

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of *Itta bas Yosef Mordechai* ע"ה And *Tzvi Daniel ben* ע"ה *David Ainsworth* ש"י
Dedicated by David & Eda Schottenstein

Hosha'ana Rabba, 5782 – September 27, 2021

הושענא רבה, כ"א תשרי, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Keter Shem Tov

Available at Kehot.com

G-d's Loving Embrace

A king sent his precious son to other kingdoms to acquire wisdom and experience. The prince traveled far, squandering his wealth on newly discovered pleasurable excesses. He wound up lonely and penniless in a region so distant that nobody had heard of his father.

Struggling for survival, he longed for home. The journey home was arduous, but when the king saw his long-lost son returning in genuine remorse, he forgave the prince for his errant choices and embraced him with passionate love.

We are G-d's children. He sends our souls on distant journeys into corporeal bodies to study Torah and perform mitzvot so we can earn an unprecedented ascent. We grow corrupted through love for our bodies, money, and human cravings. Our immersion in pleasures leaves our souls terribly distanced from G-d—where He is not recognized. Our souls forget their former spiri-

tuality, becoming impoverished spiritually and materially, a condition aggravated by our protracted exile.

When a Jew suddenly returns to G-d, as we do during Tishrei, G-d's mercy erupts at the sight of His lost beloved son. G-d absolves our waywardness on Yom Kippur, and He warmly embraces us during Sukkot. As our Sages state on the verse, *Take [the lulav] for yourselves on the first day...* (Leviticus 23:40): "This is 'the first day' for reckoning sins," because our record was cleansed on Yom Kippur. G-d embraces us, enveloping us with the *sukkah* walls and the *sechach*, as it is stated, *His right arm embraced me* (Song of Songs 2:6).

Focus: Your journey was challenging, but you are home: Sit in a *sukkah*, immersed in G-d's loving embrace.

שער הבטחון

GATE OF TRUST

From Chovot Halevavot
GateofTrust.org

G-d Is Doing His Job

The proper manner in which a person is to rely on G-d is to give himself over regarding all these matters to the predetermined ways in which the Creator has decided to conduct Himself with him.

He should rely on G-d, may He be blessed, and recognize that none of these matters come into being unless it has been predetermined by G-d that they are proper for him, both in this world and the World to Come, and that all will ultimately be for the best.

He also should realize that G-d conducts Himself equally regarding all those matters, so that no other being's advice or behavior can help him—unless it is with G-d's permission and according to His decree and judgment.

Just as a person understands that no being has power over his life or death, his illnesses or health, so, too, no being has any control over his livelihood, his other needs, his clothing, and the other matters pertaining to his body.

Bottom line: True *bitachon* means understanding that even if others seem to have influence over a person's livelihood and needs, in truth, everything is in G-d's hands, and no one can have any influence over his livelihood or needs unless G-d has predetermined it.

Three Dimensions of Sukkos

The Law: A person cannot fulfill the *mitzvah* of taking the *four species* (*lulav*, *esrog*, *hadassim*, and *aravos*) on the first day of Sukkos with a borrowed set; he must own them himself. But a person may fulfill the *mitzvah* of sitting in the *sukkah* with a borrowed *sukkah*.

The reason for this distinction is as follows: Concerning the *four species*, the Torah says, “You shall take **for yourselves** on the first day... branches of a date palm...” (*Vayikra* 23:40), implying that the person shaking the *lulav* must own it.

Regarding the *sukkah*, the Torah says similarly, “You shall make the festival of Sukkos for **yourself**...” (*Devarim* 16:13). However, the Torah also says, “Every native in Israel shall dwell in *sukkos*” (*Vayikra* 23:42), implying that “all of the Jewish people are worthy of dwelling in one *sukkah*” (*Sukkah* 27b). Because essentially all Jews are worthy of dwelling in one *sukkah*, when a person enters someone else’s *sukkah* with permission, “it is as if it is his *sukkah*.” (*Shulchan Aruch Harav, Orach Chayim*, 637:3)

The Holiday of Articulation: This distinction can be further understood according to the mystical definitions of the Days of Awe, Sukkos, and the *mitzvah* of the *four species*.

Chassidus teaches that the themes and energies of Rosh Hashanah and Yom Kippur remain abstract and are only revealed throughout the holiday of Sukkos (*Siddur im Dach*, 235b). These Days of Awe contain three dimensions of connection with G-d, each deeper than the next:

The *mitzvos* of the day (*shofar* on Rosh Hashanah; fasting, repentance, and confession on Yom Kippur). On this level, a Jew is a separate entity from G-d who forms a bond with G-d through the act of observing His will. Being two separate entities, their unification has to be expressed in a concrete, external action — a *mitzvah*.

A deeper recognition is that the bond between a Jew and G-d persists even after a person lapses in his *mitzvah* observance. The possibility of *teshuvah*, of returning to G-d, indicates that the sum total of the relationship between a Jew and G-d is not external action. Even if there is a deficiency in *mitzvah* observance, a Jew still maintains a relationship with G-d and can renew it through rededicating himself to G-d. **This is the second element of the Days of Awe, the fact that they are “days of repentance.”**

In the end, however, even *teshuvah* presupposes that the relationship between a Jew and G-d is expressed through *mitzvah* observance. It is only that *teshuvah* reveals that a Jew can always renew this relationship. But in this paradigm, the person and G-d are still distinct

entities coming together through action. Deeper still is the recognition that the Jew and G-d are really one being. **And this is expressed in the essential themes of Rosh Hashanah and Yom Kippur respectively.**

On Rosh Hashanah, G-d asks the Jewish people to make him king over the world. Because we are one with G-d, we can elicit His essential desire to create and maintain Creation. The atonement of Yom Kippur is unique in that “the day itself atones,” meaning, on this day the essential bond between a Jew and G-d is revealed, and in the essence of the soul, there is no blemish or defect. Atonement is a consequence of the essential bond between a Jew and G-d surfacing on the day of Yom Kippur.

These three dimensions of connection find expression in three elements of the holiday of Sukkos: The essential theme of Sukkos, corresponding to the essence of the Days of Awe, is dwelling in the *Sukkah*.

The obligation to take the *four species* specifically applies to the first day of Sukkos, meaning, it is not the essence of the holiday. The *Midrash* sees the taking of the *lulav* as an expression of victory, indicating that the repentance of the Jewish people on Yom Kippur has been accepted. The *four species* thus correspond to the theme of repentance in the Days of Awe.

The obligation to rejoice throughout the seven days of Sukkos corresponds to the dimension in which a Jew connects to G-d by performing *mitzvos*. The opportunity to connect with the Infinite elicits this outpouring of joy.

Because dwelling in the *Sukkah* reveals the essential bond between G-d and the Jewish people that was concealed during the Days of Awe, it unites every Jew. In the dimension where a Jew is one with G-d, there is no distinction between one Jew and the next. The essence of each soul is united with G-d equally. When this connection between a Jew and G-d is revealed, the essence of the soul is laid bare and any distinctions between people fall away. Thus, even if a *sukkah* is borrowed, it truly can be said to “belong” to the borrower because the unity among Jews is tangible when dwelling in the *sukkah*. “It is as if it is his *sukkah*.”

The *four species*, on the other hand, reveal the persistent bond between G-d and the Jewish people expressed by *teshuvah*. Each person returns to G-d differently, according to his own abilities and his own personal narrative of departure and return. Therefore, individuality is given more expression in the *mitzvah* of the *four species*. Each person must “own” their own *lulav* and *esrog*, because in *teshuvah*, each person forges their own path back.

Not Just Your Sukkah

“On the fifteenth day of this seventh month, is the Festival of Sukkos” (23:34).

The Torah names the festival *chag ha-sukkos*, in the plural, although the *mitzvah* is fulfilled with a single *sukkah*, because it alludes to the many *sukkos* of the Future Era. As our Sages teach us, all who fulfill the *mitzvah* of *sukkah* will merit the *sukkah* of the *levi'asan* in the Future Era, along with

the many *sukkos* that G-d will make for the *tzaddikim*. Each *tzaddik* will be jealous of the *sukkah* of a *tzaddik* who is greater than him, and he will yearn to attain that greater degree of revelation.

Bnei Yissas'char

ילקוט לוי יצחק על התורה

FROM THE REBBE'S FATHER

רב"ל רבי לוי יצחק שניערסון

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shlima

Torah Brings Harmony

וַיֹּאמֶר ה' מִסִּינַי בָּא וַיִּזְרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מֵהַר פָּאֲרָן וְאֶתָּה מִרְבֶּבֶת קִדְשׁ מִיַּמִּינוֹ אֵשׁ דָּת לְמוֹ
*He said: “The Lord came from Sinai and shone forth from Se’ir to them;
He appeared from Mount Paran and came with some of the holy myriads;
from His right hand was a fiery Law for them.* (Devarim, 33:2)

Introduction: Moshe, in his final address before his passing, is blessing the Jewish People. He recounts the landmark episode of the Giving of the Torah, when our relationship with Hashem was solidified.

He alludes to the land of Se’ir and Paran, which Rashi (based on the Midrash) explains as follows:

וַיִּזְרַח מִשְׁעִיר לְמוֹ: שֶׁפָּתַח לְבָנֵי עֵשָׂו שֶׁיִּקְבְּלוּ אֶת הַתּוֹרָה וְלֹא רָצוּ...
הוֹפִיעַ מֵהַר פָּאֲרָן: שֶׁהֵלֵךְ שָׁם וּפָתַח לְבָנֵי יִשְׁמַעֵאל שֶׁיִּקְבְּלוּהָ וְלֹא רָצוּ

He (G-d) first addressed Himself to the sons of Eisav (the inhabitants of Se’ir) that they should accept the Torah, but they refused... and addressed Himself to the sons of Yishmael (who dwelt in Paran) that they should accept it and they also refused.¹ (Rashi)

The Midrash² elaborates:

“First He went to the children of **Eisav**, and He asked them: Will you accept the Torah? They asked: What is written in it? He answered: “You shall not kill.”³ They answered: The entire essence of our father

is murder, as it is written⁴ “And the hands are the hands of Eisav.” (so they rejected it)...

He then went and found the children of **Yishmael** and asked them: Will you accept the Torah? They asked: What is written in it? He answered: “You shall not commit adultery.”⁵

Driving Questions:

1. Why indeed is Eisav associated with murder and Yishmael with adultery?
2. What is the idea behind the ‘right’ and the ‘fire’?

Avraham corresponds to the character trait of Chesed—Kindness.⁶ The hallmark feature of Chesed, and subsequently a prime feature of Avraham’s character and life, is giving and giving without restraint. This was demonstrated in his abundant hospitality even to strangers.

1. Sifrei Devarim 343:6; Avodah Zarah 2b.

2. The Midrash Sifri which is seemingly Rashi’s source has a slightly different version of the story, attributing the claim of Yishmael to the descendants of Amon & Moav. Yet, we find several sources which quote the Midrash as above. This can be found in Me’or Einayim (Toldos); See Ma’amarei Admur HaEmtza’i, Hanochos 5577 pg. 40; Toras Shmuel, 5627, pg. 405.

3. Yisro, 20:13.

4. Toldos, 27:22.

5. Yisro, 20:13.

6. Pardes Rimonim (22:4), in the name of Sefer Habahir, states: The divine attribute of kindness (Chessed) said before G-d, “All the days of Avraham’s life, I did not need to do my role, since he is doing it on my behalf”.

His wayward son Yishmael inherited this trait from his father. Yet, unlike Avraham who unleashed the power of his Chesed for holy purposes, Yishmael used it for negative and lustful pursuits. This is expressed in the act of adultery.

A person who commits adultery is implying that he does not suffice with being a giver (*Mashpia*) for his own wife, but rather looks for others to fulfil this craving. It is an unwholesome expression of giving abundantly—*Chesed of Kelipah*.

Yitzchak, on the other hand, corresponds to the character trait of *Gevurah* - restraint and discipline. The hallmark feature of *Gevurah* and subsequently a prime feature of Yitzchak's character and life, is restraint. Thus he lived a more inward focused life, didn't travel outside of the Holy Land, and dug many wells.⁷

His evil son Eisav inherited this *Gevurah* from his father. Yet unlike Yitzchak who used his natural characteristics to serve G-d, he used it to murder and end the life of others. This is a *Gevurah*-like act, as it cuts back on life.

The Torah, which was given to the Jewish People contains the perfect balance and harmony⁸ between

7. For more on this, see meaningfullife.com/redigging-wells-love
8. This is also why Yaakov, the 3rd Patriarch, is known as שבאבות, בדיור

these two opposite character traits and thus provides a balanced, wholesome life. Thus, it was from Hashem's "right hand" (which symbolizes *Chesed*⁹), and yet simultaneously is a "Law of Fire" which is *Gevurah*.

(Adapted from *Toras Levi Yitzchak*,¹⁰
Chiddushim U'Burim L'Shas, page 191;
Hóoros to Zohar, Bereishis, pg.3)

In the word of R' Levi Yitzchok:

והענין הוא כי רוצח הוא מבחינת גבורות ודינים דקליפה, ונואף הוא מבחינת חסדים דקליפה, כי נואף הוא שאינו מסתפק באשתו בלבד, להמשיך בה טפת זרע ולהוליד ממנה זרע אלא שמונה גם אם נשים אחרות, שמשפיע בהם טיפות זרעו, ויוליד גם מהם ילדים. והיינו כמו ענין חסדים שענין חסדים הוא להשפיע ולהרבות, זמין מקננת, וההיפך מזה הוא רוצח שהוא היפך מהשפעה, ואדרבה הוא הורג אנשים שבקר נולדו, והוא ענין גבורות, ששבע הגבורות למעט, שמואל דוחה, והוא קליפות ישמעאל ועשו, ישמעאל הוא חסד דקליפה, ועשו הוא גבורה דקליפה, ובני ישמעאל לא רצו לקבל התורה מפני שקתוב בה "לא תנאף", כי הוא ישמעאל רוצח בניאוף להשפיע ולהרבות, ובני עשו לא רצו לקבל התורה מפני שקתוב בה "לא תרצח", כי עשו רוצח ברציחה, להרג ולמעט, כמו שקתוב בו "ועל חרבה תחיי"

תורה תפארת (הכולל חסד וגבורה כמו שקתוב על תורה "מימינו אש דת למו", זמין חסד, אש גבורה) כמאמר "והתפארת - זה מתן תורה..."

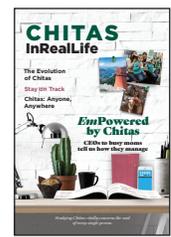
the choicest Patriarch, and why he merited to have 12 sons who were all righteous, because he channelled the two polar character traits of both his father and grandfather, *Chesed* and *Gevurah*, synthesising them in harmony and inter-inclusion, thus not allowing either one to dominate and have the "side-effect" it had on his brother and uncle.

9. See Introduction II to Tikunei Zohar, "Pasach Eliyahu".
10. See Yalkut Levi Yitzchak Al HaTorah, vol. 1, chapter 241.

מורה שיעור לחת"ת ורמב"ם לשמיני עצרת
SHEMINI ATZERES CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	V'Zos HaBerachah, 3rd Aliyah
Tehillim*	Chapter 106 – 107
Tanya*	Igeres Hakodesh, Ch. 23 לגמרי. 272- עד עמ' 272
Rambam – Sefer Hamitzvos*	Negative Mitzvah #248 and #249
Rambam – One Chapter*	Sefer Avoda, – Hilchos Beis HaBechirah, Chapter 6
Rambam – Three Chapters**	Sefer Kedusha – Hilchos Shevuos Chapter 7 – 9

*Available in the Chayenu Print & App **Available in the Chayenu App



To view our Chitas In RealLife booklet, visit Chayenu.org/Chitas

לרפואה שלימה
דוד רפאל בן שרה שי'

A PROJECT OF
חוינו
CHAYENU
DAILY TORAH STUDY. DELIVERED.