



Rabbi Reisman – Rosh Hashanah 5787

1 – Topic – Two Separate Aspects of Rosh Hashanah

As we prepare for rosh hashanah, the beginning of shnas tashpaz, we daven that it should be a year of yeshuos for klal Yisrael, for yechidim, for the tzibur. We certainly can use a gut gebentsht yor, and be'ezras Hashem we'll get it. Let me share with you a dvar halachah which connects to a dvar machshavah regarding the upcoming yom tov of rosh hashanah. Now, I'd like to be makdim that the difference between zichronos and shofros and malchuyos needs a little bit of a better understanding, the distinction between them, what we're thinking in each case, and perhaps this will help.

Well, let's step back. There's a psak brought in the Chayei Adam in the name of Rav Abalah, (I don't know how to pronounce his name), one of the famous dayanim of Vilna in his generation. And it's brought in the Chayei Adam in (כלל כ"ד אות י'), back when it talks about shmoneh esreh in general, and there he says the following.

He says if the first night of rosh hashanah somebody slips and says HaKel hakadosh instead of HaMelech hakadosh, normally you have to repeat the shmoneh esreh. He says the first night of rosh hashanah you do not have to repeat shmoneh esreh. It's similar to the night of any rosh chodesh. Any leil rosh chodesh, if a person forgets yaaleh veyavo in his shmoneh esreh, he need not repeat shmoneh esreh. Why? On (ראש חודש יעלה ויבא) is me'akev in shmoneh esreh?

The answer is that rosh chodesh was established by the beis din, by the Sanhedrin. It was established only by day, but the batei dinim don't paskan at night. So Maariv time, a person would not yet know if this day has been declared rosh chodesh. And therefore, yaaleh veyavo is not meakev. Hu hadin, saying hamelech hakadosh. rosh chodesh Tishrei, which is Rosh Hashanah, has not yet been established. And therefore, even though we know it will be determined that this is Rosh Hashanah, and lechat'chilah we treat it as Rosh Hashanah, but b'dieved it's not m'akeiv. That's the psak that the Chayei Adam brings.

Many are matmiah, have a question on this psak, among them the Beis Halevi in teshuvah mem-beis. And they ask that the psak itself seems to be missing something. In what way? Zagt the Beis Halevi, if he davened a weekday shmoneh esreh at night and said haKel hakadosh, so okay, it's like rosh chodesh. The night before, it's not yet firmly established that this will be a yom tov, and therefore a non-rosh chodesh (שמונה עשרה) is good, and equivalently a non-(ראש השנה שמונה עשרה) is good. However, if you have a man who said a (יום טוב שמונה עשרה), he said a complete (יום טוב הזכרון), just that when it came to hamelech hakadosh he said haKel hakadosh. Somebody like this, we say to him, you must repeat (שמונה עשרה ממה נפשך).

If you felt it was a weekday, then you're okay with saying haKel hakadosh, but you said the wrong shmoneh esreh, you needed nineteen berachos. If you understood it was a yom tov, so it's appropriate that you said the (יום טוב שמונה עשרה), but then hamelech hakadosh is m'akeiv. So this is the davar peleh, the kushya on this psak of Rav Abalah.

In the She'elos uTeshuvos Binyan Shlomo—Binyan Shlomo was a dayan in Vilna—in the hosafos, siman yud-ches, he says a terutz. In order to make the terutz a little more understandable, I would like to be makdim the following idea: When we say zechronos on rosh hashanah, we say, ("מראשית" כזאת הודעת ומלפנים אותה נגלית, זה היום תחלת מעשיך, זכרון ליום ראשון"). In zechronos, we say zechronos is the day of creation, "zekaron layom rishon", the anniversary of creation, that's what zechronos refers to.

We say, (מראשית כזאת הודעת). Before HaKadosh Baruch Hu told us that the first day of Tishrei is a yom hadin, he told us that the world was created on this day. In other words, there are two aspects to the day. One aspect of the day is that it's the yom hazikaron, a zecher to the day of the original creation. In that aspect, it's like every yom tov. Every yom tov is a commemoration or identification with a specific thing that happened on that day, whether it's yetzias mitzrayim or matan Torah, it identifies with something special about that day. Yom hazikaron identifies with the creation of the world.

Then, there's the idea that this is the yom hadin. This is a day of judgment, and there's two separate dinim. The yom tov of the day, and the yom hadin of the day. Says the Binyan Shlomo, on the night of rosh hashanah, he said a full shmoneh esreh. He knows it's yom tov. The first din, he understands. What about the second one? What about the aspect of yom hadin? By the aspect of yom hadin, we have a rule that (אין בית דין של מעלה יושבין בדין עד שבית דין של מטה קבעוה) that it's the day to be in din. The (בית דין של מעלה), so to speak, subordinates its identification of the day to the (בית דין של מטה). That's what Rav Abalah is saying.

The HaMelech HaKadosh, the idea HaKadosh Baruch Hu is the melech yoshev badin, that is not yet determined. Aiy, he called it a yom tov? Yes, it's a yom tov. (מראשית כזאת הודעת). It's the nekudah which is mentioned in the Pachad Yitzchak. I believe it's in his first he'arah which is at the end of Maamar Chaf-Ches. It's the nekudah, I can't say he says this whole thing, but the nekudah he says that there are two aspects to the day. And the Binyan Shlomo is identifying that in this p'sak, that even if it's (יום טוב, מראשית כזאת הודעת), it's yom tov. But is it yom haDin?

It gives us a little bit of a window into what we're davening. We daven zichronos, we're davening about the zikaron laYom Rishon, about HaKadosh Baruch Hu as the Creator, and the Person who makes everything happen, who controls everything in the world. That's the zichronos. The shofaros is yom haDin. When you blow a shofar in the city, the people in the city, aren't they frightened of the yom haDin? Two separate aspects, and perhaps it could help us in our kavanah in zichronos and in shofaros. Of course malchuyos is the ikar, is to be (ממליך הקדוש ברוך הוא). Maybe that gives us a little bit of an insight into understanding.

2 – Topic – A little bit of an insight into Selichah, Mechilah and Kaparah

The second idea I'd like to share with you also has to do with helping something we express in davening. We express multiple times the idea of selichah, and mechilah, and kaparah, three separate things, and honestly, it's sometimes very confusing, even when you look into different meforshim, to get a good handle on all three of them. Rav Shimshon Pincus, in his sefer, brings as he often does, clarity to this. He says selichah we find the example of someone you owe money to, and the person says, okay, I'm going to wait, I'm not collecting. That's salachti. Salachti means the debt still is outstanding, but I'm not collecting.

For example, salachti kidvarecha, Hashem agreed that he forgave as Moshe Rabbeinu asked by the meraglim. Ulam chai ani, however Hashem says, this generation is not going to go into (ארץ ישראל), and they're not going to survive. He says salachti. No, salachti means I'm not collecting now. (אולם חי אני, הקדוש ברוך הוא) collected one day each year of the forty years. So slichah, the debt still exists, but it gets pushed off.

Mechilah is to forgive the debt. We know that if somebody owes you money and you say, "I'm mochel," then the debt is forgiven. The Shulchan Aruch says in siman yud-beis, quote, ("מחילה"), A short me'chaber. If you're mochel, you don't need a kinyan. If you're mochel, without anything, just with the words, the debt is erased. It's a higher level.

Kaparah is a higher level still. Kaparah is a lashon of wiping away. We find the expression of kaparah to mean to wipe, and the idea of kaparah is to wipe away the stain, the roshem, the tumtum, the damage done by an aveirah, so that kaparah is the highest level. Kaparah is not simple. Kaparah comes with what? With teshuvah, mechilah works. Kaparah requires something more. Sometimes rachmana litzlan it requires yissurim. Sometimes it requires a korban. A person did teshuvah, he still brings a korban. (יום כיפור, עיצומו של יום מכפר), the day of Yom Kippur forgives. Kaparah is that once there's slichah umechilah, kaparah is to erase it away.

That answers why the gemara says (עיצומו של יום מכפר), the day itself is mechaper, but yet if you have a person who ignores Yom Kippur, nobody holds that the day is mechaper. Just he does nothing, he doesn't serve Hakadosh Baruch Hu, he doesn't recognize the day, it's (עיצומו של יום מכפר)? The answer is mechaper. You do things you deserve slichah umechilah. Now, (עיצומו של יום מכפר). The day itself could be something additional, something that makes that it's a kaparah, that it's something that caused the aveirah, even the stain of the aveirah to go away. That explains another thing.

In Maseches Yoma, it says if someone didn't do a mitzvas aseh and he does (תשובה, אינו זו משם עד) (שמוחלין לו). He's immediately forgiven. If someone's over on a lo saasei, the gemara says teshuvah toleh, teshuvah leaves him hanging, Yom Kippur mechaper. It seems that by a lo saaseh, it needs Yom Kippur mechaper, and not by an aseh.

The answer is, by a lo saasei you did something bad, you caused a stain, you need Yom Kippur to be mechaper. On failing to do an aseh, you're missing a maalah, you're missing something, so selichah u-mechilah could get you forgiveness for this. (אינו זו משם עד שמוחלין לו), it's not the level of it being a stain. So, the point of course here is to be mechaven in our davening, to think when

we daven, to think about how we beg Hashem for selichah, for mechilah, and kapparah, to wipe away the effects, the stain of the things that we did.

In the yud-gimel middos, the last middah is venakkei. I always try to have kavvanah especially by venakkei, because venakkei is like the neglected yud-gimel middos. A person with great fervor starts, ("השם, השם, קל רחום וחנון") and like a dying siren as he moves on, he suddenly becomes a little less focused and a little quieter, and venakkei is like the stepchild. What do you mean it's the stepchild? venakkei is one of the yud-gimel middos, it's a middah of Hashem. And what is it? Venakkei is to clean away and to make pure.

The Baal Haflaah told the Chasam Sofer that the 13 chapters of Maseches Kesubos are keneged the yud-gimel middos of Hashem, in whatever private way it is. He said that Maseches Kesubos is the kesubah to klal Yisrael. The 13th chapter of Kesubos talks about (ארץ ישראל, וכפר אדמתו עמו), which is be'etzem a kaparah. The 13th midah is venakkei, a midah of kaparah, to wash away the effects, the stains of aveiros that we have done.

And so, a little bit of insight into zichronos, a little bit of insight into selichah, mechilah, kaparah, let's tak'e be zocheh. We should be zocheh to selichah, mechilah, kaparah. The gemara says on (ראש השנה נפקדה שרה) and Rachel and Channah, the gemara says that they were remembered, that they were zocheh to children, daf yud alef in rosh hashanah. What do you mean, everyone is remembered on rosh hashanah? Rashi says rosh hashanah nifkedah, That means that the psak in shamayim was they'll have children. Everyone is judged then.

I saw a beautiful terutz. Not everyone is decided on rosh hashanah. Many people have to wait till yom kippur to get a psak din that they'll have children. These extraordinary tzidkaniyos, they were zocheh already on rosh hashanah. Beinonim are taluim ve-omed until yom kippur. (מע בויט נישט). You don't build klal yisrael with beinonim. You have to strive to be from the rishonim, from the ones who get it right, the ones who strive as much as they could for perfection.

And so, with that thought, I would like to wish everyone a wonderful tav-shin-peh zayin, a meaningful rosh hashanah, our preparation for rosh hashanah should go well, erev rosh Hashanah. May it be a tremendous, tremendous aliyah, the avodah, the work of preparing for rosh hashanah, which is a great opportunity to be nisa'aleh. (א גוטן שבת, א גוטן יום טוב, א גוט געבענטשט יאר) to one and all.

Rabbi Reisman - Rosh Hashanah 5784

Shalom Aleichem to all. As we prepare for Shabbos Kodesh which is also Rosh Hashanah, the first and the most special Shabbos of the coming new year, we try to make it as meaningful as we can.

In davening we are going to say “היום הרת עולם,” today is the day when the world was conceived; today is the beginning of the world. The halachah is to say it with tears and a lot of feeling, bent forward.

Why? Why does saying “today is the birthday of the world” demand a lot of feeling? Rav Yonasan Eibshutz (in *Yaaros Devash*) says as follows: We don’t say “היום היה הרת עולם,” which would mean today is the day in which the world **was** created, but “היום הרת עולם,” today is the day the word **is being** created. Today is the day everything begins over again, the day we conceive a new life. Today possesses the power of renewal. We say it tearfully and with a bent posture because it is a grave responsibility and challenge to have *hischadshus* and be akin to a שנוולד דמי; to have to start everything again.

In *Tehillim* (2:7) it says: אֶסְפְּרָה אֶל חֶק ה' אֶמַר אֱלֹהֵי בְנֵי אֲתָהּ אֲנִי הַיּוֹם יִלְדָתִי. This refers to Rosh Hashana, a day of חוק, in which the fate of the world is decided. Rav Yonason explains that on Rosh Hashanah we declare this is a התחלה, the beginning of something new. The כח of התחדשות is in the world. It has to be utilized for good, or else it will be used *chas veshalom* for something not good. If Klal Yisroel doesn’t use it, then the enemies of Klal yisroel will. We should really say היום הרת עולם in a manner of בכי ובכפיית קומה.

The *Chovos Halevavos* in פרק ה tells שער יחוד המעשה פרק ה – if something isn’t growing, it means that it has no roots; growth indicates that there are roots. To show that one is rooted in *avodas Hashem* he must continuously add to his *avodah*. If you aren’t growing from Rosh Hashana to Rosh Hashana, just swimming along, that means you aren’t rooted.

Rav Moshe Wolfson asks: Why do some people go to Eretz Yisroel and find meaning in it while others go and don’t find meaning in it? He explains: A bench and a tree are both made of wood and stand on the ground. The tree has roots and is a צומח – it keeps growing because it is alive. The bench is a rootless דומם and with time it just rots. Someone who goes who has no roots in *avodas Hashem* is a דומם; he cannot grow from Eretz Yisroel regardless of how blessed the ground around him is. But somebody who feels rooted in Eretz Yisroel will grow from the experience.

The same goes for someone who is rooted in Rosh Hashana. כל שיש לו תוספת יש לו עיקר. He will grow, be vibrant, have a renewal because he has the כח of התחדשות. WE must try to have the feeling of Rosh Hashana. With some effort – it doesn’t happen by itself – we will be able to do it. When you say היום הרת עולם right after תקיעת שופר say it with feeling! After we are awakened by the שופר from our slumber we realize this is a day of renewal.

A second thought comes from Rav Schwab in his פרשת בהעלותך. He says that one hundred times a day, every time we make a ברכה, we are ממליך הקדוש ברוך הוא: ברוך אתה ה' אלקינו. ממליך הקב"ה. All A ברכה needs BOTH שם ומלכות – it needs Hashem’s name **and** to be מלך העולם.

year round, 100 times a day, we say that Hashem is the King of the world. But on Rosh Hashana we say מלכיות in order שתמליכוני עליכם, we declare that Hashem is “my King.” That is the meaning of שתמליכוני עליכם.

Rav Schwab adds something beautiful:

The Gemara says that we say מלכיות so that “תמליכוני עליכם.” We say זכרונות so that Hashem should remember us favorably. And with what do we say them? With a שופר. We say שופרות so to remind about the שופר of the איל of עקידת יצחק.

Rav Schwab asks: If you want to remember the איל why choose the שופר? The horn isn't even a vital organ – אבר שהנשמה תלויה בה. He answers that that איל had been around since מעשה בראשית; עקידת יצחק took place over 2000 years later. This איל survived and escaped capture for centuries. Finally, נאחז בסבך בקרניו, it got caught and couldn't escape because of the entanglement of its horns.

We take the שופר to remind us that it is impossible to escape from Hashem. You cannot run away. Wherever you are supposed to be, you will be there. We say שתמליכוני עליכם in order מלכיות and we say it with a שופר because that reminds us that Hashem reigns over the entire world and one cannot escape from His reach. He controls everything. We read Maftir Yonah on Yom Kipper to reinforce this message.

Take a moment to reflect on the fact that this Shabbos, Shabbos Rosh Hashana, has extraordinary potential. Every Shabbos brings היות for the forthcoming week, this Shabbos Rosh Hashana brings renewal for the entire forthcoming year. Let us make *kiddush* with a little more כוונה, and talk about יום הזכרון הזה, days of התחדשות of שבת and of הזכרון הזה. Let us try hard to undertake something meaningful for the coming year, rooted in Rosh Hashana.

I ask *mechila* for anything that may have happened in this past year, including a time I may have missed the *shiur* or come late. May we be *moichel* all of Klal Yisroel and הקב"ה will give us *mechila* as well. *A gut gebentcht yohr!*

Rabbi Reisman – Shabbos Rosh Hashana 5781

1 – Topic – A Thought on Teshuva from Rav Yechezkel Sarna

As we prepare for Shabbos Rosh Hashana. I would like to share with you a couple of thoughts. One comes from the Rosh Yeshiva of Chevron Rav Yechezkel Sarna (1890 – 1969) who was the Rosh Yeshiva of Chevron a long time ago and in his Sefer Daliot Yechezkel Cheilek Gimmel he has the following Musag, the following idea in the name of Rav Yisrael Salanter.

A Talmid was once very sad on the Yomim Noraim and Rav Yechezkel asked him why are you sad? He said when the Rambam says that you have to do Teshuva Ad She'hei'yid Alav Yodei'a Talumos Shelo Yachzor L'oso Cheit L'olam, it is a very difficult level. So Rav Yechezkel told him why are you worried about the Rambam's level of Teshuva, we don't Pasken like the Rambam. We Pasken like Rabbeinu Yonah's level of Teshuva.

What is Rabbeinu Yona's level of Teshuva? Rabbeinu Yona writes in Shaar Aleph in the Ikkur HaBeis of his Shaarei Teshuva L'rabbeinu Yona that Teshuva is She'yis'yatzeiv Al Derech Tov. That you get yourself going on the right path, on the right road. He brings Kama Rayos that that is true. Rabbeinu Yona brings that the Gemara brings that Yom Kippurim Mechapeir L'shavim, Yom Kippur is Mechapeir for those who do Teshuva. It doesn't say V'shavu, for those who have already done Teshuva. It says Yom Kippur is Mechapeir L'shavim, for those who are doing Teshuva. Which means that to be on the Derech Tov is really adequate.

He brings a Mashal from Rav Yisrael Salanter. He says that he once had a man who wanted to travel from Warsaw to Vilna. He traveled for two days what is supposed to be a one day trip from Warsaw to Vilna and he didn't get there. So he asked somebody that they told me that from Warsaw to Vilna is one day and I am already traveling for two days. The person responded from Warsaw to Vilna is one day but you have to travel in the easterly direction. You have been traveling west, and therefore, you are now three days away from Vilna. The man of course turned around and started to travel to the east.

Says Rav Yisrael Salanter, when was this man closer to Vilna, after the two days of traveling or in middle of the two days of traveling? When is he closer to Vilna when he turned around and he was three days away or when he started traveling from Warsaw? Most would say that when he started traveling from Warsaw then he was only a little more than a mile away and when he turned around he was three miles away. Rav Yisrael Salanter says wrong. When he started traveling he was infinitely away, he was going the wrong way. He was going the wrong direction. He was very far away from Vilna. When he turned around then he was closer to Vilna. In three days he will get there.

It is the same thing with serving HKB"H. Sometimes we feel that we are distant and sometimes we are distant. Turn around, Yis'yatzeiv Al Derech Tov. If you get on the right road then you are closer.

The idea of Yis'yatzeiv Al Derech Tov is something that Rav Pam used to say. Rav Pam used to say and I have mentioned it here many times that there are two ways of becoming Tahor. One way

is by going to the Mikva where your whole body has to be immersed in the Mikva and the other is the Parah Aduma when you get a little bit of water Shpritzed upon you and it is Metaheir. There are two ways. One is to change your whole life and the other is to start with a little. To head in the right direction.

On this Nekuda, Rav Yechezkel Sarna in his Sefer Daliot Yechezkel Cheilek Gimmel says a beautiful Geder. The Rambam's Teshuva is to change. The Rabbeinu Yona's Teshuva is to get on the right direction. Zagt Rav Yechezkel, it depends. There are some Aveiros that are Aveiros that a person is not usually Over. He had a weak moment and he fell. Maybe he was in lockdown and he was bored or maybe he was depressed. Yeish Aveiros BaMikra, there are some Aveiros that happen to a person. A person stumbles. For that he should do the Rambam's Teshuva and get back to where he was, he should be Okeir L'gamri.

V'yeish Aveiros She'ragil Lahem. There are some Aveiros which are always a challenge. Some people find it a challenge to get to Minyan. Some people find it a challenge to have Kavana in Davening. All people find it a challenge to have Kavana in Davening. There are some Aveiros She'ragil Lahem. They are Ragil Bahem, so you can't just change totally. You have to change gradually. Yis'yatzeiv Al Derech Tov.

Says Rav Yechezkel, that is why Chazal say Barasi Yeitzer Hora Barasi Torah Tavlin. I created the Yeitzer Hora and I created the Refuah. The language is Im Even Hu Nimuach. If the Yeitzer Hora (if the Aveiros) are like a stone it will be melted by the Torah. Im Barzel Hu, if it is iron, Nis'botzeit, it will be shattered.

Rav Yechezkel says if it is an Aveira She'ragil Bo then Even Hu Nimuach, slowly wear away at the Aveira. If it is an Aveira B'mikra, Im Barzel Hu, then Nis'botzeit. If it is an Aveira B'mikra, then knock it out of you. Knock it totally out of you. It should be a Refuah.

And so, it is a Derech of Avodas Hashem of Yis'yatzeiv Al Derech Tov. Getting yourself in the right way. A lot of people fell in this last year in things that they do wrong between them and themselves. Be Mekabeil.

There are many people who have become addicted to the computer. To the screens, to the devices. I am not talking about seeing Schmutz. I am talking about just spending time on it going from one news site to the other. Be Mekabeil Al Derech Tov. Pick one site, one place. I am not going there. Be Makabeil, say B'peh, say Bli Neder. Say that I am Mekabeil on myself Bli Neder that I will not go to this and this site for the coming year. Say to G-d, if there is a Zechus in my Kabbala let it stand for my daughter to have a Shidduch, let it stand for my friend to have a Refuah Sh'leima etc. But say it. Say it B'peh.

When you Daven on Rosh Hashana and you say Elokai Netzor and you get to Yi'yu L'ratzon Imrei Fi V'hegyon Libi Lefanecha Hashem Tzuri V'goali. Tell G-d what your Kabbala is Bli Neder. Tell G-d. It doesn't have to be something Schmutzig. A good site. Let's say Yeshiva World is a good site. But if it is pulling you and it is wasting your time, be Mekabeil that I am not going to go there. I am not going to get my news. Or be Mekabeil only before I go to sleep at night, once a day I will do it. Yis'yatzeiv Al Derech Tov. Head in the right direction.

2 – Topic – Inyanei D'yoma

Let me share with you a second thought for these days. I will tell you a nice story. There was a Ger in Yerushalayim and this goes back to the middle 1800's that a man was Megayeir and when a man is Megayeir first they do Bris Milah and then they are Tovel in a Mikva. Obviously when the wound is fresh you can't Tovel so they do the Bris and then they wait a few days. Between the Bris and the Tevila there was a Shabbos and he came to Shul on Shabbos and he was proud of how he is keeping Shabbos. They said to him what you are keeping Shabbos? Ger She'mal V'lo Taval. A Goy who did the Bris Milah but not the Tevila still has the Din of a Goy. You are not allowed to keep Shabbos. Alright, the Rav of the Shul Rav Asher Lemel was the Rav and that is what he told him so he was Mekabeil. He took a pen and a piece of paper and he wrote a few words.

Subsequent to that, the Beis Din that did his Geirus heard about it and when they heard about it they said no. Once you did a Bris Milah you have to keep Shabbos. And so, therefore, they sent him a message that you are not allowed to do Melacha and you have to do Teshuva for doing Melacha. Here it is that the Rav in the Shul told him to do Melacha and the Beis Din told him you have to do Teshuva. Welcome to Yiddishkeit.

What is the answer? There is a Teshuva in the Aruch Laneir's Teshuva Sefer called Binyan Tzion and I believe that it is in Teshuva Tzaddik Beis in which he explains that Yiddishkeit includes at least two steps. One step is like Klal Yisrael accepting Mitzvos at Marah, it is a step. The other step is Klal Yisrael at Mattan Torah. It is a full step.

A Ger's Milah is like Marah, like Yidden who became Yidden by being part of Klal Yisrael not by any specific Kabbala. Later they got the Torah Kula. The Mitzvos of Marah apply to a Ger as soon as he does a Bris he enters into the club and that is step 1. He is Chayuv in Shabbos just like it was Metzuvu in Marah. The rest of the Mitzvos you have to wait. You have to wait until Mattan Torah.

Rav Naftali in a piece on Ger Kotton in Maseches Kesubos calls this Yichus Yisrael and Kedushas Yisrael. Every Yid has Yichus Yisrael when he is born a Jew and he has the Mitzvos that come to him like Marah very easily. And he has Kedushas Yisrael on the things that he was Mekabeil, the things that he works on, like the Mattan Torah of Klal Yisrael.

As a D'var Halacha there is a lot to talk about regarding this. But as a practical matter, every Yid has his aspects of serving Hashem that are Yichus Yisrael. That come to him because he is a member of the Bris. They come to him because he is a member of Yiddishkeit. They come to him because he grows up and he knows that you wash Neigel Vasser and you go to Daven and you do Mitzvos. It is something that comes to a person naturally. It also has Nisyonos, but that is called Yichus Yisrael.

Kedushas Yisrael are the things that you have to do like by Mattan Torah. He has to be Mekabeil and he has to work on. By Marah there was no Eigel, there was no Nisayon. Everything went smoothly. By Kabbalas Hatorah they slept late in the morning and there was an Eigel. The Yeitzer

Hora Shtells. That is how you grow in Kedushas Yisrael. Kedushas Yisrael is when you grow. Kedusha means there are levels of holiness. Kedushas Yisrael.

Therefore, Rav Etlinger Paskened he should not have done Melacha even though he was not a full-fledged Yid. He still should not have done Melacha because there are two steps. But that is not my point.

My point is that all of us have things that we do and things that we need to do. The things that we do we have to be Mechazeik in. The things we need to do it is coming Rosh Hashana and we got to work on it. Got to figure out something. Go to pick something. Taf Shin Pei Aleph.

Who knows what the year will be like? The Eibeshter should help us. Everything that has happened this past year is a tool. What are you going to do with it? It is a tool for depression for some people, it is a tool for being a better Yid for other people. It is a tool.

In Achos Ketanah we say Tichleh Shana V'kililoseha. Let the year and its curses come to an end. Tacheil Shana U'birchoseha. Let the year and its blessings begin. Most years most people say let the year and its curses come to an end? Not everyone feels that it is a cursed year. Here you have a man that married off a child. Here you have a man that made a lot of money. Here you have a man that became a grandparent. He is going to say Tichleh Shana V'kililoseha? The year and its curses should come to an end? Not everyone feels that it is a year of curses.

This year, for the first time in my life the whole world understands Tichleh Shana V'kililoseha, a cursed year. There was a lot of Beracha within a cursed year. But overall it was a year of Klala. Tichleh Shana V'kililoseha. Tacheil Shana U'birchoseha. Let the New Year with its blessings begin. Someone should make a song that we should sing at the top of our lungs Tichleh Shana V'kililoseha. Tacheil Shana U'birchoseha.

Let it Takeh be a Gut Gebenched Yar. I want to ask Mechila from everybody as there may be sometimes I missed this Shiur or I ended it a few minutes early which cheated you out of some time. Or anything else I may have said that was wrong or incorrect. Be Mocheil me. May HKB"H help that this should be a Gut Gebenched Yar for Klal Yisrael. Tichleh Shana V'kililoseha. Tacheil Shana U'birchoseha. A Good Gebenched Yar!

1 – Topic – A thought regarding the Shemoneh Esrei.

On Rosh Hashana and Yom Kippur the Beracha Ata Kadosh becomes very long. We add L'dor Vador Namlicha Lakeil and we begin with the following words. Uv'chein Yiskadeish Shimcha Hashem Elokeinu Al Yisrael Amecha, V'al Yerushalayim I'recha, V'al Tzion Mishkan Kevodecha, V'hamalchus Beis Dovid Mishi'checha, V'al Mechonach V'heichalach. We ask that the Kedushas Hashem should go on five things; 1) Yisrael, 2) Yerushalayim, 3) Tzion, 4) Malchus Beis Dovid and then 5) Mechonach V'heichalach, your Makom Hamikdash.

To anybody who reads this on Rosh Hashana and Yom Kippur the order seems to be a little out of order. Yisrael, Yerushalayim, Tzion seems redundant. Bais Dovid and then back to Mechonach V'heichalach is back to Tzion. What are these five things? In my Davening, I came to the following thought. Let me share the thought with you and tell you where it may come from.

On Tisha B'av it says that we weep for five terrible things that happened to Klal Yisrael. 1) The original Cheit on Tisha B'av in the Midbar, 2) the Churban Bayis Rishon, 3) the Churban Bayis Sheini, 4) the destruction of Beitar and 5) the plowing over of the Makom Hamikdash in the times well after the Churban Bayis Sheini when the Makom Hamikdash was plowed and there was no remnant that was left. Those are the five tragedies.

I once heard from Rav Moshe Shapiro Zeicher Tzaddik Livracha, who's Shiur I was Zoche to go to during the three weeks, and he said regarding Bentching, in Racheim we mention five things. 1) Al Yisrael Amecha, 2) Al Yerushalayim Irecha, 3) Al Tzion Mishkan Kevodech, 4) V'al Malchus Beis Dovid Mishi'checha and 5) V'al Habayis Hakadol V'hakadosh. He said that those five are in the order of the five tragedies.

1. Hashem Racheim (על ישראל עמך) Klal Yisrael sinned on the original Tisha B'av night 2. (ועל ירושלים עירך), the glorious Yerushalayim which was in the Bayis Rishon, so this is for the Churban Bayis Rishon. 3. (ועל ציון משכן כבודך) which is the less glorious Yerushalayim the one that was at the Churban Bayis Sheini. 4. (ועל מלכות בית דוד משיחך) which is K'negged Beitar which was the destruction of the fall of Bar Kochva who could have been the Moshiach. He was the remnant of Bais Dovid. 5. (ועל הבית הגדול והקדוש) the remnant of the Bayis Gadol was the plowing over of the Har Habayis.

So we Daven Racheim Na for those five things. That is what I heard from Rav Moshe Shapiro and it is easy to see that it is the same five items that we say when we start our Rosh Hashana Davening when we ask HKB"H Yiskadeish Shimcha. Let the Kedusha come back for these five things. To 1. (על ישראל עמך) Klal Yisrael who fell by weeping on the night the Meraglim came back with their unfortunate news, 2. (ועל ירושלים עירך), the Churban Bayis Rishon. 3. (ועל ציון משכן כבודך) the Churban Bayis Sheini. 4. (ועל מלכות בית דוד משיחך) which is the Churban of Beitar. 5. V'al Mechonach V'heichalach, what the little bit that remained from HKB"H's Binyan was plowed over and destroyed and no remnant remained. That was a terrible Churban. This is because as long as there were ruins of the Binyan, there was hope that it would be rebuilt. As soon as it started to look like any other mountain the Churban was complete.

And so, as we start our very special Tefillos on Rosh Hashana and Yom Kippur, we have here an understanding of the depth of the Divrei Chazal when we ask Yiskadeish Shimcha. We say Racheim Na. there is a depth to what we are asking for. We are asking for Rachmanus. HKB”H should have Rachmanus on us for what we lost on those five Churbanos that took place on Tisha B’av a very long time ago.

2 – Topic – A thought regarding V’chol Maminim.

V’chol Maminim is one of the most beautiful Piyutim that we say on Rosh Hashana and Yom Kippur and it is structured in the order of the Aleph Beis but it has two sentences for each of the Aleph Bais. For example, we always make a smaller statement and then we make a larger statement. We say that HKB”H is He’hagui B’eke Asher Eke, V’chol Maminim She’hu Haya, Ho’veh V’yi’yeh. We mention a fact about HKB”H and then a Davar Klali about HKB”H.

We say that Hashem is Dan Yechidi L’va’ei Olam and that He is Dayan Emes. So we mention smaller things and bigger things. They go together each in the order of the Aleph Bais is that way. We mention a smaller praise and then V’chol Maminim the more general praise.

The problem is that when we say it we seem to Tzi’drai the whole thing. The Chazzan says for example He’hagui B’eke Asher Eke, he mentions the smaller Hei then we say V’chol Maminim She’hu Haya, Ho’veh V’yi’yeh and then we go on to Vav and start mentioning the beginning of Vav. We say V’chol Maminim She’hu V’ain Bilto, we mention the V’chol Maminim of Vav and then we go on to Zocher Ha’bris the smaller one. We Drei, we do a Vav and Zayin, a Zayin and a Ches. The whole thing seems to be out of order.

Last year Davening Yomim Noraim I came to the following possible understanding which gives us maybe a depth into a lot of the style of our Davening. Our Davening style is always a statement and a response. This is because everything we do in Shul is modeled after the Bais Hamikdash. The building is modeled after the Bais Hamikdash. The Aron is called an Aron because it is named after the Bais Hamikdash. The Shulchan is called a Shulchan. We have a Ner Tamid etc.

In the Bais Hamikdash all of the Tefillos that were said by the people were said in response. A statement and a response. That is the style of all of the praises in the Shiras Hayam according to a Man D’omar in the Gemara that it was said that way. That is the way we Daven.

By Hallel the Chazzan says to us all (הודו לידוד כִּי-טוֹב: כִּי לְעוֹלָם חֲסִדוֹ) and then (יֵאמֶר-נָא יִשְׂרָאֵל: כִּי) (לְעוֹלָם חֲסִדוֹ). We respond (הודו לידוד כִּי-טוֹב). The Chazzan shakes the Lulav and Esrog by Hodu and then we do it. We don’t all do it together as one. We do it as a response. The Chazzan says (אָנָּה) (ידוד, הוֹשִׁיעָה נָּא) and then we say (אָנָּה יְדוּד, הוֹשִׁיעָה נָּא). That is the style of our Davening.

By Kedusha we do the same thing. The Chazzan says a thought which is a preparation, and then we respond. The Chazzan says (בְּקִדְיִשׁוֹ וְנִפְרִיזָה כְּנֻעַם שִׁיחַ סוּד שֶׁרָכִי קִדְשׁ) let us praise Hashem the way the Sarafim do. (וְקִרְאָה זֶה אֵל זֶה וְנֶאֱמַר). Then we respond (קְדוֹשׁ. קְדוֹשׁ. קְדוֹשׁ) because that is the praise of the Serafim in the Nevua of Yeshayahu Hanavi (in 6:2 and 6:3). After that we say (קְדוֹשׁ. קְדוֹשׁ.) (קְדוֹשׁ ד’ צְבָאוֹת. מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ). Then we say Kevodo Malei Olam Meshor’sav Sho’alim Zeh

Lazeh Ayei Mekom Kevodo L'ha'aritzo L'umasam Meshab'chim V'om'rim. Baruch K'vod Hashem Mim'komo.

The whole thing we say after Kadosh Kadosh is a preparation for Baruch K'vod Hashem Mim'komo. Exactly as we do in V'chol Maminim. We say the big praise Kadosh and then we say the introductory praise Ayei Mekom Kevodo. That is an introduction to Baruch K'vod Hashem Mim'komo which is a separate praise. That is the praise of the Chayos Ofanei Hakodesh in the Nevua of Yechezkel (3:12).

So to understand Kedusha, first we introduce the praise of the Seraphim in the Nevua of Yeshaya and we say Kadosh Kadosh which is Melo Kol Ha'aretz Kevodo. Hashem's Kavod is everywhere. Then we introduce the praise of the Chayos Ofanei Hakodesh which are different Angels who praise Hashem with Baruch K'vod Hashem Mim'komo which is a different praise regarding Hashem's Makom. So that everything we do is first the major praise and then we start to prepare for the next praise.

That is the way you should understand the V'chol Maminim. The smaller praise is an introduction to V'chol Maminim. So that when the Chazzan says He'hagui B'eke Asher Eke, that is an introduction to the V'chol Maminim that we respond She'hu Haya, Ho'veh V'yi'yeh. It is all an introduction to what we say and then we say the smaller praise as an introduction for what follows. It gives you a little insight into the style and the understanding of our Davening.

Rabbi Reisman – Rosh Hashana – Shabbos Parshas Hazinu 5778

1 – A thought on Selichos

As we prepare for Shabbos Parshas Hazinu and also Rosh Hashana which precedes Shabbos, I would like to mention a few Nekudos that have to do with our preparation for the upcoming Yomim Noraim specifically the Selichos that we Daven and the Machshavos that we have to have in preparation.

I would like to start by explaining a Nekuda that many people find confusing. We say the Shelosha Esrei Middos in Selichos, however, the first time we say the Shelosha Esrei Middos we begin with Keil Erech Apaim Atah. We start a Hakdama and Vaya'avor Hashem Al Panav Vayikra but it begins in a totally different Nussach of Keil Erech Apaim Atah. The rest of the times we say Selichos we begin with Keil Melech Yosheiv Al Kisai Rachamim Misnaheig B'chasidus. The question is why, why do we start the first one one way and the others a different way?

The answer is something which gives us a tremendous Chizuk and Chashivus of the Shelosha Esrei Middos and the whole idea of the Shelosha Esrei Middos and the Kochos that it has. The Shelosha Esrei Middos is really a Davar Soidi, something that was revealed to Moshe Rabbeinu in the most incredible way. HKB"H was Mis'ateif like a Shaliach Tzibbur and was Megaleh before us K'seder Hazeh. Saying the Shelosha Esrei Middos numerous times in Selichos should have a special Chashivus to you. What is the Chashivus?

The Chashivus of the Shelosha Esrei Middos is that it caused HKB”H to be Omed from the Kisai Hadin and to be Yosheiv Al Kisai Rachamim. It switches the whole mode in Shamayim into a new way. Mimeila, the first time we say a Bakasha of Keil Erech Apayim Ata we are still talking to the Ribbono Shel Olam who is sitting on the Kisai Hadin as we haven’t said the Shelosha Esrei Middos even once. Before we said the Shelosha Esrei Middos the first time, the Hakdama is Keil Erech Apaim Ata, we talk about HKB”H’s Charon Af as the Hakdama to the Shelosha Esrei Middos. However, once we said Shelosha Esrei Middos one time, the first time in Selichos, we say Hashem Hashem Keil Erech Apaim, we are confident that that changed the whole mode in Heaven, the whole position in Heaven, and from then on we start by saying Keil Melech Yosheiv Al Kisai Rachamim. We talk to the Ribbono Shel Olam who is Yosheiv Al Kisai Rachamim.

This is the explanation of the change of the Hakdama and there is a Raya to this. The Raya is that it is true of the Selichos of all of the days until Yom Kippur that we first say Keil Erech Apaim Atah and then Keil Melech Yosheiv, but if you look at the Selichos of Yom Kippur itself, the Selichos is always Keil Melech Yosheiv Al Kisai Rachamim and the reason for that is simple because it is the Malchuso Shel Yom Hakkipurim which is the Yom Harachamim. So on Yom Kippur there is no reason to start with Keil Erech Apaim Atah. So this is a Havana in the Seder HaSelichos. More importantly it is a Havana in the Shelosha Esrei Middos.

Unfortunately many people begin the Shelosha Esrei Middos by saying loudly with Kavana, Hashem Hashem Keil Erech Apaim, but V’nakei, the 13th of the Shelosha Esrei Middos is already mumbled or barely said. The Shelosha Esrei Middos are a package, it goes together, it is everything as one. On the contrary, the last is the most powerful. V’nakei, the idea that the Ribbono Shel Olam is cleansing us is the most powerful. So the Yeitzer Hora knows his work and he says to us you are going to say the Yud Gimmel Middos, fine, say it with a lot of Bren and Cheishek and loud but by the time you get to V’nakei he has us all Far’cholomt. No! Say all Yud Gimmel Middos properly and Mimeila it will work, it will bring a time of Rachamim.

2 – Topic – A story that brings out another Nikuda in Selichos

For my second thought of the day I would like to share with you a Maiseh that happened to someone on the west side of Manhattan, an incredible insight which gives us an insight into one part of our Bakashos to the Ribbono Shel Olam in Selichos.

Maiseh Shehaya Kach Haya, someone who lives in one of the tall buildings in the west side, a prestigious building, a wealthy fellow, and one day he is going down the elevator and someone was in the elevator with him and he asks him why are there so many police cars in front of the building today? The fellow who was going down in the elevator with him told him that he lives in the penthouse of the building and he is the son of the king of Morocco, he is a prince. The king of Morocco who was visiting for whatever reason, was visiting his son that day and that is why there was a police presence outside the building. This person was very Nisrageish. So the prince said to him do you want to meet my father, do you want to meet the king? He said yes.

By Frum Yidden it is a big thing to meet a king, we make a Beracha. So he was told to come that night at 8 pm to meet him. V’kach Asa. Now this Yid happened to have had a son who had just been Bar Mitzvah and the son was home in the evening and he took him along with him. They

went up to the penthouse and they got in and they met the King of Morocco and spoke with him for a few minutes.

The king was very moved with this Bar Mitzvah Bochur and he asked him a few questions. He asked him how old are you and he answered 13. He saw that he was bright. He said 13, that is a special age for the Jewish boys and he said yes I was just Bar Mitzvah. I am going to Eretz Yisrael to see the Gedolim there and Daven there. It is a week after my Bar Mitzvah. That was the Maisch that took place.

The next day this Yid went to his mailbox and he found that the king had left a check for the Bar Mitzvah boy as a gift for \$50,000. A nice Bar Mitzvah gift. The father was very embarrassed and he went back up to the prince and thanked him and he said I don't know what you think the Jews do for Bar Mitzvah boys, we give \$180 or \$360, we don't give \$50,000 gifts to Bar Mitzvah Bochurim. The prince said to him you don't understand, Bar Mitzvah boys get \$180 gifts but for the king of Morocco it is inappropriate to give anything less than \$50,000. That is what he told him.

It is an interesting story and this father of the Bar Mitzvah boy took the Bar Mitzvah boy to Eretz Yisrael and when he was by Rav Chaim Kanievsky he told him this story. He told him what happened. Rav Chaim said to him now I understand. What did he understand?

We say during the Yomim Noraim, Avinu Malkeinu Asei Lemancha V'lo Lemaneinu. What do we care if the Ribono Shel Olam does Lemancha or Lemaneinu? What are we saying? Zag Rav Chaim, Asei Lemancha V'lo Lemaneinu. We deserve \$180 gifts but for the Ribono Shel Olam Er Pas Dich Nisht that he should give less than Beyadcha Harachava. Avinu Malkeinu Asei Lemancha V'lo Lemaneinu.

So let's take these words in Selichos and Be'ezras Hashem Yisbarach we should be Zoche that the days that are coming upon us are days of Rachamim where our Tefillos are answered, our Bakashos are answered, Metoch Yado Harachava.

3 – Topic – Question for the Yom Tov table

Let me add one more Machshava. A Kasha for the Rosh Hashanah table. We take out and eat the Rimon and we say to the Ribono Shel Olam, Yehi Ratzon for the Siman. We say to the Ribono Shel Olam, Yehi Ratzon Sheyirbu Zechuyisainu K'rimon. It is a very difficult expression Sheyirbu Zechuyisainu K'rimon.

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). Is this an appropriate thing to say, Yehi Ratzon Sheyirbu Zechuyisainu K'rimon only like a Rimon?

It is a Kasha that the Pri Chadash asks, a Gevaldige Kasha and I hope that you come up with a good answer over Rosh Hashana and if not, Bli Neder next week in the pre Yom Kippur Shiur, I

will explain that a Vort that I said a year or two ago regarding the Tefillos of Yom Kippur answers the Pri Chadash's Kasha.

In the meantime a Kesiva V'chasima Tovah to everyone. I ask you Mechila for the times that I am late getting on the phone including today. I wish everybody a Kesiva V'chasima Tovah, a Shana Tovah Umesukah. Shenisrabu Zechuyosaihem Yoser Mai'rimonim. A Gutten Yom Tov and a Gut Shabbos to all!

Rabbi Reisman - Aseres Y'mai Teshuvah 5769

1) There is a Gemarah in Maseches Kedushin, which says when one does an Aveirah year in and year out, it is Naaseh Loi K'heter. It becomes like it is mutar to him. In the Divrei Yoel, he brings down from a Zaideh of his, that when a person does Teshuvah, it only has to be done on the Aveiros that you get used to, the first 2 - 3 times you did it. After those first times that you committed that Aveirah, it is considered doing the Aveirah, B'oines. That is the P'shat in Piskei Lanu al Avoinois Rishoinim. Hashem should forgive those Aveiros, because after that we are Anusim.

The Noda B'Yehuda has a Teshuvah in Cheilek Aleph, Teshuvah Lamed Hai. He says if a Nazir drinks wine 5 times, you think he wouldn't get Malkus for the fifth time? He says it is not emes that it is an oines.

The Hamakneh in Maseches Kedushin, says that when a person gets used to doing an Aveirah, it is worse, because he knows it is an Aveirah, and he thinks there is nothing wrong in doing it.

The Meshech Chochmoh, in Parshas Vayikra, 5:11 -- או לשנני בני-יונה -- יא ואם-לא תשיג ידו לשתי תרים, לא-ישים עליה שמן, ולא-יתן עליה לבנה--כי חטאת, הוא והביא את-קרבנו אשר חטא עשירת האפה סלת, לחטאת; לחטאת, לא-ישים עליה שמן, ולא-יתן עליה לבנה--כי חטאת, הוא disagrees. He says, the later Aveiros that are Naaseh Loi K'heter, are not as Chomer. For example, a person who misses B'rochos by Shacharis every morning, he is most probably missing his 90 Amens a day. Where does he start Teshuvah, should he start working on an Aveirah that is Naaseh Loi K'heter, or an Aveirah that he struggling with?

This connects to a sugya we had in the Yeshivishe Masechtos. There is a concept of Tichilosoi B'pshia V'soifoi B'oines. A person started by doing something wrong, he was a Pshia and he ended up being an Oines.

The sugya is in Maseches Bava Kama, Daf Chof Gimel and is in many different places in Shas. The easiest place that this is applied, is in a case where a person misses a Shemoneh Esrei, we know that you have Tashlumin, you can do 2 Shemoneh Esreis the next time. For example, if you miss Shacharis, you make up with 2 Minchas. That works only if you are an Oines. If you are a Poishaiah, you can not make it up. What about a case where someone could have davened, but he was doing something else at the time. Later, when it is the last moments to daven, he is an Onus, for example, he was on an Hatzolah call. It is Techilosoi B'pshia V'soifoi B'oines. Is there Tashlumin?

This shaila is found in numerous places, Oirech Chaim, Yoreh Daiah, Even Ezer, and Choishen Mishpot. In Yoreh Daiah in Siman Raish Lamed Bais, Seif Yud Bais, the Ramoh brings that it is a Machloikes Rishonim. The case there is that a person makes a Neder that he will do something and if he doesn't do it he gets a K'nas. He gave himself a week to do it, the first 6 days he was a Poishaiah, and the 7th day, something came up and he was an Oines.

The Ramoh brings a machloikes, the Rav and the Aguda. The Rav says you are an Oines, and the Aguda says Poishaiah. The K'tzois, Nesivos, Choishen Mishpot in Siman Nun Hei, Magen Avrohom in Siman Kuf Ches, Seif Koton Yud Aleph, they all jump on this sugya of Tichilosoi B'pshia V'soifoi B'oines, which is a machloikes in Hilchos Shevuos between the Rav and the Aguda, and they ask how come this Machloikes is not brought down in other places that these Halochos are brought down.

For example by davening, in Siman Kuf Ches, seif Ches, it says if you are Tichilosoi B'pshia V'soifoi B'oines, you are an Oines, there is no machloikes. Or a case we had in Maseches Kesubos, where a person gave a Get to his wife Al M'nas he doesn't return in 30 days. For 29 days he didn't want to come back. On the 30th day he wants to come back, however, the bridge falls down, so he can't get there. This is Tichilosoi B'pshia V'soifoi B'oines.

Now, the Halachah is Yeish Oines B'giti. In Choishen Mishpot, in Siman Nun Hei, it states the Halachah is this would be a case of Oines. So why Dafka in Hilchos Shevuos, is it brought as a Machloikes?

The Chasam Sofer in a Teshuvah in Choishen Mishpot, Siman Mem Beis, answers, he holds like the Aguda that Tichilosoi B'pshia V'soifoi B'oines is a Poishaiah. What about the other cases? When something should have been done right away but because of your negligence, you push it off, and then an Oines comes along, you are a Poishaiah, because you should have done it right away. However, like in the Get case, where you are not Mechuyav to come back the first 29 days, he can come back the 30th day. So then Tichilosoi B'pshia V'soifoi B'oines is an Oines. This is the Yesod of the Chasam Sofer.

How it applies to Davening, do we say you should daven right away because of Zrizim Makdimin or not? If you were negligent bringing yourself to an Oines then you are a Poishaiah.

Back to our sugya, if it is an aveirah that he grew up with, for example all his life he went to a shul where they spoke during davening, so he also talks during davening. And that is the Naaseh Loi K'heter, that type of Tichilosoi B'pshia V'soifoi B'oines, where there is no guilt in the first place, that we can say is a Soifoi B'Oines like those Achroinim, (not that he shouldn't try to correct himself.) However, things that a person was once Zahir in and it's Tichilosoi B'pshia V'soifoi B'oines, the Tichilosoi B'pshia was inexcusable, he had a lapse in Shemiras Hamitzvos, and now it is Naaseh Loi K'Heter. That is worse, because the whole Oines is connected to the original Peshiah. A person should try to correct these things in which he was once more Zahir in. It is those old battles that you should work on first.

2) We say Zachrainu L'chaim in the first B'rochah of Shemonei Esrei, the Rishonim ask, the Gemarah in Maseches Brachos, 34a (19 lines from the bottom) אמר רב יהודה לעולם אל ישאל אדם

צרכיו לא בשלש ראשונות ולא בשלש אחרונות אלא באמצעות דא"ר חנינא ראשונות דומה לעבד שמסדר שבת לפני says, we don't ask Bakashois in the beginning of Shemoneh Esrei, the first 3 Berochois. Now Mi Chomoicha Av Horachamon is not a Bakoshoh, however, Zochrainu L'chaim is a Bakashah?

Toisafois answers, (אל ישאל אדם צרכיו לא בג' ראשונות ולא בג' אחרונות. פי' ר"ח ורבינו האי דוקא ליחיד אבל) צרכי צבור שואלין ולכך אנו אומרים זכרנו וקרובץ ויעלה ויבא בהם ותדע דדוקא יחיד קאמר שהרי עיקר ברכות אחרונות (צרכי צבור הם) that Zochrainu L'chaim, we are not asking for ourselves, it is for the Tzibur, so that we can ask for in the first 3 B'rochois. So Loit Toisafois, if you say Zochrainu L'chaim, and you are only thinking of yourself and your family, it is a hefsek in the first B'rochoh. So a person must be Zahir to think about the Tzibur during Zachrainu L'chaim.

The Ma'iri, gives a second Teretz, Zochrainu L'chaim, is a reference for a Ruchinusdika Chiyus. The Steipler has a beautiful letter, entitled Sheloisha Seforim Niftachim. He also talks about davening for a Ruchniusdika Chaim. That can also be davened for a Yochid, it doesn't have to be for a Tzibur.

Rabbi Reisman - B'inyanei Yomim Naraim 5770 (Passaic, NJ 9/13/09)

1) This piece is on Avinu Malkeinu Kasveinu B'seifer Zechuyois from Devorim 13:18 "V'nasan L'cha Rachamim V'richamcha." Rav Pam in the Atara L'melech says a Vort. The Gemara says, if a person has Rachmanus on other people, Bizchus that, Hashem will have Rachmanus on you. Rav Pam asked, that doesn't fit into the Posuk. V'nasan L'cha Rachamim V'richamcha means Hashem gives you Rachamim. How does that fit into the Gemara? Rav Pam says we know that the highest form of Tzedakah is giving a person the means to earn for himself a Parnasah. Hashem does the same for us. Let's say there is a Shas Hadin on a person or a person deserves an Oinesh. Hashem gives you an opportunity to be Meracheim on someone by sending a poor person to your door or someone in front of you drops an Aveida. You go and have Rachmanus on the person and give him money or return the object that you found. Now by your Yoim Hadin you have Zechusim, V'nasan L'cha Rachamim V'richamcha, Hashem gives you the opportunity to get Zechusim. Then Kol Meracheim Al Habriyos Merachamim Alav Min Shamayim. Among the 13 Middos is Chesed and Emes which the Gemara asks are opposites. Emes means Hashem gives you what you deserve and Chesed means Hashem does Chesed with you. Rav Pam asks B'sheim the Nesivois and B'sheim the Noda B'yehuda, if so, it is Chesed Oi Emes. Meaning if you are deserving, it is Emes and if you are not deserving it is Chesed. So it is not 13 Middos it is either or? According to this thought, that the Middah of Hakaddosh Boruch Hu is to give you an opportunity to be Zoche to things, it is very good. Hashem judges with Emes. A person who is not Zoche, Hashem switches to Chesed. The Chesed is that Hashem gives you an opportunity to be Meracheim Al Habriyos. Once you are Meracheim Al Habriyos, you win the Din with Emes. So Chesed and Emes go hand in hand. Rav Zilberstein adds to this. He asked his Shver Rav Elyashiv, he doesn't understand Pshat in the Avinu Malkeinu Kasveinu B'seifer Zechuyois. Kasveinu B'seifer Chaim Toivim, Parnasa, and Slichah U'michila we all understand, however, what is Seifer Zechuyois? Rav Elyashiv explained like this idea of Rav Pam. The Sefer Zechuyois is a book in which Hakadosh Baruch Hu gives the person in the upcoming year, opportunities for Zechusim. If someone in front of you drops something and you run to return it to him, it is an easy Mitzvah. So Kasveinu B'seifer Zechuyois

means we should be Zoiche to have our own Zechusim to be able to be Zoiche to Din on our own. That is exactly the same idea. The message is, the next time a person knocks on the door and you give him something, remember you are being Meracheim for your sake not for his sake. (Story with Rav Elyashiv and Hamachzir Shechinasoi L'tziyon. To always look for Zechusim and ways to be inspired.)

2) What are we supposed to be thinking during V'chol Ma'aminim. Literally it means all believe. All who believe? Human beings? All Jews? Unfortunately not all Jews believe either. If it only means all who believe, believe, then there is no Chiddush. Rebbi was speaking to Mechanchim and was given a list of questions to address. One of the questions was how Rebbi would deal with a Mesivta boy who has Sfeikois in Emunah. If a person comes with questions of Emunah, Rebbi has developed the following approach. Rebbi is willing to discuss any questions in Emunah except for 2 questions. 1 is the question of whether the world was created or whether it came about by a big explosion, because how could something useful come from an explosion. When 2 cars collide a limousine is not the outcome. If you have a Safek if there is a creator there is no language that Rebbi can discuss it with you. 2) If you think there is no purpose of the Briya and that human beings don't have a Ta'kid, there can't be any discussion because Rebbi wouldn't make something without having a purpose in making it. If you concede these 2 points, Rebbi can discuss anything else with you. In his experience Rebbi has found that these 2 points are always conceded. Rebbi thus has shown that on his level he is Ma'amin in these 2 points. Some people have Sfeikois on even these 2 points, however, inherently a human being should not even have Sfeikois about these 2 points. It may be that V'chol Ma'aminim is a statement that if we were on the correct and proper level, that there are actually 22 statements that should be clear. Klal Yisroel should be able to accept these statements without seeing the 2 Tzedadim. On these days of Yomim Naroim when the Yetzer Horah is at its lowest ebb of the year, the V'chol Ma'aminim should be statements that are Mechazeik our Emunah, and perhaps should allow us to look into a world where all these things should be inherently obvious.

3) One of the lines in V'chol Ma'aminim is Havaday Shemoi Kein T'hilasoi. Most of the names of Hakadoish Baruch Hu are easily understood or are explained by the Sifrei Hamachshava. The Gemara in the 5th Perek in Berachos says someone went over to the Amud and said Hakeil, Hagadol, Hagibor, V'hanoir and kept adding more praises. One of the praises added was Vaday. What does the name Vaday mean? Rav Wolbe in Alei Shur says, we all have certain expectations in life and we all have certain things that we know are challenges. We know that there are certain people challenged with health issues in life. We always have in the back of our mind a prayer to always stay healthy. We know there are people with health and Parnasa issues. These are things that we know are hanging and we ask for Rachamei Hakadoish Baruch Hu. There are certain things in life that are sort of Vaday to a person, and when those things don't go the way we thought they should go, they shake us up. A good example is the people who went through the holocaust who went back to their hometowns and found nothing left there after they were liberated. After all the trauma of losing parents and siblings and all the tortures they went through, they also talk about going back and finding nothing in their hometowns. This is an example of something that was supposed to be a Vaday. To go back to the city that they grew up in and find nothing, shakes the person. On a simpler level, people who have had the unfortunate experience of having their house broken into during the night while they were home asleep. It could be the Ganav stole a simple \$50 item, however, it still is traumatic. The home has a Geder of Vaday. The Ribboinoi Shel Oilam

is described as Vaday. The Makar in Tanach for this name is brought as the first letters in the first 4 words of Veyevareich Dovid that we say every morning. Vayevareich Dovid Es Hashem. It has the same Oisiois as Vaday. This is why we stand up by Vayevareich Dovid as we are mentioning this special name of Vaday. The name Vaday is what we hang our Bitachoin on. There is a Vaday that whatever Hashem does to me is done B'rachamov and I am confident that it is good for me. If the faith in the Vadaois of the Borei Oilam is stronger than the Vadaois of your expectations in life, then you are a Ba'al Bitachoin and you can handle any difficult situations. The Vadaois of Hakadoish Baruch Hu is his praise. We have to try to emulate this Middah of Hakadoish Baruch Hu in our service to Hakadoish Baruch Hu. We have a list of Nisyoinois that are in the Vaday camp, meaning we would never be Oiver that Aveira. For example, walking into a McDonalds and eating a Big Mac. This is not a Nisayoin that we would fail. To a great degree, our Aavoidah is to push things into the Vaday section and then in turn that becomes something that is not a Nisayoin anymore. This is emulating the Middah of Vaday of Hakadoish Baruch Hu and trying to use that Middah ourselves, Klapei the Borei Oilam.

4) In the Zichroinois it says V'gam Es Noach B'ahavah Zocharta, we remember that Hashem remembered Noach to save him from the Mabul and we ask that Hashem should make his offspring as abundant as the dust of the world and his descendants as the sand by the sea. Everyone comes from Noach. However, a Ben Noach by definition is a goy and not a Yid. Why on Rosh Hashanah at Mussaf do we say to Hakadoish Baruch Hu to increase Noach's descendants, isn't that asking for more goyim? There is a basic difference between regular Yomim Tovim Shemoneh Esrei and Rosh Hashanah. On Yomim Tovim, we say Ata V'chartanu which discusses the uniqueness of Klal Yisrael. We mention Zman Matan Toiraseinu, Zman Cheiruseinu, Zman Simchaseinu, we mention things that are special to Klal Yisrael. On Rosh Hashanah, we say Uv'chein Tein Pachdecha.. Al Kol Ho'amim. We say M'loich Al Kol Ha'oilam Kuloi Bich'voidecha. We talk about Midinois, not just Klal Yisrael. Many people say at the end of Sim Shaloim, Oiseh Hashaloim instead of Hamivareich Es Amoi Yisrael Bashaloim. This changes the Chasimah of the Berachah from being a Berachah that is unique to Klal Yisrael to a general Berachah of Shaloim for the whole Beri'a. Why on Rosh Hashanah is the Davening switched to something that has to do with the whole Umois Ha'oilam? The Sfas Emes brings from the Chidushei Harim in Taf Reish Nun Daled that Berachah comes to a person K'fi how much he is a Toiv Ayin. So we try to have an Ayin Toiv to the whole Beri'a, because in this way we are asking Hakadoish Baruch Hu to have an Ayin Toiv on us as well. This is why we mention Bnei Noach.

5) Before Shofar it says Olah Elokim Bisrua, Hashem B'koil Shoifar in the Kappital 47 that is said 7 times before we blow Shofar. In addition, the Ba'al Toikea sometimes will say that Posuk just before reciting the Brachos on Shofar. What is the meaning of the Posuk? The Neisvos has a Sefer called Emes L'yaakov where it is written on Maseches Rosh Hashana Daf 34. The Michtam Eliyahu mentions this in Cheilek 2 on pg 73 or 74 on a piece that discusses the sounds of the Shofar being K'neged the Avos. The Sifsei Chaim is on Moiadim Cheilek 1 pg 183 - 185. The idea is, that the Teruah sound represents weeping which represents Din (difficulty in this world and Tzar.) The Tekiah sound represents Rachamim and Menucha. The Raya to this is that when Klal Yisrael went out to battle it says they should blow on the Chatzoitzrois, Us'ratem Bachatzoitrois meaning blow a Teruah when you go out to battle. In a time of Tzarah the Koil is one of the Teruah. When the Machane came to a rest in the Midbar the Posuk says, Tisku V'loi Sari'u, meaning blow a Tekiah and not a Teruah. It is a time of rest and the Teruah should not be blown at this time. The idea is

to sandwich the Din of the Teruah with the 2 sounds of Tekiah which are symbolic of Rachamim and in that way to find a Tzad Hatoiv in anything that has to do with Din. That is why the Michtam Eliyahu says the sounds of the Shofar are K'neged the Avos, because the Teruah is K'neged Yitzchok, which represents Gevurah and Pachad Yitzchok. The Sifsei Chaim says, that is Pshat in the Posuk, Olah Elokim Bisrua, Hashem B'koil Shoifar, the sound of Din goes up with the sound of the Teruah, Hashem which is Rachamim with the sound of the Shofar. Rav Shamshan Refoel Hirsch explains the whole Kappital 47 and says it refers to Yimei Moshiach. Kol Hoamim Tikuf Chaf, Hari'u Leiloikim B'koil Rina, meaning, Moshiach will come and the Teruah that we say Leiloikim which is Middas Hadin, B'koil Rina, we will understand the celebration and rejoicing over everything that we sobbed and wept about. He explains Zamru Elokim Zameiru which is an expression of singing to the Middas Hadin and ultimately there will be this recognition of Olah Elokim Bis'rua and Hashem B'koil Shoifar.

6) In Devarim 17:15 there is a Posuk that can be used for explaining something from the Yomim Noraim. The Drashas Haran explains "Soim Tasim Alecha Melech." What is the difference if Hashem is a Melech or is not a Melech? The Ran says in Klal Yisrael there are 2 types of Dinim. There is a Din of Beis Din/Sanhedrin that judges according to the letter of the law. There are rules. If someone steals, he pays Keifel. There is no difference who the person who stole is. We understand that depending on circumstances the same action might not be considered the same Aveira, and yet the Oinesh according to the Torah which is the letter of the law is exactly the same. That is the Din Hasanhedrin. There is also something called Din Hamelech. The Din Hamelech means that the Melech can take into account other circumstances in either direction. L'mashul. We find in Nach that Dovid is told about a rich man who was too cheap to use his own animals to feed his guests that he stole the animal from a poor neighbor who had only one sheep and fed it to his guests. Dovid Paskens that he is Chayuv Misah, even though you normally wouldn't find this as the Oinesh, the Melech has the power to authorize capital punishment. We find the other way as well that there were people who were Chayuv Misah, however, Dovid didn't have them executed because they had Zechusim of helping Klal Yisrael. That is the power of a King to take other things into account. When it comes to the Aseres Yemei Teshuva, we switch from Melech Oihev Tzedakah Umishpat to Hamelech Hamishpat. The Sefardim hold like the Bais Yosef who says if you say the regular Nusach you must repeat Shemoneh Esrei while the Rama says you don't have to repeat. Why is it important to say Hamelech Hamishpat in the first place? R'Isaac Scher explains in line with the Drashas Haran. It comes to the Yomim Naraim and the Mitzvos are put on one side of the scale while the Aveiros are put on the other side and you see which is more. If that is the whole Din of Rosh Hashanah, it is hard to understand much of the Davening. We say in Davening, Labris Habeit V'al Teifen Layeitzer. We also say Z'chor Lanu Bris Avrohom V'akeidas Yitzchok. What in the world does that have to do with the Yamim Naraim? What does Mitzvos and Aveiros on either side of the scale have to do with the Bris Avrohom or the Akeidah? Or worse, we say Al Tavoi B'mishpat Imanu Ki Loi Yitzdak L'fanecha Kol Chai. Isn't that what Rosh Hashana is, the Day of Judgment? The answer is, we are begging Hashem not to go with the Din of Sanhedrin, who judges according to the letter of the law, because we can't be Oimed in that type of judgment. We ask for Hamelech Hamishpat. We ask for the judgment of the King, which takes into account that we are descendents of Avrohom, Yitzchok, and Ya'akov. It takes into account the difficulty of being in Galus. It takes into account the circumstances of everything around us that is happening. How does a person become so to speak the "Friend" of the Melech to be Zoche in Hamelech Hamishpat? You have to show the Ribboinoi Shel Oilam a connection and a Ahavah.

That is why Elul is Ani L'doidi V'doidi Li. What does that mean? Isn't Elul a time to prepare for judgment? Elul is the time to develop a closeness to Hashem. That is why we take on Hiddurim during this time like not eating Pas Paltur during the Aseres Yemei Teshuvah. This is done even though we know we are lacking in many ways. Rebbi has people in the Shul who Daven Visikin during this time and Rebbi's family has the Neigel Vasser by the bed during these 40 days, just as an extra Hiddur to show the closeness to the Ribboinoi Shel Oilam. That is one of the ways to be Zoiche to Hamelech Hamishpat.

Rebbi once got a moving violation for going the wrong way down a one way street. There had been no signs, which was given as the reason to the police officer, however, he said to tell it to the judge. Rebbi mentioned in Shul that he would be going to court. Someone who heard him say this said what is the date of the hearing? When told January 13th, this person advised Rebbi to push off the case to a different day. When Rebbi told him that he now was going February 10th the person said that is great. So Rebbi goes into the courtroom and the judge is someone Rebbi knew very well from the neighborhood. The trepidation that Rebbi had from going to court evaporated when he saw that he would get a fair hearing. That is Hamelech Hamishpat. To walk into the courtroom and know you will get a fair hearing. You have to be connected to do that. For that we have the 40 days beginning Rosh Chodesh Elul, to make a connection with the Borei Oilam and go that extra step. This 15 minutes that are taken every Thursday to be Koivei'a for a little bit of learning, will be a Zchus, because it shows the extra Ahavah and dedication to the Borei Oilam that we should all be Zoiche in the Yom Hadin.