



דרכים בפרשה

נצבים-וילך



הנסתרת לה' אלוקינו והנגלת לנו ולבנינו עד עולם (כט:כח)

The hidden are for HaShem, our G-d, but the revealed are for us and our children. (29:28)

A simple reading of our *passuk* can mean that we are not responsible for those that sin in private. Of course, when one sins publicly, we have an obligation of responsibility towards each other and we must take a stance, protecting the integrity of Klal Yisroel.

We can offer another *pshat*. *Nisht alles vos mir tracht, darfs mir arois zuggen!* Not all that we think must we say aloud. Or using today's jargon: before speaking use a filter! The same goes for actions that one may think about; they do not always need to be followed through. If we exercise a bit of self-control, what was in our mind will remain hidden. HaShem will know about it, but it will not be "out there". It remains as *bein odom lamakom*, and at times can even become a *zechus* if HaShem sees us being *kovesh* our *yetzer*. However, if Heaven forbid, a person stumbles and follows through, the effects can be everlasting. Those ideas may even be transmitted to our children. Even upon deciding to do *teshuva*, the effects that it has on our children will be irreversible.

The same concept works in the reverse. The Belzer Rebbe z"l suggested that the hidden and revealed of our *possuk* can refer to *mitzvos* and *maasim tovim*. We are all very much aware of the *middah* of *vehatznea leches*, walking humbly in front of HaShem. It is (supposed to be) in our nature to conceal different good deeds that are performed. Unless it is for motivating others, one is never meant to publicize their good deeds. However, the Rebbe suggested that there is another exception to this

rule. When it comes to one's children, one should let them know about their good practices. How else will one pass on to the next generation the proper ways to act? If one hopes for his child to be a *baal tzedaka*, but never allows his child to see him giving, what chances are there for the child to follow in his footsteps? If the child never sees his father learning Torah, can the father really expect that his son will? Even if the father spends the entire day learning Torah and davening, albeit from behind closed doors, none of it will carry over. Children must see it with their own eyes to do the same. Accordingly, **הנסתרת** - the hidden [good] deeds, **לה' אלוקינו** - only HaShem will know about, (with no carry over), but **הנגלת** - the actions that are revealed, (the family knows about), **לנו ולבנינו עד עולם**, - those shall remain with our children forever.

ואמר ביום ההוא הלא על כי אין אלהי בקרבי מצאוני הרעות האלה ואנכי הסתר אסתיר פני ביום ההוא (לא:יז-יח)

And they will say on that day, 'Is it not because our God is no longer among us, that these evils have befallen us?' And I will hide My face on that day (31:17-18)

Although Klal Yisroel acknowledges that the *Shechina Hakedosha* is concealed, this acknowledgement alone does not suffice to bring the HaShem back into our midst. It is sincere *teshuva* preceded by *vidduy* that causes this *hester panim* to end. But how does one actually bring HaShem back into his daily life? Furthermore, at these precious moments

between *Rosh HaShana* and *Yom Kippur*, when all of *Klal Yisroel* is fully engrossed with the *mitzvah* of *teshuvah* and making *kabbalos* big and small, this question is especially significant.

The *Gemara* in *Masechta Makkos* (24a) quotes Dovid HaMelech's description (Tehillim 15) of the character of someone that wants to "*sojourn in HaShem's tent and dwell in His mountain-walking uprightly, working righteousness, speaking truth in his heart, having no slander on his tongue, nor doing any evil to his fellow. He who does these things shall not falter*". The *Gemara* relates that this *kapittel* would cause Rabban Gamliel great distress, bringing him to tears. Perhaps one of these virtues we may be able to obtain, but all of them? The *Gemara* replies that Dovid HaMelech never said that one must do "all of them". Rather, even if a man observes only one thing, but he does it fully and wholeheartedly without any ulterior motives, solely motivated by the fact that he is fulfilling HaShem's commandment, such a person shall not falter for eternity! The Rambam in his commentary on *Mishnayos* extends this *gemara* to include any of the 613 *mitzvos*.

But the question is obvious: as great as any particular *mitzvah* may be, how can just one *mitzvah* have the ability to bring the *Shechina Hekedosha* back inside our lives and into our homes?

In explanation of this *Gemara* and Rambam, the Sefer Chareidim (61) explains the awesome power of grabbing onto one *mitzvah* with all of one's might. עץ חיים היא למחזיקים בה - *the 613 mitzvos are a tree of life for those that grab onto it*. One that tries grasping all the branches of a tree in one shot will not be able to keep his hold. However, taking a firm grip on one branch enables one to keep a hold of the entire tree. And so it is with *mitzvos*; when one grabs onto

a *mitzvah* with all his might, *any mitzvah*, this will surely cause all the other *mitzvos* to come along with it.

We find in many places in *Shas* a practice of *Tannaim* and *Amoraim* seemingly patting themselves on their backs for observing rather easy *mitzvos* that everyone keeps. To name a few of the examples, we find *tefillin*, *tzitzis*, eating three meals on *Shabbos*, wearing a head covering, concentrating when *davening*, according honor to a *Kohen*, a *Kohen* blessing people, making Friday night *Kiddush* on wine- and the list goes on. All these *mitzvos* are obligatory and one would expect nothing less, especially of such high statured individuals. Yet, the *Gemara* makes special mention of these. It seems that these *mitzvos* were that particular *Tanna* or *Amora's* "baby".

The Sefer Chareidim explains that these *Tannaim* and *Amoraim* felt that "their *mitzvah*" was their personal connection to HaShem. As a result of *that* one *mitzvah*, they were in turn able to grab onto the rest of the *mitzvos* as well. Their own *mitzvah* was the defining moment in their life that made them who they were.

We must ask ourselves the question: WHAT IS MY MITZVAH? If we can focus on this awesome power of "one *mitzvah*", we can surely merit bringing HaShem back into our lives, resulting in our lives taking on a brand-new meaning. What better way can there be to go into a new year.

מרדכי אפפּעל, Good Shabbos



DOWNLOAD ALL PARSHA!

the new free parsha app

