

# 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 Bo 5781 – January 22, 2021

Erev Yud Shvat, the Yartzeit of the Previous Rebbe,  
and the anniversary of the Rebbe's ascension to leadership.

ערב שבת פרשת בא, ט' שבט, ה'תשפ"א

אור ליו"ד שבט - יום ההילולא דכ"ק אדמו"ר הרי"צ נ"ע  
יומ קבלת הנשיאות של כ"ק אדמו"ר נשיא דורינו - ע' שנה

כתר שם טוב

### PORTIONS OF LIGHT

Keter Shem Tov

Available at [Kehot.com](http://Kehot.com)

## A Midnight Moment

*The spirit of G-d was hovering over the face of the water.*

*And G-d said: Let there be light* (Genesis 1:2-3).

What is the spirit of G-d? It is the soul within you. It hovers over the surface of your water, meaning the Torah that you study, because the Torah is compared to water. You hover with all your soul over a single topic, unable to continue your journey through the ocean of Torah wisdom, because you cannot reach a true conclusion in a topic with which you are experiencing difficulty. You hover because you care too deeply to move on.

G-d then announces, "Let there be light!" He commands that your eyes be illuminated by the light of Torah, so that you can resolve the matter with sudden clarity.

*At around the dividing point of the night* (mid-

night), *I will go out into the midst of Egypt* (11:4). The word *kachatzot*, *at around midnight*, indicates a doubt whether that precise moment belongs to the first or second half of the night. *Kachatzot* alludes to a Torah concept that lacks clarity.

Due to your diligence in toiling over the issue, G-d announces, *I will go out into the midst of Egypt*. G-d intervenes to rescue you from your intellectual constraint—*Mitzrayim* (Egypt) is related to *meitzarim* (constraint). He will illuminate your eyes with the Torah's truth.

**Focus:** If you care and you try, you will succeed beyond your current abilities.

פרשת השבוע

### PARSHA INSIGHT

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

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

## Unconditional Love

*"If, in time to come, your child asks you, saying, 'What is this?' you must say to him, 'G-d brought us out of Egypt, out of the house of bondage, with a mighty hand.' (13:14)*

If we are immersed in the Torah's lifestyle, it is easy for us to relate to those of our children who share our values and have chosen to perpetuate our lifestyle. But if we have other children, who have chosen to identify with different values and turned their backs on our ways, we may feel disconnected from these children and despair of being able to relate to them.

The Torah's message here to us is that as parents, we must not give up on these children. We must continue to love them, to re-open the paths of communication, and to let these children know that the Torah has the answers to their questions, welcoming them back into the Torah's value system.

*Likutei Sichot, vol. 6, p. 268*

Chumash

**Bo, 7th reading:** G-d told the Jewish people to commemorate the Exodus by consecrating to Him every firstborn. The firstborn boys would be privileged to officiate as priests, and the firstborn cows, goats, and sheep would be given to the priests and sacrificed. G-d then told the Jews that they must celebrate the anniversary of the Exodus every year as the holiday of Pesach (Passover). A central feature of this celebration would be the retelling of the story of the Exodus to the children.

Tanya

**Likutei Amarim Ch. 22:** Haughtiness is a form of idolatry too, since it too suggests an existence other than G-d's. This is an exile-state of the Shechinah.

**Takeaway:** Recalibrate your sense of self. Any form of feeling that there is something, any thing or idea, outside of G-d, challenges the basic faith that G-d is One and that He is everything.

Rambam (1)

**Zmanim, Hilchos Ta'aniyos Ch. 1 — Calling Out To G-d:** It is a Mitzvah to call out to G-d for help in dire times. Acknowledging that everything is from G-d. The sages added that this cry to G-d should be accompanied by fasting. On which days a fast can be decreed, who is to fast, and some of the practices on a fast day. How to accept upon oneself a fast day. What to do if the predicament passes.

### Stress-Free Business Dealings

Among the material benefits is that a person who has *bitachon* will have **less anguish in business,\*** if, for example, he cannot sell his merchandise, or if he is not able to collect a debt that is owed to him, or if he becomes physically ill.

Naturally, a person would become upset or even angry if any of these things happened. Nevertheless, a person who has *bitachon* will not let these things upset him. This is **because he knows that the Creator, may He be blessed, repairs his matters better than he can, and chooses what is good for him, better than what he would choose for himself.\*** As it says (Psalms 62:6): *Only to G-d should you hope, my soul, for my hope is from Him.\**

### Commentary

**Less anguish in business.** A person *must* work and serve G-d, as is stated in *Ethics of Our Fathers*: Torah study without work cannot endure (*Avot* 2:1). It is only that with trust in G-d the person mitigates his aggravation (*Tov Halevanon*).

**That which is better, etc.** The logic is simple: Everything that G-d does is for the good, and G-d truly knows what is for our good (*Tov Halevanon*).

**better than what he would choose for himself.**

G-d knows what is best for a person, and, as such, a person's hope should be placed only in G-d.

#### Bottom line:

1. G-d can make better choices for you than you can make for yourself.
2. G-d can mend matters better than you can.

## The Secret of the Middle Matzah

בְּעֶרְבַת תֹּאכְלוּ מַצּוֹת

*In the evening, you shall eat Matzos...* (Bo, 12:18)

**Introduction:** Three *matzos* are used at the *Pesach Seder*. Each of them needs to be completely whole when they are placed in the *Ka'arah* (Seder plate). The rationale for these three, explains the *Shulchan Aruch*:<sup>1</sup> Two *matzos* are for *Lechem Mishneh* as is required at every Shabbos and Yom Tov meal. The third unique (middle) *matzah* is known as the *Levi*<sup>2</sup> and is broken into two pieces by *Yachatz*. The smaller half remains in the Seder Plate, while the bigger piece is hidden away for the *Afikoman*. This remaining (smaller) half-*matzah* is called *Lechem-Oni*, (poor man's bread). It is upon this broken *matzah* that the Haggadah is recited<sup>3</sup> and the key requirement of eating *matzah* at the *Seder* is fulfilled. The larger half (*Afikoman*) is only eaten at the very end.

### Driving Questions:

1. What is the significance of the middle *matzah*?
2. Why is *Yachatz* specifically done with this *matzah*?
3. What is the deeper significance of the 2 halves / stages related to this middle *matzah*?

The ultimate purpose of the exodus from Egypt was in order that the Jewish People would go on to receive the Torah on Shavuos.

This is evident from what G-d tells Moshe at the *S'neh* (burning bush)<sup>4</sup> "When you take the people out of Egypt, they will worship G-d on this mountain." The burning bush was on Mount Sinai. Thus the start of the Exodus process was linked with its final purpose — receiving the Torah.

It therefore follows that every step taken at the *Seder*, which celebrates the Exodus, has a connection to, and a parallel in Torah. This is especially true

of the middle *matzah* because it is upon this *matzah* that we fulfill the fundamental elements of the *Seder*.

The two stages of the middle *matzah*, have their parallel in the way the Torah<sup>5</sup> has been transmitted to us.

By way of introduction: The Talmud<sup>6</sup> states regarding the learning of Rabban Yochanan ben Zakai, that he did not neglect to study "a great matter and a small matter (דְּבַר גָּדוֹל וְדְבַר קָטָן)."

The Talmud continues to elaborate this ambiguous statement. "A great matter" refers to the secrets of the Design of the Divine Chariot (מַעֲשֵׂה מְרִכְבָּה). "A small matter" is, (for example, *halachos* that make up) the disputes of Abaye and Rava (הַיְוִיִּת דְּאַבְי וְרַבָּא).

Generally speaking, the Torah is divided into two main categories: The revealed part (*Nigleh*<sup>7</sup>) and the hidden part (*Nistar*<sup>8</sup>). The revealed part is called "A small matter" — דְּבַר קָטָן and the hidden part is called "A great matter" — דְּבַר גָּדוֹל.

Although these are two dimensions of Torah they are nonetheless part of one singular Torah — *Torah Achas*<sup>9</sup>.

Nonetheless, the process by which it was revealed in the world occurred in two stages — *koton and gadol* — *Nigleh and Nistar*.

The revealed part of Torah has always been accessible to the Jewish People. We have studied, learned and expounded on it from the very beginning. The esoteric part, on the other hand, was hidden from the general public for generations.

Over time, as the era of Moshiach looms more imminently, the hidden part has become more accessible and revealed. This reached a new and unprecedented frontier with the dissemination of the esoteric teachings<sup>10</sup> throughout the world in recent

1. See *Shulchan Aruch Harav, Hilchos Pesach, Siman 473:35-36 and Siman 475:3-5*.

2. The 3 Matzos correspond to Kohen, Levi, Yisroel. Thus the middle one is Levi (*Arizal*).

3. See Talmud, *Pesachim*, 115b.

4. *Shemos*, 3:12.

5. Noting the connection between the two, Rabbi Levi Yitzchak explains the words of Pirkei Avos (3:17) "If there is no flour, there is no Torah" as follows: If there is no flour for *Matzah* on Pesach there is no receiving of the Torah on *Shavuos*.

6. *Sukkah* 28a.

7. Tanach, Mishnah, Talmud, Halacha etc.

8. Kabbalah, Agada, Chassidus etc.

9. *Shelach*, 15:16.

generations, which will ultimately culminate with Moshiach teaching the deepest secrets of the Torah. A parallel can now be drawn from the process of the middle *matzah* to the process of Torah.<sup>11</sup>

<b>Matzah (Pesach)</b>	<b>Torah (Shavuos)</b>
The <i>matzah</i> starts off perfectly whole.	G-d gave us one Torah ( <i>Torah Achas</i> <sup>12</sup> ).
<i>Yachatz</i> — the middle <i>matzah</i> is broken into a large and small piece.	The Torah was divided into two parts: <i>koton</i> and <i>gadol</i> — <i>Nigleh</i> and <i>Nistar</i> .
The smaller half is revealed throughout the recitation of the <i>Haggadah</i> , and is eaten. The bigger half is hidden (צָפּוּן) until the <i>Afikoman</i> .	For most of history the <i>Koton</i> part of Torah was revealed and studied by the Jewish people, while the <i>Gadol</i> part was largely concealed (נִסְתָּר).
At the end of the <i>Seder</i> , the larger, hidden piece is revealed and eaten for <i>Afikoman</i> .	Toward the end of <i>Golus</i> , the esoteric teachings, formerly hidden are becoming revealed and accessible. <sup>13</sup>

This parallel also explains why it is specifically the middle *matzah*, the *Levi*.

This alludes to Moshe who is from the tribe of *Levi*.<sup>14</sup> Moshe<sup>15</sup> is both the redeemer through whom the Exodus happens, and also the one who brought us the Torah. Thus, the two parts of Torah are hinted at in Moshe's *matzah* (*Levi*).

*Likkutei Levi Yitzchak, Igros Kodesh, pgs. 225-231.*  
*(Yalkut Levi Yitzchak al Hatorah, Vol. 4, ch. 31)*

10. As they are primarily taught in Chassidus.

11. What is true of Torah's evolutionary process is also true of the individual's journey in Torah learning. Our sages caution that one ought to first fill his belly with Tamud, which is likened to meat, before strolling into the "orchard" of Torah to taste its fruits and delicacies (i.e. the secrets). See Shulchan Aruch Yoreh De'ah 246:4 in Rama.

12. See Likkutei Sichos, Vol 21, pg 36.

13. The study of Kabbalah and especially Chassidus in recent generations.

14. And, and whose parents are described as a Ben Levi, who married a Bas Levi (See Chayus for Shemos 5781.)

15. See Ibid. where Rabbi Levi Yitzchok explained that at Moshe's birth too, we find two stages, revelation then concealment (וְתִרְאֵהוּ... וְתִצְנְנֵהוּ), and how this was the forerunner for his receiving and transmitting the revealed and hidden dimensions of Torah later in his life.

גאולה ∞  
**GEULAH**

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

**Do Your Job**

One might assume that the redemption is going to come at its right time regardless of our input, and there is no need for any special effort on our part. The answer to this comes from the Torah's warning regarding the *korban pesach*, the offering that symbolized our first redemption and therefore also the final redemption. The Torah states, "Do not leave it over until the

morning!" (12:10). Do not leave it up to G-d to bring the redemption, when He feels it is time for the universal morning, the dawn of redemption. Rather, we must study, pray, and do all we can to bring the redemption as soon as possible.

*Chayim VeShalom*

.....  
 IN MEMORY OF  
**DON YOSEF BEN MENACHEM ע"ה**  
**BRAHAM**  
 .....

A PROJECT OF  
  
 CHAYENU  
 DAILY TORAH STUDY. DELIVERED.