

## ונשלמה פרים שפתינו הרב שעפטל נויברגר

In this *shiur*, we will focus on the *Avodas Yom HaKippurim* which will hopefully help us all on Yom Kippur.

The Gemara tells us that our regular *tefilos* of Shacharis, Mincha, and Maariv were established by the Avos. (Avraham Avinu- Shacharis; Yitzchok Avinu- Mincha, and Yaakov Avinu- Maariv.) The Gemara also says that the *tefilos* are also *תקנו* - כנגד תמידים - opposite the *tamid* brought every morning, the *tamid* brought every afternoon, and the *קטר חלבים ואיברים* done at night. However, there is no mention of the *korbanos* in the *tefilos*. It is a parallel to the *korbanos*, not a replacement for them. The one *tefila* which is *ונשלמה פרים שפתינו* is Mussaf because the entire *tefila* of Mussaf is a lead-up to the *pesukim* found in *Parshas Pinchas* to whichever given day it is being *davened*. The pinnacle of Mussaf is saying that respective day's *pesukim*. It is with Mussaf that we use our words to substitute for a *korban*.

It is for this reason that Chazal were *mesaken* that we should go through the *Avodas Yom HaKippurim* as part of *Tefilas Mussaf*. We are trying to use *ונשלמה פרים שפתינו* as a replacement for the *Avodas Kohen Gadol* of Yom Kippur which was incredibly responsible for our *selicha*, *mechila*, and *kapara*. The *Nusach Ashkenaz Avoda* begins with "*Ometz*". The other *nusach* is probably more halachically correct than the *nusach* we use, but ours is certainly older (probably from the time of the Gaonim) and is much more poetic. However, both *nus'chaos* are based on the Mishnayos in *מסי יומא* which go through the three *viduyim* of the Kohen Gadol- the *viduy* for his family, the second *viduy* which includes the *kohanim*, and the third *viduy* which goes on the *שעיר המשתלח*.

One of the interesting things which exists in both *nus'chaos* is references to issues which existed in *בית שני*. We mention how there was a lot of teaching and learning of the *עבודה* by the Kohen Gadol during the week leading up to Yom Kippur. The reason for this was because during the years *בית שני* there were many different Kohanim Gedolim. Unfortunately, the Kehuna Gedola was for sale during that period. Those who weren't fit did not make it out by the end of the *Avoda*. A big reason why these people coveted the Kehuna Gedola was to express the view of the *צדוקים* to do the *Avodas HaKetores* before going into the *קודש הקדשים*. It says in the *nusach* that those helping the Kohen Gadol made him swear that he would do the *Avoda* in the proper order and that both they and the Kohen Gadol cried that they needed him to swear on it.

The question that bothered me for many years was why we make reference to these less-than-desirable circumstances of *בית שני* when we go through the *Avoda*? Don't we want to express the optimal version of events in order to achieve the best *ונשלמה פרים שפתינו*? Why mention that which was lacking in the *Avoda* of *בית שני*? I came to the conclusion that what we are saying to HaKadosh Boruch Hu is as follows:

The Gemara tells us that the *חוט השני* from the *שעיר המשתלח* would turn white until forty years before *חורבן בית שני*. The reason it stopped then was because there was a *רציחה* in Klal Yisroel. It seems that the thread changed color even in the reign of the Kohanim Gedolim who were less than perfect. What we are saying to HaKadosh Boruch Hu is that we know we are missing a lot, and we are not all who we should be. Our *ונשלמה פרים שפתינו* is maybe not as good as it ought to be. However, even in the years in which the Kohen Gadol was less than perfect the *kapara* came and the thread turned white, so be *mekabel* *ונשלמה פרים שפתינו* for us too in our imperfect state. We make reference to these things to show that we understand that the *Avodas Yom HaKippurim* is such a powerful tool that it works even if it is not perfect.

In most Rosh Hashana *machzorim*, there is a Zohar printed before *tekiyas*. The second part of that ("*Rayuh meHemna*") Zohar is worthwhile to see, as it says the following: Yom HaKippurim has a *מעשה אבות* to Yaakov Avinu in *פרשת וישלח*. Esav came with 400 men to prosecute Klal Yisroel and Yaakov Avinu *davened* for safety. Then he had an idea to send Esav a gift and gave him many animals, as enumerated

there. The Zohar says that the same way that Yaakov Avinu prepared the encounter with תפילה, ובמלחמה we also prepare for Yom Kippur these three ways. *Tefila* is *pashut*, all these *tefilos* we say on Yom HaKippurim, the *doron* is the שעיר המשתלח, and the *milchama* is not mentioned by the Zohar but I believe it to be declaring a מלחמת היצר - a war against our הרע, by telling HaKadosh Boruch Hu that we don't want to any part in *aveiros*.

The *doron* which Yaakov sent caused Esav to change. He came with 400 men to destroy Yaakov but then he kissed him. Not only that, but he made three requests of Yaakov Avinu, which Yaakov turned down. The Sforno says the cause of Esav's change was because Yaakov was מכניע himself to Esav. He bowed down to Esav seven times with his whole family. He went to Esav with הכנעה, but what does that mean? If we look at the *parsha* there, Esav asked the following three things of Yaakov: He asked Yaakov to take the present back, but Yaakov would not relent. Then, he asked Yaakov to come live near him with the promise of being undisturbed and free to do whatever he chooses. Yaakov begs off and says, "...ודפקום יום אחד ומתו כל הצאן" (בראשית לג, יג). What he meant by this is, "If I come live by you and get exposed to your lifestyle, I'll lose everything."

We are witnesses to that truth. We are *zoche* to live in a *medina shel chessed* which allowed *yidden* to come live here over the last one hundred and some years. Never was there a law precluding us from living as *yidden*. We had absolute freedom to live as we want. Just like Yaakov Avinu saw that exposure to Esav's lifestyle meant demise, *rachmana l'tzlan*, here too. With all the *gevaldigge* things we have— the *gevaldigge* amount of *limmud haTorah* today, the *moiradigge* experience of many *baalei teshuva*, ultimately the totality of Klal Yisroel is that we are still hemorrhaging. Not bleeding, hemorrhaging. All due to the incredible *koach* of Esav.

Part of our *avoda* on Yom HaKippurim is to take Yaakov's *eitza* in our *tefilos*, that we understand and protect, insulate, and defend ourselves from influences from the society we live in. A society which is getting worse by the day. A society which is now beginning to wage war against religion, specifically against us. Against our *chinuch* in the state of New York and in trying to take away whatever *zechuyos* we can have in the state of Maryland by forcing us accept the unfortunate lifestyle of the tiniest minority of the population, not to discriminate against every *mishegas* that there is. We need reinforce our *koach* that Yaakov Avinu turned Esav down and said, "I cannot live with you. I need to be separate and unique." הכנעה clearly means not giving in on issues, rather it is how we speak to the אומות העולם. We must speak respectfully and with humility, but still hold to our principles strongly

The Zohar points out to us that in מעשה אבות סימן לבנים to Yom HaKippurim, we send Esav to go live by himself at the time of *Ne'ila*. Esav went his separate way and HaKadosh Boruch Hu threw out our *chovos* and granted us *kapara* because "Esav traded his *kitrug* for the *doron* and went away." The present we give the *Satan* on Yom HaKippurim is that *doron*.

The Rosh Yeshiva, Rav Weinberg z"l, points out a *moiradigge zach* on this *parsha*. We know that HaKadosh Boruch Hu created the universe from the blueprint of the Torah. If the Torah says that taking שחד blinds, then when someone takes a bribe they totally lose their objectivity and cannot judge between two people. In fact, Rabbeinu Bachye in פרשת שפטים says that שחד means "ש-ח-ד", that he becomes one with the one who gave him the bribe. Rav Weinberg says that the *chiddush* of *Parshas Vayishlach* is that שוחד makes you act against your own best interests. If Esav carried out his plan, he would be the only יורש of Yitzchok Avinu and would have taken everything. He gave it all up for a couple hundred *beheimos*. That is what שחד can accomplish. That is the *koach* of the שעיר המשתלח, which is a bribe to the *Satan*.

But it's more than that. Why is the *viduy* for Klal Yisroel said on the שעיר המשתלח? The *pshat* is that "זו השטן, זו היצר הרע, זו המלאך המוות". That *koach* which convinces us to do *aveiros* is the same *koach* which comes to prosecute us as well as the same *koach* which comes to punish us. We say this *viduy* to say, "You talked us into these *aveiros*. Here, we're giving that which you polluted us with back to you." And through that we are *zoche* to *mechilas avonos*. The שעיר המשתלח is not just the שחד to the *Satan*, it is giving back and

repudiating everything he tainted us with, thereby becoming cleansed from the *avon*, *chet*, and *pesha*. Such is the power of the *viduy* of the שעיר המשתלח.

The Zohar concludes, after the *Satan* leaves with the *doron* and we have gained *mechila v'kapara*, HaKadosh Boruch Hu wants to celebrate with His children. What does the *posuk* say in *Parshas Vayishlach*? Esav went to Se'ir and Yaakov went to live in Sukkos. After we have driven away our *mekatreg* and accomplished gaining our *mechila v'kapara*, we enter the צילא דמהימנותא and celebrate חג הסוכות which HaKadosh Boruch Hu. That is the *koach* of the *Avodas Yom HaKippurim*.

I just want to take this opportunity to wish each and every one of you a *Gmar Chasima Tova*, and to say, "thank you." As you all can notice, I am facing a physical challenge, but thanks to the *brachos* and *tefilos* of so many, Baruch Hashem, the *Eibishter* is being *mezakeh* me with a *derech refuah*. The prognosis, Baruch Hashem, is very positive and thanks to all of you for your thoughts, your *brachos*, *tefilos*, and *bakoshos*. *A Gut g'Bentchte Yor*.