

# 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"ט David Ainsworth ש"י  
Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Bereishis, 5782 – October 1, 2021

ערב שבת פרשת בראשית, כ"ה תשרי, ה'תשפ"ב

כתר שם טוב

## PORTIONS OF LIGHT

Keter Shem Tov

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### As Clear As Day

*"The spirit of G-d was hovering upon the surface of the waters.  
And G-d said: Let there be light!"* (Bereishis 1:2-3).

The spirit of G-d refers to the soul within man. When a person invests his soul into the toil of hovering over the waters, meaning that he lingers with patience and diligence

over the study of Torah—which is compared to water—then G-d says, “Let there be light!” G-d illuminates his eyes with the light of the Torah.

**Focus:** Torah is compared to light. It provides clarity and Divine guidance. Invest in your Torah study and you will attain a new world view.

לקוטי שיחות

## A SICHA

By: [ProjectLikkuteiSichos.org](http://ProjectLikkuteiSichos.org)

Adapted from the works of the [Lubavitcher Rebbe](http://Lubavitcher Rebbe)

### Dance First, Think Second

#### The Question:

The Torah opens with the word “*Bereishis* (In the beginning),” which starts with the letter *beis* (בראשית). Why does the Torah begin with the second letter of the *Aleph-Beis*, the letter *beis*, and not with the first, seemingly more prestigious letter, *alef*?

#### The Explanation:

In a prophecy explaining the cause of the exile and destruction of the Land of Israel, G-d says, “For what reason did the land perish...? Because of their forsaking My Torah...” (*Yirmiyahu* 9:11-12)

The *Talmud* elaborates: This does not mean that the Jewish people ceased Torah study alto-

gether; rather, “they did not recite a blessing on the Torah prior to studying it.” (*Bava Metzia* 85b)

Torah study contains two elements: a) It is a spiritual experience, a transcendent connection between the person and the Divine; b) It is an intellectual pursuit, whereby one masters concepts, themes, and laws that guide and illuminate daily life.

To “Recite a blessing on the Torah prior to studying it” means recognizing that Torah study is not a mere intellectual exercise, but rather, a sacred endeavor. Exile was decreed because the Jewish people “forsook” the Divine essence of Torah, and saw it only as an intellectual discipline to be mastered (See *Bach to Orach Chaim* 47).

This is why the Torah begins with the second letter of the *Aleph-Beis*: The “words”—the intelligible, contained ideas of the Torah—are of secondary importance. The “*aleph*” of Torah, the first step, is the dedication to the Divine element of Torah that transcends rationality, and comes “prior to studying it.” Only once this foundation is laid in place, the intellectual endeavor of Torah study can begin.

### Lost in Translation:

The *Talmud* relates that King Ptolemy of Egypt assembled seventy-two elders from among the Sages of Israel, segregated them into separate rooms, and asked them to translate the Torah into Greek. Miraculously, they all introduced the same changes into the translated text, in cases where misunderstandings might arise.

Amongst the changes: They reversed the word order in the first verse of the Torah, writing “G-d [*Elokim*] created in the beginning [*bereishis*],” so that the verse would not be misinterpreted that “*Bereishis* created G-d,” i.e., that G-d was created by another being, G-d forbid (*Megillah* 9a).

Beginning the Torah with “*Elokim*—G-d” puts an *alef* (אלוף) as the first letter of the Torah. With the aforementioned explanation, this is readily understood.

For non-Jews, the Torah gives direction on how to create a just and G-dly society and live a meaningful, Divinely-inspired life. But the transcendent divinity of the Torah, the ineffable sanctity that connects one to G-d’s Essence, can only be appreciated by Jews, whose souls are all “part of the Divine.”

The Torah is practical and useful for the nations of the world, but for them, it is not sacred. Thus, the Torah commissioned by the Egyptian king begins with an *alef* because, for him, the primary role (*alef*) of the Torah is its intelligibility and comprehension.

### Dance First:

This is also why we begin reading the Torah on Simchas Torah day, after we have danced with the Torah throughout the previous evening. Dancing with the Torah expresses our love for, and dedication to, the Divine essence of the Torah, and not its intellectual appeal. Once we have danced with the G-dliness of the Torah, we can begin to study and read it, beginning with “*Bereishis* — In the beginning.”

*Based on Likkutei Sichos vol. 15, p. 1*

גאולה ∞

## GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

### The End of The Beginning

The redemption is called *acharis hayamim*, the End of Days. It is not distinct from the history that precedes it. Rather, it is the end, the culmination of a process.

It takes time for a fruit to develop and ripen within its shell, and the shell must then be broken and fall away for the fruit to be revealed. Similarly, the millennia of exiles are the shell in which the re-

demption formulates. When the shell is shed, the redemption—the end of the process—is revealed.

For that reason, we recite in *Keser*, “Behold I have redeemed you, *acharis kivreishis*.” All of history until the redemption is *bereishis*—the initial stages of the process, whereas the redemption is *acharis*, its completion and objective.

*Be'er Moshe*

## Chassidic CPR

*And He breathed into his nostrils a spirit of life* (Bereishis 2:7)

In 1772, Rabbi Schneur Zalman of Liadi founded Chabad Chassidism. 'Chabad' is an all-embracing world outlook and way of life in which the intellect plays a key role in man's service of the Creator. The mind is trained to exert its innate sovereignty over the 'small world' that is man: by using his intellect to comprehend and relate to the reality of G-d, a person develops feelings of love and awe towards the Creator, refines his character, and perfects his behavior.

The bar mitzvah of Rabbi Schneur Zalman's eldest son, Rabbi DovBer, was on Thursday, the 9th of Kislev 5547 (November 30 1786). Many guests

came to Liozna for the event and the festive chassidic gatherings (farbrengens) lasted throughout the week.

A group of farbrenging chassidim were discussing the era of Moshiach and the destined resurrection of the dead when one of them remarked:

"Our Rebbe revives the dead. What is a corpse? Something cold and unfeeling. Life is movement, warmth, excitement. Is there anything as frozen in self-absorption, as cold and unfeeling as the mind? And when the cold-blooded mind understands, comprehends, and is excited by a G-dly idea - is this not a revival of the dead?!"

## Is Anybody Home

*G-d called out to the man.* (The name of the first human being appears in the Torah's account of creation as HaAdam, 'The Man', or as Adam, 'Man') *and said to him: Where are you...?!* (Bereishis 3:9)

In 1798, Rabbi Schneur Zalman of Liadi was imprisoned on the charge that his teachings undermined the imperial authority of the czar. For 52 days he was held in the Peter-Paul Fortress in Petersburg.

Among the Rebbe's interrogators was a government minister who possessed broad knowledge of the Bible and of Jewish studies. On one occasion, he asked the Rebbe to explain the verse: "G-d called out to the man and said to him: Where are you?" Did G-d not know where Adam was?

Rabbi Schneur Zalman presented the classic explanation offered by the commentaries: the question "where are you?" was merely a conversation opener on the part of G-d, who did not wish to unnerve Adam by immediately confronting him with his wrongdoing.

"What Rashi says, I already know," said the minister. "I wish to hear how the Rebbe under-

stands the verse." "Do you believe that the Torah is eternal?" asked the Rebbe. "That its every word applies to every individual, under all conditions, at all times?"

"Yes," replied the minister.

Rabbi Schneur Zalman was extremely gratified to hear this. The czar's minister had affirmed a principle which lies at the basis of the teachings of Rabbi Israel Baal Shem Tov- the very teachings and ideology for which he was standing trial!

"Where are you?" explained the Rebbe, "is G-d's perpetual call to every man. Where are you in the world? What have you accomplished? You have been allotted a certain number of days, hours, and minutes in which to fulfill your mission in life. You have lived so many years and so many days - Rabbi Schneur Zalman spelled out the exact age of the minister—Where are you? What have you attained?"

## A Muddy Opinion

*This is the book of the chronicles of man* (Bereishis 5:1)

Said Reish Lakish: This comes to teach us that G-d showed Adam each and every gen-

eration of history and its leaders. (The Talmud, Sanhedrin 38b.)

An all-seasons mudhole graced the approach to the humble home of Rabbi Boruch Mordechai Atinga, rabbi of Babroisk. On one occasion, he related its primordial origins:

“You see,” he explained, “our sages tell us that Adam, the first man, was shown all the leaders,

judges, rabbis, etc., of all time. When he caught a glimpse of Boruch Mordechai, rabbi of Babroisk, he sputtered: “Feh! This too is a rabbi?” The spittle he let fly formed my mudhole, which, as you’re surely aware, from the days of Adam has yet to dry out...”

## A FEW CHANGES TO CHAYUS

- We are excited to introduce **a weekly story** in CHAYUS, something that you can share with your family at the Shabbos table.
- After featuring the section “ילקוט לוי יצחק על התורה” From The Rebbe’s Father” for a year, it will now be available in our flagship product, Chayenu print. To get access to this popular section please subscribe to Chayenu at [chayenu.org/subscribe](http://chayenu.org/subscribe).
- To get access to the “Gate of Trust” section, you can purchase our newly released book at [gateoftrust.org/book](http://gateoftrust.org/book).

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*Wishing our learners an amazing 5782!*

מורה שיעור לחת"ת ורמב"ם לשבת

## SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Bereishis, 7th Aliyah
Tehillim*	Chapter 119 second half
Tanya*	Igeres Hakodesh, Ch. 25. עמ' קלט- רוחניית. עמ' 672 – וכנודע מ"ש הבעש"ט... עד עמ' קלט- רוחניית.
Rambam – Sefer Hamitzvos*	Negative Mitzvah #157
Rambam – One Chapter*	Sefer Avoda, – Hilchos K'lei Hamikdash V'Ha'Ovdim Bo, Chapter 2
Rambam – Three Chapters**	Sefer Kedusha – Hilchos Nedarim Chapter 7 – 9

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