

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

Pesach 5781 – March 28, 2021

חג הפסח, ט"ו ניסן, ה'תשפ"א

A New CHAYUS

BH

Pesach 5781

Gut Yom Tov!

We are excited to introduce a new section to your weekly Chayus.

Beginning this week, we'll be featuring a summary of one weekly Sicha in conjunction with Project Likkutei Sichos.

Likkutei Sichos (lit. Collection of Talks) is the "Magnum Opus" of the Lubavitcher Rebbe's teachings, spanning over 40 years of public talks at Farbrengens (Chasidic Gatherings where the Rebbe taught Torah for hours on end). Each Sicha is tour-de-force of Torah thought, drawing from the kaleidoscope of Torah's scope of commentary yet producing something brilliantly novel.

Project Likkutei Sichos is a grassroots movement aimed at making this study accessible to every Jew. The curriculum covers 2 Sichos per week (of which one will feature here). Many more resources are available on the website and app.

We are launching this week, on the heels of Yud Alef Nissan, the Rebbe's birthday.

The 18th of Nissan is the birthday of HaGaon HaMekubal R' Levy Yitzchak Schneerson, whose original insights we feature in Chayus too, published here for the first time!

Wishing you a Kosher & Joyous Pesach!

— The Chayenu Team

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לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.com

Based on the works of the Lubavitcher Rebbe

The Birth of the Jewish People as Told Through Passover's Three Names

The three names of the holiday are: a. *Chag HaMatzos*, the "Holiday of Matzos"; b. *Zman Cheiruseinu*, the "Time of our Freedom"; and, c. *Chag HaPesach*, the "Holiday of Passover." These three names allude to three stages in the birth of the Jewish nation.

The purpose of the Exodus was to give the Torah to the Jewish people. The Jewish people are defined by their acceptance of, and dedication to, Torah. It follows that their development as a people is best expressed in their evolving growth as students of Torah.

In a student's development, there are three critical, general stages: a) A student must be completely empty, nullified, a fitting receptacle for the wisdom of his teacher. There can be no preconceived notions or ideas that interfere with the acquisition of the new, unfamiliar knowledge he is about to encounter. b) He then must apply his own intelligence to relate to, and internalize, this knowledge. and c), he must aspire to leave the "prison" of his own mind in order to identify completely with the mind of his teacher.

This is the three-step process alluded to in the names of the holiday: a) The "Holiday of *Matzos*" — we must have absolute humility in approaching Torah, "We will do, and then we will understand." b) "The Time of our Freedom" — we become fully aligned with the demands of Torah and *Mitzvos*, appreciate that its wisdom is our "freedom." c) "The Holiday of Passover" — we abandon, "pass over," our limited selves, becoming one with the Giver of the Torah Himself.

Likkutei Sichos, Vol. 17 (Pesach -1)

Daily Provision

A person who relies on G-d despite his minimal livelihood **will be rewarded for doing so. As the Creator said regarding our forefathers in the desert, whose situation was similar to this person**, as evident from the verse (Exodus 16:4): *And the people shall go out and gather what is needed for the day.**

This Israelites followed G-d into the desert where they were sustained with a minimal daily allotment of manna, and were rewarded for this trust: As it says (Jeremiah 2:2): *Go and call out in the ears of Jerusalem, saying: "So says the L-rd: 'I remember regarding you, the lovingkindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown.'"*

Commentary: What is needed for the day. This daily need for manna instilled in the Israelites a constant trust in G-d (*Tov Halevanon*). It is a custom of some to recite the Torah portion describing the falling of the manna every day in order to express their trust that G-d sustains them daily (*Tur, Shulchan Aruch, Orach Chaim* ch. 1). This portion was not recited by the Arizal, nor is it mentioned in the Chabad (Alter Rebbe's) *Siddur*. It is noteworthy, however, that the Tzemach Tzedek writes that it is advisable to recite this portion every day, or at least occasionally (*Likkutei Sichot*, vol. 26, p. 102, fn. 62).

The manna was provided by G-d, with minimal effort required by the Israelites; it was therefore called "bread from heaven." We do, however, find that a person's status affected his portion, as the Talmud (*Yoma* 75a) teaches: for the righteous person it was ready bread, for an average person it was cake, and for the wicked it was something they had to grind. The merging of this duality—that, on the one hand, it was G-d's bread and man did not toil for it, and, on the other hand, there was human interaction in the receiving of the manna—teaches that a person is not only supposed to acknowledge that the supernatural comes from G-d, like the manna, but that his efforts and all natural means through which he earns a livelihood are internally intertwined with G-d, and that it is G-d Who delivers his sustenance in a supernatural way through a natural conduit.

This leads to the following realizations:

1) If a person desires wealth and creates a vessel for livelihood, it is not considered asking for a miracle, because this is the way G-d supports His creations—supernatural giving through natural, human-made vessel—and the limitations of the "vessel" are not a limitation for G-d.

2) On the other hand, the person must acknowledge that whatever he received is a "miracle." G-d chooses to sustain him, just as He chose to sustain the Israelites with manna. It is merely the "packaging" that changes, with one packaged as a "miracle" and the other as "nature."

3) True trust exists not only when there is nothing left to hope for and when there is a need for a miracle. Rather, even if the person has a "straw to hold on to" (an occupation), he can also demonstrate true trust in G-d, knowing that it is G-d Who provides daily.

4) There is no need for daily worry for sustenance, thinking that if he were wealthy worry would not be necessary. G-d provides for man, whether in a natural or supernatural manner, and He does this daily. Financial worry stems from a blurring of this reality. (*Likkutei Sichot*, vol. 16, p. 176 ff.)

Bottom Line: G-d chose to sustain the Israelites in the desert with the Manna, and he chooses to sustain you through your occupation. It is all a Divine miracle, just the packaging is different.

Happy Days Are Coming

"So that you tell into the ears of your son and your grandson how I made a mockery [hissallalti] of Egypt" (Shemos 10:2).

G-d told Moshe that He will make a joke out of Pharaoh. Rashi explains that the term *התעללתי hissallalti* means *שחקתי sachakti*, to have a laugh at Pharaoh. This is emphasized in the Torah because the exodus from Egypt was a foretaste of the exodus from our final exile. Therefore every element of the final redemption had to be present in some form in the exodus from Egypt. Regarding the

era of redemption, it is stated, *אז ימלאי sechok pinu*. "Then will our mouths be filled with laughter (*sechok*)," (*Tehillim* 226:2). The *sechok* that G-d applied against Pharaoh was a preparation for the true and complete joy of the final redemption.

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*:¹ 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*² 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 recited³ 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)⁴ "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 Torah⁵ has been transmitted to us.

By way of introduction: The Talmud⁶ states regarding the learning of Rabban Yochanan ben Zakkai, that he did not neglect to study "a great matter and a small matter (דְּבַר גָּדוֹל וְדְבַר קָטָן)."

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

Generally speaking, the Torah is divided into two main categories: The revealed part (Nigleh⁷) and the hidden part (Nistar⁸). 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 Acha*⁹.

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 teachings¹⁰ throughout the world in recent generations, which will ultimately culminate with Moshiach teach-

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.

ing the deepest secrets of the Torah. A parallel can now be drawn from the process of the middle *matzah* to the process of Torah.¹¹

Matzah (Pesach)	Torah (Shavuot)
The <i>matzah</i> starts off perfectly whole.	G-d gave us one Torah (<i>Torah Achas</i> ¹²).
<i>Yachatz</i> — the middle <i>matzah</i> is broken into two pieces — one large and one small.	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 (צפון) 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 (נסתור).
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. ¹³

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

This alludes to Moshe who is from the tribe of *Levi*.¹⁴ Moshe¹⁵ 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)

- As they are primarily taught in Chassidus.
- 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 stomach 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.
- See Likkutei Sichos, Vol 21, pg 36.
- The study of Kabbalah and especially Chassidus in recent generations.
- And, and whose parents are described as a Ben Levi, who married a Bas Levi (See Chayus — Shemos 5781.)
- See Ibid. where Rabbi Levi Yitzchok explained that at Moshe's birth too, we find two stages, revelation then concealment (ותראוהו... ותצפנוהו), and how this was the forerunner for his receiving and transmitting the revealed and hidden dimensions of Torah later in his life.

מורה שיעור לחת"ת ורמב"ם לשבת
SHABBOS CHITAS / RAMBAM GUIDE

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