**­­Nitzavim**:

* R Avraham Pollack asked the Chazon Ish – a few moments / mud
* R Chaim Freidlander – ropes of ship
* Slonimer Rebba – chimney sweepers
* The Power of Prayer – Vaeschanan
* Sfas Emes – 515 times one more he would have been answered. Where was klal Yisroel
* Medrash of mashal of city rebelled against the king
* Mashal about ship leaving
* Mashal about king gives gold
* Discuss selichos, vidui, and how much one can accomplish
* Idea of final appeal, why Rosh Hashana is before Yom Kippur
* R Naftali Trup banging on the door

**Rosh Hashana Day**

* Three Books – Tosfos
* It makes a world of a difference­
* Imagine the difference of reaction of a wealthy man who sees a drunkard rolling around in public in his vomit, or if he sees his son
* אַף עַל פִּי שֶׁתְּקִיעַת שׁוֹפָר בְּרֹאשׁ הַשָּׁנָה גְּזֵרַת הַכָּתוּב רֶמֶז יֵשׁ בּוֹ כְּלוֹמַר עוּרוּ יְשֵׁנִים מִשְּׁנַתְכֶם וְנִרְדָּמִים הָקִיצוּ מִתַּרְדֵּמַתְכֶם וְחַפְּשׂוּ בְּמַעֲשֵׂיכֶם וְחִזְרוּ בִּתְשׁוּבָה וְזִכְרוּ בּוֹרַאֲכֶם. אֵלּוּ הַשּׁוֹכְחִים אֶת הָאֱמֶת בְּהַבְלֵי הַזְּמַן וְשׁוֹגִים כָּל שְׁנָתָם בְּהֶבֶל וָרִיק אֲשֶׁר לֹא יוֹעִיל וְלֹא יַצִּיל, הַבִּיטוּ לְנַפְשׁוֹתֵיכֶם וְהֵיטִיבוּ דַּרְכֵיכֶם וּמַעַלְלֵיכֶם וְיַעֲזֹב כָּל אֶחָד מִכֶּם דַּרְכּוֹ הָרָעָה וּמַחֲשַׁבְתּוֹ אֲשֶׁר לֹא טוֹבָה. לְפִיכָךְ צָרִיךְ כָּל אָדָם שֶׁיִּרְאֶה עַצְמוֹ כָּל הַשָּׁנָה כֻּלָּהּ כְּאִלּוּ חֶצְיוֹ זַכַּאי וְחֶצְיוֹ חַיָּב. וְכֵן כָּל הָעוֹלָם חֶצְיוֹ זַכַּאי וְחֶצְיוֹ חַיָּב. חָטָא חֵטְא אֶחָד הֲרֵי הִכְרִיעַ אֶת עַצְמוֹ וְאֶת כָּל הָעוֹלָם כֻּלּוֹ לְכַף חוֹבָה וְגָרַם לוֹ הַשְׁחָתָה. עָשָׂה מִצְוָה אַחַת הֲרֵי הִכְרִיעַ אֶת עַצְמוֹ וְאֶת כָּל הָעוֹלָם כֻּלּוֹ לְכַף זְכוּת וְגָרַם לוֹ וְלָהֶם תְּשׁוּעָה וְהַצָּלָה שֶׁנֶּאֱמַר (משלי י כה) "וְצַדִּיק יְסוֹד עוֹלָם" זֶה שֶׁצָּדַק הִכְרִיעַ אֶת כָּל הָעוֹלָם לִזְכוּת וְהִצִּילוֹ. וּמִפְּנֵי עִנְיָן זֶה נָהֲגוּ כָּל בֵּית יִשְׂרָאֵל לְהַרְבּוֹת בִּצְדָקָה וּבְמַעֲשִׂים טוֹבִים וְלַעֲסֹק בְּמִצְוֹת מֵרֹאשׁ הַשָּׁנָה וְעַד יוֹם הַכִּפּוּרִים יֶתֶר מִכָּל הַשָּׁנָה. וְנָהֲגוּ כֻּלָּם לָקוּם בַּלַּיְלָה בַּעֲשָׂרָה יָמִים אֵלּוּ וּלְהִתְפַּלֵּל בְּבָתֵּי כְּנֵסִיּוֹת בְּדִבְרֵי תַּחֲנוּנִים וּבְכִבּוּשִׁין עַד שֶׁיֵּאוֹר הַיּוֹם:
* Rambam – an individual, a city, the world
* Difference that eating a bat – even more so a sin
* R Dessler wrote a letter, when I was you age, and I heard from my father – look at the previous year
* We learn shofar from Yoval all the halachos of Rosh Hashana
* Ala elokim bashofar
* Blowing the shofar both in the waking up, and in accepting that Hashem is the king, or waking up to the knowledge that Hashem is the king, is the greatest what we could do for our Judgement
* I was once in traffic court, Someone else did 40 above the speed limit but acknowledged the judge, and it was reduced to 2 points, someone challenged the judge and slammed the door, and ended up in handcuffs.
* Rav Dessler tells us that Rosh Hashana is a day of Bechira Klalis, of general Teshuva not on any specific act or deed, but on our overall commitment to G-d. This is a day not of discreet choices, to do this or that, but of fundamental choice – reflecting the very nature of what we intend to be
* He concludes with a very heavy thought – It is specifically because of this, that on Rosh Hashana and the ten days of repentance, our entire direction will be changed dramatically
* Hayom Haras olam – explains both explanations
Discuss the threat of Iran – last week invited to the UN
* Schomre
* Story of girl with many health and mental health issues
* Summarize
* Just understand this on a deeper level
* Story of Avshalom – R Yonah – what good if one does not find Hashem
* Purpose of the Din – to define us, are we people that Hashem cherishes, or we people that he finds disdain in
* The real purpose of the judgemt is who we are, where are we going, and how can we become people who Hashem has pride in. What direction are we going to take
* That is what Rosh Hashanah is really about, and what the shofar is supposed to wake us up about

**Rosh Hashana eve 2:**

* Meticulous in every mitzva – Shulchan aruch -especially mitzvos we gloss over
* Commentaries ask, are we trying to trick Hashem – as the Psalmist says, and they tricked Him with his mouth
* A few approaches
* 1 – King best goblet – takes out money for himself – last month takes out a drop for a shot glass, this is what I can be, what I can build
* Yes we know that we will not keep all of it, but this is what we can be
* 2 - R Zev Leff (my father quoted) – amateur constructor – a few inch off by foundation – I built many, yes but this is the foundation – These days are our foundation
* Chayei adam – to become similar to Hashem
* 3 - Last year R Semel spoke last year – that when we blow the shofar, it goes into the Holy of Holies upstairs – Zohar on Rosh Hashanah is equivalent to the High Priest on Yom Kippur – this holiday – Vasisem olah – we make ourselves the offering. If I am giving myself to Hashem I must be perfect, like an offering
* 4 - Oil fields – 4 weeks of the year that defined me that is what kept me going
* - Spends 8 hours yelling at a computer, 1 hour with his family, that is what defines him
* 5 - R Neventzal – baasher hu sham
* 6 - Court – comes with a suit – look at the better part of me – I am a mix of good and bad, but look at the better side of me. If you are deciding between 2 or 10 years, understand that I am really a good person - I may not do all of the mitzvos but this is the best and real part of me always part of me, look at the best part of me
* Summarize each reason

**Rosh Hashana Day 2:**

* Start with Medrash about Moshe’s passing, and explain that humility does not mean not understanding value, but understanding reality
* R Eisemann explained that we have to understand this for ourselves coming into these yomim tovim
* Some of us may feel “who are we” to proclaim Hashem is the king, He is the essence of everything, and we may have made mistakes throughout the year
* This is a mistake for 2 reasons:
* As I have quoted R Yaakov Weinberg many times about guilt … Therefore regardless of what our year was, we still must take on our responsibility of Rosh Hashana
* But we must likewise, as a necessity of our service, understand all the good, all of the Torah, mitzvos, that we have accomplished during the past year every Charity, Shabbat candles, Amen, Word of prayer, contemplation of love and awe. It is not an act of humility to say I am a nobody, my mistakes are too big. That is the wost part of us, trying to drag us down even farther, so we are unable to accept hashem as the king
* Banim Atem La Hashem Elokeichem
* I am important
* R Yerucham Levavitz – It is extremely important for a person to understand his faults so he knows what to fix, but even more important, he must understand what he exceled in, in order to understand how he can fix them
* Yet there is a much greater reason in how we need to understand who we are and our prominence and distinction.
* We have many facets of importance nestled inside of us. Yet when we accept Hashem as our king, we are able to reach an understanding that Hashem is not just a king like others. He is the King because he is the essence of life, the absolute and the creator of all. He has full control, and never gives away his control in a way that he no longer has it.
* All of our greatness and grandness all comes from Him. He decided to give it to us, all of our energies, victories, and accomplishments, must be acknowledged, in order to focus on how absolute His power is, that he has given us everything. Yet, our existence and our lives are completely and directly from Him, We must focus on how great we are, in order to understand but all of that is only because Hashem, the king of everything gave us it all, and from that we must elevate ourselves with love and awe to proclaim his kingship.
* מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ׃ וַתְּחַסְּרֵהוּ מְּעַט מֵאֱלֹהִים וְכָבוֹד וְהָדָר תְּעַטְּרֵהוּ׃
* And then we can come to the recognition of ה' אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ
* Even before we accept Hashem as our King, as a prerequisite, we *must* look within ourselves, and understand that Hashem is the absolute king, and only through His grace do we have whatever we have, as he is the only absolute, anything else is only that which He gives from within for us for His children to enjoy and grow.
* Only with this understanding can we proclaim: וַאֲנַֽחְנוּ כֹּרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶֽלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא אֱמֶת מַלְכֵּֽנוּ אֶֽפֶס זוּלָתוֹ כַּכָּתוּב בְּתוֹרָתוֹ וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶֽךָ כִּי ה' הוּא הָאֱלֹהִים בַּשָּׁמַֽיִם מִמַּֽעַל וְעַל הָאָֽרֶץ מִתָּֽחַת אֵין עוֹד
* One of the challenges that the sages grapple with, is the idea that Rosh Hashanah is considered one of the ten days of repentance, yet …
* Rav Neventzal explains that there are two types of teshiva … smashing a palace or digging below it
* Understanding the Complete Uniqueness of Hashem ..
* We just read the challenge of Avraham and the Akeida
* Commentators explain that Avraham was not only willing to sacrifice his life and Yitzchak but his entire life drive, and his understanding of Ki Biyitzchak ..
* Rav Neventzal continues that it was Avraham’s complete love, understanding and willing to not hold back for hashem
* We are about to blow the Shofar in proclamation and the welcoming of our King
* We must understand that in order to accept Hashem as our king, we cannot allow ourselves to be drowned in our wrongs, as regardless of our actions, we have an important mission before us. We must likewise understand our strengths and victories, and how much Hashem loves us and cherishes us for that.
* Only then can we proclaim from our heart and our energies our deepest desire and convictions of
 ה' יִמְלֹךְ לְעֹלָם וָעֶד, לֹא הִבִּיט אָֽוֶן בְּיַעֲקֹב וְלֹא רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶֽלֶךְ בּו
* Yet when we understand the Reality how Hashem is the unique absolute of everything. How he is the King of all, and gave us all of our own personal blessings, energies, life and control without ever lacking any of it, all of our own entity is completely from Him and His control, can we proclaim: כֹּה אָמַר ה' מֶֽלֶךְ יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים
* And when we comprehend the gravity, magnanimity and awesomeness of this all, we can proudly scream out Shima …
* וְיֹאמַר כֹּל אֲשֶׁר נְשָׁמָה בְאַפּוֹ ה' אֱלֹקֵי יִשְׂרָאֵל מֶֽלֶךְ וּמַלְכוּתוֹ בַּכֹּל מָשָֽׁלָה

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Discuss the vechain tain pachdicha as a continuum

And the nisayon of Avraham with the Satan

**Shabbat Shuva**

* Joke about rabbi was given three options – should have taken the money
* Names – Yaakov and Esuv
* Medrash 3 names
* Now is the time to define yourself
* Making the decision
* Kul haschalos kashos
* Sometimes it is just the action of change
* Story of man who was mean to his wife
* Yam suf
* Decision – cutting out only option
* Decision – is not when it is obvious
* - decision irritability in anger
* Yosef made the decision
* Chofetz chaim mashal of ship going north, walks to the south side
* Medrash Uvecharta bachayim – Medresh – R Yosef Chaim Zonenfeld
* Personally pushed off for months – took me half an hour to do
* Practical - Cutting down trees
* In previous years we mentioned – small changes/ partners in torah/ asher yatzar/ atomic habits, etc
* Rabbi Frand – down payment – write things down – make a change (even temporary)
* Pick a friend and do it with someone else
* Bill - Joined
* Tein Lachacham viyechkam od

**Yom Kippur eve**

* We have just started our Yom Kippur with the statement, beyishiva shel maaleh .. al das.. anu mtirim - rebellious

Even those who have been excommunicated from the community, rebellious, are allowed to come in and daven with us.

With both the earthly and heavenly court’s permission

This is a very powerful proclamation

* This statement, which started by Rabbi Meir Rothernberg of the 1200s in Germany comes from the Talmud statement of galbanum - galbanum with others makes others better - any fast day
* Rabbeinu Bechaya explains that we are all intertwined with one another, and the greatest way to honor Hashem is when those who are rebellious come to repent with the righteous
* Rabbi Shmuel Eliyahu added that this could be a reference to ourselves. We ask Hashem to allow us in, even though parts of ourselves have been rebellious, the same way we allow others in
* This is a very central idea of the entire theme of Yom Kippur – We are one people, intertwined with one another. We need each other, the young, the old, the leaders the followers, the righteous and the rebellious, and only then, when we understand how much we rely on each other, how we are all children of Klal Yisroel, and not selfish individuals, we care deeply for the feelings of one another, only then can we enter a yom Kippur asking Hashem for forgiveness.
* The Talmud tells us, that Yom Kippur only forgives for sins between man and Hashem. However, sins between man and man, one must seek forgiveness first.
* We are entering the most holy day of the year. Hashem is waiting for us to come to him in repentance, so He can forgive. However, we must first reach out for forgiveness from our brothers and sisters that we may have harmed first.
* Why should I forgive? I have been harmed.
* We must understand how each and every one of us are together waiting to be inscribed, hopefully in the book of life and blessings. There is too much at stake. When we get to this point, everything else is so petty. Just as we may have harmed others and hope for their forgiveness, so too we must reach out in our hearts in forgiveness for those who have harmed us.
* Even more than that. Our lives and destinies are intertwined with one another. We are one people, and in order for ourselves to succeed, we must love and care and we need the other to succeed as well.
* If we want Hashem to be benevolent and forgive us for our wrongs, to focus on our better aspects, we must be willing to forgive others for their wrongs and focus on their best facets
* There was a teacher – potatoes
* When one holds a grievance, a grudge, they are burdening themselves. In the book Forgiveness and Health, they explain that when one forgives, they are able to relieve the stress of that is inhibiting their own wellbeing. It rids ourselves of our toxic and deep anger that negatively impacts us. When we rid ourselves of this anger, our muscles relax, we become less anxious, and we develop a more positive outlook on life.
* As Rabbi Sacks explained, “Forgiving does not mean forgetting. It means living with the past, but not living in the past.”
* “Forgiving others is letting go of the idea that you could have a better past”
* The Rambam tells us “It is forbidden for a person to be cruel and refuse to be appeased. Rather, he should be easily pacified, but hard to anger. When the person who wronged him asks for forgiveness, he should forgive him with a complete heart and a willing spirit. Even if he aggravated and wronged him severely, he should not seek revenge or bear a grudge. This is the path of the children of Israel and their upright spirit.”
* Rabbi Chaim Nissel expands this idea, that one is commanded to emulate Hashem. As the Sifri teaches us, “Just like he is compassionate, so too you must be compassionate. etc.” Hashem forgives, when you forgive others, you are emulating Hashem, you are walking in his path.
* Stolen Talmud - the value of forgiveness is so much greater than a valuable book. When one has his priorities straight, he understands what is truly important.
* Story of diamond district
* Story of car accident
* Continue with card

**Yom Kippur Yizkor**

* I want to ask for forgiveness, for talking solemnly
* 3 Sets of Judgement
* Hashem’s judgement is a mini installment for the main din
* The main din – you can make a difference
* Rabbi Orlofsky
* Pesach kron story apples – Reb. Chavi Wagshal – Rabbi Mordechai Green (Hamilton On) - Mr Amie – Sam Bucovetsky – Rabbi Yeffe

**Yom Kippur Mussaf**

* Story of the 500 yaakovs
* Deep down all one really wants is for their father, our Father, to accept them
* Today we have that ability
* One of the iconic prayers of Yom Kippur is when we open the aron … Shima Koleinu
* שְׁמַע קוֹלֵֽנוּ ה' אֱלֹקֽינוּ חוּס וְרַחֵם עָלֵֽינוּ וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵֽנוּ: הֲשִׁיבֵֽנוּ ה' אֵלֶֽיךָ וְנָשֽׁוּבָה חַדֵּשׁ יָמֵֽינוּ כְּקֶֽדֶם: אַל תַּשְׁלִיכֵֽנוּ מִלְּפָנֶֽיךָ וְרֽוּחַ קָדְשְׁךָ אַל תִּקַּח מִמֶּֽנּוּ: אַל תַּשְׁלִיכֵֽנוּ לְעֵת זִקְנָה כִּכְלוֹת כֹּחֵֽנוּ אַל תַּעַזְבֵֽנוּ:

 יִהְיוּ לְרָצוֹן אִמְרֵי פִֽינוּ וְהֶגְיוֹן לִבֵּֽנוּ לְפָנֶֽיךָ ה' צוּרֵֽנוּ וְגוֹאֲלֵֽנוּ: כִּי לְךָ ה' הוֹחָֽלְנוּ אַתָּה תַעֲנֶה ה' אֱלֹקֵֽינוּ

* There are many needs that we ask for from Hashem, both for Yom Kippur and throughout the year
* Listen to our voice - Dovid Hamelech and friend strategist Chushi
* Do not take away our holy spark – Throughout our life, we ask Hashem to inspire us. In our youth there are so many paths and decisions to take, please Hashem help us to pick the right ones. Please inspire us, and send us even the spiritual heights at the right time, such as NCSY, mitzvos, etc
* As long as the candle is burning
* Al Tashlicheinu – Rely on Hashem – That he does not throw us out – our strength may be waning, please take care of us.
* What are we going to do with our strength – making paper airplanes out of twenties
* Love, closeness, purpose
* Scream – I want three times
* Hashiveinu – A tap on the shoulder - Rabbi Meir Schuster was at the Kosel, the Central Bus Station, the Hebrew University campus, searching for people who were searching for meaning -- and bringing them to places where they would find it
* One story – Refusing to go to the Kotel
* The common denominator is the care, someone wants to help me
* Sometimes in our lives, we merit a tap on our shoulder
* Eating on yom kippur
* Chesed veemes – this is the end, as we are about to embark on a fresh year Truth is that nothing is forgotten or overlooked, but kindness is that He will fully forgive, and that he will help you along the way. Tov viyashar Hashem, al kein yoreh chataim baderech
* Hashiveinu –Story of tashlich
* יִהְיוּ לְרָצוֹן אִמְרֵי פִֽינוּ וְהֶגְיוֹן לִבֵּֽנוּ לְפָנֶֽיךָ ה' צוּרֵֽנוּ וְגוֹאֲלֵֽנוּ: כִּי לְךָ ה' הוֹחָֽלְנוּ אַתָּה תַעֲנֶה ה' אֱלֹקֵֽינוּ
* We have so many needs, we hope and pray to Hashem for them, but we want that Hashem should accept us, cherish us, take pride in us. Today is that day.
* Sometimes we receive a tap on the shoulder, sometimes, we need to take the first step, But today is that day, where we need to be inspired, and we need to move forward. Today Hashem tells us, that He will listen, and if you want to approach Him, you will invite you.
* For this matter is extremely close, in your mouth and your heart to do it
* End with story of meron – call your father

Yom Kippur Neila

* Simchas torah R Weinberg – which has nothing to do with neila, but everything to do with neila
* Or Craig sList
* New York they put up a sign about regrets
* I know from the past few months, how health and everything can change in a moment
* Doctors
* The door is closing, which side will we be on – are we going to be angles and keep it up

Haazinu Night

Haazinu Day

Sukkot Night 1

Sukkot Day 1

* Hakhel

Sukkot Night 2

Sukkot Day 2

* Start with In the year
* Shemittah with Esrog

Chol Hamoed Night

Choel Hamoed Day

* Message

Yahrtzeit candles

Bereishes

* Joke about nodeh biyehuda wagon driver twice as fast
* Statement about sad not authentic
* Talk about prayer