

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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ראש השנה תשפ"ו

פרשת נצבים תשפ"ו

When is the exact time of judgment time in Rosh Hashanah?

אתם נצבים היום בלכם לפני ה' אלקיכם ראשיכם שבטיכם וקנייכם ושמריכם כל איש ישראל: טפכם נשיכם וגו' לעברך בברית ה' אלקיך: (כט ט-י"א)

You are all standing this day before the Lord, your God the leaders of your tribes, your elders and your officers, every man of Israel, your young children, your women, and your convert who is within your camp both your woodcutters and your water drawers, that you may enter the covenant of the Lord, your God, and His oath, which the Lord, your God, is making with you this day. (29: 9-11)

Most commentaries ask since the Posuk says You are all standing this day before the Lord, this means that everyone is standing before Hashem. why does the Posuk have to list each type of person: ראשיכם שבטיכם וקנייכם ושמריכם the leaders of your tribes, your elders and your officers, your young children, your women, and your convert? Another difficulty is, Why does the Posuk have to repeat again כל איש ישראל "every man of Israel", when the Posuk states already אתם נצבים היום בלכם "You are all standing this day before the Lord"?

To understand our Pesukim we have to see a Gemarra (Rosh Hashanah 18a) ברשא השנה כל באי העולם עוברין לפניו The Mishna teaches: On Rosh Hashanah all creatures pass before Him like a flock of sheep. The Gemara continues וכולן נסקרין בסקירה אחת And they are all scanned in a single scan. The Posuk (Tehilim 33:15) states: "היוצר יחד לבם המבין אל כל מעשיהם" "He who fashions their hearts alike, who considers all their deeds". This is interesting, since Hashem Scans the whole world in a single scan, Why does He judge each person separately "who considers all their deeds"?

The holy Arizal says a powerful insight. Hashem scan the whole world in a single scan. However, Hashem has mercy and in Rosh Hashanah. He sends a person the urge to do Teshuva, and if the person feels he wants to cry, that is a sign that Hashem is looking judge that person. If the person reacts and does teshuva then, Hashem judges him with his Teshuva, and would give a positive decree. Hence, this is a tremendous Chesed from Hashem.

Based on this we can understand our Posuk. אתם נצבים היום We are talking on Rosh Hashanah, where Hashem is judging the whole world in one scan, and sees all the acts of the people in the world. That is why it says אתם נצבים היום בלכם לפני ה' אלקיכם You are all standing this day before the Lord. This is the scanning of the whole world. However, Hashem has mercy and judges "the

leaders of your tribes, your elders and your officers, your young children, your women, and your convert", each one separate, by instilling the urge to do Teshuvah and cry, to know that at that moment they are being judged, as Hashem wants them to do do Teshuva and have a good decree.

Therefore, it states again כל איש ישראל "every man of Israel", which means each person separate. Then the Torah concludes the reason for this is, לעברך בברית ה' אלקיך, that you may enter the covenant of Hashem which is repenting, and become connected again to Hashem. By doing this, Hashem would write you down in the Sefer Hachaim, the book of life, and a Kesiva ViChasima Tova. We can go a bit deeper. This idea is also found in Sefer Baal Shem Tov. He brings the Zohar (Naso page 126): "בכל יום יוצאת בת קול ומכרות שובו בנים שובבים" "Every day a voice goes forth and proclaims my children please do Teshuva." Asks the Baal Shem Tov, if the voice is intended so that people may hear it, then why don't we hear it, and if it is not so that we may hear it, then why does a voice go forth at all? And He explains that every Yid, in whatever situation he may be, experiences within him everyday a split second of an inner awakening of repentance during the day. This split second comes to a person through the voice that comes forth every day, and it is up to the person to implement this awakening of repentance and bring it to fruition.

According to this insight, the Posuk is saying: אתם נצבים היום, "You are all standing this day before the Lord" Thus the Posuk "היום", is referring to the words of the Baal Shem Tov. Not only on Rosh Hashanah, but everyday in a person's lifetime, Hashem wants the person to do Teshuva, and lets out that Bas Kola, the voice of Hashem. Hashem is asking us to listen to His message and do Teshuva everyday. The Sefas Emes of Gur says that HaShem calls out to everyone. It is just that the Tzadikim are the only ones listening! the only one who was listening. Let us work towards a spiritual core and fulfil our spiritual role and potential in life. This voice is Hashem 'calling out' to every one of us. Let's listen to the message, and we will be Zoche to become elevated and be closer to Hashem. (Yehuda Z. Klitnick)

א כתיבה וחתימה טובה בספרן של צדיקים

Reb Yisrael Perlow was the son of Reb Asher of Stolin, He was niftar **אב תרל"ג** and Yisrael was only four-and-a-half years old, but he had shown brilliancy, and the elder Chassidim, found condolence in the young boy, and crowned him as Rebbe to continue the holy unbroken chain of Stolin-Karlin Rebbes. Thousands of people came to see a Tish headed by a young boy. Hence he is known as the Yenuka, a young boy. However, in Stolin, he is known as the Frankfurtor, since he is buried there. The second day of Rosh Hashanah 5622, the Rebbe passed away in the hospital in Bodenheim at the young age of 51. He was buried in Frankfurt..

Reb Yisrael Yitzchok Meshi Zahav traveled to raise money for needy people in Jerusalem. Whenever he was to leave back to Jerusalem, he would visit the Stoliner Rebbe, Reb Yisrael, in Stolin to get a bracha for a safe trip home. The ship to Israel was in Odessa, and Reb Meshi Zahav would take a train, which had a stop in Horin, outside of Stolin, and see the Rebbe. This was in 1914 right before World War 1 broke out and he wanted to get on a ship from Odessa to Israel. Reb Meshi Zahav realized that it was a dangerous time in the world and made sure to make a stop in Stolin to get a bracha from the Rebbe.

The Rebbe greeted him warmly and got into an interesting discussion which took quite a while, but Reb Meshi Zahav didn't have the Chutzpah to tell the Rebbe, that he would miss his train to Odessa. After the discussion, the Rebbe asked Reb Meshi Zahav to stay overnight in Stolin, however, Reb Meshi Zahav told the Rebbe that if he missed the train he would lose 8 rubles which is a lot of money. The Rebbe pleaded with him to stay overnight, and if he decided to go, the Rebbe wouldn't give him a bracha and take upon him if anything happened!

Reb Meshi Zahav heard what the Rebbe said, but felt that he could not afford to lose 8 rubles, and if the Rebbe won't give him a bracha, so be it, and he left the room. It didn't take long when the Rebbe sent his Gabbay to have Reb Meshi Zahav come back to him as he needed to send something very important to Eretz Yisrael. This was stressful to Reb Meshi Zahav, but he figured it would only take a few minutes to go to the Rebbe and pick up what the Rebbe wanted to send, and he would still have enough time to catch the train to Odessa.

When Reb Meshi Zahav returned to the Rebbe, he was received again very warmly. The Rebbe thanked him for coming back and told him he wanted to write a short letter to his Chassidim in Eretz Yisrael to give them Chizuk in this period. Reb Meshi Zahav reluctantly said he would wait until the Rebbe finished the letter. He sits down in the waiting room and waits, however, the door to the Rebbe stays closed and he realizes that he has no choice but to wait now! He looked at his watch and saw that he missed the train to Odessa and would have to catch the next train.

Finally, the Rebbe opened the door handed over the letter to Reb Meshi Zahav and gave him a warm bracha for a safe trip home. Reb Meshi Zahav was a bit upset that he lost 8 rubles but he arrived near the train station to wait for the next train, he saw that the station was closed and ambulances and police were at the station. He went to find out what happened. and he was told that as soon as the train left the station, it collided with an oncoming train and hundreds of people perished in the accident. The next train might only leave tomorrow afternoon. Reb Meshi Zahav realized that the Rebbe foresaw everything and he owed his life to the Rebbe. He returned to Stolin, and the Rebbe asked nonchalantly, why he returned so soon. Reb Meshi Zahav was in shock and told the Rebbe about the accident, and the Rebbe saved his life!

The Rebbe answered it was not a miracle! I saw on your forehead that you were destined to live, and I wanted to save you from going on the train and having agony and aggravation. Reb Meshi Zahav decided to stay a few days in Stolin. However, the next day right after davening the Rebbe calls over Reb Meshi Zahav and tells him to leave this minute and catch the train to Odessa! Reb Meshi Zahav understood that the Rebbe saw everything said goodbye and went as fast as could to catch the next train to Odessa. When Reb Meshi Zahav came to the port in Odessa he purchased a ticket and went onto the ship. Reb Meshi Zahav arrived in Eretz Yisrael and heard that his ship was the last one that was allowed to leave Odessa. If the Rebbe wouldn't have pushed him to go then and there, he would have had to stay in Russia until after the war!

Reb Meshi Zahav was forever grateful to the Stoliner Rebbe for saving his life. This story was retold by his son Reb Chaim David Meshi Zahav of Jerusalem.

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