

## THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta bas Yosef Mordechai ז"ל and Tzvi Daniel ben David ז"ל Ainsworth  
Dedicated by David & Eda Schottenstein

כתר שם טוב

Portions of Light

Keter Shem Tov

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### Come With Coins

Rabban Gamliel calibrated the calendar in a manner questionable to his colleagues. When R. Yehoshua announced his intention to follow a different calculation, Rabban Gamliel sent him a message: "I decree that you come to me with your cane and money on the day that according to your reckoning is Yom Kippur!"

Rabban, "master," alludes to the Master of the universe, Who is "Gamliel"? *Gomel* means benevolent bestowal, as in *gemilas chessed*, bestowal of kindness, and *E-l* is the Divine name of *chessed*, kindness.

"Come...with your cane": A stick indicates actions necessary to rescue oneself from the accusatory forces. "Come with...your money" is an allusion to good deeds. These we acquire during Elul. We subsequently approach G-d to repay His benevolence with good currency—our positive efforts—and collect blessings of great abundance in return.

However, one who lacks genuine currency repays with blemished coins. The twenty-two letters of the Torah are "the King's currency." If they are blemished coins, they are a list of sins, as per the Yom Kippur confession (based on the twenty-two letters): "*Ashamnu*, we transgressed, *bagadnu*, we acted deceitfully, *gazalnu*, We robbed, etc." He offers G-d a payment of falsehood.

When he wishes to borrow further blessings for the coming year, he receives blemished currency, as per the liturgy: "*Ashamnu mikol am*, we are guiltier than all people, *boshnu mikol dor*, we are more shameful than all generations, *gallah mimenu massos*, joy has departed from us... Our Land's beauty went to foreigners, our strength to strangers... Many troubles encompassed us..." etc.

**Focus:** All the Master of Benevolence asks of you is sincere effort.

סיפור חסידי

Once Upon a Chasid

By Yanki Tauber

Published by Kehot Publication Society

### 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...”

אור תורה  
Ohr Torah

Translated by: **Yechiel Krisch**  
Adapted from the teachings of the **Mezritcher Maggid**

### *Rejoicing in the Path*

A parable: as long as a child is walking along the proper path, he derives no particular joy from the path itself. Naively, the child assumes there is no other path, nor possibility of straying, and so he takes it for granted. But if he gets lost, ends up on the wrong path, and then finally searches and finds the proper path again, he rejoices in the same path that he once took for granted. Meanwhile his father, watching from afar, rejoices in both scenarios—he rejoices if his son remains on the proper path, because he is not naive and he knows that many other people have strayed, and he also rejoices if his wayward son returns to the proper path.

There is also the possibility that the child will stray from the path and rejoice in the new path that he finds, mistaking it for a proper path. In this sce-

nario the son rejoices, but the father suffers.

Now, although we have outlined several possible scenarios, only one involves both the father and son rejoicing together, as one. When the son leaves the path but returns, both the son and the father celebrate. In all other scenarios, one individual is rejoicing while the other is not.

This parable captures the essence of the mystical notion that “on Yom Kippur sins are sweetened at their root” and that “one who repents attains the divine joy of G-d Himself.” Although the perfectly righteous, who never leave the path of Torah and Mitzvot, inspire great joy on high, only the penitent—the Baal Teshuva—rejoices in the path, with G-d, as one.

*Par. 332*

גאולה  
Geulah

**Yalkut Moshiach U'Geulah al HaTorah**  
Translated by **Yaakov Paley**

### *The Truth of the Donkey*

The imagery of Moshiach riding on a donkey represents the realization of G-d’s plan for Creation. *Chamor*, “donkey,” is related to *chomer*, “materiality.” The material world will be a ready vehicle for the revelation of Moshiach.

In the Era of Redemption, the truth of existence will be revealed: All will see that all of Creation is one with G-d, for its truest existence is in fact the Existence of G-d.

*The Rebbe*

## The Message of The Song of Haazinu

### The Rambam:

The Levites would sing a different psalm every day, during the procedure of the communal sacrifices.

*“For the Musaf offering of Shabbos, the song Haazinu (Devarim ch. 32) is recited. It is divided into six segments... just as it is read in the synagogue. One segment is recited each Shabbos. After the song is completed on six Shabbosim, they would return to the beginning” (Temidin U’Musafim 6:9).*

### The Question:

The content of Haazinu is a rebuke. Moshe exhorts the people to not forget G-d, and warns them of the calamities that will follow if they do. Why is this a fitting “song” to accompany the offering of sacrifices?

### The Explanation:

Rambam’s language here differs from his Talmudic source, which is more concise: “They would say *haziv lech* (an acronym for the words which begin the verses of the six segments).” Rambam adds the phrase, “For the Musaf offering of Shabbos, **the song Haazinu is recited**. It is divided into six segments...” In other words, Rambam is stressing that even though a single section is read each week, it should be seen as being part of the entire song of Haazinu. Just like in the synagogue, the entire song is read, so, too, in the Beis Hamikdash, the entire song is recited, only there, it is in segments.

When we consider the arc of the song, we see that G-d promises to remember His people and to redeem them. The theme of the song as a whole is not the individual calamities, but that even those hardships are intended only to bring us to redemption.

### The Deeper Dimension:

Why, though, do we divide the song into six sections? Because they correspond to the themes of the songs that were sung by the Levites during the first six days of the week. The songs of the work-

week emphasize how G-d is implicit within various elements of the created world. On Shabbos, when we transcend the material world and its concerns, we sing of how G-d is revealed within the Jewish people and the Torah.

**Sunday:** “The earth and its fullness are G-d’s” (*Tehillim* 24). This is a general description of the world as G-d’s possession, which He directs.

Sec. 1: “He has made you and established you” (32:6). The Jewish people are G-d’s possession.

**Monday:** “G-d is great and exceedingly praised in the city of our Lord” (*Tehillim* 48). This describes how G-d’s kingship was manifest in the division of the waters, the creation of the second day.

Sec. 2: “He set up the boundaries of peoples according to the number of the children of Israel” (32:8). G-d set the Jewish people apart, because they accepted His kingship.

**Tuesday:** “G-d stands in the council of judges; among the judges, He delivers judgment” (*Tehillim* 82). This alludes to G-d’s concealment and judgment.

Sec. 3: “You forgot the G-d Who delivered you” (32:18). G-d is concealed from us because of our distance.

**Wednesday:** “G-d is a G-d of retribution” (*Tehillim* 94).

Sec. 4: This section speaks about the calamitous consequences of G-d’s concealment.

**Thursday:** “Raise joyous song to G-d our strength; sound the shofar to the G-d of Jacob” (*Tehillim* 81).

Sec. 5: This section describes how G-d will avenge the Jewish people’s enemies, causing them to “Sing out praise.”

**Friday:** “G-d is King. He clothes Himself with grandeur” (*Tehillim* 93).

Sec. 6: This describes the future redemption, when G-d’s kingship will be fully revealed.

Haazinu thus represents the possibility of doing teshuva with joy and song, and of seeing the past hardship as an impetus for coming closer to G-d.

This is why it is often read on the week of Shabbos Shuva, whose theme is “elevated teshuva,” done with joy.

The objective of the song of Haazinu is that it should enhance all of a person’s mitzvos, which is why it is the 32nd chapter of the book, the numeri-

cal equivalent of of לב “heart,” which gives life to all the limbs. This aligns with the theme of teshuva as well, for teshuva is a phenomenon which illuminates and uplifts all of a person’s Torah and mitzvos.

*Likkutei Sichos, Vol. 24, p. 229ff.*

## We Are Retiring CHAYUS

Dear Chayus Reader,

With the advent of the Covid disease, the Pandemic affected many people and the Jewish lifestyle. Going to the shul was impeded, and schools were on lockdown. Chayenu made it their mission to ensure that every single Jew—be it adult or child—should still be infused with the teachings of Torah and chasidus.

We began publishing a sister publication—the Chayus, Shabbos Stimulus, a free Torah publication for the Shabbos Table. This publication included stories and easy-to-grasp Dvar Torahs appropriate for all ages.

Thank G-d the Pandemic is behind us. The children are back in their classrooms, and the shuls are reopened. We will, G-d willing, be

discontinuing the Chayus publication. Together with the conclusion of the Torah reading cycle on Simchas Torah, we will be publishing the last edition of the Chayus, Shabbos Stimulus magazine.

We hope you received chayus (energy) from the Chayus Publication. We want to remind you that you can get this and much more in Chayenu’s other offerings.

- Subscribe to Chayenu,\*
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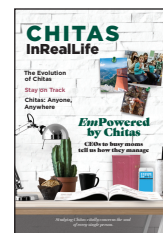
For more information, visit: [Chayenu.org](http://Chayenu.org)

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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 44 – 48
Tanya*	עמ' 260 - אמנם מודעת... עד עמ' קלא- והלידה. #20 Igeres Hakodesh
Rambam – Sefer Hamitzvos*	Negative Mitzvah #68, #165, #77, #78; Positive Mitzvah #31
Rambam – One Chapter*	Sefer Zmanim – Hilchos Sh'visas Yom Tov Chapter 5
Rambam – Three Chapters**	Sefer Avodah – Hilchos Bias Hamikdash Chapters 2 – 4

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



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שניאור זלמן בן יוסף משה ע"ה  
נפטר כ"ג סיון

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