

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

The Last Edition of CHAYUS

Dear Chayus Reader,

With the advent of the Covid disease, the Pandemic affected many people and the Jewish lifestyle. Going to the shul was impeded, and schools were on lockdown. Chayenu made it their mission to ensure that every single Jew—be it adult or child—should still be infused with the teachings of Torah and chasidus.

We began publishing a sister publication—the Chayus, Shabbos Stimulus, a free Torah publication for the Shabbos Table. This publication included stories and easy-to-grasp Dvar Torahs appropriate for all ages.

Thank G-d the Pandemic is behind us. The children are back in

their classrooms, and the shuls are reopened. This will be the last edition of the Chayus publication.

We hope you received chayus (energy) from the Chayus Publication. We want to remind you that you can get this and much more in Chayenu's other offerings.

- Subscribe to Chayenu,*
- Download the Chayenu App,
- Sign up for our monthly newsletter,
- Join a daily WhatsApp broadcast, and more!

For more information, visit: Chayenu.org

*As a valuable Chayus subscriber, we would like to offer you a **20% discount** on a Chayenu subscription. Use coupon code **CHAYENU20** at checkout. (New subscriptions and in the USA only.)

כתר שם טוב

Portions of Light

Keter Shem Tov

Available at Kehot.com

Torn Shoes in Paradise

Shacharit is scheduled later on Shabbat and Yom Yov than during the week, but on the morning of Simchat Torah in particular, people involuntarily sleep in after the exertion of the night's *hakafot*, followed by a festive Yom Tov meal.

Angels do not have *hakafot* and Yom Tov meals. They begin their day as usual, desiring to sing praises to their Creator. They cannot do so without the participation of the Jewish souls on earth, as our Sages derive from the verse, *When the morning stars sing together* (Job 38:7): "The ministering angels do not sing G-d's praises Above until the Jews sing His praises below." But today, the Jews are late.

The angels spend the hiatus tidying the Garden of Eden. They discover unfamiliar objects: shoes, slippers, heels. They are utterly mystified. They are used to *tzitzit*, *tefillin*, and other objects used for *mitzvot*, but not shoes!

They consult the archangel Michael. He replies, "These are *my* merchandise!" He explains that these items come from the Jews' exuberant dancing with the Torah and begins sorting them, "These shoes are from the Jews of Kaminka, these are from the Jews of Mezritch...."

With these broken shoes, Michael gloats over the archangel Matat, "Your duty is to tie crowns for our Creator from the Jewish prayers, but I will fashion a far superior crown from the lost shoes and torn heels of their Simchat Torah dancing!"

Keter Shem Tov, addendum 202

Split Personality

Moses the man of G-d (V'Zos HaBerachah 33:1)

“Moses the man of G-d”—Says the Midrash: his upper half was G-dly, his lower half, that of a man.

Every Jewish soul possesses a spark of the soul of Moses, enabling it to be a “man of G-d”: one who integrates the eternal and infinite perfection of the Divine with the realities of the human condition.

The Lubavitcher Rebbe

The Talmud relates the following story:

Rabbi Yehoshua ben Levi asked Moshiach: “When are you coming?”

Replied Moshiach, “today.”

Later, Rabbi Yehoshua met Elijah the Prophet and complained: “He told me that he is coming today, yet he didn’t come.” Answered Elijah, “This is what he meant: ‘Today, if His voice you will harken’ (Psalms 95:7).”

Asks the Lubavitcher Rebbe: What is the meaning of this seemingly evasive and misleading statement? Does Moshiach engage in diplomatic wordplay?

What Moshiach is conveying, the Rebbe explains, is an attitude: The Jew knows that the world is inherently good, that the true, intrinsic state of G-d’s creation is the perfect world of Moshiach. He knows that the currently deficient ‘reality’ is superimposed and unnatural. The fact that things have been this way for thousands of years makes it no more genuine or real.

So despite centuries of ‘experience’ to the contrary, the Jew fully and realistically expects Moshiach instantaneously. His response to the question “when is Moshiach coming?” is an unhesitant “today.” Only if, G-d forbid, a moment passes and somehow Moshiach has not arrived, is he compelled to explain “... if His voice you will harken.” Namely, G-d desires that the world undergo a process of refinement and elevation before its true, quintessential reality may come to light.

Someone once asked my father in law, Rabbi Yosef Yitzchok of Lubavitch: “We are told to stand ready to receive Moshiach, confident that he is indeed coming immediately. Yet at the same time, we are charged with the mission to build, to found new organizations, to lay the groundwork for future work. Which state of mind is one to adopt, that of the anticipant believer or that of the pragmatic doer?”

Indeed, the Jew must straddle both worlds. He must adopt two diverse mind-sets side by side. On the one hand, he must bring holiness to a mundane world by working to perfect an imperfect ‘reality.’ In doing this, he deals with conditions as they are. So he formulates budgets, contracts for construction, and plans long-term projects.

At the same time, he anticipates, nay expects, Moshiach’s immediate coming. An instantaneously perfect existence is not only feasible but the most natural thing in the world.

The Source of Atonement

The Tanya:¹ In chapter four of Iggeres Hateshuva, the Alter Rebbe details how the ten *sefiros* are al-

luded to in the four letters of the Divine name. In parentheses, he adds:

1. Note: The Sicha correlates to the Likkutei Sichos Project schedule, for more information, visit: ProjectLikkuteiSichos.org

“The “thorn” above the yud indicates the supreme will, (this being the level of *keter*,) which transcends by far the level of *chochmah ila'ah*, supernal wisdom, as is known.”

Reb Levik: The repetitive phrase “transcends by far” alludes to a transcendence over two supernal levels of Divine wisdom, the “supernal wisdom” of Atzilus, the world of emanation, and “the concealed wisdom,” which transcends Atzilus. Thus, the “supreme will,” which is described as “the skull,” transcends two levels of Divine wisdom.

The Explanation: This “placement” of the Divine will is important, for the Alter Rebbe will later on (ch. 8) explain that atonement derives from G-d’s Thirteen Attributes of Mercy being expressed, which flow from the Divine will, a place that transcends the “structured” world contained in the four letters of G-d’s name. Because the Divine will “transcends by far the level of *chochmah ila'ah*,” therefore it can grant atonement.

The Question: In Likkutei Torah, the Alter Rebbe explains that the thirteen attributes of G-d’s mercy derive from the “concealed wisdom.” How can these two “placements” of Divine mercy be reconciled?

The Answer: Sin causes two deficiencies: 1) it harms the soul’s tangible connection with G-d; 2) it prevents G-d’s light from becoming manifest in the world through the performance of mitzvos.

Repentance addresses both these deficiencies in different ways:

- 1) When a Jew desires to return to G-d, he uncovers the truth that his soul was never separate from Him—how else could he still desire

to connect to G-d, if he truly severed his relationship? Thus, the essence of the soul and its connection to the Essence of G-d are laid bare in the process of repentance. The Essence of G-d *completely transcends* the created realm and its deficiencies, and so the soul’s blemish is disregarded and it is made whole again.

- 2) When a Jew feels his distance from G-d, he is aroused to return to G-d with greater passion and dedication than even a righteous person. With this passion, he transcends his personal limitations and serves G-d with unnatural zeal. This, in turn, touches the Essence of G-d that does desire to be manifest within Creation, but is also not confined to the strictures of the created system of sin and punishment. Thus, the light that was missing can now be drawn into the world through the penitent’s passion.

In Iggeres Hateshuva, the Alter Rebbe discusses the repair that derives from the Divine desire that is *totally removed* from concern with the created reality. Therefore, he highlights the aspect of the Divine will, which is identified as the “skull,” “which transcends by far the level of *chochmah ila'ah*.”

In Likkutei Torah, the Alter Rebbe discusses how Divine light is drawn into the world after sin, and therefore identifies the source of atonement as a dimension of G-d that has some level of connection and desire for the world, the level of “concealed wisdom,” which maintains some relationship with the sefiros of Atzilus.

Likkutei Sichos, Vol.19, p. 426ff.

גאולה
Geulah

Yalkut Moshiach U'Geulah al HaTorah
Translated by Yaakov Paley

The ‘Redemption Offering’ of Shemini Atzeres

The Jews are represented by the number seven. For example, their souls stem from seven spiritual branches, Shabbos is the seventh day, and most *musaf*-offering contains seven lambs. Why, then, do we offer *fourteen* lambs on Sukkos? Seven are for the Jews themselves. Another seven are for the sparks of holiness trapped among the seventy nations that the Jews must elevate.

In the Era of Redemption, by contrast, no further sparks will remain in exile, which is why we offer just seven lambs on Shemini Atzeres. The single ox offered on that day represents all that will remain of Yishmael and the single ram represents all that will remain from Esav.

Ohr HaChaim

Shemini Atzeres

As an explanation for the holiday of Shemini Atzeres, a one-day festival immediately following the seven-day celebration of Sukkot, the Midrash teaches a parable of a king who made a lavish, seven-day banquet for all of his countrymen. After seven days of merrymaking, his beloved daughter, an only child, approached him with a complaint: “You have made a banquet and all have benefitted,” she said. “What about me?” The king immediately called his servants and ordered them to make a small banquet the next day, just for him and his daughter.

But why is Shemini Atzeret only a “small banquet”? The king lacks nothing, and certainly for the Jewish people (his sole beloved daughter) the king should make the very largest banquet!

Mystically, a “banquet” symbolizes an influx of divinity into the world and, indeed, the Shemini Atzeret “banquet” is substantial in size—the divinity that flowed into the world during the seven days of Sukkot is dwarfed by the influx of divinity on Shemini Atzeret. Shemini Atzeret is not called a “small banquet” because the banquet itself is small (it is quite large!), but because it is a banquet for “the small ones,” the Jewish people, who are referred to as such throughout the Bible—“for Yakov is small” (Amos 7:5); “For Israel is young, and I loved him” (Hoshea 11:1).

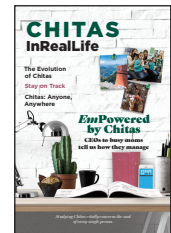
Additionally, the Jewish people are humble. In the merit of making ourselves “small,” G-d responds by contracting His divine presence so that it is “small” enough to enter our lives.

Par. 365

מורה שיעור לחת"ת ורמב"ם לשבת
Shabbos Chitas / Rambam Guide

Book	Section
Chumash – Rashi*	V'Zos HaBerachah, 7th Aliyah
Tehillim*	Chapters 106 – 107
Tanya*	Igeres Hakodesh #23. עמ' 272 - בזוה"ק. עמ' 272 - עד עמ' 272
Rambam – Sefer Hamitzvos*	Positive Mitzvah #161; Negative Mitzvah #140
Rambam – One Chapter*	Sefer Zmanim – Hilchos Shofar, Sukkah vLulav Chapter 2
Rambam – Three Chapters**	Sefer Avodah – Hilchos Temidim U'Musofim Chapters 9 – 10; Hilchos Pesulei Hamekudoshim Chapter 1

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



To view our Chitas In RealLife booklet, visit Chayenu.org/Chitas

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

A PROJECT OF
חיינו
 CHAYENU
 DAILY TORAH STUDY. DELIVERED.