

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 Va'eschanan, 5781 – July 23, 2021

ערב שבת פרשת ואתחנן, י"ד מנחם-אב, ה'תשפ"א

כתר שם טוב

PORTIONS OF LIGHT

Keter Shem Tov

Available at Kehot.com

A Teacher's Gift

Teach them thoroughly to your children; discuss them while sitting in your home, while you walk on the road, when you lie down, and when you arise. (Devarim 6:7)

The word *ve-shinantam* (*teach them thoroughly*) comes from *shinun*, to repeatedly review a subject until it is completely clear. *To your children* refers to those who wish to understand. *Vedibarta bam* (*discuss them*) can be translated literally as speak into them, so that your teachings penetrate your students.

The result of your diligence will be *sitting in your home*—your disciples will be empowered to elevate their “home,” meaning their personal

sparks of G-dliness. *While you walk on the road*—they will be successful in elevating others as well as their environment, which will be especially relevant to you *when you lie down*—after a person's passing, when he reaps the rewards of his efforts, *and when you arise*—in the ultimate era of reward, the era of the Resurrection.

Focus: Share wisdom; you will receive more than you give.

שער הבטחון

GATE OF TRUST

From **Chovot Halevavot**

GateofTrust.org

To Be (or not to be)

G-d, in His wisdom, decided to test the person as to whether he will choose to serve G-d or to rebel against Him.... 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

Based on his choice. Does he choose to acquire his materialistic needs in a manner that is aligned with the laws of the Torah? Or will he approach this endeavor in any way possible, even if he must transgress G-d's will? (*Marpei Lanefesh; Tov Halevanon*).

The Alter Rebbe, Rabbi Shneur Zalman of Liadi, writes: A person must be happy with his material lot. He is equally happy if he has abundance or not, because he knows that it is all from G-d. Someone

who does not equate these two (having and not having) demonstrates that he acts for himself, loving himself to the extent that he removes himself from under the authority of G-d.

The reason why he desires a “materialistic life” is that it makes *him* feel good. Concerning him it may be said that it would be better if he were not born, because the main reason man was placed into this world is to test him with physical, materialistic trials, to ascertain what is in his heart—will

he turn to other gods, namely, the passions of his body? Or will his desire remain with G-d, thereby living a real true life, knowing that all his experiences are from G-d Himself?

The Alter Rebbe concludes: If a person knows

the truth and lives with the belief that everything is truly from G-d and is inherently good, then the concealment of the good is removed, and only revealed good will remain (*Iggeret Hakodesh* Epistle 11).

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

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

Study Like a Child

The Law: There is a *mitzvah* to study Torah and there is a *mitzvah* to teach Torah to one's children. *Rambam* and the Alter Rebbe's *Shulchan Aruch* begin the section dealing with the laws of Torah study with the command to teach one's children. Why not open with the primary command for adults to study Torah? This is because the law commanding adults to study Torah is derived from the verse, "you shall teach it to your children" (*Devarim* 6:7). (*Rambam, Sefer Hamitzvos, Positive Mitzvah* 11.)

The Questions:

- 1) Every other *mitzvah* only applies to an adult. Why, then, is there a *mitzvah* for children to study Torah?
- 2) Why is the verse that commands adults to study Torah couched in language that refers to teaching one's children?

The Explanation: The primary objective of a *mitzvah* is to elevate the physical world. The individual's spiritual work of submitting himself to the Divine will is of secondary importance. The primary objective of Torah study is to align one's own autonomous mind with Divine wisdom.

Thus, the internal work of submitting oneself to G-d's will and wisdom as articulated in the Torah is a prerequisite to Torah study. And even more so, the student of Torah must constantly check and subdue his ego *while* he studies.

The obligation to study Torah as a child alludes to the necessity for adults to have a "childlike" innocence and humility; this is the foundation for mature Torah study. And the fact that the command for adult Torah study is in a verse that commands us to teach our children alludes to the fact

that this innocence and humility must persist even in a lifetime of adult Torah study.

Connecting the Mishnayos: The *Mishnah* teaches: "He who studies Torah as a child, to what can he be compared? To ink written on fresh paper. He who studies Torah as an old man {*zakein*}, to what can he be compared? To ink written on paper that has been erased" (*Avos* 4:20).

Why would the *Mishnah* denigrate someone who came to Torah study late in life? Rather, the *Mishnah* means that one who studies only with the "mature" tools of intellect and self-assuredness without "childlike" humility will not be successful in his pursuit of Divine wisdom.

A similar explanation can be given for the previous *Mishnah*: "Shmuel the Small would say: "When your enemy falls, do not rejoice..." (*Avos* 4:19).

The commentators interpret Shmuel's exhortation as referring to two scholars engaging in debate — the victor in the debate should not rejoice at his opponent's downfall. (*Machzor Vitry* ad. loc.)

But why shouldn't the scholar rejoice? After all, the correct ruling or interpretation has been accepted, and the incorrect one has been rejected!

Yet, because this scholar perceives his interlocutor as an "enemy" that has "fallen," clearly his joy is not pure. He does not rejoice for the truth prevailing; his joy is egotistical. If he had the humility of a child, he would not see his opponent as an enemy, but rather, as another dimension of truth, "these and these are the words of the living G-d."

Based on *Likkutei Sichos* vol. 19, p. 38

Ad Mosai

Regarding the end of our exile, the Torah states, “When you are distressed, and all these things happen upon you in the end of days, then you will return to G-d, your G-d, and listen to His voice” (Devarim 4:30).

Our Sages have taught that the Jewish people must perform *teshuvah* in order to be redeemed. Nevertheless, if at the end of their exile they are genuinely distressed and heartbroken over the very fact that they are still in exile among the nations, and if they truly long for the redemption,

then that itself is considered absolute *teshuvah*. Distress at being in exile and yearning for the redemption are the “return to G-d” and the “listening to His voice” that are required in the above verse.

Chasam Sofer

ילקוט לוי יצחק על התורה

FROM THE REBBE'S FATHER

רצ"ל רבי לוי יצחק שניידער

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shlima

The Truth of Shema

שמע ישראל יהוה אחד

*Hear, O Yisroel! The L-rd (YHVH) is our G-d (Elokeinu), the L-rd (YHVH) is one (Devarim, 6:4)
“And it is all truth and the secret of truth.”¹ (Zohar)²*

Driving Questions:

1. What is the meaning behind the three mentions of G-d's name in this verse?
2. How do these words show that G-d is truth (*Emes*)?
3. What is this “secret” of truth?

R' Levi Yitzchak explains:

The Midrash³ tells us that G-d's seal is *Emes, truth* — חותמו של הקדוש ברוך הוא אמת. Reish Lakish explains how we see this. The very first letter of the Alef-Beis is an Alef א, the very middle letter⁴ is a Mem מ, and the final letter is a Taf/Sav ט. These three letters together spell the word אמת — *Emes* (truth). Truth is something which doesn't change from beginning to end; it's consistent and absolute. Thus the very word for truth consists of the beginning, midpoint and last letter of the Alef Beis. This is also implied by the verse in the Prophets,⁵ “I am the

first and I am the last, And there is no god but Me — אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרֹן וּמִבְּלִעְדֵי אֵין אֱלֹקִים”, meaning G-d's truth of existence is unchanging from beginning to end.

Based on the above we now understand that the first, middle and last name of G-d in the Shema's opening line, correspond to the beginning, middle and end of time.⁶ Together they are a testimony to G-d's ultimate truth that He is the G-d before time, of creation, and the end of times.

י-ה-ו-ה ⁷	Before there was any creation.	“I am the first”	א
אלקינו ⁸	Time of creation and when there exists concealment.	“And there is no god but Me”	מ
י-ה-ו-ה	Era of Moshiach when G-dliness will be fully revealed.	“and I am the last”	ט

6. See Likkutei Torah, Parshas Matos, 81a.

7. Known in Kabbalistic teachings as HaVaYaH. This is the Tetragrammaton, G-d's Divine Name of the four Hebrew letters yud-hei-vav-hei, expressing His transcendence of time and space.

8. Elokim (or Elokeinu) is one of G-d's sacred Names. According to Kabbalistic teachings it is related to G-d's manifestation in nature and the source of concealment.

1. Meaning: Everything about G-d and that which is mentioned in the verse is true.

2. Zohar, Vol. 2, page 188a.

3. Bereishis Rabbah, 81:1.

4. When including all 27 letters, also the final letters.

5. Yeshayahu, 44:6.

There is also a 'secret' way to arrive at this truth through using the method of Gematria (numerical value) of the letters, as we shall see.

When G-d instructed Moshe to go to Egypt and redeem the Jewish People, Moshe asked G-d,⁹ "They (the Jewish People will) ask me, 'What is His name?' what shall I say to them?" And¹⁰ G-d said to Moses, "אֶהְיֶה-אֲשֶׁר" — "Ehyeh-Asher-Ehyeh"¹¹ (literally, "I will be as I shall be").

The name אֶהְיֶה (Ehyeh), has the numerical value of 21. The first letter of each of G-d's names in the Shema also equals 21.

21	א (1) ה (5) י (10) ה (5)
21	י (ה-ו) + א (לקים) + י (ה-ו)

Viewing these words on a deeper level, through the world of Remez¹² — allusions and hints, "Ehyeh-Asher-

9. Shemos, 3:13.

10. Ibid, 3:14.

11. . The understanding is that G-d was giving Moshe a name by which to refer to G-d.

12. There are four levels of Torah interpretation known as Pardes (lit. the orchard): Pshat (the literal meaning of the text), Remez (its allusions), Derush (the homilies that can be derived from it), and Sod (its mystical secrets).

"Ehyeh" can be understood as the sum total of "Ehyeh" x "Ehyeh", i.e. 21x21 which equals 441.

The word Emes — אֱמֶת also totals 441.

441	= אה-ה (21) × אה-ה (21)
441	= א (1) + מ (40) + ת (400)

Thus the statement of Shema Yisroel both mentions and hints to the absolute truth of G-d.¹³

Toras Levi Yitzchak, Chiddushim U'biurim B'shas, pg. 193.¹⁴

"...ועיני בזהר הקדוש פ' תשא דף קפ"ח עמוד א' שפ"ת אמת אליו ישראל דאינון שפ"ת אמת ה' אלקינו ה' אחד" עיין שם. הרי שאמת הוא בחינת הוי' אחד, שהוא האמת האמיתי... (ועיין שם בזהר "וכלא איהו אמת ורזא דאמת, והיינו אמת שהוא ראש ואמצע וסוף של הכל" אותיות, רזמו על הקב"ה שכתוב בו "אני ראשון ואני אחרון ומבלעדי אין אלקים", באמצעיתא, וקמו שכתוב במדרש רבה פרשת וישלח עיין שם, ובלקוטי תורה בדרוש המתחיל ראשי המשות. על זה רזמו הג' שמות הוי' אלקינו הוי', הוי' הא' על שם "אני ראשון" הוי' הב' על שם "אני אחרון", אלוקי נש באמצע בין ב' הויות על שם "אין אלקים" באמצעיתא. והפל הוא אחד. ורזא דאמת הוא מה שראשי תבות הוי' אלקינו הוי' הוא יא"י מספר אה"י, אה"י פעמים אה"י הוא מספר אמת במקונו..."

13. It is also important to note that we conclude our recital of the entire Shema during prayers with the word - Emes. And it is also alluded to in the opening line. Thus, it begins and ends with truth.

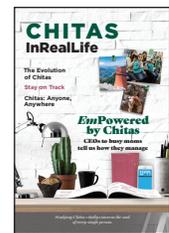
14. Yalkut Levi Yitzchok al HaTorah, Volume 4, Siman 33.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Va'eschanan, 7th Aliyah
Tehillim*	Chapter 77 – 78
Tanya*	Igeres Hakodesh, Ch. 5. [ע"ש]. (ע"ש) 412-411 והנה הגם שהיא... עד עמ' קח-ע"ש].
Rambam – Sefer Hamitzvos*	Negative Mitzvah #322
Rambam – One Chapter*	Sefer Zera'im – Hilchos Terumos, Chapter 5
Rambam – Three Chapters**	Sefer Ahava – Hilchos Shabbos, Chapters 12 – 14

*Available in the Chayenu Print & App **Available in the Chayenu App



To view our Chitas In RealLife booklet, visit Chayenu.org/Chitas

A PROJECT OF



DAILY TORAH STUDY. DELIVERED.

לרפואה שלימה
יוסף יצחק בן שרה שי