

One day the merchant was on his way to the estate of one of the Polish landowners, when he fell asleep at the reins of his carriage. As he dozed, the horses wandered off the path. When the merchant awakened he found himself on an unknown road . In front of him was a carriage driver fixing a broken wheel. Inside the carriage, a Polish gentleman sat looking angry and impatient.

"Moshke, you had better pay up the rent, now!" the landlord barked. The Jew responded meekly about the terrible snows which had kept customers away. The merchant finished praying, and was about to leave, but the innkeeper begged him to partake of some refreshments. "No, I'd better be on my way," the merchant replied. "But tell me, are you having problems with the landlord?" "He's drunk now. I hope when he sobers up he'll extend me credit a bit longer."

The merchant placed the money in the Pole's hand, and said, "There is the money he owes you. Now, set him free!" "Fine. Now give me the money for the deposit and we'll conclude our deal." "I'm sorry, Sir. I have no more money with me." "I have never seen such a thing," exclaimed the Pole. "You have just given all your money to an utter stranger, and in the bargain, you have lost out on a wonderful deal which could have made you a tidy profit!" "What you say is true, Sir, except for one thing – that Jew is not a stranger to me, he is my brother, and it is my duty to redeem him." The Pole was stunned.

Dedicated in Honor of dear friends  
of the Lubavitch Youth Organization  
**Mr. Michael and Fiona Scharf**  
Wishing you a Kesivah V'Chasimah Tovah, Shana Tova U'mesuka  
A good and sweet year

“Fine. I’ll have the child returned, just let’s finish our business.” Just as his brother in-law had done, this man also concluded the deal without a deposit, and the merchant made a very nice profit on the sale of the flax. In addition, he accrued yet another precious mitzva to his account when the child was returned to his grieving parents. The Jewish merchant was rewarded in this world as well as the next And he was blessed with yet another great reward, the birth of two sons who lit up the world with their holiness, the illustrious tzadikim, Reb Elimelech of Lizhensk and Reb Zusia of Anipoli.



**THOUGHTS  
THAT COUNT**  
*on the weekly Torah portion*

The curses and punishments enumerated in this section of the Torah are merely warnings, not promises that G-d must fulfill. Their purpose is to arouse the heart of man to choose good over evil so that they will never come to pass. *(Peninei HaGeula)*

Our Rabbis explain that the word “vehaya” is an expression of joy. A Jew must always strive to serve G-d joyfully, regardless of whether he encounters blessing in life or (G-d forbid) the opposite. As our Sages declared, “A person is obligated to bless G-d for [apparent] evil in the same way he blesses Him for good.” (*Ohr HaChaim*)

The Baal Shem Tov offered an analogy of a subject who rebels against his king. What does the king do? Instead of punishing him he appoints him minister, allows him into the royal palace and gradually increases his rank until he is second in command. The greater the king's beneficence, the more the recipient is ashamed of having rebelled against such a merciful ruler. The king's loving kindness thus leads him to a higher level of repentance than had he been punished. Then the L-rd your G-d will turn your captivity (Deut. 30:3) Rashi notes this means that "[G-d] will literally take hold with His hand every person... as it states, 'You shall be gathered one by one, Children of Israel.' " As we know that the Redemption will come about through repentance, the Torah clearly promises that every single Jew will ultimately return to G-d in repentance, as it states, "For not even one will be banished." (*Tanya*)

NY Metro Area  
**26 Elul / September 19**  
 Torah Portion *Nitzavim*  
*Ethics Ch 5 & 6*  
 Shabbat ends **7:36 pm**



# 1891

26 Elul, 5785

September 19, 2025

**נוסד תוך ימי השלושים**

Dedicated to the memory of Rebbetzin Chaya Mushka Schneerson

*"Our help is in the name of the Lord, Who made heaven and earth" (Psalms 124:8)*

## A close-up portrait of an elderly man with a long, full white beard and mustache. He is wearing a black fedora-style hat. The background is dark and out of focus.

This week's Torah portion, Nitzavim, is always read on the Shabbat before Rosh Hashana. There are so many things about this portion that connect to Rosh Hashana.

For a person who has broken trust and wants to once again be trusted, being remorseful and saying "I'm sorry" is not enough. He needs to reach higher, find a greater level of character and prove himself worthy. However teshuva can be so much more. Even the holiest of people can tap into the power of teshuva. The verse in our Torah portion states, "And you will return until the L-rd your G-d." What does "until" mean? "Return" implies going back to a place or situation you were in before.

When you connect at this level, the lower levels of teshuva are automatic. How could you remain the same after connecting so deeply? Regret, remorse and contrition over your previous state will overtake you, and you become closer to G-d. Being that our soul is infinite – part of Infinite G-d – there are always deeper levels to connect to.

Being a father and a husband, I love my family to no end, like any father and husband would. When the love and closeness from my family is from their own initiative, the pleasure is even deeper. In preparation for Rosh Hashana, let us take the initiative to get closer to G-d. May He, with His Parental love, send Moshiach and gather the exiles and bring us home.

*"Clean Up and Carry On!"*

Is living life as a committed Jew difficult?

“For this commandment which I command you this day is not concealed from you, nor is it far away..... rather, this thing is very close to you ... so that you can fulfill it.”

The final verse, *Ki karov elecha hadavar me'od*, “this thing is very close to you,” forms the foundation of the Book of Tanya, the creed of Chabad Chassidism.

The Tanya explains that we all have a G-dly soul and an animalistic soul, and that there is meant to be an ongoing struggle between these forces inside us as each aspires to reign supreme and be the only one to direct our choices and actions.

In fact, for most of us it will be a lifelong struggle. And that's

The wholly righteous person is like sweet food, while the one who has ups and downs resembles spicy food. Some people love a sweet kugel on Shabbat, while others prefer a savory noodle kugel. G-d both values the sweet, righteous person, and He has special appreciation for those who struggle in their service of G-d.

The main thing is that when we do fall, we pick ourselves up and start again without allowing ourselves to wallow in self-pity.

On Erev Yom Kippur there is a long-standing tradition to observe kaparot and, to this day, many still do it in the same old-fashioned way with a real live chicken. From time to time it happens that as the chicken is being passed overhead, it duly soils the poor fellow below.

So what does he do? Well, besides grimacing and bemoaning his fate, the traditional Yiddish answer was, *M'visht op, un m'geit veiter*; "You clean yourself up, and you carry on."

It's a crass but stark reminder that even if we experience a fall, or a disappointment, we must still carry on and continue to do what we have to do, regardless.

Please G-d, the strugglers and stragglers will be inspired to continue their good work and give you nachas. We may not all be tzaddikim, but we can all give G-d much satisfaction, pleasure, and joy, each in our own way.

