

Parashas
Nitzavim

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כ"ז אלול תשפ"ה

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י"ל ע"י

קהילת שבתי בבית ד'

בנשיאות מורנו ורבנו הר"צ
רבי גמליאל הכהן
רבינוביץ שליט"א

טיב הקהילה

English edition

באנגלית

טיב הפרשה

חיווק לפני החטא ולאחריו

טיב המערכות

אתם נצבים היום

You are standing today

A certain Jewish man who was a sinner came to the "Chozeh of Lublin" and asked him for a way of repentance for his many sins. He was sure that the Chozeh would give him a hard and difficult path of repentance with fasts and afflictions, but to his surprise, the Chozeh required of him that he should accept upon himself never to let any falsehood come out of his mouth under any circumstances. The man was astonished and asked: Will all my sins be atoned for through this? The Chozeh answered him: As you said, so it is! And the man went out from there with great joy.

The next day he went out, as was his way, to the market in order to steal something, and behold someone stopped him and asked him where he was going. Of course, he could not tell the truth, that he was going to steal, so he answered that he was not going anywhere. But when he remembered his promise to the Rav, he had no choice, and he returned to his home so as not to lie. And so it was on the following day and the day after, until he had no alternative but to repent completely, and he came to the conclusion that the trait of truth which he had accepted upon himself was the best way to return in repentance. Thus he became a complete Baal Teshuvah.

Our parashah opens with, 'אתם נצבים היום כולכם לפני ד' אלוהיכם' - "You are standing today, all of you, before Hashem, your G-d." And it is written in the Zohar HaKadosh that wherever it is written in the Torah "today," it is a hint to Rosh Hashanah. And one can learn by way of allusion that the Torah is revealing to us how a Jew must stand before Hashem Yisbarach on Rosh Hashanah. How? By "Atem" – the letters of "Emes" (truth), by accepting upon himself to cleave to the trait of truth. As we saw, through truth one can arrive at complete repentance and with joy.

If we need to be careful not to lie, then certainly we must be careful not to lie before Heaven, and especially in holy days such as the days of Rosh Hashanah. Therefore, when we stand on Rosh Hashanah and proclaim aloud that Hashem is King, we must believe it and accept upon ourselves the yoke of His Kingship, Yisbarach. And the main point is, not to think all kinds of thoughts like: "Last year also I accepted upon myself, and what came of it?" For all those thoughts come from the yetzer hara, and he is the greatest liar of all. We only need to truly intend what we say, and may it be His will that we be written and sealed for a good and sweet year in the book of the completely righteous.

Tiv HaTorah - Nitzavim

Encouragement before the sin and after it

למען הקים אתך היום לו לעם והוא יהיה לך לאלקים כאשר דבר לך וכאשר נשבע לאבותיך לאברהם ליצחק וליעקב: (כט, יב)

In order to establish you today as a people to Him and that He be a G-d to you, as He spoke of you and as He swore to your forefathers, to Avraham, to Yitzchak, and to Yaakov. (29:12)

Rashi explains: And that He be a G-d to you – for He spoke of you and swore to your forefathers not to exchange their offspring for another nation. This is why He binds you with these oaths, so that you should not antagonize Him, being that He cannot separate Himself from you.

We see awesome words in the commentary of Rashi before us: HaKadosh Baruch Hu so to speak, says to Israel, I do not have the ability to separate from you, and in every situation – even if you will be on the lowest level – I am compelled to be together with you and to bear your filth, and I have no ability except to forbid you the sins, so that I will not need to endure the unbearable stench of the sins. However, I am still dependent, as it were, on your kindness, for in the end the choice is given into your hands whether to do good or evil, *chas v'shalom*, and if in practice you will use your choice to do evil, *chalilah*, I will have to suffer without being able to disconnect from you.

When one contemplates the essence of his words, one sees two fundamental "strengthenings" that a person must adopt and implant deeply in his heart, for when they will always accompany him, he will have in every situation support to assist him and strengthen him. For sometimes he will need the first strengthening, and sometimes he will need the second, that is to say, initially the first strengthening will stand for him and prevent him from transgressing the will of the Omnipresent, and after the fact, when the first strengthening did not stand for him, and he did not hold out against his inclination, then the second strengthening will come to raise him from his fall, and to set him again on the proper path.

Behold, initially when the yetzer hara entices a person to do evil, *chalilah*, it is incumbent upon him to contemplate how much he will pain his Creator through his sin. For sometimes the inclination of a person overpowers him greatly, until the person is seduced by it and errs, and decides that the reward of the transgression is greater for him than its loss. And although there is no doubt that there is no truth at all in his decision, and only the spirit of foolishness within him can bring him to such a crooked understanding, nevertheless, since he has decided what is good for him, he agrees to absorb the loss in order that he may gain its reward, *Rachmana litzlan*. However, if he will contemplate that aside from his private loss, he also causes pain to the Creator, *Baruch Shemo*, and He, Yisbarach, does not gain anything from his sin, perhaps he will retreat from his first thought.

And in order that the person should indeed recognize the force of this argument, he should picture in his mind how the matter would be if

this argument were to come from the mouth of a human being. And thus he should say to himself: If I wished to perform a certain act which would cause me a loss on one side, and a benefit many times over on the other, would I not do it?! However, if someone would inform me in advance that through this act I would also cause him a loss, and unlike me he would not also gain from it any benefit, would I not take his loss into consideration?! Behold, it is obvious that I would be compelled to retreat from my desire, and this would be so even if, *chas v'shalom*, I were not a man of good traits, and it were fine with me to bring harm upon another if the matter would cause me benefit. For it is a great shame for a person to pain his fellow just to bring benefit to himself, and if I would ignore his arguments, I would not be able to bear to lift my face before him because of the evil of my deeds. And if so great would be my shame before flesh and blood, all the more so must it be when the one with the argument is HaKadosh Baruch Hu, in His Glory and Essence. Therefore, even if it is my desire to sin in order to bring myself benefit, it is necessary to retreat, for in any case how will I lift my face before the King of the universe when I am prepared to cause Him pain only for ...!?my own good and pleasure

This is the first point that we see in the words of Rashi, for Rashi reveals to us that HaKadosh Baruch Hu is in the company of every Jew, and He cannot separate from him, despite his being a sinner, and before HaKadosh Baruch Hu he is like a "leper covered with boils" who cannot be borne. That is to say, at the time that the person sins, he, so to speak, forces HaKadosh Baruch Hu to dwell together with a leper covered with boils, from whom an unbearable stench emanates. Another detail is brought in Rashi, that HaKadosh Baruch Hu, Who knows in advance how much

חדש בארה"ב ניתן להשיג ספרי 'מכון טיב' מהגה"צ רבי גמליאל הכהן רבינובין שליט"א

אחת שאלתי מאת ה' לחזות בנוסח ה' ולבקר בדחילו

ספרי קבלה מועדי תשרי

ראש השנה
יום ר"ה, תפילות ר"ה, תקיעת שופר

עשרת ימי תשובה
יום הכיפורים (תוכנית אכילה)

חג הסוכות
סוכה, נענועים, חושענא רבה, שמח"ת



מכאן ומפשו דברי חז"ל ודברי רש"י בשפת כדורה המביא הולמנו בו לדבנה כדורה ודצויה נטיב הכונה העזות ודקדוקים קשיות ודלדלום בדברי חז"ל ודברי רש"י על דברי חז"ל ודברי רש"י ומקורות על הכבוד



הלל והושענות
לחג הסוכות

עם פירוש

טיב הישועה : ביאור משולב קל ונוח להבנה מיוסד ע"פ רבותנו הראשונים ו"ל וטאר ספרים נכתב בשפת כדורה ונענועה למען דרוח הקורא בו

טיב הפנינים : אגרות ופנינים דרך דרוש ודסו המלחמים את האדם לעבודת הבורא יתב"ש למעלות טובות ולאמנות אמונה עולמים מוטביל כפרקו מוסר והדרגה בעבודת ה' לאדם של רבותנו המפשישים

שיחות ומאמרים : על דרך העבודה, השוה לכל נפש

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He will suffer from the sins of this one, requests of him beforehand "that he not anger Him," and behold it is as though He says to him: Even if you imagine in your soul that a certain benefit will come to you from this sin, and you are willing to bear the loss on account of the gain, nevertheless you must also take into consideration My pain, for I will not share with you in the gain... And indeed this argument must serve as a shield against sin, and whenever a person's *yetzer* provokes him, he should say to himself: Just as I am not permitted to seat my fellow in one dwelling with a leper covered with boils only for the sake of some private benefit of mine, so too and all the more so I am not permitted to seat the King of the universe together with a leper covered with boils and to cause Him pain thereby. And often, after a person reflects well on this matter, he will be saved from the sin.

However, sometimes the *yetzer* provokes a person so strongly that he has no ability to give himself space to reflect on his deed, and if he is a Heaven-fearing man, certainly his heart will ache after the act for not having withstood the test. And in order that he should not

come as a result to despair and to the thought that he has no hope, we require the second point that we see from the words of Rashi, and that is the tremendous love that HaKadosh Baruch Hu has for Israel. For this is necessarily the reason for that which is stated at the end of his words, that even if they sin before Him, He does not separate from them, although they anger Him with their sins and it is difficult for Him to bear them. And if you will answer me that this is no proof, since from the very wording of Rashi we see that this is only because of the oath that He swore to their forefathers, I too will answer you that this very oath itself proves the love that "distorts the line," for He, Yisbarach, "calls the generations from the beginning," and at the time that He swore to their forefathers He already knew that their children would sin before Him, and this oath

would compel Him to endure evildoers. Nevertheless, He did not refrain from uttering it. This is nothing else but a sign and proof that Israel is beloved before Him even when He suffers because of them.

This knowledge serves as a great strengthening for repentance, for when a person knows that although he sinned and rebelled against his Creator, still He has not ceased to love him, he understands well the intention of our Sages who said (Sifrei Devarim 3:29) that "[HaKadosh Baruch Hu's] right hand is stretched out to receive those who return." He understands that repentance has the power to erase completely all the bad impression of the "sin." For he knows that Israel is beloved to their Creator like a beloved son to his father, and even if some quarrel occurs between them, it will not be a reason to divide between them except for a moment. But when they will come to appease Him, His old love will be aroused again, and that resentment that separated them will be nullified without leaving behind any impression.

‘With wisdom he opens gates’

I flew with the family for a vacation abroad. Everyone already knows that I do not fly before it is clear to me beyond any doubt that I have minyanim for all the tefillos, all the tefillos including along the way to the destination.

I flew to the destination with minyanim. Minchah I prayed early, and for Ma’ariv I thought I would pray in the shul in Terminal 3. I arrived at the airport and it turned out that they had made a slight change and our flight was leaving from Terminal 1.

I began to try to organize a minyan for Ma’ariv, but everyone was busy getting to the gate and boarding the plane first. There was almost a minyan, but in the end one withdrew and we were stuck without a minyan.

I was very distressed and I said to the Creator of the world: “I tried so much, I exerted myself so much that everything would be proper with minyanim, and now my feeling will be bad the whole way if I miss a prayer with the congregation!!!”

Before I finished speaking, the announcement declared that the opening of the gates for our flight was delayed by half an hour.

At that moment a large minyan was organized and we prayed Maariv, (apparently the most emotional and joyous prayer of my life). I connected so deeply to the words of the first blessing: “With understanding He changes the times and exchanges the seasons.” As soon as we finished Maariv the gates opened!!!

ה.מ.

‘Surplus of blessing’

Due to a medical problem, a surgery was scheduled for my daughter in two months. But she awoke with severe pains and the doctor decided to perform an emergency surgery immediately.

I very much wanted to reach my Rebbe and teacher, Rabbi Gamliel Rabinovitz שליט”א, to receive his blessing before the surgery, but I was unable to do so.

I hurried to the local store and bought a little kosher food for the stay in the hospital here in America. I paid for the purchase in cash and received one dollar in change.

I saw that something was written on the dollar. Despite the pressure to get to the hospital, I looked at the writing. When I saw what was written there, my heart skipped a beat. Now I will quote for you word for word what was written: “I received from Rav Gamliel Rabinovitz” and on the date exactly today, one year ago!!!

I felt that from Heaven they had already arranged for me a blessing, and I entered with a calm and trusting heart into the surgery, which passed with greater success than expected, Baruch Hashem!!!

א.ר.

A Renewal of Creation

“From the beginning, You made it known, and from ancient times, You revealed it. This day is the beginning of Your works, a remembrance of the first day. For it is a statute for Yisrael, a judgment for the God of Yaakov”

(Zichronos — Mussaf, Rosh Hashanah).

The Gemara (Rosh Hashanah 27a) teaches: “Rabbi Shmuel bar Yitzchak said: ‘Following whom do we pray today, saying, This day is the beginning of Your works, a remembrance of the first day? Following Rabbi Eliezer, who says (10b), In Tishrei, the world was created.’” Let us analyze the wording, “This day is the beginning of Your works, a remembrance of the first day.” Seemingly, it should have been phrased the other way round, “This day is a remembrance of the first day, the beginning of Your works,” since the clause “the beginning of Your works” is also included in the remembrance.

Tosafos (s.v. *Keman Metzalinan*) discusses whether “the beginning of Your works” means the beginning of the world’s creation or whether it refers to the Day of Judgment, which is “the beginning of [Hashem’s] deeds of judgment for the world.” (See also Ritba’s commentary on this passage.)

Now, according to the second explanation, that “the beginning of Your works” refers to the Day of Judgment, the phrasing makes sense, as the term “remembrance” applies specifically to the “first day,” while “the beginning of Your works” is not referring to the remembrance of creation, but saying that the day is the “beginning of Your works” regarding the judgment for the coming year.

However, according to the first interpretation, where “the beginning of Your works” refers to the creation of the heavens and the earth, the clause should read, “This day is a remembrance of the first day, the beginning of Your works.”

This can be resolved based on a teaching of the holy Rav Levi Yitzchak of Berditchev זט”ל, in his work *Kedushas Levi* (beg. of First Kedushah for Chanukah):

“All miracles and illuminations revealed in ancient times reappear every year. For example, on Chanukah... Similarly, on Rosh Hashanah, the illuminations of the world’s creation are revealed, as explained in the writings of the Arizal.”

Likewise, Pri Etz Chaim writes (*Shaar Rosh Hashanah*, 1): “Events return to their original state in their proper times every year... In Tishrei, the world was created, and the matter returns to its original state. In essence, every year, at the appointed time of each festival, the same heavenly illuminations that shone in those ancient days are awakened anew. These spiritual lights, which created and influenced the events of those times, are recreated and reactivated each year.

Thus, on the great day of Rosh Hashanah, the heavenly illuminations present during the world’s creation are awakened and rekindle the process of forming the heavens and the earth. These events repeat yearly with the same spiritual arousal that occurred at the time of creation. As is known, the term “year” (*shanah*) derives from the word “repetition” (*shoneh*), as the events of creation are reawakened each year. In essence, the world is recreated anew each Rosh Hashanah, as if it were a fresh act of creation.

Accordingly, the phrase, “This day is the beginning of Your works, a remembrance of the first day,” is precise. “The beginning of Your works” is not merely a remembrance of the first day but an actual renewal of the beginning of creation. Therefore, to describe it as a mere “remembrance” would have been inaccurate. Just as the first Rosh Hashanah was the “beginning of Your works,” so too is each Rosh Hashanah the awakening of the original acts of creation, as if the entire world is recreated in wondrous renewal.

The prayer reveals this to us: “From ancient times, You made it known.” Hashem, Who declared the generations from the beginning, revealed to us that every Rosh Hashanah, the world begins anew as it did on the first day of creation.

The practical lesson: The great and powerful sanctity of Rosh Hashanah lies before us. Everything begins anew on this day, as if nothing had existed before. It is a precious opportunity to start afresh, a clean slate. On this day, the act of creation is renewed, and every Jew is renewed as if born again, like a new creation.

The holy *sefarim* explain that the term “year” (*shanah*) also implies “change” (*shinui*), calling us to transform ourselves into new individuals and free ourselves from all spiritual and physical burdens, in body and soul, collectively and individually. As the Midrash (*Bereishis Rabbah* 30:8) states: “Behold, a new world!” **“This day is the beginning of Your works!”**

There was once a very good family, who were righteous and upright people with healthy and successful children—a household blessed by Hashem. However, their financial situation was extremely dire. Despite their many efforts to earn a livelihood, none of their ventures bore fruit. Fortune seemed to turn away from them, and they lived constantly in poverty, struggling to make do with what little they had.

Over time, they learned of a wealthy relative who also resided on the other side of the city. Being a person of great means, he might be able to assist them and offer support to alleviate their hardship.

One day, the impoverished man encountered his wealthy relative after *Maariv* at a local *shul*. They greeted each other warmly and spoke pleasantly, as relatives naturally do. When the wealthy man inquired about the family's financial situation, the poor man did not hide his struggles. He sighed deeply and shared the difficulties of providing for his household, barely managing to sustain his family with the meager resources he had. He asked his wealthy relative if he might offer some support, having heard from others that the man had generously assisted many in the past. After all, charity begins at home and with one's own family.

"Certainly!" the wealthy man replied enthusiastically. "I had no idea your situation was so difficult. You never told me! Please come to my office tomorrow at 7p.m., after work. I will make arrangements to provide you with substantial support that will bring relief to your household, Hashem willing."

The following day, the wealthy man finished his work, tidied his office, and prepared to meet his beloved relative. He took out his checkbook and waited for his guest so he could give him a generous donation. However, the man did not show up. The benefactor assumed he might be delayed and waited patiently for a long time. But as the hours passed and his relative did not arrive, the wealthy man returned home.

Sometime later, the two met again at the *shul*. Once again, the impoverished man lamented his dire circumstances. The wealthy man said, "Didn't we arrange for you to meet me at my office? I had everything ready for you! Why didn't you come?"

The poor man apologized, explaining that he hadn't been able to make it due to the late hour, and asked if they could arrange a meeting earlier.

The wealthy man, in his great kindness, agreed. He pulled out his planner, checked his schedule, and found an earlier time

when he could meet with his relative at the office to provide support.

But once again, the man failed to appear for the meeting. The benefactor waited for a long time but was once more disappointed.

A while later, they met again. As was his habit, the poor man asked if the wealthy man could still assist him, reminding him of his ongoing struggles.

"I waited a very long time for you," the benefactor said, bewildered. "Why didn't you come to receive the support I prepared for you?"

Again, the poor man apologized, explaining that the office was too far from his home and making the journey difficult. "Perhaps we could meet somewhere closer," he suggested.

The wealthy man graciously agreed. "If that's the case," he said, "please come to my home during the lunch break tomorrow. It's much closer to you. I will give you a respectable donation there so you can support your family with dignity."

The next day, the wealthy man returned home for his short lunch break, having made special arrangements to meet his relative and help him. He eagerly waited, confident that this time the man would come. The time was convenient, and the location was close. Yet once again, the impoverished man did not show up.

This pattern repeated itself several more times. Eventually, the benefactor realized that his efforts were in vain.

The next time they met, and the impoverished man began complaining about his financial struggles, the wealthy man lost patience. "Please don't waste my time anymore," he said. "I have tried repeatedly to help you, but you never show up to receive the support. Why do you continue to complain to me?"

This parable reflects our own spiritual reality. During the month of Elul and Tishrei, we are granted auspicious times from Heaven—times of Divine favor when abundant blessings flow forth. The days of *Selichos* and the Ten Days of Repentance are exalted, holy times. Tishrei is known as the *Yerach HaEisanim*, "Month of Mighty Ones." Anyone who wants may approach the *Shechinah* to receive spiritual and physical blessings. As the prophet declares (*Yeshayah* 55:6), *דַּרְשׁוּ ה' בְּהֶמְצְאוֹ קְרָאָהוּ - Seek Hashem while He may be found; call upon Him while He is near.*

We, too, yearn to see and be seen, as we say daily during *Selichos*: "Like the poor and needy, we knock on Your doors; we knock on Your doors, Merciful and Gracious One; please do not turn us away empty-handed from before You!"

Hashem, in His infinite mercy, responds to us and gives for us these special times of favor and grace—Rosh Hashanah, Yom Kippur, and the joyous festival of Sukkos, when He draws close to us in the holy sukkah, the dwelling place of the *Shechinah*, to receive us with joy. Yet how great is His sorrow and disappointment when we fail to utilize these precious times for spiritual elevation and to approach Him! We are like the poor man in the parable who repeatedly missed the appointments arranged for his benefit, leaving his needs unmet. After these sacred times pass, one can only lament, "Alas, for what has been lost!"

Let us, therefore, take full advantage of this exalted month and its opportunities. Let us ascend the mountain of Hashem, stand in His holy place, and merit the fulfillment of all our heartfelt wishes for good and blessing.

The holy Rav Zusha of Anipoli *zt"l*, once fell seriously ill. His chassidim increased their prayers, pleading for heavenly mercy for his complete recovery. They asked him which merit they could invoke on his behalf to arouse Divine compassion and hasten his healing.

In his great humility, Rav Zusha replied, "I know Zusha well... any merit you bring before the Throne of Glory on my behalf will be immediately scrutinized by the angels and discarded. There, everything is known and judged with absolute clarity.

"But perhaps you can use one argument to arouse mercy for me. It is known, as written in the holy *sefarim*, that even the worst Jew is greater and more elevated than the greatest non-Jew. This is because the essence of non-Jews, at its root, is of a lower and more debased nature. As explained in the Kuzari (*maamar rishon* 115), the difference between a Jew and a non-Jew is like that between an animal and a mortal. The Jewish people are of a superior and entirely different kind of creation. Just as even the lowest person is more significant than the finest animal, so the most flawed Jew is superior to the most noble and refined non-Jew.

"Therefore, you can pray for Zusha in this way: many non-Jews are healthy and robust. If they are allowed health and vitality, why should Zusha's share be diminished? Surely, Zusha also deserves complete healing, no less than the non-Jew—healing of body and soul alike."

Similarly, Rav Zusha often remarked during the Days of Awe that one must beseech great mercy on behalf of the Jewish people and pray for abundant blessings to descend upon them. Raising his eyes heavenward, he would plead before his Creator like a child imploring a parent: "Ribbono Shel Olam, we see so many non-Jews living comfortably and enjoying wealth, health, and success. If such blessings are granted to the nations, how much more should they be bestowed upon Yisrael! For even the worst Jew is greater and more important than the best non-Jew!"