

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta bas Yosef Mordechai ז"ל and Tzvi Daniel ben David ז"ל Ainsworth

Dedicated by David & Eda Schottenstein

Erev Shabbos Chol HaMo'ed Sukkos, 5783 – October 14, 2022
Year of Hakhel

ערב שבת חול המועד סוכות, י"ט תשרי, ה'תשפ"ג
שנת הקהל

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

Immersion in a Sukkah

When one immerses in a mikveh, he is entirely enveloped in its spiritually purifying waters. When one sits in a sukkah during the festival of Sukkos, he is entirely surrounded by the sukkah walls and enveloped in its spiritually charged atmosphere.

Immersing in a mikveh and sitting in a sukkah

are spiritually related activities. They are similar in the effect they have on the person, making him more receptive to spirituality.

And they are similar in the divine lights that they draw down upon the person who immerses or sits in them.

Addendum Par. 199

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber
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Split Personality

Moses the man of G-d (V'Zos HaBerachah 33:1)

“Moses the man of G-d”—Says the Midrash: his upper half was G-dly, his lower half, that of a man.

Every Jewish soul possesses a spark of the soul of Moses, enabling it to be a “man of G-d”: one who integrates the eternal and infinite perfection of the Divine with the realities of the human condition.

The Lubavitcher Rebbe

The Talmud relates the following story:
Rabbi Yehoshua ben Levi asked Moshiach:
“When are you coming?”

Replied Moshiach, “today”.

Later, Rabbi Yehoshua met Elijah the Prophet and complained: “He told me that he is coming today, yet he didn’t come.” Answered Elijah, “This is what he meant: ‘Today, if His voice you will harken’ (Psalms 95:7).”

Asks the Lubavitcher Rebbe: What is the meaning of this seemingly evasive and misleading state-

ment? Does Moshiach engage in diplomatic word-play?

What Moshiach is conveying, the Rebbe explains, is an attitude: The Jew knows that the world is inherently good, that the true, intrinsic state of G-d’s creation is the perfect world of Moshiach. He knows that the currently deficient ‘reality’ is superimposed and unnatural. The fact that things have been this way for thousands of years makes it no more genuine or real.

So despite centuries of ‘experience’ to the

contrary, The Jew fully and realistically expects Moshiach instantaneously. His response to the question “when is Moshiach coming?” is an unhesitant “today”. Only if, G-d forbid, a moment passes and somehow Moshiach has not arrived, is he compelled to explain “... if His voice you will harken.” Namely, G-d desires that the world undergo a process of refinement and elevation before its true, quintessential reality may come to light.

Someone once asked my father in law, Rabbi Yosef Yitzchok of Lubavitch: “We are told to stand ready to receive Moshiach, confident that he is indeed coming immediately. Yet at the same time, we are charged with the mission to build, to found

new organizations, to lay the groundwork for future work. Which state of mind is one to adopt, that of the anticipant believer or that of the pragmatic doer?”

Indeed, the Jew must straddle both worlds. He must adopt two diverse mind-sets side by side. On the one hand, he must bring holiness to a mundane world by working to perfect an imperfect ‘reality’. In doing this, he deals with conditions as they are. So he formulates budgets, contracts for construction, and plans long-term projects.

At the same time, he anticipates, nay expects, Moshiach’s immediate coming. An instantaneously perfect existence is not only feasible but the most natural thing in the world.

The Test

Once the Baal Shem Tov sat with his disciples for the festive meal of *Rosh Chodesh*, and his face was serious. The disciples knew from previous occasions things that would put their Rebbe in a more joyous mood, and they tried, but with no success.

Then, a certain village-dwelling Jew entered, named Reb Dovid. Immediately upon his entry the Baal Shem Tov was full of joy—he treated him warmly, gave him a place to sit, and also gave him a piece of his “*hamotzi*” (bread).

This matter caused the disciples to have questioning thoughts—the whole Holy Society were not able to rouse joy, and only a villager was able to do so?!

The Baal Shem Tov sensed their questions, and sent Reb Dovid off to do something, and when he left, said to them:

This Reb Dovid works hard, by the sweat of his brow, for every penny he earns. During the year he saves a penny at a time to buy an *etrog* for Sukkot,

until he assembles the sum and travels to the city and buys an extremely fine one, and he has great joy from it. Since he is poor, and his wife is of bitter spirit, it angered her considerably that he does not care about the condition of his household, since he spends money on an *etrog* and rejoices over it. In her bitterness, she broke the *pitom* (tip) of the *etrog* (rendering it *possul*, unfit for use).

Now, besides the money that he spent on the *etrog*, there were many obstacles to bringing it, water to cross, bad roads, so that it all added up to much hard effort. Yet, when he saw what his wife had done, he was not angry, but said: “It appears that I am not worthy of such an *etrog*. Truly, does a simple Jew like me deserve such a fine *etrog*?!”

“From the time of the *Akeidah* (the ‘Binding of Isaac’),” concluded the Baal Shem Tov, “there was not such a test of character, and therefore I treated him so warmly.”

(*Sefer Hasichot* 5696, p. 148)

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

Adapted from the works of the Lubavitcher Rebbe

The Gates Are Open: Reaching G-d’s Essence

The Context: The Previous Rebbe said the following at a Simchas Torah *farbrengen*: “On Simchas

Torah the [heavenly] gates are open. The gate of light, the gate of blessing, and the gate of success,

are open. All the gates are open. And we attain these things through Torah.”

The Explanation: Simchas Torah can be defined in three ways: 1) It is a continuation of the *biblically* mandated holiday of *Shemini Atzeres*; 2) it is a separate holiday enacted by *rabbinic* legislation; 3) the dancing with and celebration of the Torah is a custom adopted by the *Jewish people*.

Corresponding to this, Simchas Torah as the celebration of Torah can be viewed in three ways: 1) It is a celebration of Torah in general. This corresponds to the definition of Simchas Torah as the continuation of a biblical holiday, focusing on the original manifestation of Torah given by G-d at Sinai. 2) We celebrate Simchas Torah in the days following Yom Kippur (and not on Shavuos) because the second tablets were given on Yom Kippur. The second tablets represent the proliferation of Torah, alluding to rabbinic legislation. 3) The celebration of Simchas Torah itself is a custom.

The three gates mentioned by the Previous Rebbe allude to these three concepts featured in Simchas Torah.

- 1) Light is an unfiltered expression of the luminary. The gate of light alludes to the unfiltered revelation of Torah given by G-d at Sinai.
- 2) A blessing is tailored to the receiver. This alludes to the second tablets which were given in response to the Jewish people’s repentance, after the sin with the golden calf.
- 3) Success refers to an unexpected perfection

that follows a person’s efforts. This alludes to the customs of the Jewish people which represent a novel, “unexpected,” additional perfection in fulfilling G-d’s desire for a home in this world, initiated by the people themselves.

This also explains the *Zohar’s* (III 256b) statement that when the Jewish people dance with the Torah they crown the Torah. A crown is higher than the head upon which it sits. The unprompted joy of the Jewish people reaches higher than the Torah’s own expectations, “crowning” the Torah with G-d’s unarticulated desire.

A Question: Why are the gates of light and blessing, which correspond to the Torah as given by G-d and advanced through repentance, open on Simchas Torah, which is a celebration of the Jewish people’s unprompted customs?

The Explanation: When the Jewish people contribute their own insight to Torah, they reveal their source in the Essence of G-d, which allows them to be “authors” of Torah, so to speak, like G-d Himself. Thus, through their contributions, they reveal the essential bond between G-d and the Torah as well. This in turn reveals how the standard, G-d given dimension of Torah—the gates of light and blessing—is truly bound up with G-d’s Essence. The joy of Simchas Torah, therefore, throws open all the gates of Torah—light, blessing, and success.

Likkutei Sichos vol. 19, p. 380.

גאולה GEULAH

Yalkut Moshiach uGeulah al HaTorah
Translated by Yaakov Paley

When All Will Prophecy

During Sukkos, we celebrate *simchas beis ha-sho’eivah*. Our Sages state that it was not just water that was drawn at this celebration, but also *ru’ach ha-kodesh*, the divine spirit. They refer to the verse, *u’she’avtem mayim*—“You will draw water with joy from the fountains of the salvation” (*Yeshayah* 12:3).

Although the participants were otherwise not worthy of such revelation, they drew the highest

levels of inspiration—from *chochmah* of *atzilus*. This is a sample of the Redemption, when G-d’s Essence will be revealed to all, young and old. “I will pour out My spirit upon all flesh, and your sons and daughters will prophecy” (*Yoel* 1:3). “They will all know Me from their smallest to their greatest” (*Yirmiyah* 31:33).

The Lubavitcher Rebbe

A Sukkah That Shields Us From Sin

“And a Sukkah shall be for shade by day from the heat, and for a shelter and for a covering from stream and from rain.” (Isaiah 4:6)

As the sun is only enjoyable when its heat is attenuated by the shade, divine inspiration is only accessible when it is partly concealed in shadow. When one experiences joy through the performance of a Mitzvah with love and awe of G-d, one creates a spiritual shadow—a Sukkah that renders divinity accessible.

This divine inspiration can then be drawn down into the physical world, by passing through G-d’s Lofty Kindness (called “day”), which contains both kindness and stringency, and which manifests the six directions that define physical space: north, south, east, west, up, and down.

One who draws down divine inspiration in this manner will be protected from both fire and water-

based temptations. For there are two types of evil inclinations. A water-based evil inclination is, cold and wet, weakening one’s resolve, inducing laziness, and tempting one to not perform Mitzvot. A fire-based evil inclination is passionate, igniting the desire to commit a sin.

We can now understand the mystical interpretation of the verse in Isaiah. When, through joy in performing Mitzvot, we create “a Sukkah for shade by day” (accessible divine inspiration which we can draw into the world via G-d’s Lofty Kindness) we simultaneously merit “a shelter and a covering” that protects us from “heat and rain” (temptations of passion and laziness).

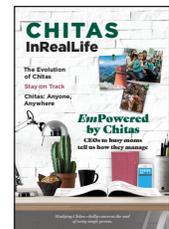
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מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	V’Zos HaBerachah, 7th Aliyah
Tehillim*	Chapters 97 – 103
Tanya*	Igeres Hakodesh Chapter 23. עמ' 272 - וע"כ רע בעיני... עד עמ' 272 - כמ"ש בזוה"ק.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #22, #35; Negative Mitzvah #67, #83 and #84
Rambam – One Chapter*	Sefer Kinyan – Hilchos Zechiyah U'Matanah, Chapter 12
Rambam – Three Chapters**	Sefer Avoda – Hilchos Beis HaBechirah Chapter 8; Hilchos K'lei Hamikdash V'Ha'Ovdim Bo Chapters 1 – 2

*Available in the Chayenu Print & App **Available in the Chayenu App and in Chayenu-3



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