

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 Parshas No'ach, 5783 – October 28, 2022
Year of Hakhel

ערב שבת פרשת נח, ג' חשוון, ה'תשפ"ג
שנת הקהל

הקהל
HAKHEL

from
Sichos In English

Hakhel With Joy

In order to strengthen and emphasize still further that Jews constitute *ha-kohol* (with definitive *hey*), one *kohol*, one congregation.

It would be good and highly desirable that—in addition to the fullest Avodas Hashem, according to one's abilities and possibilities, everyone, male and female, should take upon oneself, *bli-neder*, an additional Mitzvah-related effort applicable to all, to be carried out each day of the year and with joy, something that is easy for all to do, namely: to learn a passage from the weekly Sedrah and to give Tzedoko (and to give extra on the day before Shabbos and Yom Tov—for Shabbos and Yom-Tov), preferably in the number of ten or multiples of ten,

corresponding to the ten categories comprising the Jewish kohol;

And Torah is—"the precepts of G-d, which are just, *rejoicing* the heart;" and the same is true of Tzedoko.

The point of the above is: To bring out and emphasize in the everyday life of this year of Hakhel, the aspect of Joy, the joy of Torah and Mitzvah and Avodas Hashem, thus uniting and unifying all Jews, the men, women, and children, into one great Kohol, with joy that breaks through barriers, including the barriers of the Golus.

Letter sent by the Lubavitcher Rebbe, 7th MarCheshvan, 5741

סיפור חסידים

ONCE UPON A CHASID

By **Yanki Tauber**

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Where's the Beef?

G-d said to Noah: Come, you and your household, into the ark (Noach 7:1)

The Hebrew word for ark, 'teivah', also means 'word'. "Come into the word", says the Almighty, enter within the words of prayer and Torah study. Here you will find a sanctuary of wisdom, meaning and sanctity amidst the raging floodwaters of life.

Rabbi Israel Baal Shem Tov

One day a visitor arrived at the home of Rabbi DovBer, the famed "Maggid" of Mezeritch. The visitor was an old friend of Rabbi DovBer's, who had studied with him back in their youth. With great interest he observed the behavior of his for-

mer study-partner, who had since become a follower of the Baal Shem Tov and had assumed the leadership of the chassidic community upon the latter's passing.

The visitor was particularly struck by the

amount of time that the Maggid devoted to prayer. He himself was no stranger to reflective prayer: When he and Rabbi DovBer had studied together, they had mastered the mystical teachings of the kabbalists and they would pray with the prescribed meditations, or kavonot, outlined in the writings of kabbala. But never in his experience had prayer warranted such long hours.

“I don’t understand,” he said to Rabbi DovBer, “I, too, pray with all the kavonot of the Holy Ari. But still, my prayers do not take nearly as much time as yours do.”

Rabbi DovBer’s visitor was a dedicated scholar. His wife ran the family business so that he could devote all his time to Torah study. Only once a year was he forced to break from his studies for a few weeks: his wife would give him a list of the merchandise she needed, and he would travel to the fair in Leipzig to wheel and deal.

“Listen,” said Rabbi DovBer to his visitor, “I have an idea for you. Why must you waste pre-

cious weeks of study every year? This year, sit at home. Envision the journey to Leipzig in your mind’s eye: picture every station along the way, every crossroads, every wayside inn. Then, imagine that you are at the fair, making your rounds at the booths. Call to mind the merchants that you deal with, reinvent the usual haggling and bargaining that follows. Now, load your new purchases upon your imaginary cart and make the return journey. The entire operation should not take more than a couple of hours — and then you can return to your beloved books!”

“That is all fine and well,” replied Rabbi DovBer’s friend, “however, there remains one slight problem: I need the merchandise.”

“The same is true with prayer and its kavonos,” said Rabbi DovBer. “To envision this or that sublime attribute of G-d in its prescribed section of the prayers, or to refer to a certain nuance of emotion in your heart at a particular passage, is all fine and well. But you see, I need the merchandise...”

אור תורה

OHR TORAH

Translated by: **Yechiel Krisch**

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

Generational Leaders

The Tzadik of the generation is like a faucet for the flow of divine energy to those living in his generation, per the verse: “the Tzadik is the foundation of the world” (Mishlei 10:25).

The Tzadik is also like a ladder, because just as he draws divine flow downward, he also has the capacity to raise the entire generation upward. This is one explanation of the verse: “And he [Jacob] dreamed and, behold, a ladder set on the ground and its top reached heaven, and behold, angels of G-d were ascending and descending it [literally: him]” (Bereishit 28:12).

By establishing the Tzadik himself as a ladder, we can also better understand the role that the Tzadik plays in inspiring those living in his generation to repent. The Zohar explains that all thoughts of repentance are products of a “divine echo” (בת קול) that calls out to sinners each day, encouraging

them to return to G-d. This divine echo is, in fact, an angel created by G-d Himself calling out to His rebellious children, and these echoes (or angels) descend and ascend through the Tzadik. Since the Tzadik spiritually contains all of the souls of his generation, G-d’s call ultimately reaches the wicked through the Tzadik, who duly elevates his people.

This is how Avraham, the Tzadik of his era, elevated the generation and steered many souls away from idolatry. But Noach, the Tzadik of his era, was unable to accomplish this because his generation was so wicked that not only could he not elevate them—they dragged him down.

This is why “G-d walked with Noach” (Bereishit 6:9), supporting him and lifting him upward.

The Certainty Of His Coming

We are certain that the sun that rose this morning will repeat its act tomorrow. Why are we certain? Because G-d stated in His Torah, “*Day and night shall not cease*” (8:22). But did G-d not also state, “*As surely as I live, the glory of G-d will fill the earth!*” (*Bamidbar* 14:21). Our certainty that G-d’s glory will one day fill the earth must be no less than our trust that the sun will rise in the morning!

Moreover, we must eagerly anticipate and prepare for it. Parents who are informed that their long-exiled son will return on a specific day will not nap on that day! They will hurry to the train station to welcome him home. If he does not arrive on the first transport, they wait for the second, the third, and so on. That is how we must anticipate and stand prepared for Moshiach!

Chofetz Chaim

Shabbos: Bringing G-d Into The World

The Context: After the flood, G-d placed the rainbow in the sky as testament to His promise to never destroy the world again. “So long as the earth exists, seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease.” (*Bereishis* 8:22)

The Talmud derives from this verse an interesting law:

“A gentile who observes Shabbos is liable to receive the death penalty, as it says: “And day and night shall not cease.” Literally, the verse means: “And day and night, they shall not rest.” This is interpreted to mean that gentiles may not establish a weekly day of rest (*Sanhedrin* 58b).

The Questions:

- 1) The verse refers to G-d’s guarantee that the natural world and its processes will never cease. How does the Talmud use this verse to support the idea that gentiles are prohibited from establishing a day of rest?
- 2) The Jewish day of rest commemorates G-d’s rest following creation, and instills the idea of G-d having created the world among those who observe it. Why would the Torah prevent gentiles from this important observance, which would remind them of G-d creating the world?

The Preface to the Explanation: The purpose of Creation is to fuse our physical world—the low-

est of all possible worlds—with the Divine reality. In order for this to be possible, the physical world needs to experience a higher, spiritually attuned existence, and a lower, materially focused existence. Once both elements were introduced to the world—once the world contained within it both “heaven and earth”—the reconciliation could begin, bridging the divide between Heaven and Earth.

Before the Flood, the world existed only because of G-d’s transcendent kindness. Thus, people lived miraculously, for hundreds of years, because the physical reality was suspended, so to speak, by limitless Divine giving. When people turned to selfish, sinful behavior, however, the world had no potential for self-rectification; because it had no inherent connection to spirituality, the world was merely living on borrowed Divine kindness.

After the Flood, the physical world was purified and given the potential to change and transform itself. Justification for the world’s existence would now come from the purified world itself. This meant that the world would never have to be destroyed, because change was always possible. But it also meant that the world operated according to its own natural law, and consequently, lifespans ceased to be supernatural.

These two eras served as a prelude to the new reality that would emerge at the Giving of the To-

rah, at which time, it became the task of humanity to unite these two realms—the physical world and G-dliness, which transcends the world.

The Rainbow: The rainbow is a natural event that exemplifies the new post-Flood order. Moisture rises from the earth to form clouds and raindrops, which catch the light of the sun. A less refined substance would merely absorb the light, but the purity and translucency of these droplets allows them to focus and channel the rays they capture in such a way as to reveal the many colors enshrouded within each ray of sunlight.

The rainbow did not appear in the pre-Flood world. At that time, the world was unable to rise from below to interact with and develop what it received from Above. Such was its spiritual nature; consequently, the conditions necessary for a physical rainbow to form also failed to develop—the mist it raised could only absorb, but not refract, the light of the sun.

The Shabbos: To further aid us in bridging the di-

vide between the created world and Divinity, G-dly transcendent within the world, namely, the Shabbos.

Although the world remains in motion on Shabbos, operating within time and space, by keeping the laws of Shabbos, we experience Divine transcendence over Creation.

We thus bring about the synthesis of Creation and transcendence by experiencing Divine transcendence within Creation.

The Explanation: This is why after the Flood, gentiles were prohibited from keeping the Shabbos in all its details. The Divine mission of a gentile is to keep the world in existence and to perpetuate God's promise that the world will exist unchangingly as a reflection of God's immutability. In contrast, it is the task of the Jews to introduce the transcendence of Shabbos into a world in motion, synthesizing the two.

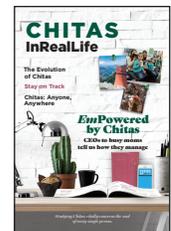
Likkutei Sichos vol. 15, p. 49ff

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
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Tehillim*	Chapters 23 – 28
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Rambam – One Chapter*	Sefer Kinyan – Hilchos Sh'cheinim, Chapter 14
Rambam – Three Chapters**	Sefer Avoda – Hilchos Ma'aseh Hakorbanos Chapters 16 – 18

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