

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta Bas Yosef Mordechai And Tzvi Daniel Ben David Ainsworth ע"ה

Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Devarim, 5781 – July 16, 2021

ערב שבת פרשת דברים, ז' מנחם-אב, ה'תשפ"א

כתר שם טוב

PORTIONS OF LIGHT

Keter Shem Tov

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Appreciating Jews

Hear between your brothers and judge justly between a man and his brother (Devarim 1:16).

This command lends itself to three spiritual interpretations:

1. *Shamo'a*, *hear*, refers to a person blessed with a spiritual sense of hearing. He “hears between his brothers,” meaning that he perceives the magnitude of G-d’s love towards each and every Jew. He perceives the preciousness of each Jew in G-d’s eyes. A Jew with such sensitivity can be described as *bein acheichem*, *between your brothers*. The word *bein* (between) is related to *binah*, understanding. He understands the greatness of his brethren.
2. A person endowed with this spiritual sense of hearing is *between your brothers*—he is liter-

ally within his fellow Jews. He is connected with his fellow Jews to the point that he feels the spiritual pleasure that is within and that emanates from each Jew individually.

3. The method by which to acquire this spiritual sense of hearing is *bein acheichem*, through genuinely connecting with your brethren. All Jews, even the most simple, are truly your siblings. Such an approach is the only way to gain this inner appreciation.

Focus: If you love Jews enough, you’ll understand why.

שער הבטחון

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The Test of Life and The Power to Succeed

G-d tested man in a matter through which the path he chose will be evident.

G-d did this by causing a person to be **needy and lacking*** that which is outside of him, be it food, drink, clothing, shelter, or cohabitation. He then instructed the person to pursue these things and obtain them through means that He prepared for them, but only in specific manners* and at specific times.

Those things that the Creator decreed that the person will obtain, he will obtain as a result of G-d making available all the means that he requires, while those things that G-d did not decree that he will obtain, he will not obtain because those means will be withheld from him.

As a result, it will become clear if he wishes to serve G-d or disobey Him, based on his choice of the means with which to obtain his needs.

Commentary: Needy and lacking. Not everything a person lacks does he need.

Only in specific manners and at specific times. We are instructed to pursue the means through

which to obtain our livelihood and other needs, but at the same time we were given the Torah, which tells us that only some of those means are permitted. For example, when it comes to planting, there are prohibitions such as forbidden mixtures of species and the like. When it comes to where we live, there are mitzvot such as mezuzah, and so on.

G-d making available all the means that he requires. If you are supposed to receive something, then the means of achieving it will come your way. If you are not supposed to receive it, all your efforts will be in vain (*Nedar Bakodesh*).

G-d doesn't simply provide the spiritual blessings for success, leaving the person alone to toil in creating means and vessels for the blessings.

Rather, G-d bestows the vessels through which the person will succeed. As King David states (Psalms 55:23): *Cast your burdens upon G-d, and He will sustain you*. The Hebrew word for *sustain you* is *yechalkelecha*. The Baal Shem Tov explained that the word can also be read with its root being *keili*—vessel. Accordingly, the verse would read, *Cast your burdens upon G-d, and He will provide you with vessels (to succeed)* (*Pelach Harimon 62c*).

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

Adapted from the works of the [Lubavitcher Rebbe](http://LubavitcherRebbe.org)

Title: Torah with a Human Touch

The Sages: The first four books of the Torah were “from the mouth of G-d,” but the fifth book, *Devarim*, was said from “Moses’ own mouth” (*Megillah 31b*).

The Question: Obviously every word of *Devarim* was also Divinely inspired — what do our Sages mean when they say that *Devarim* was said from “Moses’ own mouth”?

The Explanation: Moses was the intermediary between G-d and the Jewish people. His role was to bridge the Torah, which is Divine, with the lowest physical reality.

Transmission through an intermediary can happen in two ways:

1. The idea passes through the intermediary directly to the recipient without undergoing any change.
2. The intermediary assimilates the idea, makes it his own, and then transmits it to the recipient.

The first four books of the Torah were communicated by G-d to the Jewish people with Moses acting as a “passive” intermediary.

Torah is essentially transcendent; it is not of this world. In its pristine state, it cannot be understood by human beings. When Torah passed through Moses, it remained inaccessible.

By saying that Moses said the book of *Devarim* “himself,” our Sages teach us that he assimilated Divine communication and translated it into hu-

man terms. Then, when he transmitted it to the people, it became relatable and comprehensible to them.

This in turn unlocked the first four books of the Torah, enabling the people to connect with the entirety of G-d’s teaching in their own earthly dimension.

Yet human comprehension of Torah does not diminish it. On the contrary, understanding Torah is possible only when G-d’s essential Self is revealed. G-d’s Essence transcends the dichotomy of human comprehension and Divine wisdom. When Torah is communicated from G-d Himself, it can be assimilated using human abilities, yet it remains uncompromisingly Divine.

Devarim and Repentance: This explains why *Devarim* opens with Moses rebuking the people and inspiring them to repent. Returning to G-d after a period of estrangement demands human initiative and willpower. On the other hand, every human inspiration is empowered from Above. But this subconscious inspiration derives from G-d Himself, so it is not felt on the surface. The inspiration from G-d’s Essence prods a person to initiate his own return to G-d, while still filling the person with divinely inspired ability. This is expressed in the book of *Devarim* which is G-d’s transcendent wisdom — assimilated by human reason.

The Soulful Body

“May G-d, the G-d of your fathers, add to you a thousandfold as many as you are, and may He bless you, as He spoke concerning you!” (Devarim 1:11).

Our Sages taught that Moshiach will arrive only after all souls waiting to be born will have entered this world. How are we to reconcile this with the promise that if we are worthy, G-d will hasten the Redemption before its final deadline? If that happens, thousands of souls will not have been born before Moshiach’s coming! The Arizal answers that if we are worthy, G-d will

attach a thousand souls to a single body, so that the treasury of souls is instantly emptied, allowing the Redemption to occur. We can apply this teaching to our verse: G-d will add to us a thousandfold – so that each person will bear many souls, allowing the promise of early redemption to materialize.

Avraham Anochi

ילקוט לוי יצחק על התורה

FROM THE REBBE’S FATHER

Rabbi Levi Yitzchak Schneerson זצ"ל

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shlima

A Bed for A Bed

הנה ערשו ערש ברזל...

His [Og’s] bedstead, an iron bedstead... (Devarim, 3:11)

Introduction: In recounting the Jewish people’s journey through the desert and the various challenges they faced and prevailed over, Moshe Rabbeinu recalls one adversary, Og the giant, King of Sichon, describing his might by the type of bed he had.

Driving Question:

What is the significance of Og’s bed being formed out of iron??

R’ Levi Yitzchok offers the following contrast:

Everything that exists in the realm of holiness has a counterpart in the realms of *Klipa* and impurity.¹

Thus, Og’s bed, being that Og himself is sourced in *Klipa*, has a counterpart in holiness.

A bed inside one’s personal bedroom, represents a very private and intimate place.

In holiness this represents the place where G-d’s glory was most revealed — the Beis Hamikdash.² More specifically, the inner sanctum, the Kodesh HaKodoshim, the Holy of Holier, where the most intimate and sacred encounter occurred between Hashem and His People.

This is seen from the verse,³ “and [put] him and his nurse in a bedroom.” Rashi, commenting on these words, explains, “In the attic of the Holy of Holies, as it states, “And he remained with her in the Beis [Hamikdash] of G-d, hiding, etc.”

So the unholy counterpart to G-d’s “bedroom” — the holy of holies — is Og’s bed.

There exists, however, a major distinction between the two ‘beds’ in regards to the presence of iron. Og’s bed was crafted from iron. The Beis Hamikdash, on the other hand, was prohibited from having iron in it, and even in the tools used for its construction. As the verse explicitly states,⁴ “There, too, you shall build an altar to the LORD your God, an altar of stones. Do not wield an iron tool over them.” And more generally,⁵ “So that no hammer or ax or any iron tool was heard in the House while it was being built.”

What is the spiritual danger of iron?

The Arizal⁶ points out that the Hebrew word for iron — ברזל (*Barzel*) is an acronym for the four matriarchs:

3. Melochim II, 11:2

4. Ki Savo, 27:5.

5. Melochim I, 6:7.

6. Sefer HaLikutim LHaArizal, Vayechi, 49:11.

1. See Tanya, Likkutei Amarim, chapter 6.

2. See the Sicha of Erev Yom Kippur, 5752.

Bilhah בִּלְהָה
Rochel רָחֵל
Zilpah זִלְפָּה
Leah לֵאָה

The order in which they are listed in this acronym is important and sheds light on what it represents.

Both Rochel and Leah are listed **after** their maidservants. This is reminiscent of the verse,⁷ “A slave-girl who supplants her mistress.”

The idea of a maidservant preceding her mistress shows a lack of proper order and procedure. Thus, in the Beis Hamikdosh there could be no ‘iron’.

Chassidus⁸ explains what this means on a practical level.

Every individual has a two part mandate to serve G-d. The first and primary aspect is one’s personal connection to G-d, through self refinement and Avodah. This is how one has an intimate relationship with G-d, which is expressed by a bed. This is comparable to the Matriarchs — Rochel and Leah.

7. Mishlei, 30:23.

8. See Sefer Halikutim of the Tzemach Tzedek, under *Barzel*. In a number of places, the Rebbe discusses the negativity of *Barzel* and the remedy for fixing it. Toras Menachem Hisvaaduyos, 5752, Vol. 2, Vayechi, 4-5; Sichos Kodesh 5739, 15 Av, chapter 44.

The second is in the manner in which a person affects and impacts the world. This is comparable to maidservants — Bilhah and Zilpah.

The word *Barzel* in the context of Og’s bed is teaching of misconstrued priorities. It shows a person who places more emphasis on the physical elements of their life to supersede the spiritual.

This is hinted to us by the Torah mentioning that it was specifically Og’s bed that was of *Barzel* — not the appropriate manner of serving G-d. Og’s life was built on concealment of G-dliness and not drawing it down in the proper manner.

The model by which we are commanded to build a home for G-d is by placing the matriarchs before the maidservant, i.e not following the model of *Barzel* but rather focusing on our Avodah in the appropriate order and set of priorities.

Likkutei Levi Yitzchok
Igros Kodesh — P. 417⁹

Yalkut Levi Yitzchak Al HaTorah, Vol. 2, chapter 39

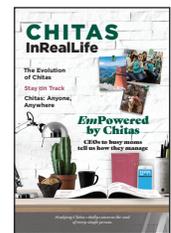
9. The verse quoted in the beginning continues with the measurements of Og’s bed, “it is nine cubits long and four cubits wide, by the standard cubit!” R’ Levi Yitzchak continues with a novel explanation on the significance of the numbers 9 and 4. It is a lengthy and complex idea that surpasses the limitations of this essay.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Devarim, 7th Aliyah
Tehillim*	Chapter 44 – 48
Tanya*	Igeres Hakodesh, Ch. 3. עמ' 208- אך מי הוא הגורם... עד עמ' קה- תדרשנו.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #19 and #215.
Rambam – One Chapter*	Sefer Zera'im, – Hilchos Matnos Aniyim, Chapter 8
Rambam – Three Chapters**	Sefer Ahava – Hilchos Berochos, Chapters 10 – 11, Hilchos Milah Chapter 1

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