָּר) Hashem says I remember the Chesed that you did (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 (וְזָכְרוּנוּ מִשִּׁים בְּנֵי דָוִד עַבְדְּךָ. וְזָכְרוּנוּ יְרוּשָׁלַיִם עִיר קְדֻשָּׁה. וְזָכְרוּנוּ כָּל עַמְּךָ בֵּית יִשְׂרָאֵל). 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 זכרונות ושופרות מלכיות כדי שתמליכוני עליכם זכרונות) (הבלי הזמן). 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 ספוף ה' את-), (הצמא). A rather unclear Posuk if we don't have Rashi to help us. Rashi there says that the Aveiros that we do B'shoageig 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-לְךָ) people will sin to you (כִּי אֵין) (וְאִנְפֶּתֶךָ בָּם, וְנִתַּתָּם לִפְנֵי אוֹיְבֵי) (אֲדָם אֲשֶׁר לֹא-יִחַטֵּא) because there is no person who is free of sin (כִּי אֵין אֲדָם אֲשֶׁר לֹא-יִחַטֵּא). So Freigt the Talmid to Rav Hutner, what is Pshat in the Posuk the people will sin (כִּי אֵין אֲדָם 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 (אֲדָם 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 (וְאִנְפֶּתֶךָ), 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 (אין אדם אפשר לא-יחטא) 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 אפשר לא-יחטא). 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 ספוח הקרה, את-העמא). 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 אפשר לא-יחטא) 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 Niflaim.

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 אֲנִי). (אֲנִי עֲזִי פָּנִים וְקָשִׁי עֵרָף לֹמֵר לְפָנֶיךָ ד' אֲלֹדִינוּ וְאֵלֹדֵי אֲבוֹתֵינוּ צְדִיקִים אֲנִי וְלֹא חֲטָאנוּ. אֲבָל אֲנִי וְאֲבוֹתֵינוּ חֲטָאנוּ). We take some sort of credit and we tell Hashem that we are not claiming to be Tzadikim. (שָׁאִין). (אֲנִי עֲזִי פָּנִים וְקָשִׁי עֵרָף). 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 יְרֵרָה אֶל-מֹשֶׁה). HKB"H says to Moshe after you pass away (וְהָיָה אַחֲרַי) there will be a time that Klal Yisrael will be tempted and will stray after Avoda Zora (וְהָיָה אֲפִי בּוֹ בְיוֹם-הַהוּא). Hashem says that my anger will be kindled against them (וַעֲזַבְתִּים). (וְאָמַר, בְּיוֹם הַהוּא) Klal Yisrael will suffer in the Galus. The Posuk says (וְהָיָה לְאָכַל). (הָלֹא עַל כִּי-אֵין אֲלֵרִי בְקֶרְבִּי, מִצְאוֹנֵי הָרְעוֹת 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, הַסֵּתֵר אֶסְתִּיר פָּנֵי בְיוֹם 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) 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 לְאָכַל). (הָלֹא עַל כִּי-אֵין אֲלֵרִי בְקֶרְבִּי, מִצְאוֹנֵי הָרְעוֹת 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 אֲנִי עֲזִי פָּנִים וְקָשִׁי) (עֵרָף לֹמֵר לְפָנֶיךָ ד' אֲלֹדִינוּ וְאֵלֹדֵי אֲבוֹתֵינוּ צְדִיקִים אֲנִי וְלֹא חֲטָאנוּ. אֲבָל אֲנִי וְאֲבוֹתֵינוּ חֲטָאנוּ) 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'aretz. 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 אֶנְהֵנוּ עוֹי פָּנִים וְקָשִׁי עֵרָף לְדוֹמֵר לְפָנֶיךָ ד' אֶלְדִּינוּ וְאֶלְדִּי אֲבוֹתֵינוּ צְדִיקִים אֶנְהֵנוּ וְלֹא הִטָּאֵנוּ. (אֶבֶל אֶנְהֵנוּ וְאֲבוֹתֵינוּ הִטָּאֵנוּ). 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 שנחנן 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 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 Masseches Avoda Zora 28b (11 lines from the bottom) says (רב יהודה שרא למיכחל עינא בשבת אמר להו) (רב שמואל בר יהודה מאן צייט 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 is 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 (וְשָׁבְתָּ עַד-רֹרֶךְ אֶלְרִיךָ) and (וְהָשַׁבְתָּ, 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 לְכָנִי בְּנִיחָם לְמַעַן שְׁמוֹ 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, (וְהִנֵּה אֵין בְּשִׁירָה הַזֹּאת תְּנַאי 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 (אם כן, השירה הזאת) Chapeir Al Chatoseinu L'maan Shemo. (ויכפר על חטאתינו למען שמו) 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 (ואין 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 (וכבר הבטיחה) תורה שסוף ישראל לעשות תשובה בסוף גלותן ומיד הן נגאלין שנאמר והיה כי יבאו עליך כל הדברים וגו' ושבת עד ר' (אלריך ושב ר' אלריך). 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) 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 (וְהָשַׁבְתָּ, אֶל-לִבְכָּךְ) 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. (ומביא גואל לבני בניהם למען שמו באתה) 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 (ומביא גואל לבני בניהם למען שמו). Had it been necessary, the Geula would come just (למען שמו). 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, (וגרד, אשר בשעריה--למען ישמעו ולמען ילמדו, ויראו את-יְרֵנֵךְ אֱלֹהֶיךָם, ושמרו לעשות, את-כל-דברי התורה הזאת). We are commanded to bring the children when we come to Hakheil. The Kasha is as Rashi asks (והטף: למה בא, לתת שכר למביאייהם), 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 (סרו מהר, מן-הדרך אשר צויתם--עשו להם,) and one is by the Meraglim in Bamidbar 14:19, (עגל מסכה; וישתחו-לו, ויזבחו-לו, ויאמרו, אלה אלהיך אשר העליוך מארץ מצרים) 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 Hazeih. 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 מֵלֹא יָמֵי וְשָׁנֹתַי בְּיוֹם זֶה נִוְלַדְתִּי וּבְיוֹם זֶה אָמוֹת). 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 (הַיּוֹם מֵלֹא יָמֵי וְשָׁנֹתַי). 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) מִיִּתְבִּי הֵנִיחַ לָהֶם אֲבֵיהֶם מַעוֹת שֶׁל רַבִּית אֵינָן חַיִּבִּין לְהַחְזִירָהּ אֲבֵיהֶן חַיִּיב לְהַחְזִיר בְּדִין הוּא דַּאֲבוּהוֹן נָמִי לֹא מִיִּחְיִיב לְהַחְזִיר וְאִידֵי דְקָא בְּעִי לְמַתְנִי סִיפָא הֵנִיחַ לָהֶן אֲבֵיהֶם פְּרָה וְטָלִית וְכָל דְּבַר הַמְסוּיָם חַיִּיבִין לְהַחְזִיר מִפְּנֵי כְבוֹד אֲבֵיהֶם תְּנִי נָמִי רִישָׁא בְּדִידָהּ וְהִנֵּי מִפְּנֵי כְבוֹד אֲבֵיהֶם מִי מִיִּחְיִיבִי קָרִי כֹּאן (שְׁמוֹת כב) וְנִשְׂאִי בְּעַמֶּךָ לֹא תֹאֵר בְּעוֹשֶׂה מַעֲשֶׂה עִמָּךְ כְּדָמָר ר' פִּנְחָס מִשְׁמִיָּה דְרַבָּא בְּשַׁעֲשֶׂה תְּשׁוּבָה הֵכָא נָמִי בְּשַׁעֲשֶׂה תְּשׁוּבָה אִי עָשָׂה תְּשׁוּבָה מֵאִי בְּעִי גְבִיָּה שְׁלֹא הִסְפִּיק

לזהויר 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 Metziah.

The Gemara in Bava Metziah 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 טו ראה נתתי לפניך היום, את-החיים ואת-הטוב, ואת-המוות, ואת-הרע 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 Mimenu Es Kol Hasibos Hamonos Oso MiLimud Torah Hakedosha Umikiyum 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 טַפְכֶּם נְשִׁיכֶם--וַגְּרֵי, אֲשֶׁר בָּקִרְבְּ מִחֲנִיךְ: מִחֻטָּב עֲצִיד, עַד שְׂאֵב מִימִיךָ and מִחֻטָּב עֲצִיד and שְׂאֵב מִימִיךָ 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 Nesanim, 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 וְהָיָה כִּי-יָבֹאוּ עֲלֶיךָ כָּל-הַדְּבָרִים הָאֵלֶּה, הַבְּרָכָה וְהַקְלָלָה, אֲשֶׁר נָתַתִּי, לְפָנֶיךָ; וְהִשְׁבַּתְתָּ, אֶל-לִבְבְּךָ, בְּכָל-הַגּוֹיִם, אֲשֶׁר 30:1
 After Shlishi in Parshas Netzavim, it talks about the punishment of Klal Yisrael going to Galus in 29:27, כִּזְנוּתָם מֵעַל אֲדָמָתָם, בְּאֶף וּבַחֲמָה וּבְקֶצֶף גָּדוֹל; וַיִּשְׁלַכְם אֶל-אֶרֶץ אֲחֵרָה, 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 וְהָיָה כִּי-יָבֹאוּ עֲלֶיךָ כָּל-הַדְּבָרִים הָאֵלֶּה, הַבְּרָכָה וְהַקְלָלָה, אֲשֶׁר נָתַתִּי, לְפָנֶיךָ; וְהִשְׁבַּתְתָּ, אֶל-לִבְבְּךָ, בְּכָל-הַגּוֹיִם, אֲשֶׁר הִדִּיתִיךָ
 Meaning, It will be that when all these things come upon you - the blessing and the curse that I have presented before you - then you will take it to your heart among all the nations where Hashem, your Hashem, has dispersed you. Then V'shavta Ad Hashem Eloikecha and you will return to Hashem...

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.

This piece is similar to a different Chasam Soifer earlier in the Parsha. He says that real Teshuva is a Teshuva that if you committed an Aveira, and are faced with the same Nisayoin in the same time and same place and you are not Oiver on the Nisayoin, that is real Teshuva. The Chasam Soifer asks, if Klal Yisrael did Aveirois in a time of blessing then how is Teshuva in the Galus really a good Teshuva? Teshuva in Galus is B'zar, it comes through difficulties?

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 Berachois 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 Berachois 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.

30:11-12 The Pasuk says, **אֲשֶׁר אֶנֶכִּי מִצְוָה הַיּוֹם--לֹא-נִפְלְאָתָהּ הוּא מִמֶּנִּי, וְלֹא רְחֹקָה הוּא יָב לֹא**, **יָא כִּי הַמִּצְוָה הַזֹּאת**, **בְּשָׁמַיִם**, **הוּא**: **לֹאמַר**, **מִי יַעֲלֶה-לָּנוּ הַשָּׁמַיִם וְיִקְחֶהָ לָּנוּ**, **וְנַשְׁמְעֶנּוּ אֹתָהּ**, **וְנַעֲשֶׂיהָ** Meaning, for this commandment that I commanded you today, it is not hidden from you and it is not distant. It is not in the heavens, for you to say, Who can ascend to the heavens for us and take it for us, and let us hear it, so that we can perform it. Rashi on Loi Vashamayim Hi says, for if it were in the heavens you would have to go up after it and to learn it. What is the Limud of this Rashi?

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 Habracha 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 Rebbi 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 Rebbi 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 Vaiter 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 Rebbi 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**. Loosly 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 נָתַתִּי לְפָנֶיךָ הַיּוֹם, אֶת-הַטֹּב, וְאֶת-הַרָע, וְאֶת-הַחַיִּים וְאֶת-הַמָּוֶת, 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 Noraim 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 Koivetz Mamrim 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 Ha'azinu/Yom Kippur 5784

1 – Topic – A Thought from Rav Yitzchok Isaac Sher

As we prepare for Shabbos Parshas Ha'azinu and really on our mind is the fact that Shabbos is followed immediately by the Chag of Erev Yom Kippur and then by the Chag of Yom Hakipurim, the day of the year that has the most potential for every single Yid in the world. Let us turn our mind for the moment to the upcoming Yom Kippur with an idea of the Yomim Noraim and where we are headed.

We are told that when HKB”H judges us we are (עוברין לפניו כבני מרון). We pass in front of Him (Kavayochel) one at a time (כבני מרון). What is the expression (כבני מרון)? The Gemara in Rosh Hashana 18a has three different Peshatim. Either (כבני אמרנא) like sheep. Sheep are counted they go through the gate one at a time. The Gemara has a second Pshat (כמעלות בית מרון) a certain location. A place where this is a very narrow place to go through and when people go through they have to go in single file. That is the second Pshat. The third Pshat is like the (כחיילות של בית דוד), the soldiers of Beis Dovid who are counted and go through one at a time.

The Gemara has three Peshatim and it is very strange because it is a Teitch word and all three Peshatim mean the same thing that they go through one at a time, and yet the Gemara has three potential translations as the Mishna used such a word which can be Teitched three ways.

I saw in the Sefer Ivrah D’dasha that he brings the following beautiful Bi’ur. It is very much something that is Halacha L’mayseh. Every person goes past HKB”H (כבני מרון). When he is judged on Rosh Hashana and when the Chasima comes through on Yom Kippur. But they come three different ways. Most of humanity is totally oblivious to the fact that this day is a Yom Hadin. They go through like (כבני אמרנא) the sheep who have no idea that they are going through and being counted they just walk right through. There are others who realize that it is the Yom Hadin and they are frightened. They are fearful of the Yom Hadin. They have an Aimas Hadin. (כמעלות בית מרון). Like those who go on the narrow ledge, and you have to go one at a time on a mountain to go through and there is a fear. Many people go that way, they have the appropriate Aimas Hadin.

There is a higher level. There are people who go through Rosh Hashana and Yom Kippur (כחיילות של בית דוד) like the soldiers of Beis Dovid. Meaning, that they go through charged with a mission. They go through Tak’e one at a time. But charged with a mission to do what has to be done. The Gemara in Rosh Hashana 18a brings all three Peshatim to tell us which one is you. Who are you? Which one are you as you go through?

Rav Isaac Sher (1875 – 1952 Rosh Yeshiva of Slabodka and son in law of the Alter of Slabodka) in Leket Sichos Mussar in the second volume page Kuf Chaf Aleph, brings that the Chassidim Harishonim (the earlier righteous people) the preparation for Davening was one hour before the Davening and then one hour after the Davening and then the Davening was in middle. Rav Isaac Sher brings and the question is asked by everybody, an hour before Davening when you do preparation for Davening that I understand. Korbanos, Pesukei D’zimra, Berachos, whatever it is that a person says before Davening. But what is the hour after Davening.

Rav Isaac Sher brings that the Kadmonim say that when the Chassidim Harishonim Davened they were in such a high place that they had a Hispshtus Hagashmios, they like almost left their body, their mind was in such a high place that it took a while for the body so to speak to come back down to earth, to return. They had Hasagos, they had ideas of Olamos Elyonim, of a higher world. So it took them an hour to come back down to this world.

What does that mean, why did they have to come down to this world? Zag Rav Isaac Sher, they had this lofty, G-dly totally based on the Neshama sense of HKB”H. But that is not enough. G-d wants us to serve Hashem in the Olam Hagashmi. HKB”H gave us a Torah that is based on the Olam Hamaiseh. So no matter how high you are, and how lofty you are, no matter how much your dreams are, philosophically and spiritually high you are, it is not adequate. You have to bring it down to the Olam Hamaiseh. It has to translate into doing Mitzvos properly, into behaving properly

to other human beings. So after they have this lofty experience it took them an hour to come back down to earth. Not because they were drunk with their spirituality, but because they knew that they had to apply their spirituality to what is going on in this world.

Zagt Rav Isaac Sher, the same thing is true about us on Yom Hakipurim. On Yom Kippur we are Dom'e to Malachim each one on his own level. We don't eat, we are not involved in the pursuit of pleasure, we have Shevisas Asar. We have the 10th day of Tishrei where we rest from all the Gashios'dika needs. Indeed we feel uplifted. But you have to know, it is for us to bring it down to the Olam Hamaiseh, bring it down into the world with specific improvements in our behavior.

That is what Chazal mean that when you are (עוברין לפניו), when you go you have to be (כחיילות של). Not enough to pass in front of HKB"H like (כמעלות בית מרון) when you are frightened and when you made it and finished going through you breathe a sigh of relief and you are over and done with it. No! (כחיילות של בית דוד) You have to come out like a soldier, with a mission, with a goal. All the lofty feelings are only worth something if it translates into L'maiseh.

2 – Topic – Yom Kippur

Yom Kippur is usually translated as the Day of Atonement or the day of forgiveness. We know that L'chapeir is to forgive. It is interesting, the expression is barely used. I was thinking about it, when you Daven Selichos or Avinu Malkeinu, we use the language of Selicha and Mechila abundantly. The language of Kapparah is rare. (אָבינו מלכנו. קָתִיבנוּ בְּסֵפֶר קְלִיָּהָ וּמַחֲלָה) that is what we say. Or in Shema Koleinu we say Slach Lanu we don't say Kapeir Lanu. Before the Yud Gimmel Middos we say Keil Erech Apaim, a paragraph, and sometimes we say Keil Malei Rachamim a different paragraph. They don't contain the word Kapparah in them at all.

In Shemoneh Esrei, (סְלַח לָנוּ) there is a Beracha for forgiveness. It doesn't say the word Kappara it only mentions (סְלַח) and (מַחֵל). Yom Kippur the day of forgiveness, why isn't it Yom Selicha or Yom Mechila. Why is Kappara used, it seems that Kappara is somehow specific and Selicha U'mechila are more general terms. What is it that makes it Yom Kippur more than Yom anything else?

In Parshas Vayishlach we find that Yaakov says (וְאֶמְרָתֶם), he tells his messengers to tell Eisav as it says in 32:21 (אֶחָדֵינוּ, אֶחָדֵינוּ). Yaakov is following (כִּי-אָמַר) because Yaakov said, (אֶכְפֹּרָה, אֶכְפֹּרָה פָּנָיו) I will ask forgiveness from you with this offering. What does it mean (אֶכְפֹּרָה פָּנָיו)? Rashi there says (וְנִרְאָה בְּעֵינַי שֶׁכָּל פֶּפֶרָה שְׂאֵצֵל עִוֹן וְחַטָּא). Anytime you find the expression of Kappara by a sin or (וְאֵצֶל פָּנִים כָּלֵן לְשׁוֹן קִנּוּיָם וְהַעֲבָרָה הֵן). They are all expressions of wiping away and letting something pass you by. (וְלִשׁוֹן אֶרְמִי הוּא).

Then Rashi adds that we find in Ezra that the basin from which the blood was Shpritzed were called (עַל שֵׁם שֶׁהִפְתָּהּ מִקִּנּוּי יָדָיו בְּהֵן בִּשְׁפַת הַמִּזְרָק). (כְּפֹרִי זָהָב). You wipe on them. It is an expression of wiping. Wiping away.

Yom Kippur. We ask for forgiveness. We ask for atonement. You want to go back to the way we were? No. if we go back and set the clock again and start again like before we did Aveiros that is a wonderful accomplishment for Yom Kippur. But there is more. Yom Kippur. There is a goal to be Mekanei'ach, to wipe away, to take away the effect it has on us from the Aveiros that we do.

So primarily (אָבִינוּ מֶלְכֵנוּ. כְּתִבְנוּ בְּסֶפֶר סְלִיחָה וּמַחֲלָה). We are asking for forgiveness. Kappara is a specific expression which asks for something more, for something additional. What is that something more? We should be able to wipe it away, we should be able to get rid of it and be better people. That is the goal as we come to Yom Kippur. To be the (כְּחַיִּילוֹת שֶׁל בֵּית דָּוִד). To be from those who aspire to greatness, achieve greatness. The first step to greatness is a meaningful Yom Hakipurim. A Gut Gebenched Yahr to one and all. May HKB”H grant us a Gmar Chasima Tova! We should be Zoche to be Mochel each other and certainly HKB”H will be Mochel us. Good Shabbos and Gut Yahr!

Rabbi Reisman – Parshas Ha’azinu – Yom Kippur 5781

1 – Topic – A thought on Al Cheit Shechatanu Lefanecha B’oneis U’biratzon.

As we prepare for Shabbos Shuva – Parshas Ha’azinu in a very trying and challenging year. We are going to say Al Cheit Shechatanu Lefanecha B’oneis U’biratzon. I would like to suggest a Pshat in this Al Cheit which is particularly relevant for this year.

Many have asked why we say Al Cheit Shechatanu Lefanecha B’oneis. After all, if somebody is an Oneis there is no punishment. Un’sa K’man Lo Avid. When there is somebody who is Over an Aveira B’oneis it is like he didn’t do any Aveira. Why do we need to ask for Kappara on a Cheit that we did B’oneis?

In the Yeshiva this year we are learning Maseches Kesubos. On the top Tosafos on Gimmel Amud Aleph the Hafla says a Klal. I would add that this Klal is mentioned in the Beis Halevi on Parshas Shemos as well. The Klal that the Hafla says has to do with somebody who is an Oneis. Somebody who is guiltless in something that takes place. The Hafla says that the excuse of Oneis is only good if absent the Oneis the person would not have done what happened.

In the particular case in the Gemara as many of you will recall, a person gave a Get on a condition that if he returns within 30 days it is not a Get. The Gemara tells a story of a man who came back at the end of 30 days and he was stuck on the other side of the river. The normal ferry that took him across was not available and he was screaming (bottom of 2b) (הִזּוּ דַּאֲתַאי הִזּוּ דַּאֲתַאי) look I am coming. I am coming. So the Gemara says that he is an Oneis, that it is as if he came. His not coming doesn’t count. After all, he is an Oneis.

Says the Hafla, that the Gemara is telling us that he is screaming (הִזּוּ דַּאֲתַאי הִזּוּ דַּאֲתַאי) look I am trying to come, for a reason. Had he decided in the morning that he is not coming and subsequently found out that the ferry sunk and he couldn’t come anyway and then he would want to come later and say look I didn’t come yesterday it wasn’t my fault. I was an Oneis, I couldn’t come. That would not be an excuse. The rule is you can’t use the excuse of Oneis in a case where you didn’t want to come anyway, where you didn’t want to do it anyway. This is the Klal of the Hafla.

The Beis Halevi says it about a Mechaleil Shabbos. He talks about somebody who is always Mechaleil Shabbos. He says even if one Shabbos he did Melacha to save someone’s life, he will be punished for that Melacha. He can’t say I was an Oneis because it was Pikuach Nefashos. This is because he would have done it even if it were not Pikuach Nefashos.

Rav Pam used to mention this in regard to someone who is let us say going to work and he only has a few hours a day to Learn. If he learns those hours so he can have an excuse for the other hours that he is an Oneis because he has got to go to work to support his family as he doesn't have money. But if even the other hours he doesn't go, then he has no excuse of Oneis.

Al Cheit Shechatanu Lefanecha B'oneis U'biratzon. The Aveiros that we do B'oneis because we couldn't help it. But it was B'oneis Biratzon. It was an Oneis but even had it not been an Oneis we would be guilty B'ratzon for having done that anyway. There is no excuse of Oneis if absent the Oneis you wouldn't care.

This year during the Corona lockdown, many of us were Anusim. We weren't at Minyan. There were other Mitzvos, learning in our house is not the same as learning in the Shul. There were many excuses that would seem to be very valid excuses. But those excuses are only good excuses to the extent that when the excuse goes away we embrace the Mitzvos that we missed. We embrace the Beis Hamedrash that we missed. We come back, we head back enthusiastically. Only in that case does a person have an excuse that he is an Oneis. Al Cheit Shechatanu Lefanecha B'oneis U'biratzon. There were some Onsim that were Ratzon. We were missing that which we could have had. For that we need to be able to do Teshuva.

2 – Topic – A thought on how we end Yom Kippur - Hashem Hu Ha'elokim

I would like to move on to a second very relevant Vort. By relevant I mean not only as a Vort but also as a Halacha L'mayseh. We end Yom Kippur with Hashem Hu Ha'elokim, Hashem Hu Ha'elokim. We end with the cry Hashem Hu Ha'elokim. What happened?

At Har Hacarmel Eliyahu miraculously brought down fire from heaven and the people were moved and said as is found in Melachim I 18:39 (וַיִּרְדּוּ הוּא הָאֱלֹהִים, וַיִּרְדּוּ הוּא הָאֱלֹהִים). The Posuk says 18:40 (וַיֹּאמְרוּ אֵלֵיהֶם תִּפְשׂוּ אֶת-גִּבְיָאֵי הַבַּעַל, אִישׁ אֶל-יִמְלָט מֵהֶם--וַיִּתְּפְשׂוּם; וַיִּרְדּוּ אֵלֵיהֶם אֵל-נֶחֱל קִישׁוֹן, וַיִּשְׁחָטֵם שָׁם) and they took the priests of the Bal (of the Avoda Zora) and they killed them. Why do we end with this?

The Hamon Am, the general populous understands of course we end with it. The people did Teshuva. It was an incredible moment of Teshuva. They were Ovdei HaBal and they saw clearly that G-d exists and they said Hashem Hu Ha'elokim and this is all wonderful.

However, as always with Divrei Chazal there is something much more significant. Because if you learn the story of Eliyahu Hanavi, if you learn at the end of Melachim Aleph. What happened to him? Within 10 Pesukim of Har Hacarmel Eliyahu is running for his life. Ezevel is after him. The Jewish people are not protecting him at all. 19:3 (וַיָּבֹא, בָּאֵר שֶׁבַע אֲשֶׁר לַיהוָה). The Posuk says he ran to Be'er Sheva. Do you know where Be'er Sheva is? Be'er Sheva is not only not in the 10 Shevatim, he ran through Yehuda down to the desert of the Negev to get away from Ezevel. One person accompanied him. Chad Nar. He was all alone. The Teshuva of Har Hacarmel did not last.

The Rambam in the beginning of the 8th Perek of Yesodei Hatorah says (שהמאמין על פי האותות) somebody who believes because of miracles (יש בלבו דופי) it is not an Emunah that stays. Eliyahu did a miracle. There was a momentary inspiration. It didn't last.

The Rambam cites Moshe Rabbeinu by the Sneh in Shemos 4:1 (וְהָיָה לֹא-יֵאֱמִינוּ לִי). Moshe Rabbeinu showed them miracles. He turned a stick into a snake, he turned his hand into Tzaras, turned water into blood. (וְהָיָה לֹא-יֵאֱמִינוּ לִי). V'kach Hava, Moshe Rabbeinu comes and they believe him at the moment and by the time he gets to Pharaoh they all (like Rashi says at the end of Shemos), they all fell away. So what does Hashem say? Hashem tells Moshe Rabbeinu in Shemos 3:12 (וְהָיָה לִי לְהָאֱלֹהִים, כִּי אֶנֶכִּי שֶׁלֹּהֲתִידָּהּ: בְּהוֹצִיאָהּ אֶת-הָעָם, מִמִּצְרָיִם, תַּעֲבֹדוּן אֶת-הָאֱלֹהִים, עַל הָהָר הַזֶּה). He says they will believe. Do you know when they will believe? When they are Mekabeil the Torah, when they see the Torah, when they understand the Torah, when they are Machshiv Torah, that is when they will come to believe. Not through the Osos and the Mofsim. So that Har Hacarmel didn't last.

Now hold on a minute you are going to tell me. What is going on? If Har Hacarmel didn't last why are we saying Hashem Hu Ha'elokim reminiscent of Har Hacarmel? The answer is very important. It is the message with which we leave Yom Hakippurim. Har Hacarmel they were sincere, they really meant to do Teshuva. They meant it sincerely. But it didn't last. It was an inspiration and nothing was taken from that. So we get up and we say Hashem Hu Ha'elokim, we are sincere. But we remember our mistake of the past. We remember that in the past it didn't stick. The assumption was Har Hacarmel it will stick by itself. No! It is what you make of it. It is what you do with it. It is where you go with it. You have to go someplace with it and make it real, make it stick, make it germane.

A much deeper lesson of Hashem Hu Ha'elokim. A much more challenging and demanding way to step out of Yom Hakippurim. Hashem Hu Ha'elokim, Hashem Hu Ha'elokim. Now you are challenged. Make something of it. Like that one Nar who accompanied Eliyahu Hanavi. I don't know who he was but Zechoro Harbei Me'od.

3 – Topic – A thought on the Parsha

Having mentioned two thoughts for the upcoming Yom Hakippurim let me mention at least a thought on the Parsha. 32:2 (וַיֵּצֵא רַחֵם כְּמָטָר לִקְחֵי, תִּגְלַל כְּטַל אֶמְרָתִי). The Torah is compared to rain and to dew. Rashi says that Tal (שֶׁהַכֹּל שִׂמְחִים בּוֹ) everyone is happy with dew. (לְפִי שֶׁהַמָּטָר יֵשׁ שֶׁהוּא עֹצֵבִים). rain, there are times when it is not convenient for people. (כַּגֹּן הוֹלֵכִי דְרָכֵי). Rashi says we compare Torah to rain and then we compare it to dew. Dew makes everybody happy.

So why compare it to rain in the first place, just compare it to dew? What is going on with Rashi? Rashi says (וַיֵּצֵא רַחֵם כְּמָטָר לִקְחֵי, תִּגְלַל כְּטַל אֶמְרָתִי) because Tal is good. But the Torah does compare it to rain.

Zagt the Ksav Sofer quoted in the Sefer Talelai Oros, beautiful. Dew comes to us from heaven, comes to us from the air, it settles on our crops, on our earth. Rain however, is part of a cycle. The Gemara in Eiruvim around Daf Nun Daled when it talks about Techumin for rain it says that the water comes up from the earth and it comes back down. There is a cycle. Water evaporates, becomes clouds and comes back down as rain. Matar, rain is a cycle. It goes up and it comes down.

(וַיֵּצֵא רַחֵם כְּמָטָר לִקְחֵי) it is true, there is some Siyata Dish'maya in Torah which is a gift like Tal, but the Ikkur, the main accomplishment of Torah is Al Yeday Yigia. It is through a person sacrificing down here. A person pushing himself, pushing other thoughts out of his mind to concentrate, trying hard to understand. When from down here you push up, Yagati Matzasi. It is like rain. It comes

from down and goes up. Does it make everybody happy? No. It is more challenging than dew. But that is the Mashul. The Mashul is it is like rain. It requires something to go up to heaven from down here and then come back down.

With these thoughts and with great trepidation as we come to the Yom Hadin in a challenging year. I wish everybody a Yom Kippurim which is meaningful. A Yom Kippurim which has with it some sort of a Kabbalah to make our Batei Kenesios, our Shuls a more meaningful part of our lives. To respect the Shul. If you see a piece of garbage on the floor in Shul you pick it up. Kavod Beis Hak'neses. Respect for Shul.

This year it should definitely be on our minds. A Kabbalah for a Gut Gebenched Yar! Everybody, all of us together we should be Zoche to a Leben Moshiach. Shnas Taf Shin Pei Aleph which should be at least as surprisingly wonderful as Taf Shin Pei was surprisingly disappointing. May we all not disappoint HKB"H. May we all have a meaningful Yom Hakippurim. A Gut Gebenched Yar! Good Shabbos to all!

Rabbi Reisman – Shabbos Yom Kippur 5774

As we prepare for Shabbos Yom Hakippurim 5774 which we hope will be a year of great Simcha and joy for all of Klal Yisrael. I would like to share with you today a Dvar Halacha and a Dvar Machshava.

1. First a Dvar Halacha. Rabbi Akiva Eiger in the Teshuvos Rabbi Akiva Eiger Siman 24 Klers regarding the Kriyas Hatorah of Mincha on Yom Hakippurim. As you know, there is no Yom Tov in which we Lain the Torah by Mincha as we only read the Torah at Mincha on fast days and on Shabbos. On Yom Kippur though, we have a Kriyas Hatorah during Mincha. Rabbi Akiva Eiger has a Chakira and Klers regarding the nature of the Kriyas Hatorah by Mincha of Yom Hakippurim. Is it a Kriyas Hatorah because it is a fast day just that every other fast day we Lain Vayechal and this time we read the Parsha of Arayos, we read something else. Or, is this a Kriyas Hatorah that is related to the Chag of Yom Hakippurim. Yomim Tovim which are a lesser Kedusha don't have a Kriyas Hatorah at Mincha. Shabbos which has a greater Kedusha does and Yom Kippur too has a greater Kedusha and therefore, has a Kriyas Hatorah at Mincha. These are the 2 Tzedadim. Is the Mincha of Yom Kippur like the Mincha of a fast day or is the Mincha on Yom Kippur like the Mincha of Shabbos that it is a Mincha that has to do with the day. A Nafka Mina is a simple difference. If you have somebody who is not fasting on Yom Kippur for whatever reason, is he eligible to get an Aliya to the Torah at Mincha on Yom Hakippurim? If you learn that the Kriyas Hatorah at the Mincha on Yom Kippur is a Tzom (fast day) Din, then someone who is not fasting should not be able to get an Aliyah. However, if you learn that the Kriya on the Mincha of Yom Hakippurim has a Yom Tov Din then anybody even someone who is not fasting is eligible to get that Aliyah. This is Rabbi Akiva Eiger's Chakira and this is a Nafka Mina that he has.

I should mention parenthetically, that Rav Shlomo Zalman Auerbach quoted in the second volume of Shmiras Shabbos K'hilchasa says that if someone has broken his fast with Pachos Pachos M'kishiur, then according to everybody he is eligible to get the Aliya. The Shaila is only someone who is truly not fasting.

Rav Yaakov Kaminetzky in the Emes L'yaakov on Shulchan Aruch in Siman 622 (Taf Reish Chaf Beis) is Toleh this and says that this should depend on a Machlokes Mechabeir and Rama. As you know, Mincha Yom HaKippurim we have a Haftorah. The person who gets the Haftorah makes three Berachos afterwards but does not make the 4th Beracha after the Haftorah which is standard for Shabbos and Yom Tov. Shabbos and Yom Tov we make a 4th Beracha of Al Hatorah V'al Ho'avoda and we say V'al Yom Hashabbos Haze or for the Yom Tov Haze. What about on Yom Hakippurim, do you make that 4th Beracha?

In the Shulchan Aruch Siman Taf Reish Chaf Beis the Mechaber holds that you do make the 4th Beracha. The Rama disagrees and that is the Minhag of the Bnei Ashkenaz that there is no Beracha of Al Hatorah V'al Ho'avoda that ends with Mikadeish Yisrael V'yom Hakippurim and we rather end with the Beracha Magen David at the end of the 3rd Beracha. There is a dispute whether there is a 4th Beracha.

Rav Yaakov says that it depends on this Shaila. If you hold that the Krias Hatorah is a Yom Kippur Din then the Haftorah should have a 4th Beracha. If you hold that it is a Tzom Din so then just like every other fast day there is no 4th Beracha there is no Beracha here either. Rav Yaakov adds that originally by Shabbos Mincha there was a Haftorah and it was abolished for reasons mentioned in the Gemara. No doubt when it was a Shabbos they made 4 Berachos. That is the Mechabeir's Shitta that the Haftorah of Yom Kippur is a Chag type of Din and therefore, according to this it depends on a Machlokes Mechabeir and Rama.

I would add that the custom in our Shuls (Bnei Ashkenaz) that the Niggun of the Krias Hatorah by Yom Kippur Mincha is the ordinary Niggun of Krias Hatorah unlike Shacharis where we have a special Yomim Noraim Niggun for Krias Hatorah. Why do we use the regular Niggun of Krias Hatorah at Mincha? Well we Bnei Ashkenaz hold that this Laining has nothing to do with the Chag (the Tzom) and therefore, it makes sense that this is the same Niggun we Lain. I don't know the custom by Bnei Sforad but if this Shtickel Torah holds true then they would be Laining the Yomim Noraim Niggun for the Laining by Mincha.

This is a basic Chakira Rabbi Akiva Eiger has regarding the Laining and I should add that the Chasam Sofer in a Teshuva 157 and Rav Shlomo Kluger in a Teshuva Shenos Chaim 342 both maintain that even someone who is not fasting is permitted to get the Aliyah because the other Dinnim of Yom Hakippurim apply. On a fast day, the only special Din is fasting so if you are not fasting you don't get an Aliyah at Mincha. On Yom Hakippurim there are many Halachos that apply. Therefore, they maintain that one is eligible no matter what to get the Aliyah. However, I believe the Minhag is to be Chosheish for Rabbi Akiva Eiger and that someone who is not fasting doesn't get that Aliyah. So this is the Dvar Halacha for Yom Hakippurim.

2. Let me turn to an Inyan of Machshava. I would like to share with you what is to me the most basic fundamental Chiddush I have for my Davening on Yom Hakippurim. This is something which I shared at greater length with the Talmidim when I spoke in Lakewood. Many of the former Talmidim of the Yeshiva were gracious enough to come and hear the Drasha. Those who didn't, I will at least share with you the Roshei Haperakim.

The Al Cheits, really the height in a way of the Yom Kippur Davening is the Viduy. The Al Cheits seems to be disconnected. You say a bunch of Al Cheits just connected only by virtue of Seder Aleph Bais and there is not a lot of Lomdus that most of see in the Al Cheits. What is puzzling is

the order, what is puzzling is the fact that regarding Shmiras Halashon there are 6 Al Cheits. Al Cheit Shechatanu Lifanecha B'bituy Sifasayim, Al Cheit Shechatanu Lifanecha B'dibur Peh, Al Cheit Shechatanu Lifanecha B'tifshus Peh, Al Cheit Shechatanu Lifanecha B'siach Sifasainu, Al Cheit Shechatanu Lifanecha B'lashon Hora, Al Cheit Shechatanu Lifanecha B'richilus. All seem to be disconnected. It is hard to understand what Kavana we should have by Al Cheit Shechatanu Lifanecha B'bituy Sifasayim anymore then by Al Cheit Shechatanu Lifanecha B'dibur Peh. It sounds like the same thing.

This summer when I was in Eretz Yisrael a friend visited me. Rav Daniel Travis mentioned to me this Machshava and I have worked on this Machshava and found that it is a key to understanding the Al Cheits. Obviously, the Al Cheits must have some profound meaning. It is not just a mixture of Aveiros. I could probably think of many more Aveiros that I could add to the list of the Aleph Bais. There has to be something deeper something which helps a person do Teshuvah. The suggestion is this.

We know that when you go to the doctor and describe symptoms it is very important that you get to the root cause of the disease. It is not enough to give you something to cover up your cough. But rather to find out why you are coughing. Is there an infection? So too with Aveiros. It is one thing to do Teshuva for an Aveira itself and another thing to try to hit the root cause, the Kochos Hanefesh which are lacking that cause a person to sin. The suggestion is that that is the pairing of the different parts of Al Cheit. For each letter there are two Al Cheits and each one is paired with something which touches on the root cause of the disease of the Aveira.

For example, in Os Gimmel, Al Cheit Shechatanu Lifanecha B'gilui Arayaos. We talk about sins that have to do with improper relationships. We also say Al Cheit Shechatanu Lifanecha B'galui U'vasoseir which is a Viduy for the Aveiros that we did because we thought no one is watching. Aveiros that we do when we are hidden as opposed to Aveiros that we do when we are in front of others. We have to understand that the root cause of a Frum Yid falling into Giluy Arayos has to do with Aveiros he does when he is private, when no one is watching. Every affair begins as a secret, as a private affair. Every viewing of pornography begins with a secret, with a quiet viewing of things on the internet or in magazines. The Cheit Shechatanu Lifanecha B'gilui Arayaos begins with a lack of Zehirus, a lack of care. Al Cheit Shechatanu Lifanecha B'galui U'vasoseir. The root cause is for a person to be Frum when no one is watching just as he is Frum when someone is watching. For someone to Daven a proper Shemoneh Esrei even when he finds himself in a home, in a hospital, in an airport and no Frum Yidden are around just as he does when there are Frum people that are there. The root is to serve Hashem Basoseir just as Bagalui. Therefore, as you say Al Cheit Shechatanu Lifanecha B'gilui Arayaos many Jews have to do Teshuvah for things that they viewed on the internet this year that they shouldn't have viewed that can G-d forbid bring them to worse Aveiros. At the same time the Teshuva should be Al Cheit Shechatanu Lifanecha B'galui U'vasoseir to realize that when you are alone you have to recognize Hashem's presence. I have long encouraged that instead of having the words Shevisi Hashem L'negdi Tamid on the Aron Kodesh in Shul. That is where you need Shevisi Hashem L'negdi Tamid? You are in a Beis Medrash, you are in Shul with Sifrei Torah. The Shevisi Hashem L'negdi Tamid should be on the computer screen right on top. A person at that moment has to realize Shevisi Hashem L'negdi Tamid. Therefore, the Teshuva for one is the Teshuva for the other.

Al Cheit Shechatanu Lifanecha B'honaos Rai'a. Honaos Rai'a means causing to pain to one we love. Why would a person cause pain to a wife or to a good friend? Why would a person have

Taivos to say sharp words or speak in a raised voice to someone who is there for him? Only because Al Cheit Shechatanu Lifanecha B'hirhur Haleiv. When a person has Tainos and complaints to another person he has it built up in his heart. If you speak it out, 90 – 95 % of the time the Tainos on the other side is mitigated. You speak to him and sometimes as you say it you realize that it is not so terrible, you are being foolish. Sometimes the other person explains why it happened. Sometimes the other person apologizes. The Tainos fall away. Al Cheit Shechatanu Lifanecha B'honaos Rai'a. Which married person doesn't have to do Teshuva for saying words that cause pain to his Rai'a his friend (Rayim Ahuvim) to a wife. The Aveira is the Hirhur Haleiv, the negative thoughts that lead to this behavior. Things have to be spoken out and then things work out. So that the Chataim are connected.

Al Cheit Shechatanu Lifanecha B'bituy Sifasayim which is connected to Al Cheit Shechatanu Lifanecha Bivli Daas. Sometimes we speak without thinking. We are insensitive. We say things that we shouldn't say. That is one Al Cheit. Then we say Al Cheit Shechatanu Lifanecha B'daas Uv'mirma. Al Cheit Shechatanu Lifanecha B'dibbur Peh. It is a different type of Aveira with words. The Al Cheit Shechatanu Lifanecha B'daas Uv'mirma these are words that are spoken just the opposite, with planning and cunning and fooling somebody. It is a separate Al Cheit Shechatanu Lifanecha with Dibbur. And so on and so forth with all of them. Most of them you will understand. Some you have to investigate and understand the root cause of an Aveira in order to understand the connection that is there in the Al Cheit. Some are easy. Al Cheit Shechatanu Lifanecha B'richilus is together with Al Cheit Shechatanu Lifanecha B'ritzas Raglayim L'hora. We know that Rechilos is when someone goes to someone and talks to them about things that he has heard about him. Al Cheit Shechatanu Lifanecha B'lashon Hora is connected to Al Cheit Shechatanu Lifanecha B'latzon. Of course Laitzanus, idle talk, sitting around and joking around that leads to Lashon Hora. Therefore, it is important that we have a full understanding of what it means to do the Teshuva of the Al Cheits. To regret and say Viduy B'peh, to be Mikabeil Al Ha'asid regarding our individual Chataim. But more so to understand the depth of the Teshuva that we are obligated to do.

I should add that in the Shulchan Aruch Taf Reish Zayin S'if Bais it says that in the Shemone Esrei B'kol Rom which the Chazan says out loud, he limits himself to the Al Cheits but in the Tefilla B'lachash it is proper for a person to speak out his Aveiros. We don't publicize our Aveiros but that is in public. In private, we have to mention the Aveiros and by this accounting we have to try to touch on the root cause of them and do Teshuva.

Let us all hope that the upcoming year of 5774 will not only be a better year in Gezunt, Parnasa which are things people think about typically. But Daven that the coming year should be a better year in Avodas Hashem. A year where you will be more Matzliach, where you will be more faithful to your Sedorim, where your Shemone Esrei's will be better. A year of Gadlus for each of us individually and Klal Yisrael as a community. In our Avodas Hashem. That is what our Neshama needs and that is what we need for our Nitzchiyos. Parnasa and Gezunt is important for the short term and we Daven for them. But being successful in Avodas Hashem is important for the long term. Make it a meaningful Yom Hakippurim. I thank you all for listening. Gmar Chasima Tovah. I beg Mechilla for the phone calls that were from cell phones or locations that did not broadcast properly. I wish everybody a year of greater Ruchniyos. A Gutte Gebenched Yar!

Rabbi Reisman - Shabbos Yom Kippur 5778

As we prepare B'koved Rosh for Shabbos Yom Hakkipurim, a very unique day. The holiest of the holy days of the Jewish year. When Yom Kippur falls out on Shabbos the Ohr Sameiach in Hilchos Avodas Yom Hakkipurim says that it is not a Shabbos and a Yom Kippur it's a Shabbos Yom Kippur a very special day, a day with elevated Kedusha.

I would like to share with you some thoughts as we prepare for this very auspicious day. There is a Kasha. The Shofar is so much a central part of the Teshuva of Elul, we blow every day. Of Rosh Hashana, Yom Teruah Yi'yeh Lachem. It is mysterious that it suddenly disappears. Rosh Hashana we blow Shofar and we put away the Shofar except for one Tekiya Gedolah at the end of Yom Kippur. We put away the Shofar and that is it. The whole Aseres Yemai Teshuva aside of course from Rosh Hashana where we are not participating with the Kol Hashofar. It needs a Hesber and the truth is Yom Teruah Yi'yeh Lachem. Rosh Hashana is the Yom Teruah, nothing can match a Mitzvah D'oraissa. Nevertheless there must be a lesson of the Shofar that we can take forward.

Let me Makdim by sharing with you a Yesod that is said Mipi Hash'mua from the Brisker Rav printed in numerous Seforim in his name. The Brisker Rav said that Tekias Shofar on Rosh Hashana is part of Seder Hatefilla, it is part of the Davening. It is true that it is a Mitzvah D'oraissa, no one can take that away. If someone for some reason can't Daven you still blow Shofar. But the blowing of the Shofar is itself a Kol Tefilla, it is a Kol of Davening. The Brisker Rav said this B'ikur because we blow Shofar in middle of Shemoneh Esrei, in middle of Chazaras Hashatz, in middle of the quiet Shemoneh Esrei. We blow in middle of Shemoneh Esrei, we don't do Mitzvos, we don't shake Lulav in middle of Shemoneh Esrei. He said this Yesod that Tekias Shofar is part of the Tefilla itself. There are numerous Rayas to this. After we blow Shofar we say Areshes Sifaseinu Yerav Lefanecha Keil Ram V'nisa. We ask that that which we prayed from our lips, Yerav Lefanecha... Us'kabeil B'ratzon Seder Malchiyoseinu or Shofroseinu. We refer to the Tekios that accompany these Pesukim as part of Tefilla.

Not only that, the Chasimah of the Beracha on Rosh Hashana, we say Ki Ata Shomei'a Kol Shofar Umazin Teruah V'ain Dom'e Lach. Boruch Ata Hashem Shomei'a Kol Teruos Amo Yisroel B'rachamim. What does it mean that HKB"H listens to the Kol Hashofar? What is the idea? Of course HKB"H listens to the Kol Shofar, but how is that a praise? We do a Mitzvah and HKB"H listens so to speak to the shaking of the Lulav also. But if we understand that it is a type of Tefilla, Shomei'a Kol Teruos Amo Yisroel B'rachamim which is very similar to the Lashon of Kabeil B'rachamim Uv'ratzon Es Tefilaseinu, that it is a Baksha. The Tekiah itself is a type of a Bakasha, then it is something that we have a better understanding of.

The Gemara in Masseches Rosh Hashana 26b (4 lines from the bottom) says that we blow with a bent Shofar because (כמה דכייף איניש דעתיה טפי מעלי). Because a person that Davens should Daven bent over on these days. There are numerous other Rayas that the Tekios have a Din of Tefilla, even a Halacha of Tefilla.

The Gemara says in Masseches Rosh Hashana 34a (bottom line to the top line of 34b) that if you blow 9 Tekios in 9 hours of the day you are Yotzei (אמר רבי יוחנן שמע תשע תקיעות בתשע שעות ביום יצא). Tekiah and you wait an hour, Teruah and you wait an hour, Tekiah and you wait an hour. You are Yotzei. The Magein Avraham says on that, it is like Davening. If in between you are Mafsik it doesn't matter. Unless you are Mafsik in between with a time that it is impossible to

Daven, like if there is Tzo'e in the room or the like then it is a Hefseik by Davening. He says it is the same thing by Tekios. Mai'haicha Taisi, who says that by doing a Mitzvah there is a Din Hefseik? Again it fits with this Yesod.

So we have a number of Rayas to this idea, that the Davening of Areshes Sefaseinu and Ki Ata Shomei'a Kol Shofar and the Halacha that it should be Kofuf. The Magen Avraham's Halacha comparing it to Tefilla and there are other Rayas. The main point is this point, that the Kol Hashofar is the Kol of a weeping Bakasha. Yom Terua Yi'yeh Lachem, the Targum says Yom Yabava, a day of crying.

There was a Machlokes between Chabad and Breslov which type of song is on a higher level, is it a song with words or a song without words. On the one hand, a song with words channels the emotion of the song. On the other hand, Chabad argued, that words are finite, they limit the emotion of a Zemer and a Zemer is higher without words. However you feel, people are different, some people a Zemer with words brings them closer to the Ribbono Shel Olam, sometimes without words. But there is a point, the point is that sometimes there is a Kol without words, it is just emotion. It is a calling to the Ribbono Shel Olam. Yom Yabava Yi'ye Lachem, Lo Aleinu if a Fa'Tzarata Yid cries to the Ribbono Shel Olam, what is he crying to the Ribbono Shel Olam? It is a Tefilla, he is Davening to the Ribbono Shel Olam with a cry. That cry, that Tze'aka is itself a higher level of Davening. The Kol Shofar is our Tze'aka until Rosh Hashana. From Rosh Hashana, it has to come from within. The Kol Tze'aka has to be the Yabava, the weeping itself, the Hergish itself. That feeling.

The Brisker Rav said that Tekias Shofar must be a Cheilek of Davening, it is a Mitzvah that we do in middle of Davening. Perhaps on Yom Kippur where we say Vidui in middle of Davening. The Chazzan's Vidui is in middle of the proper Tefilla itself. We also do a Mitzvah in middle of Davening. The Vidui on Yom Kippur is in place of the Shofar on Rosh Hashana. Just like we blow Shofar in middle of Chazaras Hashatz, we say Vidui in middle of Chazaras Hashatz. The Vidui also is a crying without words. It has words, with Ashamnu, Bagadnu. Some people look to specific Aveiros to refer to and maybe that is right that you have to do Teshuva. But a general cry not limited by a finite Teitch. But a general cry of Ashamnu, Bagadnu, Gazalnu, Dibarnu Dofi, that general cry is the higher Madreiga of weeping. So that, this Darga should be appreciated as we come. Vidui is not only being Mod'e that you have an Aveira. If that would be the case you wouldn't say Vidui on your father's Aveiros, on your Zeidi's Aveiros. We say Anachanu V'avoseinu Chatanu. It is a Tefilla, it is a weeping that we are hurt. We are pained that we are on a Darga of Chata'im. It is a different Tefilla.

I will prove to you that Vidui is a Tefilla. Because look at what the Kohen Gadol says in the Avodah. Ana Hashem. Chatasi, Avisi, Pashati Lefanecha. That I understand. He says Vidui, I sinned in front of you. But then he says Ana Hashem. Chatanu Avinu Pashanu Lefanecha. He says V'ani, U'bais Avi, V'chol Bais Yisrael. He says Ana Hashem. Please Hashem. What is please Hashem? By Vidui we say I am sorry Hashem. Ana Hashem. Chatani Avisi Pashata Lefanecha and he says for himself and for all of Klal Yisrael. Then he says Ana Hashem. Kapeir Na. He says Ana again. What is the first Ana. Please Hashem Chatanu Avinu Pashanu Lefanecha. What is Ana Hashem on a Vidui, please Hashem, Vidui. It doesn't make sense.

We have to understand that Chatasi Avisi Pashati, Ashamnu, Bagadnu, Gazalnu...they are a Yabava, they are a cry to the Ribbono Shel Olam. It pains us, it pains us the Shefal Hamadreiga,

the fact that we are in such an awful Galus. Such an awful Medina with Malei Shmutz. That we have Nisyonos. Of course we have to say personal Vidui, but more than that it is a Kol Tefilla, it is a Kol Shofar. The Kol Shofar of Rosh Hashana is the Kol Vidui on Yom Kippur. It has to have meaning.

My last offering of the day is to answer a question that I asked last week. Last week I asked a question. On Rosh Hashana when we eat the Rimon we say a Bakasha to HKB"Y, Yehi Ratzon Shenir'be Zechuyasainu K'rimon, we should have so many Zechusim like a pomegranate has seeds. The Kasha was the Pri Chadash's Kasha. The Gemara in Maseches Berachos 57a (28 lines from the top) Darshuns a Posuk in Shir Hashirim 4:3 and 6:7 (כפלה הרמון רקתך) that the idea that a Yid has Zechusim like a Rimon for an empty person, for an Am Ha'aretz Afilu Raikanim Shebach Melai'im Mitzvos K'rimon (מאי רקתך אפילו ריקנין שבך מלאים מצות כרמון). The simplest Jew has Mitzvos like a Rimon. Why are we Davening Yehi Ratzon Sheyirbu Zechuyisainu K'rimon if we call that the Am Ha'aretz's level to have Mitzvos K'rimon? A Gevaldige Kasha.

People told me different Teirutzim but I will tell you and I think that you will agree that the following Teretz is more satisfying. In a previous year I said the following Vort. (אָבינו מלְכֵנוּ. פְּתִיבֵנוּ. בְּסֵפֶר זְכוּיִת). HKB"Y write us in the book of Zechuyos. What is Zechuyos? Merits. Either you have it or you don't. What does it mean to write us in the book of Zechuyos?

I said then a Pshat which I saw in numerous places that Zechuyasainu doesn't mean Mitzvos, Zechuyos is the opportunity to get Mitzvos, Zechusim. HKB"Y is Megalgeil Zechus Al Y'dai Zakai. That means that if we merit it, if we deserve it, if we are in the book of Zechuyos, HKB"Y will throw Mitzvos in our way. You walk down the street and the fellow in front of you drops his glove, you pick it up and return it. Easy Mitzvah that feels good and it doesn't cost anything. Bang, you have an Asei and a Lo Sasei. Lo Suchal L'hisaleim and the Mitzvah of Hashavas Aveida. Bang, HKB"Y just threw two Mitzvos your way. Easy to do. (פְּתִיבֵנוּ בְּסֵפֶר זְכוּיִת) put us in a book that we should be Zoche that Mitzvos should fall into our lap. We should have a Rav that pushes us to go to a Mishmar. We should be Zoche to have a Rebbe that pushes us to finish Masechtos. We should be Zoche that it should come our way, the influence, the inspiration to do Mitzvos. That is (פְּתִיבֵנוּ בְּסֵפֶר זְכוּיִת).

Yehi Ratzon Shenir'be Zechuyasainu K'rimon. Not Shenirabu Mitzvosainu, because that is for Am Ha'ratzim. Shenir'be Zechuyasainu, be Megalgeil Zechus Al Y'dai Zakai. The Zechusim that HKB"Y is Megalgeil Zechus, that HKB"Y puts opportunities in a person's way. Zechuyos means opportunities. (פְּתִיבֵנוּ בְּסֵפֶר זְכוּיִת) means write us down in the book of opportunities. Shenir'be Zechuyasainu K'rimon. HKB"Y let it be Nisrabeh our opportunities for Mitzvos besides for what we have. New Mitzvos new opportunities. Ah! What a Tefilla. If we Daven that the opportunities for inspiration should come our way then when they come our way we will grab them. We will grab them, we will have them, we will use them. Ah Gevaldig!

With that extraordinary Hergish, that feeling of opportunity, we wish everybody a Gemar Chasima Tovah. Rav Pam used to call these days, that if it was up to him they wouldn't be called Yomim Noraim days of awe, they would be called Yomim Nifla'im, incredible days. Days of opportunity, days when we have an opportunity to undertake for the coming year growth and meaning, a closeness and Devaikus to the Borei Olam. Wishing one and all a Gemar Chasimah Tovah. A meaningful fast. A year of Menuchas Hanefesh, Simchas Hachaim in Avodas Hashem. A Gut Gebenched Yar to one and all!

Rabbi Reisman – Shabbos Yom Kippur 5775

1. I would like this year to talk about the Avoda of Yom Hakippurim which is part of the Machzor is a part which is generally said pretty quickly. It is something to be learned to know exactly what took place. We know that in general there is a rule of Unishalma Parim Sifaseinu that in order to pretend, or at least have the Zechus as if we brought a Korban, nowadays we talk about the Korban, we learn about the Korban and in that way we have the Zechus as if we brought the Korban.

However, that is not the reason that we say the Avodah on Yom Hakippurim as I will explain momentarily. Because you don't have to explain an Avoda step by step to be Mikayeim the Mitzvah of Unishalma Parim Sifaseinu. After all, every day there is a Korban Tamid, every Shabbos there is a Korban Mussaf, every Yom Tov there are Mussafin and we do not go into a detailed description of the Avoda. All we do is say the Parsha in the Torah and we are Yotzei Unishalma Parim Sifaseinu. The Avoda of Yom Hakippurim is for a more meaningful reason and that is something I would like to demonstrate from the Poskim.

I will begin with a Taz in Siman 113:4. The Taz brings that there are those who have a custom that at the point of the Avoda where we say V'kach Haya Omer (this is what the Kohen Gadol used to say), Ana Hashem, Chatasi, Avisi, Pashati Mil'fanecha. The Kohen Gadol said Viduy three times. Twice on his Par (on the ox that he brought) and once on the Sa'ir Hamish'talai'ach (on the S'ir that was sent to Azazel). Each of the three times we say V'kach Haya Omer, we say this is what he said, Ana Hashem, Chatasi, Avisi, Pashati Mil'fanecha or whatever the language may be. The Minhag said the Taz is to say it about yourself. Chatasi, Avisi, Pashati Mil'fanecha and even to bang on one's chest (on one's heart) in regret.

The Taz says there are those that complain about it, that there are those that say that it is a mistake. When you say the Kohen Gadol said Chatasi, Avisi, Pashati, you are not referring to yourself you are relating what the Kohen Gadol said about himself. Therefore, saying it and pressing one's fist to one's chest as if you are referring to yourself seems to be completely out of order, inappropriate.

The Taz however, says that these people who complain are wrong. He says The Yesod about the Avoda that we say on Yom Hakippurim. He says that when we say the Avoda on Yom Hakippurim (Anachnu Medamin B'nafsheinu K'ilu Anachnu Sham) we imagine as if we are there, as if we are standing there. The Chatasi, Avisi, Pashati we imagine goes on ourselves. After all says the Taz, when we get to the part of the Avoda which says V'hakohanim V'ha'am She'hayu Omdim B'azara K'shehayu Omrim Es Hasheim Hagadol Hanora Nichbad Yotzei M'kohen Gadol Hayu Korim Umishtachavim V'noflim Al P'neihem V'omrim. When we relate that the people in the Bais Hamikdash would bow, we have a custom to bow in our Shuls. Even though we are relating what they did we are bowing, why is that so? Because (Anachnu Medamin B'nafsheinu K'ilu Anachnu Sham). The depth of the meaning of saying the Avoda on Yom Hakippurim is to imagine as is we were there. The people who were there were people that were affected by what took place. Although we are not there and we are very far from the Avoda of the Bais Hamikdash or Kohen Gadol nevertheless that is the purpose of the step by step of Avodas Yom Hakippurim. (Anachnu Medamin B'nafsheinu) we imagine about ourselves (K'ilu Anachnu Sham) as if we are there.

2. Let me move to a Magen Avraham also in Siman 113 but in S'if 5. He brings a Kasha of the Yif'ai Mar'e in his Pirush on the Yerushalmi. He asks a Kasha on the Avoda. We say in the Avoda that when they heard the Kohen Gadol saying HKB"H's name, V'hakohanim V'ha'am She'hayu Omdim B'azara K'shehayu Omrim Es Hasheim Hagadol Hanora Nichbad Yotzei M'kohen Gadol Hayu Korim Umishtachavim V'noflim Al P'neihem V'omrim. They would bow in response to hearing Hashem's name. Actually there is a Posuk in Nechemya 8:6 (וַיִּכְרְדוּ עֲזָרָא, אֶת-יְרֵמְיָה הַכֹּהֵן הַגָּדוֹל) which relates such a behavior. The Magen Avraham asks in the name of the Yif'ai Mar'e this contradicts the Halacha that we have based on the Gemara in Maseches Berachos that whenever we bow we are Zokeif B'sheim, we stand straight in a manner of respect when we get to Hashem's name. In Shemoneh Esrei we say Baruch Ata while bowing and Zokfim B'sheim, we make sure to stand straight when we say Hashem's name. In Modim or in Borchu we bow and Zokfim B'sheim, Shenemar Hashem Zokeif Kefufim and that is hinted to in the Posuk that Hashem makes those who are bent be able to stand straight. Therefore, asks the Yif'ai Mar'e, which behavior is appropriate a behavior of respect which requires standing straight or a behavior of fear, of Pachad which would say to be Nofeil Al P'naihem, which would be to bow. This is the Kasha of the Yif'ai Mar'e. In one place it says we stand by the Sheim and in one place it says we bow by the Sheim. The answer which is given and I will share with you two answers, but the answer which I would like to point out is this. That certainly someone who is coming to make a formal request from the Ribbono Shel Olam as is someone who is Davening Shemoneh Esrei should be standing straight when he says Hashem's name in a manner of great respect. However, in the Bais Hamikdash, they weren't coming to make any type of formal request they were doing the Avoda. When the Kohen Gadol said Hashem's name with the Nun Bais Osios he said Hashem's name Bik'dusha Uvi'tahara as we relate, Hayu Korim Umishtachavim V'noflim Al P'neihem. At that point they were overcome with a Hispailus which means an overwhelming feeling of incredible amazement and sensing the spirituality of Hashem. We are far from sensing it but to the degree we can sense it the people standing in the Bais Hamikdash had a Hispailus, they sensed it and they fell on their face in a sign of utter deference (Bittul) to the Shechina. We find this in the Chumash many times for example Shemos 34:8 (וַיִּשְׁתַּחֲוּ) . When the Shechina appears to Moshe he bows. Or Avraham Avinu in Beraishis 17:17 (וַיִּפֹּל אַבְרָהָם עַל-פָּנָיו, וַיִּצְחָק) . There is a sense of overwhelming greatness of Hispailus when one senses the Shechina. The natural thing is to be Nofeil Al P'naihem. Therefore, in the Bais Hamikdash we relate that Hayu Korim Umishtachavim V'noflim Al P'neihem V'amrim Baruch Sheim... We have to try to have that sense of overwhelming Bittul, deference to the Shechina which we try to sense in our Shuls on Yom Kippur.

Let me add to this Magen Avraham the aforementioned quote from the Taz. Anachnu Medamin B'nafsheinu K'ilu Anachnu Sham. When we bow, Anachnu Medamin B'nafsheinu, we have to try to sense that feeling of Hispailus that feeling of incredible and overwhelming Bittul to the great spiritual power which HKB"H represents. Let's just feel the fact that this world and all the mundane activities that we are involved in should fall to the ground in deference to the great ability that human beings have to sense and to relate to Ruchnios, to spirituality.

So as I said at the outset, we are trying to have an appreciation of the Avoda. It is more than Unishalma Parim Sifaseinu. How so? Anachnu Medamin B'nafsheinu K'ilu Hayinu Sham. We step in the way, we feel it or should try to feel it. After we say the Avoda we say a Piyut and in the Piyut we talk about Ma Nora, how incredible it was Mar'e Kohen, the vision of the Kohen doing the Avoda. We are supposed to relate to it. Anachnu Medamin B'nafsheinu, we are far from there.

When we say Mar'e Kohen we are talking about relating to the incredible Mar'e Kohen, to what took place in the Bais Hamikdash.

I have said this Magen Avraham, this Yif'a Mareh over earlier during these Yomim Noraim and someone suggested another Teretz which I see is in the Erech Shai. The other Teretz to the question regarding bowing is that when we say Hashem's name Zokfim B'sheim we stand straight up by His name. When we hear the Kohen Gadol saying His name then we fall and we bow in deference. It is beautiful. Deference to the Kohen Gadol who is Zoche to say the Sheim B'kdusha Uv'tahara. Again, a deference not to the Shechina which we find difficult to sense but at least a deference to Gedolei Torah, to the depth and breadth of Torah.

So these are two thoughts regarding the Avoda. The Taz and the Magen Avraham taken together which hopefully give us a good sense as we approach Yom Hakippurim.

3. I would like to share with you a third idea and that idea has to do with the Gorel on Yom Kippur. As you know, on Yom Kippur they threw lots to decide which of the goats would be L'Hashem and which would be L'azazel (will be taken out in that mysterious idea of taking a S'ir out of the Bais Hamikdash to a barren place and killing it there). We chose which S'ir would be L'Hashem and which was L'azazel by drawing lots in the Bais Hamikdash as we relate the Seder Ha'avoda.

The Ramban in Parshas Acharei Mos explains the reason we do it. He says since the S'ir L'azazel is what he calls Shocheit L'satan, it is somehow giving something to the negative powers in the world, however, that Ramban is explained and it is explained by many what is important to us at the moment is that the Korban is this type of Shocheit to the Sitra Achra. We don't want to say this Korban is for that. We don't want to do that. We don't want to declare that we are giving something to Azazel. Therefore, we take two S'irim stand them in front of the Bais Hamidash, in front of Hashem, both to Hashem and we do a Gorel. When we throw the Gorel one is for the Korban Chatas and the other is for Azazel. Hashem chooses which is for Azazel not us. when we draw the lots we say L'Hashem Chatas on the one that is a Chatas on the other one we don't say L'Hashem L'azazel, Hashem chose it we don't declare it. This is the idea which is mentioned in the Ramban.

I would wonder if perhaps every time a Gorel is drawn that we find in Tanach a Gorel is drawn. For the same reason perhaps. When we have no business choosing we let Hashem choose. For example in Sefer Yonah. Yonah was the cause of the storm at sea. The people there said let's draw lots. I don't want to decide who should be thrown overboard into the sea let Hashem decide. We find the same thing in Sefer Yehoshua when Achan steals from the loot of Yericho and Yehoshua doesn't know who stole and he asks Hashem to reveal it to him. Hashem says you think that I will say Lashon Hara? Draw lots. I don't understand. When you draw lots it is Hashem telling you too. But the lesson is we don't declare something negative we let it happen. Perhaps this explains why Eretz Yisrael was divided through lots. When Eretz Yisrael was divided each Sheivet had to surrender his right in part of Eretz Yisrael and in exchange got full right to his unique Cheilek. Who wants to give up a Cheilek in Eretz Yisrael? Why would someone say and with the Jews who entered Eretz Yisrael every Jew had a small portion in every part of Eretz Yisrael, why would a person say I will give up my part in this part of Eretz Yisrael to get a bigger part there? Who is to choose the Kedushas Eretz Yisrael? Perhaps that is why this was done Al Pi Gorel.

And so, three thoughts for the Avoda of Yom Hakippurim. Oi we wish that we would be Zoche to see ourselves as we say in the Machzor Ashrei Ayin Ra'asa Zos. Halevai someday our eyes should see that.

Rabbi Reisman – Shabbos Yom Kippur 5772

Let me start with a Bain Adam L'chavairo thought and then move to a Bain Adam L'makom thought for these coming days. How can we make our Davening more meaningful, more likely to be accepted on these days? The answer is the Gemara in Bava Kamma 92a (21 lines from the bottom) says (כל המבקש רחמים על חבריו והוא צריך לאותו דבר הוא נענה תחילה).

It says that when you Daven for other people, you are answered first. I have to tell you that in the past I have heard Darshanim giving Drashos who said something like the following. They said when you Daven, Daven for other people and in that way you yourself will be answered. In other words, if you need a Shidduch find someone else who needs a Shidduch, if you need a job find someone else who needs a job, if you need a Refuah Shelaima find someone else who needs a Refuah Shelaima. Daven for him so that you should be answered first. This type of Drasha always disturbed me because you are supposed to Daven for someone else because you care about him. Darshanim who suggest that you Daven for someone else because you care about yourself, it is a way to get a Refua yourself seem to be misguided. You are not Davening for the other person, you are Davening for yourself using his name. Therefore, this type of a Drasha of Daven for someone else so that you will be answered was something that always disturbed me.

Looking into the topic though, I see that it is not so simple. There is a Magen Avraham in Siman 130:2 who says that when we say the Ribbono Shel Olam that we say during Duchaning when we ask that our dreams should be interpreted for good, and the Nussach that we use is that we refer to dreams Hein Shechalamti Al Atzmi, Hein Shechalamti Al Acheirim. Whether dreams we dreamt about ourselves or dreams that were dreamt regarding others should be L'tov. The Magen Avraham says better say first Hein Shechalamti Al Acheirim and Hein Shechalamti Al Atzmi, better Daven for others first so that you should be answered. Because (כל המבקש רחמים על חבריו והוא צריך לאותו דבר הוא נענה תחילה). So look at that, the Magen Avraham himself is using this idea that I am saying Darshanim say. This Magen Avraham is not our custom and we don't Pasken this way.

It may be that this itself is the subject of a Machlokes, of a dispute whether as the Darshanim say Daven for someone else so that you should be answered. Or as I would understand if you Daven for someone else because you care about someone you are answered first. But not that it is used as a way of Davening for yourself.

What is interesting is that the Mishna Brura at the end of 130 brings another Magen Avraham who says if you sneeze and someone says to you Asusa or Gezundheit, you should respond Baruch Ti'ye. Why?

The Magen Avraham again says Kol Hamispalel B'ad Chaveiro Hu Nene Techila, so Daven for him by saying Baruch Ti'ye so that you should be answered. The Magen Avraham is L'shitaso by saying Daven for others so that you should be answered.

However, here the Mishna Brura does bring the Magen Avraham. He does bring this concept of Davening for others so that you should be answered. It is a bit strange that in one place the Mishna Brura brings the Magen Avraham in regard to the Gezundheit and in another place regarding the Tefillos by a Cholom (dream) he does not Pasken like the Magen Avraham. The answer to that we will leave for a different time. Nevertheless we see that there is place for such a concept. That concept certainly needs an explanation.

A good friend of mine showed me that the Chasam Sofer in the Chasam Sofer Chiddushim Al Hatorah on Parshas Vayeira on the Posuk 21:1 (וַיִּרְוֹךְ פָּקֵד אֶת-שָׁרָה) he writes that the idea of when you Daven for someone else you get answered first is one of the Chukai Habriyos something that Hakadosh Baruch Hu set up in the nature of judgment in Olam Hazei. It is not a Schar, it is not a reward for Davening for someone else but rather it is one of the rules of the Bais Din Shel Maalo, one of the rules of Hashem's Bais Din is that when you Daven for someone else you are answered first. This would explain the Magen Avraham.

Of course it is better to Daven for someone else because you care about him. It is better to Daven for someone else because of a feeling of Bain Adam L'chaveiro and that is what we should look to do. But here we see a Chiddush that Davening for someone else is a tremendous Zechus.

This answers a Pele in Navi. When Elisha comes to the Isha Hashunamis the woman who took him into her home and treated him royally as a guest while he was travelling, Elisha comes to this woman and asks her what do you need as Rosh Hashana is coming and what can I Daven for you for?

She answers B'soch Ami Anochi Yosheves, I care about my people. In truth she was childless so she needed something. Nowadays a person who needs something goes to the Gadol Hador for a Beracha and yet she said B'soch Ami Ani Yosheves, Daven for me among Klal Yisrael. The Gemara says she was right, when a person needs something they should request it together with Klal Yisrael.

This might explain why when Sarah was granted children the Gemara says all the Akaros were healed. When Avraham Avinu Davened for Sarah to have children he Davened for Sarah among all the human beings in the world. We learn from here a Derech in Tefillah for Rosh Hashana and all year round, to Daven for others. That is a way we can A) improve our Davening as a Segula to be answered ourselves and B) caring about others, worrying about others, Davening for others is itself an Aliyah in our own Ruchniyos, in our own Gadlus Ha'adam. Therefore, we should care about others and Daven for them. When we say Zachreinu L'chaim, think about others. When we say Avinu Malkeinu Shelach Refuah She'laima L'cholei Amecha, think about others. Even say it, Avinu Malkeinu Shelach Refuah She'laima L'cholei Amecha, Ubif'rat and mention someone. This is a Siyu'a to our Davening on these days. This is a Bain Adam L'chaveiro thought for the Yom Kippur Davening which is coming up.

Let me share with you a Bain Adom L'makom thought.

One of the highlights or the highlight perhaps of the Yom Kippur Davening is the Avoda. When we talk about the Avoda of the Kohen Gadol and it is our custom to kneel and bow on Yom Kippur and many Shuls do it on Rosh Hashana as well. This is strange because it is not the Minhag of Klal Yisrael to kneel and bow as it is not our custom to do it ever, except here. Why is that so?

I would like to suggest a Yesodosdika basic explanation that has to do with the Davening on Yom Hakippurim. To begin, let me start with a Gemara in Maseches Taanis 16b (25 lines from the top). The Gemara says (במה דברים אמורים בגבולין אבל במקדש אינו כן לפי שאין עונין אמן במקדש ומנין) שאין עונין אמן במקדש שנאמר קומו ברכו את ה' אלקיכם מן העולם עד העולם ויברכו שם כבודך ומרומם על כל ברכה ותהלה יכול על כל ברכות כולן לא תהא אלא תהלה אחת ת"ל ומרומם על כל ברכה ותהלה תן לו תהלה ואלא במקדש מהו אומר ברוך ה' אלקים אלקי ישראל מן העולם ועד העולם ברוך גואל ישראל והן עונין אחריו ברוך שם כבוד מלכותו לעולם ועד וחזן הכנסת אומר להם תקעו הכהנים בני אהרן תקעו וחזן ואומר מי שענה את אברהם בהר המוריה הוא יענה אתכם וישמע בקול צעקתכם היום הזה ברוך ה' אלקי ישראל זוכר הנשכחות והם עונים אחריו בשכמל"ו וחזן הכנסת אומר להם הריעו הכהנים בני אהרן הריעו וכו' וכן בכל ברכה וברכה באחת אומר תקעו ובאחת אומר הריעו עד שגומר את כולן וכך הנהיג ר' חלפתא בצפורי ור' חנניה בן תרדיון בסיכני וכשבא דבר לפני חכמים אמרו לא היו נוהגין כן אלא בשערי מזרח ובהר הבית ואית דאמרי כדתניא אומר לפנין עשרים וארבע ברכות שמונה עשרה שבכל יום ומוסיף עליהן עוד שש ואותן שש היכן אומרין בין גואל לרופא חולי ומאריך בגאולה והן עונין אחריו אמן על כל ברכה וברכה וכך היו נוהגין בגבולין אבל במקדש היו אומרים ברוך ה' אלקי ישראל מן העולם ועד העולם ברוך גואל ישראל ולא היו עונין אחריו אמן וכל כך למה לפי שאין עונין אמן במקדש ומנין שאין עונין אמן במקדש שנאמר קומו ברכו את ה' אלקיכם מן העולם ועד העולם ויברכו (את) שם כבודך ומרומם על כל ברכה ותהלה על כל ברכה וברכה תן לו תהלה: תנו רבנן על הראשונות הוא אומר ברוך ה' אלהי ישראל מן העולם ועד העולם ברוך גואל ישראל והן עונין אחריו ברוך שם כבוד מלכותו לעולם ועד וחזן הכנסת אומר תקעו כהנים תקעו וחזן ואומר מי שענה את אברהם בהר המוריה הוא יענה אתכם וישמע בקול צעקתכם היום הזה (והן תוקעין ומריעין ותוקעין) ועל השניה הוא אומר ברוך ה' אלקי ישראל מן העולם ועד העולם ברוך זוכר הנשכחות והן עונין אחריו ברוך שם כבוד מלכותו לעולם ועד וחזן הכנסת אומר הריעו בני אהרן הריעו ואומר מי שענה את אבותינו על ים סוף הוא יענה אתכם וישמע בקול צעקתכם היום הזה והם מריעין ותוקעין ומריעין וכן בכל ברכה וברכה באחת אומר תקעו ובאחת אומר הריעו עד שיגמור את הברכות כולן וכך הנהיג ר' חלפתא בצפורי ור' חנניה בן תרדיון בסיכני וכשבא דבר אצל חכמים אמרו לא היו נוהגין כן (אלא בשערי מזרח ובהר הבית).

In the Mikdash when they had to respond to a Beracha they did not say Amen, instead the Gemara says they said (ברוך שם כבוד מלכותו לעולם ועד). The response was a different response. Not Amein but (ברוך שם כבוד מלכותו לעולם ועד). This is part of our Davening on Yom Kippur as we say V'hakohanim V'ha'am Omdim B'azara Keshua Hayu Shom'im Es Hasheim Hanichbad V'hanora Mipi Kohen Gadol Hayu Korim U'mishtachavim V'omrim Baruch Sheim K'vod Malchuso L'olam Va'ed. This was the response in the Bais Hamikdash, (ברוך שם כבוד מלכותו לעולם ועד).

Why switch from Amen to Baruch Shaim? Why not say Amein which is an extraordinary thing? I would think for sure to do it in the Bais Hamikdash. The answer to this lies in the words of the Maharal in the 5th Perek of his Sefer Derech Chaim, his Sefer on Pirkei Avos. There he says that in the Bais Hamikdash the Yesod of the Bais Hamikdash was Ki Ayin B'ayin Ra'u Ki Hashem Hu Elokim. When Yidden were in the Bais Hamikdash there were miracles that took place. Why? Why were there Asara Nisim Na'aseh L'bais Hamikdash, there had to be a purpose for every miracle?

He answers that the idea of being in the Bais Hamikdash observing the Avoda in the Bais Hamikdash was to have a sense that Hashem was right there, that the Ribbono Shel Olam is in front of you. Hakadosh Baruch Hu may be everywhere but we don't sense it. In the Bais Hamikdash there was a special feeling, a sense of Hakadosh Baruch Hu's presence. A sense of Gilui Shechina. The Avoda of the Bais Hamikdash was to sense Hakadosh Baruch Hu in front of you in a very real way.

The word Amein means Emuna in Hashem, it is a mention of faith in Hashem. Someone who makes the Beracha Shehakol Nihaye Bid'varo, that everything happens because of Hashem's word, we say Amein we believe it.

The Bais Hamikdash is not a place of Emuna of faith, it is a place of actually sensing Hakadosh Baruch Hu in front of you. There we say (ברוך שם כבוד מלכותו לעולם ועד) Baruch Sheim K'vod Malchuso L'olam Va'ed. We sense K'vod Malchuso the honor of Hashem's majesty and there we say, (ברוך שם כבוד מלכותו לעולם ועד) Baruch Sheim K'vod Malchuso L'olam Va'ed. We talk as it was to a Hashem who is right there in front of us. This is the feeling that one has to have at that point in the Bais Hamikdash.

I would add the Nusach that we say V'hakohanim V'ha'am Omdim B'azara, the Kohanim and the people that were standing in the Azara of the Bais Hamikdash, Keshua Hayu Shom'im Es Hasheim Hanichbad V'hanora Mipi Kohen Gadol Hayu Korim U'mishtachavim V'omrim Baruch Sheim K'vod Malchuso L'olam Va'ed. We specifically say, who said Baruch Shaim? Who knelt and bowed? The Kohanim and the people who were standing in the Azara. It is possible that the Bais Hamikdash was crowded. If there were Jews outside of the wall and they also heard the Shaim Hamiforash Mipi Kohen Gadol, they didn't bow and they didn't say Baruch Shaim. They answered Amein. They were saying it with faith, they were standing outside the Bais Hamikdash. Those that were in the Bais Hamikdash and had that special sense of Gilui Shechina they said Baruch Shaim and yes they knelt and bowed. They would kneel and bow observing Kaviyachol the Ribbono Shel Olam in front of them. We don't do it. Hakadosh Baruch Hu is Nistar Mikol Nistar, there is nothing to bow to. We can't bow to something unless there is something in front of us that we are bowing to and in this world Hashem is hidden. But not in the Bais Hamikdash. In the Bais Hamikdash they sensed Hashem and they said Baruch Shaim and bowed to him.

On Yom Hakippurim when we come to the Avoda we strive to have that sense, we strive to have that feeling, we strive to have that Nikuda of Hergish, to see Hakadosh Baruch Hu, Bain Adom Lamakom. A sense of between Hashem and man. The sense that Hakadosh Baruch Hu cares about us, He judges us, He stands Kavayochul right in front of us. He is accessible. That is the Avoda of the days of Yomim Noraim in general and Yom HaKippurim in particular. Have the sense that we stand in front of Hakadosh Baruch Hu, to have the sense that Hakadosh Baruch Hu turns from everything and has time for us. This is the Avoda. The Avoda of Korim Umishtachavim V'omrim. Many Shuls say out loud (ברוך שם כבוד מלכותו לעולם ועד) Boruch Shaim K'vod Malchuso L'olam Va'ed. We should strive to have this feeling a sense of the Borei Olam there. The Avoda becomes meaningful when you try to feel the Avoda. If it just a technical idea of being Yotzei the Korban, there is a Mitzvah of the Korban, then you just say it to be Yotzei and then it doesn't have the meaning that it should have. When there is a sense that Hakadosh Baruch Hu is there, it is a different story.

The same thing is true when we say Vayeired Hashem B'anan Vayisatzeiv Imo Sham Vayikra B'sheim Hashem. When we call out the 13 attributes of Hashem. Hashem Hashem Keil Rachum V'chanun. We always say before that Vayeired Hashem B'anan Vayisatzeiv Imo Sham Vayikra B'sheim Hashem. We talk as if Hashem is standing right there in front of us. It is a sense of the presence of Hashem, Shevisi Hashem L'negdi Tamid. This is a sense that we have to have a feeling that we have to have for the Yomim Noraim. It is a feeling that we need to take with us in all the days of the year and the source, the root, the Shoreshe is Yom Hakippurim.

Rabbi Reisman – Shabbos Yom Kippur 5771

As we prepare for Yom Kippur these are some thoughts on the Machzor.

We start Yom Kippur by saying Oir Zarua Latzaddik, Ul'yishrei Leiv Simcha. Why do we start with this Posuk, that the light shines for the Tzaddik? It is not talking to me, I am not a Tzaddik? I am in a Shul with many people and very few are Tzadikim. Shouldn't we say something that will inspire me?

Rav Moshe in Darash Moshe Cheilek 2 page 109 has a Nekuda that shows that the message of Oir Zarua is a central theme for getting ready for Yom Kippur. It doesn't say Oir Zoiraiach Latzaddik, meaning a light shines for the Tzaddik, it says Zarua which means planted. The message is the following. When a big Tzaddik walks into the room, Oir Zoiraiach, it feels like the whole room is lit up. For most Tzaddikim it is not that way. Oir Zarua, it is a planted Oir. This means, it is put into the ground, hidden, and covered and will blossom eventually so that we can see the Tzidkus. Most efforts at Tzidkus in this world, what we do to try to be Doi'me to Tzaddikim, are things which progress very slowly. People can become very disillusioned. Every year we make Kabbalois, sometimes it works and sometimes it doesn't work. It is extremely difficult. So we start Yom Kippur with an encouraging word, Oir Zarua Latzaddik. What you do every year, your struggle in working on your Avoidas Hashem. When Yom Kippur comes you try to be better, it is a planted Oir. You will not see results right away. Someday it will blossom. The Oir can even blossom by the children and grandchildren of this person. Appreciate the Kabbalois you make even if they don't last too long, they are wonderful Kabbalois.

In the Avoda of the day there is a word that is striking. It is striking because it does not belong. During the Avodah of the Kohen Gadol on Yom Kippur we say Sas V'ira Dam Haparah L'toch Hamizrak Shebo Dam Hasair. We say and different versions of the Avoda have it phrased one way or the other, however, essentially we say the Kohen Gadol poured the Dam of the Par into the blood of the Sa'ir so that the Kohen Gadol can mix it well. This was part of the Avodah. The blood was mixed in order to be sprayed on the Mizbaiach, Bain Habadim, Paroches, and the Mizbach Hazav. What does it mean Sas that he rejoiced, was there a special joy in mixing the blood?

The (previous) Belzer Rebbe says that the Par is the Korban that the Kohen Gadol brings and says Viduy for himself or the second Par that is for his family. The Sa'ir on the other hand is Mechapeir for all of Klal Yisrael. When it comes to Yom Kippurim we are afraid to be judged alone, we want to be judged with the Klal of Klal Yisrael. B'soch Ami Anochi Yosheves. So the Kohen Gadol when he only has the Dam Hapar, it is only Mechapeir for him and his family and there is a Pachad. However, Sas V'ira Dam Haparah L'toch Hamizrak Shebo Dam Hasair, the Kohen Gadol rejoices when he mixed the Dam of the Par with the Sa'ir of Klal Yisrael so that when the Dam is sprayed as a Kaparah for Klal Yisrael that he is not judged by himself and he is part of the Kaparah with Klal Yisrael.

That is very much the Avodah of our Davening that we shouldn't just Daven for ourselves and we should Daven for all of Klal Yisrael. The essential theme is that we should Daven for the Kehilla. We say in the Chasimah of the Brocha, Boruch Ata Hashem, Melech Mochel V'solaiach La'avonosainu V'la'avonos Amo Bais Yisrael. It is a double Lashon. We are making a point that we are Davening for Klal Yisrael. That is our Avodah on Yom HaKippurim.

Rav Yaakov Sofer says another Pshat. Sas does not only mean to rejoice. The word Sas is used as well to mean Zrizus of moving quickly. We say about the sun in Tehillim 19:6 וְיָשִׁישׁ יָצָא מִמָּחֳפְתּוֹ; והוא--פָּחָתוֹ, יָצָא מִמָּחֳפְתּוֹ; וְיָשִׁישׁ יָצָא מִמָּחֳפְתּוֹ. We describe the sun's travel across the sky, Yasis literally means joyful to run across

its orbit. K'gibar as a mighty person runs across its path. Of course the sun doesn't rejoice. The sun is Yasis, it goes Biz'rizus to do the will of Hashem. That is the Meiri's Pshat on his Peirush on Tehillim.

Rabbeinu Bachye in the third Perek of Tehillim says in a discussion of Hebrew words being a definition of the thing they describe. He brings as an example a Sus, a horse that the word Sus is related to the word Sas, rejoicing. A horse of course does not rejoice. A horse goes Biz'rizus it runs and it goes quickly. Therefore, he makes a point that Sas means to be a Zariz, to move quickly. Sas, he went quickly. V'ira Dam Haparah L'toch Hamizrak Shebo Dam Hasair, the Kohen Gadol moved quickly in order that the blood should not clot first so the Kohen Gadol had to move quickly.

The Mussar of course is that the Avodah of Zrizus is an Avodah of Sas. It is an Avodah for a person to rejoice, for a person to be happy in what he is doing. If you see that you are coming late to your Sedarim in your learning you should have a joy and a simcha in your learning. When a person is happy to do something it is much easier to rejoice in doing it. Therefore, the Sas V'ira has an extraordinary message in it, a message of Avodas Hashem.

The Avodah of Yom Hakippurim is primarily the Mitzvas Hayom, certainly. The long term goal of a Yom Hakippurim experience is to become a better person. To improve oneself and find a way to be better. In that we say the Viduyim so many times, the Al Cheits. The reason why we do it is not so much talking to Hashem as we are talking to ourselves. Looking into the Al Cheits and finding the few that we can identify with. Or adding to the already existing Al Cheits with Al Cheit Shchatanu L'fanechu B'bitul Zman B'limud Hatorah. Or Al Cheit Shchatanu L'fanechu B'brachos She'amarnu B'li Kavanah. If a person adds an Al Cheit and identifies with it and talks about it a number of times he concretizes his feelings, his regrets and he gives himself Chizuk for the coming year.

Don't be shy to make Kabbalos, don't be afraid. People have said to Rabbi that they have made Kabbalos on Yom Kippur that have lasted a month or two and then it falls away. Rabbi says to them fine, for the rest of your lives just make sure that you have a Kabbala that lasts for at least a month or two. This is better than no Kaballa at all. The truth is Or Zarua LaTzaddik, we become better people by taking this seriously and having Kabbalos for the coming year.

The question of the week is: This is a question of the Chida. We know that there is a Mitzvah to do Teshuvah. For every Aveira you do there is a Mitzvah Asei to do Teshuvah. If so, then every Lav in the Torah is a Lav Hanitak L'asei, it is a Lav that can be corrected by an Asei.

We know that a Lav Hanitak L'asei does not have a punishment of Malkus associated with it. If Teshuvah is an Asei that applies to every Aveira, the question then is why does anyone ever get Malkus? Every Lav a person is Over is a Lav Hanitak L'asei ? We know that if a person does not do the Asei there still is no Malkus because of the Lav Hanitak L'asei?

Rabbi wished everyone a year of growth in their Avodas Hashem and Parnasah and good health. Have yourself in mind in the Tefillos that you should find your Tefillas, Learning, and Avodas Hashem as something that comes to you in a more easy way. It should be a year of Brocha and Hatzlacha!