בס״ד

SHAILOS L'CHAZARA

Review Questions

Likkutei Sichos Vol. 2

לקוטי שיחות · חלק ב

Parshas Haazinu

פרשת האזינו

---

1 sicha in this booklet

Sicha 1: Heaven and Earth: Bring Them Together · Haazinu, p. 415, §§1–5

Name: _____

Class: _____

★ easy ★★ medium ★★★ harder

Each sicha has questions, a true chassidishe story, and a lesson for you.

SICHA 1 · VOL. 2 · P. 415 (HEB. ED. P. 118) · §§1–5 · 2ND DAY RH 5716 & SHABBOS HAAZINU 5718

Heaven and Earth: Bring Them Together

האזינו השמים ותשמע הארץ

Likkutei Sichos vol. 2, Parshas Haazinu, p. 415 (Hebrew edition pp. 118–120), sections 1–5. §1 is from the sicha of the second day of Rosh Hashanah 5716 (1955); §§2–5 are from the sicha of Shabbos Parshas Haazinu 5718 (1957).

The point: *The parsha opens: "Haazinu hashamayim va'adabeirah, v'sishma ha'aretz imrei fi": "Listen, heavens, and I will speak; and let the earth hear the words of my mouth." Moshe spoke to the heavens and the earth because they are bound to serve the Jewish people. When Jews do Hashem's will, the heavens and earth do the will of the Jews. (§1) The same words appear in Yeshayahu, but reversed: "Shim'u shamayim v'haazini eretz." The meforshim explain that "shmiah" (hearing) is from far and "haazanah" (listening, from "ozen", ear) is from close. Moshe was closer to the heavens than to the earth, so he said "haazinu" to the heavens and "v'sishma" to the earth. Yeshayahu was closer to the earth, so he said "shim'u" to the heavens and "haazini" to the earth. (§2) Moshe was a "neshamah of Atzilus": even down here he was on the level of Atzilus. The Rambam explains that all other prophets had to leave their physical senses when prophesying, since the body interfered, but Moshe did not, because his body was itself a vessel for G-dliness: "the Shechinah spoke from his throat". Other prophets prophesied with "koh" (the worlds of Beriah, Yetzirah, Asiyah) and Moshe with "zeh" (Atzilus). So to the heavens (Atzilus) Moshe spoke in a language of closeness, and to the earth (Beriah-Yetzirah-Asiyah, and especially this world) in a language of distance. Yeshayahu's prophecy was like the other prophets (even his vision of the Merkavah was of Beriah), so for him the heavens were far and the earth close. (§3) But why did Moshe need to speak about the lower worlds at all, if to a neshamah of Atzilus everything is Atzilus (spirituality isn't in a place)? And why did Yeshayahu, who saw the Merkavah of Beriah, speak to the heavens? In nigleh, heaven and earth are two witnesses, and their testimony must match; so Moshe and Yeshayahu used opposite words, so that together each witness has both words. In ruchniyus too, Atzilus and the lower worlds must "match": Atzilus must be drawn down into the lower worlds, and the lower worlds raised up to Atzilus. Moshe's job is drawing down from above (he brought the Torah down), so he spoke about the lower worlds too. Yeshayahu, a prophet who rebuked, raised people from below to above, so he spoke about the heavens too. Both spoke of both, to join above and below. (§4) The lesson: "heaven" is the "yoshvei ohel", those who sit and learn; "earth" is the "baalei esek", those in business. Each needs both. Those who learn must know: "Whoever says he has only Torah does not even have Torah"; they need mitzvos too, because learning must lead to action, "Learning is great, because it leads to action." Those in business, whose main avodah is mitzvos, must set fixed times for Torah every day, at least a chapter in the morning and a chapter at night. The difference is only in which "line" is their main one; both need both lines. The same for those who serve Hashem with the soul (they must also take care of the body, drawing down) and those who serve with the body (they must open themselves to the soul's light, rising up). And in every mitzvah: the deed and the kavanah go together, since "a mitzvah without kavanah is like a body without a soul." (§5)*

Name:_____ Date:_____

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ Why did Moshe speak to the heavens and the earth?

_____

_____

2. ★★ How do Moshe's words differ from Yeshayahu's? What is the difference between "haazinu" and "shim'u"?

3. ★★ Why did Moshe say "haazinu" to the heavens, and Yeshayahu "haazini" to the earth?

4. ★★★ How was Moshe's prophecy different from all other prophets, according to the Rambam?

5. ★★ What is the difference between prophesying with "koh" and with "zeh"?

6. ★★★ What question does the Rebbe ask in §4?

7. ★★ How does the halachah of two witnesses explain the opposite words?

8. ★★★ What is Moshe's job and what is Yeshayahu's? Why did each speak about both?

9. ★★ Who are “heaven” and “earth” in our avodah?

10. ★★ What must the “yoshvei ohel” know? What must the “baalei esek” know?

11. ★★ What must go together in every mitzvah? Why?

A CHASSIDISHE STORY

The Physicist and the Rebbe’s Advice

Professor Herman (Yirmeyahu) Branover was a world expert in magneto-hydrodynamics in the Soviet Union. When he asked to leave for Eretz Yisrael, he lost his job. Meanwhile, chassidim of the underground taught him Torah, and he arrived in Israel in 1972 fully frum.

Soon he was lecturing all over the world on Torah and science. In 1973, before a lecture in Philadelphia, the Rebbe told him in yechidus: “Don’t forget to introduce yourself to a local professor who has an interest in your field.” He was sure no one in Philadelphia knew his field, but Rabbi Avraham Shemtov helped him search, and they found Professor Hsuan Yeh, who invited him to a convention at Stanford in six weeks.

Branover, tired, wanted to go home. But the Rebbe advised him to accept. At the convention he met people who offered to fund his research in Israel. He set up a laboratory in Be’er Sheva that became known around the world.

Source: *“The Rebbe and the Physicist: Professor Herman Branover” (chabad.org)*

Think: Branover’s “main line” was now spreading Torah. Why did the Rebbe push him to go to a science convention too?

THE LESSON FOR YOU

Whatever your “main thing” is, learning or doing, you need the other too. Learn in order to do, set times for Torah every day, and put your heart into every mitzvah.

For example: You love learning Gemara and you’re good at it, but you skip helping clear the table because “I’m learning.” Learning should lead to doing! And your friend who loves sports and chessed should still have his set time for Chumash every day.

My turn: My “heaven” and my “earth”, and how I’ll join them this week: