

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 יבדלח"ט David שי' Ainsworth
Dedicated by David & Eda Schottenstein*

Sixth Day of Pesach, 5782 – April 21, 2022

יום ו' דחג הפסח, כ' ניסן, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

Removing Concealment

“The only difference between the current world and the era of Moshiach is *shibud malchiyos*, (the servitude of the kingdoms)” (Shabbos 63a).

Everything occurs as a direct result of G-d’s *hashgachah pratis* (Divine Providence). If one does not believe this, he lowers G-d’s sovereignty so that it becomes covered and concealed by kelipah, which makes the *hashgachah pratis* undetectable.

In the future, in the era of Moshiach, the spirit of impurity will be removed from the world, and

G-d’s *hashgachah* (Providence) over every detail will be revealed.

This is the deeper significance of our Sages statement that “the only difference between the current world and the era of Moshiach is *shibud malchiyos*,” which can also read as, “the entrapment of sovereignty,” referring to *malchus shamayim*, G-d’s detailed providence that will then be released from the obscurity of kelipah.

Keter Shem Tov, par. 46a

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber

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The Schoolteachers Of Beshenkovitz

The sea reverted to its former power (Shemos 14:27)

The word ‘Li’eisono’ (‘to its former power’) can also be interpreted to read ‘to its pre-condition’ (‘Litna’o’). G-d created the sea on the pre-condition that it will split before the children of Israel.

- Midrash Rabba

From the diary of Rabbi Yosef Yitzchok of Lubavitch:
Thursday, 14th of Sivan 5662, Serebrinka
[June 19 1902]

...The journey from Lubavitch to Serebrinka follows the Shileve and Zari’etche roads through the villages of Slabaditch, Chaimovka, and Shubkes, and through the city of Rudnia. From Rudnia one takes the highway for some seven versts until the turn-off to Serebrinka. Another half-verst and one arrives at the Serebrinka estate.

When we passed the roadside inn of Chaimovka some four versts into our journey, father gave the order to halt, washed his hands, and still seated in the

coach closed his holy eyes and said tefillas haderech, the ‘prayer of the road’ for a safe journey.

Later, as we rode through a copse of trees, father breathed deeply and, saying that he was exhausted, asked that the coach be slowed. Closing his eyes, he leaned against the side of the coach and rested for a quarter of an hour. My heart shrivelled within me at the sight of his weakened health. Then he opened his eyes and instructed that the horses resume their regular pace.

From afar, there came into view two foot travellers who were resting on a rise at the side of the road. As

we came closer I recognized two chassidim, Reb Peretz and Reb Menachem Mendel, schoolteachers of Beshenkovitz. When I told father who they were, he instructed the coachman to slow down and to pass close by to where they were sitting.

When we passed the two, we beheld a magnificent sight:

Reb Peretz and Reb Menachem Mendel are sitting in their tzitzis and skullcaps, with their coats, shoes, hats and walking sticks laying at their sides. Reb Menachem Mendel is sitting cross-legged, leaning on his elbow, his eyes tightly closed; he is listening to his friend Reb Peretz, who is also sitting with tightly closed eyes and is reviewing aloud a discourse of chassidic teaching in the special sing-song tone used in reviewing chassidus, gesturing with his hands in the manner employed when explaining a deep idea.

We stopped for several minutes and observed the two, who did not notice a thing. When we resumed our journey father remarked that they were reviewing the discourse 'Who Measured Water With His Step,' which was delivered by father on the second day of the festival of Shavuos.

I told father that Reb Peretz and Reb Menachem Mendel told me that this Shavuos marks their 33rd annual trip to Lubavitch. They first came in 1871. Every year since, including the years in which father was away from home, they walked to Lubavitch. It is their custom to reach Lubavitch for the Shabbos before Shavuos and to stay through the Shabbos following the festival. Then they return home, again travelling by foot.

We passed through the city of Rudnia and reached the highway, which runs through the market place. Awaiting us were the rabbis, the shoctim, the respectable householders of Rudnia, and its three schoolteachers—Reb Yerachmiel, Reb Yehoshua and Reb Nosson Yitzchok—together with their students, some 50 boys. All have come to greet father and to bless him. Father said to halt the coach and spoke with the assembled for several minutes, giving them his blessings for a restful summer and good livelihood.

We drove on. It appears that the scene with Reb Peretz and Reb Menachem Mendel has made a deep impression on father, for when we left Rudnia, he said:

"For five thousand, six hundred and sixty one years, nine months, thirteen days, fifteen hours and so many minutes, a certain plot of land has waited for Peretz and Mendel. It has waited for Peretz and Mendel to come and sit on it to review words of Torah, and to thereby fulfill and bring to light the Divine Will which is imbedded within the original supernal thought of creation, which is sealed within the Divine infinite light which comes to emanate the worlds, which is hidden within the Divine infinite light which comes to express the essence of G-d. (Nevertheless, added father, this supernal will and knowledge does not in any way impinge on the freedom of choice which the Almighty has granted every individual.)

"One cannot imagine the immensity of the gratification this causes the Almighty. It is difficult to envision the envy with which the supernal partzufim covet the deed of these schoolteachers of Beshenkovitz. The rebbes, whose souls are in heaven, rejoice over such "grandchildren".

"The chassidic schoolteachers are the true luminaries of the Jewish home. They are the 'Abraham's of their generations, who spread G-dliness to the Jewish home. Rabbi DovBer of Lubavitch would show greater consideration to the schoolteachers than to the rabbis and would say: 'It is the schoolteachers who make Jews receptive to G-dliness.'"

At this point we turned off the highway on to the soft road. Soon we passed the rows of trees and the house on the hill came into view. This is our lodgings in the country residence of Serebrinka, may the Almighty grace our arrival with success.

Reb Gershon the blacksmith prepared soup and milk and set it upon the high porch which overlooks the grounds. After drinking a hot cup of soup, I went to visit the park, as recounted above, and now I sit and write; the air is good, and all is quiet and restful.

אור תורה

OHR TORAH

Translated by: **Yechiel Krishch**

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

Shhhh! The World of Thought

"The Lord will fight for you, but you shall remain silent. The Lord said to Moses, Why do you cry out to Me? Speak to the children of Israel and let them travel" (Shemot 14:14-15).

The miracle of the splitting of the sea transcends the natural order. We could not, therefore, pray

for it verbally, because speech is the life force of the physical universe (since G-d created the natural

world by speaking it into being). This is why, when the Jewish people were at the shoreline praying for a miracle, G-d told them “you shall remain silent.” Speech, the word of G-d, created the very nature of water! No spoken prayer could turn the sea into dry land.

Above the World of Speech, with which G-d created the natural order, is the World of Thought, a level referred in the verse as “to Me.” If the Jewish people humble themselves so dras-

tically that they remove any vestige of self, they can ascend “to Me”—a place above nature, where life and death, sea and dry land, are all equal. The natural order is irrelevant in the World of Thought, and there the sea can become dry land.

We too can rise to the World of Thought, transcending time and nature. But we must set aside worldly pleasures, which are fused with the physical universe, and remove any sense of self.

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

Revelation of Moshiach

On the final day of Pesach, there is a revelation of the light of Moshiach, whose soul is the comprehensive *yechidah* of all Jewish souls. The revelation of *yechidah*, however, is not enough. It must be subsequently anchored in the reality of this world by influencing our thought, speech, and action. Consider the first prayer of each day: *modeh ani*. G-d’s name does not appear in this brief

prayer because *modeh ani* transcends the degrees of G-dliness that correspond to the divine names. Instead, it touches on the *yechidah*. Nevertheless, after reciting *modeh ani*, we begin an orderly service of contemplation, prayer, and action. For G-d wants us to utilize the light of *yechidah* to transform this world into His home.

The Rebbe

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

Adapted from the works of the Lubavitcher Rebbe

A Message From A Sage Whose Only Occupation Was Torah Study

The Mishnah:¹ Rabbi Shimon says: Be meticulous in reciting the *Shema* and with prayer. When you pray, do not make your prayers a routine [i.e., perfunctory] act, but [a plea for] mercy and supplication before G-d, as it says, “For He is benevolent and merciful, slow to anger and abundant in loving kindness, and relenting of the evil decree” (*Yoel* 2:13). And do not consider yourself wicked in your self-estimation (*Avos* 2:13).

The Questions:

- Pirkei Avos* discusses “matters of piety”; it is a manual for those who desire to go beyond the letter of the law (*Bava Kama* 30a). But Rabbi Shimon’s first two statements—to be meticulous and intentional when reciting *Shema* and with prayer—are legal requirements. Why are they included in *Pirkei Avos*?
- What is the thematic relevance of the third clause to the preceding two clauses?

The Explanation: Rabbi Shimon ben Nesanel, the author of this Mishnah, was one of a rare category of sages whose “occupation” was Torah study.

1. This Sicha is not associated with this week’s Torah portion. It is according to a prescribed schedule to complete the entire Likkutei Sichos over the course of 8 years. For more information visit projectlikkuteisichos.org.

These sages were exclusively dedicated to Torah, unlike other sages who balanced work and study. The most eminent of these sages was Rabbi Shimon bar Yochai. Rabbi Shimon bar Yochai himself declared that the law allows these unique individuals to study without interruption, even for time-bound *mitzvos* such as the recitation of the *Shema* and prayer (*Jerusalem Talmud, Brachos 1:2*). When a regular scholar is studying, he must interrupt his studies when the time for reciting the *Shema* arrives. But one “whose Torah is his occupation” need not interrupt.

Therefore, Rabbi Shimon ben Nesanel had to exhort his students to not follow his example, because he was an exception to the rule. They, however, had to “be meticulous with the reading of the *Shema* and with prayer.”

Rabbi Shimon then addresses his colleagues who, like him, were dedicated to Torah study as their occupation, and who although were exempt from prayer at the regularly mandated times, would still pray from time to time. He was telling them: Even though they prayed only periodically, they were not to pray with haste so as to return to their studies, but rather, “When you pray... [make

your prayers a plea for] mercy and supplication before G-d.”

Once we have established that Rabbi Shimon taught the first two clauses from his personal perspective—as one whose occupation was Torah study—we can understand the thematic continuity of the third clause. Rabbi Shimon bar Yochai claimed that as long as he was alive, he protected the entire world from G-d’s judgment (*Sukkah 45b*). Meaning, even those who deserved punishment were spared because of Rabbi Shimon’s merit. Because Rabbi Shimon ben Nessanel attained similar spiritual heights, he, too, could protect the people from punishment due to his immense merit. It was possible for a person who lived in his generation to remain entrenched in negative behavior while going unpunished. For such a person, there would be little incentive to repent. Therefore Rabbi Shimon taught, “And do not consider yourself to be wicked in your self-estimation”—you have the ability to repent, and you don’t need fear of punishment to repent; you can repent from a place of prosperity, rest, and serenity.

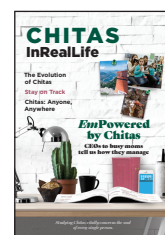
Likkutei Sichot vol. 17, p. 356ff.

מורה שיעור לחת"ת ורמב"ם ליום אחרון של פסח

LAST DAY OF PESACH CHITAS / RAMBAM GUIDE

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