

# CHAYUS

## *A Shabbos Stimulus*

THE EDA AND DAVID SCHOTTENSTEIN EDITION

*In Loving Memory of Itta bas Yosef Mordechai ע"ה and Tzvi Daniel ben David ע"ה Ainsworth*

*Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Nitzavim, 5782 – September 23, 2022

ערב שבת פרשת נצבים, כ"ז אלול, ה'תשפ"ב

כתר שם טוב

### PORTIONS OF LIGHT

Adapted from  
Keter Shem Tov

#### Reacting to Inconvenience

Our Sages state that one who inserts his hand into his wallet to withdraw a golden dinar and accidentally withdraws another coin of lesser value is considered as having suffered. This statement is puzzling: There is no suffering without sin, and if even such a minor inconvenience is considered suffering, it must be Heaven's way to arrange atonement for sin. But how can such an utterly minor inconvenience be rightfully considered an atonement for sin?

One who believes in hashgachah pratis, Divine providence, is aware that every event that occurs to a person comes directly from G-d, be it major or minor. All flows from the judgment of Ad-nai, which bears the

same letters as dina (דינא) the judgment [of the heavenly kingship]. If something inconvenient occurs, whether it is a major inconvenience or a minor matter, it is the result of the person having sinned in some way.

One who reflects on this will immediately be filled with remorse and experience a deep fear of G-d. As a result of his reaction, his sin is immediately forgiven, for he believes in G-d's Divine providence and does tes-huvah, and turns his thoughts to reflect on G-d and His ways. That is why one who accidentally picks the wrong coin from his purse is forgiven.

*par. 46a*

סיפור חסידי

### ONCE UPON A CHASID

By Yanki Tauber

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#### The Long But Short Of It

*For the mitzvah which I command you this day... is very close to you, in your mouth, in your heart, that you may do it... (Nitzavim 30:11-14)*

The Talmud relates:

Rabbi Yehoshua the son of Chanania said: "Once, a child got the better of me."

"I was travelling, and I met a child at a crossroads. I asked him, 'which way to the city?' and he answered: 'This way is short and long, and this way is long and short.'

"I took the 'short and long' way. I soon reached the city but found my approach obstructed by gardens and orchards. So I retraced my steps and said to the child: 'My son, did you not tell me that this is the short way?' Answered the child: 'Did I not tell you that it is also long?'"

Also in life there is a 'short but long' way and a 'long but short' way.

In the book of Tanya, Rabbi Schneur Zalman of Liadi sets down the fundamentals of the Chabad-chassidic approach to life. On the cover page of this 'bible of chassidism' (as the Tanya is known) he defines his work as follows:

"Based on the verse, 'For the thing [the Torah and its precepts] is very close to you, in your mouth, and in your heart, that you may do it'—to explain, with the help of G-d, how it is indeed exceedingly close, in a long and short way."

The Torah and its mitzvos are the Creator's blue-

print for creation, detailing the exact manner in which He meant life to be lived and His purpose in creation to be fulfilled. But is a life that is ordered utterly by Torah indeed feasible? Can the ordinary man realistically be expected to conduct his every act, word and thought in accordance with the Torah's most demanding directives?

The Torah itself is quite clear on the matter: "For the mitzvah which I command you this day, it is not beyond you nor is it remote from you. It is not in heaven... nor is it across the sea... For the thing is very close to you, in your mouth, and in your heart, that you may do it." Torah is not an abstract ideal, a point of reference to strive toward, but a practical and attainable goal to achieve.

But how? In the Tanya, Rabbi Schneur Zalman develops the chabad approach, a 'whole person' approach to life in which the mind and intellect play the leading and pivotal role. First, a person must study, comprehend and meditate upon the quintessential truths of existence: the all-transcendent, all-embracing, and all-pervading reality of G-d; the root and essence of the soul and its intrinsic bond with its Creator; man's mission in life, and the resources and challenges—both external and internal—that are extended to him to fulfill it. Since these concepts are extremely subtle and abstract, one must toil "a toil of the soul and a toil of the flesh" to grasp them and relate to them. Then, because of the innate superiority of the mind over heart that the Creator has imbued in human nature, the understanding and assimilation of these G-dly concepts will unilaterally compel the development of the appropriate emotions in the heart: the love and awe of G-d. Love for G-d is the unquenchable desire to cleave to Him and be unified with His essence; awe of G-d is the utter abhorrence toward anything which violates His will and thus erects barriers between Him and man. Finally, when a person has so oriented his mind and transformed his heart, his observance of the Torah's precepts becomes a given. He craves the fulfillment of the mitzvos with every fiber of his being since they are the bridge between him and G-d, the means, and only means, by which he can connect to his Creator. And any transgression of G-d's will, no matter how attractive to his material nature, is,

in a literal sense, revolting to him, since it disrupts his relationship with G-d and runs contrary to his own true self.

But a person may argue: Why spend a lifetime pursuing this demanding regimen of mind and heart? Why must I toil to understand and feel? Why not take the direct approach—open the books and follow instructions? I'm a simple Jew, he may maintain, and the attainment of such lofty spiritual states as "comprehension of the Divine", "love of G-d", and "awe of G-d" are way beyond my depth. I know the truth, I know what G-d wants of me—the Torah spells out the do's and don'ts of life quite clearly. So I have a material and ego-centric nature? An inborn inclination towards evil and self-destructive desires? I'll control them. My faith, determination, and willpower will do the job.

This, however, is the short but long way. As the most direct and simple line between two points, it is misleadingly the surest way to town; but in truth, the direct approach is a dead end. As with the route which Rabbi Yehoshua first chose, it seems to lead straight to the city—only somehow it never quite makes it. For it is a path of never-ending struggle, the scene of a perpetual duel between the self-oriented animal soul of man and his upward-reaching G-dly soul. True, man has been given free choice and furnished with the necessary fortitude and spiritual staying power to meet his every moral challenge; but the possibility of failure, G-d forbid, also exists. No matter how many times he will triumph, tomorrow will bring yet another test. On the short and long road one may win battle after battle, but there is never a decisive victory in the war of life.

On the other hand, the long but short way is winding, steep, tedious, and long as life itself. It is full of ups and downs, setbacks and frustrations. It demands every ounce of intellectual and emotional stamina the human being can muster. But it is a road that leads, steadily and surely, to the aspired-to destination. When one does finally acquire an aptitude and intellectual taste for the G-dly, when one does develop a desire for good and abhorrence for evil, the war has been won. The person has transformed himself into someone whose every thought, word and act is naturally attuned to his quintessential self and purpose in life.

לקוטי שיחות

A SICHA

By: [ProjectLikkuteiSichos.org](http://ProjectLikkuteiSichos.org)

Adapted from the works of the [Lubavitcher Rebbe](http://Lubavitcher Rebbe)

## The Purpose of Gathering The Jewish People

**The Context:** *Parshas Nitzavim* opens with Moshe addressing the entire nation, from the "heads of the tribes" to the "water carriers." "You are standing today, all of you... for you [the people] to pass into a covenant of G-d..." (*Devarim 29:9-11*).

**The Rashi:** On the words, "You are standing today," Rashi comments: "This teaches us that Moshe gathered them before the Holy One, blessed is He, on the day of his death, to bring them into the covenant."

**The Question:** What does Rashi add by informing us that the purpose of Moshe gathering them was to “bring them into the covenant”? The verse says so explicitly!

**The First Explanation:** Towards the end of the previous *parshah*, *Ki Savo*, the Torah relates, “Moshe summoned all of Israel and said to them, ‘You have seen everything that G-d did before your eyes in the land of Egypt....’” Moshe then continued to recount the miracles that G-d had performed for the people in the desert.

Rashi says that the purpose of Moshe gathering them at the end of *Ki Savo* was to “bring them into the covenant,” not the speech and recounting of the miracles that Moshe then gave. Moshe gathered them to establish the covenant made in the beginning of *Nitzavim*. The speech reviewing G-d’s miracles was an introduction to the real purpose of the gathering—the covenant in our *parshah*.

**The Second Explanation:** The weakness of this explanation is that it does not explain why the verse uses the unusual word *nitzavim* which literally means, “standing firm and tall.”

Rashi therefore cites a second, *aggadic* explanation: After hearing the curses in the previous *parshah*, the Jewish people were frightened. “Moshe began to console them saying, ‘You are standing firmly (*nitzavim*) today,’ even though you have caused anger... behold, you exist before Him” (*Rashi to Devarim 29:12*).

This explanation satisfactorily answers why the verse used the word *nitzavim*—standing firm.

According to this explanation, this gathering took place shortly after the curses, which could not have been “on the day of Moshe’s death,” because on that day, he blessed the people. Therefore, *Rashi* continues to explain that the word “today” in this reading means, “like this day which exists and becomes dark and light, so did He give you light...” (*Ibid.*).

**The Third Explanation:** This explanation is difficult, however, because if the purpose of Moshe’s gathering was to placate the people after the curses, it should have taken place immediately after the curses in the previous *parshah*!

Rashi therefore offers a third explanation: “*You are standing* implies that since the Jewish people were going from leader to leader, from Moshe to Yehoshua, he made a standing assembly of them in order to exhort them [to follow their new leader] (*Ibid.*).

**The Inner Rashi:** The word “today” in our verse alludes to Rosh Hashanah (*Likkutei Torah, Nitzavim*). The “covenant” we forge with G-d on Rosh Hashanah is an essential one, binding the Essence of G-d with the essence of our souls. This essential bond transcends the minutiae of Torah and *mitzvos*. But to attain this deep level of intimacy with G-d, we first must heed Moshe’s preceding speech in *Ki Savo* which exhorts the people to “keep the words of this covenant,” meaning, to dedicate ourselves to Torah and *mitzvos*. Once we are one with G-d’s Torah, then we can become one with G-d Himself.

*Likkutei Sichos vol. 19, p. 258*

גאולה ∞

## GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

### More Refuge

A city is an assembly of houses and buildings. Each building is an assembly of bricks. The same is true of the Torah: Each letter is the Torah is another brick. When they are assembled, they form words—the Torah’s buildings. And when the words are assembled into an entire Torah, the city is complete. Moreover, the Torah is an *ir miklat*, a city of refuge. *Miklat* means a place of *kelitah*, absorption, for as described in Tanya, the intellect of one who studies Torah is fully absorbed into the Torah’s wisdom and the Torah is entirely absorbed into that person’s mind.

In the era of Moshiach, the six biblical cities of refuge will be reinstated and three new ones will be added. This indicates that not only will the entire revealed Torah be fully absorbed by the Jewish people in that era—six representing the six orders of the Mishnah and by extension, all of the Oral Torah—but a new dimension of Torah will be added, and thus absorbed as well... This is an allusion to the Torah’s innermost wisdom that will then be revealed.

*The Rebbe*

## Father's Hidden Face

*“And the Lord your G-d will return your exiles and have mercy on you...” (Nitzavim 30:3)*

Although a father and mother love their child equally, they react differently when the child misbehaves. The father conceals his love and reprimands the child, while the mother continues to show love and mercy, kissing the child and bringing him or her back to the father.

Like a father who must conceal His love to reprimand His child, G-d conceals His masculine attributes when the Jewish people are in exile. G-d's feminine attributes, however, (which is the life-force of all worlds) remains revealed even in exile, like a mother openly doting on her child despite his or her indiscretions. This concealment of G-d's masculine attributes in exile explains why modern

miracles are generally encloded in nature. The miracle of Purim, for example, occurred through the lowly mechanism of Esther's marriage to King Achashverosh. Had the Jewish people merited the revelation of G-d's masculine attributes at that time, there would have been an open miracle instead of one encloded within the basest levels of the natural order.

This status quo also explains why we now pronounce the Tetragrammaton as Ad-nai. While we are in exile His true name remains concealed, and we may only speak His revealed name.

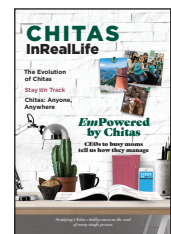
*par. 182*

מורה שיעור לחת"ת ורמב"ם לשבת

## SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
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Tehillim*	Chapters 135 – 139
Tanya*	Igeres Hakodesh Chapter 19. עמ' 256 – עמ' 256 מהאריז"ל.
Rambam – Sefer Hamitzvos*	Negative Mitzvah #135 and #136
Rambam – One Chapter*	Sefer Kinyan – Hilchos Mechirah, Chapter 21
Rambam – Three Chapters**	Sefer Zera'im – Hilchos Terumos Chapters 10 – 12

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