

Parashas
Nitzavim-Vayeilech

• 751 •

כ"ג אלול תשפ"ו

5786

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

דע את האויב!

Know the enemy!

טיב המערכת

שלום יהיה לי

Peace will be mine

The world tells a story about a goy who had problems with shalom bayis. When he felt that he had reached the point where he could no longer endure the situation, he turned to a professional counselor and asked for advice, according to what should properly be done, because he could no longer live in such a home. The counselor told him, "In cases like yours, there is only one piece of advice, and that is: walk five kilometers every day." The man was very surprised. "If I walk five kilometers every day, how will that help my shalom bayis?" The counselor "explained" to him: "If you walk five kilometers every day, after one week you will be thirty-five kilometers away from home, and after one month you will be one hundred and fifty kilometers away from home, and you will no longer have any problems with shalom bayis."

When Moshe Rabbeinu gathers the entire Jewish people, he informs them that if they observe the mitzvos of Hashem, all the blessings will come upon them. But if, because of this, there will be 'איש או אשה או' - "a man or a woman or a family or a tribe" (29:17) who think that they can do whatever they desire, saying, 'כִּי בִשְׁרִירוֹת לִבִּי' - "I will follow the stubbornness of my heart," (29:18) and nothing will happen, because they will enjoy the blessing that Hashem bestows upon all of Israel, the Torah says: "לֹא יֵאבֶדֶךָ סְלוּחַ לִי, כִּי אִזְעִשׁ אִפְּךָ" - "Hashem will not be willing to forgive him, for then the anger of Hashem and His jealousy will smoke against that man." (29:19) Rashi explains: "Because I will add punishment upon him for what he has done until now unknowingly, which I had been overlooking, and now I will cause them to be joined with the deliberate sins, and I will exact payment from him for everything... I will add the unintentional sins to his deliberate sins."

It is true that every year we say to ourselves, "This year I am truly going to repent," and we really mean it. That is how it should be. But the yetzer hara will try to convince us that we are deceiving ourselves, and perhaps even, chas v'shalom, that HaKadosh Baruch Hu no longer believes us. The Torah tells us that this is not so. The meaning of teshuvah is drawing closer to the Creator Yisbarach after we have distanced ourselves from Him. Every transgression distances a person from the Creator, while teshuva brings him closer. Someone who never repents continues to become more and more distant, until he is truly far away. At that point, he is already considered to have sinned deliberately, and regarding him the Torah says, "Hashem will not be willing to forgive him."

But one who takes advantage of the opportunity that has been given to us to repent, even if, chas v'shalom, afterward he falls again, at least he remains within the category of an unintentional sinner, and he also does not become so greatly distanced.

- Tiv HaTorah - Nitzavim

וַיֵּלְכוּ וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲווּ לָהֶם אֱלֹהִים אֲשֶׁר לֹא יָדְעוּם וְלֹא חָלַק לָהֶם: (בט, כה)

And they went and served the gods of others and they prostrated themselves to them, gods that they did not know and He did not apportion to them. (29:25)

Rashi explains: They did not know – The people did not become aware of there being in them any Divine power. And He did not apportion to them – He did not give them as their portion. But Onkelos translates this as they did not benefit Israel with any goodness. The meaning of "He did not apportion" is, that particular god whom they chose for themselves did not apportion them any portion or any share.

When we contemplate the posuk before us and Rashi's explanation, these words can serve as a great support in the battle against the yetzer. In order to sharpen our understanding of this matter, it is appropriate to pay attention to the nature and essence of the sin of avodah zarah.

Indeed, this sin is equivalent to all the sins of the Torah, as Chazal said (Sifrei, Parashas Re'eh): "Whoever acknowledges avodah zarah is as one who denies the entire Torah." Yet, despite its severity, we see that as long as the yetzer of avodah zarah existed, it was exceedingly difficult to overcome it. As the Gemara (Sanhedrin 102b) relates, once, when Rav Ashi had concluded his shiur to his students, he told them that the following day he would explain the words of the Tanna who says regarding three of the kings of Israel that they are "among our colleagues" who have no share in the World to Come. He called them "colleagues" because he considered them to be like himself, since they were talmidei chachamim. One of these three was King Menashe. That night, Menashe appeared to Rav Ashi in a dream and asked him if he knew where one should cut the bread before reciting the berachah. Rav Ashi did not have an answer. Menashe was astonished at Rav Ashi: How can you call me a "colleague" when you are not as knowledgeable as I am in halacha? Rav Ashi asked Menashe to teach him this halacha, and Menashe taught it to him.

Afterward, Rav Ashi asked Menashe: If you were such great chachamim, how did you stumble into the grave sin of avodah zarah? Menashe answered him: If you had been with us, you would have been worse than we were. We were unable to overcome the terrible yetzer of avodah zarah. Nevertheless, we did not rush to it, and we did not lift the hems of our garments in order to hurry to sin. But you are no longer on our level, and you would even have lifted the hems of your garment in order to run and hurry toward it. Rav Ashi believed Menashe's words, and the next day, when he began his shiur, he said: "We shall speak of 'our teachers.'" In other words, I was mistaken when I referred to these kings as "colleagues." In truth, they must be regarded as "our teachers."

We see something tremendous from this story. It is indeed well

known that the yetzer of avodah zarah was extraordinarily powerful. As the Gemara (Yoma 69b) relates, in the end, the Anshei Knesses HaGedolah determined that it had to be eradicated from the world. They saw that human beings did not have the strength to withstand it, and from Shamayim they agreed with them. Nevertheless, our limited understanding finds it difficult to accept that Gedolei Olam who were on an even higher level than the holy Amoraim, could have stumbled into it. After all, this was ultimately the most severe sin, and because of it a person is considered as though he has violated the entire Torah, and he loses his eternal share in the World to Come. How is it possible that people whose understanding was so broad would behave like fools and choose to serve avodah zarah?

Even if we reconcile ourselves to the reality that Gedolei Olam were unable to withstand the nisayon, we would certainly think that once they had already stumbled and understood that they had forfeited their Olam, they would have given themselves complete freedom and entirely cast off the yoke of Malchut Shamayim.

Yet that is not what we see in the story before us. Menashe testifies that even after he already regarded himself as one who served avodah zarah, he did not cast off the yoke of Malchus Shamayim. He did at least whatever was within his ability to do. He did not lift the hem of his garment. He understood that by doing so, his sin would be diminished in quantity.

In other words, even when he understood that he had already lost his share in the World to Come, and that he would gain

nothing from restraining his desire to do evil, nevertheless he still sought to fulfill the will of his Creator as much as he was able. This reveals yet another aspect of his lofty level.

The Gemara there also relates about Achav that although he was unable to withstand the nisayon [challenge] of avodah zarah and was extremely devoted to it, nevertheless he was prepared to give up his life for the honor of the Torah. And he did so not in order to receive reward, because he already knew that he had no share in the World to Come. This is truly astonishing. We are speaking about a person who, on the one hand, stumbled in the most severe sins and actually denied the G-d of Israel, while on the other hand, he was prepared to give up his life for his Creator without seeking any reward.

These matters serve to illustrate just how powerful the yetzer hara of avodah zarah was! Today, after the terrible yetzer of avodah zarah has been eliminated, these matters are difficult for us to comprehend. How could anyone bow down to an idol? What greatness did he see in it? The posuk before us and Rashi's explanation are difficult and astonishing. We cannot understand what benefit a person found in serving an idol. What greatness did he see in it?

But then, when that yetzer existed, it was able to influence even the greatest person to commit the most severe sin, even when in truth he had no genuine desire or real reason to do so, and even when he would have to pay a tremendous price for it and lose his eternal World.

What we must learn from this is to recognize the true nature of the yetzer. Once we see how it is capable of transforming "absolute

nothing" into something so great and mighty, this is an indication that the other sins from which it still manages to make a "something" are, in truth, absolutely nothing.

Sometimes the yetzer tempts a person to commit a sin and shows him that he will gain from it. From the perspective of human eyes, the person sees no way to refute it. He sees with his own senses that the yetzer's advice is a lifeline for him.

But because he is yerei Shamayim, he will not transgress the command of Hashem, and he will even rejoice in the privilege that has fallen to his lot to withstand the challenge. Nevertheless, sometimes a spirit of anguish passes through his very being because he was prevented from taking the step that would have rescued him from his distress.

But the truth is that he is suffering in vain. The yetzer, in its wickedness, blinds his eyes, and he is unable to see the complete truth. For this is a time of nisayon for him, and at such a time he cannot see how the yetzer is concealing the falsehood, nor can he see why there is no actual gain in following its advice. But he must know that this is the truth: If the yetzer is capable of convincing the greatest of the great that it is worthwhile for him to serve avodah zarah, and that it is worthwhile for him to forfeit his share in the World to Come because of it, then it is certainly capable of showing a person, regarding the other, lesser sins, that the loss he will suffer because of them is actually a gain.

We must constantly repeat to ourselves the words of Chazal (Devarim Rabbah 4:5): "HaKadosh Baruch Hu said: My children, listen to Me, for no person who listens to Me loses."

‘לא רעב ללחם ולא צמא למים...’

‘Not hungry for bread nor thirsty for water...’

We flew as a group of six friends to Europe, to the holy places and for some business.

Usually, upon landing at the airport, we arrange a minyan for Maariv, and everything goes smoothly.

This time, for some reason, we found only two fellows who were not particularly concerned about tefillah betzibbur and were unwilling to wait for two more people to daven.

With no choice, we left the airport and traveled to a store in Warsaw, the capital, that sells kosher products.

We managed to arrive just before closing and purchased what we needed. Just before we left to look for a minyan at one of the kivrei tzaddikim, four American boys walked in and asked if we had any idea where they could find a minyan for Maariv at such a late hour?!

They were not looking to buy food. They were looking to fulfill the ratzon Hashem and daven with a minyan.

We joined together and, with great emotion, davened Maariv betzibbur!!!

י.מ.

‘מתרים את התורם’

‘The fundraiser becomes the donor’

I have a regular trip that I make abroad to raise money from generous-hearted Jews for an organization that supports many families with

food for Shabbos, Yom Tov, and even for their everyday needs, each family according to its needs.

I arrived at the country and approached a warm-hearted man who had always helped me and who donated a very substantial sum to the organization every year.

This time, he lowered his eyes and said that he very much wanted to support the organization as he did every year, but his financial situation did not allow him to make a donation. His words were clearly sincere, and it was obvious to me that he was much more broken by his situation than I was disappointed at losing a donor.

I do not know where it came from, but Hashem put the following words into my mouth: "If you cannot donate yourself, perhaps you would like to come around with me and help me raise donations here in the country?!"

Hot tears streamed from his eyes, and he responded emotionally:

"I just davened to Hashem that if I do not have money to distribute, then at least He should make me a gabbai tzedakah, and here my tefillah has been accepted in Shamayim!!!" He took my hand and went around with me among all his acquaintances, helping me collect sums that were much greater than what he himself would have donated alone!!!

ע.י.ל.

טיב ההשגרה

The sefer Toldos Adam explains this pasuk with a wondrous parable:

"The matter may be compared to a mortal king. Guards and appointed officers stand watch at the palace gates, and whenever someone seeks entry before the king to request some personal matter, they do not permit him to enter immediately. First they ask what he is his reason for coming. The officers then evaluate both the character of the individual and the nature of his request, and whether he is worthy of being granted an audience with the king.

"However, if someone arrives and declares: 'I bear a secret matter for the king!' — such a person is admitted immediately. No one dares delay him, for perhaps the matter pertains to the welfare and honor of the king himself.

"So too, we proclaim before the King of kings: 'We possess a secret matter for the King!' For the Torah commands us: 'Recite before Me pesukim of Kingship, so that you shall crown Me over yourselves' (Rosh Hashanah 16a). And regarding such a matter, no barrier or partition can obstruct us when our desire is to enthrone Him, Yisbarach Shemo, from the depths of a pure Jewish heart — to return to the exalted state of, 'Yisrael was the first thought that came into His mind' (Midrash Bereishis Rabbah 1). Since this concerns the honor of the King Himself, none of the heavenly gatekeepers possess the ability to prevent entry."

This, explains the sefer, is the meaning of the pasuk, You stand today, all of you, before Hashem your God. Through the very fact that He is Hashem your God — that you desire to crown Him over yourselves — you are standing before Him, and no separating partition can hold you back.

And this is the meaning of the continuation of the pasuk, לעבדך בברית ... Rashi explains: "That you may pass into the covenant." Meaning, they immediately permit you to pass through and enter. For all decrees and oaths barring unworthy people from entering apply only to those seeking benefit for themselves. But one whose sole desire is the honor of the King cannot be restrained.

Therefore, it is fitting that every person cast away the foolish vanities in which he has thus far become entangled, and direct his intention solely toward fulfilling the primordial Divine will — the state of "Yisrael was the first thought that came into His mind." Through this, none of the appointed forces can impede him.

I heard a remarkable story from my revered father zt"l, author of Maadanei Hashulchan.

The Jewish residents of the town of Radin, home of Maran the Chafetz Chaim zt"l, lived peacefully beneath the shade of that towering spiritual giant. Most of the townspeople were upright and God-fearing Jews who observed Torah and mitzvos faithfully.

Yet every rule has its exception. One resident of Radin was known publicly as a Shabbos desecrator, chas veshalom. To be sure, he observed many other mitzvos according to his level of understanding, and he even managed a small gemach (loan fund) providing modest loans to members of the community. But regarding

סיב המעשיות

A Secret Matter for the King

אָהם נִצְנִיחַ הַיּוֹם כָּלְכֶם לִפְנֵי ה' אֱלֹהֵיכֶם וּגו'.
לְעַבְדְּךָ בְּבְרִית ה' אֱלֹהֶיךָ כִּי אֲשֶׁר ה' אֱלֹהֶיךָ
בְּרַת עֲמֶךָ הַיּוֹם (כט, ט-יא).

You stand today, all of you, before Hashem your God... that you may enter into the covenant of Hashem your God... which Hashem your God establishes with you today. (29:9-11)

Shabbos observance, he was negligent.

The man was a pharmacist by profession and owned the town's only pharmacy. He had decided for himself that his pharmacy overrode Shabbos. The rabbanim and scholars of the city repeatedly warned him that no such leniency existed. Even a pharmacy, they explained, must remain closed on Shabbos. Essential medicines could be stored at home, and anyone in need could come there on Shabbos to obtain them.

But he refused to relent and stubbornly insisted on keeping his shop open every Shabbos Kodesh. One day, this very Jew merited a distinguished visitor. The Chafetz Chaim himself, already advanced in years, slowly made his way step by step until he arrived at the pharmacist's home.

The man was utterly astonished. What had earned him such an extraordinary visit?

After entering and taking his seat, the Chafetz Chaim smiled gently and said: "I troubled myself to come here because I am jealous of you."

The man stared in disbelief.

"What could the Rav possibly envy in me? The entire Jewish world trembles at the Rav's word — why would the saint of the generation envy a simple person like myself?"

The Chafetz Chaim explained: "You own here in town an essential pharmacy. You dispense medicines that bring remedies to many Jews. In that I envy you! Surely you do this l'shem Shamayim (for the sake of Heaven) — to heal Jews so they may learn Torah, serve Hashem, and fulfill His mitzvos. Surely this is your intention: to bring pleasure to the Creator."

"And according to this calculation," continued the Chafetz Chaim, "all the Torah and mitzvos performed by those Jews whom you helped heal are credited partially to your merit as well — for through your medicines you restored them to health! In that, indeed, I envy you."

Then the Chafetz Chaim asked: "I have also heard that you maintain a gemach for lending money?"

"Yes," the man replied modestly. "Not for large sums, but apparently even the smaller amounts help many people in town who come daily seeking loans."

The Chafetz Chaim continued: "And certainly, when you provide these loans, you think about fulfilling the mitzvah commanded by Hashem in His Torah (Shemos 22:24), אֶם בִּטָּח תִּלְוֶהוּ - When you lend money.... Surely you also reflect that through assisting another Jew, you bring much pleasure before Heaven."

"We therefore see," concluded the Chafetz

Chaim, "that you occupy yourself with two tremendous virtues daily, constantly calculating how much nachas ruach your deeds bring before Hashem. There is indeed much to envy!"

With that, the holy sage concluded his unusual visit and returned home.

No one understood the purpose of the encounter. Why had the Chafetz Chaim troubled himself to visit a public desecrator of Shabbos — the very owner of the only establishment open in Radin on Shabbos — and not only speak kindly to him, but repeatedly praise him and declare his envy?

Yet within a short time, a transformation began to take place. The words spoken by the Chafetz Chaim during that historic visit penetrated deeply into the man's heart and mind. From then onward, whenever he sold medicine or granted a loan through his gemach, he constantly thought to himself that he was performing acts of kindness and bringing nachas ruach to Hashem. After all — was it a small matter that the great tzaddik, the giant of the generation, envied him for these deeds?

Then came Shabbos. As usual, after returning from the beis haknesses, the pharmacist prepared to open his drugstore. But as he stood behind the counter, thoughts began racing through his mind.

"I am standing here selling medicines in order to bring pleasure before the Creator..." Then suddenly another thought entered his heart: "Perhaps opening the store on Shabbos does not bring pleasure Above? The rabbanim have ruled explicitly that this is contrary to our holy Torah. Instead of pleasing my Creator, perhaps I am causing Him pain and bringing sorrow to the holy Shabbos itself?" Such thoughts continued to churn within him. And after several Shabbosos, he finally closed his shop completely for the entirety of Shabbos.

As the years passed, that man from Radin became an elevated and deeply God-fearing Jew. The words implanted in his heart by the Chafetz Chaim accompanied him throughout the rest of his life. In every action he performed, he could not stop thinking: "Am I doing this solely for the sake of Heaven?"

In everything that came his way, he immediately searched for the mitzvah contained within it. Constantly he would murmur: אֵיךְ נִיחֹחַ לָהּ - A pleasing fragrance before Hashem — "A spirit of satisfaction before Me that I spoke and My will was fulfilled."

In the end, he himself became one of the foremost fighters on behalf of Shabbos observance.

And my revered father zt"l, concluded: Those who had not known him earlier, and were unaware of his past, were convinced that this Jew from Radin was surely one of the hidden thirty-six tzaddikim of the generation!

The holy tzaddik Rav Pinchas from Ostalia zt"l, may his death be avenged, son-in-law of the holy Rav Yehoshua of Belz zt"l, and father-in-law of the Skverer Rebbe zt"l, endured the horrors of the terrible Holocaust. Upon his very flesh and he experienced the savage

decrees of the spiritual heirs of Amalek and Haman the wicked, may their names be erased, as they descended upon the Holy nation, the children of the Living God, with unspeakable cruelty. Like thousands of Jews throughout Poland, he was constantly on the run for his life together with his family and followers, wandering from bunker to bunker. At every moment their lives hung in peril as the murderers were on an unceasing search for hidden Jews. On one occasion, while they were huddled together inside a hidden underground bunker, a fierce aerial bombardment began. The German warplanes swooped low above the streets of the city. Bombers unleashed explosives in every direction. The roar of the aircraft mingled with the deafening blasts of bombs and artillery shells. Entire buildings collapsed upon their inhabitants while engulfed in towering flames, until the land of Poland itself seemed transformed into a raging furnace of fire and pillars of smoke.

Suddenly the occupants of the bunker were seized with terror. Though hidden deep beneath the earth, they could clearly hear the warplanes circling directly overhead. Within moments a relentless barrage of bombs crashed upon the building above them. The upper floors crumbled and collapsed, and the entire structure shook violently from the explosions. Inside the bunker itself there was utter panic and confusion. Children cried and trembled in fear. Mothers shielded their little ones. Everyone was gripped with dread before the murderous destroyer. Yet amid all the chaos and thunderous bombardment, the holy tzaddik from Ostilla, sat quietly in a small corner near the edge of the bunker. Before him lay an open Gemara, alongside several of his holy sefarim. As was his sacred custom — to sit in his corner immersed in Torah constantly — so too now, amidst the deafening noise and destruction surrounding him, his holy mouth never ceased from learning. Not for a single moment did he relinquish his cleaving to living Torah.

The sight left the bunker's inhabitants utterly bewildered. Watching his unwavering concentration in Torah, it seemed as though he inhabited an entirely different world — a world of Torah and deveikus to Hashem.

One of his close followers, standing nearby in astonishment at the Rebbe's uninterrupted learning amidst such turmoil, approached him reverently and asked: "Rebbe! How is it possible in such a dreadful situation to concentrate on Torah, while before our very eyes the terrible curse is being fulfilled (Devarim 28:66): וְהָיָה חַיִּיךָ תְּלָאִים לְךָ מִכָּנֶד וּפְחָדָה, לֵאמֹר - Your life shall hang

in doubt before you; you shall fear night and day, and you shall not believe in your life? How can one learn under such conditions?"

The holy Rebbe smiled gently and, with humble grace, revealed the secret to his disciple: "I have a dear and faithful friend who, not upon us nor upon you, lost many of his children in this terrible war. In his immense anguish he begged me that I at least learn several masechtos for the elevation of their souls. Since he is such a beloved friend, close to my heart, I cannot turn him away empty-handed. I am obligated to fulfill his request and complete my appointed learning."

The disciple's curiosity only deepened. "And who," he asked, "is this dear friend for whose children the Rebbe has undertaken all this?"

The Rebbe answered wisely: "Does it not state, רַעַךְ - Do not forsake your friend and the friend of your father (Mishlei 27:10); זֶה דּוּדִי וְזֶה רַעִי - This is my beloved and this is my friend (Shir Hashirim 5:16). So many precious children beloved Above have fallen slain here! Is not the holy Shechinah cast into the dust, weeping and wailing over them?"

"As Chazal taught in Sanhedrin (46a): Rabbi Meir said, 'When a person suffers, what expression does the Shechinah use? My head is heavy; My arm is heavy! If the Omnipresent grieves over the blood of the wicked that is spilled, how much more so over the blood of the righteous!'

"In a time such as this," continued the Rebbe, "when the holy Shechinah suffers such anguish and torment from the spilling of the blood of Her children, we must increase Torah learning for the elevation of their souls, in order to bring nachas ruach to the Borei Yisbarach Shemo. To bring at least some measure of joy before Heaven during

such painful days, when so many casualties fall and the lacking measure of Torah in the world must be restored. For Torah learned with such toil and messirus nefesh is especially precious before Hashem.

As the war continued, the Rebbe himself ultimately drank the cup of suffering to its bitter end. He ascended Heavenward al Kiddush Hashem, together with the overwhelming majority of his sons, grandchildren, and many devoted chassidim, all of whom were consumed in the holy flames.

O earth, do not cover their blood!

Surely the merit of all those pure sacrificial offerings stands for the preservation of Klal Yisrael in both spirituality and material existence, and to hasten our redemption and the deliverance of our souls, Amen.

A trustworthy man related to me that in his childhood he once stood on the sidewalk waiting to cross the street. Suddenly, my revered father zt"l, arrived beside him, as he too needed to cross that same road.

When he noticed the young and innocent lad waiting to cross, he turned to him saying, "Both of us now wish to cross the street. Even when

one crosses carefully, he thereby fulfills the mitzvah of וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֵׁיכֶם - You shall take extra care of your lives (Devarim 4:15). Come, let us cross together, proceed carefully, and think in our hearts that we are doing the will of Hashem and fulfilling His mitzvah that we take care of ourselves while on the road!"

And thus the two of them crossed together, with one heart directed toward their Father in Heaven. The roadway itself became for them a cheftza d'mitzvah — an object through which to fulfill the will and desire of their Creator.

That Jew concluded and told me, "Dozens of years have already passed since that minor incident, yet every single time I need to cross a street, I think to myself: 'See, I am now going to do the will of Hashem!'"

My revered father would constantly arouse people to think and constantly remember that we are doing the "will of Hashem." Whenever children or young bachurim would come to him for guidance, a blessing, or the like, he would encourage them:

"Always think, at the time of performing a mitzvah, and before and during learning, that we study the holy Torah and perform mitzvos in order to fulfill the will of Hashem!" This follows the path written by Maran the holy Reb Elimelech of Lizhensk zt"l, in Tzetil Katan (4), where he writes:

"In all matters in the world — whether in Torah, prayer, or practical mitzvos — a person should accustom himself to express himself as follows: 'Behold, I am doing this for the sake of the unification of Kudsha Brich Hu u'Shechintei, to bring satisfaction to the Borei Yisbarach Shemo.' And he should accustom himself to say this with sincerity of heart, and in time he will feel a great illumination through this declaration."

הספד שנכבש את ה'שולחן השבת'
ובם את המלמדים והמחנכים

טיב המעשיות

על פרשיות השבוע

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