

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 ע"ה David Ainsworth ט"ו
Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Lech Lecha, 5782 – October 15, 2021

ערב שבת פרשת לך לך, ט' חשוון, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Keter Shem Tov

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A Life-Long Mission

"Man goes out to do his work and to his labor until evening" (Tehillim 104:23)

Every neshama (soul) that G-d sends down to this world, has a mission to accomplish in this world. The reason why a specific neshama must fulfill a particular mission is by Divine decree.

This then is the explanation of the verse, "A per-

son goes out to do his work," a person goes out to fulfil his neshama's mission (his work). He must remember that his mission is "until evening," which means that he must fulfill this mission before it gets too late.

Focus: You were born for a purpose. Let every moment of your life be guided by your mission statement. Don't wait until its too late.

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

Fear Not!

*"G-d's word came to Avram in a vision, saying: Fear not, Avram!
I am your Shield. Your reward is exceedingly great"* (Bereishis15:1).

Says the Holy One blessed be He to the Jewish people: At present, you are fearful of sin. But in the future era, there will be no *yetzer hara*. You will then be greatly fearful from the good that is in store for you, as it is stated, *"Afterwards, the children of Israel will return, and seek Hashem their G-d and Dovid their king, and they will come trembling to*

G-d and to His goodness at the End of Days" (Hoshe'a 3:5). What is this goodness? It is the G-dly revelation in the third *beis hamikdash*, which is referred to in the Torah as *"This Good Mountain"* (Devarim 3:25).

Midrash Tanchuma

After featuring the section **"From The Rebbe's Father"** for a year, it will now be available in our flagship product, **Chayenu print**.

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How to relate to Evil

The Mishnah:

There were ten generations from Adam to No'ach. This is to teach us the extent of G-d's tolerance; for all these generations angered Him, until He brought upon them the waters of the Flood.

There were ten generations from No'ach to Avraham. This is to teach us the extent of G-d's tolerance; for all these generations angered Him, until Avraham came and reaped the reward for them all (Avos 5:2).

The Question:

Why did Avraham receive the reward of the ten preceding generations, but Noach did not?

Some commentators suggest that this was because Avraham prayed and advocated for his generation, but Noach did not. But this does not explain why G-d “discarded” the reward of the first ten generations. Did G-d create that reward and waste it?

The Explanation:

There is evil that is irredeemable and evil that is possible to reform and elevate. Evil that is irredeemable must be destroyed.

The first ten generations were so thoroughly corrupt that there was no “reward,” no redeem-

able spark of goodness, to salvage. For those generations G-d brought the waters of the flood. The evil of the ten generations preceding Avraham, however, was redeemable. When Avraham came, he mended the mistakes of previous generations and received their “reward,” i.e. extracted the good from within them.

The Lesson:

Every person is a small world (Tanchuma, Pekudei, 3).

There are stretches of time where a person can be engaged in negative behavior, and not feel the consequences and assume that all is well. The Mishnah therefore informs a person that this is an expression of “G-d’s tolerance.” A person should therefore work to “bring the waters of the flood” to those negative elements of his behavior and eradicate them completely.

Then a person must rectify that “lost” time, and redouble his efforts to concentrate on positive actions. This will redeem the past and ultimately transform even his darkest days to light.

Based on Likkutei Sichos vol. 15, p. 70

In 1941, Rabbi Yosef Yitzchok of Lubavitch related an experience of over 50 years earlier, when he was a child of eleven:

It was early in the morning of the Shabbos in which the Torah portion of Lech-Lecha is read, before the morning prayers, when I entered my father’s room. I found him sitting at his table in very high spirits, reviewing the Torah reading of the week. Tears were streaming from his eyes. I was very confused, for I was unable to understand how the two come together—an elated mood and tears—but I didn’t dare ask.

That Shabbos, as every Shabbos, father prayed till late. As was his custom during winter Shabbos, he made kiddush after praying and then went

to pray mincha. After mincha, shortly before sunset, he sat to the Shabbos meal.

After Shabbos, father would test me on what I had studied during the week and on the mishnayos¹ I had reviewed by heart. If he was satisfied, he would present to me a gift: either a story, whose moral he would point out and explain, or a manuscript of a ma’amer (discourse of chassidic

1. The *Mishnah* is a summary of the Oral Torah law, compiled in the 4th century by Rabbi Yehudah HaNassi, which forms the crux of the Talmud. As a child, Rabbi Yosef Yitzchok memorized hundreds of chapters of mishnah as part of the daily schedule and curriculum set down by his father.

teaching). This was the arrangement in winter of 1890-1.

The same took place the evening following that Shabbos Lech-Lecha: Father tested me and then gave me the discourse ‘Ner Chanukah 5643’ as a gift. I very much wanted to know why father had been crying, and yet in such an elevated mood, while reviewing the Torah portion that morning. I stood there in confusion, unable to decide whether I should ask or not.

Father noticed my confusion said to me: “Why do you stand there like that? If you wish to say something, say it...” I decided to ask.

Father answered me:

“Those were tears of joy.”

He explained: “Once, in the early years of his leadership, Rabbi Schneur Zalman of Liadi told his chassidim: ‘One must live with the times.’

“The younger chassidim asked the older ones what the Rebbe’s statement meant. The elders discussed the matter between themselves. (Years later, Rabbi Schneur Zalman’s son and successor, Rabbi DovBer, was to elaborate on this saying in his unique style of ‘binah’—a broad, comprehensive treatment of his father’s nuggets of wisdom. But when Rabbi Schneur Zalman first said these words, even the great chassidim struggled to understand their meaning.) Finally, Rabbi Schneur Zalman’s brother, our great-uncle Rabbi Yehudah Leib, explained what the Rebbe meant.

“One must live with the times’ means that ev-

ery day one should ‘live with’ and experience in one’s own life the Torah portion of the week and the specific section of the week’s portion which is connected to that day.²

“The Rebbe’s chassidim, young and old, would study the daily section of the Chumash³ with Rashi’s commentary. The Rebbe was telling them: One must live with the times. One must not only learn the daily portion, but actually experience it in one’s own life.

“The portion of Breishis,” continued my father, “is a happy portion. G-d is creating universes and creatures and is satisfied ‘that it is good.’⁴ However, the ending, which describes the corruption of humanity and G-d’s ‘regret’ at its creation, is not so pleasant. Still in all, it is generally a happy Torah portion and in all Jewish communities there is joy and delight—we have begun the Torah anew. With the next week’s reading, Noach, comes the flood. It is a depressing week, but with a happy ending - Abraham our father is born.

“But the truly joyous week” father concluded, explaining his mood that morning “is Lech-Lecha. Every day of the week we live our lives together with Abraham.

“Together with Abraham, the first to sacrifice his self to bring the message of G-dliness to the world. Together with Abraham, who bequeathed his self-sacrifice for Torah and mitzvos as an inheritance to each and every Jew.”

The Wandering Jew

G-d said to Abraham: Go from your land, from your birthplace and from your father’s house, to the land that I will show you . . . (Bereishis 12:1)

From the time that G-d said to our father Abraham, “Go from your land,” and “Abraham went on, journeying southward,”⁵ there began the process of birurim, the process of “extracting” the sparks of holiness which are scattered throughout the universe and buried within the material existence.

2. Each weekly portion is subdivided into seven sections, one for each of the seven individuals who are called to the Torah in the course of the weekly public reading in the synagogue on Shabbos. From the days of Rabbi Schneur Zalman, it has been the custom among Chabad Chassidim to study one of these sub-sections each day of the week.

3. The Five Books of Moses

4. Bereishis 1:4,10,12,18,21,25,31.

5. Genesis 12:1,9.

By the decree of Divine Providence, man wanders about in his travels to those places where the “sparks” that are to be extracted by him await their redemption. The Cause Of All Causes brings about the many circumstances and pretexts that cause him to arrive at those places where his personal mission in life is to be acted out.

Rabbi Sholom DovBer of Lubavitch:

Whenever two Jews meet, something good must result for a third.

Rabbi Yosef Yitzchok of Lubavitch:

The chassid Rabbi Raphael Nachman (“Foleh”) Kahan related:

In November 1917, Rabbi Sholom DovBer of Lubavitch left Rostov for a conference of rabbis in Petersburg, accompanied by Rabbi Nosson Gurary, Rabbi Zev Fallei and Rabbi Shmuel Katzman. He reached Moscow as the fighting between the Bolsheviks and the “White” forces raged in the city’s streets.

For several days, including Shabbos, the Rebbe was stranded in Moscow, neither able to continue to Petersburg nor to return to Rostov. My parents prepared the Rebbe’s food, which we took to his lodgings with bullets whizzing over our heads.

One afternoon, my father and Reb Zalkeh saw the Rebbe pacing in his room, a distraught expression on his face. They heard him saying under his breath: “I set out for Petersburg, but remain in Moscow. Nu, it seems that this is the way it was meant to be . . .” He turned to my father: “I would like to get together a few chassidim. I know these are difficult times, but still . . .”

The Rebbe prepared a list of several wealthy members of the Lubavitcher community, and my father rounded them up. At first the invitations were extended by telephone; but soon the lines

went down, and my father ventured out to call on the invited himself. Despite the menacing conditions, every last one of those invited arrived.

The Rebbe said to them: “Many Jews have been made homeless by the war, and refugees are stranded throughout Europe and Russia. Many have been displaced to areas where no Jew has ever lived. They now find themselves without any of the books essential for a Jew, particularly prayerbooks.”

The Rebbe then proposed that a printing company be formed, with shares offered for 1,000 rubles a share. Each participant was asked to purchase as many shares as he wished. All those present signed up.

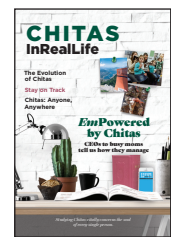
On Sunday, the Rebbe walked to the train station (the conditions did not allow for any vehicular traffic to pass in the streets) accompanied by several chassidim, and returned home. Back in Rostov, the Rebbe formed the “Ezra” press, and published the first Tehillat Hashem prayerbooks (the old thin edition) as well as prayerbooks according to the Ashkenazic version. He then dispatched the prayerbooks to wherever Jews were to be found.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Lech Lecha, 7th Aliyah
Tehillim*	Chapters 55 – 59
Tanya*	Igeres Hakodesh, Ch. 26 ע"ג. עמ' 882 – והנה העליונים אין... עד עמ' קמה – ע"ג.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #130, #195 and Negative Mitzvah #232
Rambam – One Chapter*	Sefer Avoda, – Hilchos Bi'as Hamidkash, Chapter 6
Rambam – Three Chapters**	Sefer Zera'im – Hilchos Matnos Aniyim Chapter 8 – 10

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