

#### **♦ THE EDA AND DAVID SCHOTTENSTEIN EDITION**

In Loving Memory of Itta bas Yosef Mordechai ע"ה And Tzvi Daniel יבדלח"ט ben שי' David Ainsworth ע"ה 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 *teshu-vah* 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 🌫

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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 theperspective 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.

# A SICHA

# **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

גאולה 🤝

**GEULAH** 

Yalkut Moshiach uGeulah al HaTorah Translated by Yaakov Paley

### Just A Bit Of Teshuva

Rabbi [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 Michoel 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 Michoel 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.

### Revealed vs. Concealed

הַנְּסְתַּרת לַה' אֱלֹקֵינוּ וְהַנְּגִלת לַנוּ וּלְבָנֵינוּ עַד עוֹלָם

"The concealed is for G-d our L-rd, and the revealed is for us and our children for all eternity" (Devarim 30:28)

Introduction: Simply referring to actions of sin, the Torah here warns us that it is incumbent upon us to remove public sin and evil from our midst, for it will concern us and our children forever. Whereas the concealed thoughts of man are not of our concern but of G-d's (Rashi).

However, Kabbalah¹ and Chasidus² bring a deeper insight here, explaining that "the concealed" refers to the esoteric element of Torah, known as *Nistar*, whereas "the revealed" refers to the part of Torah known as "Nigleh", revealed³. These two halves of Torah correspond to two parts of the Divine four-lettered name of Hashem ה-ו-ה. The first two letters ה-י are the hidden ones, and the last two halves correspond to the intellectual functions (Chochma & Bina), which are mostly hidden, whereas the last two letters correspond to the emotions and actions (six middos and Malchus) which are typically revealed (this is elaborated below).

Thus, the word in our verse "והגלות" is read as ו"ה. Meaning that the last two letters of Hashem's name ה-ה correspond to the *Nigleh*, revealed elements of Torah.

R' Levi Yitzchak connects this theme with a mysterious phrase from the Talmud:

אָמַר רַבִּי אֲלֶכְּסַנְדְרִי: כָּל הָעוֹסַק בַּתּוֹרָה לִשְׁמָה מֵשִׁים שָׁלוֹם בְּפַּמַלְיָא שֶׁל מַעָּל (סְנְהַדְרִין צט, ב)
וּבְפַּמַלְיָא שֵׁל מַשָּה (סִנְהַדְרִין צט, ב)

"Rabbi Alexandri said: one who learns Torah for the sake of heaven, promotes peace among the (heavenly) entourage above, and among the (earthly) entourage below" (Sanhedrin 99b).

#### **Driving Questions:**

What are the two distinct levels of making peace above and below?
How exactly are both levels achieved?

In<sup>4</sup> the teachings of Kabbalah, the first and highest of the ten Sefirot (divine emanations), is called Chochma (lit. wisdom or conceptual knowledge), here the divine light is both lofty and condensed, compacted within it is the original life force of all of creation. Chochma also reflects on the mind where there is no heart or feeling. While it is genuine, pure and untainted, it is also technical, inexpressive, cold and dry.

Binah (lit. understanding) is where the intellect of Chochma expands to a more elaborate structure with breadth and depth. This ultimately makes it possible for the idea to fill one's heart and emotions.

In the human soul, when Chochma and Binah express themselves, they are at total odds with each other. Chochma demands submission, restraint and humility, while Binah demands expansion, and independence.

For this reason, to enable them both to coexist in harmony, we need something that is relatable but also of a higher source to come and illuminate the strengths of both attributes and overshadow the weaknesses, allowing them to be reconciled with one another.

Torah originates from Chochma but our sages tell us: "When one engages in the study of Torah, he merits that G-d sits and studies together with him." <sup>5</sup> From this we infer that Torah has the power to draw down the very essence of G-d, a higher and greater revelation than only his wisdom. Therefore, Torah has the capacity to illuminate and harmonize the dichotomy between Chochma and Binah. <sup>6</sup>

After the divine energy manifests itself in the three intellectual attributes (Chochma, Binah and Daas), prior to being drawn down into the physical world, the divine energy channels itself into the six emotive divine attributes called "Z'eir Anpin" (lit. miniature face). These are G-dly attributes which reflect on revelation. At this level the divine energy takes various forms and is divided into six individual emotions with distinct revealed qualities.

However, for the Sefirot to be manifested down below into the lower worlds, eventually making its way down into our physical world, the six Sefirot must be drawn down into

<sup>1.</sup> Tikkunei Zohar 17:1 (Pasach Eliyahu) states הְרָבְיָה הַנְּטְהוֹ אִלְיִן הְּעֵרִין בְּתִיב. הַנְּטְהוֹיוֹת אָלְיִתְינוֹ אַלְיְתִיב. that the "concealed" in this verse refers to Chochma & Bina (the intellect which is typically hidden), thus inferring that the "revealed" corresponds to the emotional attributes. This (and many other similar references in Tikkunei Zohar) seems to be the earliest reference and germ of the concept that our verse corresponds to the two halves of the Divine name אורים.".

<sup>2.</sup> This point is elaborated by the Alter Rebbe in Likkutei Torah Pekudei 3b, Re'eh 29a.

<sup>3.</sup> It is interesting to note a similar interpretation cited in the name of Rambam (Rabbeinu Bachaye, Pirush al HaTorah ibid. Kad Hakemach, Sukkah), where the Rambam also homiletically interprets this verse to be referring to the hidden and revealed Torah. Namely, that the Torah is warning us, when one finally is able comprehend a tidbit or a slice of the concealed Torah, he should not be complacent and gratified with that alone. For it was the revealed Torah and physical Mitzvos that was given to us and our children to fulfill and occupy ourselves with all our days eternally.

<sup>4.</sup> Note: The explanation and structure presented below up until its very application to the hidden and revealed Torah and its corresponding interpretation to the above verse, is based upon the Alter Rebbe in Likkutei Torah Matos 86b. See also Tanya Iggeres Hakodesh Chapter 12 for an explanation different from the one presented below.

<sup>5.</sup> Tanna D'vei Eliyahu Rabbah Chapter 18.

<sup>6.</sup> Elsewhere in Chassidus it is emphasized that Torah is "משל הקדמוני"—"a parable for the Eternal" (Shmuel 1, 24:13), for Torah elucidates and serves as a parable for the essence of G-d, which is higher than any revealed form or world. This is an additional reason why Torah is able to unify Chochma and Binah (See Likkutei Torah Balak 74a, Ohr Hatorah of the Tzemach Tzedek Mishpatim 81a).

"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.

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>.

As mentioned above these last two letters symbolize the union among the lower host of Zeir Anpin and Malchus. The word "ההגלות" ("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,° Ho'oros L'Sefer haZohar (Shemos-Devarim), pg. 457 Likkutim Al Tanach uMa'mamorei 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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<sup>\*</sup>Available in the Chayenu **Print** & **App** 

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<sup>7.</sup> Zohar Mikeitz 197b.

<sup>8.</sup> 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'a 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

<sup>\*\*</sup>Available in the Chayenu App