

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta bas Yosef Mordechai ע"ה and Tzvi Daniel ben David ע"ה Ainsworth

Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Ha'azinu, 5783 – October 7, 2022
Year of Hakhel

ערב שבת פרשת האזינו, י"ב תשרי, ה'תשפ"ג
שנת הקהל

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

The Importance of Keeping Healthy

When one's body is weak and unwell, then his soul is likewise weakened. In such a state, a person may be entirely free of sin and nonetheless find himself unable to concentrate in prayer to the appropriate extent. Not because of any fault,

but simply because his soul is weakened from his body's illness. One must therefore be exceedingly vigilant to maintain his physical health and well-being.

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סיפור חסידי

ONCE UPON A CHASID

By **Yanki Tauber**
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Big Deal

Not His is the corruption, but the blemish is His children's—a convoluted and twisted generation (Ha'azinu 32:5)

In the year 1790, Rabbi Schneur Zalman of Liadi entrusted his eldest son, Rabbi DovBer, with the task of serving as mentor and spiritual guide (mashpia) to the young men who studied in Li'ozna and, by means of correspondence, to those who studied in the homes of their fathers or fathers-in-law throughout Russia. At the time, Rabbi DovBer was a tender, but brilliant, sixteen years of age.

On one occasion the young mashpia said to his disciples: "A person's toil to refine his character and serve his Creator must be conducted with an inner integrity, without pretensions.

"One who engages in illusions of grandeur is fooling no one but himself. And what's the big deal about fooling a fool?"

The Wayward Horse

Jacob is the rope of His inheritance (Ha'azinu 32:9)

The relationship between a Jew and his G-d is like a rope: the more the Jew pulls away, the tauter the bond grows; finally, the mounting pressure causes him to rebound with an even greater force of attraction than before...

Zvi Yair

Near Lubavitch there lived a chassid who had married off his daughter to an extremely talented Torah scholar. The proud father-in-law promised to provide for the newlyweds so that the young man could devote himself entirely to his studies.

But after a while, the promising prodigy fell into bad company, neglected his studies, and began to veer off to decidedly unsavory pursuits. After much effort, the distraught father-in-law managed to persuade the young man to come with him to his Rebbe, Rabbi Menachem Mendel of Lubavitch.

“Tell me,” said the Rebbe to the young genius,

whose new-found interests included horse racing, “what’s so great about a swift horse? Let’s say that it can gallop twenty verst in the time it takes the average horse to go four. But should it take a wrong turn, it will carry its rider further and further from his destination—at five times the speed!”

“You have a point,” agreed the young man. “In such a case the swiftness of the horse has become a disadvantage.”

The Rebbe’s next words penetrated the young man’s heart: “But remember, as soon as the horse realizes that it has gone astray, it can regain the right path that much faster than his weaker brother...”

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

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

Testimony by the Heavens and Earth

The Verse:

Listen, O heavens, and I will speak; and may the earth hear the words of My mouth (*Devarim* 32:1).

The Rashi:

Listen, O heavens—that I am warning Israel, and you shall be witnesses in this matter. For I have told them (Israel) that you will be witnesses... Why did Moshe call upon heaven and earth to serve as witnesses? Moshe said, “I am flesh and blood; tomorrow I will die. If Israel were to say, ‘We never accepted the covenant,’ who could come and contradict them?” Therefore, he called upon heaven and earth to be witnesses for Israel—witnesses that endure forever.

Rashi then offers a second interpretation:

And furthermore, if Israel will be meritorious, the witnesses will come and reward them: “The vine will yield its fruit, and the earth will yield its produce, and the heavens will give their dew.” (*Zechariah* 8:12) And if Israel will be found guilty, the hand of the witnesses will be upon them first: “He will close off the heavens, and there will be no rain...” (*Devarim* 11:17).

The Question:

Previously, in *parshas Nitzavim*, Moshe said, “I call on heaven and earth today to bear witness” (*Devarim* 30:19). Rashi there also offers two interpretations:

- a) For they endure forever, and when evil will befall you, they (heaven and earth) will be witnesses that I had warned you regarding all of this.
- b) Another explanation: *I call on heaven... today to bear witness against you....*—The Holy One said to Israel, “Look at the heavens that I created to serve you. Have they ever changed their ways? ... Now if heaven and earth, which were made neither for reward..., you, who if you are meritorious... how much more so [should you fulfill My will].

If Rashi already explained why Moshe designated heaven and earth as witnesses in *parshas Nitzavim*, why did he feel compelled to offer an explanation again in our *parshah*? And why did his second explanation here (“the witnesses will come...”) differ from his second explanation in *Nitzavim* (“look at the heavens... have they changed...”)?

The Preface to the Explanation:

In its simplest sense, “testimony” is a sign or symbol that reminds a person of a certain event. Testimony as symbolism can take two forms: a) the symbol has no thematic connection or relation to the event to which it attests; b) the symbol has a thematic connection with the event that it attests to. In both instances, the “witness” does not need to be a human being to call attention to a past event.

The Explanation:

In *Nitzavim*, heaven and earth are called on to serve as “witnesses” to remind the Jewish people of their obligation to observe G-d’s *mitzvos*. Such testimony does not require human witnesses. Rashi’s concern in *Nitzavim* is to explain concerning what precisely are the heavens and earth called upon to testify. Rashi explains that “when evil will befall you, they (heaven and earth) will be witnesses that I had warned you regarding all of this.” According to this first explanation, the heavens and earth are rather symbolic, without any thematic connection. This is problematic, however, because heaven and earth were never intentionally created for this purpose, and for a symbol to refer to a certain event, it must be established for that very purpose. Rashi therefore offers a second explanation (“Look at the heavens that I created to serve you. Have they ever changed their ways?”) according to which, heaven and earth by their very nature remind the people of their responsibilities.

In *Haazinu*, however, Moshse instructs heaven and earth to “listen,” which implies that they were

not mere symbols but full-fledged witnesses who had to observe the proceedings and later testify if necessary. The difficulty in the verse that Rashi addresses is why Moshe designated heaven and earth to serve as witnesses rather than a human being? For symbolism, nonhuman reminders are effective. But for real testimony, human beings are optimal.

Rashi’s two explanations are really one explanation: Heaven and earth are eternal, and so, are uniquely suited to testify concerning the details of the covenant between G-d and the Jewish people which may be contested with the passing of time. And as for how heaven and earth will testify if they cannot speak, Rashi’s second explanation clarifies that they will testify by fulfilling the terms of the covenant—either blessing the land or withholding the rain.

The Inner Dimension:

The covenant of *Haazinu* was intended to arouse a Jew to further invigorate his observance of Torah and *mitzvos*. For this, a sign or symbol does not suffice. Rather, full-fledged testimony is necessary. To explain: “Testimony” is only needed to disclose something that is so inherently concealed that it would never surface on its own. In spiritual terms, “testimony” reveals the essence of the soul that is otherwise concealed. To fulfill the terms of *Haazinu*’s covenant and arouse an intense dedication to Torah, even to the point of self-sacrifice, the essence of the soul must be revealed. Therefore, true testimony is required to enable this supra-rational dedication to Torah.

Likkutei Sichos vol. 19, p. 329

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

A Treasure

G-d promised the Jewish people, *Ve-heyisem li segulah*, “You will be a treasure to Me” (*Shemos* 19:5). A treasure is an object that one treats with loving protection and keeps forever. The Jewish people are G-d’s treasure, which means that He will bring them into the eternal era of redemption,

where they will be kept close to G-d forever. The future era is itself a wondrous treasure that is hidden away with G-d to be revealed only at the appropriate time. What can be more fitting than for the treasured people to receive the treasured era?

Maharal

The First Gate of Service

“My lesson will drip like rain; my word will flow like dew...” (Ha’azinu 32:2)

The beginning of divine service is not fear of punishment, which is an external fear, but awe of G-d’s exaltedness. Such awe does not come easily and requires incredible effort, perpetually focusing your mind upon G-d without interruption. Once you have attained awe, which is the first gate of divine service, you can easily enter the second gate, which is love—just as guards allow guests to walk through the second gate of a palace, on the assumption that the guests would never have made it that far had the guards of the outer gates not already vetted them.

Moshe opens the song of Ha’azinu by declaring that “my lesson (literally: that which I took) will

drip like rain,” hinting at the fact that he had to acquire his sense of awe without help, taking it on his own with great difficulty and dropwise effort. Rain itself represents inconvenience, per the Talmudic sentiment that, if the world did not need it so, we would pray to rid the world of rain altogether (Taanit 8b). The Talmud also states that strong rain benefits trees (Taanit 3b), hinting at the fact that becoming righteous (upright like a tree) requires incredible effort (pouring rain).

Once he attained awe, however, Moshe attained love without even minimal effort—like pleasant dew.

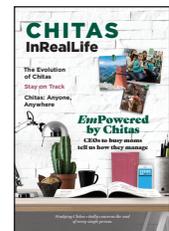
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מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Ha’azinu, 7th Aliyah
Tehillim*	Chapters 69 – 71
Tanya*	Igeres Hakodesh Chapter 22. עמ' קלד - כב. אהוביי אחיי... עד עמ' קלד - בפרש"י.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #82, #135; Negative Mitzvah #220, #221 and #222
Rambam – One Chapter*	Sefer Kinyan – Hilchos Zechiyah U'Matanah, Chapter 5
Rambam – Three Chapters**	Sefer Zera'im – Hilchos Bikkurim Chapter 12; Hilchos Shemitah V'Yovel Chapter 1 – 2

*Available in the Chayenu Print & App **Available in the Chayenu App and in Chayenu-3



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