

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta bas Yosef Mordechai ז"ה and Tzvi Daniel ben David ז"ה Ainsworth
Dedicated by David & Eda Schottenstein

כתר שם טוב

Portions of Light

Keter Shem Tov

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G-d's Loving Embrace

A king sent his precious son to other kingdoms to acquire wisdom and experience. The prince traveled far, squandering his wealth on newly discovered pleasurable excesses. He wound up lonely and penniless in a region so distant that nobody had heard of his father.

Struggling for survival, he longed for home. The journey home was arduous, but when the king saw his long-lost son returning in genuine remorse, he forgave the prince for his errant choices and embraced him with passionate love.

We are G-d's children. He sends our souls on distant journeys into corporeal bodies to study Torah and perform *mitzvot* so we can earn an unprecedented ascent. We grow corrupted through love for our bodies, money, and human cravings. Our immersion in pleasures leaves our souls terribly distanced from G-d—where He is not recognized. Our souls forget their former spirituality, becoming impoverished spiritually and materially, a condition aggravated by our protracted exile.

When a Jew suddenly returns to G-d, as we do during Tishrei, G-d's mercy erupts at the sight of His lost beloved son. G-d absolves our waywardness on Yom Kippur, and He warmly embraces us during Sukkot. As our Sages state on the verse, *Take [the lulav] for yourselves on the first day...* (Leviticus 23:40): "This is 'the first day' for reckoning sins," because our record was cleansed on Yom Kippur. G-d embraces us, enveloping us with the *sukkah* walls and the *sechach*, as it is stated, *His right arm embraced me* (Song of Songs 2:6).

Focus: Your journey was challenging, but now you are home: Sit in a sukkah, immersed in G-d's loving embrace.

סיפור חסידי

Once Upon a Chasid

The Test

Once the Baal Shem Tov sat with his disciples for the festive meal of *Rosh Chodesh*, and his face was serious. The disciples knew from previous occasions things that would put their Rebbe in a more joyous mood, and they tried, but with no success.

Then, a certain village-dwelling Jew entered, named Reb Dovid. Immediately upon his entry the Baal Shem Tov became full of joy—he treated him warmly, gave him a place to sit, and also gave him a piece of his "*hamotzi*" (bread).

This matter caused the disciples to have ques-

tioning thoughts—the whole Holy Society were not able to rouse joy, and only a villager was able to do so?!

The Baal Shem Tov sensed their questions, and sent Reb Dovid off to do something, and when he left, the Baal Shem Tov said to them:

This Reb Dovid works hard, by the sweat of his brow, for every penny he earns. During the year he saves a penny at a time to buy an *etrog* for Sukkot, until he assembles the sum and travels to the city and buys an extremely fine one, and he has great joy from it. Since he is poor, and his wife is of bitter spirit, it angered her considerably that he does not care about the condition of his household, since he spends money on an *etrog* and rejoices over it. In

her bitterness, she broke the *pitom* (tip) of the *etrog* (rendering it *possul*, unfit for use).

Now, besides the money that he spent on the *etrog*, there were many obstacles to bringing it, water to cross, bad roads, so that it all added up to much hard effort. Yet, when he saw what his wife had done, he was not angry, but said: “It appears that I am not worthy of such an *etrog*. Truly, does a simple Jew like me deserve such a fine *etrog*?!”

“From the time of the *Akeidah* (the ‘Binding of Isaac’),” concluded the Baal Shem Tov, “there was not such a test of character, and therefore I treated him so warmly.”

(*Sefer Hasichot* 5696, p. 148)

לקוטי שיחות

A Sicha

By: ProjectLikkuteiSichos.org

Adapted from the works of the Lubavitcher Rebbe

The Superiority of the Soul

The Tanya:¹ In the third chapter of *Iggeres Hateshuva*, the Alter Rebbe draws a distinction between human souls and angels. Souls derive from the innermost aspect of G-dliness, the ineffable Divine name, while angels are rooted in the external aspect of G-dliness, the Divine Name Elokim. The Alter Rebbe proves this connection with three citations:

“For this reason, Scripture calls the angels ‘Elokim,’ as in the phrase, ‘For the L-rd your G-d, He is the G-d of G-ds (Elokim)...,’ ‘Praise the G-d of G-ds (Elokim)...,’ and ‘The sons of G-d (Elokim) came to present themselves...’” (*Iggeres Hateshuva* Ch. 4).

Likkutei Levi Yitzchak: The Rebbe’s father, Rabbi Levi Yitzchak, explains that the three verses correspond to three categories of angels: *Serafim*, who reside in the world of *Beria*; *Chayos*, in the world of *Yetzira*; and *Ofanim*, from the world of *Asiya*.

The Question: The goal of this passage is to explain the superiority of the human soul, that it derives from the innermost part of G-d. Yet, the Alter Rebbe highlights the fact that the angels are called by the name of G-d, albeit the name that denotes His external desire. This is because angels do not obscure their Divine source. It is openly revealed within them, so they can be identified by it. Human

beings, on the other hand, cannot be called with G-d’s name, for the Divine spark is concealed beneath their sense of autonomy. Why does the Alter Rebbe highlight the spiritual advantage of the angels here?

The Explanation: Granted, the Divine desire that animates the angels is manifest and revealed, while the Divine desire that animates the human soul is concealed. But the angels do not possess any access point to the Divine essence that is the source of everything. They are only truly aware of the Divine creative power which has been constrained and limited to enable their emergence.

This is alluded to in the three verses that correspond to the three types of angels. Creation takes place through Divine speech, but speech, or expression, takes place in three stages: “words of thought,” “spoken words,” and “words of action.” Each form of speech progressively conceals more of the essential desire of the communicator, in this case, G-d.

In the first verse, G-d’s name is mentioned three times; in the second verse, two; in the final verse, once. Thus, the angels of *Beria*, the world of thought, contain within them all three modes of Divine expression. The angels of *Yetzira*, contain the letters of the speech and the words of action. And

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

the angels of *Asiya* contain only the words of action. Each category of angels is only associated with the limited Divine speech that created it.

The human soul, on the other hand, is always associated with the Divine essence.

Likkutei Sichos, Vol. 19, p. 408ff.

גאולה Geulah

Yalkut Moshiach U'Geulah al HaTorah

Translated by Yaakov Paley

With Unity and Peace We Will Be Redeemed

Regarding Sukkos, we are commanded, “*You shall rejoice before Hashem, your G-d.*” Unity and assembly greatly increases joy. We are therefore warned that our festivities should be “*before G-d,*” for the sake of Heaven, unlike those who care only about feasting, drinking, and sowing discord. Undesirable rejoicing caused the destruction of the first and second *beis hamikdash*, as the verse states, *ki ve-simchah seitzei’u*, “*For with joy shall you go out*” (*Yeshayah 55:12*), for inappropriate celebrations leads to all evil.

By contrast, the verse continues, *u’ve-shalom tulavu*, “*And with peace shall you be brought.*” With unity and peace between fellow Jews we will be brought back to our land with the final redemption. This sacred peace and unity are the theme of Sukkos and its four species, and therefore the verse concludes, “*And all the trees of the fields will clap hands.*” The four species that are taken from the trees of the field represent Jewish unity. They clap together in unison in rejoicing before G-d on Sukkos—and so should we, thereby meriting the redemption.

Kli Yakar

אור תורה Ohr Torah

Translated by: Yechiel Krisch

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

Sukkos

On the verse: “better one handful of ease than two handfuls of hard work” (*Kohelet 4:6*) the Midrash teaches that “two handfuls of hard work” refers to the seven days of Sukkot, while “one handful of ease” refers to Shemini Atzeret. How can the Midrash characterize Sukkot—seven holy days, given to the Jewish people for celebration and joy—as “two handfuls of hard work”?

By way of introduction, the Jewish people are conduits for all divinity that enters the world. During Sukkot we rejoice because boundless divine energy flows into us, and because we have the opportunity to pass that energy on to the 70 Gentile nations.

Many Sukkot rituals reflect this reality. In the Temple era, we would offer 70 bulls as sacrifices on Sukkot to pass divine energy to the 70 Gentile nations, and celebrate a water pouring ceremony that would spiritually ensure that the “raging waters” of the nations would be still, rendering them unable to quench our fiery passion and interfere with our relationship with G-d. We would also make seven circuits around the altar carrying the four species of the Lulav, hinting at the fact that, while the nations possess a divine spark reflecting the four letters of the Tetragrammaton, they are mere offshoots of divinity, akin to detached branches of palm, myrtle, and willow.

But while we rejoice at the opportunity to serve as a conduit for the world’s spirituality on Sukkot, and greatly benefit from this unique role, these rituals—many of which exist solely to prevent the Gentile nations from abusing us—are arduous, akin to “two handfuls of hard work.” Our joy on Sukkot is also tempered by the fact that we have yet to see the fulfillment of G-d’s promise that the Jewish people are destined to “dwell alone and not be reckoned among the nations” (*Bamidbar 23:9*). We eagerly await the coming of Moshiach, when we will be free to rejoice without toil.

A version of this joy occurs on Shemini Atzeret (“one handful of ease”). On that day we make seven circuits around the altar, holding the Torah itself—the tree of life—corresponding to the Tetragrammaton itself, not the mere offshoots represented by the Lulav. After seven days of celebrating on behalf of the world, the joy of Shemini Atzeres is for the Jewish people alone.

Par. 365

We Are Retiring 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. We will, G-d willing, be

discontinuing the Chayus publication. Together with the conclusion of the Torah reading cycle on Simchas Torah, we will be publishing the last edition of the Chayus, Shabbos Stimulus magazine.

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,*
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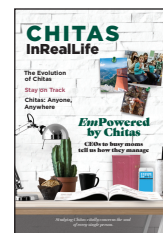
For more information, visit: Chayenu.org

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

Book	Section
Chumash – Rashi*	V'Zos HaBerachah, 7th Aliyah
Tehillim*	Chapters 77 – 78
Tanya*	Igeres Hakodesh #22 בפרש"י. עד עמ' קלד- בפרש"י.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #89; Negative Mitzvah #145, #149
Rambam – One Chapter*	Sefer Zmanim – Hilchos Chametz uMatzah Chapter 4
Rambam – Three Chapters**	Sefer Avodah – Hilchos Ma'aseh Hakorbonos Chapters 7 – 9

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



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