

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of *Itta bas Yosef Mordechai* ע"ה And *Tzvi Daniel ben* ע"ה *David Ainsworth* ט"ו
Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas B'shalach, 5782 – January 14, 2022

ערב שבת פרשת בשלח, י"ב שבט, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

Be True to Yourself

A person must conduct himself in accordance with his spiritual level. He should not attempt to seize a mode of conduct that does not fit him, simply because he witnessed someone else conducting himself that way.

In fact, should he attempt to do so, he will lose out on both sides. He will not perform a service that is appropriate for the other person's spiritual

station, nor will he perform a service that is appropriate for his own level.

This is the significance of our Sages' statement that "many did like the Rashbi but did not succeed." The difficulty with their choice was that they did like the Rashbi, meaning that they saw his conduct and imitated it, despite not having reached his spiritual station. And therefore, they did not succeed.

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber
Published and copyrighted by Kehot Publication Society

Going Against the Flow

*Plant them on your holy mountain, in the Sanctuary of G-d
which your hands have founded (B'shalach 15:17)*

Said the son of Kapara: greater are the deeds of the righteous than the work of heaven and earth. For concerning the work of the Creator it is written: "Also My hand [singular] has founded the earth, and My right hand has spanned the heavens"; but concerning the work of the righteous it is written, "the Sanctuary of G-d which your hands [plural] have founded."

- Talmud, Kesubos 5a

G-d transforms the spiritual into a physical world, and the Jew transforms the physicality of the world into spirituality.

- Rabbi Israel Ba'al Shem Tov

The Talmud (Ta'anis 25a) relates the following story: So poor was Rabbi Chanina, that he would live on a kav of carobs from Friday to Friday. One day, his wife said to him: "How long must we suffer such poverty? Pray that we should be provided with sustenance." Rabbi Chanina prayed and the form of a hand extended itself from heaven and gave them a table-leg of gold.

That night, his wife saw the righteous in the world to come, in a dream. Everyone was sitting at three-

legged tables of gold, while she and her husband sat at a table with two legs. So again Rabbi Chanina prayed, and the golden leg was retrieved from them.

The second miracle, concludes the Talmud, was greater than the first. For while things may be given from heaven, they are not taken back.

The Lubavitcher Rebbe explains:

Man's mission in life involves a feat greater than G-d's creation of the universe. The act of creation meant

the formation of a physical reality out of utter nothingness (creation *ex nihilo*). But when man implements G-d's will in the world, he in effect reverses the process: he shows the physical existence to be but a reflection of the all-pervading truth of G-d—its 'formidable' mass is now seen as but an insignificant facade to a deeper spiritual reality. So if G-d creates something out of nothingness, man makes nothing of its somethingness.

It is far easier for a spiritual reality to find expression in a physical form, than for something to be divested of its physicality and revert to a purer and more elevated state. Hence the talmudic axiom: "things are far more readily given from heaven than they are taken back." Or, in the words of the son of Kapara, "greater are the deeds of the righteous than the work of heaven and earth."

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

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

G-d Provides Through Your Effort

The Context:

The laws of Shabbos are discussed for the first time in the context of the Heavenly manna, which sustained the Jewish people in the desert. When the people discovered that two portions of manna had fallen on Friday, Moshe related to them that manna would not fall on Shabbos, the day of rest (*Shemos* 16:22-25).

Shabbos was not just incidental to the manna, it was an integral aspect of Hashem giving it to the Jewish people. When G-d informed Moshe that He would be sending the people, "bread from Heaven," He explained, "the people shall go out and gather what is needed for the day, so that I can test them, whether or not they will follow My teaching" (*Shemos* 16:4). Rashi comments, "By giving the manna, I will test whether they will keep the commandments contingent upon it, i.e., that they not leave any of it over, and that they refrain from going out on Shabbos to gather the manna."

The Questions:

- 1) What is the thematic relationship between Shabbos and the manna by reason of which Shabbos was first mentioned in the context of the manna?
- 2) What is the underlying connection between the two laws associated with the manna—not to leave any of it over, and not to gather it on Shabbos?
- 3) Why are these the reasons for G-d bringing the manna to the people?

The Preface to the Explanation:

When the Jewish people would eventually settle the land of Israel and engage in agriculture, extracting "bread from the earth" in order to sustain themselves—involving their own toil and many challenges—their natural inclination may lead to arrogance. They may mistakenly think that it was their own power, talent, and intelligence that is sustaining them.

Before entering the world of work, they had to recognize that all of a person's needs are provided by G-d alone. This was the accomplishment of the manna—bread from Heaven that sustained the people without their own industrious effort.

And yet, if the bread were to be purely miraculous, there would still be room for them to conclude, mistakenly, that in the realm of the miraculous, G-d alone is capable, but in the realm of the natural, a person's work actually creates the "bread."

The manna, therefore, varied according to the relative worthiness of human effort: For the righteous, the manna appeared as fully formed bread at their doors; for the wicked, it appeared as a substance that required extensive preparation to make it into edible food.

The fact that human effort factored into the manna underscores this essential lesson for the Jewish people: Everything you have, even that which seems tethered to the natural world, is truly miraculous "bread from Heaven." Therefore, always place your trust in G-d, for everything comes from

Him, even when your own hard work seems to be responsible for your success.

The Explanation:

Shabbos mirrors this same nuanced idea of reliance on G-d. On the one hand, the *Talmud* quotes G-d as saying, “My children, borrow on My account, and sanctify the holiness of the day {of Shabbos}... trust in Me, and I will repay this debt” (*Beitzah* 15b). Meaning, rely on G-d’s miraculous ability to repay the money that you borrow in order to provide Shabbos meals for your family.

On the other hand, if a person does not have possessions to use as collateral, the law is that he may not take a loan for the sake of Shabbos. This implies that there *does* need to be a foothold in reality—material possessions to use as collateral—for G-d to miraculously “repay” the loan.

This tension causes a person to believe fervently that G-d will provide him with the means to repay his loan, but he will also work hard to secure a plausible foothold in the material world to earn that miracle. When he succeeds, he understands

that it is G-d miraculously providing for him, but it is channelled through the person’s own physical effort.

This is why Shabbos is so intimately connected to the manna: They both are reminders that G-d provides for us without regard for the demands of nature.

Thus, the test of the manna was a test of faith in G-d. Will the people leave over manna that they collected today for the next day, demonstrating a lack of trust that G-d will miraculously provide daily? Or will they recognize they are in G-d’s hands?

Nevertheless, no manna fell on Shabbos, for Shabbos represents the manna in its pristine state, unsullied by any connection to human effort—a pure Divine miracle. Therefore, the people were not to collect on Shabbos, a reminder that human effort can accomplish a task only with G-d’s blessing. On Shabbos itself, all that we receive is through G-d’s blessing alone; we do not even extend our hands to receive, for everything is provided by G-d.

Likkutei Sichos Vol. 16, p.173

אור תורה

OHR TORAH

NEW SECTION!

Translated by: Yechiel Krisch

Adapted from the teachings of the Mezritcher Maggid

A Wise Son’s Refutation

“Toward morning, the sea returned to its strength...” (B’shalach 14:27)

The Midrash (*Breishis Rabba* 5:5) explains that the letters of the Hebrew word “to its strength” (לאיתנו) can be rearranged to form the word “according to its stipulation” (לתנאי). For G-d stipulated that the sea would split for Israel with the primordial utterance (*Breishis* 1:9): “Let the water that is beneath the heavens gather into one place, and let the dry land appear.” Had the sea not accepted this stipulation it would have ceased to exist, and never been created in the first place.

Why G-d allowed such contravention of the natural order can be understood by a parable. A father once related a Torah thought to his son, only to have the son brilliantly refute it. The father derived great pride and joy from his son’s wise refutation—far greater than the joy that he would have derived had the wise son quietly agreed with him. So too, G-d celebrates when the righteous, who are called His children, brilliantly contradict His nat-

ural order. He therefore stipulated with Creation that it must obey the will of the righteous, even in violation of its nature.

We can now understand the following Talmudic story: R. Pinchas Ben Yair was once en route to redeem captives when he happened upon the Ginnai River flowing in his path. “Split your waters for me,” he commanded the river, “For I am on my way to perform a Mitzvah.” The river responded: “I, too, am fulfilling the will of my Master by flowing naturally, according to Divine edict.” R. Pinchas Ben Yair retorted: “If you do not split your waters for me, I will decree upon you that water shall never pass through you again” (Tractate Chullin 7a).

Now, was the river incorrect? Why should the needs of R. Pinchas Ben Yair, however noble, supersede the river’s Divine-ordained obligation to continue its natural flow?

Rather, R. Pinchas Ben Yair meant: if the river

does not split its waters, it is in contravention of the stipulation made at the time of the primordial utterance. All creations must obey the will of the righteous, even in violation of their natures. It is

therefore as if the river never existed and water was never created in that place. Thus, “water shall never pass through you again.”

Or Torah, par. 89

גאולה ✧
GEULAH

Yalkut Moshiach uGeulah al HaTorah
Translated by Yaakov Paley

There Will Be No More War...

“G-d did not lead them by way of the land of the Pelishtim for it was near, because G-d said, Lest the people reconsider when they see war and return to Egypt” (B’shalach 13:17).

If the Jews would have been led directly from Egypt into the Land of Israel, they would have indeed had to wage war, for they had not yet received the Torah. Rather, G-d first led them to Mount Sinai to receive the Torah and from there, according to the original plan, they would have gone directly to the Holy Land. In that scenario they would *not* have had to wage war and G-d would have delivered the entire land miraculously.

This plan was disrupted by the sin of the golden calf, and the Jews had to fight many wars, but in the final redemption, there will be completeness in Torah and absolute peace, as it is stated, “*They will beat their swords into plowshares and their spears into pruning hooks. Nation will not lift a sword against nation, neither will they study war anymore*” (Yeshayah 2:4).

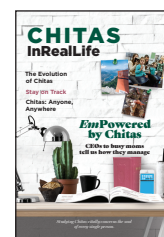
Panim Yafos

מורה שיעור לחת"ת ורמב"ם לשבת ✧

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	B’shalach, 7th Aliyah
Tehillim*	Chapters 69 – 71
Tanya*	Likutei Amarim Chapter 20. ענייני העולם. עד עמ' 25 - ענייני העולם.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #104
Rambam – One Chapter*	Sefer HaKorbanos – Hilchos Bechoros, Chapter 7
Rambam – Three Chapters**	Sefer Tahara, – Hilchos M'tam'ei Mishkav U'moshav, Chapter 10 – 12

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



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

לרפואה שלימה
חיים דוד רפאל בן שרה שי'

A PROJECT OF
חיינו
CHAYENU
DAILY TORAH STUDY. DELIVERED.