

# 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

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ערב שבת פרשת ויצא, ח' כסלו, ה'תשפ"ב

כתר שם טוב

### PORTIONS OF LIGHT

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*“One who learns from his fellow a single chapter, or a single law, or a single verse, or a single word, or even a single letter, he must treat him with respect. For so we find with Dovid, king of Israel, who did not learn anything from Achitofel except for two things alone, yet he called him his master ... We can infer a fortiori: if Dovid ... nevertheless referred to him as his master ... how much more so, one who learns from his fellow a single chapter, a law, a verse, a saying, or even a single letter, must treat him with respect” (Avos 6:3).*

Why did the Sages emphasize that Dovid only learned two things from Achitofel? Furthermore, if the case of Dovid and Achitofel is the precedent upon which we rely, then only someone who learns two things from another is obligated to respect him as a teacher!

The meaning of this teachings is as follows: One who learns from someone who is an appropriate spiritual source of instruction, then the Torah teachings that he receives multiplies within him. By contrast, the information one receives from a wicked person remains stagnant and fails to multiply.

Dovid was therefore able to state the precise number of insights he learned from Achitofel, because the particular pieces of information retained their original number and did not multiply into further wisdom. He nevertheless referred to him as his master, for sharing these two items.

Certainly, then, when one learns from his fellow, meaning that they are spiritual peers – both being righteous—whereupon the Torah teachings he received greatly multiply, he must display reverence for that individual.

גאולה

### GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

#### Beautiful Eyes

The Midrash relates: When G-d sent the prophet Shmuel to anoint Dovid as king of Israel, Shmuel thought that Dovid's ruddy appearance indicated a murderous tendency. G-d told him, “His redness is not like Esav's! His redness will uproot all kinds of redness in the world, because he has beautiful eyes!” According to the Arizal's teachings, Dovid's eyes reflect the supernal “face,” the light of the divine countenance, which sweeten the judgments.

Similarly, Ya'akov went into exile to Charan, to pave the way for the Jewish people to continu-

ously introduce the light of the divine countenance into their places of exile, to the point that all kinds of redness will be uprooted, and they will be redeemed by Moshiach ben Dovid, a descendant of Tamar.

“Yaakov ... arrived at the place and lodged there because the sun had come” (28:11). He caused the divine countenance to lodge there until “the sun had come,” referring to the light of redemption, for *shemesh* (“sun”) is the numerical value of Tamar, from whom Moshiach descends.

Rabbi Shalom of Belz

## The Making Of A “Home”

**The Verse:** After Yaakov spent the night in the future location of the Beis Hamikdash and experienced Divine revelation there, he arose and dedicated a monument to G-d. Then the Torah relates, “He called the name of that place *Beis-El* (House of G-d)...” (*Bereishis* 28:19).

**The Talmud:** The Talmud contrasts Yaakov’s designation of the Temple Mount as *Beis-El* with the way Avraham and Yitzchak referred to that same place.

The prophet Yeshayahu says, “And many nations shall go and say: Let us go up to the mountain of G-d, to the house of the G-d of Yaakov” (*Yeshayahu* 2:3). Why is the Beis Hamikdash referred to as “the house of the G-d of Yaakov?”

The Talmud explains: “It will not be referred to as it was by Avraham; he called it “mountain,” as it says: “As it is said on this day: On the mountain where G-d is seen” (*Bereishis* 22:14). And it will not be referred to as it was by Yitzchak, who called the location of the Temple “field,” as it says: “Yitzchak went out to meditate in the field” (*Bereishis* 24:63). Rather, it will be referred to as it was by Yaakov, who called it “house,” as it says: “And he called the name of that place *Beis-El* (House of G-d)” (*Pesachim* 88a).

**The Question:** What is the thematic connection between each of the Patriarchs and the designation of the Beis Hamikdash attributed to them? And why does Yaakov, who lived a tumultuous, nomadic life, represent the third, permanent Beis Hamikdash, G-d’s “home”?

**The Preface to the Explanation:** To explain this, we need to examine the verse from Yeshayahu in full:

“And many nations shall go and say: Let us go up to the mountain of G-d, to the house of the G-d of Yaakov, so that He may instruct us in His ways, and that we may walk in His paths. For **Torah** shall come forth from **Tzion**, The **word of G-d** from **Yerushalayim**.”

What is the deeper meaning of these seemingly repetitive phrases?

“Torah” refers to the full range of interpretive methods, opinions, and divergent approaches in the *halachic* process: “These and those are the words of the living G-d.” All of this intellectual diversity is part of Torah. “The word of G-d,” the *Talmud* says, “is *halacha*” (*Shabbos* 138b). This refers to the legally binding

consensus—the definitive halacha.

The two names of the holiest city—Tzion and Yerushalayim—allude to two levels of alignment with G-d. Tzion means “symbol” or “sign.” Like a symbol whose purpose is to reflect the meaning and reality of that which it represents, a person who is a “Tzion” reflects and represents the Divine reality.

A symbol, however, is still a separate entity from that which it represents. A person who is a “Tzion” retains his own consciousness and intellectual preferences; he strives to use his own mind to comprehend G-d’s will. He reflects and represents an element of G-d’s Torah, yet it is still his own conception and, therefore, it will necessarily differ from the conception in another person’s mind.

Yerushalayim is a compound word, meaning, “perfect awe of G-d.” A person who attains this degree of Divine awareness has relinquished any sense of self and is totally subsumed within G-d’s reality. For him, there is no place for intellectual biases; he surrenders his individuality to understand what the law actually is, and does not shape the law to make it as he thinks it should be.

Thus: “**Torah**”—the diversity of approaches to understanding G-d’s wisdom—“shall come forth from **Tzion**”—from independent minds who strive to articulate their own conception of the Divine will. “The **word of G-d**”—the singular, accepted *halacha*, comes—“from **Yerushalayim**”—from a place of absolute surrender to G-d’s will.

This is also the meaning of the middle of the verse, “so that He may instruct us in His ways, and that we may walk in His paths.” The Jewish people are responsible for guiding the entire world to an understanding of G-d’s will and to a commitment to living in accordance with it (See *Mishneh Torah, Laws of Kings*, end of ch. 8). By our devotion to Torah study, “Tzion” and “Yerushalayim,” we will influence the world at large to seek “instruction in His ways,” to expend intellectual effort to comprehend Torah, and to “walk in His paths”—to observe the actual seven Noahide laws given to them.

**The Explanation:** Each of the Patriarchs personified another path of Divine service. Avraham personified kindness and generosity. In the terms set out above, this aligns with “Torah” and “Tzion.” Avraham’s kindness is synonymous with G-d’s kindness, yet it is also

an expression of his personal exuberance and openness. Even this loftiest love emerges from the self.

In the First Beis Hamikdash, G-d's presence was revealed in the open miracles that took place there. Thus, the First Beis Hamikdash was attributed to Avraham, because it was defined by tangible, G-dly revelation, similar to Avraham's open-handed kindness.

Yitzchak personified restraint and self-regulation. In the above terms, this aligns with "the word of G-d" and "Yerushalayim." Yitzchak restraining his own self-expression was a reflection of his "complete awe of G-d" that brought him to a single-minded devotion to the *halacha*—the will of G-d.

The Second Beis Hamikdash did not have the revealed Divinity of the First. Additionally, it was often under the control of foreign powers. Thus, it was attributed to Yitzchak, because it represented self-effacement, inhibition, and humility.

Each of these approaches is prone to misappropriation by negative forces. Kindness can become

self-interested indulgence, and restraint can become harshness and anger. Therefore, both the First and Second Batei Mikdash were destroyed. Being one-dimensional expressions of Divine service, they could not endure.

Yaakov, however, personified a harmonious unity of both self-expression and self-restraint, kindness and judgment. His attribute is "truth" which achieves harmony because it is dedicated to seeking out the best elements of each approach to Divine service.

Therefore, the Third Beis Hamikdash will endure forever. It will have the permanence of a "home of G-d" that incorporates both revelation and restraint.

This is also why the nations of the world will flock to the Third Beis Hamikdash. People respond to truth. When the world feels that we are communicating a Divine reality that is harmonious and inclusive of the varying paths of kindness and restraint, they will say, "Let us go up to the... house of the G-d of Yaakov."

*Likkutei Sichos vol. 15, Vayeitzei, Sicha 2*

סיפור חסידי

## ONCE UPON A CHASID

By Yanki Tauber

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*Your descendants shall be as the dust of the earth* (Bereishis 28:14)

*For you shall be a desirable land to Me...* (Malachai 3:12)

Rabbi Yisroel Baal Shem Tov taught that the Jewish people are like a plot of land: earthy, one might even say downright rough, but replete with potential treasure. Beneath the surface are vast stores of precious gems and metals, life-giving waters, and great reserves of energy. Its soil is alive with the promise of lush crops, ready to break surface upon a proper investment of devoted toil.

To access these treasures, one must first have the insight and foresight to look beyond the pedestrian grit. One must carefully probe the terrain and faithfully drill, mine, pump, plow, sow and water in order to reap his rewarding return.

Every individual—surface topology notwithstanding - is rich, fertile soil. Incumbent upon him and his fellows is both an opportunity and responsibility: to unearth and develop his diverse and fruitful resources to the utmost.

*Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe, of righteous memory*

On Simchat Torah of 1888, Rabbi Sholom DovBer of Lubavitch delivered the discourse Ein Hakodosh Boruch Hu Ba B'terunya ("G-d does not come with unreasonable demands to his creatures"), which discusses the special qualities of the simple Jew. He cited the metaphor of 'the heel and the hot water': the heel lags far behind the head in intellectual capacity, but when a person is required to enter a tub of hot water, the heel ventures forward while the head

is reluctant to proceed. Simple Jews, explained the Rebbe, are blessed with a greater degree of self-sacrifice and wholehearted devotion to the Almighty than their more learned brethren.

Present at the Rebbe's discourse was a fellow known as Dovid Shlomo's Matti Yossi,<sup>1</sup> a jolly community activist and member of the Lubavitch firefight-

1. i.e. Matti Yossi, the son of Dovid Shlomo.

ers brigade. He was the first to respond to the Rebbe's words. As soon as the Rebbe finished speaking, he sprang up, pounded on his heart, and announced: "Rebbe! I will found a Po'alei Tzedek<sup>2</sup> society!"

The members of the society would rise at three o'clock in the morning to recite the book of Psalms in the synagogue known as 'Reb Binyomin's Shtibl'. They also scheduled classes in Jewish law. One would see them in the streets of Lubavitch, walking home from one of their classes and reviewing the laws they had just learned. Rabbi Sholom DovBer derived great pleasure from their activities and often praised their sincerity and wholesomeness. On one occasion (at the wedding of his sister, Rebbetzin Chaya Mushka Horenstein) he asked to dance with the members of Po'alei Tzedek. He returned to his seat drenched in sweat and said to two of his foremost 'intellectual' chassidim: "I have just bathed in the merit of Israel..."

One of the prestigious chassidim of Rabbi Sholom DovBer was the learned diamond merchant, Reb Monia Moneson. Once, Reb Monia expressed his bewilderment at the Rebbe's veneration of these simple

folk. "Why does the Rebbe devote so much of his invaluable time to them?" he asked. Rabbi DovBer began to tell Reb Monia of the special qualities which so endeared them to him. "Rebbe, I don't see it," objected Reb Monia.

"Do you have any of your diamonds with you?" asked the Rebbe. Reb Monia said he did and, as man discussing his profession is wont to do, began to excitedly describe his most recent acquisitions. "This time, Rebbe, I managed to acquire some real beauties," he exclaimed, "but I cannot show them to you just now - the sun is shining too brightly."

Later, the diamond merchant was sufficiently satisfied with the lighting to spread his wares on the table. "Look at this one" he prompted the Rebbe preceding to extol its particular virtues. But the Rebbe failed to understand the specialness of the stone. "I just don't see it," he protested. "Ah, Rebbe," said Reb Monia "on a diamond, one must be a maiven: (i.e., have a keen understanding)."

"Ah, Reb Monia," countered the Rebbe, "on a Jew, one must be a maiven..."

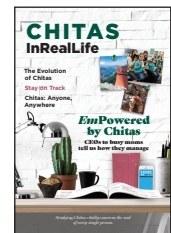
2. 'Doers of Righteousness'

מורה שיעור לחת"ת ורמב"ם לשבת

## SHABBOS CHITAS / RAMBAM GUIDE

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