

## שלשה ספרים נפתחים בראש השנה יכתבון וביום צום כפור יחמתון

During the days of *aseres yemei teshuva* we add requests in shemoneh esrei to be written in the *sefer hachaim*. When does the writing that we seek take place? Furthermore, we say in Musaf, *b'rosh hashana yekaseivun u'vyom tzom kippur yeichaseimun*, on Rosh Hashana it is written and on Yom Kippur it is signed. This seems to indicate that the writing takes place Rosh Hashana. If this is so why do we ask to be written during *aseres yemei teshuva*?

The Gemara in Rosh Hashana 16b states that Rav Kruspidai said that on Rosh Hashana three books are opened, one for *reshaim gemurim*, one for *tzadikim gemurim*, and one for *beinonim*. *Tzadikim* are written and signed immediately for life, *reshaim* are written and signed immediately for death. *Beinonim* are left hanging from Rosh Hashana until Yom Hakippurim. If they are *zocheh* they will be written for life and if not they will be written for death.

This gemara seems to contradict the gemara on 16a that says that man is judged on Rosh Hashana and his verdict is on Yom Kippur. The gemara does not differentiate between *tzaddikim*, *reshaim*, or *beinonim*. They are all judged on Rosh Hashana and sealed on Yom Kippur.

In regards to the first gemara the *rishonim* grapple with a problem. Tosfos asks how could we say that *tzadikim* are signed for life and *reshaim* for death, we see many *tzadikim* that die and many *reshaim* that live? The Ran answers that the gemara does not mean literally *tzadikim* and *reshaim*, rather *tzadikim* means one who has received a good verdict in this judgment. He may have more sins than mitzvos and yet because of a *zechus* he has merited to live this year. Similarly, *reshaim* also mean in this judgment. This can be a *tzadik* who has many more mitzvos than sins and yet his verdict is for death. The Ran's answer will help us for this Gemara but it does not address the question for the Gemara on 16a. (Additionally, what does *beinonim* mean according to the Ran?)

Tosfos answers that *tzadikim*, *reshaim* and *beinonim* are to be understood literally. However the din that we are referring to here is not who is going to live in *olem hazeh*, rather it's a din on *olam haba*. Therefore, we can have a *tzadik* signed for life, meaning in *olam haba*, and yet he will die during they year and vice versa with the *rasha*.

The Gr"a (Shulchan Aruch 582:9) uses Tosfos to answer the original question. The Gemara saying that everyone is judged on Rosh Hashana and sealed on Yom Kippur is referring to the din in regards to his life in *olam hazeh*. Will he live, what will his life be like, etc. are all included in this judgment. This judgment occurs and is written on Rosh Hashana, but not yet sealed until Yom Kippur. If a person does *teshuva* during these days (Rosh Hashana 17b, *shav beinsayim mochlim lo*) the verdict that was written on Rosh Hashana will be torn up and he will be rewritten and sealed on Yom Kippur for life.

When we ask during these days to be written *b'sefer ha'chayim*, we mean that if we weren't *zocheh* on Rosh Hashana to be written *l'chaim*, rip up that verdict and rewrite it for *chaim*.

The question that remains is that according to Tosfos there is an independent judgment on the person if he merits *olam haba*. *Tzadikim* and *reshaim* are signed

immediately, while *beinonim* are hanging until Yom Kipper to see if they are *zocheh* to *olam haba*. Why is it necessary to judge a person every year on his *olam haba*, won't he receive this judgment after he dies?

The answer is based on the gemara in Kiddushin 39b that Tosfos quotes. The gemara says that someone who is a *tzadik* may receive troubles in this world as punishment for his sins. This ensures that in *olam haba* is intact. A *rasha* may receive good things in the world as his reward and not merit *olam haba*. One's portion in *olam hazeh* may depend on what his status is in *olam haba*. Therefore, there is first a din every year on whether he is presently a *ben olam haba*. This will affect his din in *olam hazeh*.

Taking the gemara literally *tzadikim* are those with more *zechusim* than sins and *reshaim* are the opposite. What then is a *beinoni*? Is it someone who has equal *zechusim* and sins? How many *beinonim* would there be?

It seems that there is a lot more to these titles reflecting a way of life. *Bnei olam haba* are people whose lives revolve around *ruchniyus* and that is the deciding factor most times in their lives. These people are called *Tzadikim* and *bnei olam haba*. *Reshaim* are the opposite. The rest of us are *beinonim*. This means that both *ruchniyus* and *gashmiyus* play major roles in our lives. To become *bnei olam haba* we must demonstrate that *ruchniyus* is more important than *gashmiyus*. *Zachu*, if they merit demonstrating this, they are written for life *b'olam haba*. Their *olam hazeh* is then defined by their status in *olam haba*. Are they being rewarded or receiving retribution in *olam hazeh*? It's possible that someone who this year was not *zocheh* to be a *ben olam haba* and received an abundance of *olam hazeh* as reward for *zechusim* can use the *olam hazeh* for *ruchniyus* during the year. In this way he can prove himself as someone who *ruchniyus* is more important to him and the next year be *zocheh* to be considered a *ben olam haba*. This is the reason and advantage of a yearly judgment on *olam haba*.

Thus, during *aseres yemei teshuva*, there are two things going on for *beinonim*. Their status as a *bnei olam haba* is waiting to be decided as well as their judgment on *olam hazeh* together with the *tzadikim* and *reshaim*. Therefore, in addition to teshuva for the judgment in *olam hazeh* it behooves us then to stress *inyanei ruchniyus* in a definitive way trying to ensure are status as *bnei olam haba*.