

CHAYUS

A Shabbos Stimulus

✧ THE EDA AND DAVID SCHOTTENSTEIN EDITION ✧

In honor of our parents, Tuvia and Lea Schottenstein and Rabbi Yisroel and Chana Sirota

Erev Shabbos Parshas Noach 5781, October 23, 2020

ערב שבת פרשת נח, ה' חשוון, תשפ"א

✧ כתר שם טוב ✧

PORTIONS OF LIGHT

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An Ark of Words

Enter the ark, you and all your household! (Genesis 7:1).

Our souls enter this world on spiritual missions, but we find ourselves preoccupied with earning a livelihood in order to sustain our households through the toil of our hands. If we allow ourselves to become obsessed with our work and driven by the worries of earning a livelihood, we can drown in mundane pursuits.

Our solution is contained in the above verse: *Enter the ark!* The Hebrew word for ark—*teivah*—also means a word. If we are beset with a flood of mundane concerns, we must enter the sacred words, so

that when we pray, we enter within and attach ourselves to the very letters of our prayers. When we study, we must enter within and attach ourselves to the sacred letters of the Torah.

In the merit of our attachment to the words of prayer and study, we will be granted a spiritual salvation that parallels Noah's physical salvation, which included *his sons and his wife and his sons' wives* (ibid., v. 7). Our families will enter the *teivah* along with us, because Heaven will ensure that all their needs are met.

Focus: You have a spiritual "safe space." It is the words of prayer and Torah study.

✧ חומש תניא רמב"ם ✧

STUDY CYCLE FOR SHABBOS DAY

Synopses **Chumash,**
Tanya and Rambam

Chumash

No'ach, 7th reading: Over time, the world's inhabitants began to rebel against G-d. This rebellion reached its climax in their attempt to congregate in one place and build a tower symbolizing their independence from G-d. G-d thwarted their plans by causing each clan to speak its own language and dispersing them throughout the world. He also revoked their privilege of entry into the afterlife.

Tanya

Igeres HaKodesh #26: The Torah of 'Good & Evil' refers, not to the Divine study itself (which is wholly pure & G-dly) but to the objects and scenarios of the world, with which it deals.

Takeaway: The Hebrew word for permissible is Mutar, which means "untied." Because anything permitted is not bound by the evil forces and can be elevated to G-d if utilized properly.

Rambam

Ahava, Seder Tefilos Kol HaShanah — Order of the Prayer: Rambam writes his wording (*Nusach*) of the text of the middle blessing of the standing prayer, for: Shabbos (Shacharis, Mussaf and Mincha), Mussaf prayer on Rosh Chodesh (regular and when falls on Shabbos), Holidays, Rosh Hashana and Yom Kippur. Regular prayer on Rosh Hashana and Yom Kippur.

Religious vs. Social Responsibility

[The location of the tower] was therefore named Babel, because this was the place where G-d confused [balal] the whole world's language. From there, G-d dispersed them over all the earth. (11:9)

Although the Generation of the Dispersion's punishment in *this* world was less severe than that of the Generation of the Flood, their punishment in the *next* world was more severe, for the Generation of the Flood was not excluded from the afterlife.¹

The reason for this difference is because the Generation of the Dispersion sinned against G-d but treated each other with love and friendship; therefore, their main punishment was spiritual. In contrast, the Generation of the Flood sinned against each other—stealing and fighting con-

stantly; therefore, their main punishment was physical.

From a deeper perspective, sins against G-d are also sins against our fellow, since failure to fulfill the Torah's precepts prevents G-d's beneficence from coming into the world. Similarly, sins against man are also sins against G-d, who commanded us to be good to each other. We should therefore take care to fulfill our duties both to G-d and to our fellow human beings, since only thus can we perfect the world and elicit G-d's blessings.²

1. See *Sanhedrin* 107b; *Zohar* 1:69a.

2. *Likkutei Sichot*, vol. 3, pp. 754-755. See Maimonides' *Commentary on the Mishnah*, beginning of *Peah*.

Reliance vs. Initiative

If one relies on his wisdom, his schemes, his physical strength, and his own efforts, those efforts will be for naught, he will become weak and lose that physical strength, and his schemes and wisdom will fall short of accomplishing his goals, as the verse says (Job 5:13):

He (referring to G-d) traps clever people in their shrewdness. And as it says (Ecclesiastes 9:11): I returned and saw under the sun that the race does not belong to the swift, nor the war to the mighty, and the wise do not have bread... And as it says (Psalms 34:11): Young lions suffer want and are hungry, but those who seek the L-rd do not lack any good (introduction).

Commentary: Although we must not *rely* on our wisdom and efforts to achieve our goals or earn a living, we can and should *utilize* our abilities and strengths, because it is the vehicle that G-d gave to achieve success. We must just be conscious of the fact that blessings and success ultimately come from G-d, and it is G-d Who chooses that His blessings should come through the channel of human effort.

The Sages explain that it is biblically mandated that we invest in work: Expounding on the verse, *And G-d will bless you in all that you do* (Deuteronomy 15:18), *Sifrei* states, "The person might think that he can sit idle (and do nothing); therefore, the verse teaches us 'in all that you do'" (*Likkutei Sichot*, vol. 31, p. 172 ff.).

In fact, in Chapter 4 (of the Gate of Trust), the author writes: "With the clear conviction that his

affairs are given over to the decrees of the Creator, may He be exalted.... he must at the same time pursue means beneficial to him and choose what appears to him to be the best [course of action] in the matter.”

On the verse, *You will eat from the labor of your hand* (Psalms 128:2), the Alter Rebbe, Rabbi Shneur Zalman of Liadi, explains: The verse does not say “the labor of your head,” because we must work for livelihood solely with physical abilities—the hands. The head, on the other hand, is to be utilized for the study of Torah (*Likkutei Torah, Shelach*, 42d).

G-d traps clever people in their shrewdness. This means that instead of the shrewd plan having the desired positive result, G-d orchestrates that the very same plan is itself the cause of failure. The Malbim (on this verse) uses the example of Yosef’s brothers, who plotted to sell their brother into slavery, and yet their very plan caused Yosef to be second to the king—the exact opposite of their intentions.

From the above verses we see that a person cannot rely on his own talents for his success—only a person who relies on G-d is guaranteed to be taken care of.

גאולה GEULAH

Compiled by **Rabbi Dovid Dubov**
Translated by **Yaakov Paley**

Two Dimensions of Shabbos

Noach means to rest. It is not *menuchah*, tranquility, but rather, respite that follows tiring work. There are two levels to this rest. One is the lower Shabbos, the respite that follows six work-days. The second is the supernal Shabbos, “the day that entirely Shabbos” of the future redemption. Throughout the week, influence descends from Above – “*Let there be light*,” “*Let there be a firmament*,” and so on. We spend the week refining the physical world, the sparks of divinity that descend from *malchus* into the three lower words of *biyah*. On Shabbos, however, the influence returns to

atzilus and all that has been accomplished in *biyah* is elevated. This is the lower Shabbos that occurs at the end of each week.

In the future era, *atzilus* will not need to lower its influence into *biyah* because the spirit of impurity will be permanently removed and nothing will require refining and elevating. Instead, *atzilus* will soar ever higher, never again to descend. That will be the supernal Shabbos, the era that has no week-day mode of service and is entirely elevation.

Torah Ohr

ילקוט לוי יצחק על התורה

FROM THE REBBE’S FATHER

Rabbi Levi Yitzchak Schneerson זצ”ל

Decoded by **Rabbi Dovid Dubov**
Translated by **Rabbi Yaakov K. Chaiton**

יְפֵת אֱלֹקִים לְיֵפֶת

“*May G-d endow Yefes with beauty...*” (Genesis 9:27)

Main idea: The Hebrew word יְפֵת (Yefes) appears twice in this verse. We are taught that the blessing here to Yefes refers to his offspring Yavan (יוון) – Greece, which is the counterpart to the divine level of Yefes represented by Yaakov and Yosef - hence the double expression.

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After the story of the flood, the Torah relates a blessing which No'ach bestowed upon his son Yefes: "May G-d endow *Yefes* with beauty..."

The Talmud¹ understands this verse to refer to the language of *Yavan*, who is the forebear of the Greek nation and language, and one of the descendants of *Yefes*.²

How is this seen in the verse?

"May G-d bestow beauty [*yaft*] upon *Yefes*." *Yaft* is etymologically similar to the Hebrew term for beauty [*yofit*], referring to the beauty of *Yefes*, and and Greek — *Yavan* - is the most beautiful of the languages of the descendants of *Yefes*.³

On an esoteric level, *Yefes*, which is the concept of beauty, corresponds to the Divine attribute of *Tiferes* (lit. beauty), which is the middle vector.⁴

In the realm of holiness, *Tiferes* (*Yefes*) refers to the beauty of Ya'akov and Yosef.

We find a reference to beauty associated with Ya'akov, as the Talmud states,⁵ "...And the beauty of our patriarch Ya'akov is a semblance of the beauty of Adam the first man."

Regarding Yosef, too, we find an explicit mention of his beauty, as the verse states:⁶ "...And Yosef had handsome features and a beautiful complexion (יפת תאר ויפה מראה)."

In the realm of *Klipah*, the unholy side of creation,⁷ the middle vector of unholiness refers to *Yavan*.

This lends a deeper understanding as to why the verse employs the word *יפת* (*Yefas*) twice. One refers to the opposing element of Ya'akov's beauty and the other counters Yosef's.⁸

(*Toras Levi Yitzchok, Chiddushim U'biurim L'shas page 210.*)

1. Megillah 9b. The Talmud is discussing the opinion of Rabban Shimon Ben Gamliel that the only other language that the Torah may be written in is Greek, because it's called beautiful, and the continuation of our verse hints to the notion that the beauty of *Yefes* will reside in the tents of Shem (of whom the Jewish people are descendants.)

2. See Rashi *ibid*.

3. This idea of beauty being related to Greece is hinted at in the name *Yavan* itself. The name *Yavan* (יָוָן) spelled backwards reads *Noi* (נוי), which means beauty.

4. According to Kabbalah, the ten divine attributes are divided into three vectors, the right, left and middle. The middle one is seen as a synthesis of both the right and left vectors, creating, so to speak, a beautiful spectrum.

5. Bava Metzia 84a.

6. Genesis 39:6

7. This is based on the principle that *זוה לזמית זוה עשה אלקים*, there is a parallel force to every holy energy. Obviously, ultimately all emerges from Hashem's oneness and singularity, but in the structure of "Hishtalshelus" (the Divine progression of channeled energy) there is an opposite force (Kelipah) to the force of holiness (Kedusha).

8. To elaborate: Yosef's beauty is an extension of Ya'akov's just as the sexual organ (יסוד) flows from the torso (תפארת גופא) in the body paradigm of the Sefirot (See Pasach Eliyahu, Tikunei Zohar, Intro. 17a). What this means is that rectified character (heart) results in elevating (beautifying) one's sexual drive, for which Yosef is praised (re: Potiphar's wife). The Greeks, in contrast, had coarse character which resulted in their worshiping physical bodily features and unwholesome sexuality. Thus the two aspects of Divinely oriented countering the unholy parallel.

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לעילוי נשמת
לולה בת ר' ראובן ע"ה
נפטרה ב' מרחשון תשע"ה
תהא נשמתה צרורה בצרור החיים
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