

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of *Itta bas Yosef Mordechai* ע"ה And *Tzvi Daniel* ע"ה *ben* ט"ו *David Ainsworth* ש"י

Dedicated by David & Eda Schottenstein

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ערב שבת פרשת האזינו, י"א תשרי, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Keter Shem Tov

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To See and to Be Seen

Here is an exceptionally great goal to work towards: Constantly see G-d with your mind's eye in the same manner that you gaze at your fellow humans with your physical eyes. At the same time, contemplate that G-d is gazing at you in turn, and that He is doing so with at least the same clarity and intensity with which

a mortal gazes at a person who stands before him. All this should be kept constantly in your thoughts, and it should be crystal clear and real.

Focus: Keep reminding yourself of G-d's intimate presence.

שער הבטחון

GATE OF TRUST

From **Chovot Halevavot**

GateofTrust.org

Three Types of Businessmen

When a person's mind and body are occupied with the means of obtaining his livelihood as well as when he is pursuing those means, he should have in mind that he is doing so in order to fulfill the commandment of the Creator, Who instructed man to engage himself in worldly means of obtaining a livelihood.

Commentary: There are people who approach the business world with cognitive dissonance from their relationship with G-d. They view the means by which they earn a livelihood as the main source of their income, leaving G-d's blessings in the abstract background. Of course, this type of approach is inconsistent with the Torah's view that a person ought to engage in worldly affairs *because* G-d instructed him to work, and that ultimately G-d provides for him, albeit through this particular channel. As the verse states (Deuteronomy 15:18), *And G-d will bless you in all that you do.*

There are practical manifestations of the above-mentioned perspectives: A person for whom the medium of his business or occupation is the key to his sustenance will always look for ways to "develop" his business, even if it comes at the expense of his relationship with G-d, because he thinks that it is the growth of his business (and his ingenuity) that will make him more financially successful. However, a person who acknowledges that finances come from G-d will never choose a job or engage in business practices that may threaten the quality of his relationship with G-d, because it is G-d who sustains him.

For example, a person who owns a store will have busier times and slower times. If he feels that his business is what sustains him, he will think that praying longer gives him

less time in his store to earn money. However, a person who trusts that G-d sustains him realizes that he might as well pray, because the time of prayer will only fill his down time, when there are no customers in any case, and that G-d will send all his customers in a flurry, when his business is open.

However, even within the appropriate Torah based perspective, where the person entrusts G-d with his livelihood and engages in business because it is G-d's wish that he works to create a vessel, there are two levels:

1) Although he recognizes that his livelihood comes from G-d and not merely from his business or job, he also places value in the material "vessel" through which the sustenance is delivered. He reasons: "Since G-d wants me to make a vessel, there must be some value in the vessel I engage in."

2) He realizes that the material "vessel" has no purpose other than the fact that *G-d wants it*. Even while engaging in this particular channel, he is not attached to it whatsoever; rather, he is doing it exclusively because it is G-d's will.

The difference between these two perspectives also manifests in a practical application: The former can still occasionally feel conflicted and wrestle with the challenge: Should I give more charity or invest the money in my business? (Or, is my prayer taking away from down time alone, or is it also taking me away from my customers?) Whereas the

person who sees his business as nothing other than what G-d wants will never have a dilemma; he knows that G-d comes before any material decision, because he knows that the material vessel plays no role in his livelihood. This person knows that the vessel is immaterial to G-d granting him sustenance.

This knowledge also generates different levels of trust in G-d. The person who sees his business and job as the entity through which his sustenance will come to him obviously also places his trust in G-d. However, since he places some

value in his business, it is not a full reliance and trust in G-d. However, the person who sees it all as G-d, and that even the vessel has no value, has a trust that is absolute (*Kuntres U'Maayan* sec. 17; *Likkutei Sichot*, vol. 18, p. 295; *ibid.*, vol. 16, p. 175).

Bottom line: Do not abandon a career, but do not obsess with it either.

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

Adapted from the works of the Lubavitcher Rebbe

In Broad Daylight

The Verse: G-d spoke to Moshe in the middle of the day, saying, “Ascend to this mount of Avarim, Mount Nevo... and die on this mountain...” (*Devarim* 32:48-50)

The Rashi: *G-d spoke to Moshe in the middle of the day* — In the three places it says, “in the middle of the day.” “In the middle of that day, Noach came into the ark...” (*Bereishis* 7:13) Because the people of his generation were saying, “if we sense that Noach is about to enter the ark, we will not allow him,” The Holy One, Blessed be He, said, “Behold, I shall bring him into the ark in the middle of the day.... About Egypt it says, “In the middle of the day G-d took the children of Israel out of Egypt.” (*Shemos* 12:51) Because the Egyptians were saying, “we will not allow them to leave,” The Holy One, blessed be He, said, “Behold, I will take them out at midday....” Here, too, at the death of Moses, it says, “In the middle of that day,” because Israel was saying, “If we sense that Moshe is about to die, we will not let him. A man who took us out from Egypt, and parted the Sea for us, and brought down the manna for us... we will not let him die.” The Holy One, blessed is He, said, “Behold, I will take him in at midday.”

The Questions:

- 1) How could the Jewish people of that righteous and wise generation oppose the will of G-d, who decreed that the time of Moshe’s passing had arrived?
- 2) How could human beings imagine that they could prevent the inevitable? Death is a fact of existence.
- 3) Rashi does not comment on the phrase “in the middle of the day” in Exodus. Why does he feel compelled to comment here?

The Explanation: Because of the absurdity of the notion that the Jewish people would or could prevent Moshe’s death, Rashi would have not explained the verse in this fashion. But the precedent of two previous instances where the meaning of the phrase “in the middle of the day” is the same — that G-d was forcing

an issue against the will of the people — led Rashi to conclude that also in this instance the meaning is the same.

The fundamental question of how the Jewish people could prevent Moshe’s death persists, however. To explain this, Rashi introduces his commentary with the words, “*G-d spoke to Moshe in the middle of the day*” to imply that G-d’s command was directed to Moshe specifically, and not to the Jewish people. G-d commanded Moshe to ascend the mountain and die. But this does not deny the Jewish people the ability to do everything in their power to prevent Moshe from ascending the mountain. Because of Moshe’s selfless care for the Jewish people, they felt that they must show their gratitude and attempt the impossible — they must prevent him from ascending the mountain where he was destined to pass on.

The Inner Dimension: Nonetheless, G-d resisted the efforts of the Jewish people in order to preserve their very lives. If Moshe were to enter the Land of Israel and build the *Beis Hamikdash*, it would be indestructible, for “the handiwork of Moshe is eternal” (*Sotah* 9a). Then, when the people would inevitably regress spiritually, G-d’s wrath would not be able to be diverted to “stone and wood” (*Eichah Rabbah* 4:12), but would devolve on the people themselves.

The Lesson: There is a spirit of “Moshe” within every Jew that desires to unite with G-d at all times (*Tanya, Likkutei Amarim*, 42). But this inner “Moshe” is concealed, and it takes work to reveal it and feel its influence. A person may ask, “If G-d desires that I study Torah and perform *mitzvos*, why does He conceal the Moshe within me?” The answer is that our “very lives” depend on our own spiritual toil. When we are forced to work hard to reveal the “Moshe” within us, we touch and reveal the essence of our souls, and achieve an enduring and everlasting redemption for both our own selves and the world.

Based on *Likkutei Sichos* vol. 19, p. 339

Use That Sukkah

“For a seven-day period you shall live in sukkos. Every resident among the Israelites shall live in sukkos” (Devarim 23:42).

This verse is associated with the prophet Yeshayah’s statement regarding the future era, “A sukkah shall be for shade by day from the heat” (4:6). Rabbi Levi said: The Holy One says to all who observe the *mitzvah* of sukkah in this world: Since you fulfilled this *mitzvah* of sukkah, I will shelter you from the heat of the coming day, as it is stated, “For behold! The sun comes, glowing like a furnace, and

all the deliberate sinners and all the perpetrators of wickedness will be stubble...” (Malachi 3:19). At that time, the Holy One blessed be He will create a sukkah for the *tzaddikim* and shelter them within it, as it is stated, “For He will hide me in His sukkah on the day of calamity” (Tehillim 27:5).

Pesikta DeRav Kahana

ילקוט לוי יצחק על התורה

FROM THE REBBE’S FATHER

רב"ל רבי לוי יצחק שניינער

By Rabbis Dovid Dubov & Yaakov K. Chaiton
In honor of Yaakov Ben Zina & Leah Bas Shlima

Breadth & Depth in Torah Scholarship

כשעירם עלי דשא וכרביבים עלי עשב

Like showers on young growth, Like droplets on the grass Ha'azinu 32:2

Introduction: Moshe Rabbeinu opens the Song of Ha'azinu with the prayerful wish that his words flow like rain. As we know, even poetic nuance in Torah is precise and layered with meaning and depth. In this verse he refers to two types of rain falling on two types of vegetation.

Driving Question:

What are the two types of “rain” and “vegetation” in their context as a metaphor for Torah?

In Likutei Torah¹ (of the Alter Rebbe, Rabbi Shneur Zalman) he explains this based on a teaching in Likutei Torah (of the Arizal). שער (se'ir) usually translated as rain also shares the same root as שער meaning hair. Thus, it refers to very light rain, which is “thin” as hair. The light rain falls on the דשא (young growth), which is the early stages of grass, as it begins to sprout.

In contrast, רביב refers to stronger, thicker raindrops which fall on עשב which is already firmly established grass.

In their corresponding metaphor in Torah, the שער which is hairlike refers to Halachos (laws) of Torah,

which are not only in great abundance as hair on the head, but also share a deeper parallel. Although hair grows on the head, where the brain, the seat of intelligence resides, and is in such close proximity to it, they nonetheless contain a very minute amount of vitality.² Hair, therefore, symbolizes a quantum leap from the intensity and depth of the source to something vastly reduced to contain merely a tiny expression of its source. This is similar to the Halachos (the dos and don'ts) of Torah, which while originating in the depth of Divine wisdom (*Chochmah*) are narrowed down to very technical details and minutiae which hardly reflect or express the source from which they originate.

Shir HaShirim³ describes the Groom (G-d), saying “His locks are curled” תלתלים תלולותיו - a metaphor for Hashem’s “hair”. The Talmud expounds on this saying, one can derive from each stroke of each letter mounds upon mounds [*tilei tilim*] of Halachos (laws) תילי תלים של הלכות.⁴ From here we see that the abundance of Halachos are likened to hair. This type of Torah-rain is a beginner level and thus appropriate for the earlier stages of growth.

In contrast, the depth of Talmudic debate and in-

2. Thus, can be cut with no pain.

3. 5:11.

4. A play on the word תלתלים.

1. Ha'azinu, Drush #3, pg. 76d.

tense analysis of Torah, known as פלפול ועיון is represented by the thicker raindrops which are able to nourish the stronger grass which is already firmly rooted.

R' Levi Yitzchok draws a parallel to two Talmudic sages:

In the Talmud⁵, we find two sages whose learning style personified these two approaches. Rav Yosef is called "Sinai"; Rabba was likened to one who "uproots mountains". Rashi explains that Rav Yosef was called "Sinai" because his vast knowledge of Torah was as it was given to us at Mt. Sinai⁶. Rabba, on the other hand specialized in *pilpul* which explores multiple layers of depth in each topic.

This is reflected in their names as well⁷.

The name Yosef יוסף represents a broad knowledge

5. Horiyot 14a.

6. Rashi says that all the Mishnayot & Beraitas were familiar to him as they were transmitted at Mt. Sinai.

7. A recurring theme in the teachings of R' Levi Yitzchok (based on the Talmudic story of R' Meir analyzing people's name - See Yoma 83b) is that one can find a clue as to the nature of a sage's teachings and overall outlook in Torah in their very name.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Ha'azinu, 7th Aliyah
Tehillim*	Chapter 66 – 68
Tanya*	Igeres Hakodesh, Ch. 20 ומזה יובן עמ' 462-463 היטב... עד עמ' קלג- עוה"ב.
Rambam Sefer Hamitzvos*	Negative Mitzvah #179, #180 and #188
Rambam One Chapter*	Sefer Zera'im – Hilchos Shemitah V'Yovel, Chapter 9
Rambam Three Chapters**	Sefer Kedusha – Hilchos Ma'acholot Assuros Chapter 8 – 10

*Available in the Chayenu Print & App

**Available in the Chayenu App

of Torah (albeit not necessarily in great depth) - preceded by an awe of G-d.

י (6)	ס (60)	ך (89)
יראת השם	60 Masechtos / Tractates	80 Beraitas (of Toras Kohanim)

Rabba רבה means great, referring to the great depth with which he learned and taught Torah. It is also the Gematria of (numerically equivalent to) רז, secret and light, referring to the light hidden in the depth of Torah.

207	רבה (ר) 200 + (ב) 2 + (ה) 5 =
207	אור (א) 1 + (ו) 6 + (ח) 200 =
207	רז (ר) 200 + (ז) 7 =

Thus, Rav Yosef whose knowledge was vast but did not specialize in exploring the depths, is likened to the שיעורים, the light rains of Torah, which are the Halachos (hair-like in abundance and in minutiae), while Rabba who "uprooted mountains" is like the רביבים which are strong powerful raindrops to nurture the advanced Torah learner. Both are necessary and crucial roles in Torah study.

Likkutei Levi Yitzchok, Igros Kodesh, pg. 343⁸

In the words of R' Levi Yitzchok:

זמן מתן תורתנו, שבו נאמר "כה תאמר לבית יעקב ותגיד לבני ישראל", אמירה לבית יעקב אלו הנשים, ותגיד לבית ישראל אלו הזכרים. והתפרש בין אמירה להגדה יש לומר, אמירה הוא עצם אמירת ההלכות כמו שנמסרו למשה מסיני, והגדה דברים הקשין בגידול הוא התריפות והפולפול שבתורה. והוא כמו ההפרש בין סיני לעוקר הרים בסוף מסכת הוריות שרב יוסף ה' סיני ורבה עוקר הרים.... ורב יוסף ה' סיני שבקי בהלכות שהיו סדורין לו בנתינתן מסיני, בשמו יוסף מלשון תוספת וריבוי ונרמזים בשמו האות ס', ס' מסכתות, האות פ', פ' ברייתות, והאותיות י' ו' שמקודם הוא הו' סדרי משנה. ולכל זה צריך להיות יראת השם... היינו אות "שמונה על יראתה... וענין בלקוטי תורה בדרוש המתחיל האזינו דרוש הג' בענין כשעירם עלי דשא וכרביבים עלי עשב ומה שמבאר שם... ושמו רבה שפרושו גדול מורה על זה... רבה גימטריא אור, רז...

8. Yalkut Levi Yitzchok Al HaTorah, vol. 5, ch. 56.

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