

# 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 ע"ה David Ainsworth ש"י  
Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Bo, 5782 – January 7, 2021

ערב שבת פרשת בא, ה' שבט, ה'תשפ"ב

כתר שם טוב

## PORTIONS OF LIGHT

Keter Shem Tov

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### Bring One (G-d) Into Your Study and Work

Our Sages (Chagigah 9b) state, “He who reviews his studies a hundred times cannot compare to he who reviews his studies a hundred and one times.”

The simple meaning refers to go “the extra mile” beyond one’s nature.

But on a deeper level, this refers to one who reviews his studies with an awareness of “The One” Hashem Echad, hence the phrase “*me’ah v’echad*” (100 + oneness).

A similar message is hidden in the Mishnah’s

statement, “If they saw her speaking with one in the market...” (Kesubos 13a). [This refers to a woman who breached the prevailing norm of modesty by chatting with a particular male in the marketplace.

However, this phrase also contains a deeper, mystical significance:]

Even when an individual must visit the marketplace to engage in commerce, he should nevertheless continue to speak “with One,” by focusing on the spiritual and mystical at the same time.

סיפור חסידי

## ONCE UPON A CHASID

By Yanki Tauber

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### Leaven ‘Paranoia’

“Do not eat anything leavened” (Bo 12:20)

One who is careful with the minutest bit of leavened food on Passover is guaranteed not to sin (inadvertently) the entire year.

*Rabbi Yitzchok Luria, the ‘Ari’.*

After Rabbi Moshe Horenstein married the sister of Rabbi Sholom DovBer of Lubavitch, he noticed that his new brother-in-law would not use sugar on Passover. Rabbi Moshe failed to understand why: he himself owned and operated a sugar refinery and knew that no leavened substances are involved in the sugar-making process.

Rabbi Moshe resolved to provide the Rebbe with sugar for Passover. Despite his confidence that his sugar was 100 percent kosher for Passover, he took extraordinary precautions, purchasing new equipment and taking personal charge of the production every step of the way.

On the day before Passover, he brought the

sugar to Rabbi Shalom DovBer. He then proceeded to describe the entire sugar-distillation process, pointing out that there are absolutely no grounds for concern. He added that nevertheless, he, Reb Moshe, had personally overseen the making of these sugar cubes.

As Rabbi Moshe spoke, he noticed the grave look on Rebbe's face. The more he elaborated, the more serious the Rebbe's expression grew. When Rabbi Moshe finished, the Rebbe took a sugar cube and broke it in two. Out fell a grain of wheat...

## Mark My Words

*On that very day, G-d took the children of Israel out of Egypt (12:41)*

When the time for redemption came, G-d did not keep them for even the blink of an eye

*Rashi's commentary*

In the Passover haggadah we say: "Had G-d not taken our forefathers out of Egypt, we, our children, and our children's children would still be enslaved to Pharaoh..."

After two centuries of exile and subjugation there was little to differentiate the Jewish people from their idol-worshiping masters. So deeply had they sunk into the pagan depravity of Egypt that their redemption came at the very last possible moment, when they were but a hairsbreadth from spiritual annihilation.

*Ramban*

Said the Zeideh of Shpoli to the Almighty: "Master of the Universe! The sages of the Talmud pleaded before You to bring the Moshiach. You chose not to do so. The holy Ari begged You to bring Moshiach—again You were unwilling. We have reached the point where it is left to someone

of my ilk to ask for the redeemer. Still You are holding out.

"Mark my words. There will come a generation who will have no interest in You or Your Moshiach. Then You will have no choice but to bring him..."

לקוטי שיחות

**A SICHA**

By: [ProjectLikkuteiSichos.org](http://ProjectLikkuteiSichos.org)

Adapted from the works of the **Lubavitcher Rebbe**

## The Jewish Calendar

### The Rambam:

In his *Laws of Sanctifying the Month (Kiddush Hachodesh 1:1)*, Rambam writes that the Jewish calendar follows two cycles: Months are determined by the moon's orbit—a "lunar month" being determined by the lunar cycle, which consists of approximately 29½ days; and years are determined by the solar cycle, which consists of approximately 365¼ days.

The Jewish year must account for the solar year, Rambam continues, because the Torah decreed that *Pesach* must fall in the spring, and the

seasons of the year are determined by the sun's orbit. However, since a solar year is approximately eleven days longer than a lunar year (i.e., twelve lunar months), after a few years, *Pesach* will have become so early that it will no longer fall out in the spring. Therefore, when the Jewish high court functioned, it declared a leap year regularly, so that *Pesach* would fall in the spring.

Rambam then continues in subsequent chapters to say that the calendar we follow today was fixed according to a formula whereby leap years are observed every two or three years, in a 19-year cycle. Every nineteen years, this cycle synchro-

nizes, more or less, the lunar years with the solar years. Thus, Rambam writes (6:10) “the difference between the days of the solar calendar and the lunar calendar every nineteen years will be only one hour and 485 units” (a unit is approximately 3 seconds).

### **The Question:**

If Pesach itself is meant to be in the spring, how does the calendar that we observe today accomplish it?

Due to the accumulated time (an hour and 485 units) at the end of the cycle, the spring equinox often occurred several days after the 15th of Nissan; how is this consistent with the law that Pesach must be in the spring?

### **The Explanation:**

Rambam writes further (ch. 9) that there are two opinions concerning the 19-year cycle:

- a) “Shmuel’s formula” (mentioned above) maintains that there will be a remainder of an hour and 485 units at the end of every 19-year cycle because the solar year is “365 and  $\frac{1}{4}$  days long.”
- b) “Rav Ada’s formula,” however, maintains that the solar year is 365 days plus “less-than-a-quarter of a day”; therefore, “there will be no remainder at all after a 19-year cycle.”

Rambam (10:6) points out that Rav Ada’s formula is more accurate. Accordingly, our calculation of years today is consistent with the law to “keep the month of spring” because we follow Rav Ada’s calculation, which does not leave over enough of a remainder to push Pesach out of the spring.

### **The Puzzle:**

This explanation needs further clarification:

Why, then, does Rambam write that when it comes to calculating the years, we follow Shmuel’s formula—“the difference between the days of the solar calendar and the lunar calendar every nineteen years will be **only one hour and 485 units**”?

Furthermore, Shmuel’s formula solely is relied upon for other halachic considerations, such as the timing of the Blessing of the Sun—recited when the sun is seen on the spring equinox marking the beginning of the Great Cycle (every 28 years).

Why rely upon this formula if it is less than perfect?

### **The Seed of the Explanation:**

A more general question: Rambam writes, “Once the court sanctifies the new month—regardless of whether they erred unwittingly, or were led astray by false witnesses...—it remains sanctified” (*Kiddush Hachodesh* 2:10). Why does the law recognize a mistaken declaration of the new moon if it does not align with reality?

The physical sun and the moon are mere reflections of the spiritual “sun and moon.” Hence, when the day of the moon’s renewal is established as Rosh Chodesh, it is primarily because it reflects the renewal of the moon above.

However, we grasp esoteric concepts from the way they are reflected in this world, and so we establish Rosh Chodesh based on the reality we perceive in the physical moon.

In the event that the court established Rosh Chodesh on a different day, and Torah instructs us to “rely on them,” this itself is evidence that specifically on this day, which the Torah of truth determined to be “Rosh Chodesh,” is the day when the “new moon” occurred Above.

The fact that this does not align with the physical moon is because the lower world, for whatever reason, is not spiritually in-sync with the true, spiritual reality.

### **The Explanation:**

The same can be said regarding Shmuel’s formula. Torah’s laws concerning the solar equinox are related to the solar seasons above. Therefore, there is no concern with following Shmuel’s formula for these laws—despite the fact that we follow Rav Ada’s formula for the true calculation of the equinox below.

To explain: G-d first conceived of creation in Nissan, and then He created it in Tishrei. According to commentaries, the calculation of seasons actually began in the “year” prior to the physical creation of the world. The first Nissan, or spring equinox, when G-d first conceived of the world in thought, was the first season. Thus, in all laws concerning seasons, the physical reality is not as significant, for the seasons and the laws related to them are more intimately connected to G-d’s thought;

the reality of the higher worlds is more concrete than the reality of the world below.

Pesach, however, is a reality constructed by Torah, which says that it must be in the spring. Therefore, there is no choice but for the lower real-

ity to align with the reality above. Thus, we follow Rav Ada's formula regarding Pesach, for according to his formula, the upper and lower worlds are aligned, and Pesach always falls during the spring.

*Likkutei Sichos vol. 16, p. 94ff*

גאולה ✧  
**GEULAH**

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

**Harmony**

**B**efore they left Egypt, the Jewish people were given the *mitzvah* of *korban pesach*. The Torah states that if a particular household is small, then “*he and his neighbor who is nearest to his house shall take according to the number of people,*” etc. (12:4). Why must a person join with his neighbor who is closest to his house in particular?

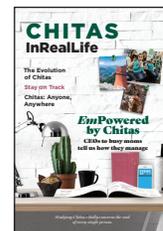
With this instruction, the Torah alludes to an important concept. It is specifically through the unity and harmony of fellow Jews that the final redemption will arrive. When each Jew stands united with his fellow Jews, we are closest to the house for which we await—the third *beis hamikdash*.

*Pri Dovid*

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

BOOK	SECTION
Chumash – Rashi*	Bo, 7th Aliyah
Tehillim*	Chapters 35 – 38
Tanya*	Likutei Amarim Chapter 17. כמ"ש במ"א. עד עמ' 64 -
Rambam – Sefer Hamitzvos*	Positive Mitzvah #112
Rambam – One Chapter*	Sefer HaKorbanos – Hilchos Chagigah, Chapter 3
Rambam – Three Chapters**	Sefer Tahara, – Hilchos Tum'as Tzara'as, Chapter 5 – 7

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