

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 ט"ט David Ainsworth ש"י
Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Va'eira, 5782 – December 31, 2021

ערב שבת פרשת וארא, כ"ז טבת, ה'תשפ"ב

כתר שם טוב

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True Bitachon

"Blessed is the man who trusts in G-d and G-d is his confidence" (Yirmiyahu 17:7).

This verse seems to be redundant in expression, for trust in G-d (*Yivtach Bahashem*) and G-d is his confidence (*Hashem Mivtacho*) is the same!?

It can be explained as follows: "Blessed is the man who trusts in G-d" means that blessed is the man who recognizes that material blessing and sustenance comes from G-d's blessing, and therefore does not put his trust in the means and vessels that he has created to earn a living; rather he trusts that the sustenance that will come to him comes from G-d Himself. The verse continues "and G-d is his confidence", which refers to a man who

(not only trusts that G-d gives a blessings to one's business endeavors, rather, he) trusts that G-d will also send him a proper vessel to earn a living.

This is also the meaning of the verse "Cast your burden upon G-d and he will sustain you (*Yichalkel-echa*)" (Tehillim 55:23). The word *Yichalkel-echa* which literary means 'sustain you' (from the word *Kalkalah*), can also mean 'provide you with vessels' (for it has the same etymology as *Keilim*). I.e., 'cast your burden upon G-d and He will provide you with many vessels' so that you can receive (and contain) the blessings He sends.

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

Understand The Process

Just as the three days prior to Shabbos are days of preparation, similarly, the three millennia prior to the Redemption are eras of preparation for the eternal Shabbos. During the first of these millennia, we worked on the soul level of *nefesh* which is expressed in action; we then received the first and second *batei mikdash* with the ability to perform all of the practical *mitzvos*. During the subsequent millennium, we worked on the soul level of *ru'ach* which is expressed in speech. The sacrifices and majority of *mitzvos* were then replaced with To-

rah study; we received the Mishnah, the Gemara, and a profusion of Torah texts. During the present millennium, we focus on the soul level of *neshamah*, which is expressed in thought. The Zohar was disclosed, we received the Arizal's teachings, and the study of Torah's inner dimension, allowing us to contemplate, pray, and focus on G-d in everything we do, and to strengthen our faith in G-d's redemption.

Ginzei Yosef

Understanding Moshe's 'Complaints'

The Context:

Parshas Shemos concludes with Moshe confronting Pharaoh for the first time and Pharaoh withholding straw from the Jewish slaves, while requiring them to produce the same number of bricks. Moshe then returns to G-d and asks, "Why have You brought harm to this people?" G-d answers, "Now you will see what I will do to Pharaoh..." (*Shemos* 5:22, 6:1).

Commenting on G-d's response, Rashi writes:

Now you will see—You have questioned My ways, not as Avraham to whom I said, "For through Yitzchak you will have descendants," (Bereishis 21:12) and afterwards, I said to him, "Bring him up as a sacrifice," yet, he did not question my ways....

Parshas Vaera opens with a monologue: "G-d spoke to Moshe, and He said to him, 'I am G-d.' I appeared to Avraham, to Yitzchak, and to Yaakov with [the name] E-l Sha-ddai, but with My name Havayah (the tetragrammaton), I did not become known to them. And also, I established My covenant with them to give them the land of Canaan..." (*Shemos* 6:2-4).

Rashi first explains this passage according to its straightforward meaning. Then, he offers a Midrashic reading:

"Our Sages explained this passage as referring to what Moshe said earlier, 'Why have You brought harm?' G-d said to him, 'Woe for those who are gone and cannot be replaced.' I have reason to mourn the deaths of the Patriarchs, for many times I revealed Myself to them with the name E-l Sha-ddai and they never said, 'What is Your name?' But you said, 'Should they ask what is His name, what shall I tell them?'

"And when Avraham sought to bury Sarah, he could not find land until he had to purchase it... similarly, concerning Yitzchak, there was opposition to him on account of his wells... similarly, concerning Yaakov, 'He bought part of the field' in order to pitch his tent, yet they did not question My attributes. But you said, 'Why did You bring harm?'"

Rashi concludes, however, that this reading "does not flow with the text."

The Questions:

Rashi invokes the same idea twice—that G-d contrasted the Patriarch's faith with Moshe's—yet at the end of *Shemos*, Rashi cites this as a straightforward reading, while in *Parshas Vaera* he cites it as a Midrash that does "not flow with the text."

1) Why does this reading work in *Shemos* but not in *Vaera*?

2) In *Shemos*, Rashi only contrasts Moshe with Avraham; why in *Vaera* does he contrast Moshe with all three Patriarchs?

3) In *Shemos* Rashi cites Avraham's faith as expressed by his offering of Yitzchak at the *Akeidah*, yet in *Vaera* he cites the episode of Avraham needing to buy a burial plot for Sarah. Why the difference?

The First Explanation:

In *Shemos*, G-d is responding to Moshe's frustration that his meeting with Pharaoh actually worsened the Jewish people's situation. If G-d was contrasting Moshe's complaint with the Patriarchs' faith, he should use a scenario that mirrors Moshe's complaint—where G-d's command, to go to Pharaoh, had a negative outcome. The episode of the *Akeida* is analogous to Moshe's predicament because G-d had promised Avraham a child and then the fulfillment of that promise led to a worse outcome—the command to sacrifice his child.

The scenarios of the other Patriarchs do not mirror Moshe's unique situation and therefore Rashi did not cite them in *Shemos*, where the straightforward reading is that G-d is responding to Moshe's complaint.

In *Vaera*, however, the homiletical reading of our Sages sees the entire passage as G-d's response to Moshe's general attitude beginning with him asking G-d to reveal His essential name, not specifically his accusation, "Why have You brought harm to this people?" Therefore, the contrast with the Patriarchs is with their general faith displayed in various circumstances—which does not correlate precisely with Moshe's complaint.

The Second Explanation:

Moshe's complaint was not a personal one; he was protesting on behalf of the Jewish people. Therefore, in a straightforward reading of Scripture, G-d would contrast Moshe with the Patriarchs' faith in instances that concerned the future of the Jewish people, not in instances of personal tests of faith where they might assume that their own deficiency caused G-d to withhold a certain promise. When G-d commanded Avraham to sacrifice Yitzchak, the future of the Jewish nation was in jeopardy, yet Avraham did not protest. The other references in *Vaera* concerned the personal lives of the Patriarchs, and therefore, they are only cited in the Midrashic reading.

Peshat and Drash:

According to a straightforward explanation of Torah, it is possible to speak of the shortcomings of the Patriarchs and of Moshe. In the deeper, Midrashic interpretation of Torah, the Patriarchs and Moshe are "chariots" to the Divine will—their every word and action are aligned with G-d's desire and purpose.

In a straightforward reading of *Shemos*, Rashi must consider that Moshe "questioned G-d's ways," and that the Patriarchs had personal shortcomings that caused them to remain silent in the face of suffering.

In the Midrashic reading in *Vaera*, however, Moshe is not seen as questioning G-d's ways, but rather as insisting that G-d reveal His true "name"—His essential self—to Moshe.

Even in the straightforward reading, however, Moshe's complaint was not, G-d forbid, questioning of G-d in a negative sense. The Exodus could only occur when the Jews internalized the faith that was an inheritance from the Patriarchs. When Moshe asked G-d, "why have You brought harm to this people," and elicited G-d's response that He will show Himself to the Jewish people, Moshe succeeded in bringing an intimate knowledge of G-d even to those Jews who were capable of literally questioning G-d's ways.

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סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber

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And the river shall swarm with frogs. They will come up and enter your home, your bedroom, and your bed..., your ovens, and your kneading bowls. (Va'eira 8:3)

Chananiah, Mishael and Azariah (The three who refused to bow to Nebuchadnezer's image, even under the threat of being cast into a fiery furnace (Daniel 3)) learned self-sacrifice from the frogs, who entered the ovens of the Egyptians to carry out the will of G-d. (The Talmud, Pesachim 53b)

The world maintains that if one cannot go under (circumvent an obstacle) then one is to go over; but I say, in the first place, go over. (Rabbi Shmuel of Lubavitch).

At a gathering on July 1, 1985, marking the 105th anniversary of Rabbi Yosef Yitzchok Schneerson's birth (Tammuz 12th on the Jewish calendar), the Lubavitcher Rebbe related the following incident from the life of his illustrious predecessor and father-in-law:

It was during Rabbi Yosef Yitzchok's younger years, when the czarist regime still ruled the Russian Empire. A new decree against the Jewish community was in the works, aimed at forcing changes in the structure of the rabbinate and Jewish education. Rabbi Sholom DovBer dispatched his son, Rabbi Yosef Yitzchok, to the Russian capital of Petersburg to prevent the decree from being enacted. When Rabbi Yosef Yitzchok asked how

long he was to stay in Petersburg, his father replied, "to the point of self-sacrifice."

Upon his arrival in Petersburg, Rabbi Yosef Yitzchok learned that the decree had already reached the desk of Stolypin, the interior minister of Russia and arguably the most powerful man in the Russian Empire. The ruling Czar's intelligence (or lack thereof) made him a virtual rubber stamp for whichever minister the prevailing political climate favored; at that particular time, His Highness was led by the nose by Interior Minister Stolypin, a heartless tyrant and rabid anti-semitic who was personally responsible for many of the devastating pogroms which were 'arranged' for

the Jews of Russia in those years. Living in Petersburg was an elderly scholar, a former teacher and mentor of the Interior Minister. Rabbi Yosef Yitzchok succeeded in befriending this man, who was greatly impressed by the scope and depth of the young chassid's knowledge. For many an evening the two would sit and talk in the old man's study.

One day, Rabbi Yosef Yitzchok told his new friend the purpose of his stay in Petersburg and pleaded with him to assist him in reaching the Interior Minister. The old scholar replied: "To speak with him would be useless. The man has a cruel and malicious heart, and I have already severed all contact with this vile creature many years ago. But there is one thing I can do for you. Because of my status as Stolypin's mentor, I have been granted a permanent entry pass into the offices of the interior ministry. I need not explain to you the consequences, for both of us, if you are found out. But I have come to respect you and what you stand for, and I have decided to help you."

When Rabbi Yosef Yitzchok presented the pass at the interior ministry, the guard on duty was stupefied: few were the cabinet-level ministers that were granted such a privilege, and here stands a young chassid, complete with beard, sidelocks, chassidic garb, and Yiddish

accent, at a time when to even reside in Petersburg was forbidden to Jews. But the pass was in order, so he waved him through.

Rabbi Yosef Yitzchok entered the building and proceeded to look for Stolypin's office. Those whom he asked for directions could only stare at the strange apparition confidently striding the corridors of the interior ministry. Soon he located the minister's office at the far end of a commanding hallway on the fourth floor of the building.

As Rabbi Yosef Yitzchok walked toward the office, the door opened and Stolypin himself walked out and closed the door behind him. The rebbe's son and the interior minister passed within a few feet of each other. Rabbi Yosef Yitzchok made straight for the office, opened the door, and walked in.

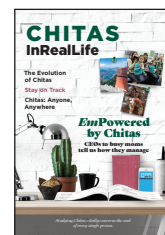
After a quick search, Rabbi Yosef Yitzchok located the documents pertaining to the decree in Stolypin's desk. On the desk sat two inkstamps, bearing the words 'APPROVED' or 'REJECTED' above the minister's signature and seal. Quickly, Rabbi Yosef Yitzchok stamped the proposed decree 'REJECTED' and inserted the papers into a pile of vetoed documents which sat in a tray on the desk. He then left the room, closed the door behind him, and walked out of the building.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

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Tehillim*	Chapters 135 – 139
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