



THANK YOU HASHEM For Shabbos Kodesh!

Parshas Nitzavim-Vayelech

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לכות רפואה שלמה מלכה בת רחמי, מיאיל בו שולמית, יעקב משה בן דבורה שירה ואברתם יחודה בן שרה רבקה

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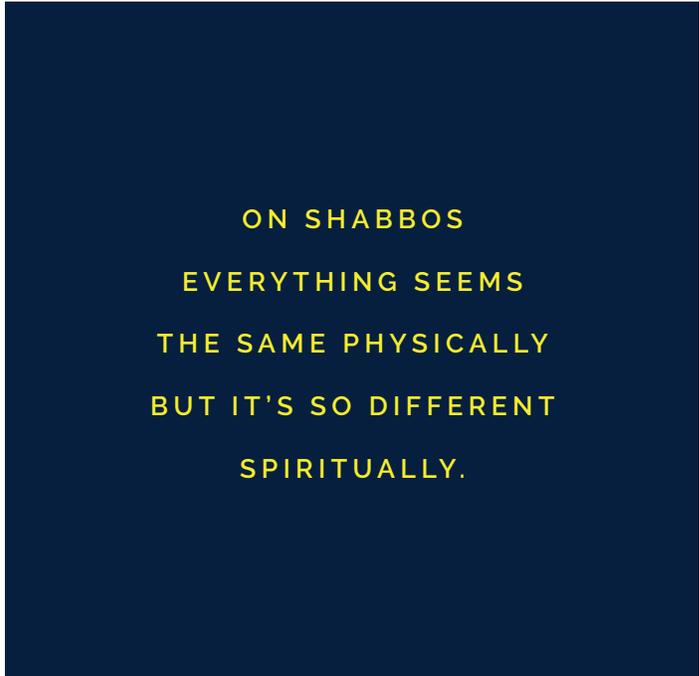
HaMeor Shebah

A Short Burst of Relevance

ואתם נצבים היום כלכם לפני יהוה אלהיכם ראשיכם שבטיכם זקניכם ושטריכם כל איש...

You stand today, all of you, before Hashem your God - your leaders, your tribal heads, your elders, and officials. Your children, your wives... from wood chopper to water carrier...

AS IN EVERY society, Judaism has a social hierarchy. In the times of the Beis HaMikdash, there were clear differences between Kohanim, Levi'im, and Yisraeilim. When we had a king, it was he who sat atop the social pyramid. Today, our communities are headed by tzaddikim, rabbanim, askanim, and yarei Shamayim other leadership capacities who lead with love, care, and devotion. It is easy to make a distinction between those in distinguished positions of prestige and authority and, so to speak, "simple Jews" who are struggling to connect to Hashem by means of His Torah and mitzvos as they fight the battles of everyday life. But in truth, this is all only on a very external level. Commenting on Chazal's teaching that Yiftach Hagiladi was as great in his generation as Shmuel had been in his (Rosh Hashana 25b), the holy Ishbitzer says the most amazing thing. The tzaddik teaches that Chazal mean to teach us that Hashem's hierarchy works differently than ours. To Him, it matters not how impressive or important someone appears on the outside - all that matters is if the person is fulfilling the purpose for which Hashem has sent him to the world. Although each member of klal Yisrael has a different role to play and some of those roles may appear to be more elevated than others, as long as we are serving Hashem as best as we know how with the tools we have been given, Hashem is equally close with all of us and holds us all in the highest esteem. This, says the Ishbitzer, is the deeper meaning behind the opening verses of our parsha: **"You stand today, all of you"**: every member of am Yisrael stands equally close to the Master of the world.



"Before Hashem your God": If we are indeed trying our hardest to accomplish the specific mission Hashem has send us for. **"Your leaders, your tribal heads... from wood chopper to water carrier"**: It makes little difference how prestigious or lowly our individual roles in Hashem's Masterplan appear to be on the outside - to Hashem, all that matters is that we act with simplicity and truth, not trying to copy this or that tzaddik, but rather to grow into the best version of ourselves. This alone is what He most desires. 🙏

Parsha Roundup

A 60-second Review

- Parshas Nitzavim includes many fundamental principles of Judaism, including the unity of the Jewish nation, the final redemption, the practicality and accessibility of the Torah, and freedom of choice.
- Parshas Vayelech recounts the events of Moshe's final day. Moshe transfers the leadership to Yehoshua, and concludes writing the entire Torah in a scroll which is placed in the Aron.
- The mitzvah of Hakhel is given. Every seven years, during Succos of the first year of the *shemita* cycle, the entire nation must gather at the Beis HaMikdash where the king will read to them from the Torah.
- The parsha concludes with the prediction that the nation is destined to turn away from Hashem, causing Him to hide His face from them, but promises that the words of the Torah will never be forgotten from the Jewish nation.

P'nimiyus haParsha

An Encounter with the Soul of the Torah

ויאמר אליהם בן־מאה ועשרים שנה אני היום לא־אוכל עוד לצאת ולבוא...

And he said to them, "I am a hundred and twenty years old today, no longer able to go out or come in"...

It is Moshe Rabbeinu's last day on this earth, and he ends his lifelong leadership of the Jewish nation with final words of guidance and blessing. He begins his glorious speech with an explanation as to why he has called the people together - "I am no longer able to go out or come in." With these words, Moshe hints to his fellow Jews that he is about to leave the world and that this speech will be his last. The question is, why did Moshe Rabbeinu use his inability to move about freely to hint that his death was imminent? Does immobility indicate that the soul's departure grows near? To answer this question, the tzaddikim teach that Moshe was not referring here to physical mobility. When he says, "I am no longer able to go out or come in", Moshe meant in a spiritual sense, in terms of closeness and distance from Hashem. When Moshe saw that the cycle of ups and downs, *Mochin D'Gadlus* and *Mochin D'Katnus* (expanded and constricted consciousness on his unimaginable level) had ceased, he immediately understood that his end was near. With these words, the Torah is teaching us the greatest indicator of life: a steady process of "going outs" and "coming ins". We oftentimes view difficulties in life or obstacles to spiritual growth as setbacks in our progress and a loss of

precious time. We can't seem to understand why we often lose our inspiration, why we need to work to regain the devotion so easily washed away in the waves of vanity that flood our lives without warning. In truth, however, those times of "concealment" and "distancing" are also part and parcel of avodas Hashem. In fact, this ebb and flow is a primary indicator of true living. If in a time of God-consciousness and inspiration we must strive to reach ever greater heights in Torah study and devoted prayer, the "avodah" in a time of darkness and spiritual smog is to hold on tight to *emunah* ("v'emunascha baleilos"), to fight despair and continue to what we can in avodas Hashem with simplicity and yearning. At no point in a Jew's life has he or she ever "fallen out" of the service of Hashem. The question is only what stage in this constant process one is currently experiencing. Life is a constant cycle of days and nights, summers and winters, joy and sorrow, progress and failure. Moshe Rabbeinu knew his death was near because he was "**no longer able to go out and come in.**" The moment this cycle ceases, we can know with certainty that although on the outside, all may seem well, we are merely surviving, not living. 🕎



Life is defined by a constant cycle of rising and falling, the summers and winters of the human experience. If there is no struggle, there is no life!

Zechus Avos

Yahrtzeit of the Week

25 Elul: Sunday night, Monday – September 14th

Rebbe Yechiel Michel of Zolotchov (1721- 1786)

25 Elul is the yahrtzeit of Reb Mechel Zlotchover – Rav Yechiel Michel (ben Yitzchok) zy" a (also known as the Zlotchover Maggid), one of the legendary disciples of the Baal Shem Tov.

In a previous edition of TYH for Shabbos Kodesh! we brought a story of how Reb Mechel's father, Rav Yitzchok Drohbitcher, explained to Rashi in Gan Eden that the reason such a tumult was made when Reb Mechel Zlotchover arrived in the Upper Worlds was because רבים השיב מעון – "he brought many people back from sin," working to guide and nurture many Baalei Teshuva.

To this very day, the tzaddik is still bringing people to teshuva through his famous niggun, known as "Niggun Hisorerus Rachamim Rabbim." It is said singing this niggun can help bring one to teshuva while it is sung. The Lelover Rebbe, Reb Alter Biderman zy" a, would sing this niggun at every single tisch with great seriousness and intensity.

I would like to suggest that the Zlotchover Maggid is alluded to by the words, רבים השיב מעון, as רבים may be broken up to hint at רב יחיאל רב יחיאל מיכל. Alternatively, it is the first letters of רבי יחיאל מיכל בין יצחק מעון.

The ohel of Rebbe Mechel Zlotchover in Ukraine



Zechuso Yogen Aleinu! This section is adapted from the yahrtzeit remazim of R' David Friedman. 🕎

Tohameha

Tasting the Depth of Shabbos Kodesh

IN OUR COLUMN two weeks ago, parshas Ki Seitzei, we discussed the relationship between Shabbos and Rosh Chodesh. Here, the Chernovitzer Rav delves deeper into the spiritual bond these special days share. The Mekubalim teach that there are 12 permutations of the *Shem Havaya*. (Although its four letters should theoretically be permutable in 24 distinct ways, because the 2 *hei's* are identical, only 12 of the 24 permutations can be distinguished in our reality.) Each of these permutations manifest in one of the 12 months of the year. This is referenced in the fact that the word "**Chodesh**" is numerically equivalent to 12 times the *Shem Havaya* to which each *chodesh* corresponds. The tzaddik teaches that, as the Name associated with the *middah* of *Tiferes*, the *Shem Havaya* represents the perfect balance between the forces of *Chessed* and *Gevurah*. This ultimate synthesis is expressed in a leap-year, during which there are 13 months - the numerical value of "**Echad**". This is the light of the world to come, the "*Ohr chadash*" that will be revealed - a light of unity emanating from the highest levels which binds the 12 permutations of the *Shem Havaya* together as one. The Chernovitzer Rav explains that, as a taste of the world to come, Shabbos contains this light as well. As we have learned, "**Shabbos**" is numerically equivalent to 27 times the *Shem Havaya* - 13 on one side, 13 on the other, and one *Shem Havaya* in the center for Shabbos itself which is referred to by the Zohar as "the name of *Kudsha Brich Hu*." Just as the 12 permutations of the *Shem Havaya* hinted to in the word "*Chodesh*" manifest in the 12 months of the year, the 27 permutations (two times thirteen, plus one for Shabbos itself) hinted to in the word "*Shabbos*" manifest in the 27 hours of Shabbos. Therefore, each hour of Shabbos is bursting with the light of ultimate perfection and other-worldly illumination. 🌟

This section is adapted from the sefer "Sidduro Shel Shabbos" by R' Chaim of Chernowitz zy"a (1760-1816)

P'nimiyus Ha'Halacha

The Inner Dimension of Jewish Law

THE GEMARA (*Horiyos* 12a) teaches that on Rosh Hashanah, a person should **see** gourds, fenugreek, leek, beets, and dates as a good *siman*, a good omen. The Gemara in *Kerisus* (6a) records the same statement with the text that a person should **eat** these fruits and vegetables as a good *siman*. *Shulchan Aruch* (OC 583:1) rules that a person should eat these foods on Rosh Hashana. The *Kaf HaChaim* (583:6) notes that if one can't eat a certain food, he may just look at it and say the *Yehi Ratzon*. While many of the *poskim* write that the *minhag* is to eat *simanim* on both nights of Rosh Hashana (*Eliyahu Rabba* 583:1, *Machazik Bracha* 583:2, and *Halichos Olam* 2:227 among others) the *Bnei Yissaschar* 2:11 and *Eishel Avraham M'Butchech* 583 explain that the *minhag* of eating the *simanim* applies only on the first night of Rosh Hashana. Rav Shlomo Zalman Orbach (*Halichos Shlomo* 1:17) writes that one should make the "*HaEitz*" upon the dates first because they are from the seven species with which Eretz Yisrael was praised and they come before pomegranates on that list. *Rivevos Efraim* 8:558:3 writes that after making "*HaEitz*" on the dates, one may eat the apples prior to the pomegranates because the rules of precedence apply only regarding the *beracha*, not regarding when each food should be eaten. The *Magen Avraham* 583:2 quotes the *Maagalei Tzedek* as saying that one should say the *Yehi Ratzon* in between the *beracha* and eating. He explains that the *Yehi Ratzon* is a prerequisite for eating and thus does not constitute an interruption. The *Magen Avraham*, however, argues that the requirement to say the *Yehi Ratzon* is not so strong, and it is therefore preferable to say the *Yehi Ratzon* after taking a bite.

Rav Itamar Schwartz, author of *Bilvavi Mishkan Evneh*, delves into the depth of this *minhag* by examining the concept of a *siman*, a sign. He writes that a *siman* is a symbol to the essence of something. When something isn't openly revealed to our eyes,

it needs a *siman* so that we can know it exists. The *siman* of something is how we can become aware that something ethereal exists - it draws the Heavenly essence behind the matter into this world in such a way that we are able to see it.

The Acharonim dispute the meaning behind the *Yehi Ratzon* compositions we say by the *simanim*. While the *Avudraham* understands that these are *tefillos* said so we will merit a good judgment, the *Chochmas Shlomo* is of the opinion that it is not a *tefillah*, but rather an expression of our *bitachon* that we will merit a good judgment. Either way, the *simanim* represent something we cannot see here on this world. We are able to draw down Heavenly essence to this world through the *simanim*.

Rosh Hashanah is about both life and death, as the "Book of the Living" and the "Book of the Dead" are open on this exalted day. Chazal teach us that had Adam eaten from the Eitz HaChaim, there would be only life. However, when Adam ate from the Eitz HaDaas, death came to the world. From that moment on, Man was connected to death. Since that time, the essential life-force of humanity is concealed so we do not have access to the Source of Life. However, we are yet granted *simanim* that can awaken to us what the essence of life is.

This is the reason for the Gemara's statement that the *simanim* should be both eaten and seen. The Torah tells us that Chavah **saw** the Eitz HaDaas and she **ate** from it. When we eat the *simanim* on Rosh Hashana and are transported through these lofty signs to the essence of life sourced in this day upon which Man was created, our **eating** and **seeing** the *simanim* rectifies the *cheit Eitz HaDaas*, allowing us to tap into the spirit of true and eternal life. *Kesivah v'chasimah tovah*, and *ah gut gebenchte yohr!* 🌟

A Quick Mayseh

A Story to Warm the Heart

ONE FRIDAY AFTERNOON, as Rebbe Michel of Zlotchov was returning home from the mikvah, he suddenly requested a chair. Right there, in the middle of the street, the tzaddik sat down for several minutes before continuing on his way. No one could guess the reason behind his strange behavior.

That night at the tisch, the Zlotchover Maggid delivered a long Chassidic discourse in the manner of Rebbe Shneur Zalman, the first Rebbe of Lubavitch. The chassidim were surprised as Reb Michel had always conducted himself in the way Poilisher Rebbes who would say only a few, terse words of Torah. Was it possible that the tzaddik had undergone some sort of change and begun adhering to the minhagim of Chabad?

The next day, Reb Michel returned to his former behavior during the Shabbat meal, relating words of Torah in his usual manner. The same held true at *shalosh seudos* as well. The chassidim were abuzz - what had caused Reb Michel to change his custom the previous night?

Some time later, Reb Michel explained what had happened. "I was walking home from the mikveh when I suddenly heard a *maamar* of Rebbe Shneur Zalman as it was being learned in Gan Eden. I immediately sat down so I could better concentrate and listen. The Torah I gave at the Friday night tisch was what I had just overheard in the celestial spheres."

The next time you are suddenly struck with heaven-sent inspiration, take a moment to tune in and actualize your feelings! You never know whose heavenly shiur is echoing within your heart... 🙏

**"THANK YOU HASHEM FOR SHABBOS KODESH!"
IS A WEEKLY PROJECT OF @TYHASHEM**

"Thank You Hashem" is a powerful sound bite. These simple words are a prayer, blessing, appreciation, sanctification, and expression of spiritual intimacy—all in one. Jews from all walks of life utter them in all life circumstances, finding meaning and strength in direct access to Hashem. Our mission is to ignite that passion and pride in every Jew worldwide. To remind us all that Hashem exists in every single aspect of life. That He loves each of us in every situation, environment, and spiritual position. And that by saying His name with gratitude, we return His love every day.

"THANK YOU HASHEM
FOR SHABBOS KODESH! WEEKLY"
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