

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 יבדלח"ט David שי Ainsworth
Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Sh'lach, 5782 – June 24, 2022

ערב שבת פרשת שלח, כ"ה סיון, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

Glad to Leave, Glad to Arrive

This world is replete with spiritual dangers, to the point that when a Tzadik is about to leave this world, he rejoices as one would rejoice over the chance to leave a most hazardous location.

That is why the passing of a tzaddik is referred to as *petirah*, which is related to *pattur*, one who is absolved or released. The tzaddik is greatly re-

lieved at being freed from the pain of this world, the world of falsehood. He is most delighted to enter the upper world.

A rasha, by contrast, is terribly unhappy at leaving this world, because as soon as he reaches heaven he sees his account books opened and he must face a reckoning.

Par. 151

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber
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Grammar Made Un-Dull

When you eat of the bread of the land, lift up an offering to G-d. The first of your grain-cradle you shall uplift as a challah-offering (Sh'lach 15:19-20)

The best years of your life, the prime hours of your day, the freshest of your energies, the choicest of your talents and abilities—what is first and uppermost in you, devote to G-dly pursuits...

- Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

Rabbi Yosef Yitzchok of Lubavitch writes: Winter 1891. It is my third term of study with my teacher, Reb Nissan the melamed. My father also hired Reb Yitzchok Gershon (who leads the prayers and reads from the Torah at the synagogue) to teach me. For one hour each day, we study Nach (prophets and scriptures), the meaning of the prayers, hebrew grammar, and the musical notes for the Torah reading.

I greatly enjoyed the Nach; I would review my lessons repeatedly—in the time that I was free

from cheder, of course. In fact, my devotion to Nach infringed upon my study of mishnayos, of which I was obliged to review several chapters a day by heart; I would take from the time allotted for the mishnayos to study Nach.

Also my study of the prayers went well—in two weeks I had mastered the meaning of the words. But the technicalities of grammar and the notes were a burden to me. In these studies I showed little progress—by morning the previous evening's lesson had evaporated as if it never was. I had special difficulty

with the upper and lower accents and the stressed and light pronunciations. [In Hebrew Grammar a *mil'ill*, or 'upper accent', means that the first or middle syllable of a word is stressed; if the accent is on the final syllable, the word is a *milrah*, or 'lower accent'. The *dogush* ('stressed'), and *rofeh* ('light') pronunciations designate a hard or soft consonant respectively. A rule of thumb is that a *mil'ill* is always *dogush*, and a *milrah* always *rofeh*.]

Once, after such a grammar lesson, I poured out my heart to my father. Reb Yitzchok Gershon had tested me and was satisfied by the results, but I knew better: the lesson was merely hovering about my brain. In tears, I confessed my lack of in-

terest in grammar to father, and was prepared to hear words of rebuke. But father took a different approach: he proceeded to explain to me the inner significance of the technicalities of grammar.

"The upper and lower accents are heaven and earth" he said. "Upper' is the Torah and its precepts; the 'lower' represents the material needs and pursuits of man. The 'upper' must always be 'stressed'—strong and intense. But the 'lower' is to be taken lightly. True, we are speaking of permissible things, but these need not be regarded as 'musts' and should be pursued in a negligible and feeble manner—no more than is absolutely necessary."

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

Adapted from the works of the [Lubavitcher Rebbe](#)

The Rebuttal To The Spies: Do Not Fear

The Context:

After the spies returned from their expedition to the Land of Israel and gave a disappointing, negative report to the people, Calev and Yehoshua attempted to lift the people's spirits and fortify their faith:

"Do not rebel against G-d, and you will not fear the people of that land, for they are our bread. Their shade [protection] is removed from them, and G-d is with us; do not fear them" (*Bamidbar* 14:9).

The Rashi:

Do not rebel—and consequently, "you will not fear..."

For they are our bread—we will consume them like bread.

Their shade [protection] is removed from them—Their shield and strength—their virtuous ones have died, namely, Job, who protected them [See *Rashi* to *Sotah* 35a]. Another interpretation: The shade [protection] of G-d has departed from them.

The Explanation:

Rashi's first comment was prompted by the following question: The spies claimed that the inhab-

itants of Canaan were too powerful to overcome (*Bamidbar* 13:28). Yet Calev and Yehoshua never explicitly responded to that claim. Why not? Rashi therefore comments: "*Do not rebel*—and consequently, "you will not fear," meaning, fear is only possible if the people rebel against G-d. If they are faithful to Him, they will have no reason to fear the powerful Cannanites.

Rashi's second comment clarifies the metaphor of bread based on the insight of his first comment: We might have thought that "*they are our bread*" alludes to the necessity of entering the Land. It is so vital to the Jewish people's identity, like bread, that we must forge ahead and attempt to conquer it.

But because Rashi understands that Calev and Yehoshua were telling the people that if they had faith, they had no reason to fear, it follows that the meaning of "they are our bread" continues this same thread: "We will consume them like bread." If the people do not rebel, they will have no reason to fear their enemies, because defeating them will be as reasonable as eating bread.

The reader of Rashi recalls that when the Jewish people asked for bread in the desert, G-d provided the manna with grace and love (*Shemos* 16-7-8, see

Rashi). Thus, likening the enemy to bread alludes to the fact that G-d will happily and gracefully lead the Jewish people to victory.

To better understand the meaning of Rashi's third comment, we must first preface with a dispute between Rambam and Raavad concerning the status of an animal slaughtered by an idolater.

The Dispute:

The law states that an animal slaughtered by an idolater is considered *neveilah*, which imparts ritual impurity when carried. Rambam says this rabbinic decree was established due to their negative, idolatrous ways (*She'ar Avos haTum'ah* 2:10). Raavad disagrees and maintains that an idolater is not recognized as a legal entity capable of an act that legally changes the status of an animal. The reason the animal is considered a *neveilah* is because it is as if the animal died on its own, like a *neveilah*.

In other words, they disagree about the halachic status granted to an idolater. Rambam maintains idolaters are recognized as legal entities; Raavad believes they are non-entities. Consequently, it stands to reason that they also disagree whether or not individual Divine Providence extends to idolaters. According to Rambam, G-d's providence does extend over idolaters; therefore, they are halachically significant. According to Raavad, G-d's individualized providence does not extend

over idolaters; therefore, they are not recognized as halachic entities.

Unprotected:

Rashi's two interpretations of "their shade [protection] is removed from them" corresponds to these two opinions:

- 1) "Their shield and strength, their virtuous ones have died, namely, Job, who protected them [See *Rashi to Sotah* 35a]." According to the opinion that G-d's providence does not apply to idolaters, it is impossible to say that their "protection is removed" refers to G-d's protection. Therefore, this opinion maintains that it was the protection of Job that was removed.
- 2) "Another interpretation: The shade [protection] of G-d has departed from them." This aligns with the opinion that G-d's protection does extend over idolaters. Only in this scenario, G-d removed it to allow the Jewish people to conquer the Land of Israel.

Calev and Yehoshua then concluded, "and G-d is with us; do not fear them." "Shade" alludes to a form of protection that is distant and removed. This was the kind of Divine attention afforded to the Cannanites, and even that was removed. But G-d is "with us" closely and intimately. Therefore, "do not fear them."

Likkutei Sichos vol. 18, p. 161ff.

Tzitzis and Resurrection

"They shall make for themselves tzitzis on the corners of their garments, throughout their generations" (Sh'lach 15:38).

The *mitzvah* of *tzitzis* alludes to the fact that at the time of resurrection, the dead will rise clad in their garments. For that reason, much of the human body is alluded to in the physical *tzitzis*: The strings are the strands of hair, the holes in which the strings hang are the eyes, the five knots are the five senses, the eight threads are the eighth day on

which a child is circumcised (our Sages say that one who is uncircumcised will not merit to rise at the resurrection), and the twenty knots in total are the twenty fingers and toes. *Tzitzis* is a garment that represents the body, indicating that when the body is resurrected it will arise dressed in a garment.

Rabbeinu Bachaye

Success Through Challenge

“Send out for yourself men who will scout the Land of Canaan” (Sh'lach 13:2).

“Send out for yourself—By your own decision. I am not commanding you to send spies. If you wish, send them... I have already promised you that the land is good [and the people nonetheless wish to send spies], I shall assuredly leave them room for error, in order that they not inherit the land” (Rashi, *Ibid.*).

Moshe took a risk in sending spies, an act which left “room for error”, because he had hoped to merit a higher spiritual level when the Jewish people passed this test. Moshe was unable to enter the land at that point due to his particular affinity with the divine aspect of wisdom (Chochmah). Since wisdom manifests most powerfully in the land of Israel—as the sages taught “the air of the land of Israel makes one wise (מחכים)” (Bava Batra

158b)—Moshe’s unique sensitivity to that same attribute would have overwhelmed him had he entered without first ascending to a higher level.

Sending the spies indeed left “room for error.” But, had the Jewish people passed this difficult test, they would have earned Moshe the spiritual capacity to enter the land.

[Ed. Note: The Maggid might also be hinting to the following insight: This explains why Moshe would later pray אעברה (“that I shall pass over”) into the land of Israel (Devarim 3:25). He wished to ascend over and above to a higher spiritual state, a level at which he would be able to tolerate the land’s revelations and enter with the Jewish people.]

Ohr Torah, par. 138

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Sh'lach, 7th Aliyah
Tehillim*	Chapters 119 Second Half
Tanya*	Shaar HaYichud VehoEmunah Chapter 7 - עד עמ' פד - 661 וזהו ג"כ ענין... עד עמ' פד - בפועל ממש.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #154
Rambam – One Chapter*	Sefer Taharah – Hilchos Mikvaos, Chapter 3
Rambam – Three Chapters**	Nussach Birchas HaMazon. Boruch Atah... Asis BaHashem. Sefer Zemanim – Hilchos Shabbos, Chapters 1 – 2



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