



Rabbi Reisman - Parshas Ha'azinu 5787

1 – Topic – A beautiful explanation of Rav Schwab Regarding Ha'azinu Being a Shir

As we prepare for (שבת שובה, שבת פרשת האזינו), the first Shabbos of (תשפ"ז), the last Shabbos of the cheshbon of teshuvah for (תשפ"ו). Hopefully, it'll be a meaningful Shabbos, a Shabbos full of limud and tefillah, on a good ofen, on an urgent ofen, as we are so close to Yom Kippur. I'd like to share with you a machshavah from Rav Schwab which I'm sharing with you today because (פרשת האזינו) is a shirah. It's written in the style of what Chazal refer to as a shirah, and it's a lot to understand what the song of Haazinu is.

Haazinu doesn't seem like very much of a song, it sounds more like a warning. And it certainly needs an explanation. There are a number, but what I'd like to do today is share with you something Rav Schwab says not in regard to this week's parshah, totally independent of this week's parshah, but he says it as a yesod and we'll use it for this week's parshah.

Rav Schwab is in his sefer on tefillah on page (ק"יב). There he talks about the idea of Pesukei Dezimra. Pesukei Dezimra is an introduction to our davening, and really it's not a request. Pesukei Dezimra are songs of praise to Hakadosh Baruch Hu. What is the (סדר הדברים) that there are songs of praise in preparation? Actually, you can write this about every Shemoneh Esrei, which starts with words of shvach before it gets to words of tefillah. What is it just a bunch of buttering up, so to speak? Lehavdil elef alfei havdalos, you have a human being, you got to butter him up, you got to make him feel good. What's going on? What exactly does that mean?

So, let me tell you what Rav Schwab says. He says there's a Gemara in Shabbos (דף נ"א ע"ב: במה) (בהמה יוצאת). With what is a beheimah allowed to go out on Shabbos? What is considered a normal, so to speak, garment of an animal? So, one of the things the Gemara says is (סוס), a horse, goes out (בשיר), with something called shir.

Rashi says, (אצעדה סביב צוארו), something like a collar around its neck, (טבעת קבוע בה ומכניסין בו) (רצועה או חבל). It's a collar which has a ring into which the rope goes, meaning what we call today a collar and a leash. It's a collar leash on a horse, and that is called a shir, very interestingly. It says there, (כל בעלי שיר יוצאין בשיר ונמשכין בשיר). All animals for whom it's normal to wear this type of collar and leash go out with it on Shabbos, and they may be pulled with it on Shabbos. What's the purpose of this item called (שיר, ש-י-ר)? (שלא תיפרד סוס מבעליו) that the horse should not separate from its master. So on the one hand, it's a leash. On the other hand, the whole idea of a leash is to keep the master and the animal together.

Zagt Rav Schwab, that's, kivayachol, the shir of HaKadosh Baruch Hu. We sing a shir to be davek to HaKadosh Baruch Hu. (משכני אחריו נרוצה), says in Shir HaShirim 1:4. (משכני אחריו), pull me after you, (נרוצה), and we will run to follow kivayachol the Ribono Shel Olam. So the idea of a shir, and it seems even the idea of song in its most simple meaning, is a tool to develop a closeness. That's why a song can be used for many different things, and whatever you sing with feeling develops a closeness to the subject of the shir, of the song that you're saying.

So with that, we understand the idea of the word shir. Zagt Rav Schwab, that's why we say shirah before we say a tefillah, before we say a bakashah, it's always makdim with shir. Shir is something that's made to correct, that's made to create a closeness, that's made to create some sort of a meaningful connection with the subject of its shir.

When we say Baruch Sheamar, we say the word baruch ten times, actually eleven as you'll see in a moment. The source of Baruch Sheamar, we find a number of ideas. The Mishnah Berurah brings that it's a shir that really came from (שמים), it's a song that came from heaven. Rav Schwab brings that in the time of the Geonim, it was a chant that they sang at the time that they appointed a new Gaon. Now, a Gaon is not like a Rav or an Admor. A Gaon is a very specific position. In Bavel, the Rosh Yeshiva was given the title Gaon.

In the entire history of the Geonim, there were about a hundred Geonim, and they were Roshei Yeshivos of Bavel, with the exception of Rav Achai Gaon, who was given the title even though he went to Eretz Yisrael. But the point is that when they appointed a Gaon, they would have a song with a chant. And the song would be (ברוך שאמר והיה העולם), people would answer (ברוך הוא), they'd answer (ברוך גוזר ומקיים), they'd answer (ברוך הוא), they'd answer (ברוך הוא). There are ten baruch's in (ברוך שאמר).

When I first heard this, I said, "Really? Ten?" I'm ashamed to say every single day I say (ברוך שאמר). I didn't realize there are ten? Yeah, there are ten. Rav Schwab writes they're keneged the ten knots on the tzitzis. The minhag is that we hold the front two tzitzis when we say (ברוך שאמר), not all four corners, but the front two. The front two each has five knots, a total of ten, keneged the ten knots. What do knots have anything to do with the praise of baruch?

According to Rav Schwab it is very pashut. The whole praise is a shir, it's made to connect you to the Ribono Shel Olam, and therefore when we say (ברוך שאמר), there are ten baruch's. Now, as I said, there are eleven, but (ברוך הוא) is the response, so the eleventh one is (ברוך הוא), but there're ten chants, so to speak, of (ברוך שאמר והיה העולם), and (ברוך גוזר ומקיים), etc. Each one is a baruch or a connection.

I Remember decades ago, Rav Pam gave us an etzah to try to help with kavanah in bentching, that when we get to (נודה לך), we should count the (על's). (נודה לך ד' אליקינו על שהנחלת לאבותינו ארץ), etc. To count with our fingers the seven (על's), and that way, it would help us have kavanah. That's not a small thing. Bris and Torah are an integral part of bentching: (כל שלא אמר ברית וכל שלא אמר תורה לא יצא ידי חובתו). Berachos, I think it's (מ"ט ע"א), that it's such a requirement. So to have kavanah, he urged us to have kavanah. I will try, bli neder, in the coming year, to connect with Baruch She'amar, to count the ten

baruch's, to count them off. If I count them off, probably I'll say it with a little bit of kavanah. And in that, to try to see the concept of a kesher to HaKadosh Baruch Hu, which is the purpose of shir, as Rav Schwab explains. A beautiful explanation of Rav Schwab that explains why Haazinu is also a shir, even though sometimes a shir is a song in the usual meaning of the word. Sometimes a shir is something that draws you close in a different manner, in the manner of (שירת האזינו).

2 – Topic – A Thought from the Sifsei Chaim

Let's move on to a second thought. I'd like to share with you a thought from the Sifsei Chaim, the volume on Midos Ve'avodas Hashem, (חלק א'), this is page (תקל"ח). He talks there about the fake bitachon. Today, the fake bitachon is very popular. They have magazines about it and they have phone lines you can call up about it. The idea that what many people do in a way that's really, unfortunately, well-intended, but a fake type of bitachon.

Zagt the Sifsei Chaim there, his explanation of bitachon is as follows. He writes, and this is his rule, (הציפייה הטבעית לטוב והבטחון שני ענינים). Don't confuse the two. Bitachon is one thing. (הציפייה הטבעית לטוב), an optimistic look ahead, someone looks ahead with a good feeling that good things are going to come his way, don't confuse that with (בטחון בהשם). Optimism of a frum Yid is not necessarily bitachon.

There are many people who look towards the future, the language of the Sifsei Chaim, with a feeling that everything will be good, (איך בין א ייד), everything will be good, and it'll be with hatzlachah. I would say it's like someone who says, "I'll buy a lottery ticket, I feel lucky today. So you should know it's a midah tova to be optimistic is a midah tova, it may not be bitachon, but it's a wonderful midah to have, it's wonderful for (בין אדם להביר), been wonderful for (בין אדם), wonderful wherever you go to exude optimism and positivity, an important midah. But don't confuse optimism and positivity with bitachon. Optimism and positivity is to live a positive life. Bitachon is to say, "If I do this, G-d has to deliver." No such thing G-d has to deliver. Zagt the Sifsei Chaim, bitachon has two parts. The (ציפייה הטבעית לטוב) is not included. The idea of buying a lottery ticket and feeling confident that you're going to win, that feeling of optimism, "Ah, I feel lucky today. I feel that heaven will make me win." Zagt the Sifsei Chaim that's not a Jewish feeling. Non-Jews also feel lucky today. Non-Jews also could feel that it's a lucky day for them in heaven. As a matter of fact, he says buying a lottery ticket, he calls it (הוא מס על הטפשים). It's a tax on fools. Wow. What a language.

Bitachon has two parts to what he says. One is like someone who works, a sachir. You work for someone and you're confident that he'll pay you. Zagt the Sifsei Chaim in the name of Rabbeinu Yonah in (משלי, פרק ג פסוק כ"ו), that bitachon is a confidence that if you do the right thing, Hakadosh Baruch Hu will give you schar. He's not (מקפה שכר כל בריה). Hashem doesn't leave out schar. How, when, where, which schar, that's Hakadosh Baruch Hu's cheshbon. But Hakadosh Baruch Hu is (נאמן בעל מלאכתך), the one who hired you is ne'eman to pay you for your work. So bitachon is a confidence that Hakadosh Baruch Hu will pay you back.

The second aspect of bitachon he says is what Daniel said, (לא על צדקותינו אנחנו מפילים תחנונו) (דניאל, פסוק י"ח) of (פרק). In davening, it's in the ninth (לפניך כי על רחמך הרבים אני בחסדך). Or (בטחתי), what does that mean? That means if you machnia yourself to Hakadosh Baruch Hu, if you lower yourself, if you make yourself a subject of Hakadosh Baruch Hu, so then the Shechinah is (למעלה מראשו), wherever the Shechinah is found, tov is found.

Reb Gedaliah Shorr used to say, (כי באור פניך נתת לנו תורת חיים ואהבת חסד). He said our job is to bring the (אור פני השכינה) into our homes. If you have a sense of the (אור פני השכינה), how do you bring the (אור פני השכינה)? By living b'shalom with your wife. Even when she makes it challenging, even when she makes it hard, why do you think she makes it hard for you? In order for you to be able to be zoche to feel the (שכינה שרויה ביניכם), and being able to swallow things. When your machnia yourself, you lower yourself in such a way, that brings the (אור הפנים, כי באור פניך נתת), and then is a series of brachos. And these are the concepts of bitachon that we have, a confidence that we do ratzon Hashem, we're ne'eman that Hakadosh Baruch Hu will pay us back. The way we want? No. G-d, I put you in charge of my investments. I'll be in charge? You be in charge of my investments. I do things, I get sechar, you'll be in charge of how I get sechar. And the hachnaah, the sense of hachnaah, to a sense of the (שכינה שרויה בינינו), that brings brachah into a person's home. It's an avodah, it's a hard job.

Let us all be zoche in the coming year to have a year of closeness to the Ribono Shel Olam, a year of (משכני אחריר נרוצה). HKB”H pulls us close and we run close to Hakadosh Baruch Hu, a year of brachah, hatzlachah for the yachid and for the klal, the tzibur of Klal Yisrael. Oy, Klal Yisrael needs yeshuos. And with that, I wish you a wonderful Shabbos, a Gmar Chasimah Tovah, Shabbos Shuvah should be a Shabbos of teshuvah, of drawing close to the Borei Olam, for you, for me, for all of Klal Yisrael.

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 וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגְדְּעֵינֶךָ). HKB”H (מָחָה), erase, or diminish, (וְהַעֲבֵר), take away our sins, (מִנֶּגְדְּעֵינֶךָ), 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 Girsa 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 וְהָעִבֵּר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגִד עֵינֵינוּ), 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 וְהָעִבֵּר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגִד עֵינֵינוּ)? 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, (מָחָה), 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 (מָחָה). When you erase something, there's still a mark left. So, (מָחָה), 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, (וְהָעִבֵּר) means to take it away entirely, to move it away, to take it away in Gantzin. So we're saying to HKB"Y (מָחָה), that first the Aveira should become Kish'gagos and then later, (וְהָעִבֵּר), 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. (מָחָה), 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, (מָחָה וְהָעִבֵּר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ), 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, (מָחָה וְהָעִבֵּר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגִד עֵינֵינוּ), 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, (מָחָה וְהָעִבֵּר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגִד עֵינֵינוּ). 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'chaye 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 HaKadosha, 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"H protects, but he protects with? Megalgilin 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"H bring Sholom Al Yisrael B'karov Mamesh. A Gut Gebentsht Yar and G'mar Chasimah Tovah to all!

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? Zagt Rav Isaac Sher, they had this lofty, G-dly totally based on the Neshama sense of HKB"Y. But that is not enough. G-d wants us to serve Hashem in the Olam Hagashmi. HKB"Y 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 (כהיילות של בית דוד). Not enough to pass in front of HKB"Y 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! (כהיילות 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 in 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. (אָבִינוּ מֶלֶכְנוּ. כְּתִבְנוּ בְּסֶפֶר סְלִיחָה 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 (וַאֲמַרְתֶּם), he tells his messengers to tell Eisav as it says in 32:21 (גַּם הִנֵּה עֹבְדֶךָ יַעֲקֹב, אֲחֵרִינוּ). Yaakov is following (כִּי-אָמַר) because Yaakov said, (אֲכַפְּרָה, אֲכַפְּרָה פָּנָיו). I will ask forgiveness from you with this offering. What does it mean (אֲכַפְּרָה פָּנָיו)? Rashi there says (וְנִרְאָה בְּעֵינַי שֶׁכָּל פֶּפֶרָה שֶׁאֶצֶּל עוֹן וְחַטָּא). Anytime you find the expression of Kappara by a sin or (וְאֶצֶּל פָּנִים כֵּלָן לְשׁוֹן קִנּוּיָם וְהַעֲבָרָה הֵן). They are all expressions of wiping away and letting something pass you by. (וְלִשׁוֹן אֲרָמִי 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 בְּשִׁפְתַּת הַמִּזְרָק). (פְּפוּרֵי 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 (אֲבִינוּ מִלִּפְנֵי. כְּתִבְנוּ בְּסֵפֶר 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 (כַּחֲיִלּוֹת שֶׁל בֵּית דּוֹד). 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"Y grant us a Gmar Chasima Tova! We should be Zoche to be Mochel each other and certainly HKB"Y 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) (קוֹז דַּתְּנִי קוֹז דַּתְּנִי) 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 (קוֹז דַּתְּנִי קוֹז דַּתְּנִי) 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 (יֵרֹנֶר הוּא הָאֱלֹהִים, יֵרֹנֶר הוּא הָאֱלֹהִים). The Posuk says 18:40 (וַיֹּאמְרוּ אֵלָיו לָקֵהם תִּפְשׁוּ אֶת-נְבִיאֵי הַבַּעַל, אִישׁ אֶל-יִמְלָט מֵהֶם--וַיִּתְּפְשׂוּם; וַיִּרְדֵּם אֵלָיו אֶל-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 שָׁבַע אֲשֶׁר לַיהוּדָה). 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 (שֶׁהַמֵּאֲמִין עַל פִּי הָאוֹתוֹת) somebody who believes because of miracles (יֵשׁ בְּלִבּוֹ דּוּפִי) 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 (וַהֲקֵן 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. (וַהֲקֵן 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 (וְזֶה-לָךְ הָאוֹת, כִּי אֶנֶכִּי שֹׁלְחָתִיךָ: בְּהוֹצִיאֲךָ 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 (יִצְרָף כַּמָּטָר לְקָחִי, תִּגְדַּל כִּטְל 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 שָׁהֵן עֲצָבִים). Rashi says we compare rain, there are times when it is not convenient for people. (כַּגֹּן הוֹלְכֵי דַרְכֵיהֶם). 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 (יִצְרָף כַּמָּטָר לְקָחִי, תִּגְדַּל כִּטְל 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.

(יִצְרָף כַּמָּטָר לְקָחִי) 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 Yedai 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 – Parshas Ha'azinu 5780

1 – Topic – A thought on the Yom Kippur that just passed.

As we prepare for Parshas Ha'azinu and for the Yom Tov of Succos, which is about to come upon us. However, we cannot pretend it's Erev Yom Tov without thinking, and realizing and taking to heart that it's also Motzie Yom Hakipurim, it's the day after Yom Kippur. It's very important to keep on pulling the Yom Kippur that we experienced Baruch Hashem, less than 24 hours ago.

I'd like to share with you a Yom Kippur thought. One of the greatest fears on Yom Kippur is in regard to Mitzvos Ben Adam Lachavero, because while Teshuva helps for Mitzvos Ben Adam Lamakom for Mitzvos Ben Adam Lachavero one needs Mechila. Which is not always so easy to get, especially from difficult people who you may have offended. People who are difficult sometimes are prone to it, and it makes it very very hard to get a Mechila.

I would like to share with you a thought that would help you, if Chalila there's such a case where you were Over on Ben Adam Lachavero and there is no Mechila coming from the other side, or you don't remember who it is. What are you supposed to do?

There's an extraordinary Eitza that comes from non-other than Nosson Hanavi. We find in Tanach in Shmuel Beis Perek 12 Passuk 1-7, after Dovid did a certain Cheit, and its referring to the Cheit of Bas Sheva. Nosson Hanavi comes to him pretending to be asking a separate Shaila. The Shaila that he asks is a Mashul. Look at Passuk 1-6, and Dovid Paskens on that person in the Mashul (מִן הָאִישׁ הָעֹשֶׂה זֹאת), that the person deserves death. Then Nosson Hanavi turns to Dovid and says "אתה" , it's a Mashul for what you did. You are Paskening on yourself that you're deserving of death.

On that it's brought Besheim the Bal Shem Tov that the Bal Shem Tov said the same thing will happen in Shamaim. When a person comes up to heaven, before he goes to the great day of Din. There are certain things people do where the Onesh, the punishment is clear, it might be Malkus or G-d forbid Kareis. There are certain Aveiros where how serious, how stringent the Aveira is, is less than clear.

You may have offended somebody, maybe you double parked and blocked someone in and ran in to a store, and when you come out he's angry and you say big deal it took a minute, it was just a minute. How terrible is the act you did?

Says the Bal Shem Tov When you come to heaven they'll fool you. They'll say give us a few minutes we need a judge in the Bes Din Shel Maalah. And you'll go and they'll show you someone else who double parked and blocked someone in and the person got upset. And you'll be the judge and you'll say how strict it is, how stringent it is, how Onesh deserving it is. And when you Pasken they'll say "אתה האיש" it's you.

The Kasha I had when I learned this is that it's a beautiful Bal Shem Tov unless you heard it. Once you heard it why does it help? Now you already know the trick, Achar Meah V'esrim you'll come

up to heaven and they are going to say to you before you go to your Din, we need a judge in the Bes Din Shel Maalah, and you'll smirk to yourself. You'll say on Thursday Motzei Yom HaKippurim I heard the shuir and I know the trick, and when you go in you'll be a very lenient judge. How does this trick work if you know about it beforehand?

So I saw in the Kehilas Yitzchok on Parshas Vayeishev. He explains that it does not necessarily mean that in heaven they are going to call you into a court room. In Olam Hazeh G-d will make, that way after you did whatever it may have been, you'll find yourself in a situation where you'll be the victim. Someone will block you in by double parking on avenue J, how angry will you get? You'll get upset at the person and tell him it's terrible? "אתה האיש" you are the man, your judging on yourself in Olam Hazeh. You'll Pasken on yourself.

You embarrass someone, how terrible is it? Years later someone will embarrass you, what will you say? You might say we live in a generation of frazzled nerves, a person did it he probably had a hard day, he had a difficult day. You'll be understanding of him. If so "אתה האיש" when they judge you for offending someone, in Shamaim they will say he had a hard day he had frazzled nerves that day, he had a difficult time he was under stress. But if you say there's no excuse, Hamiva'yeish Pnei Chaveiro Ein Lo Cheilek L'olam Habo, G-d forbid they'll say "אתה האיש" your Paskening on yourself.

So therefore, it comes out an extraordinary Eitza, it's an Eitza maybe you did offend someone and not ask for Mechila. You'll have an opportunity someone will do something to you today, tomorrow, or the next day. How will you react? If you're understanding, if you say it's hard, it's hard always to be nice and you'll be understanding, then in heaven "אתה האיש" they'll be understanding of you. G-d forbid if not. What a thought for Motzei Yom Hakipurim as we go forward, to be kind in Ben Adam Lachavero.

I'll top this off with an extraordinary Pshat in the Kehilas Yitzchok. There's a Rashi that's not to be understood in Parshas Vayeshev on the Posuk that is found in 37:18 (וַיִּתְנַקְלוּ אוֹתוֹ לְהַמִּיתוֹ). The brothers plan to kill Yosef. Rashi says (כמו אתו, עמו, כלומר אליו). It's not a Rashi that's understandable. You hear the words, 5 words! (כמו אתו, עמו, כלומר אליו).

The Kehilas Yitzchak says about someone that in heaven they should give him the ability to understand this and he said the following Pshat. The brothers did to Yosef what Nosson Hanavei did to Dovid. When Yosef arrived, they sat down with him, they said we're in middle of a Din Torah, join our Bes Din. And they talked to him about someone who tried to steal Malchus from others, who tried to take for himself the crown of his father, and they told Yosef to Pasken. And he was strict in his Psak and they said "אתה האיש" and (וַיִּתְנַקְלוּ אוֹתוֹ לְהַמִּיתוֹ) the word "אוֹתוֹ" is extra. It should be (וַיִּתְנַקְלוּ) they planned (לְהַמִּיתוֹ) to kill him. Zagt Rashi, (וַיִּתְנַקְלוּ אוֹתוֹ) is Ito, it means they planned together with him, Imo (with him). (כלומר אליו) As if they were saying it against him. In other words they gave a Psak K'ilu someone else, and they really meant "איתו האיש". What a Mussar.

2 – Topic – A thought on the Parsha

Let me share with you a Vort on the Parsha as well. In Parshas Hazeinu in 32:9 (כִּי חָלַק יְרוֹרָ, עֲמֹ יַעֲקֹב, חֶבְלֵ נַחֲלָתוֹ). I want to tell you a story. Rav Moshe used to go during the Aseres Yimei Teshuva to the diamond district, to the diamond club and people gave him generously.

My Shver A"h Mitoch Yud Bais Chodesh of his Petira, he had been going with Rav Moshe to the diamond club and the Yidden who were there were very generous and he went with the one trip and he walked away with a lot of money.

In 1981 Rav Moshe Feinstein was not well, and he could not go. A group of diamond dealers picked themselves up and they went to Rav Moshe's house to donate, to give the checks. Between me and you they should've been doing that all along, but anyway, they went to give him their donations. Rav Moshe said the following thought, he said (כִּי חָלַק יְרוֹרָ, עֲמֹ יַעֲקֹב, חֶבְלֵ נַחֲלָתוֹ). Zagt Rashi why does it mention Yaakov Avinu? (המשולש בשלש). (ועוד השלישי באבות). Yaakov is considered the Bechira of the Avos because he has triple Zechusim, his grandfather Avraham, his father Yitzchak, and his own.

Zagt Rav Moshe the same thing is true about doing a mitzvah. If you do a Mitzvah it's a tremendous Zechus. If you double up a Mitzvah or triple up a Mitzvah, at the same time you're doing 2 Mitzvos, so that Zechus is greater or is tripled.

If you can take an opportunity to do a Mitzvah with another Mitzvah together. Maybe that's the source or Al Pi Niglah of Minhag Ari, to take the Lulav in the Succah, so when you take the Lulav you're doing a double Mitzvah. Doing a double Mitzvah is a Zechus.

This reminds me of something that happened probably in 1988 when I began the Navi Shuir, and we got to Bnei Eli, and I mentioned the Gemarah in Mesechta Rosh Hashanah. That Rabbah and Abaya were both descendants of Eli and there was a curse that his descendants would live only 18 years. Rabbah who learned Torah lived 40 years, Abaya who learned Torah and did Gemilas Chasadim lived 60 years.

I asked the following Kasha, I said Rabbah and Abaya were tremendous Masmidim. Let's say Rabbah learned 18 hours a day, Abaya did Torah and Chesed but probably he didn't have more time. He also spent 18 hours a day. So let's say he spent 10 hours on learning and 8 hours on Chesed, why is that greater than Rabbah. If Abaya spent more time than his Schar is because he spent more time, but the Gemarah says Rabbah did Torah and got 40 years, Abaya did Torah and Gemach and got 60 years, why?

Someone in the audience said the following beautiful Tereitz. He said they both learned let's say 18 hours a day, but part of his learning Abaya did with someone for whom it was Chesed. He did a double mitzvah, he did Torah and Chesed simultaneously, so they both learned 18 hours. Abaya had the double Zechus of learning and doing Chesed at the same time.

Of course this brings to mind the tremendous Zechus of someone who learns and not only learns but learns by going to Mishmar. Not only are you learning but you're creating a Chizuk for other people to learn late at night on Thursday night. And Baruch Hashem we have other Shuls in communities that are copying us, that are also doing a Mishmar.

When you have come to learn, you're learning, it's a Chesed to your Chavrusa, it's a Chesed to everyone in the Beis Medrash that you are Mechazek them. Plus it's an influence that reaches out to others. Wow, the Zechus of doing multiple Mitzvos together. So do it, it's the day after Yom Kippur, and it came out on a Thursday, how fortunate we are. The night after we scream Hashem Hu Ha'elokim, we pick ourselves up and go to the Beis Medrash to be part of a Mishmar. As it says in Koheles 4:12 (יְהִי חֵזקוֹת, הַמְשָׁלֵשׁ, לֹא בַמְהָרָה, יִצְתָק). It's learning, it's a Chesed to your Charvusa and it's a Chizuk to others.

Let us all hope and pray that Taf Shin Pei (5780) should be a year of growth of Aliyah for all of us in our Ben Adam Lachavero by being considerate of others who may offend us. In our Ben Adam Lamakom, by doing Mitzvos that are double and quadruple Chesed. Ahh, what opportunities we have. May Taf Shin Pei be a good Gebenched Yahr to all who understand that the day after Yom Kippur is a day to work on improving. Ah Guten Shabbos and Ah Guten upcoming Yom Tov.

Rabbi Reisman - Parshas Haazinu - Sukkos 5779

1 – Topic – A thought to take away from the Yom Kippur that just passed.

As we prepare for Shabbos Parshas Haazinu. The focus of our preparations certainly is for the coming Yom Tov of Sukkos. I would like to share with you a post Yom Kippur thought and then a Sukkos thought as we prepare to go from the Yom Hakodesh to the Y'mai Hasimcha. On Yom Kippur the Torah says as is found in Vayikra 16:30 (כִּי-בְיוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם, לְטָהָר אֲתֻכֶּם). We said it numerous times on Yom Kippur.

In the Ohr Gedalyahu, he explains the double Lashon. (כִּי-בְיוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם) A Lashon of Kappara, (לְטָהָר אֲתֻכֶּם) a Lashon of Tahara, of purity. He explains, Kappara is to be forgiven. Someone who did something improper and deserves to be punished, he asks for Mechila, he does Teshuva and is forgiven. That is (יִכָּפֵר עֲלֵיכֶם).

(לְטָהָר אֲתֻכֶּם) is something else. When a person does improper things it affects the person, he is a different person. In a sense he is Tamei, he is impure. Even after he is forgiven, he is still a different person. So the Torah says that HKB"Y promises us that if you do Teshuva (כִּי-בְיוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם), (לְטָהָר אֲתֻכֶּם). You get two, Kappara and Tahara which is really the main Teretz to the Kasha of those who say that Goyim don't have Teshuva and we know from Ninveh that they do. The Teretz is that they have Kappara, they do Teshuva and they are forgiven. They deserve to be forgiven. But (כִּי-בְיוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם, לְטָהָר אֲתֻכֶּם), Tahara, to become an elevated person, that is special for Klal Yisrael.

These are two parts to Yom Kippur, the Kappara and the Tahara. There is a big difference. Once Yom Kippur is over, the Kappara hopefully is done with, it is accomplished. But the Tahara, the fact that a person comes out of Yom Kippur a better person, that requires attention, it requires focus, it requires effort.

(לְטַהֵר אֶתְכֶם) to sense Tahara, to live Tahara that is today and tomorrow, that is going into Sukkos. As it says in Maseches Yoma 8:9 (מִהַּ הַמִּקְוֶה מִטְהַר אֶת הַטְּמְאִים, אִף הַקָּדוֹשׁ בְּרוּךְ הוּא מִטְהַר אֶת יִשְׂרָאֵל). When HKB”H says (לְטַהֵר אֶתְכֶם) it is compared to a Mikva.

The Kesef Mishna says a Chiddush. He says when you go to a Mikva and you are Tovel in the Mikva and you are in the water, you are not yet Tahor. The Chiddush of the Kesef Mishna is that you only become Tahor when you pick yourself out of the water of the Mikva. That is when a person becomes Tahor. Someone who is in the water of the Mikva and he touches food which is in the Mikva, food doesn't become purified by a Mikva, that food becomes Tamei.

The Chiddush of the Kesef Mishna is that a person becomes Tahor only when you come out. So too, (הַקָּדוֹשׁ בְּרוּךְ הוּא מִטְהַר אֶת יִשְׂרָאֵל). The Tahara of Yom Kippur is how you come out of it. The way you walk out of it. The way you leave. The whole effort of Yom Kippur, the whole energy of the Yimai Haselichos are most worthwhile when today, the day after Yom Kippur a person takes with him the sense, the feeling.

There is a beautiful story that is told about the Tzemach Tzedek, one of the Lubavitcher Rebbes. There was a rumor that when the Rebbe came out of the Mikva on Erev Shabbos and he walked out into the street, he had a pure vision. Someone who would see him then it would be a great Zechus, a Tzelem Elokim. The word spread among all of his Chassidim.

On Erev Shabbos the streets around the Mikva were clogged with Chassidim hoping to catch a glimpse of the Tzemach Tzedek. The Tzemach Tzedek saw what was happening and he immediately issued a command that when he comes out of the Mikva there should be no one on the street. Nobody should come there on Friday afternoon. Of course that is what happened.

One day in the Beis Hamedrash a couple of Chassidim were sitting around and Schmoozing. One Chassid tells the other you know, across the street from the Mikva is a farm, there are Tzagalach (goats) in the farm. Those goats get to see the Rebbe when he comes out of the Mikva. I wish I was a Tzigala. I could see the purity, the Kedusha of the Rebbe as he comes out of the Mikva.

Someone else said to him what are you talking about that you wish you were a Tzigala. A Yid is not allowed to wish that he is an animal, Chas V'shalom. The other said what are you talking about, it is worth it, it is K'dai just once to see the Rebbe in a state of purity. I wish I was a Tzigala. They got into an argument. Finally, they went to ask one of the wise men of Lubavitch. One person presented his side, it is worth it to be a Tzigala to see the Rebbe. The other one said G-d forbid, how can a person wish to be an animal. The Talmid Chochom thought and he responded. He said you are certainly right. It is worth it to be a Tzigala just to see the Rebbe in his purity, in his Tzelem Elokim when he comes out of the Mikva. But only on one condition that afterwards you become

a person. You have to do something with it. If afterwards you stay an animal what is the use, what is the purpose. What is great about seeing purity?

There is a message there. The message is the story is it is wonderful to have Tahara, it is wonderful to be uplifted. But it is what you make of it, it is where you go with it. If you stay a Tzigala, you are missing the main purpose of the (לטהר אתכם). And so, those are our instructions for the days to come.

2 – Topic – A beautiful Sukkos thought.

I would like to share with you a Sukkos thought, it is a beautiful thought about the Korbanos. As you know, there are Shivim Parei Hachag, 70 animals that are offered in descending order over the days of Sukkos. It is one of the topics regarding which not much is usually said. We know that the 70 Parei Hachag are corresponding the 70 nations of the world and they go down, they become less as the days go. What is the depth of it?

Let's learn a Rashi in Parshas Pinchas 29:18 70 (פרי החג שבעים הם. כנגד שבעים אומות). Parei Hachag corresponding to the 70 nations. (שמתמעטים והולכים) who go less, there are fewer Parim each day. (סימן כליה להם). It is a sign of destruction. (ובימי המקדש היו מגינין עליהם מן היסורין). And when the Bais Hamikdash stood these 70 Parim protected these nations from Yissurim, from difficulty.

The Rashi seems to be very difficult. It is a contradiction the beginning of Rashi and the end of Rashi. First Rashi says (סימן כליה להם). The 70 Parei Hachag are a sign of the destruction of the 70 Umos. Then Rashi says (ובימי המקדש היו מגינין עליהם מן היסורין). The 70 Parim are a protection. It needs a Hesber which makes sense in Pshat.

In the Avnei Sho'ham he says something extraordinary. By the Dor Haflaga, the whole world was one language, one people, Am Echad. Through the sin of the Dor Haflaga humanity was divided into 70 nations. The Tachlis of the world is that all of humanity should come back together as one, to recognize the Borei Olam. If you don't realize that that is HKB"Y's wish for all of humanity, you weren't thinking on the Yomim Noraim when you Davened in Shemoneh Esrei, V'yai'asu Kulam Aguda Echad La'asos Retzoncha B'leivav Shaleim. Naturally we think of Klal Yisrael becoming one Aguda. But actually the words before are Tein Pachdecha Hashem Elokeinu Al Kol Ma'asecha, V'aimas'cha Al Kol Ma Shebarasa, V'yira'ucha Kol Hamaisim, V'yshtachavu Lefanecha Kol Hab'ruim. V'yai'asu Kulam Aguda Achad. The Halevai is that all of humanity should become one nation that recognizes the Borei Olam.

The Yalkut in Parshas Noach says that the Malachim came down and created 70 nations out of one and then L'asid Lavo it will go from 70 downwards until every nation recognizes Hashem. So the idea that the Korbanos are M'matin Es Ha'umos. The Korbanos show the nations become fewer. It is true that the Reshaim disappear from the world. But from every nation there are good people which are connected to the one Uma, to the one nation. That is a protection of the Korbanos to the Umos Ha'olam. Those who are worthy become less. The 70 languages should become one. The 70 nations of antiquity are today only a few nations that remain. No matter how many countries there are in the world. However, the goal of the Parei Hachag being M'matin, is that the righteous

ones should combine with Klal Yisrael in recognizing the Borei Olam. So it is not a Stira the two parts in Rashi. The nations are Kalim, they should come to an end. The people of the nations, the Korbanos are for the righteous ones.

With this, we have a little bit of an understanding of the Maila of Hoshana Rabba, B'toras Hanigla at least. Because by then the 70 Parim are done, are gone. If the idea is to be destroyed, so then there is no reason to make a Yom Tov the next day. There is no reason for that to be a day with extra Avoda, however, if the idea is His'achdus and the Yichud of all of those who serve HKB"H, then there is a Maila Gedola of Tikkun.

This idea that Hoshana Rabbah represents the time of extraordinary purpose, of positive Tikkun. And so with this thought for the upcoming Chag HaSukkos which fits well with the (לטהר אתכם). These are days not to forget the experience from which we are coming.

May HKB"H grant us that the coming days should have the same sense of urgency, of purity, of Kedusha as the days that just passed/ let's take with us an elevation, Hatzlacha in serving Hashem. A Gut Gebenched Taf Shin Ayin Tes to one and all!

Rabbi Reisman – Parshas Ha'azinu 5776

1. In Parshas Ha'azinu we have a new name for Klal Yisrael as is found in 32:15. (וישמך ישראל ויבצעט). (ישראל) is a name for Klal Yisrael. In Davening, in Korbanos we say (שמהבת אותו ומשמתה) (קראת בו. קראת את שמו ישראל וישראל). We say that Yaakov Avinu and Klal Yisrael afterwards were given new names, Yisrael and Yishurun. However, the name Yishurun only appears three times. Once in Parshas Ha'azinu in 32:15, and twice in (וזאת הברכה) in 33:5 (ויהי בישראל, מלך) and in 33:26 (אין פקל, ישראל). The name does not appear anywhere previously and certainly it needs an explanation. What is this with the name Yishurun, what is special about it for Klal Yisrael, and why does it not appear until the end of the Torah?

The answer lies in a Ramban. The Ramban in Devarim 2:10 is talking about one of the rules of Tanach. The rule that sometimes we find names change, we find different people's names appear one way and then a slight change later. Most famously Yonason which becomes Yehonason later and many others in a similar way. The Ramban tells us a rule. That we find in Tanach that names change based on the reason or the meaning of the name. Toch Devarav, as he speaks he says (וכן). Sometimes it is a praise (יכנו יעקב שהוא לשון מרמה או לשון עקלקלות). We change the name of Yaakov which is a Lashon of crookedness, of fooling (ויקראו אותו ישורון, מן תם וישר) and later Yaakov or the Bnei Yisrael is called Yishurun which is a language of Yashar, of straight. We know (ישר בעיני) & (הטוב בעיני שמים) in Parshas Re'ei 12:28. Rashi says (כי תעשה הטוב והישר, בעיני ירוך). Rashi defines Yashar as something which is straight in the eyes of people. (וישמך ישראל ויבצעט). They give it a name Yishurun here at the end of the Chumash, the Dor Midbar apparently was not deserving of the name Yishurun and the name Yishurun comes as the Klal Yisrael is ready to enter Eretz Yisrael. It is a name you have to deserve.

The Gemara in Masseches Yoma 73b says that on the stones of the Choshen were the names of the three Avos, the twelve Shevatim, and the words Shivtei Yishurun. Again, the word Yishurun. The Medrash says that the word Yishurun appeared on the Yashvei stone, the stone of Binyamin where it was engraved both Binyamin and Shivtei Yishurun. This is the Gemara as explained by the Medrash. It is interesting that the Yerushalmi says that it didn't say Shivtei Yishurun, but rather it said Shivtei Yisrael.

The Rambam in Hilchos Klei Hamikdash 9:7 says that it said (וְכֹתֵב לְמִטָּה מִבְּנֵימִין שִׁבְטֵי קָה). The Kesef Mishna and the other Miforshim wonder why he says different then the Gemara which says Shivtei Yishurun.

In the Hagaos of the Chasam Sofer on the Yerushalmi on Yoma which has been printed in the recently printed Chidushai Chasam Sofer on Yoma says a beautiful explanation. The stones of the Choshen have the title for Klal Yisrael but that title depends on the level of the Jewish people. The Dor Hamidbar and the first Bais Hamikdash it says Shivtei Yishurun. The Shevatim who are straight, who are righteous in the Einei Bnei Adam, however, in the Bayis Sheini where Sinas Chinom became rampant, they no longer deserved the name Shivtei Yishurun. There the name was downgraded to Shivtei Yisrael or according to the Rambam the (שִׁבְטֵי קָה).

This fits beautifully with another Yerushalmi in the beginning of Peah that says that once the Yashvei stone of the Choshen was suddenly lost. They said where are we going to find such a good stone to replace it? The famous story of them going to Dama Ben Nesina to acquire this stone is brought down. Dama Ben Nesina's father was sleeping and he didn't want to wake him... This took place when the Yashvei stone was lost. It is a Pele! How did the stone of the Choshen go lost? The Choshen wasn't taken anywhere. Obviously it was Min Hashamayim as the Chasam Sofer says they no longer deserved the title Shivtei Yishurun and that title was on the Yashvei stone and the Yashvei stone was lost.

So we learn from this Chasam Sofer the idea that we are talking about. Yishurun is a title that a person has to deserve, a Yid has to deserve. Yishurun was probably on Binyamin's stone because the other Shevatim were involved in the Sinah between Yosef and the other Shevatim on their Madreiga, but Binyamin was not involved. Probably that is why it is on Binyamin's stone and even there it was not deserved at a certain point. So to have the title Yashar, Yishurun, is a challenge to us.

Yesterday, on Yom Hakkipurim we said Ki Ata Salchan L'yisrael U'machalan L'Shivtei Yishurun. We said that Hashem forgives especially the Shevatim who are Yashar. Who are Yashar B'einei Bnei Adam. Therefore, we see it as a challenge to live up to a title of Shivtei Yishurun, to live up to the title, to be deserving of the title. Halevai, what a challenge with which we leave Yom Hakkipurim. This is a thought regarding a mystery. I think people know that Klal Yisrael has the name Yishurun but wonder where it comes from and here we have from the Chasam Sofer a Gevaldige insight.

2. I would like to move on to a second thought. To a thought that is a thought regarding Motzoei Yom Kippur since we are holding Motzoei Yom Kippur and even by Shabbos we will still IY"H

hopefully have the effects of Yom Kippur. I would like to mention a thought that came to mind yesterday as we approached Neilah. After Neilah we blow the Shofar and as you know we blow only a Tekiah. It is unusual because there is no other place where we blow only a Tekiah. The blowing of the Shofar whether it is on Rosh Hashono or on Yovel (when Yovel is Noheig) is always a Tekia which surrounds Teruos. Teruos as you know are symbolic of weeping, of sounds of Yelala as the Gemara says, and the whole idea of a Tekiah is to symbolize this idea of being able to sandwich the crying of this world with the joy, the Simchos that are part of serving HKB”H with the Tekia, with the proud strong sound. Yet on Motzoei Yom Kippur we don’t do it. On Motzoei Yom Kippur we have a time that we blow only a Tekiah. Why is that so?

I think that the answer lies in a Gemara. The Gemara brings the Shitta of Rav Yehuda in Maseches Rosh Hashono 26b that the Shofar of Rosh Hashono is a Shofar Kafuf (bent) however, the Shofar of Yom Hakkipurim is straight like a trumpet. The Gemara says 4 lines from the bottom (בר”ה) (כמה דכייף איניש דעתיה טפי מעלי וביום הכפורים כמה דפשיט איניש דעתיה טפי מעלי). The Gemara says a mysterious expression. As a matter of fact if you look there are a few Girsas in the exact Lashon of the Gemara. If you look at the Rashash there you will see. The Gemara says that on Rosh Hashono the more a person is bent it is better. That we understand. The idea of being bent in serving Hashem, of Kefifa which is Hachna’a is something which we all understand. But on Yom Kippurim (וביום הכפורים כמה דפשיט איניש דעתיה טפי מעלי). On Yom Kippur be straight, what does it mean be straight? Yom Kippurim we do Teshuva, we Daven Kafuf. What does it mean be straight? The answer seems to tie into something that I mentioned in the past.

I mentioned in the past that when Klal Yisrael heard the Kohen Gadol saying the Sheim Hashem they fell, they bowed. The Kasha that was asked in the past is that the Shulchan Aruch says that you kneel at Boruch, you bow at Ata and you stand at Hashem. Shenemar Hashem Zokeif Kefufim. So why in the Bais Hamikdash did they fall at the Sheim Hashem and here they stand with the Sheim Hashem?

The answer is that when you hear someone else saying the Sheim Hashem you have to fall and bow B’aima Ubi’yira. However, when you yourself are saying the Sheim Hashem you have to say it with a pride and a Shtark’keit. You have to say it Hashem Zokeif Kefufim, proud of who you are, where you are holding by saying the Sheim Hashem. Gevaldig.

On Rosh Hashono it is a time of Hachna’a and so is Yom Kippur. It is a time to be bent towards HKB”H. When do we blow the Shofar? At the end of Yom Hakkipurim. When walking away from Yom Kippur. We have to walk away from Yom Kippur with a sense of pride. Standing straight with a Gaiva of Kedusha. We have to walk out of Yom Kippur knowing that we are charged with the undertaking of the things that we were Mekabeil during this Aseres Yemai Teshuva. With goals which we will live up to, a little more, a little less, but goals to grow in life. Sometimes I hear Darshanim say, every year Yomim Noraim comes and goes and nothing changes and it is all the same. Chas V’shalom! G-d forbid! Heaven forbid! It is not that way.

I remember when I started being careful to wash Mayim Achronim it was from a Kabbala of Yomim Noraim. When I started to be careful to be Mavir Sedra without missing Bli Neder it was with a Kabbala of Yomim Noraim. When I started to take a Sefer and not go to sleep without a

Sefer at my bed, it was with a Kabbala from Yomim Noraim, all Bli Neder. When I started to have a Zehirus not to look at any news on the internet, only emails (you know how much time it saves a person), it started with a Yomim Noraim. Yomim Noraim come and go and we stay the same? G-d forbid!

That has to do with a person walking out of the Yomim Noraim with a Tekiah Gedolah, proudly. (כמה דפשיט איניש דעתיה טפי מעלי). By the time you get to the Tekios at the end of the Yomim Noraim you have to have a straightness, a pride, a Gaiva, no more Hachna'a.

I want to tell you a story. There is a Talmid in the Yeshiva a wonderful young man who dated for five or six years and a Shidduch didn't come. It happens. One day he had a date with a friend of mine. A friend called for information I gave the information. They went out. My friend called me after the first date. He says it is not Noge'a to him because his daughter is not going out again with him, but he would like me to pass on some advice. On your first date don't tell the girl all your shortcomings (Chisronos) which is apparently what this young man had done. He told the girl his shortcomings. I asked him is that what you do? He said aren't you supposed to be honest when you date? I said yes but that is not the way you advertise yourself when you speak. You live your strengths. Eventually you have to tell your Chisronos, that is not what you do on your first date.

We too, we walk out of Yom Hakkipurim, the Hachna'a, the Teshuva it all counts. We have to come out proud, optimistic, and positive that the Kabbalos that we undertook for the new year should be real, they will be real, we will live up to them, we will be strong. A Tekiah Gedolah. Forget the Shevarim-Teruah, the weeping. Time to do, time to accomplish. What a beautiful message. If you didn't concretize your Kabbalos it is not too late. Do it. Make it happen. Make the coming year a meaningful year.

3. One last message. A technical message for Parshas Ha'azinu. In the beginning of the Parsha we have a Posuk and a Baal Korei who reads it wrong as I have heard is a Mechareif Umigadeif, he is saying terrible things. The fifth Posuk of the Parsha (שָׁחַת לוֹ לֹא). When people misbehave it doesn't affect Hashem. (בְּנֵי מוֹמָם) it affects the children. Many Baalei Korei say Shichas Lo. When you do damaging things it affects G-d? (לֹא, בְּנֵי מוֹמָם) it doesn't affect the children. G-d forbid!

Make sure that your Baal Korei says (שָׁחַת לוֹ לֹא) and (בְּנֵי מוֹמָם). Where does this come from? (שָׁחַת לוֹ לֹא) has a Tevir. I mentioned in the past that Trop are divided between Mafsikin (things that are pauses) and Meshamshin (things that are not pauses) and that the Tevir appears both ways as a Meshameish and as a Mafsik. I mentioned it once I believe in Parshas Bamidbar. (שָׁחַת לוֹ לֹא, בְּנֵי מוֹמָם). That is the correct way to read the Parsha.

As we go from Yom Kippurim to Sukkos Chazal say that we are too busy to do Aveiros. Halevai! You should have a Gut Gebenched Yar to one and all!

Rabbi Reisman – Parshas Ha'azinu 5770

32:6 הָ לִירָר, תִּגְמְלוּ-זֹאת ו in the Sefer Torah the Hei is printed as a separate word. There is a difference of opinion on how to read this word. The Machloikes is if Ha and L'hashem are 2 words which is the way they appear. This is the opinion of R' Volf Hindheim one of the greatest Ba'alei Dikduk.

The Radak and Even Ezra as well as others hold, that the Ksiv is 2 words, however, it is read as one word with the Lamed having a Shva Nach. This is our Minhag. The problem however is, there are lists of Kri Uchsivs in different Sifrei Dikduk, and we don't find this one anywhere. The Mesora in Divrei Hayamim Bais Perek 34 lists 8 words that are written as 2 and read as 1, this one is not there. Why is it not listed as one of the Kri Uchsivs?

The Brisker Rav in the Griz Al Hatoirah in Parshas Va'eschanan writes an interesting Chiddush. The name Hashem which is Yud K Vav K and which we read Aleph Daled Nun Yud, he suggests that it is also a Kri Uchsiv. After all we read it as Adnus and not Yud K Vav K. So you will ask why it is not listed?

There would be more of those than all other Kri Uchsivs combined. Now we can answer R' Hindheim's question of why this Kri Uchsiv is not listed. All Yud K Vav K's are not listed. Even though this one is different in that it has the Ha, it still has the Sheim Hashem and it could be because of that, it was left out.

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 Avidas 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.

Rebbi had a Mispalet that complained about a Kabbala that he had made in the prior year, which had only lasted 6 months, and therefore, he didn't want to accept any new Kabbalois on himself.

Similarly, another Mispalel had made a Kabbalah at the Siyum Hashas 2 times ago, to complete Shas. After Brochois he dropped out. At the last Siyum Hashas he had made the same Kabbala and after Brochois he dropped out. He said he will not take this Kabbala on himself again. Rabbi said to him, that is being foolish. At least every 7 ½ years you are making a Siyum on Maseches Brochois, even this you want to take away, you have something good going!

Is a Kabbala only good if you keep at it forever? A Kabbala that sticks for awhile is wonderful and 6 months is extraordinary. Oir Zarua Latzadik, the little bits of Oir, and the efforts we put. We don't see it. Sometimes the Kabbalois fall away, but they are planted. Ul'yishrei Leiv Simcha, you want to be happy with this, you must have a certain Yashrus in the way you think and the way you feel. What a beautiful message in which to begin Yom Kippur.

We say (in Neilah Atah Hivdalta) Vatitein Lanu Hashem Eloikeinu B'ahava Es Yom Hakippurim Hazeh, **KEITZ** Um'chila Us'lichu Al Kol Avonoseinu. Since Keitz usually refers to Yimois Hamashiach, why do we use this Lashoin here and what is its meaning?

Rav Hutner in Pachad Yitzchak on Yom Hakippurim Maimar 21 Ois 13 has an insight based on a Rav Chaim. He brings that the Brisker Rav said in the name of Rav Chaim, no one can really tell what he has accomplished in this world until Mashiach comes and there is the final Yoim Hagadol V'hanoira, the day of the final judgment. Even someone who lived as a Tzaddik doesn't know where he is even in the Oilan Ha'emes because events can take place in Oilam Hazeh because of his Hashpa'a that can affect him. There is a Raya from Chagiga Daf 4b (towards the middle of the page 4th wide line) ויאמר שמואל אל שאול למה הרגותני להעלות (שמואל א ב) רבי אלעזר כי מטי להאי קרא בכי ותאמר (שמואל א ב) אותי ומה שמואל הצדיק היה מתיירא מן הדין אנו על אחת כמה וכמה שמואל מאי היא דכתיב האשה אל שאול אלקים ראיתי עולים עולים תרי משמע חד שמואל ואידך דאזל שמואל ואתייה למשה בהדיה אמר ליה דלמא חס ושלום לדינא מתבעינא קום בהדאי דליכא מילתא דכתבת באורייתא דלא קיימתיה This Gemara is about Shmuel Hanavi who was in Shamayim after he had passed away. He thought when Shaul asked to speak with him that he was being summoned to Din. What Din, he was already in Shamayim?

The Brisker Rav says there is only one time, by the Keitz that a person can know where he is. That is why the Zman L'asid Lavo is called the Keitz. That is the Keitz of Acharis Hayamim. Every year also has a Keitz. Just like Shabbos is Mei'ain Oilam Habo so to Yom Kippur is Mei'ain the Yoim Hagadol V'hanoira of the day of ultimate judgment. In what way?

There is a certain level of Erech Apayim that Hakadoish Baruch Hu has with us. A level of waiting with his Erech Apayim and waiting for his day of judgment. All year long there is a great measure of that. When it comes to Yom Kippur, it is the Yom Hadin. Not the ultimate Yom Hadin, however, that year from which you are moving forward, what type of Tzura does it have? That depends on where you are at on Yom Kippur. The Keitz seals that particular year. That is why we call it KEITZ Um'chila Us'lichu.

When we come to Ma'ariv after we have fasted for 24 hours or so and we are just off of the highest level we can be on spiritually all year of Neilah and we come to Shema we say Baruch Sheim in a low voice. Why are we any worse at this point than we were the night before on Kol Nidrei night's Ma'ariv when we can say Boruch Sheim out loud even though we have not begun to feel the effects

of the fast yet as we had finished the Seuda Hamafsekes a mere 2 hours before but are considered like Malachim?

The Maharal which is in Parshas Vayeitzei on **32:3** וַיֵּאמֶר יַעֲקֹב כִּי אֶשֶׁר רָאִים, מַחְנֵה אֱלֹקִים זֶה; וַיִּקְרָא שֵׁם- הַמָּקוֹם הַהוּא, מַחְנֵה וַיִּחְלֶם, וְהָיָה סֵלֶם מִצָּב יב **28:12** however it refers to the beginning of the Parsha when Yaakov has a dream with the ladder. The Malachim of Eretz Yisrael are going up and the Malachim of Chutz La'aretz are coming down. The question is, at this point Yaakov is not at the boundary of Eretz Yisrael, he was at Har Hamoiri'a, so why are the Malachim of Chutz La'aretz coming down to accompany him?

The point is not where you are, the point is which direction are you headed. Yaakov was heading towards Chutz La'aretz and therefore only got assistance from Malachei Chutz La'aretz. At the end of the Parsha, **32:3**, Yaakov again met 2 sets of Malachim who switched places, however, he was headed towards Eretz Yisrael so he had the special Siyata Dish'maiya of having the Malachim of Eretz Yisrael accompany him. The point is a powerful one, it doesn't matter where you are, it matters in which direction you are heading.

When Yom Kippur begins we are heading in the direction of Aliyah and therefore, even though the fast is not even hard on Kol Nidrei night we can say Baruch Sheim out loud by Ma'ariv. However, at the Ma'ariv of Motzoei Yom Kippur, we are heading into Yemei Hachail and therefore we can't keep up the level of Yom Kippur and say Baruch Sheim out loud. We are already heading in the other direction.

Your life as a whole should go in a direction of Aliyah. There might be people on a higher Madreiga than you, however, your goal is to head in the right direction. The goal is to be elevated by Yom Kippur and to become a better person. Yom Kippur should make us B'nei Aliyah and should inspire us for the coming year. These 15 minutes that we pull from our Avoidas Hachail and put it into a period of Koidesh should be a Zchus for us and to all Klal Yisrael. A G'mar Chasima Tovah and A Gut Gebenched'te Yar.

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 Hazeh or for the Yom Tov Hazeh. 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 Kriyas 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 Kriyas Hatorah unlike Shacharis where we have a special Yomim Noraim Niggun for Kriyas Hatorah. Why do we use the regular Niggun of Kriyas 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'mirra. Al Cheit Shechatanu Lifanecha B'dibbur Peh. It is a different type of Aveira with words. The Al Cheit Shechatanu Lifanecha B'daas Uv'mirra 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 Magen 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"H, 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 Zechuyasainu 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. פֿתֶּבְנוּ. (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. (פֿתֶּבְנוּ 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 (פֿתֶּבְנוּ בְּסֵפֶר זְכוּיִת).

Yehi Ratzon Shenir'be Zechuyasainu K'rimon. Not Shenisrabu 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. (פֿתֶּבְנוּ 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 Niflaim, 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 Hashem 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 (וַיִּשְׁתַּחוּ) מִשֵּׁה; וַיִּקַּד אֲרָצָה, וַיִּשְׁתַּחוּ). When the Shechina appears to Moshe he bows. Or Avraham Avinu in Beraishis 17:17 (וַיִּפֹּל אַבְרָהָם עַל-פָּנָיו, וַיִּצְחַק). 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 פֶּקֶד 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 Hazeih. 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 וחזרו 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 לפניך 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 וחזרו 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 Nihiye 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'an'an Vayisyatzeiv 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'an'an Vayisyatzeiv 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 Shores 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 Tzadikkim. 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 Avidas 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 Avidas 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 וְיָצֵא יְהוָה--בְּהֶתֵן, יָצֵא וְיָרֵחַ יָשִׁישׁ כְּגִבּוֹר, לָרוּץ אֶרֶץ מְחֻפָּזָה; 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 Rebbe that they have made Kabbalos on Yom Kippur that have lasted a month or two and then it falls away. Rebbe 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 Kabbala 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?

Rebbe 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!