

# CHAYUS

## *A Shabbos Stimulus*

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of *Itta bas Yosef Mordechai* ע"ה And *Tzvi Daniel ben ע"ה David Ainsworth* ש"י  
Dedicated by David & Eda Schottenstein

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ערב שבת פרשת נצבים, כ"ו אלול, ה'תשפ"א

כתר שם טוב

### PORTIONS OF LIGHT

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#### Moving Closer

When Moses encountered the thorn bush, he exclaimed, *Let me turn now and see this great vision. Why does the thorn bush not burn up?* (Exodus 3:3). Rashi explains the opening phrase, *Let me turn now*, as follows: Let me turn away from here in order to draw closer to there.

Moses understood the vision: Fiery passion for G-d is not the hallmark of Torah scholars, but of simple, unlearned Jews who are compared to a thorn bush for lack of spiritual accomplishment. Moses was struck by this superiority of the ordinary Jew over the Torah scholar, and he was inspired to a state of *teshuvah* (repentance).

Moses was a complete *tzaddik*, and his *teshuvah* was not like that of ordinary people. After all,

when he was born, his mother *saw that he was good* (Exodus 2:2), which means that “the house filled entirely with luminance.” Rather, Moses’ *teshuvah* was specifically in the manner of “Let me turn away from here in order to draw closer to there.”

The message of this phrase is that we can never be satisfied with our current spiritual accomplishments. Even a complete *tzaddik* such as Moses must fulfill the Divine mission of constantly turning away from his current achievements in order to draw ever closer and achieve even more. This is the essence of *teshuvah*.

**Focus:** Don't believe in plateaus; keep climbing.

שער הבטחון

### GATE OF TRUST

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#### Don't Mix In

A person shouldn't think that his livelihood hinges upon the specific means that he chose for himself, and that were those means to be withheld from him, then his livelihood would not come through other means. Were a person to think this, it would be evident that he is relying on his own efforts, and not on G-d.

Instead, he should rely on G-d that He will sustain him. He should also recognize that from the perspective of the Creator, all the various means are equal, and that He can sustain him with any of these means that He chooses, at any time that He chooses, and in any manner that He decides. As the verse says (I Samuel 14:6): *For with the L-rd there is no limitation to save, whether there are many or few.* And it says (Deuteronomy 8:18): *For it is He Who gives you strength to make wealth.*

And it says (Zachariah 4:6): *“Not by military force and not by physical strength, but by My spirit,” says the L-rd of hosts.*

**Bottom line:** All the avenues of success are at G-d's disposal. Have faith that G-d will choose an easy and suitable path for you.

## An Equal Covenant for All

**The Verse:** Not with you alone do I forge this covenant and this oath, but with whoever is here, standing with us today before G-d, and with whoever is not with us today (*Devarim* 29:13-14).

**The Rashi:** *And with whoever is not here* — also with future generations.

### The Questions:

- 1) What novelty does Rashi add by explaining that “whoever is not here” refers to future generations? Moshe was addressing an assembly of “all of you (*Ibid.* 29:9),” every Jew alive at the time. Obviously, then, “whoever is not here” means those in the future.
- 2) Why doesn’t Rashi address the more fundamental question: How does one forge a covenant with people who have not yet come into existence? Other commentators explain that the souls of all future Jews were present, or that “a son is a limb of his father.” (*Shach, ad loc.*) Why didn’t Rashi offer a similar explanation?

**The Explanation:** Rashi did not feel compelled to explain how G-d could forge a covenant with people not yet in existence because, quite simply, **G-d** was making the covenant. G-d is not constrained by the limitations of time, and can freely choose to create a bond between Himself and those Jews who would live in future generations.

What Rashi does explain is the **form** the covenant took with “future generations.” The verse’s wording “not with you alone do I forge this covenant... but with whoever is here... and with whoever is not with us...” implies that the covenant that was made with those pres-

ent was the same exact covenant made with those who were not present (i.e., future generations). G-d made a covenant directly with each and every Jew, alive or not.

This is different from saying that G-d formed a covenant with future generations by having their souls present, or by means of each of them being a “limb of his father.” According to these explanations, the covenant with Jews who would live in the future would not be the same as the covenant with the Jews in the desert at the time the covenant was made. Only the souls, not the bodies, of future Jews would have been united in this covenant with G-d. Or, the covenant would have applied to them by means of an extension from earlier generations. It would not have been made with later generations individually.

Rashi, therefore, omits these explanations and says, “**and also** with future generations.” Meaning, the covenant G-d made with those present was the same exact covenant, “and also,” as with the generations who were not yet in existence.

**The Lesson:** Though at times we may feel that our actions are insignificant because we are a tiny minority in the world, we feel this way only if we view ourselves as isolated individuals. In truth, when we uphold G-d’s covenant by observing Torah and *mitzvos*, we unite with all Jews from all previous generations, forming an invisible link with all Jews, stretching back to the generation that entered the Land of Israel. We have no reason to fear, for when we are united we will surely be meritorious in the judgment of Rosh Hashanah.

*Based on Likkutei Sichos vol. 19, p. 208*

## Just A Bit Of Teshuva

**R**abbi [Yehudah *HaNasi*] once contemplated the verse, “*When you are distressed, and all these things happen upon you in the end of days, then you will return to the L-rd your G-d and obey Him*” (*Devarim* 4:30). Rabbi [Yehudah] realized that all the suffering that Moshe predicted had already occurred, but the Jews had yet to do *teshuvah*.

Eliyahu *HaNavi* then appeared to Rabbi [Yehudah] and told him that just then the archangel Michael pleaded with G-d to redeem the Jews from their final

exile in which they had suffered greatly, without waiting for them to do *teshuvah*. However, the Satan countered that G-d is bound by the Torah to wait for *teshuvah*. G-d chased away the Satan in anger, and explained to Michael that He is bound by His oath to wait for *teshuvah*. However, if the Jews open their hearts in *teshuvah* even as much as the eye of a needle, He will open enormous gates for them to be accepted and He will redeem them.



“Malchus” (lit. sovereignty). Malchus is responsible for receiving the six emotive divine revelations and manifesting them into the physical world, illuminating each individual creation with its own unique G-dly force and light.

How is this done?

Regarding the Torah it is written (Proverbs 3:17): “Her ways are ways of pleasantness, and all her paths are peace”. The Zohar<sup>7</sup> comments that “her ways are ways of pleasantness” is referring to the level of Chochma and Binah, and “all her paths are peace” is referring to the level of Yesod (last of the six emotive Sefirot) as it is unified with Malchus.

This, suggests R’ Levi Yitzchok, is the inner meaning of the Talmudic passage quoted above “one who learns Torah for the sake of heaven, promotes peace among the entourage above, and among the entourage below”. “Peace among the entourage above” refers to the union of Chochma and Binah, a higher and more elevated form of divine revelation. “Peace among the entourage below” refers to the union of Z’eir Anpin and Malchus, the lower forms of divine revelation responsible for projecting life into our physical world.

The four lettered name of Hashem consisting of the letters יהוה includes within it both unions. The letter “Yud”—smallest of all letters, shows constraint and humility reflecting on Chochma, the letter “Hey” takes the letter Yud and expands it both vertically and horizontally into an elaborate structure symbolizing Binah. “Vov”—the sixth letter in the Hebrew alphabet, reflects on the six emotive qualities, and the final letter “Hey” receives and projects them all into the lower worlds reflecting on Malchus.

Rabbi Levi Yitzchok adds that perhaps the union among “the entourage above” is contingent upon the study of the inner dimension of Torah, for in the levels of Chochma and Binah the divine light is hidden and restrained, thus it is uniquely within the capacity of the hidden Torah to reach and unveil its fullest potential by harmonizing the best of both worlds. Whereas the union of “the entourage below” of Z’eir Anpin and Malchus, whose sole purpose is to reveal and project G-dliness to the lower realms, is contingent upon the study of the revealed Torah<sup>8</sup>.

7. Zohar Mikeitz 197b.

8. We may also add, the union of Chochma and Binah, is in essence a process of broadening and expanding the narrow and condensed. Whereas the union of Z’ea and Malchus, is in essence narrowing and compacting the expanded (enabling it to be drawn down into our material world). This correlates with the purpose

As mentioned above these last two letters symbolize the union among the lower host of Zeir Anpin and Malchus. The word “והגלות” (“and the revealed”) can also be interpreted to be referring to the revealed Torah, because it is the revealed Torah that promotes peace between the Vov and the Hey, achieving peace among the lower entourage.

(Based on Likkutei Levi Yitzchak,<sup>9</sup> Ho’oros L’Sefer haZohar (Shemos-Devarim), pg. 457 Likkutim Al Tanach uMa’amorei Chazal, pg. 114)

of the hidden Torah, which illuminates us with the broader inner reason behind each Mitzvah, and the revealed Torah which compacts infinite wisdom into practical physical concepts and actions (Rabbi Dubov—YLY Vol 5 P. 379 Footnote 3).

Elsewhere in Chassidus, this concept is derived from the verse quoted above (Proverbs 3:17) “Her ways are ways of pleasantness, and all her paths are peace”. “Ways” are wide, broad and unconstrained, whereas “paths” are narrow and limited. This is applied to various elements of Torah, some are deemed as “broad”, while others are deemed as “narrow” (See Likkutei Sichos Vol 39 P. 35 and sources cited there in footnote 35, Vol 8 P. 350).

9. Yalkut Levi Yitzchak Al HaTorah, Volume 5, ch. 87.

מורה שיעור לחת"ת ורמב"ם לשבת

## SHABBOS CHITAS / RAMBAM GUIDE

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Rambam Sefer Hamitzvos*	Positive Mitzvah #217
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