



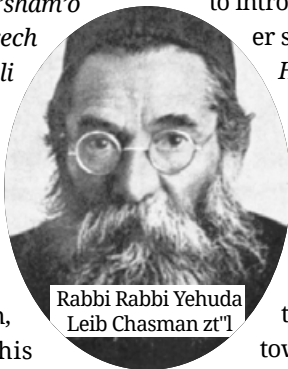
Attuning Apathy

Moshe assembles *Am Yisrael* to renew their covenant with Hashem before entering the Land of Israel. Moshe says, “*Pen yesh bachem ish o’ ishah... asher levavo poneh hayom mei’im Hashem... Ve’hayah be’sham’o et divrei ha’alah ha’zot ve’hitbarech be’levavo lemor shalom yehiyeh li ki be’shrirut libi elech...lo yoveh Hashem s’loach lo*—Perhaps there is among you a man or woman...whose heart strays this day from Hashem...And it will be, when he [such a person] hears the words of this oath, that he will bless himself in his heart, saying, “I will have peace, even if I follow my heart’s desires” ... Hashem will not be willing to forgive him...” *Devarim* 29:17-18)

How is it possible that one could hear the words of the covenant and think that if he breaks it and does what his heart desires, he will have peace?

Ibn Ezra *zt”l* understands it as having the following attitude. One may say that he will live his desired lifestyle yet believe that the merit of *tzadikim* and the community will protect him. Rav Gedalya Eisner *zt”l* explains that one must be aware that although the merit of great people is significant, it is

only helpful when an individual engages in teshuvah and undertakes steps toward self-improvement. We say the heart stirring *piyut* of *U’netaneh Tokef* on Rosh Hashanah, emphasizing that Hashem counts and remembers each person; every individual is responsible for his own choices and decisions and undergoes his personal judgement. The month of Elul is the ideal time to connect with the energy of teshuvah and be stirred to introspect and make changes, however small, that will impact his *avodat Hashem* for the better.



Rabbi Rabbi Yehuda
Leib Chasman zt”l

Rav Leib Chasman *zt”l* describes the one who hears all of the terrible curses but says he will have peace even he does what his heart desires, as someone who will not be moved to make any significant shifts toward growth no matter what he knows to be true. The week of *Selichot* is a time to focus on Hashem’s abundant kindnesses and how much gratitude we must show in return. It is a time to review and probe, to challenge ourselves to deepen our Torah learning and develop our middot further. Rav Chasman was known to hear people say, “Come, let us go to *Selichot*,” and comment that it is more appropriate to say, “Come and let us ask for *selichot*, forgiveness.” Let us be agents in becoming our best selves.

Indeed, notes the Ba’al Hatanya *zt”l* that the person described above very much reflects many of us. He explains that one

who says to himself, “this is my nature, this is who I am, and I can’t change,” is one whom Hashem is not willing to forgive. Self-development and refinement is our essence, we are charged with the mission to return to ourselves, to the pristine being that Hashem envisioned when He created each of us.

Here, the Torah warns us never to fall into a state of apathy and despair. As conduits of the Divine, we can access our “generative force,” the force that created the world and with which we can each recreate ourselves. ■

Shabbat afternoon
Parshat HaShavua Shiur
Given by Rabbi Chanoch Yeres
At Beit Knesset Ohel Yitzchak
Rehov Washington at 5:30pm



Chanabana
Modest Activewear

New Year. New You
Swim & Sport • With pockets • Up to XXL



054-6393926 chanabana.com
FREE SHIPPING code: Torah123
* Local orders over 200₪

 | EISNERAMPER

Big Thinking. Local Presence.

EisnerAmper Israel tailors global tax and accounting solutions for both individuals and organizations – from family offices to investment funds, from startup founders to multi-national CEOs.



Connect with our team today to explore how EisnerAmper can support your growth and success.
contactisrael@eisneramper.com

