

# CHAYUS

## *A Shabbos Stimulus*

✧ THE EDA AND DAVID SCHOTTENSTEIN EDITION ✧

*In honor of our parents, Tuvia and Lea Schottenstein and Rabbi Yisroel and Chana Sirota*

Erev Shabbos Parshas Beshalach 5781 – January 29, 2021

ערב שבת פרשת בשלח, ט"ז שבט, ה'תשפ"א

✧ כתר שם טוב

### PORTIONS OF LIGHT

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#### When Fleeing Is Useless

*The children of Israel lifted up their eyes and behold, the Egyptians were advancing after them. They were very frightened, and the children of Israel cried out to G-d* (Exodus 14:10).

Leaving Egypt was insufficient, because Egypt came out with them. To what is this comparable? To one who relocates in order to flee internal pain or distress, only to discover that wherever he goes, his internal condition accompanies him. It is like a woman hoping to quiet her labor pains by hurrying to a different location, only to realize that the pain is still with her.

Rather, our only solution is to cry out to G-d and ask Him to remove the cause of our suffering, as it is stated, *From the straits [meitzar] I called G-d; G-d answered me with a vast expanse* (Psalms 118:5).

This is the deeper significance of the verse, *The Egyptians were advancing after them. Mitzrayim,*

is related to *meitzarim*, troubles and distress, which like the Egyptians, tend to follow a person who attempts only a physical escape.

Recognizing this truth, *The children of Israel cried out to G-d*, praying for a permanent solution. They were subsequently informed, *As you have seen the Egyptians today, you shall no longer continue to see them for eternity* (ibid., v. 13), meaning, the troubles that you experience at present will be permanently solved.

**Focus:** Recognize that G-d is the cause of all events; go straight to the Top.

✧ פרשת השבוע

### PARSHA INSIGHT

By: **Rabbi Moshe Wisnefsky** From: **Daily Wisdom #3**

Based on the works of the **Lubavitcher Rebbe**

#### Water from the Rock

*"I will be standing before you there at the rock at Horeb. You must strike the rock, and water will flow out of it and the people will drink. Moses did this in the sight of the elders of Israel."* (Exodus 17:6)

We sometimes encounter people who appear too intimidating to inspire. Their spiritual condition is much like a rock: devoid of the spiritual fluid of life, bone-dry and stonehearted. Apprehensive about attempting to motivate them, we tend to shy away, considering it a futile or even hazardous task.

G-d's response to this scenario is unequivocal: He tells us to approach this individual, who appears as

spiritually lifeless as a rock, with our "staff of G-d," our unshakable faith in the Torah and our resolute devotion to it. The spiritual intensity of our faith—both in G-d and in the G-dly spark within our fellow—will hit home, tapping into the reservoir of 'living water' at his core. We will then see his inherent goodness gush forth.

*Hitva'aduyot 5744, vol. 2, pp. 868-869.*

Chumash

**Beshalach, 7th reading:** G-d led the people from Alush to Refidim, closer to Mount Sinai. There was no water to drink, but instead of trusting that G-d would provide for them, the people complained. G-d had Moshe strike a rock with his staff, and this rock miraculously gave forth enough water for all the people's needs. This "well" accompanied the Jews throughout their trek through the desert. It was also at Refidim that the Jews were attacked by the nation of Amalek.

Tanya

**Likutei Amarim Ch. 25:** It is within every person's power to arouse - at any moment - his/her love (and fear) of G-d and to control the evil inclination.

**Takeaway:** There is no temptation that you cannot rise above. At every moment of time, you have the power to say "I will not be a fool by transgressing God's will, that will separate me from Him."

Rambam (1)

**Zmanim, Hilchos Megillah v'Chanukah Ch. 3 – Chanukah/Hallel:** The story of Chanukah and the enactment to light a Menorah (candles). The blessings before (lighting or just seeing) the Menorah. Completing Hallel (thanksgiving prayer to G-d) on each of the days.

The laws of saying Hallel: We make a blessing before reciting it. The days on which Hallel is recited. What is read by Hallel (full and half Hallel), and how it is chanted by the congregation.

### Embrace the Divine cradle

**Among the material benefits** is that a person who has *bitachon* is **happy with whatever is forced upon him, even if it is something difficult and against his nature.** He is able to be happy **because of his trust in G-d that He will only do to him that which is good for him in all matters, just as a caring mother will do for her newborn child** when she **washes, diapers, swaddles, and unswaddles him,** even if it is **against the will of the newborn.** As King David, of blessed memory said (Psalms 131:2): *I swear that I calmed and quieted my soul like a suckling on its mother; like a suckling was my soul with me.*

**Commentary:** Although King David had many troubles, he remained calm, because he considered himself like a suckling on his mother—he believed that everything G-d was doing to him was for his best.

In the same manner that a parent occasionally does things against the child's will, because it is really for the good of the child, so too G-d sometimes does things to a person which seem to him as not good and therefore against his will, but are ultimately in his best interests.

The Alter Rebbe, Rabbi Shneur Zalman of Liadi, writes the following meditation: When a person contemplates in depth and (then) pictures in his mind how he comes into being, as something from nothing, at every single moment—he is affected at every moment of his existence by the Divine energy that animates him, which is G-d's attribute of *chochmah*, the source of life, good, and delight—how can he entertain a thought that he is suffering?

Such a thought is only possible because the good is not comprehensible. He imagines that he is suffering. In truth, however, "no evil descends from Above," and everything is good. In this case it is not comprehended (as such) because of its immense and abundant goodness, at a level that is inconceivable to man.

This is the essence of faith, for which man was created—to believe that "there is no place void of G-d," and "in the light of the King's countenance there is life." Accordingly, Strength and gladness are in His place, because He is only good all the time. Therefore, first of all, man ought to be happy and joyous at every time and hour— despite the inevitable changes in life —and truly live by this faith in G-d, Who animates him and acts kindly towards him at every moment (*Tanya, Iggeret Hakodesh*, Epistle 11; *Lessons in Tanya*).

## Amalek: The Disconnect

מִלְחָמָה לְה' בְּעַמְלֵק מִדֹּר דֹּר

*The Lord is at war with Amalek from generation to generation.* (B'shalach, 17:16)

### Driving Questions:

1. What is the *Kelipa*<sup>1</sup> of Amalek?
2. How is the *Kelipa* of Amalek expressed in the name עַמְלֵק?
3. How is this expressed in the numerical value of the word עַמְלֵק?

**Introduction:** In defining the root evil of Amalek and what it represents as an antithesis of holiness, Chassidus attributes the phrase<sup>2</sup> “one who knows his Master, but wilfully rebels against Him” — יֹדֵעַ אֶת רַבּוֹנוֹ וּמְכַוֵּן לְמַרְדּוֹ בוֹ.

The human intellectual capacity consists of three components: *Chochmah*, *Binah*, and *Da'as* (conception, comprehension and intimate knowledge).

*Chochmah* is the concise, nutshell of an idea that has been conceived, yet it has not been developed and is not really understood.

*Bina* is the ability to absorb an idea, broaden it and reach a comprehensive understanding of it.

*Da'as* is the connection, taking the concept as it began in *Chochmah*, was developed through *Bina*, now bringing it to impact the attributes of character (*middos*) through deeply connecting with the information.

By way of example: A person can meditate

upon the love of G-d and truly reach a deep understanding and appreciation of the idea, but without the level of *Da'as*, this love will remain as a mere intellectual idea and have no emotional result.

The idea of Amalek being “one who knows his Master, but wilfully rebels against Him” means it is the antithesis of the element of *Da'as*. The knowledge exists, but because the *Da'as* has been compromised this person can brazenly act against it. *Amalek* attempts to sever the connection between our *mochin* — intellectual capacities and *middos* - emotional faculties.

The name of a person or item expresses its essence and theme<sup>3</sup>.

This idea then is expressed in the meaning of the word *Amalek* — עַמְלֵק.

The word *Amalek* is derived from the word מִלֵּק as in the verse<sup>4</sup> “וּמִלֵּק אֶת רִאשׁוֹ” — “nip off its head”. *Amalek* attempts to sever the connection between the head and the rest of the body. This action occurs on the neck of the bird<sup>5</sup>, this is also where the faculty of *Da'as* is located in the human anatomy<sup>6</sup>, the part that connects our head to our body and heart.

Rabbi Levi Yitzchak takes this a step further.

The meaning and relevance of a word or term is also hinted at in its numerical value.<sup>7</sup>

1. *Kelipa* (literally, a shell, peel or husk) is the term Kabbalah and Chasidus employ for a phenomena or force which obscures G-dliness, as the shell conceals what's inside it. Just as there are a variety of types of shells, peels etc, so too are there many spiritual opposing forces to the revelation of G-dliness, each with its own 'nature'.

2. This expression appears in Toras Kohanim, Bechukosai 26:14. Rashi (No'ach 10:9) quotes it in reference to Nimrod. Although the context in classic Torah commentary is not in reference to Amalek, Chassidus does attribute this characteristic to Amalek as its definition. See Likkutei Sichos vol. 19, page 224, footnote 29. See also Ohr HaTorah Parshas Zachor (pg. 1786) where the Tzemach Tzedek brings support for this based on the Midrash (Ester Rabba 7:13) which connects Amalek with Bil'am of whom Torah says יֹדֵעַ דַּעַת עֲלֵיָן, he knows the Supernal knowledge, (hence a connection to *Da'as*).

3. See Talmud Yoma 83b: Rabbi Meir would analyze names and discern one's nature from one's name. In Tanya, Shaar HaYichud VeHaEmunah, ch. 1, the Alter Rebbe explains based on Kabbalah that the letters comprising an entity's name are the Divine life-force animating it, and thus hold the secret to its identity and purpose.

4. Vayikra, 1:15, in reference to the method with which the Kohen would slaughter the bird offerings, known as *Melikah*.

5. Specifically, it is the back of the neck where the Kohen performs *Melika* (cutting off it's head).

6. This is also where the knot of the head Tefilin is placed. This knot is in the shape of a *Daled*. This *Daled* refers to *Da'as*, hinting to us that this is where a person's *Da'as* is located.

7. Gematria is typically the level of *Remez* (allegory) in Torah. A foundational approach of Rabbi Levi Yitzchak's teachings and writings

The numerical value of the words עמלק (*Amalek*) and דעת (*Da'as*) are equivalent.

When using a system of *Gematria* known as counting “מילוי”<sup>8</sup> and adding “אותיותיו”<sup>9</sup> the word *Amalek* equals 474. (See chart below.) The word *Da'as* also equals 474.

עמלק	
130	ע = (70) + (10) + (50)
80	מ = (40) + (40)
74	ל = (30) + (40) + (4)
186	ק = (100) + (6) + (80)
Plus one for each letter of the word:	
4	ע (1) + מ (1) + ל (1) + ק (1)
<b>474</b>	130+80+74+186+4
דעת	
<b>474</b>	ד (4) + ע (70) + ת (400)

Thus, *Amalek* by opposing our *Da'as*, attempts to prevent us from bringing that which we understand and know to be true in our minds, into our emotional lives to connect with intimately. This is an inner battle we must fight, for all generations, until Moshiach eradicates the nation of *Amalek* and our own inner one.<sup>89</sup>

*Likkutei Levi Yitzchak, Igros Kodesh, pg. 294.<sup>10</sup>*  
*(Yalkut Levi Yitzchak al Hatorah, Vol. 5, ch. 33)*

is showing how all the levels of Torah are truly one, and he thus interweaves and combines the (*Sod*) with *Remez, Drush & Pshat* into one holistic fabric.

8. Instead of the standard system of counting the value of each letter, we write out the letter and add that up to create the total. For example: (א) is 1 but when written out as (אִיף) it now totals 111.

9. With this process we add an additional 1 for every letter in the word. Not to be confused with עם הכולל in which 1 is added for the entire word.

10. In this letter Rabbi Levi Yitzchak expounds on how this is also connected to *Agag* and *Haman*. For the purposes of this publication we have explained *Amalek* as this is what is mentioned in the Parsha.

גאולה ∞  
**GEULAH**

**Yalkut Moshiach uGeulah al HaTorah**  
 Translated by **Yaakov Paley**

**Food from G-d**

What was the *man*? (Manna) According to Ramban, it was an emanation of supernal radiance that had become somewhat crystalized into material form. In the future era, we will delight in the original spiritual emanation directly, without its condensed material form. Accordingly, we can understand that a double portion of

its material representation fell on each *erev* Shabbos, while only its purely spiritual form descended upon the souls of the Jewish people during Shabbos, for on that day, they experienced a foretaste of the future era.

*Chasam Sofer*

לעילוי נשמת

חיים שניאור זלמן יהודה בן אהרן ע"ה

**RABBI YUDI DUKES A"H**

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