

YOM TOV ENCOUNTERS



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שנה טובה ומתוקה

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DID YOU KNOW?

Rabbi Akiva Niehaus

Bowing During Aleinu

Q: During Mussaf on Rosh Hashanah, *Aleinu* is recited in *Shemoneh Esreh*. Is one supposed to bow down during the silent *Shemoneh Esreh* when one reaches the words "ואנחנו כורעים" – and we bend our knees and bow" – like we do when reciting *Aleinu* at the end of davening?

A: It is brought down from Rav Chaim Kanievsky zt"l (*Maaseh Siach, Yomim Noraim* #137) that it appears that the custom is not to bow down. Similarly, some say that since this is not one of the bowings mandated by *Chazal* – such as the bowings at the beginning and end of *Shemoneh Esreh* – one need not bend down fully, but one should bow down "a little bit" (*Kitzur Hilchos Moadim* from Rav Shariah Devlitzky).

Vidui Before Yom Kippur

Q: Why do we say *Vidui* during *Mincha* on *Erev Yom Kippur* – isn't the mitzvah to do teshuvah on *Yom Kippur* itself?

A: The *Shulchan Aruch* (607:1) writes that it is incumbent upon everyone to recite *Vidui* on *Erev Yom Kippur* before eating the *Seudas Hamafsekes*. The reason for this is that *Chazal* were concerned that one may become intoxicated or choke r"l during the final meal and be unable to recite *Vidui* and do teshuvah on *Yom Kippur* (*Mishnah Berurah* 607:1). The

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YOMIM NORAIM THOUGHTS

Based on a schmuz by the Rosh Kollel, Harav David Zucker shlita

Machnisei Rachamim

We say during *Slichos*, "*machnisei rachamim hachnisu rachameinu* – the ones that bring in mercy should bring in our mercy to Hashem." The question is, who are these *machnisei rachamim*? Who are these people that bring in mercy? Rav Elya Lopian answered that sometimes people come to us and ask for a *chesed*. They may ask for *tzedakah*, they may ask for help learning *Gemara*, they may even ask for our help to study for a test. And it may be a very annoying time when it's not easy to help. We may be tempted to say, no, come back a different time. But you never know if those people were sent by Hashem to give us the opportunity to earn *chesed*, to earn mercy from Hashem. That person who looks like he needs help, really came to offer you help.

We never know when these opportunities will come. We never know if Hashem is sending us the opportunity specially made for us. And if it's too hard, it's truly too hard, then sometimes we do have to say no. But take a second and think, maybe this person, this random person, maybe he is the *machnisei rachamim*. He is the one who was sent to give us the opportunity to earn special *chesed*. When Hashem sees that we extend ourselves out of our comfort zone, he will shower us with mercy as well.

The Message of the Apple

There's a long-standing *minhag* in *Klal Yisrael* to take an apple on the night of Rosh Hashanah, dip it in honey and ask Hashem for a sweet new year. And the question is asked, what is unique about an apple more than any other sweet fruit?

The answer is that the *Gemara* (*Shabbos* 88a) explains that *Klal Yisroel* is compared to the apple. Why? The apple tree is unique amongst all other fruit trees that the apple comes forth before the leaves (this may not be true scientifically, but this is how *Chazal* describe it; see *Tosfos*). If so, there's a danger that without the leaves, the apples may get damaged and burnt by the sun and the elements. However, the apple tree has full *bitachon* that the leaves will come forth to protect it, and it doesn't hesitate to produce the apples. This is a *remez* to what *Klal Yisrael* said on *Har Sinai*, *na'aseh v'nishma*. *Klal Yisrael* did not know what the *mitzvos* were going to be, but they had full *bitachon* in Hashem that whatever He would give them would be for their benefit, and they were ready to fully accept the Torah even without knowing what it would be. That is the *remez*, the hint of the apple on Rosh Hashanah, reminding Hashem and ourselves of the *bitachon* that we showed by saying *na'aseh v'nishma*. In truth, this is the essence of Rosh Hashanah, to be מקבל עול מלכות שמים, accepting the yoke of Heaven on ourselves in all situations, whether we understand it or not. That's the message of the apple.

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SOME TRICKS TO MERIT A GOOD YEAR

Rabbi Moshe Willner

EMES - THE POWER OF TORAH In the *Yud Gimmel Midos shel Rachamim*, we find the *midah* of *Emes*. How is this a *midah* of *Rachmanus*? On the contrary, we would assume this *midah* would cause us to be judged without any compassion, exactly how we truthfully are. Why is this a *midah* of mercy? Answers Rav Hutner *zt"l*, that the *midah* is really referring to the *Toras Emes* that Hashem gave to us. When we connect to the Torah, Hashem gives us the ability to reach true atonement and purity. As Rabbeinu Yonah writes, through the toiling in Torah with intent to be *mekadesh Shem Shamayim*, one can reach atonement even for the sin of *chillul Hashem*. We see this in our daily *nusach hatefilah*. As we say in the *bracha* of *teshuva* in *Shemoneh Esrei*, *Hashiveinu Avinu l'Sorasecha*. First, we need to connect ourselves to Torah, and only then can we reach *v'hachazireinu b'seshuva shleima*. Rav Matsiyahu Salomon *zt"l* says that this is the understanding of the *tefillah* we say on the *Yamim Noraim*, "*b'ein meilitz yosher mul maggid pesha*" – that when we don't have anyone to say good on our behalf before the heavenly judgment against all the sins we have committed, then, "*tagid l'Yaakov dvar chok u'mishpat*" – tell over our connection to Torah, for the merit of our toiling in Torah has the ability to invoke mercy that will cause us to have a good judgment. This idea that Torah has the ability to invoke mercy is hinted to in the words of *Birkas HaTorah*. *Ri Ben Yakar* explains that the words of "*Viharev na*" refers to a language of *Hatzalah* – rescue. We are asking Hashem to allow the Torah to be a protection for us from *tzaros*, that we should have a downpouring of mercy on us and our future generations through the Torah that we learn. Similarly, we have a *minhag* to blow the *shofar* by the *bimah*, in order to have the *zchus* of Torah stand in our merit during the *tekios*. Also, Rav Avrohom Chaim Levin *zt"l* pointed out that a number of the *pesukim* we say prior to the *tekios* refer to *limud haTorah*. As we go into these holy days, let us be *mechazek* in our connection to the Torah. Through *chizuk* in *limud haTorah*, we should be *zoche* to receive Hashem's compassion and receive a complete atonement.

NACHUM ISH GAM ZU & US The *Tzlach* (*Drashos*) asks how exactly do we appease Hashem by saying *Vidui* on Yom Kippur? In the times when the *Beis Hamikdash* was standing, we had many *korbanos* to bring to Hashem in order to receive atonement. Now, all we say is *Vidui* and *Al Chet*. How does that gain us atonement? He answers with the famous story brought in the *Gemara* about *Nachum Ish Gam Zu*. Quick review of the story. Nachum was sent to bring a present to the king with a chest full of jewels and pearls. On the way, he stayed over in an inn and the treasure was stolen by the innkeeper and replaced with dirt. Unaware of the switch, Nachum gave the chest to the king who sentenced him to death for ridiculing the king by presenting him with dirt. Nachum didn't give up – he said "*Gam Zu Le'tova* – this too is for the best." Eliyahu Hanavi intervened by pointing out that it was really the miraculous dirt of *Avraham Avinu*, that when tossed at an enemy, it turns into swords and arrows. In recognition of the great present he received, the king allowed him to live and gave him a chest full of jewels. Says the *Tzlach*, we are all like Nachum. We are sent to this world with a mission to do *mitzvos* and *maasim toivim* to bring a present to Hashem. We live temporarily in this world, like the inn in the story. However, the *baal habayis* is the *yetzer hara* who tricks us into giving up the treasure of *mitzvos* and to do *aveiros* instead. When we come before Hashem on Yom Kippur, we leave the inn and see that truthfully, we're left with a chest full of dirt and *aveiros*. How embarrassing! Then, like Nachum, we say *Gam Zu Le'tova*. We don't despair. We say *Vidui* and do *teshuvah* out of love, and just like Nachum, our *aveiros* are turned into *zchusim*. This is how we are *zoche* to a *chasimah tova*, when our *aveiros* turn into *zchusim*. (As heard from Rabbi Yaakov Robinson)

DID YOU KNOW?

(continued from cover)

Vidui is added to Mincha and is printed in the *Machzor*. This obligation applies to both men and women alike.

In addition to the obligation to recite *Vidui* before eating the *Seudas Hamafsekes*, some *Poskim* rule that one is obligated to recite *Vidui* after eating the *Seudas Hamafsekes* to ensure that one enters Yom Kippur in a pristine and pure state, and it is appropriate to follow this opinion (*Shlah*, based on *Ramban*, cited in *Mishnah Berurah* *ibid.*). One can generally fulfill this obligation by reciting *Tefillas Zakah* since it contains a form of *Vidui* (*Mishnah Berurah* *ibid.*). However, according to some *Poskim*, one must be careful to recite the *Vidui* portion while standing – like every time *Vidui* is recited (*Chut Shani* pg. 108). Some say that it's appropriate to recite *Ashamnu*, while standing, before reciting *Tefillas Zakkah* (*Teshuvos* of R' Chaim Kanievsky, *Ishei Yisroel* #374).

Eating and Drinking Before Havdalah

Q: By the time Maariv is over on Motzei Yom Kippur, I'm quite hungry and thirsty. Am I allowed to eat or drink something before Havdalah?

A: As a general rule, one may not eat anything before reciting (or hearing) *Havdalah* on *Motzei Shabbos*, but drinking water (as opposed to other drinks) is permissible (see *Shulchan Aruch* 299:1). Does the same rule apply on *Motzei Yom Kippur*? One may certainly not eat or drink anything until Yom Kippur is actually over (there are various customs for this time; many wait until 50 minutes after sunset, some wait 72 minutes, etc.). After this time, may one eat and drink before *Havdalah*? Although one may not eat food before *Havdalah* – just like *Motzei Shabbos* (*Mishnah Berurah* 624:3), drinking water is permissible (*Shu"t Shoel U'Meishiv* 3:1:129). One should first recite *Atah Chonantanu* in *Shemoneh Esreh* of *Maariv* or *Baruch Hamavdil bein Kodesh L'Chol* (see *Halichos Shlomo* 5:23 and *Shiurei Halacha* pg. 199). Regarding this halacha, there is no difference between men and women (*Kovetz Halachos* 37:6).

Multi-wick Candle

Q: When making Havdalah on Motzai Yom Kippur, do I need to use a multi-wick candle like on Motzai Shabbos?

A: On *Motzai Shabbos* one should ideally light a multi-wick candle (at least two wicks) so that a significant amount of light is produced (*Shulchan Aruch* 298:2). This is only relevant on *Motzai Shabbos* when we wish to commemorate the first fire created on *Motzai Shabbos*. On *Motzai Yom Kippur*, however, we make a *beracha* on fire for a different reason, to acknowledge the fire which was forbidden and is now permitted. Therefore, a single wick is likely sufficient (*Shulchan Shlomo*, footnote to 298:3, 5762 ed.). Since one should make the *beracha* on a candle which was burning the entire Yom Kippur (*ner she'shavas*), many people light a *yahrtzeit* candle for this purpose before Yom Kippur, and the *beracha* may be recited on this candle on *Motzai Yom Kippur* even though it often contains only one wick. Of note, if one did not light a candle specifically for this purpose, such as if one has a *yahrtzeit* candle which was lit in memory of a deceased relative, it's best to use that candle to light a second wick on *Motzai Yom Kippur* and make a *beracha* on both candles together (*Mishnah Berurah* 624:13).

במצוות וידוי בערב יוה"כ וביוה"כ

הרב יהושע משה גולדשטיין



הך וידוי יתירה ודלא כתו"י שכי' שמא משובש. (וגם מעורר על לשון רש"י שכי' שמתודה משקידש היום וזהו הכו"י עם חשיכה ולפי פירושו הוא סמוך ליום ודוק.)

והנה בשי' הרמב"ם כ' הפר"ח דבאמת יש דקדוק בלשון הברייתא כשיטתו דנקט דמתודה לאחר אכילה ושת"י ומיד אח"כ נקט ואע"פ שמתודה ערבית, מתודה וכו' וצ"ע וידוי ערבית מאן דכר שמי' דנקט ואע"פ וכו', וע"כ כרמב"ם דהכו"י שמתודה אחר אכילה ושת"י הוא וידוי ערבית. וע"כ הרמב"ם לומד דמצד מצות וידוי ערב יוה"כ שפיר יוצא במה שמתודה קודם הסעודה, אך אי' ק' הרמב"ן מהו הס"ד שלא להתודות ערבית וביותר דרק משום שמא אירע קלקלה את"י עלה ומ"ש מוידוי של יוה"כ. ובאמת בס' תוס' יוה"כ על מס' יומא כ' דג' רי"ף ורא"ש לא גרסי דוידוי שאחר אכילה ושת"י (דלהנ"ל הוא וידוי ערבית) הוא מטעם שמא אירע דבר קלקלה, אלא גרסי סתם ואע"פ שהתודה קודם שיאכל וישתה צריך שיתודה אחר שיאכל וישתה ורק דאכ' ק' ק' הראשונה מהו הס"ד שלא להתודות ערבית. ועז"ת הפר"ח שוידוי יוה"כ הוא דומיא דוידוי של כה"ג ביוה"כ והכה"ג מתודה רק ביום בשעת עבודה ולכן הו"א דבליילה בערבית אין וידוי, ולכן מפרש הברייתא דמתודה ערבית שמא אירע דבר קלקלה בסעודה, ומש' מדברי הפר"ח שהדין שכאז"א מתודה ביוה"כ הוא המשך מוידוי כה"ג דכמו דכה"ג מתודה בפר ושעיר והוא מצד וידוי שעל הקרבן, כמו"כ כל ישראל מתודים ולכן ס"ד דאין וידוי ערבית, ורק שיש מחיב חדש של שמא אירע דבר קלקלה. וכפשוטו מצות וידוי ביוה"כ הוא מצד מצות תשובה שמיחדת ביוה"כ כדאי' בס' החינוך מצוה שס"ד שיוה"כ שהוא קבוע לסליחה הוא קץ למצות תשובה, וכ"כ רב"י בשע"ת דמקרא דתטהרו ילפי' חובת תשובה ביוה"כ וכפשוטו נכלל בזה הוידוי, וכן מפורש בבה"ג הל' יוה"כ סי' י"ג וכן הוא פשוט הרמב"ם גופי' שם י"וה"כ הוא זמן תשובה לכל יחיד ולרבים והוא קץ מחילה וסליחה לישראל, לפיכך חייבים הכל לעשות תשובה ולתודות ביוה"כ. אך יעון בס' יראים סי' רס"ג שמבאר שיש מצות וידוי כ"ג על הקרבן ושוב כ' "תולדה למצות עשה צו חכמים שכל ישראל יתודו בין איש בין אשה ביוה"כ" הרי כנ"ל דוידוי ישראל הוא המשך מוידוי כ"ג וזהו כסב' הפר"ח. וע' לבוש סי' תר"ז שכי' באופ"א קצת דכמו דבקרבת שבו לכפרה בעי' וידוי, כמו"כ יוה"כ דהוא כפרה בעי' וידוי (ומב' שהוא מצד כפרת היום ולא מצד מצות תשובה), וע"ע בנצי"ב יומא פז: שבי' עד"ז מצות וידוי בערב יו"כ שהוא מצד שיום כפור הוא מכפר

אי' בגמ' יומא פז: ת"ר מצות וידוי ערב יוה"כ עם חשיכה (פירש"י לאחר אכילה משקבל עליו יוה"כ) אבל אמרו חכמים יתודה קודם אכילה שמא תטרף דעתו בסעודה (פירש"י משום שכרות) ואע"פ שהתודה קודם שאכל ושתה, מתודה לאחר שיאכל וישתה שמא אירע דבר קלקלה בסעודה (פירש"י של חטא) ואע"פ שהתודה ערבית, יתודה שחרית שחרית יתודה במוסף, במוסף יתודה במנחה, במנחה יתודה בנעילה והיכן אומרו יחיד אחר תפילתו (קודם אלקי נצור) ושי"ץ אומרו באמצע ע"כ. ויש נידון בראשונים מהו הכו"י מתודה לאחר שיאכל וישתה. ברמב"ם הל' תשובה פ"ב הל"ז כ' וז"ל ומצות וידוי יוה"כ שיתחיל מערב היום קודם שיאכל שמא יחנק בסעודה קודם שיתודה (לא פירש כמו רש"י משום שכרות) ואע"פ שהתודה קודם שיאכל חוזר ומתודה בלילי יוה"כ ערבית וחוזר ומתודה בשחרית ע"כ והיינו דלמד הרמב"ם דהכו"י דאע"פ שהתודה קודם הסעודה, מתודה במערב ואי"כ וידוי יתירה לאחר הסעודה קודם מערב וכן מב' בתו"י יומא פז: שכי' שיש ג' בתוספתא שמתודה אחר סעודה מלבד וידוי ערבית, וכ' דשמא טעות סופר וג' בשבוס דלא מצינו כן בתלמוד. אך הרמב"ן שם האריך להקשות ע"ז חדא דלשון הגמ' היא מתודה אחר אכילה ושת"י ולא מש' דקאי על ערבית, ועוד דבתחילה נקט דמצות וידוי עם חשיכה וזה קאי על ודוי אחר סעודה עם כניסת היום ורק שהקדימו הך וידוי משום שמא תטרף, וע"ז קא' דאעפ"כ לא עקרו הך וידוי ורק הוסיפו עוד וידוי וא"כ עדין נשארת הדין וידוי אחר הסעודה עם חשיכה וזה אינו וידוי ערבית. ועוד לפי' הרמב"ם משמע שיש חידוש שמתודה ערבית ורק מתודה משום שמא אירע דבר קלקלה בסעודה ואמאי הא זהו וידוי מצד יוה"כ ולמה יגרע ערבית, וכונת הברייתא על וידוי של ערב יוה"כ ולכן פ"י רמב"ן וז"ל מצות וידוי של ערב יוה"כ שצריך להתודות כדי שיכנס ליום בתשובה הוא עם חשיכה סמוך ליום עצמו שלא יהא שהות לחטוא בין הוידוי והיום (מש' שזהו מ"ע של לפני ד' תטהרו ליכנס ליום בלא חטא) אבל חששו חכמים שמא תטרף דעתו בסעודה וימנע בשכרותו (כרש"י) מן הוידוי לפיכך החמירו עליו להתודות קודם אכילה, ואע"פ שהתודה קודם אכילה, חוזר ומתודה בזמנו עם חשיכה סמוך ליום עצמו שמא אירע דבר קלקלה של עבירה בסעודה, ווידוי של ערבית שהוא וידוי של יוה"כ עצמו לא קתני דודאי מתודה הוא ביוה"כ, אלא קתני אע"פ שהתודה ערבית מתודה שחרית וכל היום שמא אירע לו דבר עבירה כל היום דיוה"כ עם חשיכה הוא מכפר עכ"ל, ומסייע פירוש זה מלשון התוספתא שמזכיר בפירוש

ומכפר בעי' וידוי, ודלא כמשמעות הרמב"ן שהוא מצד שיכנס ליו"כ בתשובה ונקי מחטא (ע' בכ"ז בס' ירח למועדים) ולפי היראים הנ"ל, מוסבר מאד מש"כ הר"ן שיש דין לומר עשר וידויים ביוה"כ כנגד עשר פעמים שמזכיר כ"ג את השם בוידוי ביוה"כ ודוק.

והנה בעיקר חידושו של הרמב"ן שיש מצות וידוי סמוך לחשיכה, כ' ב"י סי' תר"ז דהעולם לא נהגו כרמב"ן וכן לא הובא כן בשו"ע. אך המג"א שם כ' בשם השל"ה שכן להחמיר כשי' רמב"ן ולהתודות סמוך לחשיכה, וכ"כ במט"א סי' תר"ט סק"ח. ובס' תוספות יוה"כ למס' יומא כ' דבירושלים נוהגים לומר פיוט "בקשתי לך וכו'" לצאת שיטת הרמב"ן ובמ"ב כ' בשם חיי אדם שמה שאנו אומרים תפלה זכה סמוך לחשיכה קודם כל נדרי, יוצאים בזה מצות וידוי לשי' הרמב"ן. אך יש בזה ב' הערות: א' דלפ"ז מה שאומרים לצאת וידוי הרמב"ן, צריך להיות בעמידה דצריך להתודות מעומד (ובפר"ח כ' באמת שיעמוד כשאומר בפיוט הנ"ל וכן יש שהעירו לומר תפילה זכה מעומד), וכדמזמנה שאי"ז מנהג העולם ואומרים תפילת זכה בישיבה. ב' הק' בס' תוספות יוה"כ שהרי חז"ל תיקנו לומר וידוי באמצע תפילתו וא"כ וידוי זה שאחר אכילה ושת"י מה טיבה, הרי אינו בתוך התפילה. וראיתי בס' ירח למועדים שרוצה לומר ע"פ היראים הנ"ל שוידוי יוה"כ הוא מצד וידוי הקרבן והמשך מוידוי כה"ג וא"כ י"ל דכן סובר הרמב"ן וזהו הטעם דוידוי יוה"כ בעי' עמידה (מצד וידוי שעל הקרבן) כמו עבודה דבעי' מעומד ומטעם זה ג"כ בעי' בתוך התפילה דתפילה במקום עבודה ווידוי שעל הקרבן שיד לעבודה, וא"כ כ"ז ביוה"כ גופי', אך בערב יוה"כ מפורש ברמב"ן שזהו מטעם תשובה וא"כ לזה אין תקנה של עמידה ותוך התפילה, אך לכא' אכתי צ"ע דבוידוי שקודם אכילה ושת"י, כן תקנוהו בתוך התפילה ובעמידה ואף שהוא מצד תשובה וכדין וידוי ערב יוה"כ, וצ"ע.

ולשיטות הסוברים שוידוי יוה"כ מצד תשובה, ע"כ הטעם שתקנוהו בתוך התפילה דווקא הוא מצד שמצות וידוי וגם תשובה הוא לשוב ולהתודות לפני ד' וכלשון הרמב"ם ריש הל' תשובה וקיום הך מלתא הוא בתוך שמו"ע והדין עמידה ב' במ"ב שהוא דרך הכנעה. אך רק ביוה"כ שהוא יום קבוע לתשובה תקנוהו בתוך התפילה ולא בוידוי של כל השנה.

YOMIM NORAIM THOUGHTS

(Continued from cover)

The Yom Kippur Kabbalah

We often wonder that on Yom Kippur we reach such high *madreigos* of *kedusha* and *taharah*, and as soon as Yom Kippur is over, we lose that *madreiga*. Is there any way we can take this to the rest of the year? There's a story that Rav Sholom Schwadron said over. There was someone who went through the Holocaust and no matter what happened to him, he always kept a high *madreiga* and a close connection to Hashem. When they were finally liberated, everyone ran out to greet the soldiers except for this Yid. He went back to his bunk, stayed there for a few minutes, and then came out. They asked him what he was doing, but he refused to tell anyone. Years later, he told someone what happened. He had felt such a beautiful and strong connection to Hashem in these difficult times with the Nazis. And now that they were being liberated, he realized that he would no longer have that intense and close connection. Therefore, he went back to grab one more *tefillah*, one more connection to Hashem, so that he could take that with him going forward. And it's the same with Yom Kippur. If we make one small *kabbalah* that we can take through

the rest of the year, that will always be the "Yom Kippur *kabbalah*," and whenever we do that, we will still feel a connection to Yom Kippur. This also may be why some people are careful to observe Yom Kippur Katan every month, which also helps keep the connection to Yom Kippur. And this is what we say on Yom Kippur: *p'sach lanu shaar b'eis ne'ilas shaar*. We're asking Hashem, as the gates are closing and Yom Kippur is about to be over, *p'sach lanu shaar*. Keep it open for us. Let us keep that connection going throughout the year.

Keep The World Going

The *Sfas Emes* asks a very difficult question: Why is it that we don't have any mention in *Vidui* of the *aveirah* of *bitul Torah*? We know that *bitul Torah* is so *chamur*, it's so severe. How is it that we don't mention it anywhere in the Yom Kippur *davening*? Perhaps the answer is that Yom Kippur is the day when Moshe Rabbeinu came down with the second set of *Luchos* and Hashem said *salachti*, that He forgave Klal Yisroel for the *aveirah* of the *chet ha'egel*. The truth is that this didn't just provide atonement for Klal Yisroel – it also finalized and solidified the creation of the

world. How is that? We know that the world was only created on condition that Klal Yisroel would accept the Torah. They said *na'aseh v'nishma* on *Shavuot*, but when they finally got the *Luchos*, Moshe Rabbeinu broke them because they had sinned with the *chet ha'egel*. The whole acceptance was in limbo. It was only on Yom Kippur, when they received the second set of *luchos*, that the acceptance of the Torah became solidified. Since the Torah – and the world – were solidified on Yom Kippur, we can't, in any way, shake the acceptance of the Torah. If *Chazal* were to have put into the Yom Kippur *davening* a statement that we were *nisrashed*, that we were faulty in learning Torah, that would call into question our entire existence, our entire commitment to Torah and keeping the world going. Therefore, it was simply too dangerous to put this in writing into the *machzor*. Of course, everyone has to focus on this themselves. Everyone knows their challenges and their struggles, and they need to do *teshuva* privately. But there was no way that *Chazal* could have put this into the Yom Kippur *machzor*. Learning Torah is so critical that it's simply and literally keeping the world going.

A Unique Opportunity

Rabbi Betzalel Pam

The *Gemara* in *Rosh Hashanah* (17b) notes that among the 13 *midos harachamin* are *v'rav chesed v'emes*. However, these two seem to be contradictory. *Rav chesed* means Hashem has mercy, but *v'emes* means Hashem acts with justice. Which one is it? The *Gemara* explains that Hashem first tries to do mercy with *emes*. If that doesn't work, because the world can't exist with just *emes* (see *Rashi*), then Hashem mixes in *chesed*.

The *meforshim* ask a number of questions. Number one, why is *chesed* first? *Emes* should be first since Hashem starts with *emes*. Additionally, the "vav" of *v'rav chesed v'emes*, seems to imply they go together, that they coincide, but in reality, it's only when *emes* doesn't work, then Hashem does *chesed*? Finally, why is *emes* one of the *רחמים הרחמים*? *Chesed* is *rachamim*, but not *emes*.

My grandfather, Harav Avrohom Pam zt"l, says that we can explain this based on the *Gemara* (*Shabbos* 151b) which discusses the *pasuk* by *ir hanidachas*, ונתן לך רחמים ורחם. The *Gemara* explains, כל המרחם על, whoever has mercy on others, will be *zoche* to have mercy from *Shamyaim*. My Zeide explained that *v'nosan lecha rachamim* means Hashem will not give you *rachmanus*, but rather present you with opportunities to have mercy on others, and thus be *zoche* to have mercy from Hashem. The *Shulchan Aruch paskens* like this in הלכות צדקה קב"ז. *Shulchan Aruch* says כל המרחם על העניים הקדוש ברוך הוא מרחם עליו מן השמים. The *Rama* says that when a poor person comes his way, he should

remember that he wants Hashem to pay heed to his cry, so he should remember to pay heed to the cries of the poor.

Similarly, the *Ohr Hachayim Hakadosh* says that we find that the *malachim* came to Sodom *l'eis erev* – towards evening. Why did they come *l'eis erev* if they would not be turning over Sodom until the next morning? Says the *Ohr Hachayim Hakadosh*, Hashem did this *b'rov rachamav* to present *Lot* with an opportunity to do *chesed* and be *machnis orchim* so that he would be *zoche* to be able to be saved from the punishment of Sodom.

Similarly, the *Medrash* says by *Rochel*, ויזכור אלוקים את רחל – and Hashem remembered *Rochel*; after she was barren for many years, Hashem gave her children. What did Hashem remember? That she had *rachmanus* on *Leah* and gave over the *simanim*. How amazing is this, says my Zeide, when *Rochel* had the opportunity to give over the *simanim* to Leah, Hashem was really presenting her with the opportunity to do *chesed* to be *zoche* herself to have children! Just imagine if *Rochel* would not have had *rachmanus* on *Leah*; unfortunately she would never be *zoche* to have children.

Therefore, says my Zeide, that's *pshat* in *rav chesed v'emes*. Hashem often wants to give a person boundless mercy, but sometimes he's not *zoche*. So Hashem presents him with opportunities to do *chesed* to others and thereby be *zoche* to have *chesed* from Hashem. That's the *rav chesed*, that Hashem does *chesed* to a person by presenting him with opportunities to be *mischased* with others, and then *v'emes*, then he's *zoche* to have mercy even with justice.

My Zeide concluded that this is really the biggest *chesed*. The *Chafetz Chaim* says that the biggest *chesed* one can do with a poor person is to give him a job and earn his livelihood, not just to give him free bread. Therefore, Hashem gives us opportunities so that we can earn the *chesed* and it won't be *nahama d'kisufa* – bread of embarrassment.

It may happen that an opportunity of *chesed* comes along in an inconvenient time. Before one shrugs away the needy person, he should remember that Hashem is presenting him with an opportunity for *chesed* so that he can be *zoche* to Hashem's boundless *chesed*. Therefore, one should seize the opportunity with both hands.