

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

Erev Shabbos Parshas Vayeilech, 5783 – September 30, 2022
Shabbos Shuvah

ערב שבת פרשת וילך, ה' תשרי, ה'תשפ"ג
שבת שובה

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

Atonement For Mindless Blessings

Everyone experiences tremendous spiritual arousal and are moved to tears on the eve of Yom Kippur. For at that time, the satan comes to level accusations against each individual, with great force. This is because it is the final hour of the days of repentance, before Yom Kippur and on Yom Kippur itself the satan has no permission to accuse.

At this time, we must recite *vidui* and appease the Torah for rebelling against her:

G-d began His Torah with the letter *beis* and not an *alef*, because *alef* stands for *arur*, curse, whereas *beis* stands for *berachah*, blessing. Let

us seek atonement for the countless blessings we recited without concentration, thereby stealing from our Father in heaven. Engaging in the affairs of this world without a blessing is stealing and trespassing.

The Torah therefore begins with *bereishis bara Elokim eis ha-shamayim ve-eis ha-aretz*. Meaning, *bereishis* indicates *berachah*, a blessing—the main function of which is to acknowledge G-d as the King of the universe. Only after this is established via the recitation of a blessing, can there be *shamayim va-aretz*, benefit from the created universe.

Par. 336c

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber
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The Yom Kippur Drunk

Those who arrived early at the village synagogue on Yom Kippur eve could not but notice the man sleeping in a corner. His soiled clothes, and the strong scent of alcohol that hovered about him, attested to the cause of his slumber at this early hour. A Jew drunk on the eve of the Holy Day? Several of the congregants even suggested that the man be expelled from the synagogue.

Soon the room filled to overflowing, mercifully concealing the sleeping drunk from all but those who stood in his immediate vicinity. As the sun began to dip below the horizon, a hush descended upon the crowd. The Rebbe entered the room and made his way to his place at the eastern wall. At a signal from the Rebbe, the ark was opened, and the *gabbai* began taking out the Torah scrolls in preparation for the *Kol Nidrei* service.

This was the moment that the drunk chose to rise from his slumber, climb the steps to the raised reading platform in the center of the room, pound on the reading table, and announce: “*Ne’um attah horeita!*” Apparently, the crowded room, Torah scrolls being carried out of the open ark, seen through a drunken haze, appeared to the man as the beginning of *hakafot* on Simchat Torah! The drunk was confusing the most solemn moment of the year with its most joyous and high-spirited occasion.

The scandalized crowd was about to eject the man from the room, when the Rebbe turned from the wall and said: “Let him be. For him it’s already time for *hakafot*. He’s there already.”

On the following evening, as the Rebbe sat with his

chassidim at the festive meal that follows the fast, he related to them the story of Reb Shmuel, the *Kol Nidrei* drunk.

On the morning of the eve of the Holy Day, Reb Shmuel had heard of a Jew who, together with his wife and six small children, had been imprisoned for failing to pay the rent on the establishment he held on lease from the local nobleman. Reb Shmuel went to the nobleman to plead for their release, but the nobleman was adamant in his refusal. “Until I see every penny that is owed to me,” he swore, “the Jew and his family stay where they are. Now get out of here before I unleash my dogs on you.”

“I cannot allow a Jewish family to languish in a dungeon on Yom Kippur,” resolved Reb Shmuel and set out to raise the required sum, determined to achieve their release before sunset.

All day, he went from door to door. People gave generously to a fellow Jew in need, but by late afternoon Reb Shmuel was still 300 rubles short of the required sum. Where would he find such a large sum of money at this late hour? Then he passed a tavern and saw a group of well-dressed young men sitting and drinking. A card-game was underway, and a sizable pile of banknotes and gold and silver coins had already accumulated on the table.

At first he hesitated to approach them at all: what could one expect from Jews who spend the eve of the Holy Day drinking and gambling in a tavern? But realizing that they were his only hope, he approached their table and told them of the plight of the imprisoned family.

They were about to send him off empty-handed, when one of them had a jolly idea: wouldn't it be great fun to get a pious Jew drunk on Yom Kippur? Signaling to a waiter, the man ordered a large glass of vodka. “Drink this down in one gulp,” he said to the Reb Shmuel, “and I'll give you 100 rubles.”

Reb Shmuel looked from the glass that had been set before him to the sheaf of banknotes that the man held under his nose. Other than a sip of *l'chayim* on Shabbat

and at weddings, Reb Shmuel drank only twice a year—on Purim and Simchat Torah, when every chassid fuels the holy joy of these days with generous helpings of inebriating drink so that the body should rejoice along with the soul. And the amount of vodka in this glass—actually, it more resembled a pitcher than a glass—was more than he would consume on both those occasions combined. Reb Shmuel lifted the glass and drank down its contents.

“Bravo!” cried the man, and handed him the 100 rubles. “But this is not enough,” said Reb Shmuel, his head already reeling from the strong drink. “I need another 200 rubles to get the poor family out of prison!”

“A deal's a deal!” cried the merry-makers. “One hundred rubles per glass! Waiter! Please refill this glass for our drinking buddy!”

Two glasses and two hundred rubles later, Reb Shmuel staggered out of the tavern. His alcohol-fogged mind was oblivious to all—the stares of his fellow villagers rushing about in their final preparations for the Holy Day, the ferocious barking of the nobleman's dogs, the joyous tears and profusions of gratitude of the ransomed family—except to the task of handing over the money to the nobleman and finding his way to the synagogue. For he knew that if he first went home for something to eat before the fast, he would never make it to *shul* for *Kol Nidrei*.

“On Rosh HaShanah,” the Rebbe concluded his story, “we submitted to the sovereignty of Heaven and proclaimed G-d king of the universe. Today, we fasted, prayed and repented, laboring to translate our commitment to G-d into a refined past and an improved future. Now we are heading towards Sukkot, in which we actualize and rejoice over the attainments of the ‘Days of Awe’ through the special mitzvot of the festival—a joy that reaches its climax in the *hakafot* of Simchat Torah. But Reb Shmuel is already there. When he announced the beginning of *hakafot* at *Kol Nidrei* last night, this was no ‘mistake.’ For us, Yom Kippur was just beginning; for him, it was already Simchat Torah....”

אור תורה

OHR TORAH

Translated by: Yechiel Krisch

Adapted from the teachings of the Mezritcher Maggid

Eternal Study

“And it will be, when they will encounter many evils and troubles, this song will bear witness against them, for it will not be forgotten from the mouth of their offspring.” (Vayeilech 31:21)

When introducing animal sacrifices, G-d instructs Moshe: “Command Aaron and his sons, saying, this is the law of the burnt offering:

that is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it.” (Vayikra 6:2). The commentar-

ies explain that the term “command” (צו) denotes a Mitzvah that requires alacrity and must be kept by future generations. But how can this be? The daily sacrifices do not appear to require any particular alacrity, and with the destruction of the Temple we ceased daily sacrifices.

Rather, the entire verse is hinting at the Jewish people’s eternal relationship with the Torah itself, which “will not be forgotten from the mouth of their descendants” (Vayeilech 31:21).

“This is the law (literally: Torah) of the burnt offering (literally: elevation offering) which burns,”

is the command to delve into Torah, which rises above all sacrifices, with a burning passion and desire to connect to G-d through study. For any word of Torah that is not learnt with love and fear does not ascend as an elevation offering. The Torah must be studied with fiery passion by people (who are called “altars”) all the days of their lives (“all night until morning”). Such a commandment requires great alacrity and is eternal, to be practiced by our descendants forever.

Par. 108

גאולה ✧ GEULAH

Yalkut Moshiach uGeulah al HaTorah
Translated by Yaakov Paley

Outranking Angels

Our Sages tell us that *tzaddikim* are superior to the angels. That is because human beings have a *yetzer hara* that lures and urges them against the path of G-d. When a human succeeds in conquering his *yetzer hara*, it is a truly wondrous accomplishment. The angels, by contrast, are spiritual beings who lack this challenge as well as the greatness that it brings.

In the future era, the Jewish people will all be *tzaddikim* and the *yetzer hara* will be removed, in which case, the Jews and the angels should be

on a parallel spiritual level. Nevertheless the Jewish people will be superior, to the extent that the angels will come to seek knowledge of G-d from the Jews. This will be the result of the Jews’ efforts throughout exile. And in the same merit, G-d will also gift them with continued service of G-d in this world, which the angels will continue to lack, and therefore, the Jews will indeed outrank the angels in the future era.

Ohr Pnei Moshe

לקוטי שיחות ✧ A SICHA

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

Kohanim, Representing A Tribe

The Verse: Then Moshe wrote this Torah, and gave it to the Kohanim, the descendants of Levi, who carried the Ark of the covenant of G-d, and to all the elders of Israel (*Devarim* 31:9).

The Question: The Rogetchever asks: Why does the verse add that the Kohanim are the “descendants of Levi”? How does this additional information add clarity?

The Explanation: This question can be answered by examining Rashi’s comment on this verse. Rashi writes:

“When it was entirely completed, he gave it to the members of his tribe [i.e., Levi].”

Rashi seems to depart from the literal reading of the verse by saying that Moshe gave the Torah to “the

members of his tribe (Levi),” since the verse only states “the Kohanim.” How did Rashi come to the conclusion that the Torah was given to the entire tribe of Levi?

Yet, since Moshe gave a Torah scroll to each tribe— as this verse continues, “and to all the elders of Israel,” referring to the representatives of each tribe—it stands to reason that the tribe of Levi would not be the lone exception. Therefore, Rashi explains that Moshe *did* give a Torah to the tribe of Levi, but he gave it to the Kohanim as representatives of the entire tribe of Levi.

This explains why the verse says, “the Kohanim, the descendants of Levi”—the Kohanim accepted the Torah on behalf of the entire tribe of Levi.

The Three Exceptions: Generally, the Kohanim are

considered distinct from the rest of the tribe of Levi. This episode is one of three where the Kohanim are considered part of the larger tribe of Levi, to the extent that the Kohanim were able to accomplish something on behalf of the rest of the tribe.

The other two episodes:

- 1) When all of the tribes offered a sacrifice at the inauguration of the Mishkan, the tribe of Levi did not participate. Aharon lighting the *menorah* was considered to be the contribution of the tribe of Levi (*Bamidbar* 8:2 and *Rashi* there). Thus, Aharon acted not only on behalf of the Kohanim, but on behalf of the entire tribe of Levi.
- 2) After Korach's rebellion failed, G-d performed a miracle to illustrate the validity of the Kohanim and Levites being appointed to the *Mishkan* service. Twelve rods were inscribed with the names of the twelve tribes, with Aharon's name inscribed on the rod of the tribe of Levi. Aharon's rod blossomed in the morning, demonstrating that G-d chose the tribe of Levi. Once again, Aharon represented the entire tribe, not just the Kohanim.

The Significance: Kohanim and Levites differ in their spiritual tasks: Kohanim are forbidden from becoming ritually impure, while Levites are permitted to come

into contact with the dead. In spiritual terms, Kohanim do not engage with evil; they sublimate it. In contrast, Levites wrestle with evil, and attempt to subdue it.

These three areas where the Kohanim represent the Levites are concerned with rejecting evil, and therefore, the Kohanim did not perform them for themselves, but for the Levites whose task is the rejection of evil. In doing so, however, the Kohanim contributed their spiritual ability—the complete eradication and transformation of evil—aiding the Levites in totally rejecting the forces of negativity.

- 1) Accepting the Torah scroll: the role of the Torah scroll given by Moshe to the tribes was not for the purpose of studying and adding light, but to be wary of, and dispel, the evil in the world. This is why the scrolls were given after the curses—to aid the people in avoiding behavior that would lead to horrible outcomes.
- 2) The light of the Menorah shined outward into the world, combatting the darkness.
- 3) Aharon's staff cemented the status of the Kohanim and the Leviim, concluding the debate with Korach. It was in response to Korach's negativity.

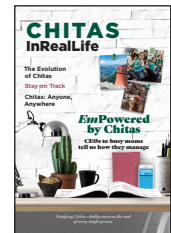
Likkutei Sichos vol. 19, p. 315ff.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
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Rambam – Three Chapters**	Sefer Zera'im – Hilchos Ma'aser Sheni Chapters 2 – 4

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



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לעילוי נשמת
שניאור זלמן בן יוסף משה ע"ה
נפטר כ"ג סיון

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