



Rabbi Reisman - Parshas Netzavim 5781

1 – Topic – A Thought on the Parsha

As we prepare for Shabbos Parshas Netzavim the final Shabbos of Taf Shin Pei Aleph, as we prepare for a much better year of Taf Shin Pei Beis. The Parsha of course begins with 29:9 (אָתֶם וְנִצְבֵּי הַיּוֹם כְּלָכֶם) and Rashi says in 29:12 because Klal Yisrael heard the Tochacha and they were frightened (הוֹרִיקוּ פְּנֵיהֶם) they were frightened by what happened and they said (מִי יוּכַל לַעֲמוֹד בְּאֵלָיו) who could withstand all these Klalos. Therefore, (הַתְּחִיל מִשָּׁה לְפִיִּסֵם) Moshe Rabbeinu calmed them down and he said (הַרְבֵּה הִכְעַסְתֶּם לְמִקּוֹם). (אָתֶם וְנִצְבֵּי הַיּוֹם). Look, you have done much in the Midbar that was misbehavior (וְלֹא עָשִׂה אֶתְכֶם כְּלִיָּה). He was Me'fayeis them. It needs an explanation as what kind of Nechama is this?

In the Midbar it is true that they sinned to HKB”H but they paid a price, they paid a very steep price. A whole generation was lost. A whole generation died in the Midbar and did not make it into Eretz Yisrael. What exactly is the Nechama of the experience of the Dor Hamidbar. The experience of the Dor Hamidbar seems to have been a terrible experience. It is true that Klal Yisrael survived as a nation, but many people were punished. This needs some type of a calling into account exactly what HKB”H was Me’fayeis them with.

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

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

We find that throughout the history of Klal Yisrael. (The Mechilta on the Shiras Hayam says) (ראתה שפחה על הים מה שלא ראה יחזקאל בן בוזי). At Kriyas Yam Suf all of the Jews that went through the Yam Suf saw visions that were even greater than the visions of Yechezkel. Yet those who went

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

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

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

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

2 – Topic – A Thought on the Upcoming Yomim Noraim

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

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

Rav Yaakov in his Hespel added something to that. He said something else. He said the Chofetz Chaim cared about the Jewish people and wanted them to be Zoche to be righteous to behave correctly in the demand of Hashem. Tzipisa L'yeshua. That you should live a life hoping for the Yeshua. Whether Moshiach comes now or doesn't come now, whether he comes soon or he doesn't come soon I don't know, but one thing I know, that every Yid is supposed to be Metzapeh, is supposed to have a strong desire for Moshiach coming. Then Rav Yaakov in recording his Hespel said that the purpose of the Chofetz Chaim was to show that everything about Moshiach is L'mayseh. He commanded them to learn Kodshim. Why? Because he wanted by Klal Yisrael that Klal Yisrael should be a people that are Metzapeh L'yeshua, that want Moshiach to come.

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

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

The Chofetz Chaim wanted to put into the Mishna Brura already the Halachos to know if you are Chayuv to bring a Chatas, only on an Issur D'oraissa do you bring a Chatas.

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

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

I would add to you that the second paragraph of Aleinu (וְעַל כֵּן נִקְנָה לָךְ) if you are Askenaz it is (עַל כֵּן נִקְנָה לָךְ) without the Vav. (וְעַל כֵּן נִקְנָה לָךְ ר' אֶלְקִינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת עֲנִיךָ). It is a beautiful paragraph. Guess what? It talks about Moshiach's coming. (נִקְנָה לָךְ) we hope for Bi'as Moshiach. Say the second paragraph of Aleinu a bit slower. Say it with the old Yeshiva chant that you used to say it with in grade school. Of course you are not going to have enough time because in Shul they don't say Aleinu with enough time to actually say (וְעַל כֵּן נִקְנָה לָךְ) properly. Okay, you will have to take an extra couple of minutes. Say it and be Metzapeh L'yeshua. We should be Zoche that if not Taf Shin Pei Aleph at least Taf Shin Pei Beis should be a Shana of the Geulah Sh'leima. A Gutten Shabbos, a Kesiva V'chasima Tovah to one and all and I ask you Mechila for the weeks that I was not prompt or I was not at all on the phone at this hour. I B'li Neder will try not to miss in the future. Kol Tuv! A Gutten Shabbos and a Gut Yar!

Rabbi Reisman - Parshas Netzavim Vayeilech 5780

1 - Topic - A thought on Parshas Netzavim

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

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

On the other hand, the second half of the Parsha which is Perek Lamed, has the most beautiful words for our generation. It talks about the generation of the Dor Ha'acharon and it promises us in 30:2 (וְשָׁב יְרֵד אֶלְרִיךְ אֶת-שְׁבוּתָהּ, וְרַחֲמֶיךָ; וְשָׁב, וְקִבְּצָהּ מִכָּל-) (וְשָׁבָה עַד-יְרֵד אֶלְרִיךְ)

אם-יְהִי גִדְוָה, בְּקִצֵּה הַשָּׁמַיִם--מִשָּׁם,) (הַעֲמִים). It is the only place in the Torah where HKB"H promises (,מִשָּׁם,) (הַעֲמִים). That HKB"H will bring Klal Yisrael back. So it goes from the most difficult, really the most horrible Nevua about what will take place in the future to the most beautiful Nevua (וְיָמַל יִרְוֹר) (אֲלֹרִיךְ אֶת-לְבָבְךָ, וְאֶת-לִבְבִּי וְרַעַד: לְאַהֲבָה אֶת-יִרְוֹר אֲלֹרִיךְ). It is talking about HKB"H bending Klal Yisrael to his service. Of course there has got to be a lesson from the juxtaposition, the connection of the most difficult of Nevuos in the Torah to the most beautiful.

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

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

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

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

The Yesod of the answer is what we were saying. That in Olam Hazeah things work this way. They work that they go with difficulty, they go with disappointment, the plan A does not work out and then B'ezras Hashem you hope that plan B will work out. Many people have commented that they are holding by Plan D, E, F, G. They are holding much later. It could be. Sometimes it takes a long time. But Kach Hi Darko Shel Olam, that is the way the Ribbono Shel Olam runs His world. There

was no Kerisos Bris, there was no guarantee to Shaul because Shaul was first. The guarantee was later when it came to Dovid there was a Bris that his descendants would continue.

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

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

2 - A thought on Parshas Vayeilech

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

Here in Parshas Vayeilech the Eben Ezra says something that is an important Yesod if we understand it properly. In Parshas Vayeilech we have again words which are very strict. In 31:16 (וְקָם הָעָם הַזֶּה וְזָנְהוּ אַחֲרַי אֱלֹהֵי נְכַר-הָאָרֶץ) (ויאמר ירנר אל-מִשֹּׁה, הַנָּדָה שֶׁכָּב עִם-אַבְתָּיִד). After you die (אֲשֶׁר הוּא בָּא-שָׁמָּה בְּקִרְבּוֹ) When the Jews enter Eretz Yisrael they will sin after the idols in the land to which they will arrive.

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

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

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

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

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

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

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

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

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

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

The Satmar Rebbe in Parshas Chayei Sarah page Taf Kuf Lamed Vav answers a great Kasha with this. It says in Beraishis 25:1 (וַיִּסָּף אַבְרָהָם וַיָּקַח אִשָּׁה, וַיִּשְׁמָה קַטוּרָה) (וַיִּסָּף אַבְרָהָם וַיָּקַח אִשָּׁה, וַיִּשְׁמָה קַטוּרָה). Avraham after the death of Sarah takes a woman by the name of Ketura. Says Rashi, this is Hagar. So why is she called Ketura? (וַיִּ

(הגר, ונקראת קטורה על שם שנאים מעשיה כקטרת). Her actions are as beautiful as the Ketores. What a wonderful person. Hagar her actions are as beautiful as Ketores.

The Maharal on Rashi asks a Kasha. Not too long earlier, when Hagar leaves, the Posuk says as is found in 21:14 (וַתֵּלֶךְ וַתֵּתֵעַ, בְּמִדְבַּר). Rashi says about the same Hagar that when she left Avraham (חזרה לגלולי בית אביה). That she went back to the Avoda Zorah of her father's house. So how can it be (וַתֵּלֶךְ וַתֵּתֵעַ על שם שנאים מעשיה כקטרת)? What are you talking about? It is a Pele!

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

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

With these thoughts we head to the preparation for the Yomim Noraim. Just like Makom has a place where it is (הִסְרוּ אֶת-אֱלֹהֵי הַנֹּכַח), so too Zman. We come to these days (אֲשֶׁר הִסְרוּ אֶת-אֱלֹהֵי הַנֹּכַח). It is very challenging. We have to get rid of some of the distractions we have in Avodas Hashem. It may not be Avoda Zorah all year round, but we are coming to Yomim Noraim, we are coming to the Yom Hadin. (הִסְרוּ אֶת-אֱלֹהֵי הַנֹּכַח, אֲשֶׁר בְּתוֹכְכֶם).

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

Rabbi Reisman - Parshas Netzavim 5779

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

1 - Topic - A Vort on Parshas Netzavim

It says as is found in 30:6 (וַיִּמַּל יְרֵנָה אֶלְרִיבָה אֶת-לִבָּבָהּ). The Ramban says that nowadays there is Bechira and that Bechira comes from a Tai'va which is like an Orlah to the heart and when it says (וַיִּמַּל יְרֵנָה) (אֶלְרִיבָה אֶת-לִבָּבָהּ) then that means that (אבל לימות המשיח, תהיה הבחירה בטוב להם טבע). When Moshiach

comes and Hashem will be Mal our heart, Bechira (choosing good) will be nature, will be normal. Of course the question is what is the Toeles, what is the purpose in it? The Ramban says that it going to be like Adam Kodem Hacheit which means that there has to be some purpose in it.

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

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

Says Rav Schwab, that is also a level of Bechira. Even when Bechira B'tov is Teva, there still could be a Nisayon that what you are doing correctly you should do with the right attitude, you should do with the right spirit. That idea is an idea regarding Malachim who don't have Bechira and still they get punished depending on how well they do Tov, and that would explain why by Yemos Hamoshiach (וְיָמֵי יִרְיָה אֶת-לְבָבָהּ) there will still be Nisyonos. There will be Nisyonos to do things properly. Even before Yemos Hamoshiach, today as we work on improving our actions and avoiding Cheit, another aspect of our Avoda is to do what we are doing right properly, to do it correctly, to do it the way it should be done.

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

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

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

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

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

Some people have a nature that they cry very easily, they weep easily, their tears are close to their eyes. Their emotions are strong. Some people find it difficult to cry. Zagt Rav Yisrael, the one who cries easily, his Avoda on Rosh Hashana is Al Tivku because we Ta'ke find in the Posuk the GRA is quoting in Nechemia, (כי בוכים כל-העם, קשקשם את-דברי התורה), it says everyone was crying. Nechemia tells them (לכו אכלו משמנים ושתו ממתקים, ושלחו מנות לאין נכון לו--כי-קדוש היום, לאדנינו). So someone who finds it easy to weep, his Avoda is not to cry, to celebrate the Yom Tov properly. Someone who finds it hard to cry, he should try to be M'oreir tears on Rosh Hashana. On Rosh Hashana the Gemara says in 26b (4 lines from the bottom) (בר"ה כמה דכייף איניש דעתיה טפי מעלי) that someone who bends himself is better. There is another Man D'omar who says (בראש השנה כמה) (דפשיט איניש דעתיה טפי מעלי).

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

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

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

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

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

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

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

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

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

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

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

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

Erev Rosh Hashana is a day of intense devotion to HKB"H. In Halacha it says that the Minhag B'chol Chutzos Yisrael is to fast at least half a day on Erev Rosh Hashana. Some people find it hard to do on a working day. On a Sunday if you don't go to work it should be easier to do. A day of closeness to HKB"H. May we all be Zoche that this last Shabbos of 5779 should be a Shabbos

of Aliyah, of forward movement towards Rosh Hashana, Aseres Yemai Teshuva and a Yom Kippur that is meaningful, that lasts. A Gut Shabbos and a Gut Gebenched Yar to one and all!

Rabbi Eli Reisman - Parshas Nitzavim 5778

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

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

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

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

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

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

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

The truth is that there is a problem anyway with the way we count the Parshios because the Zohar in the Midrashim refer many times to Gan Parshios. Gan is Gematria to 53 Parshios. In our Chumashim if we count the Parshios we get 54. There is an extra Parsha somewhere. The Chida

mentions that it could be that the extra Parsha is Vayeilech which is really part of Netzavim which is sometimes split. This would answer all of the questions that we have been asking. It also explains a little bit why we have such short Parshios.

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

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

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

There is a Gevaldige Maisch which was printed in one the "Maggid" books and the original source of the story is from a Rav in Calabasas, CA named Rav Yakov Vann who tells about a time when he went to be Menachem Avel on the passing of an older man and left a family who was pretty far from Yiddishkeit and Frumkeit. He found that in the house there was a study and in the study there was some Seforim and from looking at the Seforim it was clear that they had been studied by someone who knew how to learn and seemed to be a Talmid Chochom. He asked about the study and was told that the Niftar, the Grandpa had closed himself up in that room and learned and had sort of given up on ever bringing up his own descendants with Frumkeit and closed himself up there.

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

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

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

this is a little too extreme, that maybe people should learn at home and when they need to get on the computer they should go to Shul and go do that. Make a room for that.

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

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

3 - Topic - A riddle in Hataras Nedarim

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

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

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

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

that I did a Neder which does have Hatara, which the majority of Nedarim probably could have Hatara.

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

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

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

Rabbi Reisman - Parshas Netzavim Vayeilech 5777

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

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

In the beginning of *Vayelech*, the *Passuk* says: וְהָרָה אִפִּי בּוֹ בַיּוֹם הַהוּא וְעִבְדֵימִים וְהִסְתַּרְתִּי פָנַי מֵהֶם וְהָיָה לְאֹכֵל וּמְצַאָהוּ רְעוֹת רַבּוֹת וְצָרוֹת וְגו' *My anger will flare against them on that day and I will forsake them; and I will conceal My face from them and they will become prey, and many evils and distresses will encounter them.* (31:17)

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

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

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

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

The *Ramban* is bothered by this and the *Ramban* says that although *K'lal Yisroel* admitted that it is because HKB"H is not in its midst that all the evil has befallen them, this is still not a full *Teshuva*. The words of the *Ramban* are: "איננו וידי גמור", *It is not a full vidui*. But the *Ramban* does not explain. The *Ramban* leaves us sort of hanging as to his explanation.

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

When a person does *Teshuva* for his *Aveiros* without a recognition that the root cause of the *Aveira* has to be uprooted, it is not a proper *Teshuvah*. This is referred to by the *Ramban* as "aino vidui gamur". It is not a proper *Vidui*. A *Teshuva* must go back to the שִׁרְשׁ פְּרָה רָאשׁ וְלִעֲנָה, i.e. the root cause of the *Aveira*. If a person says וְאָמְרוּ בַיּוֹם הַהוּא הֲלֵא עָלַי כִּי אֵין אֱלֹהֵי בְּקִרְבִי מִצְאוּנֵי הַרְעוֹת הָאֵלֶּה but he stops short of seeking out the root cause of his sins, then HKB"H will still say וְאָנֹכִי הִסְתַּר אֶסְתִּיר פְּנֵי בַיּוֹם הַהוּא. There is something missing.

I'll give you a *Mashal*. Let's say you have a *Yid* who has misdeeds related to the internet. Either he wastes his time on the internet looking at all kinds of news or other things which are just a total waste of time. Or, worse, he looks at things that are inappropriate on the internet. He may have true *Teshuva* and *Charata* and when it comes *Yamim Norai'm* he is genuinely upset. He says על הַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּעֵינַי וְעַתָּה הֵטָאנוּ לְפָנֶיךָ בְּעֵינַי וְעַתָּה הֵטָאנוּ לְפָנֶיךָ בְּעֵינַי. He says and all other 'Al chet's tied to *Aveiros* that are connected to the eyes. That is not good enough. The *Teshuva* has to be on the origin. The *Teshuva* has to be on the fact that he has internet in his home which is not filtered. That is his *Aveira*. His *Aveira* is that when it was suggested that he has a filter, he belittled it. That is

earlier *passuk* it says, **תבוא**, you shall come with the nation. What changed from *passuk* 7 to *passuk* 23?

The *Sefer Davar Tov* says a *Gevaldige P'shat*. Back in *Mishpatim* the *Passuk* says: הִנֵּה אֲנֹכִי שֶׁלֶחַ מַלְאָךְ לְפָנֶיךָ לְשָׁמְרָךְ בְּדַרְךְ וְלְהַבִּיאֲךָ אֶל הַמָּקוֹם אֲשֶׁר הִכְנַתִּי לְךָ: Behold! I send an angel before you to protect you on the way, and to bring you to the place that I have made ready.

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

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

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

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

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

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

"הכסנת". There are those who argue that accordingly one may recite *Selichos* in shul even during the first half of the night.

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

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

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

I have mentioned this in other years. Tonight, I would like to add a thought. In the recently published, אפיקי מים from R' Moshe Shapiro, he has an appreciation of *Selichos*. It is well known that the *Levush* says that *Selichos* is like a mini davening. There is *Ashrei*, *Half-Kaddish*, *Selichos*, which is in the place of *Shemoneh Esrei* in this form, followed by *Tachanun* and of course *Kaddish with Tisgadel*. So, it is sort of a davening.

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

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

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

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

Selichos is a second half of the night *Tefilla*. *Ma'ariv* is a *Tefilla* that transfers from one day to the next. It is a *Tefilla* on the transfer, on the continuity. *Selichos* is a *Tefilla* on the change of one year

to the next. It is a *Tefilla* similar to the יהי רצון that is said my *Ma'ariv*. We ask that we should be able to go into the new year with *Beracha*, with good fortune, and with *Kapara*.

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

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

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

Rabbi Reisman - Parshas Netzavim 5776

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

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

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

1. In Parshas Nitzavim we have as we Lained this morning in 29:14 that there is a Krisos Bris with (כי את-אֲשֶׁר יִשְׁנוּ פֶה, עֲמָנוּ עִמָּד הַיּוֹם, לִפְנֵי, יְרוּר אֶלְרִינוּ; וְאֵת אֲשֶׁר אֵינָנוּ פֶה, עֲמָנוּ הַיּוֹם). The Krisos Bris that Moshe Rabbeinu is referring to applies to all Jews throughout all of the generations. (את-אֲשֶׁר יִשְׁנוּ פֶה; וְאֵת אֲשֶׁר אֵינָנוּ פֶה). Chazal say that all of the Neshamos came together for the Krisos Bris, came together and became a part of this Bris.

I saw a Gevaldige Vort in the Chomos Anoch which is the Chida's Sefer on Chumash and he asks a question. He says, we know from Chazal that the Guf and Neshama the two parts of a human being come together and are rewarded or punished on the Yom Hadin. Freigt the Chida, when Moshe Rabbeinu was Koreis Bris or at Har Sinai, all of the Neshamos of all of the generations

came and were part of that Bris. What about the Guf, the Guf is a part of the person. Our Gufim were not there. How is it a Krisos Bris when one is there and not the other, the Neshama and not the Guf?

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

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

Therefore, says the Chida, this is a source that if a father is Mekabeil a Hiddur Mitzvah or a Chumra on himself it should apply to his descendants as well. Children should keep the Chumros of their parents. Since the Guf of the child is a continuation of a parent this is a Mekor that Kabbalas Ha'av should be Chal on the son. Ad Kan. This is what the Chida says.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rabbi Reisman - Parshas Netzavim Vayeilech 5775

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

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

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

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

2. Let's move on to a thought in the Parsha which may explain something that we say in our Tachanun. In the Parsha we have between Sheini and Shlishi that a Bris is made as is found in

29:14 (כי את-אֲשֶׁר יֵשְׁנוּ פֹה, עִמָּנוּ עֲמֵד הַיּוֹם, לִפְנֵי, יָרַר אֶלְרִינוּ; וְאֵת אֲשֶׁר אֵינָנוּ פֹה, עִמָּנוּ הַיּוֹם). A Bris is made with those who are here and with those who are not here. Who was not there? Rashi brings from the Medrash Tanchuma () that even the unborn generations are included in the Bris. Now you will ask how can someone make a Bris with someone who is not born yet. How can you make a Shevua with someone who is not born yet.

The answer is that there is a concept of Tzibbur Lo Meis. Individuals are individuals. You can't be Mashpia an individual who is not yet born. When a Tzibbur takes on something as an organized group. They take on a Kabbala, then Tzibbur Lo Meis, the Tzibbur still exists. The faces may change the bodies may change but the Tzibbur continues to be. So that we so many generations later are the same Tzibbur that was there 29:12 (לְמַעַן הִקְיִים-אֶתְּךָ הַיּוֹם לֹא לְעַם) that became Klal Yisrael.

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

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

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

The Teretz is that there is a concept of Tzibbur. A Tzibbur is an entity. Tzibbur Lo Meis, the faces may change, but the Tzibbur continues. So (אֵת-אֲשֶׁר יֵשְׁנוּ פֹה) and (וְאֵת אֲשֶׁר אֵינָנוּ פֹה) it is a Bris with the Tzibbur of Klal Yisrael. Whoever will come on later will just fill the role of that Ish Hatzzibur.

With this we have a Raya to what Rav Elchanan brings in Kovetz Mamarim. Rav Elchanan brings that we find in the Chumash a punishment for people who do things that are bad and rewards for people who do things that are good and we see that it is not always what is happening in the world. We see good people who suffer and bad people who are successful. Rav Elchanan brings from the Mekoros Harishonim that the Torah is talking to the Tzibbur of Klal Yisrael. When Klal Yisrael as a Tzibbur does Yashar B'ainei Hashem (אִם-בְּחֻקֵּי, תִּלְכוּ) then 28:6 (בְּרוּךְ אַתָּה, בְּבֹאֶךָ; וּבְרוּךְ אַתָּה,) (בְּצִדְקָתְךָ). When the Tzibbur of Klal Yisrael misbehaves, Chalila things go differently. It is the Tzibbur of Klal Yisrael. Therefore, it fits well that here in Parshas Nitzavim where it is talking about the ideas of the Tochacha of the previous Parsha and the Pesukim in the Hemshech of the Tochacha which we have in this week's Parsha in 29:21 - 23 (שָׁרְפָה כָּל-אֲרֻצָּה--לֹא תִזְרַע)

(וְלֹא תִצְמַח). It is talking about the Tzibbur of Klal Yisrael. So we have this important idea of a Koach of a Tzibbur, a concept in Halacha of a Tzibbur.

Turning to Tachanun. We say in Tachanun (אָבְלֵנוּ וְאֲבוֹתֵינוּ חָטְאוּ). A Pele! We say we are not Tzaddikim, we and our earlier generations sinned. Or in (אָבְיָנוּ מִלְּפָנֶיךָ. חָטְאוּ) we say (לְפָנֶיךָ) we sinned for you, but the Bais Yosef says that on Rosh Hashono we don't say Viduy so how do we say (חָטְאוּנוּ לְפָנֶיךָ)? He brings from the Kol Bo to take it out. The Mishna Brura says that we can say it (חָטְאוּנוּ לְפָנֶיךָ) but we don't bang our chest as we normally do. We say (חָטְאוּנוּ לְפָנֶיךָ) the generations of Klal Yisrael before us sinned. What is going on? You are saying Viduy for your Zeidy or Elter Zeide? What business do you have saying Viduy for their Aveiros?

The answer is that we are talking for the Tzibbur of Klal Yisrael. (חָטְאוּנוּ לְפָנֶיךָ) the Tzibbur of Klal Yisrael sinned. (אָבְיָנוּ וְאֲבוֹתֵינוּ חָטְאוּ) K'neses Yisrael sinned. It is a day, a Yom Hadin for every individual, but a Yom Hadin for Klal Yisrael and that is who we are talking about.

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

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

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

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

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

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

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

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

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

Rabbi Reisman - Parshas Netzavim Vayeilech 5774

1. I will share with you a Vort on the Parsha, then a Vort on Rosh Hashono, and maybe a combination Vort to connect them both to the Yomim Noraim and the Parsha. Let me start with a

thought on the Parsha from the Chasam Sofer. The beginning of the Parsha says 29:9 (אתם נצבים היום) (היום בלכם, לפני ירור אלהיכם). In the beginning of the Parsha, Moshe Rabbeinu tells Klal Yisrael here you are standing before G-d. The Chasam Sofer says that in Parshas Vaeschanan 5:5 Moshe Rabbeinu tells Klal Yisrael (אנכי עמד בין-ירור וביניכם) (אתם נצבים היום בלכם, לפני ירור אלהיכם). That I am the intermediary between you and the Ribbono Shel Olam. He uses an expression that wherever you go I am here between you. In this week's Parsha today (אתם נצבים היום בלכם, לפני ירור אלהיכם).

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

When a Rebbi passes away it is an opportunity for a Talmid. The Chasam Sofer says that Moshe Rabbeinu told Klal Yisrael (אתם נצבים היום בלכם). Today is the day that I am leaving the world. Today for the first time (אתם נצבים היום בלכם, לפני ירור אלהיכם) you stand before the Ribbono Shel Olam without your Rebbi, without Moshe Rabbeinu any longer as the intermediary. Now it is an opportunity for fantastic Aliya.

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

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

2. I would like to move on to a Rosh Hashono thought. This thought really deserves to just be a Kasha. It is a difficulty that I have without really having a satisfactory resolution although I will try to offer a Teretz. The difficulty though is, that the Rambam says (in Sefer Hamada, Hilchos Teshuva 3:4) that the purpose of Tekias Shofer is to say (עורו ישנים משנתכם), you who are sleeping

wake up, time to do Teshuvah. This is the most famous reason for Tekias Shofar and it is always quoted from the Rambam. (עורו ישינים משנתכם). You know why it is quoted from the Rambam, because if you take Shas, if you take the Gemara, it doesn't seem to be so. The Rambam says that the Shofar is calling us to do Teshuva. Let us look at the Gemara. What does the Gemara say the purpose of the Shofar is? The Gemara in Masseches Rosh Hashono on 26a says for example that we don't blow with the Shofar of a Parah (of a cow) because the Eigel was a calf which is in the cow family and (אין קטיגור נעשה סניגור). Something that is a prosecuting force such as remembering the Eigel cannot be made a defending force. The Shofar is a Saneiger, it defends Klal Yisrael in the heavenly tribunals in the courts of heaven.

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

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

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

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

So we say, Hashem there are Zichronos by Rosh Hashono. We beg Hashem (זכור ברית אברהם ועקדת) (יציחק). Remember the Bris, the Akeida. Connect it to today. As it says in Yirmiya 2:2 (זכרתי לך חסד) (אֶהְיֶה לְךָ כְּאֵלֶיךָ--לְקַמֵּךְ אַחֲרַי בְּמִדְבָּר) Hashem says I remember the Chesed that you did (נְעִירֶיךָ). Zechira is not a lack of remembrance. Zechira is connecting something to today.

The Gemara says in Masseches Rosh Hashono 16a (5 lines from the Bottom) (ואמרו לפני בראש השנה) (מלכיות זכרונות ושופרות מלכיות כדי שתמליכוני עליכם זכרונות כדי שיעלה זכרוניכם לפני לטובה ובמה בשופר). The purpose of the Shofar is to bring Zichronos. As I said, the Shofar reminds Kavayochel Hashem of

the Akeida. It says bring Akeidas Yitzchok into the Yom Hadin. Let the Zechusim of Akeidas Yitzchok stand for us. The Shofar at Yericho was to bring the Zechusim of the past of Klal Yisrael into the present. So that miracles would take place at Yericho. Shlomo Hamelech, they blew Shofar, it is a connection to the Mesorah. A connection of the past to the present. Zichronos by HKB"H is not to remember him but what we say in Yaaleh V'yavo, Hashem remember. We talk about (וְזָכְרוּן מְשִׁים בְּךָ דְּוֹד עֲבָדֶיךָ. וְזָכְרוּן יְרוּשָׁלַיִם עִיר קְדֻשָׁה. וְזָכְרוּן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל). The Zichron is to connect our glorious past to today's day of judgment.

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

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

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

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

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

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

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

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

I look forward to speaking to you again on Thursday the day before Erev Yom Kippur and hopefully from now until then we will improve a lot, we will be better and stronger and ready to

come to a Yom Hakipurim. Rav Pam called these days not Yomim Noraim but Yomim Niflaim. He said they are not days of awe they are days of great opportunity, it is wonderful. There are moments that we actually think about the things that we did. Look at them as moments of opportunity. A Gutten Shabbos to all and A Gut Gebenched Yar! A Kesiva V'chasima Tovah!

Rabbi Reisman - Parshas Nitzavim - Vayeilech 5773

1. In preparing for Parshas Nitzavim - Vayeilech and Rosh Hashana, this being our last Shiur in 5773. Let me start with something on the Parsha which is directly related to the Selichos, to the Tachanun that we say. We say to HKB"H that we are about to say Viduy and we explain (שָׁאִין אֲנַחְנוּ עֲוֵי פְּנִים וְקָשִׁי עֶרְףְּ לומר לַפְּנִי ד' אֲלֹדִינוּ וְאֵלֵדֵינוּ אֲבוּתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חֲטָאנוּ. אֲבָל אֲנַחְנוּ וְאֲבוּתֵינוּ חֲטָאנוּ). We take some sort of credit and we tell Hashem that we are not claiming to be Tzadikim. (שָׁאִין אֲנַחְנוּ עֲוֵי פְּנִים וְקָשִׁי עֶרְףְּ). Why do we say such a very strange explanation as an introduction to Viduy.

In Parshas Vayeilech we find in 31:16 - 31:18, we find in the midst of HKB"H telling Moshe Rabbeinu (וַיֹּאמֶר יְרֵרָ אֶל-מֹשֶׁה). HKB"H says to Moshe after you pass away (וְהָיָה אַחֲרָי) there will be a time that Klal Yisrael will be tempted and will stray after Avoda Zora (וְהָיָה גַבְרַת-הָאֲרָץ). Hashem says that my anger will be kindled against them (וְעִזְבֹתֵם). (וְאָמַר, בַּיּוֹם הַהוּא) Klal Yisrael will suffer in the Galus. The Posuk says (וְהָיָה לְאֹכְלֵי בָרֶמֶס, בַּיּוֹם הַהוּא). Because Hashem is not among me is the reason that I have encountered these difficulties. What is it exactly that HKB"H is telling Moshe Rabbeinu that Jews will say (אִין אֲלֵרֵי בְקַרְבִי). Because Hashem is not with me that these difficulties came. The Posuk goes on (וְאָנֹכִי, הִסְתַּר אֶסְתִּיר פְּנֵי בַיּוֹם הַהוּא) that Hashem says I will hide my face on that day. What exactly is taking place?

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

The Pachad Yitzchok on Yom HaKippurim Maimar 22 says that to be Mikayeim the words of this Ramban we preface our complete Viduy, our true Viduy by first saying (שָׁאִין אֲנַחְנוּ עֲוֵי פְּנִים וְקָשִׁי) (עֶרְףְּ לומר לַפְּנִי ד' אֲלֹדִינוּ וְאֵלֵדֵינוּ אֲבוּתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חֲטָאנוּ. אֲבָל אֲנַחְנוּ וְאֲבוּתֵינוּ חֲטָאנוּ) Sh'ain Anu Azei Panim Uk'shei Oref Lomer Lifanecha Hashem Elokeinu Vai'lokai Avosainu Tzadikim Anachnu V'lo Chatanu. To first accept responsibility for our actions. To accept on ourselves to say Chatanu, we have done things wrong. That is to preface and how we get ready for the Yomim Noraim. That Hakdama is an important Hakdama because we fool ourselves and we say the Viduy in the Siddur

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

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

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

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

I beg all of you, you are working people, people who are out in the world, your time is limited. Opportunities to learn are limited. Take Thursday night, Mishmar night and make a Seder. Find someone in your neighborhood with just a Thursday night and Shabbos day Seder. You're tired

and it doesn't work. Make up with your Chavrusa that we are going to learn a minimum of 15 minutes to 20 minutes. Everyone can do that. Come to the Bais Medrash on Thursday night after your regular Sedorim and whatever it is you have to do at home. Sit down for your 15 - 20 minutes. It is likely the 15 - 20 minutes will become much more than that. The same thing on Shabbos. The few minutes will become much more than that. But at least do it for that period of time. Let it grow into something. Prepare for the Yomim Noraim by thinking about these opportunities that we miss all the time.

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

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

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

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

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

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

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

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

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

This should be a Chizuk to us, as these days come to be Mechazeik above all in our Limud Hatorah, in applying ourselves to our Limud Hatorah. In preparing for the Yomim Noraim, in preparing for our learning. Don't go into the Bais Medrash until you know which Sefer you are taking out. If

you are coming to Maariv 5 minutes early, before you walk in stop and think when I walk in I will pick up this Sefer or that Sefer. Otherwise you go in and nothing is going to happen. You can rub shoulders with Kedusha and nothing happens. Have a plan have, a goal. Decide what you are going to learn. When you do that you will do it well.

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

Rabbi Reisman - Yomim Noraim 5772

I would like to share with you a Vort and then what is on my mind as we approach Rosh Hashana for this year. The Gemara in Yoma 86b (7th wide line 8th word) says (היכי דמי בעל תשובה אמר רב) יהודה כגון שבאת לידו דבר עבירה פעם ראשונה ושניה וניצל הימנה מחוי רב יהודה באותה אשה באותו פרק באותו (מקום). What is a Baal Teshuva? Someone who comes to the same situation that he was in originally the first time he failed in his Nisayon, and this time he is successful. According to our Girsa in the Gemara, there has to be two times that you are successful in order to become a Baal Teshuva. The Gemara says it has to be exactly the same Nisayon.

The Rambam in beginning of Perek 2 of Hilchos Teshuva says, (אי זו היא תשובה גמורה. זה שבא לידו) דבר שעבר בו ואפשר בידו לעשותו ופירש ולא עשה מפני התשובה. לא מיראה ולא מכשולון כח. כיצד הרי שבא על אשה בעבירה ולאחר זמן נתייחד עמה והוא עומד באהבתו בה ובכח גופו ובמדינה שעבר בה ופירש ולא עבר זהו בעל תשובה (גמורה). What is complete Teshuva? The Rambam says that complete Teshuva is if a Nisayon comes to you even once and you are successful in withstanding that Nisayon, that is Teshuva.

Which Aveiros are we talking about? For us Bnei Torah, we are talking about somebody who goes to work on a bus or a train. When he started he had a plan, he had a Mishnayos or a Chumash to learn the Parsha every week and as the years go on or for some as the months go on it becomes reading the newspaper, or it becomes daydreaming, or taking a nap. The learning is not there anymore. So for somebody who goes out to work that is a big part of the Nisayon of his daily life. What to do during travelling time? There is only a small amount of time that most people have once they start working, that they have as optional time that can be used one way or the other. Travelling time is a major part of it. Does someone use it for learning? That is a Nisayon.

What is Teshuva Gemura says the Rambam? When it comes L'mayseh again, and you are Omed the Nisayon. The next time you don't turn on the silly talk shows. The silliness of people who listen to other human beings who have nothing better to do with their lives then sit on a phone to talk on a radio. This Nisayon is a big Nisayon for Bnei Torah. (היכי דמי בעל תשובה)? If he is successful with passing the Nisayon the next time.

Rav Tzadok in Takkanas Hashavim page 39 brings a Peledika idea B'sheim the Baal Shem Tov. This idea is also found in the Klei Yakar in the beginning of Parshas Chukas. They both say that to do Teshuva a person has to bring himself to the same situation, the same Nisayon and pass the Nisayon. As a matter of fact the Kli Yakar adds that the Gemara says in Maseches Berachos 34b

(18 lines from the bottom) (מקום שבעלי תשובה עומדין צדיקים גמורים אינם עומדין) (18 lines from the bottom), where Baalei Teshuvah stand a Tzaddik Gamur is not able to stand. What does that mean he is not able to stand?

The Klei Yakar says that a Baal Teshuva is obligated to go back to the place of his Nisayon and face up to that Nisayon again and pass it. (צדיקים גמורים אינם עומדין), a person who is not a Baal Teshuvah has no right to go to a place of Nisayon. Only someone who has to do Teshuvah can come to his place of Nisayon again. This is the opinion of the Klei Yakar and the Baal Shem Tov.

Rav Tzaddok after bringing this is Matmia and says it can't be. We know that we stay away from places of Nisayon, places of test. Rav Tzaddok says that Chas V'shalom a person should bring himself L'dei Nisayon. If so, how does a person become a Baal Teshuvah?

Rav Tzaddok makes an important Peshara for us to know. Rav Tzaddok says that it is a Mitzvah to make Siyagin to make Gidarim. If a person knows that he has difficulty with a certain Nisayon he has to go out and has to set up a situation where he has a Geder, where he has a S'yag, where he has a safety net, something that will prevent him from doing that Aveira again. Set up a safety net and bring yourself to that Nisayon in that safety net, in that extra Shemira, in that extra S'yag and be Omed in it. In that way you will satisfy the obligation to go back Lidei Nisayon.

Someone who has Nisyonos with seeing improper things on the internet, it is a tremendous Nisayon, it is a tremendous difficulty. Make Siyagin. Set yourself up a S'yag. Don't go to the internet for any social or entertainment type of a site. Stay away from everything there. Stay away from the news, you don't need the news on the internet, it only leads to other things. Make the S'yag and stand in the S'yag and it is a Kiyum of (היכי דמי בעל תשובה). It is an interesting Machlokes and a beautiful P'shara from Rav Tzaddok.

I believe that it is Rav Schwab who says that if you look in Sefer Devarim there are constant references to Shemira, Sh'mor. In Parshas Re'ey I counted 12 times that Moshe Rabbeinu tells Klal Yisrael (לשמר לעשות את-כל-המצוה הזאת). Most often without referring to any specific Mitzvah. Rav Schwab says Shemiras Shabbos means what? Shemira is a S'yag, setting up Gedarim. Somebody who sets up Gedarim is a Shomer Shabbos.

The idea that when Rosh Hashono comes to set up Gedarim and Siyagin, things that will help us stay away from those Nisyanos which are most difficult for us. Ideally, in your car break the radio section of your car. Stay away from it, you don't need it. There are other things you can do while travelling that are more worthwhile.

I would like to share with you a thought that is Noguea 5772 specifically. Let me start from the Machzor. This is something that is very much on my mind as we approach Rosh Hashono. For a long time I had a Kasha on the order on part of the Davening of Rosh Hashono and Yom Kippur. Before we get to Hamelech Hakadosh we insert the section which Davens for a Gilui, a revelation of Malchus Hashem.

There are 3 paragraphs; 1) Uv'chein Tain Pachdecha Hashem Elokeinu Al Kol Ma'asecha, 2)Uv'chein Tain Kavod Hashem L'amecha, and 3) Uv'chein Tzadikkim Yir'u V'yismachu, we are familiar with these paragraphs.

The order of the paragraphs seems to be wrong. When we make a request we typically ask for smaller things first and bigger things later. If you are going to someone asking them for a favor you ask for the smaller thing first. If that is granted then you move on to bigger things. It is not the Derech to ask for bigger things first and smaller things second. Yet, that seems to be the order. Uv'chein Tain Pachdecha Hashem Elokeinu Al Kol Ma'asecha V'ai'mascha Al Kol Ma Shebarasa. We start with the request that Hakadosh Baruch Hu's Malchus will be revealed to the entire world, to all of creation, to all of humanity.

Then we say Uv'chein Tain Kavod Hashem L'amecha, then we ask for Malchus Hashem should be revealed to all of Klal Yisrael, to the Jewish people. Isn't that less?

Then we say Uv'chein Tzadikkim Yir'u V'yismachu that the Tzadikkim the righteous ones should see the revelation of Malchus Hashem and rejoice. It seems to be out of order. Going from the world, to Klal Yisrael, to Tzadikkim. That needs a Hesber.

What is going on in the world today? As you know, Hakadosh Baruch Hu has designated this month of Elul as the month in which the nations of the world will stand up in the United Nations and declare their hatred (Sin'a) for Klal Yisrael. When Moshiach will come there will be nations from far flung corners of the world, Peru, Uruguay, Paraguay, Southern Africa, Ghana, nations that we barely heard of. When Moshiach comes how will they be judged? How did they treat Klal Yisrael? They didn't see Jews in many of these places. Hakadosh Baruch Hu gives them an opportunity. They are going to stand up and vote and be counted among the Sonai Yisrael (haters of Klal Yisrael). They are among the enemies of the Jewish people. That is what we are seeing taking place today.

In 1945 there were far more Jewish refugees then there were Palestinian refugees in 1948. And yet Yidden have picked themselves up and built while the Arabs let their brothers live in filth in the mud of refugee camps just so that they have a claim against the Jewish people. The world lines up against Klal Yisrael. It is incredible. How many Jews are there in the world? We are a small family. We are a dot on the map. The world has nothing better to do then to be standing up and counting themselves against Klal Yisrael.

This year when we Daven for Gilui Malchuso for the revelation of Malchus Hashem, we should Daven with an extra feeling, with a stronger Hergish. When we say Uv'chein Tain Pachdecha Hashem Elokeinu Al Kol Ma'asecha, we are Davening that the Malchus Hashem should be revealed to the entire B'riya.

The whole world should see, the Yeitzer Hora should disappear, the Yeitzer Hora to be a Sonai Yisrael. Just as once there used to be a Yeitzer Hora for idol worship and when the Yeitzer Hora left it was clear to all how ridiculous it is to believe in the power of idols. So too when Moshiach will come and the Yeitzer Hora for Sin'as Yisrael will disappear. The absurdity of what is taking place today will be obvious to all. The nations standing up against a small Sheairis Hap'laita Klal

Yisrael has in Eretz Yisrael. It will be Uv'chein Tain Pachdecha Hashem Elokeinu Al Kol Ma'asecha.

The next two paragraphs are not in descending order. We don't say let Malchus Hashem be revealed to the world and then to Klal Yisrael and then to Tzadikim. We know that today that the whole world tumults over whatever happens. We Daven Uv'chein Tain Pachdecha Hashem Elokeinu Al Kol Ma'asecha, let the whole see how absurd it is. And even more Uv'chein Tain Kavod Hashem L'amecha, not just the Jews should see Malchus Hashem but in the whole world seeing the Malchus of Hashem there will be a Kavod to Klal Yisrael in Eretz Yisrael. There will be a recognition of the rights of Klal Yisrael to Eretz Yisrael. And more, Uv'chein Tzadikim Yir'u V'yismachu, even in Eretz Yisrael, too our Tzar (pain) we know that not all Jews recognize the Ata V'chartanu the uniqueness of Klal Yisrael. There are many Jews, not few, but many, that see the plight of the enemies of Klal Yisrael before they see the plight of their own brothers. So we Daven Uv'chein Tzadikim Yir'u V'yismachu, it is not a private revelation to Tzadikim. But when this is revealed to the world, we Daven and we beg Hakadosh Baruch Hu let the day come when it will be understood that Mai'a Shearim is the center of the universe. That Ponovitch, Brisk, Mir, and all the Yeshivos, all the different circles of Yeshivos, the Sefardim, Ashkenazim, Chassidim, Chareidim, Heder will all be seen as the center of the world, the center of the universe. Uv'chein Tzadikim Yir'u V'yismachu. Hakadosh Baruch Hu has set it up for us. This week we see how there is a denial of the uniqueness of Klal Yisrael, a denial of Malchus Hashem. A denial of everything that we are taught, Kol Hatorah Kulah, the Chamisha Chumshei Torah that talks about the uniqueness of Klal Yisrael. It is a time to Daven with extra feeling.

Notice how often Yerushalayim and Tzion are mentioned in the machzor, constantly. References to Yerushalayim and to Tzion. Far more than to the references to Parnassa or Refuah Shelaima, the things that we typically think about. Our hearts should be in the Machzor. Our feelings should be in the feelings constantly to Tzion and to Yerushalayim.

Bentching has only 4 Berachos and 2 of them are Birchas Ha'aretz and Birchas Yerushalayim which refer to the desire for Geulah for a revelation of the Malchus Hashem. That is what it is all about. In this very special time Hakadosh Baruch Hu has prepared for us the Hergish, it is easy to have the feelings this year. Feel for Klal Yisrael and Daven with a yearning for the time that Malchus Hashem will be revealed.

Let me end with a cute Vertel that is said over. It is said that when a child wants candy from the father and the father is refusing him that there is a trick that a child can employ. Once the child makes the Shehakol Beracha the father has to give him the candy or else it will be a Beracha L'vatata. This is a trick.

On Yom Hakkipurim we Daven, Boruch Ata Hashem, Melech Mochel V'solaiach La'avonosainu V'la'avonos Amo Bais Yisrael... we make a whole Megillah in a Beracha. We make a Beracha to Hashem who is forgiving, Mochel V'solaiach who forgives our sins, U'maavir Ashmosainu B'chol Shana V'shana, lets our iniquities pass from year to year. Why do we make the Beracha, it shouldn't be a Beracha Levatala. Ribbono Shel Olam we are making the Beracha Melech Mochel V'solaiach, make it be a Beracha that is true, forgive us for the mistakes of the past year.

With that I would like to wish everyone a Kesiva V'chasima Tovah! Thank you for being my Chavrusos. The 15 minutes that you use to learn during your work day every week should go on the side of the scale on Rosh Hashana and will surely help to tip the scale to the Tzad Hazechus for each of you as individuals and Klal Yisrael as a whole. Let us try to undertake in the coming year to find more and more minutes that we can steal from the mundane affairs of the world and put them away for Olam Haba. Longer Davening, more Learning, more Chesed, more Avodas Hashem. A Gut Gebentched Yar to all!

Rabbi Reisman - Parshas Netzavim - Vayeilech 5771

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

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

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

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

The Rambam in Hilchos Teshuva Perek 7 Halacha 5 argues and writes (ואין ישראל נגאלין אלא בתשובה) Ain Yisrael Nigalin Ela B'teshuva. That Klal Yisrael will not be redeemed unless Klal Yisrael does Teshuva. The Rambam is clearly talking about any type of Geulah. He adds that the Parsha here in Parshas Netzavim is Mavtiach that at the end of days Klal Yisrael will do Teshuva (וכבר הבטיחה) תורה שסוף ישראל לעשות תשובה בסוף גלותן ומיד הן נגאלין שנאמר והיה כי יבאו עליך כל הדברים וגו' ושבת עד ר' (אלריך ושב ר' אלריך וגו'). So the Rambam disagrees with the idea of L'maan Shemo B'ahava.

Rav Sadya Gaon in Emuna V'daios Maimar 8 Os 5 says the same as the Rambam that logically it can't be that Klal Yisrael will be in the same Matziv when Mashiach comes as Klal Yisrael was when the Churban took place. It has got to be that there will be an improvement. Therefore, (ואין

(ישראל נגאלין אלא בתשובה) Ain Yisrael Nigalin Ela B'teshuva. So it appears to be a Machlokes Ramban in Parshas Hazinu with the Rambam and Rav Sadya Gaon.

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

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

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

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

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

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

31:12 In Parshas Vayeilech we have the Mitzvah of Hakheil, of Klal Yisrael gathering together and hearing the reading of the Sefer Torah from the Melech. (הַקְהֵל אֶת-הָעָם, הָאֲנָשִׁים וְהַנְּשִׁים וְהַטָּף,) (וְגֵרָה, אֲשֶׁר בְּשַׁעֲרֵיהָ--לְמַעַן יִשְׁמְעוּ וְלִמְעַן יִלְמְדוּ, וְיָרְאוּ אֶת-יְרֹנֵךְ אֱלֹהֵיכֶם, וְשִׁמְרוּ לַעֲשׂוֹת, אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת). We are commanded to bring the children when we come to Hakheil. The Kasha is as Rashi asks

(והטף: למה בא, לתת שכר למביאייהם), why are we bringing small children? Rashi brings the answer to give Schar for the people who bring the small children.

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

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

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

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

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

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

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

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

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

The letter Samach is very unique. In the Torah there are about 6,000 Pesukim and only 2 begin with the letter Samach. One is by the Eigel in Shemos 32:8 (, עָשׂוּ לָהֶם , מִן-הַדֶּרֶךְ אֲשֶׁר צִוִּיתָם--עָשׂוּ לָהֶם) and one is by the Meraglim in Bamidbar 14:19, Slach na la'am hazeh...v'ad heinah.

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

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

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

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

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

The question of the week is: In the beginning of Parshas Vayeilech, Moshe Rabbeinu says that he is 120 years old today as can be seen in 31:2 (וַיֹּאמֶר אֵלֵיהֶם, בֶּן-מֵאָה וָעֶשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם). Rashi says that it was Moshe Rabbeinu's birthday (אנכי היום: היום מלאו ימי ושנותי ביום זה נולדתי וביום זה אמות). Hakadosh Baruch completes the years of Tzadikim completely.

We know that Moshe Rabbeinu was born on the 7th of Adar and died on the 7th of Adar. There seems to be a problem. If you say that someone lived a full year it would mean that someone born on the 7th of Adar would die on the 6th of Adar. The full year is complete at a moment that the year is up. When a boy is Bar Mitzvah if he was born on the 7th of Adar he is Bar Mitzvah at sunset of the 6th of Adar. The year is completed a day early. It does not seem correct that Moshe

Rabbeinu should be born on the 7th of Adar and die on the 7th of Adar and we should say such an expression (היום מלאו ימי ושנותי). Tzorech Iyun.

Rabbi Reisman - Parshas Netzavim - Vayeileich 5770

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

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

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

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

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

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

If you read the Rambam carefully it is discussing that the father is still alive. You can't be Over the Mitzvah of Kibbud Av V'aim because there is a possibility that the father will do Teshuva and then the Aveira will be erased retroactively. So if he is standing in 5770 and saying to his father that he doesn't have to help him because he is a Rasha and then in 5771 the father does Teshuva than it comes out that at the time that he was standing with his father in 5770 the father wasn't a Rasha. He was a Tzaddik. Therefore, he is obligated to be Meshameish the father because of this Safeik D'oraissa that the father might do Teshuva and the father will not have the Din of a Rasha.

This is a very powerful thought that someone who is a Rasha today can erase things retroactively to such a degree that even today there is a Chiyuv Kavod based on the fact that there is only a potential for the person to do Teshuva.

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

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

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

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

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

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

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

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

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

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

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

1) This piece is on Avinu Malkeinu Kasveinu B'seifer Zechuyois from Devorim 13:18 "V'nasan L'cha Rachamim V'richamcha." Rav Pam in the Atara L'melech says a Vort. The Gemara says, if a person has Rachmanus on other people, Bizchus that, Hashem will have Rachmanus on you. Rav Pam asked, that doesn't fit into the Posuk. V'nasan L'cha Rachamim V'richamcha means Hashem gives you Rachamim. How does that fit into the Gemara? Rav Pam says we know that the highest form of Tzedakah is giving a person the means to earn for himself a Parnasah. Hashem does the same for us. Let's say there is a Shas Hadin on a person or a person deserves an Oinesh. Hashem gives you an opportunity to be Meracheim on someone by sending a poor person to your door or someone in front of you drops an Aveida. You go and have Rachmanus on the person and give him money or return the object that you found. Now by your Yoim Hadin you have Zechusim, V'nasan L'cha Rachamim V'richamcha, Hashem gives you the opportunity to get Zechusim. Then

Kol Meracheim Al Habriyos Merachamim Alav Min Shamayim. Among the 13 Middos is Chesed and Emes which the Gemara asks are opposites. Emes means Hashem gives you what you deserve and Chesed means Hashem does Chesed with you. Rav Pam asks B'sheim the Nesivois and B'sheim the Noda B'yehuda, if so, it is Chesed Oi Emes. Meaning if you are deserving, it is Emes and if you are not deserving it is Chesed. So it is not 13 Middos it is either or? According to this thought, that the Middah of Hakaddosh Boruch Hu is to give you an opportunity to be Zoche to things, it is very good. Hashem judges with Emes. A person who is not Zoche, Hashem switches to Chesed. The Chesed is that Hashem gives you an opportunity to be Meracheim Al Habriyos. Once you are Meracheim Al Habriyos, you win the Din with Emes. So Chesed and Emes go hand in hand. Rav Zilberstein adds to this. He asked his Shver Rav Elyashiv, he doesn't understand Pshat in the Avinu Malkeinu Kasveinu B'seifer Zechuyois. Kasveinu B'seifer Chaim Toivim, Parnasa, and Slichah U'michilah we all understand, however, what is Seifer Zechuyois? Rav Elyashiv explained like this idea of Rav Pam. The Sefer Zechuyois is a book in which Hakadoish Baruch Hu gives the person in the upcoming year, opportunities for Zechusim. If someone in front of you drops something and you run to return it to him, it is an easy Mitzvah. So Kasveinu B'seifer Zechuyois means we should be Zoiche to have our own Zechusim to be able to be Zoiche to Din on our own. That is exactly the same idea. The message is, the next time a person knocks on the door and you give him something, remember you are being Meracheim for your sake not for his sake. (Story with Rav Elyashiv and Hamachzir Shechinaso L'tziyon. To always look for Zechusim and ways to be inspired.)

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

3) One of the lines in V'chol Ma'aminim is Havaday Shemoi Kein T'hilasoi. Most of the names of Hakadoish Baruch Hu are easily understood or are explained by the Sifrei Hamachshava. The Gemara in the 5th Perek in Berachos says someone went over to the Amud and said Hakeil,

Hagadol, Hagiboir, V'hanoira and kept adding more praises. One of the praises added was Vaday. What does the name Vaday mean? Rav Wolbe in Alei Shur says, we all have certain expectations in life and we all have certain things that we know are challenges. We know that there are certain people challenged with health issues in life. We always have in the back of our mind a prayer to always stay healthy. We know there are people with health and Parnasa issues. These are things that we know are hanging and we ask for Rachamei Hakadoish Baruch Hu. There are certain things in life that are sort of Vaday to a person, and when those things don't go the way we thought they should go, they shake us up. A good example is the people who went through the holocaust who went back to their hometowns and found nothing left there after they were liberated. After all the trauma of losing parents and siblings and all the tortures they went through, they also talk about going back and finding nothing in their hometowns. This is an example of something that was supposed to be a Vaday. To go back to the city that they grew up in and find nothing, shakes the person. On a simpler level, people who have had the unfortunate experience of having their house broken into during the night while they were home asleep. It could be the Ganav stole a simple \$50 item, however, it still is traumatic. The home has a Geder of Vaday. The Ribboinoi Shel Oilam is described as Vaday. The Makar in Tanach for this name is brought as the first letters in the first 4 words of Veyevareich Dovid that we say every morning. Vayevareich Dovid Es Hashem. It has the same Oisiois as Vaday. This is why we stand up by Vayevareich Dovid as we are mentioning this special name of Vaday. The name Vaday is what we hang our Bitachoin on. There is a Vaday that whatever Hashem does to me is done B'rachamov and I am confident that it is good for me. If the faith in the Vadaois of the Borei Oilam is stronger than the Vadaois of your expectations in life, then you are a Ba'al Bitachoin and you can handle any difficult situations. The Vadaois of Hakadoish Baruch Hu is his praise. We have to try to emulate this Middah of Hakadoish Baruch Hu in our service to Hakadoish Baruch Hu. We have a list of Nisyoinois that are in the Vaday camp, meaning we would never be Oiver that Aveira. For example, walking into a McDonalds and eating a Big Mac. This is not a Nisayoin that we would fail. To a great degree, our AVOIDAH is to push things into the Vaday section and then in turn that becomes something that is not a Nisayoin anymore. This is emulating the Middah of Vaday of Hakadoish Baruch Hu and trying to use that Middah ourselves, Klapei the Borei Oilam.

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

the whole Beri'a, because in this way we are asking Hakadoish Baruch Hu to have an Ayin Toiv on us as well. This is why we mention Bnei Noach.

5) Before Shofar it says Olah Elokim Bisrua, Hashem B'koil Shoifar in the Kappital 47 that is said 7 times before we blow Shofar. In addition, the Ba'al Toikea sometimes will say that Posuk just before reciting the Brachos on Shofar. What is the meaning of the Posuk? The Neisvos has a Sefer called Emes L'yaakov where it is written on Maseches Rosh Hashana Daf 34. The Michtam Eliyahu mentions this in Cheilek 2 on pg 73 or 74 on a piece that discusses the sounds of the Shofar being K'neged the Avos. The Sifsei Chaim is on Moiadim Cheilek 1 pg 183 - 185. The idea is, that the Teruah sound represents weeping which represents Din (difficulty in this world and Tzar.) The Tekiah sound represents Rachamim and Menucha. The Raya to this is that when Klal Yisrael went out to battle it says they should blow on the Chatzoitzrois, Us'ratem Bachatzoitzrois meaning blow a Teruah when you go out to battle. In a time of Tzarah the Koil is one of the Teruah. When the Machane came to a rest in the Midbar the Posuk says, Tisku V'loi Sari'u, meaning blow a Tekiah and not a Teruah. It is a time of rest and the Teruah should not be blown at this time. The idea is to sandwich the Din of the Teruah with the 2 sounds of Tekiah which are symbolic of Rachamim and in that way to find a Tzad Hatoiv in anything that has to do with Din. That is why the Michtam Eliyahu says the sounds of the Shofar are K'neged the Avos, because the Teruah is K'neged Yitzchok, which represents Gevurah and Pachad Yitzchok. The Sifsei Chaim says, that is Pshat in the Posuk, Olah Elokim Bisrua, Hashem B'koil Shoifar, the sound of Din goes up with the sound of the Teruah, Hashem which is Rachamim with the sound of the Shofar. Rav Shamshan Refoel Hirsch explains the whole Kappital 47 and says it refers to Yimei Moshiach. Kol Hoamim Tiku Chaf, Hari'u Leiloikim B'koil Rina, meaning, Moshiach will come and the Teruah that we say Leiloikim which is Middas Hadin, B'koil Rina, we will understand the celebration and rejoicing over everything that we sobbed and wept about. He explains Zamru Elokim Zameiru which is an expression of singing to the Middas Hadin and ultimately there will be this recognition of Olah Elokim Bis'rua and Hashem B'koil Shoifar.

6) In Devarim 17:15 there is a Posuk that can be used for explaining something from the Yomim Noraim. The Drashas Haran explains "Soim Tasim Alecha Melech." What is the difference if Hashem is a Melech or is not a Melech? The Ran says in Klal Yisrael there are 2 types of Dinim. There is a Din of Beis Din/Sanhedrin that judges according to the letter of the law. There are rules. If someone steals, he pays Keifel. There is no difference who the person who stole is. We understand that depending on circumstances the same action might not be considered the same Aveira, and yet the Oinesh according to the Torah which is the letter of the law is exactly the same. That is the Din Hasenhedrin. There is also something called Din Hamelech. The Din Hamelech means that the Melech can take into account other circumstances in either direction. L'mashul. We find in Nach that Dovid is told about a rich man who was too cheap to use his own animals to feed his guests that he stole the animal from a poor neighbor who had only one sheep and fed it to his guests. Dovid Paskens that he is Chayuv Misah, even though you normally wouldn't find this as the Oinesh, the Melech has the power to authorize capital punishment. We find the other way as well that there were people who were Chayuv Misah, however, Dovid didn't have them executed because they had Zechusim of helping Klal Yisrael. That is the power of a King to take other things into account. When it comes to the Aseres Yemei Teshuva, we switch from Melech Oihev Tzedakah Umishpat to Hamelech Hamishpat. The Sefardim hold like the Bais Yosef who says if you say the regular Nusach you must repeat Shemoneh Esrei while the Rama says you don't have

to repeat. Why is it important to say Hemelech Hamishpat in the first place? R'Isaac Scher explains in line with the Drashas Haran. It comes to the Yomim Naraim and the Mitzvos are put on one side of the scale while the Aveiros are put on the other side and you see which is more. If that is the whole Din of Rosh Hashanah, it is hard to understand much of the Davening. We say in Davening, Labris Habeit V'al Teifen Layeitzer. We also say Z'chor Lanu Bris Avrohom V'akeidas Yitzchok. What in the world does that have to do with the Yamim Naraim? What does Mitzvos and Aveiros on either side of the scale have to do with the Bris Avrohom or the Akeidah? Or worse, we say Al Tavoi B'mishpat Imanu Ki Loi Yitzdak L'fanecha Kol Choi. Isn't that what Rosh Hashana is, the Day of Judgment? The answer is, we are begging Hashem not to go with the Din of Sanhedrin, who judges according to the letter of the law, because we can't be Oimed in that type of judgment. We ask for Hamelech Hamishpat. We ask for the judgment of the King, which takes into account that we are descendents of Avrohom, Yitzchok, and Ya'akov. It takes into account the difficulty of being in Galus. It takes into account the circumstances of everything around us that is happening. How does a person become so to speak the "Friend" of the Melech to be Zoche in Hamelech Hamishpat? You have to show the Ribboinoi Shel Oilam a connection and a Ahavah. That is why Elul is Ani L'doidi V'doidi Li. What does that mean? Isn't Elul a time to prepare for judgment? Elul is the time to develop a closeness to Hashem. That is why we take on Hiddurim during this time like not eating Pas Paltur during the Aseres Yemei Teshuvah. This is done even though we know we are lacking in many ways. Rebbi has people in the Shul who Daven Visikin during this time and Rebbi's family has the Neigel Vasser by the bed during these 40 days, just as an extra Hiddur to show the closeness to the Ribboinoi Shel Oilam. That is one of the ways to be Zoiche to Hamelech Hamishpat.

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

Rabbi Reisman - Parshas Netzavim/Vayeilech 5769

א וְהָיָה כִּי-יָבֹאוּ עָלֶיךָ כָּל-הַדְּבָרִים הָאֵלֶּה, הַבְּרָכָה וְהַקְּלָלָה, אֲשֶׁר נִמְתִּי, לְפָנֶיךָ; וְהִשְׁבַּתָּ, אֶל-לְבַבְךָ, בְּכָל-הַגּוֹיִם, אֲשֶׁר 30:1
 After Shlishi in Parshas Netzavim, it talks about the punishment of Klal Yisrael going to Galus in 29:27, כִּי וַיִּתְּשֵׁם יְרֹךְ מֵעַל אֲדָמָתָם, בְּאֵף וּבְחֵמָה וּבְקֶצֶף גָּדוֹל; וַיִּשְׁלַכְם אֶל-אֶרֶץ אַחֵרָת, Meaning, Hashem removed them from upon their soil, with anger, with wrath, and with great fury, and he cast them to another land, as this very day. By Revii in 30:1 the Posuk says, א וְהָיָה כִּי-יָבֹאוּ עָלֶיךָ כָּל-הַדְּבָרִים הָאֵלֶּה, הַבְּרָכָה וְהַקְּלָלָה, אֲשֶׁר נִמְתִּי, לְפָנֶיךָ; וְהִשְׁבַּתָּ, אֶל-לְבַבְךָ, בְּכָל-הַגּוֹיִם, אֲשֶׁר הַדִּיחָךְ

יָרוּר אֶלְקֵיךָ שְׁמָה Meaning, It will be that when all these things come upon you - the blessing and the curse that I have presented before you - then you will take it to your heart among all the nations where Hashem, your Hashem, has dispersed you. Then V'shavta Ad Hashem Eloikecha and you will return to Hashem...

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

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

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

30:11-12 The Pasuk says, יֵאָמֵר אֲנִי מִצִּדְּךָ הַיּוֹם--לֹא נִפְלְאָת הוּא מִמֶּךָ, וְלֹא רְחֵקָה הוּא יב לֹא, Meaning, for this commandment that I commanded you today, it is not hidden from you and it is not distant. It is not in the heavens, for you to say, Who can ascend to the heavens for us and take it for us, and let us hear it, so that we can perform it. Rashi on Loi Vashamayim Hi says, for if it were in the heavens you would have to go up after it and to learn it. What is the Limud of this Rashi?

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

one other Levi, however, there were many more Kohanim, do the Levi'im get an Aliya more than once or does the Kohen get called up again as a Bimkoim Levi or does a Yisrael get called up?

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

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

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

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

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

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

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

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

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

Rabbi Reisman – Shabbos Rosh Hashana 5781

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

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

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

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

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

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

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

The idea of Yis'yatzeiv Al Derech Tov is something that Rav Pam used to say. Rav Pam used to say and I have mentioned it here many times that there are two ways of becoming Tahor. One way is by going to the Mikva where your whole body has to be immersed in the Mikva and the other is the Parah Aduma when you get a little bit of water Shpritzed upon you and it is Metaheir. There are two ways. One is to change your whole life and the other is to start with a little. To head in the right direction.

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

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

Says Rav Yechezkel, that is why Chazal say Barasi Yeitzer Hora Barasi Torah Tavlin. I created the Yeitzer Hora and I created the Refuah. The language is Im Even Hu Nimuach. If the Yeitzer

Hora (if the Aveiros) are like a stone it will be melted by the Torah. Im Barzel Hu, if it is iron, Nis'botzeitz, it will be shattered.

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

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

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

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

2 – Topic – Inyanei D'yoma

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

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

What is the answer? There is a Teshuva in the Aruch Laneir's Teshuva Sefer called Binyan Tzion and I believe that it is in Teshuva Tzaddik Beis in which he explains that Yiddishkeit includes at

least two steps. One step is like Klal Yisrael accepting Mitzvos at Marah, it is a step. The other step is Klal Yisrael at Mattan Torah. It is a full step.

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

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

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

Kedushas Yisrael are the things that you have to do like by Mattan Torah. He has to be Mekabeil and he has to work on. By Marah there was no Eigel, there was no Nisayon. Everything went smoothly. By Kabbalas Hatorah they slept late in the morning and there was an Eigel. The Yeitzer Hora Shtells. That is how you grow in Kedushas Yisrael. Kedushas Yisrael is when you grow. Kedusha means there are levels of holiness. Kedushas Yisrael.

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

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

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

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

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

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

Rabbi Reisman – Yomim Noraim 5780

1 – Topic – A thought regarding the Shemoneh Esrei.

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

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

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

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

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

Bais Dovid. 5. (ועל הבית הגדול והקדוש) the remnant of the Bayis Gadol was the plowing over of the Har Habayis.

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

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

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

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

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

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

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

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

By Hallel the Chazzan says to us all (הודו לידוד כּי-טוב: כּי לעולם חסדו) and then (יאמר-נא ישׂראל: כּי) (לעולם חסדו). We respond (הודו לידוד כּי-טוב). The Chazzan shakes the Lulav and Esrog by Hodu and then we do it. We don't all do it together as one. We do it as a response. The Chazzan says (אָנָּא) (ידוד, הושיעה נָּא) and then we say (אָנָּא ידוד, הושיעה נָּא). That is the style of our Davening.

By Kedusha we do the same thing. The Chazzan says a thought which is a preparation, and then we respond. The Chazzan says (בְּקִדְיִשָּׁה וְנִעְרִיצָה כְּנֻעַם שִׁיחַ סוּד שְׂרָפֵי קִדְשׁ) let us praise Hashem the way the Sarafim do. (וְקָרָא זֶה אֶל זֶה וְאָמַר). Then we respond (קְדוּשׁ. קְדוּשׁ. קְדוּשׁ) because that is the praise of the Serafim in the Nevua of Yeshayahu Hanavi (in 6:2 and 6:3). After that we say (קְדוּשׁ. קְדוּשׁ). Then we say Kevodo Malei Olam Meshor'sav Sho'alim Zeh Lazeh Ayei Mekom Kevodo L'ha'aritzo L'umasam Meshab'chim V'om'rim. Baruch K'vod Hashem Mim'komo.

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

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

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

Rabbi Reisman – Rosh Hashana – Shabbos Parshas Hazinu 5778

1 – A thought on Selichos

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

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

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

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

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

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

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

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

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

By Frum Yidden it is a big thing to meet a king, we make a Beracha. So he was told to come that night at 8 pm to meet him. V'kach Asa. Now this Yid happened to have had a son who had just been Bar Mitzvah and the son was home in the evening and he took him along with him. They went up to the penthouse and they got in and they met the King of Morocco and spoke with him for a few minutes.

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

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

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

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

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

3 – Topic – Question for the Yom Tov table

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

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

It is a Kasha that the Pri Chadash asks, a Gevaldige Kasha and I hope that you come up with a good answer over Rosh Hashana and if not, Bli Neder next week in the pre Yom Kippur Shiur, I will explain that a Vort that I said a year or two ago regarding the Tefillos of Yom Kippur answers the Pri Chadash's Kasha.

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

Rabbi Reisman - Aseres Y'mai Teshuvah 5769

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

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

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

The Meshech Chochmoh, in Parshas Vayikra, 5:11 -- או לשגגי בני-יונה-- לא יא ואם-לא תשיג ידו לשגגי תרים, והוא עשירת האפה סלת, לחטאת; לא-ישים עליה שמן, ולא-יתן עליה לבנה--כי חטאת, הוא והביא את-קרבנו אשר חטא עשירת האפה סלת, לחטאת; לא-ישים עליה שמן, ולא-יתן עליה לבנה--כי חטאת, הוא disagrees. He says, the later Aveiros that are Naaseh Loi K'heter, are not as Chomer. For example, a person who misses B'rochos by Shacharis every morning, he is most probably missing his 90

Amens a day. Where does he start Teshuvah, should he start working on an Aveirah that is Naaseh Loi K'heter, or an Aveirah that he struggling with?

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

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

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

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

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

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

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

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

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

2) We say Zachrainu L'chaim in the first B'rochah of Shemonei Esrei, the Rishoinim ask, the Gemarah in Masseches Brachos, 34a (19 lines from the bottom) אמר רב יהודה לעולם אל ישאל אדם צרכיו לא בשלש ראשונות ולא בשלש אחרונות אלא באמצעיות דא"ר חנינא ראשונות דומה לעבד שמסדר שבה לפני רבו אמצעיית דומה לעבד שמבקש פרס מרבו אחרונות דומה לעבד שקבל פרס מרבו ונפטר והולך לו says, we don't ask Bakashois in the beginning of Shemoneh Esrei, the first 3 Berochois. Now Mi Chomoicha Av Horachamon is not a Bakoshoh, however, Zochrainu L'chaim is a Bakashah?

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

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

Rabbi Reisman Parshas Netzavim - 5768

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

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

The second question is, it is a well known idea in the Medrash that Teshuvah applies Dafka to Klal Yisroel. The Minchas Chinuch by Mitzvas Teshuvah asks a Kasha, and Rav Elchonon in Kovetz Maamarim asks a similar Kasha, how can you say that the Mitzvah of Teshuvah is unique to Klal Yisroel, the whole Maftir Yoinah is about the Teshuvah of Anshei Ninvei who were not part of Klal Yisroel, so we see that Teshuvah is not unique to Klal Yisroel?

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

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

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

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

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

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

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

In the Zichronos it says V'gam Es Noach B'ahavah Zocharta, we remember that Hashem remembered Noach to save him from the Mabul and we ask that Hashem should make his offspring as abundant as the dust of the world and his descendants as the sand by the sea. Everyone comes from Noach. However, a Ben Noach by definition is a goy and not a Yid. Why on Rosh Hashanah at Mussaf do we say to Hakadoish Baruch Hu to increase Noach's descendants, isn't that asking for more goyim?

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

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

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