

CHAYUS

A Shabbos Stimulus

✧ THE EDA AND DAVID SCHOTTENSTEIN EDITION ✧

In honor of our parents, Tuvia and Lea Schottenstein and Rabbi Yisroel and Chana Sirota

Erev Shabbos Parshas Yisro 5781 – February 5, 2021

ערב שבת פרשת יתרו, כ"ג שבט, ה'תשפ"א

✧ כתר שם טוב

PORTIONS OF LIGHT

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Burned Out

As our ancestors prepared to receive the Torah at Sinai, *they stood at the bottom of the mountain* (Exodus 19:17). Not at the foot of the mountain, but at its bottom, i.e., underneath the actual mountain, for our Sages taught in the name of R. Avdimi ben Chama ben Chasa: “This verse informs us that the Holy One, Blessed be He, held the mountain over them like a barrel.”

Was it necessary for G-d to threaten the Jews by suspending a mountain over their heads? Did they not willingly declare, *na'aseh v'nishma—we will do and we will obey* (Exodus 24:7)?

Rather, this addresses a common obstacle in Torah study: We may be inspired to study Torah and dive into its Divine wisdom with enthusiasm. But after some time, we suddenly find our pas-

sion waning until we are left spiritually dry. At that point it is hard to continue, and we are wracked with disappointment over our inability to experience our former enthusiasm for G-d's holy Torah.

The solution is to replicate the giving of the Torah at Sinai: The Jews arrived with tremendous enthusiasm, but then G-d held a mountain over their heads to impart the message: When your passion fades, apply yourself to your studies as if compelled, as if a mountain were suspended over your heads, for even the words of Torah you utter without enthusiasm remain sacred.

Focus: Do what is right, regardless of your feelings.

✧ פרשת השבוע

PARSHA INSIGHT

By: **Rabbi Moshe Wisniefsky** From: **Daily Wisdom #3**

Based on the works of the **Lubavitcher Rebbe**

“Seeing” G-d's Presence

All the people saw the thunder and flames, the blast of the ram's horn, and the mountain smoking. The people saw and shuddered, and stood at a distance. (20:15)

This verse implies that the people *saw* the *sound* of the shofar, i.e., they saw what is normally only heard.

The difference between seeing and hearing is that once we have seen something, we are *sure* of its reality. If we only hear something, or hear *about* something, no matter how much the sound or explanation rings true, we still entertain a certain amount of doubt about it. G-d's presence in this world is normally something we

hear about but never *see*. At Mount Sinai, however, G-d's presence became obvious. We saw it and perceived it as clearly as we normally perceive the physical world.

We can experience something of this consciousness whenever we study the Torah. Studying the Torah allows us to ascend to a level of awareness, at which the reality of G-dliness is as evident as is the reality of the world.

Likutei Sichot, vol. 6, pp. 121-129

STUDY CYCLE FOR SHABBOS DAY

Chumash

Yisro, 7th reading: After the Giving of the Ten Commandments, G-d told Moshe to ascend Mount Sinai and remain there for 40 days in order to learn the rest of the Torah. Some of the laws that G-d taught Moshe concerned how to build an altar for sacrifices. One of these laws was that the altar must be ascended by means of a ramp, rather than by stairs.

Tanya

Likutei Amarim Ch. 27: Being in perpetual (inner) battle — and winning - is likely one's life mission, not necessarily transformation. G-d derives two types of pleasure: (1) Sweet (i.e. total transformation and goodness) — from a Tzaddik, and (2) Tart (i.e. the delight in an enhanced bitterness) — from a Beinoni.

Takeaway: The toolbox for success in divine service: Don't let urges, temptations and evil thoughts drag you down. Your divine purpose is to display your strength and overcome these temptations.

Rambam (1)

Sefer Nashim, Hilchos Ishus Ch. 6 — Conditional Marriage: The four elements (and examples) of a stipulation which renders the agreement binding. Three are regarding the language, and the fourth is that it needs to be a condition that is possible to comply with. One can not make a stipulation that a party needs to do something against the Torah's command. When do we consider the marriage date if there is a stipulation.

GATE OF TRUST

Total Reliance

The essence of trust is the peace of mind of the person who has trust, and that he relies on the person in whom he is trusting* that he—the person in whom he is trusting—will do the good and correct thing for him (the one who trusts) in the matter regarding which he is trusting him,* according to his ability and knowledge* to bring that which is good for him into actuality.

Commentary

Relies on the person in whom he is trusting. The author is describing the nature of trust by describing the concept of trust between two people—i.e. its basis is an assurance that the other person will have his best interests at heart. The author's intent, however, is to state that clearly this is the nature of trust in G-d, because only G-d truly cares about a person's best interests, and only He ultimately has the ability to cause any outcome that He sees fit (*Tov Halevanon; Nedar Bakodesh*).

Will do the good and correct thing for him in the matter regarding which he is trusting him. The concept of *bitachon* is, essentially, a person's full, committed faith that the entity he trusts has his best interests at heart. When we trust a friend, the stronger the friendship, the more we feel that he has our best interests at heart. The more we feel that he has our best interests at heart, the more we are certain that not only will he not be the cause of harm, but he will do everything in his power to do what is right for us.

Another point: The more trusting a person is, the more he receives the matter regarding which he trusted. This is for two reasons: 1) If he doesn't place his full

trust, he shows that he lacks confidence that he can be helped, and that lack of confidence is reciprocated. 2) When the entity knows that he is the person's only hope, he feels that reciprocal feeling of wanting to ensure that outcome.

All this is true when it comes to *bitachon*—we must fully develop the feeling of reliance and trust that G-d will do what is good for us. In this vein, the *Zohar* explains the verse *Trust G-d forever, for in G-d, the L-rd, is the eternal strength* (Isaiah 26:4): All mankind must be strengthened in G-d and place all trust in Him. The *Zohar* is saying that the more energy, devotion, and strength a person places in his trust in G-d, and develops a feeling that He is our only hope, the more it will cause a reciprocal response from G-d to help (*Nedar Bakodesh; Biurei Hazohar, Admor Ha'Emtza'i, 37d ff.*).

According to his ability and knowledge. This is the most we can expect in any trusting relationship—that the person will act according to his ability and knowledge. When it comes to G-d, this is limitless, because G-d has the ability to do anything, and He is the all-knowing Creator.

Chassidus: The Connector

The Giving of the Torah — מתן תורה

Generally speaking, the Torah is divided into two main categories: The revealed part (*Nigleh*¹) and the hidden part (*Nistar*²). And then there is a third element which unifies both of these together. These are the teachings of Chassidus, which harmonizes the two, showing how they are one.³

Each dimension of Torah has its period of revelation which is preceded by a period of darkness, challenge and suffering,⁴ serving as a prelude to its breakthrough:

1. The revelation of Torah⁵ at Mt. Sinai was preceded by the Egyptian exile and slavery.
2. The revelation of the secrets of Torah which Moshiach will teach, is preceded by our current exile, *Galus EDOM*, which began with the destruction of the second Beis HaMikdash.
3. The revelation of Chasidus Chabad⁶ launched after the imprisonment of the Alter Rebbe.

The revelation is also commensurate with the nature of the suffering that preceded it. The more subtle the nature of the challenge, the loftier is the light that emerges.

The source of the suffering and the relationship

between the perpetrator and the persecuted indicates the depth and subtlety of the pain.

The Egyptians descended from Cham (No'ach's third son), while the Jewish people are the progeny of Avraham & Yitzchak, who descended from Shem (No'ach's second son).

The Romans who brought upon us the current exile are *Edom*, which stems from Eisav,⁷ a grandson of Avraham. Thus, we share the same forefather. Furthermore, Ya'akov and Eisav shared the womb. Thus, the opposition came from a closer relative.⁸

The Alter Rebbe was slandered and persecuted by fellow Jews, religious Jews who challenged his novel approach. This was an attack from within.⁹

Thus, the light of Chasidus which combines both elements of Torah, *Nigleh & Nistar* is of a more transcendent nature — hence its ability to fuse them — stemming from a challenge closer to home.

Now, before each dimension of Torah was revealed, a sea-splitting event occurs.¹⁰ The splitting of the Red Sea upon leaving Egypt, before receiving the revealed Torah, and the splitting of Euphrates River,¹¹ upon leaving the current exile, before the revelation of secrets of Torah by Moshiach.

1. Tanach, Mishnah, Talmud, Halacha etc.

2. Kabbalah, Agada, Chasidus etc.

3. There are two aspects to this: 1) showing how the seemingly polar opposite spheres of *Nigleh* and *Nistar* are ultimately two sides of the same coin and mirror one another; 2) bringing the esoteric, often abstract ideas to be as comprehensible and structured as the subjects of *Nigleh*.

4. This follows the natural order that G-d implanted into creation that before every revelation comes a period of concealment, as alluded to in the verse (Bereishis 1:8), "And there was evening and there was morning." "Evening" (darkness i.e. concealment) is the precursor to light (revelation).

5. Although **all** of Torah, including the future Torah which Moshiach will reveal is included in the Torah we received at Sinai, nonetheless at that time what was revealed to the people was primarily the revealed dimension of Torah, *Nigleh*.

6. Although Chasidus general began with the Ba'al Shem Tov, the ultimate revelation of Chasidus is when it entered into a comprehensible system of understanding, through Chaba'd. (See *Kuntres uMaayan* pg. 17.)

7. Bereishis 36:9

8. Perhaps a way to understand this is akin to a family feud. While opposition from a foreign enemy may be more fierce and overwhelming, an inner family fight, even over something seemingly minor can be far more painful and require one to summon deeper resources to overcome.

9. This can be compared to the brothers of Yosef challenging him, which ultimately brought about his sovereignty and the opposition of King Shaul to Dovid, which ultimately gave rise to the Davidic Dynasty (which endures eternally).

10. Hashem could have easily annihilated the Egyptians any other way. Furthermore, according to *Tosafos* the Jewish people emerged on the same side of Yam Suf. Thus, the splitting of the sea was not merely to drown the Egyptians. Rather, as Chasidus explains, it was a revelation, which was a necessary prelude to Matan Torah. See *Ma'amar VHechrim*, 5631, pg 2. *Vayoilech*, 5704, pg. 179.

11. "And He shall lift His hand over the river with the strength of His wind, and He shall beat it into seven streams" (Yeshaya, 11:15).

The Midrash¹² explains that the sea was split into twelve paths, one for each of the twelve tribes. With the coming of Moshiach the Euphrates river will split into seven channels.

12. Pirkei d'Rabbi Eliezer, chapter 42.

13. To quote Likkutei Levi Yitzchak:

...והשני אור הוא לזמן ממש, דהיינו בהזמן די"ט כקלו שאז הוא התחברות דב' הבחינות יחד. ובתורה אלו הב' בחינות אור, הוא הב' בחינות דתורה, נסתר דתורה, ונגלה דתורה, קבלה ונגלה. והתחברותם יחד דהב' אור, הוא ענין גילוי אור החסידות שהוא מה שהנסתר דתורה הסודות היותר עמוקים ישנו בהפשטתן לשכל על דרך כמו שהשגה דנגלה דתורה. מה שאין כן קבלה אינה מושגת לשכל אנושי כי היא בדרך קבלה ואמונה בלבד. מה שאין כן גילוי אור החסידות הוא בחינה יותר גבוהה מקבלה ונגלה שלכן בכתב לחבר ב' הבחינות גם יחד, שהנסתר והגלוי גופא יהי' מושג בנגלה....

14. See Likkutei Sichos, vol. 16, page 199, footnote 56. The Rebbe addresses two glaring questions:

- (1) How can it be that 19 Kislev united the 12 (*Nigleh*) and the 7 (*Nistar*) if the prophecy of the splitting river has not yet occurred as it will take place with the coming of Moshiach?
- (2) Seemingly, we have already experienced the revelation of *Nistar*, through the Arizal and Rashbi, before the splitting of the river?

Combining these two numbers together (12+7) we reach a total of 19.

This hints at the date of Yud Tes (19th) Kislev which combines¹³ the two revelations — *Nigleh* and *Nistar* — together.¹⁴

*Likkutei Levi Yitzchak, Igros Kodesh, pg. 218-224¹⁵.
(Yalkut Levi Yitzchak al Hatorah, Vol. 5, ch. 5¹⁶)*

15. This letter, dated 19 Kislev, 5691, was sent by Rabbi Levi Yitzchok to his son, the Rebbe. He begins with an explanation of the names of the Alter Rebbe, Rabbi Shneur Zalman, showing how these names capture the essence of his mission. The name שְׁנֵי אֵוֹר (Shneur) means two lights, yet it is one name, symbolizing the oneness and unification of both the inner and outer lights of Torah.

16. The explanation for the above footnote is also brought down in this source.

גאולה GEULAH

Yalkut Moshiach uGeulah al HaTorah
Translated by Yaakov Paley

The Countdown

“Remember the day of Shabbos to sanctify it” (Exodus 20:9).

Not only must we remember Shabbos on the day of Shabbos itself, but we must also remember it on each of the preceding weekdays. We count, “Today is the first day to Shabbos,” etc. and we prepare in advance for each coming Shabbos. The same is true of the six millennia that precede

the Era of Redemption, the “day that is entirely Shabbos.” By remembering the redemption during the preceding days of exile, our service of G-d is easier, for we anticipate the imminent redemption and eagerly prepare for its arrival.

The Rebbe

לעילוי נשמת

ר' חיים שניאור זלמן יהודה ע"ה בן
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