

## The Yismach Moshe's Magnificent Explanation In the Passuk "אתם נצבים היום" Moshe Revealed How to Transform All of the Klalos into Berachos

This coming Shabbas kodesh, which approaches auspiciously, is the last Shabbas of the year before Rosh HaShanah. Therefore, it is only fitting that we establish the connection between the reading of the double — parsha Nitzavim—Vayeilech and the preparations necessary for Rosh HaShanah. We shall begin by exploring the fact that Moshe Rabeinu saw fit to mention the word "היום" ("today") at the beginning of each of these two parshiyos.

At the beginning of parshas Nitzavim, Moshe Rabeinu proclaims (Devarim 29, 9): "אתם נצבים היום כולכם לפני ה' אלקיכם — **you are standing today, all of you, before Hashem, your G—d: Your heads, your tribes, your elders and your officers — all the men of Yisrael.** What is the significance of the word "היום" in this passuk? Similarly, at the beginning of parshas Vayeilech, Moshe proclaims (ibid. 31, 1): "וילך משה וידבר את הדברים האלה אל כל ישראל, ויאמר אליהם בן מאה ועשרים שנה אנכי היום לא אוכל עוד לצאת ולבוא — **Moshe went and spoke these words to all of Yisrael. He said to them, "I am a hundred and twenty years old today; I can no longer go out and come in.**

In the Gemara (R.H. 11a), our blessed sages take note of this fact: "ויאמר אליהם בן מאה ועשרים שנה אנכי היום, ומה תלמוד לומר היום, היום מלאו ימי ושנותי, ללמדך שהקב"ה יושב וממלא שנותיהם של צדיקים — מיום ליום מחודש לחודש, שנאמר (שמות כג — כו) את מספר ימיך אמלא — **what is the significance of the word "היום" in this passuk? Moshe is indicating that "today" my days and years are full — teaching you that HKB"H sits and makes full the years of tzaddikim, from day to day and from month to month, as it is stated (Shemos 23, 26): "The number of your days I will make full."** Still, Moshe's mention of the word "היום" — indicating that his days and years were now full — requires further explanation.

We shall begin to shed some light on the matter by noting that most of the sifrei Chassidus interpret this passuk — "אתם נצבים היום" — as an allusion to Rosh HaShanah. Apropos the passuk (Iyov 1, 6), the Zohar hakadosh explains (Bo 32b): "ויהי היום ויבואו בני האלהים להתייצב על ה' ויבוא גם השטן בתוכם. ויהי היום דא ראש השנה — **and it happened on that day** — it is referring to Rosh HaShanah, the day on which HKB"H stands in judgment over all of creation. Thus, we find that the word "היום" refers to Rosh HaShanah.

Now, we can interpret our passuk as follows: "אתם נצבים היום" — you are standing on Rosh HaShanah; "כולכם לפני ה' אלקיכם" — all of you, before Hashem, your G—d, because all of creation passes before Him like sheep; "ראשיכם שבטיכם זקניכם ושוטריכם כל" — everyone without exception. Some commentaries add that the Torah is alluding to us here that being unified as one before Hashem is a prerequisite for being found innocent on this Day of Judgment: "כולכם לפני ה' אלקיכם". For, "achdut" — being united — is an incredible "segulah" for sweetening and mitigating the force of all the prosecutorial forces — the "dinim." With all the above in mind, let us endeavor to explain why Rosh HaShanah is designated as "היום" — "today"; and what practical lesson can we learn from this designation?

### The 147 Years of Yaakov Avinu's Life Protect Us from the 147 Klalos

As an introduction, let us examine Rashi's comment in parshas Nitzavim (passuk 12) concerning the word "היום", in the name of an aggadic Midrash:

"למה נסמכה פרשת אתם נצבים לקללות, לפי שמעו ישראל מאה קללות חסר שנים חוץ ממ"ט שבתורת כהנים, הוריקו פניהם ואמרו מי יוכל לעמוד באלו, התחיל משה לפייסם, אתם נצבים היום, הרבה הכעסתם למקום, ולא עשה אתכם

כלייה, והרי אתם קיימים לפניו. היום, כיום הזה שהוא קיים והוא מאפיל ומאיר, כך האיר לכם וכך עתיד להאיר לכם, והקלות והיסורין מקיימין אתכם ומציבין אתכם לפניו.”

**Why was the passage beginning “אתם נצבים” juxtaposed with the klalos (curses)? Because Yisrael had heard one hundred klalos minus two, besides the forty — nine in Toras Kohanim (sefer Vayikra). Their faces turned pallid and they said, “Who can bear these?” Moshe began to console them, “אתם נצבים היום” — “You are standing here today.” Although you have caused much anger to the Omnipresent, nevertheless He has not annihilated you; and behold, you exist before Him. “היום”: Like this day which exists and it becomes dark and light, so did He give you light, and so in the future He will give you light. The klalos and punishments sustain you and keep you standing before Him.**

Now, we find a tremendous chiddush in the writings of the Chasam Sofer. The kedushah of Yaakov Avinu, who lived in this world for 147 years, protects us from the 49 klalos in parshas Bechukosai and the 98 klalos in parshas **Ki Savo**— which together add up to 147 klalos. It is apparent from what he writes in Derashos Chasam Sofer (Part 1, page 89, column 1) that he received this fact as a tradition from his teachers: “כי מקובלים אנחנו, כי קמ”ז שנות יעקב מגינים על תוכחה שבתורת כהנים מ”ט ושבמשנה תורה צ”ח, עולה קמ”ז שהם כ”א שביעיות קללות [כלומר כ”א פעמים ז’. בגימטריא קמ”ז], ויתחפכו לברכה על ידי שנותיו של יעקב” He adds here that the sum of 147 klalos represents twenty — one units of seven.

Concerning this matter, it is worthwhile presenting what the Chakal Yitzchak (Vayechi) writes by way of explanation of the words of the divine poet recited in our prayers on the Yamim Noraim: “באין מליץ יושר מול מגיד פשע, תגד ליעקב דבר חק ומשפט, וצדקנו — במשפט המלך המשפט” — **With no one to advocate for us against the accuser of sin, speak words of law and of justice to Yaakov; and absolve us in the judgment, King of judgment.** It is important to understand why only Yaakov is mentioned in the piyut. Based on what we have just learned, he explains that Yaakov Avinu, in the merit of his 147 years, protects Yisrael from the 147 klalos.

This then is the interpretation of the piyut: “באין מליץ יושר — מול מגיד פשע” — there is no advocate who can defend us against the prosecutor, who reports our transgressions and wishes to invoke against Yisrael, chas v’shalom, the 147 klalos listed in the two passages of “tochachos”; “תגד ליעקב דבר חק ומשפט” —

nevertheless, let the merit of Yaakov Avinu, who lived 147 years in kedushah and taharah, be elicited; as a result: **וצדקנו במשפט — המלך המשפט** — we will be vindicated by the King of judgment. This concludes his explanation. Notwithstanding, we must now endeavor to explain why, in truth, it is specifically Yaakov Avinu’s 147 years that protect Yisrael from the 147 klalos.

### The Secret of the Geulah Is Alluded to in the Two Harshest Klalos

I was struck by a wonderful idea, based on a precious introduction from the wonderful teachings of the Yismach Moshe, to explain this phenomenon. In his own unique and sacred way, he addresses the aggadic Midrash cited by Rashi above: **“Because Yisrael had heard one hundred klalos minus two, besides the forty — nine in Toras Kohanim (sefer Vayikra), their faces turned pallid and they said, ‘Who can bear these?’”** Why does the Midrash use the phraseology **“one hundred klalos minus two,”** rather than simply saying: **“ninety — eight klalos”**?

Furthermore, how did Moshe’s response: **“אתם נצבים היום, — הרבה הכעסתם למקום, ולא עשה אתכם כלייה, והרי אתם קיימים לפניו” — “You are standing here today.” Although you have caused much anger to the Omnipresent, nevertheless He has not annihilated you; and behold, you exist before Him — console them and relieve Yisrael’s intense fears after hearing all of the klalos that would be visited upon them for failure to abide by the mitzvos of the Torah? Surely, the Torah did not list them for naught.**

The matter can be explained based on a wondrous passage found in the Zohar Chadash (**Ki Savo**, page 60, column 1). According to the Zohar Chadash, Eliyahu HaNavi Zachur LaTov appeared to Rashby in the cave as HKB”H’s emissary; he revealed to Rashby all of the promises and consolations awaiting Yisrael concealed within the klalos of parshas **Ki Savo**. Here is a loose translation of the passage:

**“Rabbi Shimon asked Eliyahu? ‘Where is Yisrael’s geulah revealed in these klalos?’ Eliyahu replied, ‘Examine and note the worst of them all; it is there.’ He did so and he found the passuk (Devarim 28, 66): ‘Your life will hang opposite you, and you will be frightened night and day, and you will not be certain of your life.’ . . . Their very lives will hang before them in doubt. This is the essence and these words are true.”**

## The Yearos Devash's Wonderful Explanation

At first glance, this passage is obscure and enigmatic. Where is there any allusion to the geulah in this passuk—**“Your life will hang opposite you, and you will be frightened night and day, and you will not be certain of your life”**? Notwithstanding, we find a wonderful explanation in the Yearos Devash (Part 2, Drush 11). He refers to the Gemara (Shabbas 153a):

“תנן התם רבי אליעזר אומר, שוב יום אחד לפני מיתתך, שאלו תלמידיו את רבי אליעזר, וכי אדם יודע איזהו יום ימות, אמר להן, וכל שכן ישוב היום שמא ימות למחר, ונמצא כל ימיו בתשובה”

—We learned in a Mishnah: Rabbi Eliezer says: **“Repent one day before your death.”** Rabbi Eliezer’s students asked him: **“But does a person know which day he will die?”** He responded: **“All the more so, let a person repent today, lest he die tomorrow; and in this way, he will find himself living all his days in a state of teshuvah.”**

We learn from this that if a Jew wishes to serve Hashem with sincere, complete teshuvah and good deeds, he should imagine to himself that today is the last day of his life. If he truly believed that this was the last day of his life, he would surely fill every day with Torah — study and service of Hashem.

Accordingly, the Yearos Devash explains how the geulah is alluded to in the passuk: **“והיו חייך תלואים לך מנגד ופחדת לילה ויומם”** — **“Your life will hang opposite you, and you will be frightened night and day, and you will not be certain of your life.”** Most certainly this is the harshest kelalah of them all. For, a person is not afforded even a single day of peace; every single day, he is afraid that he might die. Nevertheless, the key to Yisrael’s geulah is concealed specifically in this kelalah.

We can understand the matter as follows. Specifically in the harshest of all the klalos did HKB”H allude to the tikun for all of the klalos—that a person should imagine to himself that each day is the last day of his life. This will ensure that he will follow Rabbi Eliezer’s advice and perform sincere, total teshuvah every single day, lest he die tomorrow. In this manner, we will merit the geulah, as the Gemara teaches us (Yoma 86b): **“גדולה תשובה שמקרבת את הגאולה—great is teshuvah, for it hastens the geulah!”**

Thus, the Yearos Devash concludes in his unique, sacred style: **וזהו רזא דפורקנא שהיא התשובה, הוא מרומז בפסוק והיו חייך תלואים לך מנגד, שכל שעה אתה עלול למות, ופחדת יום ולילה אולי עכשיו הזמן, ולא תאמיין בחיידך, כי כל שעה זמנא, ואם כן תחזור בתשובה, וזו תהיה צמיחת הפורקנא,**

**“the secret of the geulah is teshuvah; it is alluded to in the passuk “והיו חייך תלואים לך מנגד”; that every hour you are liable to die and you live in fear day and night that perhaps now is the time; and you will have no confidence in your life, since every hour could be the time. Hence, you should perform teshuvah, and this will be the seed of the geulah; for everything hinges on teshuvah.**

## “אתם נצבים היום” as if You Will Live Only Today

Based on the Yearos Devash’s insight, the Yismach Moshe explains the significance of the Midrash cited by Rashi: **“לפי ששמעו ישראל מאה קללות חסר שתים חוץ ממ”ט שבתורת כהנים, הוריקו פניהם — because Yisrael had heard one hundred klalos minus two, besides the forty — nine in Toras Kohanim (sefer Vayikra), their faces turned pallid and they said, “Who can bear these?”** In truth, there are one hundred klalos in parshas **Ki Savo**; however, two of the harshest klalos are to be found in the pesukim: **“והיו חייך תלואים לך מנגד ופחדת לילה ויומם ולא תאמיין בחיידך, בבוקר תאמר מי יתן ערב ובערב תאמר מי יתן בוקר — מפחד לבבך אשר תפחד וממראה עיניך אשר תראה”** — **“Your life will hang opposite you, and you will be frightened night and day, and you will not be certain of your life. In the morning you will say, “If only it would be evening!” And in the evening you will say, “If only it would be morning!”—for the fright of your heart that you will fear and the sight of your eyes that you will see.** Here we have two klalos: (1) **In the morning you will say, “If only it would be evening!”** and (2) **And in the evening you will say, “If only it would be morning!”**

This then is the interpretation of the Midrash: **“Because Yisrael had heard one hundred klalos minus two, besides the forty — nine in Toras Kohanim—for, in truth, the one hundred klalos are actually missing two, because the following two klalos: In the morning you will say, “If only it would be evening!” And in the evening you will say, “If only it would be morning!”—are in reality two enormous berachos, alluding to the source of the geulah, as explained above. Yet, when Yisrael heard these two klalos, they did not comprehend that they were actually berachos. Consequently: “Their faces turned pallid and they said, ‘Who can bear these?’”** In other words, their despair was related to these last two klalos; for who can endure life when every moment is fraught with the possibility of death.

Thus, the Midrash says: **Moshe began to console them, “אתם נצבים היום”—“You are standing here today.”** Although you have caused much anger to the Omnipresent, nevertheless

**He has not annihilated you; and behold, you exist before Him.** Moshe attempted to console them specifically regarding these two klalos; he wanted them to comprehend that they are in reality berachos. He alluded this fact to Yisrael with the statement: **“אתם נצבים היום כולכם לפני ה' אלקיכם”**—**You are standing today, all of you, before Hashem, your G—d.**

In other words, the goal in the service of Hashem is to picture yourself every single day as if: **“אתם נצבים היום”**—you are living and standing before Hashem only today. By doing so, you will correct and nullify all of the klalos. This is what HKB”H alluded to us specifically in the two harshest klalos: **“והיו חייד תלואים לך”** מנגד ופחדת לילה ויומם ולא תאמין בחייד, בבוקר תאמר מי יתן ערב ובערב תאמר **“מי יתן בוקר”**. You should serve Hashem as if you do not know whether or not you will be alive tomorrow; in this manner, you will correct all of your lapses and transgressions.

This then is the thrust of Moshe’s consolation to Yisrael: **Moshe began to console them, “אתם נצבים היום”**—**“You are standing here today.”** Although you have caused much anger to the Omnipresent, nevertheless He has not annihilated you; and behold, you exist before Him. The reason you are still here is solely in the merit of your sincere, complete teshuvah which afforded you tikun for all of your transgressions. You accomplished this feat by serving Hashem as if: **“אתם נצבים היום”**—today was your last day on earth. This strategy enabled you to nullify all of the klalos; consequently, you still exist before Him. Thus, you should feel confident and reassured that you have within your means the ability to remedy and abolish all of the klalos. This is the gist of the Yismach Moshe’s explanation.

Based on this notion, the Yitav Lev (Vayechi) interprets the legacy Yaakov Avinu left his future generations before departing from this world (Bereishis 49, 1): **“ויקרא יעקב אל בניו ויאמר האספו”**—**Then Yaakov called for his sons and said, “Assemble yourselves and I will tell you what will befall you in the End of Days.** Here Yaakov Avinu hints to them that the future geulah will be realized in the merit of **“באחרית הימים”**. By treating each and every day of your life in Olam HaZeh as if it is **“אחרית”**—your last day of life. Serving Hashem in this manner will enable you to hasten the geulah.

### **Rosh HaShanah Is the Day of Judgment because that Is When Adam HaRishon Sinned with the Eitz HaDa’as**

Continuing along this enlightening path, let us now explain why Rosh Hashanah is referred to as **“היום”** based on a

fundamental principle that should be reviewed, remembered and understood. Why has Rosh HaShanah been established as the Day of Judgment for all of creation? Yes, the world was created around the time of Rosh HaShanah, as we state in our prayers: **“היום הרת עולם, היום יעמיד במשפט כל יצורי עולמים”** — the world was conceived on this day. Yet, what is the connection between the fact that it was conceived and created on this day and its being a Day of Judgment?

So, the real reason is provided for us by one of the Rishonim, the Ran, Rabeinu Nissim, in his commentary on the Rif (R.H. 16a):

**“ושי לשאול למה אדם נידון בראש השנה יותר מבשאר ימים, תירוץ דבר זה למדנו מדגרסינן בפסיקתא (פסקא כג) בשם רבי אליעזר, דתניא בכ”ה באלול נברא העולם. וגרסינן תו התם בפסיקתא, נמצא אומר בראש השנה נברא אדם הראשון, שעה ראשונה עלה במחשבה, שניה נתייעץ [הקב”ה] עם מלאכי השרת, בשלשה כנס עפרו, בד’ גבלו, בה’ רקמו, בו’ עשאו גולם, בז’ זרק בו נשמה, בח’ הכניסו לגן עדן, בתשיעית נצטווה [שלא לאכול מעץ הדעת], בעשירית סרח [לאכול מעץ הדעת], באחת עשרה נידון, בשתיים עשרה יצא בדימוס [זכאי]. אמר לו הקב”ה זה סימן לבניך, כשם שעמדת לפני בדין ביום זה ויצאת בדימוס, כך עתידין בניך להיות עומדים לפני בדין ביום זה ויוצאין בדימוס, וכל זה אימתי בחודש השביעי באחד לחודש.”**

Why is man judged on Rosh HaShanah more so than on any other day? We have learned in the Pesikta in the name of Rabbi Eliezer that the world was created on the twenty — fifth of Elul. Thus, it turns out that Adam HaRishon was created on Rosh HaShanah. He was conceived intellectually during the first hour of the day; HKB”H consulted with the ministering angels during the second hour; during the third to sixth hours man’s physical form was created from the dust and soil; he was given a neshamah during the seventh hour; he was introduced into Gan Eden in the eighth hour; he was commanded not to eat from the Eitz **HaDa’as** in the ninth hour; he transgressed this command in the tenth hour; he was judged in the eleventh hour; he was acquitted in the twelfth hour. HKB”H said to him: This is a sign for your descendants; just as you stood before Me in judgment on this day and were acquitted, so, too, are they destined to stand before Me in judgment on this day and be acquitted. When did all of this transpire? On the first day of the seventh month.

Thus, we learn from the commentary of the Ran, based on the Midrash, that Rosh HaShanah is the Day of Judgment, because Adam HaRishon sinned on this very day. He performed teshuvah on this day and was then acquitted. As a consequence, HKB”H promised him: **“Just as you stood before Me in judgment on this day and were acquitted, so, too, your children are destined to stand before Me in judgment on this day and be acquitted.”**

## Adam HaRishon's Sin Was Caused by the Neshamos Included within His Being

Let us embellish this idea based on an idea from the Arizal. He teaches us that Adam HaRishon's sin was not due to any personal fault of his own. Rather, it was caused by the neshamos that were included within his being. He explains in Sefer HaLikutim (Ha'azinu):

“סיבת חטאו של אדם הראשון היתה, בסיבת הנשמות שהיו כלולים בו מכל מין ומין, מהם צדיקים מהם רשעים, מהם גזלנים מהם גרגרנים, ומצדם נתאוה לאכול מן העץ, אם כן לא היה מצדו כל כך חטא כי אם בסיבתם, ועם כל זאת עשה תשובה, כי לולי החטא היה נצחי לעולם, ובחטאו נאמר לו (בראשית ב — יז) כי ביום אכלך ממנו מות תמות.”

Adam HaRishon's being incorporated all sorts of neshamot; some belonged to tzaddikim, some to reshaim, some to thieves and some to gluttons. These various neshamos instigated his desire to eat from the forbidden tree. Hence, the sin did not actually stem from him, but rather from them. Nevertheless, he performed teshuvah. Had it not been for the sin, he would have lived forever. Concerning his sin, it is stated (Bereishis 2, 17): **“For on the day you eat of it, you shall surely die.”**

Now, we can better appreciate the commentary of the Ran in the name of the Pesikta. Rosh HaShanah is the Day of Judgment for all creatures, because Adam HaRishon was created on Rosh HaShanah and sinned on the very same day by partaking of the Eitz HaDa'as. HKB”H judged him on this day and decreed that he must eventually die. HKB”H also decreed that he must labor for his sustenance (ibid. 3, 19): **“בזעת אפריך תאכל לחם”**—**by the sweat of your brow shall you eat bread.**

Seeing as the sin of the Eitz HaDa'as was in fact a sin committed by all of the creatures contained within the being of Adam HaRishon, they are held accountable and judged again annually on this day. Each individual is examined to see if he remains culpable for rebelling and disobeying HKB”H's command. If so, chas v'shalom, he is subject to the decree of death and the decree to toil for his sustenance. Yet, if a person performs teshuvah and corrects his ways, HKB”H forgives him as He forgave Adam HaRishon; as we know, he lived a long life after the sin and did not die on that day.

“כי ביום אכלך ממנו מות תמות”

### Wonderful Advice for Defeating the Nachash

Now, come and see what the great author of the Ben Ish Chai writes in his sefer Chasdei Avos on Masechet Avos (2, 20), commenting on HKB”H's statement to Adam HaRishon

(Bereishis 2, 17): **“ומעץ הדעת טוב ורע לא תאכלו ממנו כי ביום אכלך—but of the Eitz HaDa'as Tov VaRa, you must not eat from it; for, on the day you eat from it, you shall surely die.** Why was it necessary for HKB”H to conclude with the addendum: **“כי ביום אכלך ממנו מות תמות”**—emphasizing that he would die on that very same day? What difference did it make if he would die on that very same day or on the following day? Either way, it should have sufficed to deter him from sinning.

He explains that HKB”H was suggesting to Adam HaRishon the strategy discussed above. He should overcome the persuasions of the Nachash HaKadmoni by picturing in his mind: **“כי ביום”**—that today would be the last day of his life; for, he is liable to die tomorrow. [As to why he did not actually die on the day that he ate from the Eitz HaDa'as, let us refer to the Midrash (B.R. 22, 1). Since Adam HaRishon performed teshuvah, HKB”H replaced a human day with one of HKB”H's days—which is equivalent to one thousand years. Therefore, Adam HaRishon lived 930 years; the remaining seventy years he bequeathed to David HaMelech.]

Based on what has been said, he goes on to address the significance of the allusion in the passuk (Devarim 4, 4): **“ואתם”**. **“הדבקים בה' אלקיכם חיים כולכם היום”**. For, if a person believes that he still has many years to live, he will be negligent in his service of Hashem—figuring that he has plenty of time in which to make amends for everything, by performing teshuvah. Therefore: **“ואתם הדבקים בה' אלקיכם”** — if you wish to remain intimately attached to Hashem, your **G—d**, it is advisable: **“חיים כולכם”** — **“היום”**—to imagine to yourself that **“היום”** — **“today”** — is the only day of your life. This will inspire you to serve Hashem with the **“deveikut”** (devotion) appropriate for a man who knows he is departing this world today. This concludes his remarks.

This explains very nicely what we have learned in the Gemara (Sanhedrin 98a). Rabbi Yehoshua ben Levi asks Mashiach when he will come. He replies: **“היום”** — **“today.”** When the day passes and he fails to arrive, Rabbi Yehoshua ben Levi complains to Eliyahu HaNavi that he has been misled. Eliyahu explains that Mashiach was implying that he would come (Tehillim 95, 7): **“היום אם בקולו תשמעו”**—**today, if you heed His words.** Based on what we have learned, we can insinuate the following interpretation. Mashiach was conveying the message that if they would serve Hashem with the concept of **“היום”** in mind—as if they only have one day to live, they would accomplish the tikun for the **“cheit Eitz HaDa'as”**—precipitated by the nachash's claim that they would not die. As a result, we would merit the complete geulah at the hands of Mashiach ben David.

## On Rosh HaShanah We Must Correct the Concept of “היום”

Thus, we have succeeded in understanding why Rosh HaShanah is referred to as “היום”. Firstly, Adam HaRishon was created on Rosh HaShanah. Secondly, on that very same day, he and all of creation that was incorporated into his being sinned with the Eitz HaDa’as. They failed to heed the advice HKB”H gave to Adam HaRishon: “כי ביום אכלך ממנו מות תמות” — to envision that if he ate from the Eitz HaDa’as, he would die on that same day.

Therefore, ever since then, on every subsequent Rosh HaShanah, HKB”H sits on the throne of judgment to evaluate man’s deeds. HKB”H checks to see if they have succeeded in overcoming the yetzer by picturing in their mind’s eye that each day is their last — in keeping with the notion of: “חיים כולכם היום”. Regarding this process, it is written: “ויהי היום ויבוא בני האלהים ויהי היום ויבוא בני האלהים — and it happened on that day that the angels came to stand before G—d, and the Satan also came among them. As we saw above, the Zohar hakadosh explains that the day in question is Rosh HaShanah. On that day, the Satan came to prosecute Yisrael, chas v’shalom, for not serving Hashem in the sense of: “חיים כולכם היום”.

Now, we can suggest that this is the interpretation of the passuk: “אתם נצבים היום כולכם לפני ה’ אלקיכם”. In other words, on the day referred to as “היום”, Rosh HaShanah, every person, without exception, is obligated to correct the aspect of “היום”; he must accept upon himself from this day forward to serve Hashem in the sense of: “חיים כולכם היום” — as if this is the last day of his life. In the merit of making amends for the “cheit Eitz HaDa’as,” he will enjoy a long life and a good, quality life.

In this manner, we can interpret Moshe Rabeinu’s proclamation to all of Yisrael in parshas Vayeilech: “בן מאה ועשרים שנה אנכי היום” — **I am one hundred and twenty years old, today.** He was conveying to them that the entire one hundred and twenty years he had lived in Olam HaZeh were lived according to the doctrine of “היום”; he treated every day as if it was his last day in Olam HaZeh. To this he adds: “לא אוכל עוד לצאת ולבוא” — **I can no longer go out and come in.** For, until today, I departed from Olam HaZeh at the end of each day; and on the following day, seeing that I was still alive, I returned to Olam HaZeh to teach Torah to Yisrael. Today, however,

actually being the last day of my life in Olam HaZeh: “**I can no longer go out and come in**”; for, my time to leave Olam HaZeh and to begin the eternal life of Olam HaBa has arrived.

At this point, we can joyfully go back to explain the tradition received by the Chasam Sofer from his teachers. With the 147 years of his life, Yaakov Avinu protected Yisrael from the 147 klalos. Additionally, we know from Shaar HaPesukim (Vayigash) that Yaakov Avinu was a gilgul and the tikun of Adam HaRishon. The source for this fact is the Zohar hakadosh (**Bereishis 35b**): “דהא יעקב דוגמא דאדם הראשון הוה, דאדם הראשון הוה, דיעקב שופריה דאדם הראשון הוה” — **דעה יעקב דוגמא דאדם הראשון הוה, דאדם הראשון הוה, דיעקב שופריה דאדם הראשון הוה**. In fact, our blessed sages allude to this fact in the Gemara (B.M. 84a): “שופריה דיעקב אבינו — **the magnificence of Yaakov Avinu was a semblance of the magnificence of Adam HaRishon.**”

This explains very nicely the words of the Yitav Lev cited above. Before passing away, Yaakov Avinu delivered the following legacy to his sons, the holy shevatim, for all future generations: “האספו ואגידה לכם את אשר יקרא אתכם” — he gathered them together to inform them of the events related to the future and ultimate geulah; “באחרית הימים” — which would be realized in the merit of living all of their days in keeping with the notion of “אחרית” — living each day as if it was the last day of one’s life. Based on what we have learned, it is easy to understand why Yaakov Avinu was chosen for this task. Being the gilgul of Adam HaRishon, Yaakov Avinu was chosen to rectify the fact that Adam HaRishon did not heed the advice of viewing each day as the last day of his life. As a consequence, he failed in the matter of the Eitz HaDa’as.

For this very same reason, specifically Yaakov Avinu, who lived for 147 years — picturing in his mind’s eye that each day was his last day in Olam HaZeh — merited to protect Yisrael from the 147 klalos in parshas Bechukosai and parshas **Ki Savo**. After all, through Yaakov it was revealed that there are only 147 klalos and not 149, seeing as the last two klalos: “בבוקר תאמר מי יתן ערב” — **בבוקר תאמר מי יתן ערב** and “ובערב תאמר מי יתן בוקר” — **ובערב תאמר מי יתן בוקר** are in truth berachos. In fact, they conceal the secret to the geulah — to always view and treat each day of one’s life as the last. Doing so mitigates and eliminates all of the 147 klalos. As a result, we will merit the fulfillment of the words of the tefilah (Rosh HaShana night): “תכלה שנה וקללותיה, — **תחל שנה וברכותיה**” — **Let the past year and its klalos end; let the new year and its berachos begin!**

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