

# CHAYUS

## *A Shabbos Stimulus*

THE EDA AND DAVID SCHOTTENSTEIN EDITION

*In Loving Memory of Itta bas Yosef Mordechai ע"ה and Tzvi Daniel ben David ע"ה Ainsworth*

*Dedicated by David & Eda Schottenstein*

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Year of Hakhel

ערב שבת בראשית, כ"ו תשרי, ה'תשפ"ג  
שנת הקהל

כתר שם טוב

### PORTIONS OF LIGHT

Adapted from  
Keter Shem Tov

#### Thoughtful Actions

Shlomo HaMelech said: "Whatever your hand attains to do, with your power, do" (Koheles 9:10).

The deeper significance of this verse lies in the word *yad'cha*, "your hand," which can also be read *yud'cha*, "your *yud*." The letter **yud** is spelled in full: *yud-vav-daled*, which can be rearranged to spell *yado*, "his hand."

The letter *yud* corresponds to the power of thought, and the message of this verse is to elevate the people of action to the realm of thought. Actions should not be without intention and understanding, but rather, whatever thought can be applied to an action, with the power of thought it should be done.

סיפור חסידי

### ONCE UPON A CHASID

By Yanki Tauber  
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#### What Is A Chassid?

*Let there be light* (Bereishis 1:3)

In 1907, when Rabbi Sholom DovBer of Lubavitch was staying at the health spa in Wirtzburg, Germany, a group of chassidim came to spend a Shabbos with the Rebbe. Among them was Reb Yosef Yuzik Horowitz, his son-in-law Reb Feivel Zelmanov, and Reb Elimelech Stoptzer.

The Rebbe prayed for many hours that Shabbos morning, as was his manner. Meanwhile, the chassidim made kiddush and consumed a respectable quantity of 'l'chayim's'. Later, when the Rebbe had finished and they sat with him to the Shabbos meal, Reb Yosef Yuzik asked:

"Rebbe, what is a chassid?"

Replied the Rebbe: "A chassid is a lamplighter. The lamplighter walks the streets carrying a flame at the end of a stick. He knows that the flame is

not his. And he goes from lamp to lamp to set them alight."

Asked Reb Yosef Yuzik: "What if the lamp is in a desert?"

"Then one must go and light it," said the Rebbe. "And when one lights a lamp in a desert, the desolation of the desert becomes visible. The barren wilderness will then be ashamed before the burning lamp."

Continued the chassid: "What if the lamp is at sea?"

"Then one must undress, dive into the sea, and go light the lamp."

"And this is a chassid?" Reb Yosef Yuzik asked.

For a long while the Rebbe thought. Then he said: "Yes, this is a chassid."

“But Rebbe, I do not see the lamps!”

Answered the Rebbe: “Because you are not a lamplighter.”

“How does one become a lamplighter?”

“First, you must reject the evil within yourself. Start with yourself, cleanse yourself, refine yourself, and you will see the lamp within your fellow.

When a person is himself coarse, G-d forbid, he sees coarseness; when a person is himself refined, he sees the refinement in others.”

Reb Yosef Yuzik then asked: “Is one to grab the other by the throat?”

Replied the Rebbe: “By the throat, no; by the lapels, yes.”

## Wooden Thoughts

*And G-d said: “Let there be a firmament...”* (Bereishis 1:6)

It is written: “Forever, O G-d, Your word stands firm in the heavens.” Rabbi Israel Baal Shem Tov, of blessed memory, explained the verse thus: “Your word” which you uttered, “Let there be a firmament...” these very words and letters stand firmly forever within the firmament of heaven and are forever clothed within the heavens to give them life and existence. As it is also written, “The word of our G-d shall stand firm forever” and “His words live and stand firm forever.” For if these letters were to depart even for an instant, G-d forbid, and return to their source, all the heavens would become nought and absolute nothingness, and it would be as if they had never existed at all, exactly as before the utterance, “Let there be a firmament.”

And so it is with all created things, down to the most corporeal and inanimate of substances. If the letters of the “ten utterances” by which the earth was created during the six days of creation were to depart from it for but an instant, G-d forbid, it would revert to absolute nothingness.

This same thought was expressed by the Ari, of blessed memory, when he said that even in completely inanimate matter, such as earth and stones and water, there is a soul and spiritual life-force—that is, the letters of Divine “speech” clothed within it which continually grant it life and existence.

*Rabbi Schneur Zalman of Liadi*

One year, following the Rosh Hashanah prayers, Rabbi Schneur Zalman of Liadi asked his son, Rabbi DovBer: “What did you think of during your prayers?”

Rabbi DovBer replied that he had contemplated the meaning of the passage, “and every stature shall bow before You”—how the most lofty supernal

worlds and spiritual creations negate themselves before the infinite majesty of G-d. “And you, father,” Rabbi DovBer then asked, “with what thought did you pray?”

Replied Rabbi Schneur Zalman: “I contemplated the table at which I stood.”

אור תורה

**OHR TORAH**

Translated by: **Yechiel Krisch**

Adapted from the teachings of the **Mezritcher Maggid**

## The Primordial Torah

*“With the Torah, G-d created the world”* (Zohar 1:5).

Because the Torah is primordial, transcending time and existing in a state of simple oneness, it has no components. So it is impossible that each

part of the Torah could have been used to create one part of the world. Rather, every component of the Torah as we know it contains the entire Torah

and all of the worlds—everything. Based on this we can understand the verse (Tehillim 119:18): “Uncover my eyes and I shall look at hidden things from Your Torah.” For all of the worlds are concealed within the Torah.

Similarly, each Mitzvah is a component of the Torah and therefore contains everything, despite the fact that a Mitzvah appears to be a simple action. This explains the verse (Tehillim 119:96) “Your commandments are exceedingly broad.” For just as we can only see this world, despite the fact that our tradition tells us that there are an infinite number of worlds, so too we can only see the simple action of a Mitzvah, despite the fact that each Mitzvah contains everything.

Similarly, Noah and the Patriarchs learned Torah before we received it at Sinai, which means that they understood the Torah as it existed on its own, before it was encloded in its sheath and before the light of its Mitzvot were contracted into the specific rules and measurements that guide their practice. Without this sheath and contraction, the luminosity of the Torah as it exists on its own would overwhelm all but the righteous who are utterly divorced from physicality.

In the future, however, “G-d will remove the sun from its sheath” (Tractate Avodah Zara 3b), and all of us will understand the Torah as it exists on its own, without its garments.

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## גאולה ✧ GEULAH

Yalkut Moshiach uGeulah al HaTorah  
Translated by Yaakov Paley

### Sunrise

Ramban writes that Adam’s creation at the moment of sunrise on the sixth day of creation corresponds to the rise of the light of redemption in the sixth millennium. He quotes the verse in Tehillim, “When the sun rises, they gather in and crouch in their dens. Man goes out to his work” (104:22). The wild forces are gathered in and the holy na-

tion goes forth with Moshiach when the sun rises. This teaching sheds light on the custom of *vasikin*, whereby the prayer *ga'al yisrael*, “Who redeemed Israel,” is recited before the morning *amidah* at the precise moment of sunrise. For that is the time of the redemption.

Chasam Sofer

## לקוטי שיחות ✧ A SICHA

By: ProjectLikkuteiSichos.org  
Adapted from the works of the Lubavitcher Rebbe

### The Power of a Name

**The Midrash:** When Adam was created, the angels asked G-d what was so unique about a human. G-d said, “His wisdom is greater than yours.” To demonstrate this, G-d asked the angels to give names to all the animals, beasts, and birds, but they could not do it. G-d then asked Adam, and he named all the creatures (*Bereishis Rabbah* 17:4).

The *Shelah* explains that the Hebrew name of an entity alludes to its spiritual origin and identity. Adam’s wisdom was expressed in his ability to reveal the spiritual source and role of each created being.

**The Question:** Certain angels are the spiritual source of the animal kingdom. How could the angels not know the Hebrew names of the animals, when they themselves provide the spiritual vitality for the animals?

**The Explanation:** In Hebrew, the word “to call” also means “to draw down, to reveal.” This world is defined by its concealment of G-d. The spiritual identity and purpose of created beings as they exist in this world is vague and unclear. Adam’s genius was in “calling the animals by their name”—reveal-

ing their spiritual origin within their physical existence in a world disconnected from its source. The angels—inhabitants of purely spiritual realms—could not discern the spiritual within the mask of the material.

**The Giving of the Torah:** Adam giving names was only the first step in reconciling the spiritual with the material. He linked the physical creation with its divine source, but this spiritual energy that is the source of the physical, is tailored to the physical world, and limited by nature. At this point, created beings did not come into contact with the dimension of G-d that transcends creation.

At the Giving of the Torah, however, G-d abolished the boundary between heaven and earth, and the transcendental Essence of G-d was able to penetrate the consciousness of material reality.

**An Example:** The fifth Chabad Rebbe, the Rebbe Maharash, demonstrated this by revealing how the spiritual identity of animals is reflected in their name.

In Hebrew, the word *beheima* can refer generally to all animals. *Beheima* (בהמה) can be read as *bah ma* (בה-מה), meaning “in it, is *mah*.” *Mah* means “what,” alluding to the quality of humility (being able to ask “what,” or questioning one’s own existence). Animals, the Rebbe Maharash explained, derive from the world of *Tohu*/chaos, which is exemplified by a powerful sense of identification with the Essence of G-d, leading to a pervasive humility. (This is why animals exhibit the ability to be easily trained to follow human instruction.)

However, in their natural state as it appears to us in this world of concealment, animals are essentially egoistic.

The Maharash, with this explanation, “called them by their name.” He revealed that they possess the potential for deep humility that derives from their spiritual source in the world of *Tohu*, and they, therefore, cannot go against or harm, a person who goes in the ways of G-d.

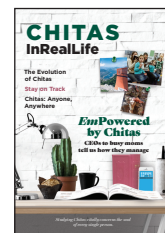
*Likkutei Sichos vol. 15, p. 13ff*

מורה שיעור לחת"ת ורמב"ם לשבת

## SHABBOS CHITAS / RAMBAM GUIDE

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Chumash – Rashi*	Bereishis, 7th Aliyah
Tehillim*	Chapters 120 – 134
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Rambam – Sefer Hamitzvos*	Negative Mitzvah #94 – 97; Positive Mitzvah #86
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Rambam – Three Chapters**	Hilchos Issurei Mizbei'ach Chapters 2 – 4

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