

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

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

Erev Shabbos Vayeilech, 5782 – September 10, 2021
Shabbos Shuvah

ערב שבת פרשת וילך, ד' תשרי, ה'תשפ"ב
שבת שובה

כתר שם טוב

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In the Dark

Hide, I shall hide My face on that day (Devarim 31:18).

The emphasis implied by the repetition of hide indicates that the concealment of G-d's presence in this world is *itself* concealed. In other words, when the spiritual darkness grows too powerful, you stop realizing that it is darkness, and you can, G-d forbid, mistake it for goodness and light.

Imagine yourself at the base of a spiral staircase. Look up, see the image at its very top. Start ascending, keeping an eye on that final destination. As you proceed, a supporting pillar blocks your view. In truth, you have moved closer than

before, but because your destination has suddenly disappeared from your sight, you might think you are at a greater distance from your destination.

Do not be fooled. Between one achievement and the next, you must move around a pole that produces momentary obstructions of vision, but as long as you are climbing, you are moving closer, not further.

Focus: Seek methods of ensuring your path remains true.

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

The Process: Tishrei and Geulah

“These are G-d's festivals, holy occasions, which you shall designate in their appointed time” (Devarim 23:4).

The festivals of Tishrei correspond to the future era. There will first be a Great Day of Judgment, parallel to Rosh Hashanah. We will then undergo purification, as it is stated, *“I will sprinkle pure waters over you and you will become pure,”* *“For I will forgive those that I will leave over,”* parallel to Yom Kippur. There will then be seven canopies, parallel to Sukkos, as it is stated, *“There will be a sukkah for shade by day.”* Like Sukkos, this era will be the

time of our rejoicing. Other nations will continue to exist at this point, as it is written, *“Strangers will stand and pasture your sheep.”* Finally, an era will arrive in which no other nation will exist. The Jewish people alone will rejoice together with G-d, parallel to Shemini Atzeres, regarding which it is stated, *“It shall be a day of restriction for you”* – restricted to you alone.

Biur HaGra

Two Stages of Unity

The Bifurcated Parshah:

Nitzavim and *Vayelech* are considered to be one *parshah* with one theme that is split into two. But upon closer examination, *Nitzavim* is related to Rosh Hashanah, and *Vayelech* to Yom Kippur, which is why *Nitzavim* is sometimes read prior to Rosh Hashanah, and *Vayelech* is read after Yom Kippur.

The Explanation:

The shared theme of Rosh Hashanah and Yom Kippur is the unity of the Jewish people as they gather to crown G-d as King for the coming year.

This unity is expressed in two stages: First, unity is achieved by recognizing that, at our core, we all derive from G-d's Essence and are equally chosen to be His people. When we recognize our common Source, we arouse G-d's desire to, so to speak, reinvest in Creation once again as King of the universe.

G-d's desire for sovereignty is then expressed tangibly; moving from a desire to implementation, by investing Himself in the reality of the world. To accomplish this, the unity of the Jewish people must also advance from an abstract acknowledgment of their common source, to concrete expression in the real world where division reigns. On Yom Kippur, we apply the unity of the Jewish people to this worldly reality, as will be explained.

Thus, we do not recite confession on Rosh Hashanah, because on those days, we occupy a space within ourselves that transcends our conscious sins; we are focused on our essential source in G-d. In contrast, on Yom Kippur, confession is central to the prayers, because we seek to create unity spe-

cifically in the human realm, where disunity reigns and where sin is possible. We thus proclaim on Yom Kippur eve that we have been given permission to "pray together with transgressor," because we achieve unity even with those who transgress.

This is also why the preoccupation of Yom Kippur is abstaining from physical pleasure. When it comes to abstaining from something, every Jew abstains equally. The fact that unity is expressed in the realm of the **body** is significant: it alludes to the fact that Yom Kippur is all about drawing down the unity among Jews into the tangible, physical realm.

The Readings:

Nitzavim highlights the unity among Jews in their common source. The *parshah* opens with, "You are standing today, all of you, before G-d... from your tribal elders... to your watercarriers." (*Devarim* 29:9) This verse describes unity between all segments of society, but it is a unity "before G-d," meaning, it is based on our awareness of G-d as our shared source. Therefore, *Nitzavim* alone is sometimes read as a single *parshah* before Rosh Hashanah.

Vayelech opens with, "Moshe went and spoke these words to all of Israel." (*Devarim* 31:1) Again, there is unity among "all of Israel," but here it is expressed in the daily reality experienced by the Jewish people. Moshe leaves his space and enters the Jewish people's reality of differentiation, yet he still finds unity in "all of Israel." Therefore, *Vayelech* alone is sometimes read as a single *parshah* before Yom Kippur.

Based on Likkutei Sichos vol. 19, p. 298

Bitachon In A Nutshell

1. G-d possesses the seven qualities that allow for trust, and therefore it follows that one should have *bitachon* in G-d, and in no one else.
 - a. G-d loves you
 - b. G-d is paying attention to your needs
 - c. G-d is unstoppable
 - d. G-d know what is best

- e. G-d has always and will continue taking care of you
 - f. G-d can do anything
 - g. G-d is kind, also to the undeserving.
2. G-d knows even the innermost thoughts of a person, and therefore a person should not pay mere lip service to having *bitachon*.

3. The person's trust should be solely in G-d, and no one else in addition to G-d.
4. *Bitachon* ought to be combined with serving G-d.
5. A person must also make efforts to obtain his needs.

יִלְקוּט לוי יצחק על התורה

FROM THE REBBE'S FATHER

Rabbi Levi Yitzchak Schneerson זצ"ל

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shlima

What's in a Name?

וְאֶנְכִי הִסְתַּר אֶסְתִּיר פְּנֵי בְיָוִם הַהוּא

*And I will keep My countenance hidden on that day*¹ (Vayeilech, 31:18)

Where in the Torah can one find an allusion² to Esther? **“And I will keep My countenance hidden [הִסְתַּר אֶסְתִּיר—הַסְתַּר אֶסְתִּיר] on that day.** (Talmud, Chulin, 139b)

וְיָהִי אִמֵּן אֶת הַדָּסָה הִיא אֶסְתֵּר He was a foster father to Hadassah—that is, Esther.³ (*Esther*, 2:7)

Driving Question:

What is the deeper significance of the two names—Esther and Hadassah?

Introduction: Kabbalah⁴ teaches us about a unique name of G-d called אנדטם.

What exactly is this name?

To understand this, we first need to look at the (more commonly known) name of G-d: *Elokim* א-להים. This Divine name is associated with concealment.⁵

1. The context: On Moshe's final day of life, Hashem is foretelling the future, that in due time the Jews will abandon their faith and stray off the path of their tradition. In response, Hashem says He will hide Himself from them, essentially referring to the concealment of G-dliness during times of exile.

2. The premise for this question is the foundational principle that everything is contained in the Torah, more specifically the Five Books of Chumash. Thus, even though Esther is an entire book of Scripture (part of Tanach), the Talmud is still inquiring where she is hinted at in the Chumash itself.

3. We find Esther having these two names. The Talmudic sages debate (Megillah 13a) whether her name was in fact Esther and Hadassah was a nickname (based on her actions) or whether her primary name was Hadassah and Esther was the nickname (based on her actions). Either way, each name's meaning represents something distinct, and both phenomena are present.

4. This is sourced in Zohar, Vol. 2, 261b. It is elaborated upon in Pri Eitz Chaim, Sha'ar Chag HaMatzos, Chapter 1. See Sichos Kodesh, 5736, Haazinu, Chapter 42.

5. See Tanya, Sha'ar HaYichud VeHaEmunah, chs. 4 & 6, where the Alter Rebbe explains that the name *Havayah* יהוה-יהוה is likened to the sun, and

It is through this name that G-d creates and vitalizes nature.⁶

Looking at each of these letters in the context of which they are found in the order of the alphabet, one will find that the letters that immediately precede א-להים them are:

| | | | | | | |
|---|---|---|---|---|---|---|
| ו | ה | ה | ג | נ | נ | א |
| ד | כ | כ | י | ט | ה | ז |
| ע | ס | ז | נ | ס | ק | ל |

אנדטם.⁷ The fact that these letters precede the letters which comprise Elokim, indicates that they are *pre-concealment*, and are closer to emanating their Source.⁸

The numerical value of this name of G-d אנדטם is 74.⁹

Another fascinating *Remez* (allusion) of the number 74:

In the opening line Shema, where we declare G-d's oneness, there are two letters that are written larger than the usual size. This is the *Ayin* ע and *Daled* ד, which equal 74.¹⁰

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Elokim is the shield and protective layer which contains the light as in Tehillim 84:12.

6. Thus, the name Elokim is used throughout the narrative of creation in Bereishis and shares the same Gematria (numerical equivalent) of הטבע (the nature) = 86. Nature conceals G-dliness giving it the sense of operating independently of a Divine force perpetually animating it.

7. The letter alef has no preceding letter, and thus remains. The end *Mem* becomes a regular *Mem*, but because it's the end of the word, turns back into an end-*Mem* ם. (Pri Eitz Chaim, *ibid.*)

8. The Arizal brings a Biblical acronym to indicate this name of G-d and its meaning. At the beginning of Shir Hashirim (1:2), King Shlomo writes, “כִּי טוֹבִים הָדִיד מִיַּיִן”—“For your love is more delightful than wine.” The first letter of each of these words is כדטמ. This teaches us that these letters represent the greatest levels of love, connection and revelation of G-dliness.

9. א (1) + כ (20) + ד (4) + ט (9) + מ (40) = 74

10. Together they spell עד which means bearing witness or testimony.

Coming back to Esther and the story of Purim:

The Midrash¹¹ teaches that Esther was 75 years old when brought to Achashveirosh. This corresponds to the age of Avraham¹² when he left Charan for Eretz Yisroel. The thematic connection between these two events is the beginning of a redemptive process. Thus הדסה is equivalent¹³ in Gematria to 75.

Based on this teaching, R' Levi Yitzchok teaches the deeper meaning of the name הדסה Hadassah, which equals precisely 74.

$$74 = (5) ה + (60) ס + (4) ד + (5) ה$$

While the name Esther, as mentioned in the content of our Parsha, refers to concealment and a time when the Jewish People are in a state of exile, the name

Hadassah, on the other hand, symbolizes revelation and redemption. Thus it is equivalent to אדטם, a Divine name of revelation.

More specifically, it represents a manner of revelation known in Kabbalistic terminology as “*Hamtokas HaGevuros*”—literally, sweetening of the severities. This is a transformation of the concealment and not merely a weakening or breaking of nature.

This was the essence of the Purim miracle. At the conclusion of the Purim story, we read how the very empire that turned against the Jews, now honored and recognized them.¹⁴

This is all hinted at in the name הדסה Hadassah which has a numerical value of 74.

(Likkutei Levi Yitzchak, Igros Kodesh, page 302)¹⁵

In the words of R' Levi Yitzchok:

גם אסתר היתה בת ע"ד שנה כמנין הדסה כשנלקחה אל בית המלכות, שהיא לנגד הע"ה שנה דאברהם כמו שכתוב במקדש רבה פנשת לך עיני נשם, והוא המתקת שם אלקים בהאותיות הקודמין לו שמספרם ע"ד (ולא עיר מהע' ד' רבתי דשמע כו' אהד)...

Thus, indicating that one can perceive G-dliness, in a revealed manner. Fascinatingly, the middle three letters of אדטם (which are the core difference between that name and א-להים) totals 33, which equals גל, meaning revelation. Hence, the term הגל הזה גל. The גל brings about עד.

11. Bereishis Rabbah, 39:13.

12. Bereishis 12:4.

13. Upon closer examination, הדסה equals 74. The Midrash must be including the totality of the word as a whole, known as a Gematria principle of עם הכולל (*Im Hakollel*). Also, Esther's 75th year includes the 12 months of preparations (ששה חדשים בשמן המור וששה חדשים בבשמים), prior to which she was 74 (See פירוש מהרז"ו on the Midrash). R' Levi Yitzchok, although based on this Midrash, focuses on the precise number of 74.

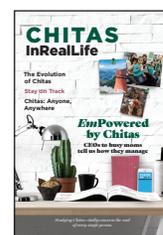
14. This is in contrast to the exodus from Egypt. In the case of the Egyptians, G-d broke them until they succumbed and were forced to let the Jewish People go.

15. Yalkut Levi Yitzchak Al HaTorah, Vol. 1, chapter 83*.

מורה שיעור לחת"ת ורמב"ם לשבת SHABBOS CHITAS / RAMBAM GUIDE

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