



Rabbi Reisman – Parshas Vayeilech 5783

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

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

He says that he once had an amazing Din Torah between two people. He said Reuven was spending the whole day sitting and learning. How did he support himself? At night he would bake some wafers, some bread and rolls and in the morning he would sell them. Then he would go and learn. That would be his Parnasa. Shimon who was a wealthy man and who observed what Reuven was doing he went over to him and asked how much money do you make already from the sale of these baked goods? He responded that the most I make in one week is 5 Adumim (whatever coin that was). The wealthy man said I will give you 6 Adumim a week and you go sit and learn and stop spending time with this Patchka. They agreed. Reuven went to sit and learn.

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

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

How he Paskened in the Din Torah is not known to me, however, the message is an incredible message. When it comes to Parnasa, sometimes when a person is less confident in his Parnasa

and it makes him turn to the Ribbono Shel Olam more, it is a treasure that he should seize upon and recognize the value of it and the connection he has to the Borei Olam. Tehillim 51:19 (לִב-גִּבּוֹר וְנִדְבָר וְנִדְבָר וְנִדְבָר, לֹא תִבְנֶה). A big Klal. Somebody who turns to HKB”H with a broken heart, Hashem doesn’t ignore his call.

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

Why was the Aron hidden there as it seems like a very incidental place? The answer is that these Kohanim were handicapped people, they had some type of injury, some type of a born malformation, they had broken hearts. They were rejected from doing the Avoda, it was no fault of their own, they were handicapped individuals who were made ineligible. All of their brothers and cousins go to do the Avoda and they are not eligible. I am sure that many of them were upset about it. You want me now to come and be the Shamish and check for worms, no. There were some who came. There were some who despite the (לִב-גִּבּוֹר), despite the disappointment, they said HKB”H you are pushing me away but I am coming close. I am coming close to You anyway. I am going to go do what I am eligible to do. People who with a (לִב-גִּבּוֹר) who said I am going to push and serve HKB”H, they are the ones who checked the wood in the (דִּיר הַעֲצִימִים). The (דִּיר הַעֲצִימִים) was a very holy place. It was made Kodesh not because it was inherently Kodesh, but by the people that were there. The Aron sat in the Kodesh Hakadashim for over 800 years. Now it had to be hidden. Where was it hidden? In the place of the broken hearts. In the place of the Yidden who had difficulties, who had challenges, and nevertheless pushed and talked to HKB”H. That is where it was. What a lesson.

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

The Gerrer Rebbe told him Davka those who feel they are distant from Hashem they are the ones that are close to Hashem. Those that think that HKB”H are right behind them, no. (אֲחֶרֶי). (אֲחֶרֶי יָרוּר אֲלֵרִיכֶם תֵּלְכוּ) Those that feel distant, they are the ones that are truly close. The (לִב-גִּבּוֹר וְנִדְבָר וְנִדְבָר וְנִדְבָר).

There is an interesting Halacha in Hilchos Melicha in Siman Ayin Beis. Actually it is a Gemara and Rishonim argue how to explain it. The Gemara says about the heart, that the Leiv is very smooth and it is not Bo’lai’a, it does not absorb easily. According to one Man D’omar, even if

you cook it without Melicha, the meat of the heart doesn't absorb Dam. The Leiv is smooth and it is not Bo'lai'a.

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

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

A person has to be willing to look at whatever challenges he might have in his life and come with the disappointment, the (לב-נשבר) and say now I am ready to talk to the Ribbono Shel Olam, now I am ready to communicate with Him. I see how much I need Him. (לב-נשבר ונדקה אלים, (לא תבונה). That is the message.

The message coming for Rosh Hashana and Yom Kippur. The more we feel unworthy, (אורי ירור אלקים תלכו), the more distant we feel the more we can yearn to be close. The more Rosh Hashana and Yom Kippur can provide a closeness to HKB"H. If we feel that everything is fine and we go through Rosh Hashana and Yom Kippur every year and we make it, we don't feel the need to become closer, then we are lost. Without the (לב-נשבר ונדקה) then what do we have? Everything bounces right off of you. So easy to be laid back, to just not take it the right way. Try to feel the (לב-נשבר ונדקה) and if that happens, then you will do well.

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

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

Rabbi Reisman – Parshas Vayeilech 5782

1 – Topic – A Thought on the Yemai Hadin

As we prepare for Shabbos Shuva – Shabbos Parshas Vayeilech and the upcoming Yom Hadin. Let me begin by sharing a message which is a Pshat in a Chazal but a very appropriate message for Shabbos Shuva. The Gemara says in a few places – in Bava Metzia 114b (6 lines from the

top) among them, (אתם קרויין אדם) that Klal Yisrael is given the title of Adam. Adam literally means man. Adam Harishon was the first man. (אתם קרויין אדם). The Gemara in Yevamos 61a (2nd line from the top) that brings this says that it is a Posuk (ואתן צאני צאן מרעייתי אדם אתם). What does that mean that every human being is called Adam, is called a human being. We all are descendants of Adam Harishon. Every human being has a Tzelem Elokim. What does it mean that (אתם) the Jewish people (קרויין אדם), somehow the title (אדם) is more appropriate?

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

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

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

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

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

community on which you choose to live, the friends you choose to have and the goals that they have.

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

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

By us we say to our children, be a Mensch. What does it mean be a Mensch? It means have kindness, humility, consideration for others. Be a Mensch, that is an Adam. (**ואתן צאני צאן**) HKB”H says. You are my flock. (**אדם אתם**). Don’t look at the people around you. Strive for greatness, strive for value, based on Ruchnios.

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

2 – Topic – A Thought on Parshas Vayeilech

It is a beautiful Parsha. The whole first portion of the Parsha Moshe Rabbeinu’s last days, extraordinary. Then we find that HKB”H tells Moshe Rabbeinu about what is to come. The Posuk says in 31:17 (וְהָרָה אִפִּי בּוֹ בַיּוֹם-הַהוּא וְעִזְבֹתֶימָם) that Klal Yisrael will follow Avoda Zorah and Kavayochel G-d will show his anger and (וְהִסְתַּרְתִּי פְנֵי מַהֵם, וְהִגֵּה לְאֹכֶל, וּמִצָּאָהוּ רַעוּת רַבּוֹת, וְצָרוֹת). (וְאָמַר, בַּיּוֹם הַהוּא) (הֲלֹא עַל) it says when Klal Yisrael will come into these difficulties we will say (כִּי-אֵין אֱלֹקֵי בְּקִרְבִּי, מִצָּאוֹנֵי הַרְעוּת הָאֵלֶּה) (-). The Yid will say this is because I have abandoned G-d.

(אין אלקי בקרבי). I haven't kept G-d among me and that is why these Tzaros have come. But then the next Posuk says (ואנכי, הסתר אסתיר פני ביום ההוא, על כל-הרעה, אשר עשה: כי פנה, אל-אלהים אחרים). The Tzaros continue. It needs a little bit of explanation. In middle of the Tzaros it says that the Jewish people will say (על פי-אין אלקי בקרבי, מצאוני הרעות האלה) which is really good. So the Ramban explains on this Posuk and the Pesukim which follow. That Viduy the Ramban says we learn out from a different Posuk in Vayikra 5:5 (והתודה--אשר הטא) the idea of Viduy. But here we have a mini Viduy. The first Viduy is when a Yid says Chatasi, when a Yid says (על פי-אין) (אלקי בקרבי, מצאוני הרעות האלה). He takes away the Aveira of Lo Chatasi.

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

Step 1 is to stop saying Lo Chatasi. Don't blame things on other people. When there are difficulties and challenges in life don't blame others. It is (על פי-אין אלקי בקרבי, מצאוני הרעות האלה). Once you recognize that, hopefully you go on to say the proper Viduy, the Ashamnu the Bagadnu, the recognition of the mistakes we made. The Charata and the Kabbala Al Ha'asid. This is what it says in the Ramban.

Rav Hutner in the Pachad Yitzchok on Yom Hakkipurim in Maimar 22 Os 2 says that that is the Seder that we say every time we say Viduy. We start Viduy by saying (שאינו אנו עוין פנים וקשי ערף) (לומר לפניה ולא הטאנו). We are about to say Chatanu with Ashamnu so why do we have to say we are not saying Lo Chatanu and then say Chatanu? Just say Chatanu.

The answer is the Ramban says there are two steps. The first thing is to make a conscious recognition, stop blaming other people for the difficulties. Stop blaming the boss, stop blaming the behavior of people that are close to you, your wife or others that are close to you. Stop blaming them. Stop saying it is their fault. (שאינו אנו עוין פנים וקשי ערף לומר לפניה ולא הטאנו). Recognize that our problems come because of our misdeeds. That is the first step in Viduy. The second step in Viduy is (אשמנו. בגדנו. גזלנו) is to go on and say a meaningful and proper Viduy. In (אשמנו. בגדנו. תעבנו. תעינו. תעתענו) you are allowed to add your own Nuschaos. Who shouldn't add Bitalnu Zman M'limud HaTorah. It should be printed in our generation. Who cannot say Bitalnu Zman M'limud HaTorah.

It comes Shabbos Shuva which is on the way and Yom Kippur is on the way we need to be able (myself included), to steal away another 10 or 15 minute Seder somewhere in our schedule. Another 10 or 15 minutes to make it a meaningful time that we are changing, (אשמנו. בגדנו). We should be able to say to the Ribbono Shel Olam (אשמנו. בגדנו) okay, HKB"Y don't let the Tzaros Rachmana Litz'lon stay. IY"Y we should be Zoche to a wonderful coming year in Taf Shin Pei Beis. IY"Y I think a year ago our Viduyim were more heartfelt than usual and Boruch Hashem I know people who had Yeshuos this year. It seems to be in my circle Boruch Hashem more than the usual that had Yeshuos. I think that the reason is because we had a more meaningful

middle of the pandemic Yomim Noraim a year ago. This year Boruch Hashem things are better but let's make it meaningful. We should have a wonderful Taf Shin Pei Beis. A Gut Gebenched Yar to one and all and I will speak to you next time B'ezras Hashem on Thursday Chol Hamoed Sukkos. From now until then let's make is a wonderful stretch of Avodas Hashem. A Gut Shaabos and A Gut Gebenched Yar!

Rabbi Reisman - Parshas Vayeilech 5780

As we prepare for Shabbos Parshas Vayeilech which of course is Shabbos Shuvah. A Heilege Shabbos. A Shabbos where we have the potential for great Aliyah. Probably the most extraordinary Shabbos of the whole year. This is because Shabbos Shuvah is when we finally start to think about things we can do differently moving forward. Halevai we should be Zoche.

1 - Topic - A thought regarding the Laining of the Parsha.

Regarding the Parsha I want to point out to you an interesting question. At the beginning of the Yisrael's Aliyah today (i.e. Thursday), we read as is found in 31:7 (וַיִּקְרָא מֹשֶׁה לַיהוֹשֻׁעַ, וַיֹּאמֶר אֵלָיו) (לְעֵינֵי כָל-יִשְׂרָאֵל הָיוּ הַיּוֹם וְאָמַר) (לְעֵינֵי כָל-יִשְׂרָאֵל)? Moshe calls Yehoshua and says to him in the eyes of all Yisrael (לְעֵינֵי כָל-יִשְׂרָאֵל הָיוּ הַיּוֹם וְאָמַר) (לְעֵינֵי כָל-יִשְׂרָאֵל)? The question is how does the Baal Korei read the words (לְעֵינֵי כָל-יִשְׂרָאֵל)?

Is it (וַיֹּאמֶר אֵלָיו) he said to him, meaning that Moshe said to Yehoshua (לְעֵינֵי כָל-יִשְׂרָאֵל) in front of everyone " (הָיוּ הַיּוֹם וְאָמַר) ." Or is it, (וַיֹּאמֶר אֵלָיו) Moshe told Yehoshua " (לְעֵינֵי כָל-יִשְׂרָאֵל) ." It is a very difficult question how to Teitch the Posuk. Of course the Trop should be the Machria but here it is a very difficult call. It would seem to me from the Trop, that it should be (לְעֵינֵי כָל-יִשְׂרָאֵל הָיוּ הַיּוֹם וְאָמַר) . This is because the Trop seems to be read together.

However, in the Sefer Taamei Hamikra which is written by an extraordinary Baal Dikduk, he says no. Even in the Taamim Hamafsikin, even in the Trops that are Mafsik, there is a Mafsik Gadol and a Mafsik Kotton, and there he writes to read it (וַיֹּאמֶר אֵלָיו לְעֵינֵי כָל-יִשְׂרָאֵל) comma (הָיוּ הַיּוֹם וְאָמַר) . In other words, to say that (לְעֵינֵי כָל-יִשְׂרָאֵל) goes back on earlier.

If you think about it in Pshat that would seem to make most sense. What does it mean (וַיֹּאמֶר) (לְעֵינֵי כָל-יִשְׂרָאֵל הָיוּ הַיּוֹם וְאָמַר) (לְעֵינֵי כָל-יִשְׂרָאֵל)? You should only be strong in front of the eyes of other people? No! The (הָיוּ הַיּוֹם וְאָמַר) means to be Mechazeik yourself in Avodas Hashem. So it would seem that it should be (וַיֹּאמֶר אֵלָיו לְעֵינֵי כָל-יִשְׂרָאֵל) pause (הָיוּ הַיּוֹם וְאָמַר) .

Again, this is something which I leave to the individual Baalei Kriya to understand, but it depends on the order of Mafsikin. Trop are divided between Meshamshim and Mafsikin. Certain Trops are stops and certain Trops are pauses. Even among the pauses there is a Mafsik Gadol and a Mafsik Kotton and the question is how exactly the Trop is Machria on this particular Posuk.

2 - Topic - A Gevaldige Kasha from Rav Moshe.

It says in 31:19 (כְּתַבּוּ לָכֶם אֶת-הַשִּׁירָה הַזֹּאת) that there is a Mitzvah to write a Sefer Torah. The Rambam learns that (כְּתַבּוּ לָכֶם אֶת-הַשִּׁירָה הַזֹּאת) is really just a Mitzvah to write the Shirah of Parshas Haazinu but since you are not allowed to write the Torah as Parshios, Parshios, you write the whole Torah. So Mimeila you are obligated to write the whole Torah. That is the Shittas Harambam. We Teitch it that (כְּתַבּוּ לָכֶם אֶת-הַשִּׁירָה הַזֹּאת) is going on Haazinu.

Freigt Rav Moshe (Darash Moshe Cheilek Bais page 105), that is not true. We have the Mitzvah of Mezuzah and the Mitzvah of Tefillin. Since it is a Mitzvah of (וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ) which is a Mitzvah just to write two Parshios on the Mezuzos, we do it. We don't write the whole Sefer Torah, we write whatever the Mitzvah is which is two Parshios. The same thing by Tefillin where we write four Parshios which is the Mitzvah. We don't say you can't write four Parshios and you must write the whole Torah and put it on your head. Of course not! So if (כְּתַבּוּ לָכֶם אֶת-) (הַשִּׁירָה הַזֹּאת) is a Mitzvah just to write Haazinu so then let us write just Haazinu. This is Rav Moshe's Kasha.

Rav Moshe answers with a Mussardika insight. Tefillin is a Mitzvah, Mezuzah is a Mitzva, it has a structure. (כְּתַבּוּ לָכֶם אֶת-הַשִּׁירָה הַזֹּאת). You are saying to write a specific Shirah. A praise that gives us an understanding of HKB"H's actions in this world.

Zagt Rav Moshe, you should know, without Kol Hatorah Kulah you can't understand the Borei Olam at all. It is not possible to isolate Haazinu and understand it. When it is Tefillin, it is not a Mitzvah to understand it. It is a Cheftzeh D'mitzvah, so it could be isolated. When you are talking about understanding or praising Hashem, it is not Shayich. People who think to Chap on to one part of Deveykus in Hashem and be Misdabek to HKB"H without having the appreciation of Kol Hatorah Kulah. They are making a mistake. That is not the Shirah of HKB"H. The Shirah of HKB"H is only in the context of Kol Hatorah Kulah. That is our goal.

Our goal is that every Yid no matter what level he is should have a Ratzon, a desire to learn Kol Hatorah Kulah. We can't learn Kol Hatorah Kulah but to learn as much of Torah as we can. To understand one part of Torah a person has to be able to have an appreciation of Kol Hatorah Kulah .

As we come closer to a Siyum Hashas we should undertake the impossible. Rav Yisrael Salanter once said people think that just like there are tailors and I am not a tailor and there are bakers and I am not a baker, there are people who are different things. Rav Yisrael Salanter said people think there are a Kat Shtarbers (there are people who die), and I am a living person. He gave Mussar that we are all headed in the same direction and hopefully after Meiya V'esrim (120) Gezunta years.

I say the same thing. People think there are a Kat Daf Yomi learners, there are people who can get up early, there are people who stick to it and I am not from Yene Kat (that group). No! You are wrong! All of the Daf Yomi learners are people who thought they can't do it.

You should undertake. Try for Maseches Niddah which is beginning in about 3 weeks. Try, learn one Masechta and see that you can do it. Seven and a half year from now you will have a jump start on the Siyum Hashas and you will make your Siyum when Niddah begins. You will have a head start. Undertake! Be brave! You can do it! Limud Kol Hatorah Kulah. Not quite Kol Hatorah Kulah but at least Kol HaShas Kulah.

With that thought let us prepare for the Heilige Yomim Noraim that are coming upon us and undertake to be better and to do more L'maiseh. A Gutten Shabbos. May it be a meaningful Shabbos Shuvah and a Yom Kippur should be a Gutte Gebenched Yom Kippur.

Rabbi Reisman - Parshas Vayeilech 5779

1 - Topic - A thought from the Tiferes Yaakov regarding why Moshe Rabbeinu was happy with a complaint of the Yidden.

As we prepare for Shabbos Shuva - Shabbos Parshas Vayeilech and for the upcoming Yom Hadin. In the beginning of Parshas Vayeilech we have the Posuk right before Revii where the Posuk tells us that Moshe Rabbeinu wrote a Sefer Torah as it says in 31:9 (וַיִּכְתֹּב מֹשֶׁה, אֶת-הַתּוֹרָה) (הַזֹּאת, וַיִּתְּנָהּ אֶל-הַכֹּהֲנִים בְּנֵי לֵוִי) and he handed it to the Kohanim the sons of Levi.

There is a Rashi on this Posuk that can be found in Parshas Ki Savo 29:3. Rashi says that when Moshe Rabbeinu took the Sefer Torah he wrote and gave it to the members of his Sheivet (באו כל ישראל לפני משה ואמרו לו משה רבינו אף אנו עמדנו בסיני וקבלנו את התורה ונתנו לנו (ומה אתה משליט את בני שבטך עליה). Why are you giving it to the Bnei Levi? (ויאמרו לנו יום מהר) they will tell us tomorrow, (לוא לכם נתנה, לנו נתנה).

So that Klal Yisrael came and complained to Moshe Rabbeinu, you wrote a Sefer Torah and you are giving it to your Mishpacha, to Bnei Levi? What was Moshe's reaction to this? (ושמח) (משה על הדבר). Moshe Rabbeinu rejoiced. (ועל זאת אמר להם) and on that he said the Posuk in Ka Savo 27:9, (היום הזה נהיית לעם) now you are a nation.

This Rashi needs an explanation. What was Klal Yisrael thinking that the Torah was being given only to Kohanim Bnei Levi? In the Torah it says Dabeir El Bnei Yisrael, speak to Klal Yisrael. It is very clear that the Torah is not only being given to Kohanim Bnei Levi. There are many Mitzvos that don't even apply to Kohanim and Bnei Levi like Pidyon Habein or giving Terumos and Maasros. These are Mitzvos that apply Davka to Yisraeilim. It seems like an Amaratzus for them to think for a moment that the Torah is only going to be given to Kohanim Bnei Levi!

In the Hakdama to the Sefer Tiferes Yaakov he says a beautiful Pshat. But he really connects this Rashi to the Yesod of the Shev Shmaita. The Shmaita in the Hakdama asks that in Maseches Shabbos 88b (11 lines from the bottom) the Malachim complained that HKB"H you are giving the Torah to Klal Yisrael? The Kasha is what did the Malachim think? If you read the Torah it clearly had to be given to people. The Shev Shmaita answers that we are not talking about the Mitzvos of the Torah, we are talking about Pilpula Shel Torah. The Koach Hachiddush Shel Torah.

If you think about it, it is an incredible thing that within Chochmas Hatorah there is an ability for every Yid, a Mitzvah, an obligation for every Yid to apply his Seichel, to apply his thinking, to understand Torah, to ask Kashas, to say Teirutzim. Even though we know that we don't come to the toes of the Rishonim, certainly not the Amoraim and Tannaim, but our job is to apply our minds and to understand the Torah.

Imagine for a moment that you had L'havdil a chemistry professor giving a class in an auditorium full of people and someone was to speak up and argue with him. They would shush him, who are you to speak and logically disagree with the professor. But L'havdil Torah is that way, Torah is given to everyone, to be M'ameik in Torah. To think in Torah and to Shtel in Torah. That is what the Malachim said. You are giving human beings the ability to be Mechadeish Chiddushei Torah? Azoi Shteit in Shev Shmaita.

Zagt the Tiferes Yaakov the same thing here. Klal Yisrael knew that they had all the Mitzvos of the Torah, but they complained to Moshe (אף אנו עמדנו בסיני וקבלנו את התורה ונתנו לנו). At Har Sinai where the Malachim complained and said who are you giving it to. The Ribbono Shel Olam said I am giving it to Klal Yisrael. We also have that Koach of Chiddush Hatorah. Moshe Rabbeinu was Samach a Simcha Gedola that every Jew should have the ability to Shtel on his learning, to say Sevaros and to answer Kashas, to say Chiddushim. It is an incredible Koach that Klal Yisrael has in Torah.

As we come to the Yomim Noraim and we think about where we are holding. We should try to reawaken in ourselves this jealousy that our Zeidas had. The complaint of (אף אנו עמדנו בסיני (וקבלנו את התורה ונתנו לנו). We have the right to say Chiddushim in Torah. We have to reawaken in ourselves that interest in Torah.

My father Olav Hashalom was 17 when he was taken to Auschwitz. The Koach Pilpula Shel Torah he didn't have in those years. I was his Bechor, and as I was growing up, when I learned Tosafos he learned Tosafos, when I learned Meforshim he learned Meforshim. In the beginning, when I would say that Rashi is Shver he would give me Mussar. You can't talk about Rashi that way. Rashi is Shver? You're Shver! You don't understand Rashi. Rashi is not the one that is Shver. He would give me Mussar.

Over the years he got into the Lomdus of learning. Years later he was much worse than me. He would learn a Rashi and say Haflei Va'Pele! It makes no sense! Because once you get into it and care about what it says in Torah, it is an Anderen (different) Torah. That is the Koach of Chiddushai Shel Torah that Boruch Hashem we had in our Yeshiva years. We have to reawaken it. (למה נגרע) Klal Yisrael said why should we be less than the others. You too have to say (למה נגרע) am I less than everybody else?

Buy yourself a notebook, have notes. Arrange them by the Parshios of the Torah. Arrange them by whatever you are learning. You are learning the Daf Yomi, Hilchos Mezuzah, arrange them by the Parshios that discuss Mezuzah. You have a Kasha, you have a Teretz. You hear a good Vort, write it down. Put two things together, you don't have to be Mechadesih new Chiddushim.

What did the Tiferes Yaakov do? He took a Shev Shmaita and he applied it here. That is Chiddushai Torah. The Shev Shmaita says about Malachim and he applied it to a Rashi in Ki Savo.

Do it. Take the time and write it down in the order of the Parshios. Like this every year you will review your notes. (אשרי מי שבא לכאן ותלמודו בידו). Says the Maharsha, he has notes that he brings with him. You will see that if you do that you will have a bigger Cheishek, a bigger Geshmak in all of your learning. Important!

Rav Pam used to say (מי שיש לו מנה רוצה מאתיים). Someone who has \$100 wants \$200. He has \$100 million he wants \$200 million. Why did Hashem create such an awful nature? For Torah.

You will see if you have a Manah you will want Masayim. You will delve into Torah and you will apply yourself into Torah, it will feed on itself. You shall see (מי שיש לו מנה רוצה מאתיים) will apply to you.

2 - Topic - A thought on the Yomim Noraim

Let's move on to another Nekuda for these days. (אחת, שאלתי מאת-ירון-אותה אבקש). We say in (לדוד: ירון, אורי) we ask one thing from G-d. The Yalkut says an incredible thing. Amar Lei HKB"H. G-d says to Dovid. Dovid, Mit'chila Amar Achas, you say I want one thing. V'achar Kach Ata Sho'eil Harbei Sh'eilos. After that you ask for more than one thing. Amar Lo, Dovid answered Ribono Shel Olam, Mim'cha Lamaditi, I am no different than you. Mitechila Amarta Devarim 10:12 (ועתה, ישראל--מה ירון אלריד, שאל מעמך: כי אם-ליראה). First You said Klal Yisrael I want one thing, (יראה). After that you start with a bunch of Mitzvos. So I am like you. Ad Kan the Medrah.

It is a Peledika Medrash. Who is to understand? HKB"H says Dovid Hamelech you are not honest as you say (אחת, שאלתי) and you ask for many things. So Dovid went and explained himself. He says G-d you do the same thing. That doesn't answer the question. So it is a question on G-d Kavayochel?

I saw a beautiful Hesber. This Hesber is really in Rashi in Tehillim 27:4 and in the Malbim more clearly. (אחת, שאלתי מאת-ירון-- אותה אבקש: שבתי בבית-ירון, כל-ימי חיי). Dovid wants one thing and that is to sit in the Beis Hashem. All of the other Bakashos are so that he should not be disturbed in his ability to be Yosheiv B'veis Hashem. All the other Bakashos, the Bakashos of (השיבנו ירון אליך). The Bakasha of (שלה רפואה שלמה). All the other Bakashos are so that we should be Zoche to serve you HKB"H. (שבתי בבית-ירון, כל-ימי חיי). I want one thing. Everything else is to get there.

HKB"H says the same thing that I want one thing from you. (שאל מעמך: כי אם-). (ליראה). All the methods of Avodas Hashem are to get to Yir'a. Are to get to be able to be Yir'ai Hashem. To be able to fear HKB"H. A tremendous insight. We want one thing, (שבתי בבית-ירון).

I saw from Rav Shlomo Berman, the Steipler's son in law, it doesn't say I want to learn a whole day, I want to Daven a whole day. (שבתי בבית-ירון) whatever I do, if I work, if I take care of my

family's needs, whatever I do, (שְׂבִיבֵי בְּיַת-יִרְרָר) it should all come from my living and my being (בְּיַת-יִרְרָר). It is an attitude.

When we Daven on Yomim Noraim, whatever we ask for, we should ask Hashem to give us an easy Parnasa so that we should have Menuchas Hanefesh and Simchas Hachaim to serve you properly. Give us Refuos, give us Yeshuos, give us Nachas, so that we should have Menuchas Hanefesh to serve you properly. That is the correct way to Daven on Yomim Noraim.

And so, two thoughts as we approach this time of opportunity. Rav Pam would say that these are not Yomim Noraim, scary frightening days. These are Yomim Niflaim, these are extraordinary days of opportunity. Take the opportunity and make it happen. A Gut Gebenched Yar to one and all.

I ask Mechila for the times that I missed and left you hanging and if I once ended the Shiur a minute early and you had a Hefsid from that. I ask Mechila. I hope to make it up by going overtime once in a while. The Ikkur is that you should have a Gut Gebenched Yar, a year of Nachas. We should be Zoche to be a Nachas to the Borei Olam and Midda K'negged Midda He will give us Nachas from our families, from our Avodas Hashem. We should have a Menuchas Hanefesh. A Gut Gebenched Yar to one and all!

Rabbi Reisman - Parshas Vayeilech - (Yom Kippur) 5777

As we prepare for Parshas Vayeilech - Shabbos Shuvah. As we prepare during the Aseres Yemai Teshuvah for the upcoming Yom HaKippurim, for a day of Selicha, Mechila, V'kapparah.

1. Today, I would like to talk about 2 words. The first word is Kippur. Yom Kippur, Kapparah we usually translate as a day of atonement, a day of forgiveness. In Lashon Kodosh there are three words which refer to three levels of Kapparah; Selicha, Mechila, and Kapparah. What is interesting is that the word Kapparah is almost never used. For example, in Shemoneh Esrei every day we say a Beracha (מְחִיל לָנוּ מִלְּפָנֶיךָ כִּי פָשְׁעָנוּ). There, we don't use the word Kapparah in the entire paragraph. Before we say the Shelosh Esrei Middos we say (קַל אֲרָרָה), we talk about Selicha and Mechila. Before we say the Shelosh Esrei Middos we say Keil Melech Yosheiv Al Kisei Rachamim. We talk about Selicha and Mechila. The word Kapparah does not appear at all.

As a matter of fact, predominantly the word for forgiveness is either Selicha or Mechila. Kapparah is barely ever used. Why then is Yom HaKippurim called Yom Kippur? The word Kippur obviously means something more than just the Day of Atonement.

The truth is that it is a B'feirush in Rashi. In Parshas Vayishlach 32:21 Yaakov sent Sheluchim with an elaborate gift to Eisav. The Sheluchim say (כִּי-אָמַר) that Yaakov said (אֲכַפְּרָה פָּנָיו, בְּמִנְחָה) (הֵהָלַכְתָּ לִפְנֵי, וְאָחֲרַי-כֵּן אֲרָאָה פָּנָיו, אוֹלֵי יֵשָׁא פָּנָי (אֲכַפְּרָה) (יֵשָׁא)). The word (אֲכַפְּרָה) here can't mean forgiveness. (אֲכַפְּרָה פָּנָיו) I will forgive the face of Eisav makes no sense. This Kasha bothers Rashi.

Rashi says that Kapparah is (לשון קנוחקנוח לשון). Kapparah does not mean atonement. It is a Lashon of cleansing of cleaning. Rashi says (ולשון ארמי הוא הוא ארמי ולשון). It is an expression borrowed from Aramaic. Kapparah Lashon Kinuach. The example that Rashi refers to is the Gemara that is found in Maseches Gittin 56a (20 lines from the top) (ובעי לכפורי ידיה בה הוא גברא) he wants to wipe his hands (בה הוא גברא) in the Sugya of Kamtza and Bar Kamtza. Kapparah does not literally mean forgiveness.

Rashi brings from Ezra Perek Aleph Posuk Yud. The Mizrakim which were basins that were used for blood in the Bais Hamikdash are called (מקנה ידיו בהן ידיו מקנה). (פפורי זקב). Again the Lashon of wiping. The Kohanim would wipe the blood off of his hands on the edge of these basins. So Kapparah really does not literally mean forgiveness or atonement, that is Selicha and Mechila. Kapparah means something else. It means to wipe something away. (אכפרה פניו). I will wipe away the anger off of the face of Eisav (במנהה ההלכת לפני) with this gift.

We find the word Kapparah in Kappores the covering of the Teiva. We find in Beraishis 6:14 (וכפרת אתה מבית ומחוץ, בכפר). It doesn't mean forgiveness at all. It means to cover, it means to cleanse, it means to get rid of something.

When two people ask forgiveness one person from the other, you never ask your friend for Kapparah. You ask him for Mechila you ask him for Selicha. The word Kapparah is never used for something people do. Only HKB"H can give Kapparah.

The message here is that the goal of Yom Hakkipurim is not a day of atonement, is not just to get forgiveness from Shamayim but it is a day of purification of wiping away the Aveiros a person did.

The Nesivos explains that Yom Kippur is a day to get rid of the Hashpaa of the Cheit of the previous year. You became accustomed to doing things that are not ideal. Naasa Lo K'heter, when you get accustomed to it it continues. Yom Hakkipurim is a day to wipe away that bad habit that you have, the Hergil that you have. The habit that you have to do something improperly or to fail to do something properly. That effect of Chataim, Yom HaKippurim is a day we cleanse ourselves, not a day of atonement, but a day of cleansing. Only HKB"H can cleanse us and that is what Yom Kippur is all about.

B'derech Zeh we can understand a new meaning to the Posuk that is found in Tehillim 78:38 (והוא רחום יכפר עון ולא ישחית). Literally, Hashem who has mercy will forgive our sins and not destroy us. We can understand now. HKB"H should give Kapparah, should clean away our sins. (ולא-ישחית). The sins should not cause us Hashchasa.

The Aveiros we did in the previous year they are Maschis us. We got used to walking in late and missing berachos by Shacharis, it became normal by us. No more. A new normal and new expectations. We got used to going to sleep at night without having some time spent in Kevias Itim L'torah. We got so used to it that it doesn't even bother us. The Hashchasa that the Aveira did to us in that we got used to it, that has to be wiped away. It is a new goal Yom Hakkipurim, for the days that we prepare for Yom Hakkipurim. To get rid of the Hashpo'os of the Chataim of the previous year. A beautiful understanding of a Teitch word, the word Kapparah.

2. Let's move on to a second word that is fundamental for Yom Hakkipurim. That word is Viduy. Viduy we usually translate as confession. A person who says Viduy is Misvadeh, he is Modeh on the Aveiros that he did. There is a problem. We just Lained in Parshas Ki Savo where there is a Parsha of Viduy Maasros. The word Viduy for Viduy Maasros is found in the Mishna in the beginning of the 7th Perek of Sotah, Maseches Maaser Sheini 5:10. Viduy Maasros. What is Viduy Maasros? On which Aveira is a person confessing? He is not confessing on any Aveira at all. By Viduy Maasros he says as it says in Devarim 26:13. He said I didn't do any Aveiros. I did exactly what I am supposed to. That is called Viduy. What is going on? We say Viduy on Yom Hakkipurim so many times. What is Viduy? Is it confessing? It seems not.

To understand the Teitch of Viduy we have to understand that Teshuva requires two Hergeishim, two feelings, two recognitions, two acknowledgements that a person has to have. One without the other is not Teshuva. One is Hakkaras Hacheit. A person has to recognize what he did wrong. He has to recognize that to the degree that he expresses it. That is number one. That is Shiflus Ha'adam. A person realizes how low he has sunk and the mistakes that he made.

There is a second Nekuda. In order to do Teshuva you need a Kabbalah Al Ha'asid L'shapir Maasav, you need a Kabbalah on the future. That is not Shiflus Ha'adam that is Gadlus Ha'adam. That is that a person recognizes his great potential, the things that he could do, the things that he could accomplish. Someone who feels Shiflus without Gadlus cannot do Teshuva. He feels like a failure. There is no Kabbalah Al Ha'asid. It is a waste. On Yom Kippur we have to feel like Malachim because if we don't feel Gadlus Ha'adam then Teshuva is impossible. One without the other doesn't work. The Yesod that without a Hakara of Gadlus Ha'adam a person can't do Teshuva is the fundamental of Viduy.

Who says Viduy for Klal Yisrael? The Kohen Gadol. The Kohen Gadol is a Tzaddik. Why is he saying Viduy? The Viduy for Klal Yisrael should be B'hiddur Mitzvah. It would seem that the Hiddur Mitzvah for Viduy would be to get someone who did piles of Aveiros and let him do a Viduy. His Viduy is a real Viduy. He is being Modeh on Aveiros that he did in the past.

The answer is that the key of Viduy is not the recognition of the past that is needed. The key is Gadlus Ha'adam the recognition of what a person is capable of in the future. What a person is able to do in the future. That is Viduy.

Viduy is Gadlus Ha'adam. A person brings Viduy Maasros. It is an expression of the Gadlus Ha'adam. I was tested with a tremendous Nisayon. A farmer has to give away so much of his crop. I was tested and I succeeded. The Hergish of Gadlus Ha'adam after a Nisayon, that is the key to Viduy.

Rav Pam used to say in the Shmuzzin on Parshas Ki Savo which was generally the beginning of Elul Zman that the Avodah of Maaser Sheini, Viduy Maasros and of bringing Maaser Sheini to Yerushalayim is to recognize Gadlus Ha'adam. A person lives in his little town and he thinks that he is a Talmid Chochom that he compares himself to the people around him. He goes up to Yerushalayim and he sees what Gadlus Ha'adam is. He recognizes that he could have a desire, a goal of much bigger and better things. Gadlus Ha'adam is the key to Maasros. This recognition

causes pain and brings hope. The fact that we have such a long way to go is painful but it gives us the hope that we can do it. When we see people who can accomplish, we could do it with them.

Who can apologize to another person? When does one person apologize to another? Only when the person who is apologizing is confident and has confidence. If he feels just Shiflus and not Gadlus he would never apologize. If he realizes that he is a person that can do better than he is quicker to apologize.

Shiflus Ha'adam without Gadlus Ha'adam goes no place. That is the key to Viduy. The key to the Al Cheits is the Kabbalah, the understanding that a person can go somewhere with this Hakkarah.

So understanding the Kapparah of Yom Hakkipurim and Viduy of the Viduyim of Yom Kippur are the key to making the coming year a better year and a more meaningful year. With that in mind, I ask everyone for Mechila if I cheated you out of a minute or two during some week or the other. May HKB"H grant that the coming year be a year of inspiration where we grow. We start with the Aseres Yemai Teshuva which is the week that of course everybody will show up at Mishmar. Everybody will put in the hours they need in their Davening, their learning, and in their Gadlus Ha'adam. If you make it to Mishmar tonight there will be a 12:40 Selichos as well IY"H, an extra bonus for coming.

May HKB"H grant everybody a year of Hatzlacha, of Nachas. The Ikkur we should Daven, we Daven that we should have Nachas from our family, we should Daven that the Ribbono Shel Olam should have Nachas from us. Shafru Maaseichem. The Maasim in the coming year should be better, should be Gadlus. May we be Zoche to that. A Gut Gebenshed Yar to one and all!

Rabbi Reisman - Parshas Vayeilech 5776

1. I would like to share with you a thought on Parshas Vayeilech which is also Shayich to the Davening of Yom Hakkipurim. As you know, before we begin Tachanun we preface this by making a statement. We say to the Ribbono Shel Olam (שָׂאִין אֲנַחְנוּ עֲוֵי פְּנִים וּקְשֵׁי עֲרָף לּוֹמֵר לְפָנֶיךָ ר' (אֲלֵרִינוּ וְאֵלֵהִי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חֲטָאנוּ. אֲבָל אֲנַחְנוּ נְאֻבוֹתֵינוּ חֲטָאנוּ). We preface the Tachanun by saying that we don't claim to be Tzaddikim. We agree that we are not worthy. The statement seems to be out of place. We are about to say Viduy. First of all Viduy is an admission of guilt. Why are you saying something that is a Zechus? (שָׂאִין אֲנַחְנוּ עֲוֵי פְּנִים וּקְשֵׁי עֲרָף)? Besides, why would one think that we are (עֲוֵי פְּנִים וּקְשֵׁי עֲרָף) to say (וְלֹא חֲטָאנוּ)? This whole Memra is something which certainly begs an explanation.

Rav Hutner in his Mamarim on Yom Hakkipurim says that this is based on a Posuk in this week's Parsha. We have in this week's Parsha, after Chamishi, in 31:17 (וְתָרָה אִפִּי בּוֹ בַיּוֹם-הַהוּא וְעִזְבֹתֶימָם) (וְהִסְתַּרְתִּי פְּנֵי מַהֵם וְאָמַר, בַּיּוֹם הַהוּא) (הֲלֹא עַל כִּי-אֵין אֲלֵרִי בְּקִרְבִּי, מִצְאוּנֵי הַרְעוֹת הָאֵלֶּה). That at a time when HKB"H is Noheig Hester Panim, it says (בַּיּוֹם הַהוּא) on that day you will also say (הֲלֹא עַל כִּי-אֵין אֲלֵרִי בְּקִרְבִּי). There is a certain Madreiga the Ramban explains where people recognize that something that has happened that is not good, has happened (כִּי-אֵין אֲלֵרִי בְּקִרְבִּי). It has happened because HKB"H is not here. It is

a punishment. It doesn't mean that Hashem is not here. It means that we didn't recognize the presence of Hashem. That is a certain admission.

There is a nature and a desire of a person to say that he is right. That is human nature. The Sichos Mussar has a Maimar entitled Avad Inish La'azukai B'diburai which is actually a phrase that comes from the Shach in Choshein Mishpat. Rav Chaim Shmuelevitz talks about this that Chisaron Zeh (the Chisaron of trying to say "I was right") Makif Es Kol Han'hagos Ha'adom Kol Yemai Chayav (it is something which we carry with us all the time).

We want to be right. It is very difficult for us to say as the Posuk here says (הלא על כִּי-אֵין אֵלֵרֵי (בְּקִרְבִּי, מִצְאוּנֵי הַרְעוֹת הָאֵלֶּה (Madreiga, it is a Darga in the beginning of Teshuva at a time of Hester Panim. Because of this, we preface (אֲשַׁמְנֵנוּ בְּגִדְנוּ) by saying (שָׂאִין אֲנַחְנוּ עֵזִי פָּנִים וְקוֹשֵׁי עֵרְף) We are talking to ourselves as much as we are talking to anybody else. We are saying that we are not (עֵזִי פָּנִים וְקוֹשֵׁי עֵרְף) to say that we don't deserve it. We recognize that we are deserving. Therefore, it is a very important Hakdama, it is the first step in doing Teshuvah.

I saw an incredible Vort from Rav Aharon Leib Shteinman in the newer Ayeles Hashachar. There he says an incredible example of Avad Inish La'azukai B'diburai. He asks a Kasha. Korach rebelled against Moshe Rabbeinu. Korach said he is right and Moshe is wrong. Freigt Rav Aharon Leib I don't understand. The Man fell every single morning. The Man fell for Tzaddikim at their door and for Reshaim at a distance, Chutz Lamachaneh. Freight Rav Aharon Leib, Korach thinks he is right and Moshe is wrong, take a look, the Man certainly fell right at the door for Moshe Rabbeinu and the Man fell a distance for Korach as it did for all Reshaim. How could Korach think that he is right?

Answers Rav Aharon Leib Shteinman incredibly. He says yes Korach saw that by Moshe Rabbeinu the Man fell at his door and for Korach it fell Chutz Lamachaneh. What did Korach say? He said you know why this is happening? Because Moshe Rabbeinu speaks up for the honor of his family. Moshe Rabbeinu defends Aharon and defends all the members of his family. And me? I let my family be relegated to second class status and I say nothing. Korach saw in the Man not the message of Teshuva but the message of digging in deeper in his Rishus. It is an incredible thing and this is something that I see all the time. I am reluctant to say it because the people I see it in may listen to this Shiur. But I see it all the time where a person sees the Yad Hashem and concludes exactly the opposite. Concludes instead of backing off from what he is doing, he concludes to be Machazik B'diburai. It is a tremendous Nisayon. I would venture to say that when we say (שָׂאִין אֲנַחְנוּ עֵזִי פָּנִים וְקוֹשֵׁי עֵרְף לומר לְפָנֶיךָ ר' אֵלֵרֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ) that we are talking to ourselves. It is a statement that Chazal put in that we should listen to ourselves to say (על כִּי-אֵין אֵלֵרֵי בְּקִרְבִּי, מִצְאוּנֵי הַרְעוֹת הָאֵלֶּה). An important message.

2. Let me move on to a second thought related to this. We have a well-known concept that Kivan She'avar Adam Aveira V'shana Ba Naaseh Lo K'heter. If someone does an Aveira and he repeats it, it becomes like a Heter to him. That means that it is a Nisayon the first time and it is a Nisayon the second time. Eventually a person just does Aveiros out of habit. A Chakira. Which sin is more Chomer (stringent), which is worse, the first 2 or 3 times you do it or the Aveiros that take place after you have developed a habit. Which Aveira requires greater Teshuva? It is interesting

about the Parshas Nitzavim, the (גְּפִרִית וּמְלָחָה, שְׂרָפָה כָּל-אַרְצָה)? He said for that Avraham Avinu's Tefilla helped. Avraham Avinu Davened that Sedom not be destroyed if (יֵשׁ עֲשָׂרָה צְדִיקִים, בְּתוֹךְ) (הָעִיר). He knew that there were no 10 Tzaddikim in Sedom. But he Davened that if there are 10 Tzaddikim the destruction of Sedom should not take place. Although it didn't help for Sedom and Avraham knew it wouldn't, but it helped for generations later. This punishment the Posuk says is like (סֵדֶם וְעַמֶּרְהָ). That 10 Tzaddikim (בְּתוֹךְ הָעִיר) protect Klal Yisrael. That is the protection that we rely on today. That is why this is separated from Parshas Ki Savo. We have a Haftacha that there will always be Tzaddikim. (לֹא-יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ). That the Torah will never cease to exist. There will always be the Lamed Vav Tzaddikim that protect Klal Yisrael. This is our protection. Now that the protection of the Umos Ha'olam to which we seem to have strived to get the Umos Olam to protect us from Iran, it doesn't turn into a protection from any other physical source. There is no protection. We have only one protection to turn our hearts to the Ribbono Shel Olam. What should we do? We were hoping to rely on the president of the United States and that we couldn't. Then on the congress of the United States and we couldn't. Well, I guess we will have to rely on the Ribbono Shel Olam.

(וְתִפְּרֹךְ) and (עֲצוּ עֲצָה וְתִפְּרֹךְ. דַּבְּרוּ דְבָר וְלֹא יָקוּם. כִּי עֲמָנוּ קַל) HKB"H breaks them. (וְלֹא יָקוּם. כִּי עֲמָנוּ קַל) they speak about plans (דַּבְּרוּ דְבָר). That Posuk is in every Siddur right after Aleinu at the end of Davening. (בְּיּוֹם הַהוּא יִהְיֶה ד' אֶחָד וּשְׁמוֹ אֶחָד). The Siddur brings this Posuk. (עֲצוּ עֲצָה וְתִפְּרֹךְ. דַּבְּרוּ דְבָר וְלֹא יָקוּם. כִּי עֲמָנוּ קַל). Perhaps, just as Jews put so much effort into thwarting the Iran deal in Congress we should at least put some effort into Davening to the Ribbono Shel Olam. Maybe that is a proper small Kabbala for Yomim Noraim. That in the coming year when we say Aleinu we will add the 3 Pesukim that are brought right after Aleinu that start with (אֵל תִּירָא מִפֶּחַד פִּתְאֹם וּמִשֵּׂאת רִשְׁעִים כִּי תָבֹא). We should add at least this Posuk of (עֲצוּ עֲצָה וְתִפְּרֹךְ. דַּבְּרוּ דְבָר וְלֹא יָקוּם. כִּי עֲמָנוּ קַל). At the very least we will end the year by saying 1,000 more Pesukim. We say Aleinu 3 times a day over an entire year, we will end up with another 1,000 Pesukim to our credit with very minimal effort. So put effort into it and get it started. (בְּיּוֹם הַהוּא יִהְיֶה ד' אֶחָד וּשְׁמוֹ אֶחָד). (עֲצוּ עֲצָה וְתִפְּרֹךְ. דַּבְּרוּ דְבָר וְלֹא יָקוּם. כִּי עֲמָנוּ קַל). Eventually you will get into the habit of doing it and it won't be hard at all. Let's try to add that to our Davening. (אֵין לָנוּ עַל מִי לְהִישָׁעַן אֲלֵא עַל אֲבִינוּ שְׂבַשְׁמִים). May the coming year be a year of blessing, of Beracha for us individually and Klal Yisrael as a whole for a Gebensched Taf Shin Ayin Vav. Good Shabbos to all!

Rabbi Reisman - Parshas Vayeilech/Shabbos Shuvah 5773

As we prepare not only for Parshas Vayeilech but also for Shabbos Shuvah and Yom Kippur which follows I would like to share with you a number of thoughts regarding this time of the year. Regarding the idea of Teshuva and Yom Hakippurim.

My first thought comes from Rav Schwab's Sefer on Chumash Mayan Bais Hashoeva (page # 329) in the Haftorah of Parshas Shelach. As you know, the story of Rachav Hazona is mentioned there in the Haftorah of Parshas Shelach and there we read as it says in Yehoshua 2:15 (וַתּוֹרְדֵם) (בְּחֶבְלִים, בְּעַד הַסֵּלִיחַ). The two Meraglim who came to the house of Rachav Hazona which Chazal identifies as Pinchas and Caleiv were protected by Rachav Hazona and were lowered out the window so that they could escape. Chazal say on that Rachav Hazona used a rope and a window

to help them escape. Amra Lifanav, she said to Hashem, Ribbono Shel Olam Bish'losha Chatasi L'fanecha B'chevel, B'chalon, Uv'choma. I sinned to you in my life's work as a Zonah with a rope, with a window, and this wall. She would use the rope to raise people up to clandestinely come to her home for purposes of Znus. Bish'losha Machol Li. With these 3 things; the wall, the window, and the rope, I am now doing an act of kindness, forgive me. The Medrash ends U'mah Schar Natla Al Kach... Zachsa She'yaitzu Mimena Ches Neviim V'kohanim.

Rav Schwab makes a point. This woman was a Zona. She had a home in which people came through the front door to use as a place of Znus. Just as Caleiv and Pinchas had entered through the front door, undoubtedly others did as well. It is a Pele that she should say that she will do Teshuva with the rope, the window, and the wall. Is that the Aveira of a Zona. Is the Aveira of the Zona the access that people had? The Aveira is with other rooms of that house. It is a Davar Pele.

Rav Schwab answers by explaining a Yesod that has to do with Teshuva. He says Milamdainu Yesod Chashuv B'avodas Hateshuva. We learn from here an important Yesod of doing Teshuva and that is the following. Every human being has Nisyonos, has tests in certain areas of Avodas Hashem. When it comes to doing Teshuva we tend to try to take those most difficult areas and try hard to work on them to say a Viduy, to regret them seriously which certainly is necessary and then try to push back hard against the Yeitzer Hora in the places in which we have failed. Says Rav Schwab, Teshuva Tzomeches Tamid (sprouts always). Maicheilek Hatzelem Elokim Hanish'ar Shaleim Ha'adam. Not from the part of the person in which he has failed but in that small part of the person which stayed Shaleim (which stayed perfect). V'lo Maichelkai Rucho She'nishchasu V'nit'mu Al Yidai Chata'av. Not from the parts of the person which have already been defiled by his sins.

What he means to say is the following. He says Rachav Hazona did many sins. She did many sins with the front door of her house. She did many sins with the bedroom of her house. She did many Aveiros. However, in one aspect she did a Chesed. She understood that some people would be embarrassed to come into the house. She had a sensitivity to raise them through the window with a rope clandestinely. Although what she was doing was not a good thing but in her Neshama there was a spark of sensitivity in Bain Adam L'chaveiro. So she said my Teshuva has to begin, has to sprout from something pure. That is from this rope, this window, and this wall. This wall of the city where this window was situated and lowering someone through there using that area in which she failed. She brought people up for Znus but there was a certain spiritual sensitivity. Using that area for good that is the seed from which all of Teshuva sprouts. V'hi Hamidah Bis'shuvos Kol Yachid V'yachid. Rav Schwab explains that this is a tool of Teshuva for every individual. She'hateshuva Mascheles L'hipaseich Tamid Min Hatzelem Elokim Shel Ha'adam. That Teshuva always begins from the part of a person which is pure. In that way a person has to constantly try to use in his Avodah that part of him which has a sensitivity for doing good things, and in that way serve Hashem.

For example, let's say you have a person who finds it extremely difficult to sit and learn but in Bain Adam L'chaveiro he is very kind to people, he goes and does Chesed for others. He wants to do Teshuva for his failure to learn adequately. What should he do? He should use Chesed. He should go and make a Seder with someone in Shul who is behind and has a hard time making a

Laining on a Gemara. Someone in Shul who doesn't know how to learn and is an Aveil. Go over to him and offer to learn Mishnayos with him. He will be eager to. You are doing it as a Chesed. From that pure Tzelem Elokim, the desire to do Chesed will sprout a Chizuk in serving HKB"H.

The Posuk in Parshas Nitzavim 30:4 says (אם-יִהְיֶה גְדַחָהּ, בְּקֶצֶה הַשָּׁמַיִם--מִשָּׁם, יִקְבְּצֶךָ יְרוּרָ אֶלְרִיבָה, וּמִשָּׁם, יִקְבְּצֶךָ). If you will be pushed so distant from Hashem to the edges of the heavens, from there HKB"H will gather you in. Rav Schwab says it should say Im Yiyeh Nidachacha Miktze Ha'aretz, if you will pushed to the distant corners of the earth Hashem will gather you in. What is this (בְּקֶצֶה הַשָּׁמַיִם) K'tzei Hashamayim, the edges of the heavens?

Answers Rav Schwab because Teshuva begins from (בְּקֶצֶה הַשָּׁמַיִם) K'tzei Hashamayim. From the pure Nikudah that little bit of a person which stays pure. That area where he serves Hashem well. From there will sprout forth his ability to do Teshuva. (אם-יִהְיֶה גְדַחָהּ, בְּקֶצֶה הַשָּׁמַיִם). If you are holding on to the edges of the heavens, from there strengthen your grip, do Teshuva because there you will be able to be Matzliach.

These are the words of Rav Schwab written beautifully and they come back to the Yesod that Rav Pam would tell us all the time. That a person's Hatzlacha in serving Hashem is to work on the things that come to him more easily. Not to choose to work on the things which come to him with greater difficulty. It is the Eitza of the Yeitzer Hora to do Teshuva in a way that is not sustainable and in that way a person will fail. Rather work on things that are sustainable. Be Mikabeil smaller Kabbalos and in that way you will have Hatzlacha.

There are people who say that making Kabbalos has no Mekor and is not the source to serve Hashem during these days. It is not true. It has a very solid Mekor. We know that the Torah authorizes people to swear. We also know that Frum Yidden don't swear. We stay away from Shevuos and swearing. So why is it that we find that there is a Parsha of Shevuos and Nedarim and that great people in Torah, Neviim, and Kesuvim did swear?

The answer is as Dovid Hamelech says in Tehillim 119:106 (גִּישְׁבֻעֹתַי וְנִדְרֹתַי-- לְשֹׁמֵר, מִשְׁפָּטַי צְדָקָה). I used Nedarim and Shevuos to do Mitzvos. I make a Shevua to do a Mitzvah. In that way I keep to it. Rav Schorr in Parshas Mattos explains that the whole concept of Shevuos and Nedarim is found in the Torah just so that it could be used for doing Mitzvos. From being Mikabeil a Shevua, a Neder to do a Mitzvah or to refrain from an Aveira. Mimeila, this is the Yesod. We don't swear, but the Yesod of making Kabbalos lies in the Parsha of Shevuos and in Nedarim and in (גִּישְׁבֻעֹתַי וְנִדְרֹתַי-- לְשֹׁמֵר, מִשְׁפָּטַי צְדָקָה).

I would like to move on to a second thought. On Yom Kippur we know Avodas Hayom is with the Kohen Gadol. The work in the Bais Hamikdash on Yom Kippur is done through the Kohen Gadol. But the Avodas Hayom is with the Kohen Gadol, the work of that day is done by the Kohen Gadol. We find for example that the Terumas Hadeshen (the removal of the ashes from the Mizbaiach), Sidur Hama'areches (setting up the wood on the Mizbaiach), things that are the Hechsher Mitzva as they are Mitzvos on their own but they are a Hechsher to the Avoda (they are incidental to the Avoda). We need to have wood on the Mizbaiach so there is a Mitzvah to place wood. These things don't need a Kohen Gadol. Even Siluk Bazichin, the Rambam says when Yom Kippur fell on Shabbos there was a Mitzvah of removing the Ketores from on the

Shulchan and to put on new ones. That Mitzvah didn't need to be done with the Kohen Gadol because it was incidental to Yom Kippur. It was not a Yom Kippur Avodah.

The Ohr Sameiach in the beginning of the 8th Perek of Hilchos Yom Hakippurim asks that we find that the Rambam says that when Yom Kippur fell out on Shabbos the Korban Mussaf of Shabbos was brought with the Kohen Gadol. Why? Yom Kippur has no Korban Mussaf Shel Shabbos? It is incidental. Shabbos happened to fall out on Yom Kippur. Why then is the Shabbos Avoda done with the Kohen Gadol which seems to contradict the rule of Avodas Hayom B'Kohen Gadol? It is a Gevaldige Kasha.

The Ohr Sameiach answers with a Yesod. The Pachad Yitzchok in his first Maimar on Yom HaKippurim expands on this Yesod. His Yesod essentially is the following. There are two types of ways to view Yom Kippur. As a matter of fact people in Shul can be divided into two groups. The group of people that view Yom Kippur A) in one way and those B) in a second way. A) The first way of viewing Yom Kippur and this is not incorrect as it is technically correct is that it is a day where we practice Sigufim V'inuyim. The Torah obligates us to practice discomfort as it says in Vayikra 16:31, Vayikra 23:27, and Bamidbar 29:7 (אֶת-נַפְשֵׁיכֶם, וְעִנִּיתֶם). You should cause discomfort to yourself and therefore, we don't wash, we don't eat or drink, and we don't wear regular shoes. These are all part of the difficulty of Yom HaKippurim and many people, many good people see Yom Kippur as a day that we pain ourselves. They spend the whole Yom Kippur thinking about when the fast will end, if the Shofar will be blown to the minute or G-d forbid a minute or two late because then the pain will be extended more than is necessary. This is the Hamon Am, the Am Ha'aretz, the average person's understanding of Yom Kippur.

If that is Yom Kippur then it has no connection to Shabbos. When Yom Kippur falls on Shabbos it is totally incidental because Shabbos has no aspect of Siguf & Inuyim. Thinking people though see Yom Kippur differently. They see Yom Kippur as a day of Shevisa Mitzorchei Haguf. A day of rest from the physical needs of our body. Our body needs to be fed, needs to be given to drink, needs to be coddled, and needs to be washed. There are things we do for our body. On Yom Kippur we try to be spiritual people and we rest from this work the work of taking care of our body. Therefore, we don't eat and don't drink. We try to be like angels. The Mashal of Malachim, saying Boruch Sheim Kavod Malchuso L'olam Va'ed out loud, wearing a Kittul in the white image of an angel. It is something else, it is a different Yom Kippur. The Rambam calls the laws of Yom HaKippurim Shevisas Asar. He doesn't say the day of Yom Kippur. He calls it the laws of resting on the 10th day. Resting from what? Certainly we rest from doing work, but we rest from the Tzorchei Haguf, from the needs of our body. A person sees Yom Kippur as a day of Shevisa from Tzorchei Haguf as a day of being uplifted like angels. Such a person doesn't worry if the Shofar was blown two minutes late. He is Dome L'malachim for another two minutes. It is not a day of pain it is a day of elevation. The Kohen Gadol was certainly on that Madreiga. When the Kohen Gadol brought the Korban Mussaf of Shabbos he saw it as an extension of Yom Hakkipurim. Yom Hakkipurim is a day of rest from Tzorchei Haguf and so is Shabbos. Shabbos and Yom Kippur go well together. For the Kohen Gadol the Mussaf of Shabbos was not incidental to Yom Hakkipurim it was a continuous flow of Yom Kippur. Therefore, Yom Kippur is a Shabbos. It is a day of resting from Tzorchei Haguf.

The Ohr Samaiach explains that that is the reason we don't make Kiddush when a Choleh needs to eat on Yom Kippur. The Kedushas Hayom is not in the eating, the holiness of the day is being elevated by not eating. Therefore, for eating it is inappropriate to make a Kiddush on Yom Hakkipurim. This is an incredible insight into the value of Yom Kippur, the way we should view Yom Kippur, the way we should see it.

Halevai we should be Zoche when Yom Kippur begins and Kol Nidrei is said it is supposed to be a great moment of elevation for a Jewish soul. It is hard because at Kol Nidrei we usually have stomach aches from being very full and stuffed. It is hard to feel like an angel. It is an Avodah. It is a tremendous Avodah. Add a few minutes to Yom Hakkipurim at the beginning. Start Yom Kippur a few minutes earlier, get to Shul earlier, and say Tefillas Zakah as one should. Try to prepare yourself to be an angel, to be an uplifted person, to be a person who sees the needs of the body as being external from the essence of who he is. He is a soul, his Neshamah, his intellect. Hashem blessed us with bodies that we have to take care of. On this day we recognize that it is to be elevated, to rest from Tzorchei Haguf.

With that I beg all of you to make Yom Kippur meaningful. To take upon yourself specific things not big things but small things to improve oneself in the coming year. To be an Oleh (one who raises himself). Let us all hope that in the coming year which is a frightening year. It is hard to Daven without thinking of Eretz Yisrael. It is likely that there will be some type of a war in Eretz Yisrael Hashem Yishmor Osanu and rockets. Avinu Malkeinu Hafeir Atzas Ovainu. I think in Shul we should say it in unison and not just as another Avinu Malkeinu because in this coming year Hafeir Atzas Ovainu is a very specific and necessary blessing. It looks like the elections inexplicably, when we elect somebody who is clearly a Sonei Yisrael. If he is not one who hates Jews he is certainly one who dislikes the State of Israel. Hashem Yishmor Osanu. May HKB"H guard us. May the coming year be a year of Hatzlacha. May HKB"H bring from darkness, light. From despair, hope. From weakness in his service HKB"H please blow a Ruach of Teshuva, a spirit of return so that Klal Yisrael each of us individually and all Klal Yisrael as a whole can become better Ovdai Hashem in 5773. A Gut Gebenched Yar to one and all!



SHIURIM B'INYANEI YOM KIPPUR

Rabbi Reisman - Parshas Ha'azinu - Yom Kippur 5781

1 - Topic - A thought on Al Cheit Shechatanu Lefanecha B'oneis U'biratzon.

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

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

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

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

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

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

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

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

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

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

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

At Har Hacarmel Eliyahu miraculously brought down fire from heaven and the people were moved and said as is found in Melachim I 18:39 (יְרֵרָה הוּא הָאֱלֹהִים, יְרֵרָה הוּא הָאֱלֹהִים). The Posuk says 18:40 (וַיֹּאמְרוּ אֵלָיו לָּהֶם תִּפְשׁוּ אֶת-גְּבִיֵּי הַבַּעַל, אִישׁ אֶל-גְּמֻלַּת מְקוֹם--וַיִּתְּפְשׂוּם; וַיִּזְרְדוּ אֵלָיו אֶל-נְחֹל קִישׁוֹן, וַיִּשְׁחָטוּם שָׁם) and they took the priests of the Bal (of the Avoda Zora) and they killed them. Why do we end with this?

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

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

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

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

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

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

Rabbi Reisman - Parshas Ha'azinu 5780

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

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

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

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

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

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

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

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

The Kasha I had when I learned this is that it's a beautiful Bal Shem Tov unless you heard it. Once you heard it why does it help? Now you already know the trick, Achar Meah V'esrim you'll come up to heaven and they are going to say to you before you go to your Din, we need a judge in the Bes Din Shel Maalah, and you'll smirk to yourself. You'll say on Thursday Motzei Yom HaKippurim I heard the shuir and I know the trick, and when you go in you'll be a very lenient judge. How does this trick work if you know about it beforehand?

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

You embarrass someone, how terrible is it? Years later someone will embarrass you, what will you say? You might say we live in a generation of frazzled nerves, a person did it he probably had a hard day, he had a difficult day. You'll be understanding of him. If so "אתה האיש" when they judge you for offending someone, in Shamaim they will say he had a hard day he had frazzled nerves

that day, he had a difficult time he was under stress. But if you say there's no excuse, Hamiva'yeish Pnei Chaveiro Ein Lo Cheilek L'olam Habo, G-d forbid they'll say "אתה האישי" " your Paskening on yourself.

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

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

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

Rabbi Reisman - Parshas Haazinu - Sukkos 5779

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

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

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

(לְטַהֵר אֶתְכֶם) is something else. When a person does improper things it affects the person, he is a different person. In a sense he is Tamei, he is impure. Even after he is forgiven, he is still a different person. So the Torah says that HKB"Y promises us that if you do Teshuva (כִּי-בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם),

(לְטַהֵר אֶתְכֶם). You get two, Kappara and Tahara which is really the main Teretz to the Kasha of those who say that Goyim don't have Teshuva and we know from Ninveh that they do. The Teretz is that they have Kappara, they do Teshuva and they are forgiven. They deserve to be forgiven. But (-כִּי- לְטַהֵר אֶתְכֶם), Tahara, to become an elevated person, that is special for Klal Yisrael.

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

(לְטַהֵר אֶתְכֶם) to sense Tahara, to live Tahara that is today and tomorrow, that is going into Sukkos. As it says in Maseches Yoma 8:9 (מה המקוה מטהר את הטמאים, אף הקדוש ברוך הוא מטהר את ישראל). When HKB"H says (לְטַהֵר אֶתְכֶם) it is compared to a Mikva.

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

The Chiddush of the Kesef Mishna is that a person becomes Tahor only when you come out. So too, (הקדוש ברוך הוא מטהר את ישראל). The Tahara of Yom Kippur is how you come out of it. The way you walk out of it. The way you leave. The whole effort of Yom Kippur, the whole energy of the Yimai Haselichos are most worthwhile when today, the day after Yom Kippur a person takes with him the sense, the feeling.

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

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

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

Someone else said to him what are you talking about that you wish you were a Tzigala. A Yid is not allowed to wish that he is an animal, Chas V'shalom. The other said what are you talking about, it is worth it, it is K'dai just once to see the Rebbe in a state of purity. I wish I was a Tzigala. They got into an argument. Finally, they went to ask one of the wise men of Lubavitch. One person

presented his side, it is worth it to be a Tzigala to see the Rebbe. The other one said G-d forbid, how can a person wish to be an animal. The Talmid Chochom thought and he responded. He said you are certainly right. It is worth it to be a Tzigala just to see the Rebbe in his purity, in his Tzelem Elokim when he comes out of the Mikva. But only on one condition that afterwards you become a person. You have to do something with it. If afterwards you stay an animal what is the use, what is the purpose. What is great about seeing purity?

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

Rabbi Reisman - Shabbos Yom Kippur 5778

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

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

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

Not only that, the Chasimah of the Beracha on Rosh Hashana, we say Ki Ata Shomei'a Kol Shofar Umazin Teruah V'ain Dom'e Lach. Boruch Ata Hashem Shomei'a Kol Teruos Amo Yisroel B'rachamim. What does it mean that HKB"H listens to the Kol Hashofar? What is the idea? Of course HKB"H listens to the Kol Shofar, but how is that a praise? We do a Mitzvah and HKB"H

listens so to speak to the shaking of the Lulav also. But if we understand that it is a type of Tefilla, Shomei'a Kol Teruos Amo Yisroel B'rachamim which is very similar to the Lashon of Kabeil B'rachamim Uv'ratzon Es Tefilaseinu, that it is a Baksha. The Tekiah itself is a type of a Bakasha, then it is something that we have a better understanding of.

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

The Gemara says in Maseches Rosh Hashana 34a (bottom line to the top line of 34b) that if you blow 9 Tekios in 9 hours of the day you are Yotzei (אמר רבי יוחנן שמע תשע תקיעות בתשע שעות ביום). Tekiah and you wait an hour, Teruah and you wait an hour, Tekiah and you wait an hour. You are Yotzei. The Magein Avraham says on that, it is like Davening. If in between you are Mafsik it doesn't matter. Unless you are Mafsik in between with a time that it is impossible to Daven, like if there is Tzo'e in the room or the like then it is a Hefseik by Davening. He says it is the same thing by Tekios. Mai'haicha Taisi, who says that by doing a Mitzvah there is a Din Hefseik? Again it fits with this Yesod.

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

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

The Brisker Rav said that Tekias Shofar must be a Cheilek of Davening, it is a Mitzvah that we do in middle of Davening. Perhaps on Yom Kippur where we say Vidui in middle of Davening. The Chazzan's Vidui is in middle of the proper Tefilla itself. We also do a Mitzvah in middle of Davening. The Vidui on Yom Kippur is in place of the Shofar on Rosh Hashana. Just like we blow Shofar in middle of Chazaras Hashatz, we say Vidui in middle of Chazaras Hashatz. The Vidui also is a crying without words. It has words, with Ashamnu, Bagadnu. Some people look to specific Aveiros to refer to and maybe that is right that you have to do Teshuva. But a general cry not limited by a finite Teitch. But a general cry of Ashamnu, Bagadnu, Gazalnu, Dibarnu Dofi, that

general cry is the higher Madreiga of weeping. So that, this Darga should be appreciated as we come. Vidui is not only being Mod'e that you have an Aveira. If that would be the case you wouldn't say Vidui on your father's Aveiros, on your Zeidi's Aveiros. We say Anachanu V'avoseinu Chatanu. It is a Tefilla, it is a weeping that we are hurt. We are pained that we are on a Darga of Chata'im. It is a different Tefilla.

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

We have to understand that Chatasi Avisi Pashati, Ashamnu, Bagadnu, Gazalnu...they are a Yabava, they are a cry to the Ribbono Shel Olam. It pains us, it pains us the Shefal Hamadreiga, the fact that we are in such an awful Galus. Such an awful Medina with Malei Shmutz. That we have Nisyonos. Of course we have to say personal Vidui, but more than that it is a Kol Tefilla, it is a Kol Shofar. The Kol Shofar of Rosh Hashana is the Kol Vidui on Yom Kippur. It has to have meaning.

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

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

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

We should be Zoche that it should come our way, the influence, the inspiration to do Mitzvos. That is (פְּתַבְּנוּ בְּסֵפֶר זְכוֹת).

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

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

Rabbi Reisman - Shabbos Yom Kippur 5775

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

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

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

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

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

2. Let me move to a Magen Avraham also in Siman 113 but in S'if 5. He brings a Kasha of the Yif'ai Mar'e in his Pirush on the Yerushalmi. He asks a Kasha on the Avoda. We say in the Avoda that when they heard the Kohen Gadol saying HKB"H's name, V'hakohanim V'ha'am She'hayu Omdim B'azara K'shehayu Omrim Es Hasheim Hagadol Hanora Nichbad Yotzei M'kohen Gadol Hayu Korim Umishtachavim V'noflim Al P'neihem V'omrim. They would bow in response to hearing Hashem's name. Actually there is a Posuk in Nechemya 8:6 (וַיִּכְרְדוּ עֲזָרָא, אֶת-יְרֵדָה הַאֲלֵרִים) (הַגִּדּוּל; וַיַּעֲנוּ כָל-הָעָם אָמֵן אָמֵן, בְּמַעַל יְדֵיהֶם, וַיִּקְדּוּ וַיִּשְׁתַּחֲווּ לַיְרֵדָה, אֶפְיָם אֲרֻצָּה) which relates such a behavior. The Magen Avraham asks in the name of the Yif'ai Mar'e this contradicts the Halacha that we have based on the Gemara in Maseches Berachos that whenever we bow we are Zokeif B'sheim, we stand straight in a manner of respect when we get to Hashem's name. In Shemoneh Esrei we say Baruch Ata while bowing and Zokfim B'sheim, we make sure to stand straight when we say Hashem's name. In Modim or in Borchu we bow and Zokfim B'sheim, Shenemar Hashem Zokeif Kefufim and that is hinted to in the Posuk that Hashem makes those who are bent be able to stand straight. Therefore, asks the Yif'ai Mar'e, which behavior is appropriate a behavior of respect which requires standing straight or a behavior of fear, of Pachad which would say to be Nofeil Al P'naihem, which would be to bow. This is the Kasha of the Yif'ai Mar'e. In one place it says we stand by the Sheim and in one place it says we bow by the Sheim. The answer which is given and I will share with you two answers, but the answer which I would like to point out is this. That certainly someone who is coming to make a formal request from the Ribbono Shel Olam as is someone who is Davening Shemoneh Esrei should be standing straight when he says Hashem's name in a manner of great respect. However, in the Bais Hamikdash, they weren't coming to make any type of formal request they were doing the Avoda. When the Kohen Gadol said Hashem's name with the Nun Bais Osios he said Hashem's name Bik'dusha Uvi'tahara as we relate, Hayu Korim Umishtachavim V'noflim Al P'neihem. At that point they were overcome with a Hispailus which means an overwhelming feeling of incredible amazement and sensing the spirituality of Hashem. We are far from sensing it but to the degree we can sense it the people standing in the

Bais Hamikdash had a Hispailus, they sensed it and they fell on their face in a sign of utter deference (Bittul) to the Shechina. We find this in the Chumash many times for example Shemos 34:8 (וַיִּשְׁתַּחֲוּהוּ) וַיִּקַּד אֶרְצָה, מִשָּׁה; וַיִּמְהַר, מִשָּׁה). When the Shechina appears to Moshe he bows. Or Avraham Avinu in Beraishis 17:17 (וַיִּפֹּל אֶבְרָהָם עַל-פָּנָיו, וַיִּצְחָק). There is a sense of overwhelming greatness of Hispailus when one senses the Shechina. The natural thing is to be Nofeil Al P'naihem. Therefore, in the Bais Hamikdash we relate that Hayu Korim Umishtachavim V'noflim Al P'neiham V'amrim Baruch Sheim... We have to try to have that sense of overwhelming Bittul, deference to the Shechina which we try to sense in our Shuls on Yom Kippur.

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

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

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

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

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

The Ramban in Parshas Acharei Mos explains the reason we do it. He says since the S'ir L'azazel is what he calls Shocheit L'satan, it is somehow giving something to the negative powers in the world, however, that Ramban is explained and it is explained by many what is important to us at the moment is that the Korban is this type of Shocheit to the Sitra Achra. We don't want to say this Korban is for that. We don't want to do that. We don't want to declare that we are giving something

to Azazel. Therefore, we take two S'irim stand them in front of the Bais Hamidash, in front of Hashem, both to Hashem and we do a Gorel. When we throw the Gorel one is for the Korban Chatas and the other is for Azazel. Hashem chooses which is for Azazel not us. when we draw the lots we say L'Hashem Chatas on the one that is a Chatas on the other one we don't say L'Hashem L'azazel, Hashem chose it we don't declare it. This is the idea which is mentioned in the Ramban.

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

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

Rabbi Reisman - Shabbos Yom Kippur 5774

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

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

the Kriyas Hatorah at the Mincha on Yom Kippur is a Tzom (fast day) Din, then someone who is not fasting should not be able to get an Aliyah. However, if you learn that the Kriya on the Mincha of Yom Hakippurim has a Yom Tov Din then anybody even someone who is not fasting is eligible to get that Aliyah. This is Rabbi Akiva Eiger's Chakira and this is a Nafka Mina that he has.

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

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

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

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

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

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

believe the Minhag is to be Chosheish for Rabbi Akiva Eiger and that someone who is not fasting doesn't get that Aliyah. So this is the Dvar Halacha for Yom Hakippurim.

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

The Al Cheits, really the height in a way of the Yom Kippur Davening is the Viduy. The Al Cheits seems to be disconnected. You say a bunch of Al Cheits just connected only by virtue of Seder Aleph Bais and there is not a lot of Lomdus that most of see in the Al Cheits. What is puzzling is the order, what is puzzling is the fact that regarding Shmiras Halashon there are 6 Al Cheits. Al Cheit Shechatanu Lifanecha B'bituy Sifasayim, Al Cheit Shechatanu Lifanecha B'dibur Peh, Al Cheit Shechatanu Lifanecha B'tifshus Peh, Al Cheit Shechatanu Lifanecha B'siach Sifasainu, Al Cheit Shechatanu Lifanecha B'lashon Hora, Al Cheit Shechatanu Lifanecha B'richilus. All seem to be disconnected. It is hard to understand what Kavana we should have by Al Cheit Shechatanu Lifanecha B'bituy Sifasayim anymore then by Al Cheit Shechatanu Lifanecha B'dibur Peh. It sounds like the same thing.

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

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

For example, in Os Gimmel, Al Cheit Shechatanu Lifanecha B'gilui Arayaos. We talk about sins that have to do with improper relationships. We also say Al Cheit Shechatanu Lifanecha B'galui U'vasoseir which is a Viduy for the Aveiros that we did because we thought no one is watching. Aveiros that we do when we are hidden as opposed to Aveiros that we do when we are in front of others. We have to understand that the root cause of a Frum Yid falling into Giluy Arayos has to do with Aveiros he does when he is private, when no one is watching. Every affair begins as a secret, as a private affair. Every viewing of pornography begins with a secret, with a quiet viewing of things on the internet or in magazines. The Cheit Shechatanu Lifanecha B'gilui Arayaos begins with a lack of Zehirus, a lack of care. Al Cheit Shechatanu Lifanecha B'galui U'vasoseir. The root cause is for a person to be Frum when no one is watching just as he is Frum when someone is watching. For someone to Daven a proper Shemoneh Esrei even when he finds himself in a home,

in a hospital, in an airport and no Frum Yidden are around just as he does when there are Frum people that are there. The root is to serve Hashem Basoseir just as Bagalui. Therefore, as you say Al Cheit Shechatanu Lifanecha B'gilui Arayaos many Jews have to do Teshuvah for things that they viewed on the internet this year that they shouldn't have viewed that can G-d forbid bring them to worse Aveiros. At the same time the Teshuva should be Al Cheit Shechatanu Lifanecha B'galui U'vasoseir to realize that when you are alone you have to recognize Hashem's presence. I have long encouraged that instead of having the words Shevisi Hashem L'negdi Tamid on the Aron Kodesh in Shul. That is where you need Shevisi Hashem L'negdi Tamid? You are in a Beis Medrash, you are in Shul with Sifrei Torah. The Shevisi Hashem L'negdi Tamid should be on the computer screen right on top. A person at that moment has to realize Shevisi Hashem L'negdi Tamid. Therefore, the Teshuva for one is the Teshuva for the other.

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

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

I should add that in the Shulchan Aruch Taf Reish Zayin S'if Bais it says that in the Shemone Esrei B'kol Rom which the Chazan says out loud, he limits himself to the Al Cheits but in the Tefilla B'lachash it is proper for a person to speak out his Aveiros. We don't publicize our Aveiros but

that is in public. In private, we have to mention the Aveiros and by this accounting we have to try to touch on the root cause of them and do Teshuva.

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

Rabbi Reisman - Shabbos Yom Kippur 5772

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

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

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

It may be that this itself is the subject of a Machlokes, of a dispute whether as the Darshanim say Daven for someone else so that you should be answered. Or as I would understand if you Daven

for someone else because you care about someone you are answered first. But not that it is used as a way of Davening for yourself.

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

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

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

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

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

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

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

This might explain why when Sarah was granted children the Gemara says all the Akaros were healed. When Avraham Avinu Davened for Sarah to have children he Davened for Sarah among all the human beings in the world. We learn from here a Derech in Tefillah for Rosh Hashana and all year round, to Daven for others. That is a way we can A) improve our Davening as a Segula to be answered ourselves and B) caring about others, worrying about others, Davening for others is

itself an Aliyah in our own Ruchniyos, in our own Gadlus Ha'adam. Therefore, we should care about others and Daven for them. When we say Zachreinu L'chaim, think about others. When we say Avinu Malkein Shelach Refuah She'laima L'cholei Amecha, think about others. Even say it, Avinu Malkein Shelach Refuah She'laima L'cholei Amecha, Ubif'rat and mention someone. This is a Siyu'a to our Davening on these days. This is a Bain Adam L'chaveiro thought for the Yom Kippur Davening which is coming up.

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

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

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

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

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

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

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

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

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

On Yom Hakippurim when we come to the Avoda we strive to have that sense, we strive to have that feeling, we strive to have that Nikuda of Hergish, to see Hakadosh Baruch Hu, Bain Adom Lamakom. A sense of between Hashem and man. The sense that Hakadosh Baruch Hu cares about us, He judges us, He stands Kavayochul right in front of us. He is accessible. That is the Avoda of the days of Yomim Noraim in general and Yom HaKippurim in particular. Have the sense that we

stand in front of Hakadosh Baruch Hu, to have the sense that Hakadosh Baruch Hu turns from everything and has time for us. This is the Avoda. The Avoda of Korim Umishtachavim V'omrim. Many Shuls say out loud (ברוך שם כבוד מלכותו לעולם ועד) Boruch Shaim K'vod Malchuso L'olam Va'ed. We should strive to have this feeling a sense of the Borei Olam there. The Avoda becomes meaningful when you try to feel the Avoda. If it just a technical idea of being Yotzei the Korban, there is a Mitzvah of the Korban, then you just say it to be Yotzei and then it doesn't have the meaning that it should have. When there is a sense that Hakadosh Baruch Hu is there, it is a different story.

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

Rabbi Reisman - Shabbos Yom Kippur 5771

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

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

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

In the Avidas of the day there is a word that is striking. It is striking because it does not belong. During the Avodah of the Kohen Gadol on Yom Kippur we say Sas V'ira Dam Haparah L'toch Hamizrak Shebo Dam Hasair. We say and different versions of the Avoda have it phrased one way or the other, however, essentially we say the Kohen Gadol poured the Dam of the Par into the

She'amarnu B'li Kavanah. If a person adds an Al Cheit and identifies with it and talks about it a number of times he concretizes his feelings, his regrets and he gives himself Chizuk for the coming year.

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

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

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

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