

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

פרשת נצבים וילך - שבת סליחות - ראש השנה תשע"ז - ח - Parshas Nitzavim Vayelech - Rosh Hashanah year 8 #309

לשנה טובה תכתב ותחתם לאלתר לחיים טובים ולשלום

## Wishing all of Klal Yisrael a Gut Gebentcht Yahr

*Every Yid is responsible for another Yid*

אתם נצבים היום כלכם לפני ה' אלקיכם

"You are all standing today before Hashem your G-d." (29:9) Rashi says: On the last day of his life [today] Moshe Rabeinu concluded his long "last words" to the Bnei Yisroel by commanding them to enter into a new covenant. This covenant was one that made every Jew responsible for every other member of the Jewish people. This is known as Areivos – guarantee. כל ישראל ערבים זה. It is the same nature as a promise. When one enters into a contract and the party extending credit is not 100% sure of the creditworthiness of the other party, the lender may ask for guarantees. A third party co signs the document making him responsible should the party to the deal fail to fulfill his obligations. The people accepted responsibility for the actions of their fellow Jews. Reb Aaron Kotler, Z"l, said that this guarantor role is not merely a responsibility regarding reward and punishment. He presented a powerful point from the Tomer Devorah, (Rabbi Moshe Cordevora, Z"l), who says that the Jewish people are actually connected and each member of our nation is a part of one holy neshamah. The joint responsibility of one Jew to another is based on the fact that each has a portion of the soul of all others. Therefore, should one do a mitzvah, one enhances the other souls contained within them self. Conversely should one commit a transgression; one damages the souls of every other Jew. Consequently, any transgression makes the entire world liable to be punished. Jewish people are considered guarantors for one another. This should be our *Cheshbon HaNefesh* / 'making an account of the soul.' In the eve of Rosh Hashana the important thing is to do Teshuva and commit to only doing Mitzvoths, hence you will enhance other souls and have more merit.

*The Torah is in reach of everyone who wants to learn*

לא בשמים הוא לאמר... ולא מעבר לים הוא... כִּי קְרוּב אֵלֶיךָ הַדָּבָר מֵאֵד: כִּפּוּר וּבִלְבָבְךָ לַעֲשׂוֹתוֹ:

"It is not in the heaven... Nor is it beyond the sea... Rather the matter is very near to you – in your mouth and heart to perform and fulfil it." (30:12-14) Rashi comments that the Torah is accessible to us here and now, because were

the Torah in heaven we would be obligated to climb up on ladders to get it, so essential is it to our existence. The Chiddushei HaRim, Rav Yitzchok Mayer the first Rebbe of Gur, notes that the verse "Rather the matter is very near to you" teaches us the strength of willpower. A person who desires Torah so intensely that he is willing to go to the ends of the earth to find it, will find that it is really very near to him. There is the famous saying אין לך דבר העומד בפני הרצון Where there is a will there is a way. This follows in the point that his Rebbe of Kotzk explains that we find in beginning of Shmos. The daughter of Pharaoh stretches her hand to reach Moshe in the waters. The obvious question is: Did she not know that her hand was not long enough? The Kotzker answers, she was determined to bring the baby to her. This determination caused Hashem to make a miracle and her hand reached very far. The same is with Torah. With the determination to succeed Hashem will make it happen even sending a miracle. (Yehuda Z. Klitnick)

*Two angels accompany a Yid Rosh Hashana by night*

On the night of Rosh Hashanah, the custom is to go around the shul and wish your fellow congregants "לשנה טובה תכתב ותחתם" "May you be inscribed and sealed for a good year." Let it be known that two angels accompany a Yid and they listen in as he wishes his friends warm hearted with friendship and they see unity among Klal Yisroel, this inspires them to ascend to Heaven and plead for a good and sweet year for Klal Yisroel. This should prod one to have Ahavas Yisrael and wish all full hearted. By doing so it is a cinch to have a good and prosperous year. (Tzemach Tzedek third Rebbe of Lubavitch)

*Teshuva brings us closer to hashem*

כִּי עֵמֶךָ הַסְּלִיחָה לְמַעַן תִּגְרָא: (תהלים ק"ל ד)

For forgiveness is with You, in order that You be feared. (Tehillim 130:4), This verse is customarily recited in the Shachris after Yishtabach from Rosh Hashanah until Yom Kippur. The Chozeh of Lublin explains that sins cause a *mehitzah*, a barrier, between a person and Hashem. When Hashem forgives the person his sins, the sins disappear and then the person can fear Hashem, because

there is no barrier to separate him from standing right before the Divine Presence. We can add to this what the gemarra Sota 21:a states עבירה מכבה מצוה a transgression extinguishes the merit of a mitzva one performed. There is a powerful Chassidische explanation to this chazal: עבירה מכבה מצוה a transgression extinguishes the will to do a

mitzvah. Based on the Vort from the heilige Chozeh of Lublin, a Aveira causes a barrier between Hashem and the person therefore he has no connection to want to do mitzvahs. See story how the Tzaddik of Barditchev dissolved this barrier. (Yehuda Z. Klitnick)

## ***The next Gilyon will commence Parshas Noach תשע"ה***

***As we have served our customers the past 30 years with Esrogim and Lulavim, we pray to Hashem to continue doing so again this year. We only carry Esrogim from Eretz Yisrael. We have Lulavim Deri too. Supplies are limited.***

### ***STORIES OF THE WEEK FOR ROSH HASHANNA*** (By Yehuda Z. Klitnick)

***\*\*\*\* The Mikva on Erev Rosh HaShana tips the scale in favor of the Yidden \*\*\*\****

There was once a *shadchan*/matchmaker who suggested a match between Rav Pinchas of Koretz's daughter and one of the young men from the heilige Rav Levi Yitzchak Barditchever's family. Rav Pinchas Koretzer was not so keen to the match and thought about it for some time, claiming that he did not think that the match was a good idea. After the Rav Pinchas sent word to call the *shadchan*. When the *shadchan* came he said that he agrees to the *shidduch* after all. He then explained what had brought about his change of heart: "Before the *Yamim No'raim* / Days of Awe, I saw a large wall erected in the Heavens between *Knesses Yisrael/ the Yidden* and Our Father in Heaven. This wall was a barrier that would have prevented our *tefillos* from ascending and being heard and accepted, Heaven forbid! Several *Tzaddikim* had tried their hands at canceling and annulling the decree – to no avail!

"However on *Erev Rosh HaShana*, when the heilige *Barditchever* entered the waters of the *Mikva* to purify himself for the oncoming heilige day, his *kavanos/actions* caused such a tumult, shaking the heavens, that this wall began to shake and fall apart! By the time he came out of the *Mikva*, the wall was almost totally collapsed and gone. I heard *Hashem* saying to the angels in Heaven, so to speak, 'Beware! Make sure that not a single brick or remnant of this wall remains. If Rav Levi Yitzchok sees this barrier, he will create a huge uproar in the Heavens, shaking them up and asking how anyone could even allow such a barrier to have been erected here in the first place!' When I recognized his elevated level and ability to recede the harsh decree, I decided that It would be an honor to have my daughter join this family together through marriage!" (Maamar Mordechai Nadvorna Rebbe)

### ***Reb Zisha did Teshuva and caused a Yid to do teshuva***

There was once a Jew who heard about the great Rebbe Reb Zisha of Hanipoli, it was during the days of awe and repentance around Rosh HaShannah time and he traveled to meet the Rebb in person. When he arrived in the beis midrash he found Reb Zisha wrapped in Tallis and Tefillin reciting viduy, the confession while at the front of the shul an amazing spectacle was taking place: a man lay there on the floor wracking with sobs and crying out "O woe for me I am a sinner and a criminal and a good for nothing," as he sobbed and cried he banged his fists into the floor and writhed in sheer agony! Witnessing the newcomer's obvious bafflement, Reb Zisha turned to him and explained, "there was this man that was a grievous sinner, finally they caught him in the act and they brought

him to Zisha, but he still refused to confess and own up. Zisha tried to get him to repent to no avail, finally Zisha saw no choice so I bound and attached my soul to his and as Zisha recited viduy and confessed all of his terrible sins, the man became a baal teshuva." Eventually he became a true baal teshuva. (Siach Sarfei Kodesh) *Tzaddikim* were able to cause *Yidden* to do *Teshuva* standing in their place in shul. It is brought down that Rav Aharon Hagadol of Karlin made 84,000 Baalei Teshuva. The explanation given to this: Rav Aharon stood in front of the Aron Hakodesh and said a *Drasha* / sermon on *Teshuva* and thousands of people heard the *Drasha* and they all did *Teshuva*.

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