

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 Ki Sisa – 5781 – March 5, 2021

ערב שבת פרשת כי תשא, כ"א אדר, ה'תשפ"א

כתר שם טוב

PORTIONS OF LIGHT

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Tricking the Trickster

I considered my ways, and I returned my feet to Your testimonies (Psalms 119:59).

It is stated, *There is no righteous man on earth who does good and does not sin* (Ecclesiastes 7:20). It is impossible to do only good without initially including a motivation that is non-altruistic or relatively sinful, however slight, because the *yetzer hara* grows extremely agitated at purely good deeds, and it will use its full power to interfere.

By contrast, if it recognizes an element of itself in your motivation, it will leave you alone, at which point you may complete your activity with absolutely pure intentions.

The Midrash tells us that Satan, the prosecuting angel, raises criticism against us, claiming that "Jews are thieves". The true meaning of this is, that indeed we must steal the mind of our *yetzer hara*,

fooling it into trusting that we are not entirely altruistic, so as to avoid its harassment.

This is the deeper significance of the above verse: *I considered my ways*. I deliberately considered my personal benefit from an activity that involves a *mitzvah* or act of sanctity. Then, *I returned my feet to Your testimonies*. The word *regel*, foot, is associated with *regilut*, regularity and habitual practice. In other words, after an initial thought of personal benefit, which is instinctive, I will return my focus to performing the *mitzvah* entirely for the right reasons, without any personal interest at all.

Focus: Self-serving motivations can be turned into perfect springboards for altruism.

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

From Your Torah to Moshiach's Torah

Our Sages state that "in the future era, G-d will remove the sun from its sheath." The sun refers to the bright light of the inner teachings of the Torah which will be revealed through Moshiach. The sheath refers to our present Torah teachings that are entirely dressed in physical terms. By applying ourselves now to the Torah's sheath — studying the Torah in its present form and observing its

mitzvos with physical matter — we turn ourselves into receptacles for the great light of the future. For the sun is already present, but it is simply hidden within its sheath, meaning that within the Torah and *mitzvos* that we already have, there is hidden the future light.

Bas Ayin

Creator's Manual

A person must believe **that the ways that benefit the person are not hidden from the Creator, may He be exalted.**

In fact, logic dictates that only G-d knows what is best for the person, as follows:

Logic dictates this, because the person is one of G-d's handiwork, and there is no one who knows better what is beneficial or harmful for that which has been made—as well as the troubles that may catch hold of it, the ways in which he becomes ill as well as healed—than the one who created it.

If we find this to be true regarding objects made by human beings, who do not actually create anything new through their actions—other than the external form of the raw material—and who have no skill or power to create the raw material itself, then all the more so must it be true regarding G-d, Who creates the raw material itself, from which the person is made, as well as his form, his composite, and the orderly unity of the body and the soul, as well as the interaction between the various bodily parts. It therefore follows that He is most definitely the Wise One Who knows what will benefit the person and what will harm him, and what is good for him—both in this world and in the World to Come.

Two verses are quoted to support this: **As it says (Isaiah 48:17): *I am the L-rd, your G-d, Who teaches you for your benefit, Who leads you by the way you should go.* And as it says (Proverbs 3:12): *For the L-rd rebukes the one He loves, as a father placates a son.***

The second verse is quoted as support for the concept that even seemingly bad things are also ultimately for our benefit. Since G-d loves us, He sometimes needs to rebuke us.

Enlightening the Night

Moses remained there with G-d for 40 days and 40 nights; he ate no bread and drank no water.

He wrote on the tablets the words of the covenant, the Ten Commandments. (Exodus 34:28)

We are taught (*Midrash Tanchuma, Tisa 36*) that while Moses was on Mount Sinai, he knew that it was daytime if G-d was teaching him the Written Torah, and that it was nighttime if G-d was teaching him the Oral Torah.

The association of the Written Torah with the sun (whom G-d appointed “to rule by day”) and the Oral Torah with the moon (whom G-d appointed “to rule by night” – Genesis 1:16) is relevant only from our perspective. We see the Written Torah as the source and basis of all the discussions in the Talmud and the Midrash, just as the sun's light is the source of the moon's. From G-d's perspective, both the written text and its oral explanation are equal components of His will and wisdom, and one without the other is incomprehensible.

Similarly, G-d originally created the sun and moon as equals, but later diminished the moon in order to establish the dynamic of giver and recipient, according to which the world functions. But in order to remind us that from His perspective the sun and moon are equal, He surrounded the moon with stars. (*Ibid.* 14-18; Rashi ad loc.) This also reminds us that in the Messianic future, the hierarchy of giver and recipient will no longer be necessary, since we will all receive G-d's revelation directly.

In this context, we can hasten the Messianic Redemption by approaching the study of the Oral Torah from G-d's perspective: not just as tool for understanding the Written Torah, but as the fullest expression of His will and wisdom.

11 vs. 11

וַיֹּאמֶר ה' אֶל-מֹשֶׁה קַח-לְךָ סַמִּים נָטָף וְשַׁחֲלֹת וְחִלְבֵּנָה סַמִּים וּלְבָנָה זָכָה ... וַעֲשִׂיתָ אֹתָהּ קֶטֶרֶת

And the L-rd said to Moses: "Take for yourself aromatics, [namely] balsam sap, onycha and galbanum, aromatics and pure frankincense ... Make them into incense (Exodus, 30:34-35)

The Talmud¹ extrapolates from this verse that there were a total of 11 different components to the daily incense mixture (*Ketores*) offered in the Beis Hamikdash:

“Rabbi Yochanan says: The Eleven ingredients of the incense were stated by G-d to Moshe at Sinai, and we know them by tradition as not all are stated clearly. Rav Huna said: What is the verse from which it is derived? “Take for yourself aromatics” is referring to two ingredients³; “balsam sap, onycha and galbanum” are three ingredients; this results in a total of five; and the other mention of “aromatics” indicates that there are another five, i.e., that one should double the previous total, and this results in a total of ten. And finally, “pure frankincense” is one, and this results in a total of eleven.”

Out of the eleven, only four are spelled out clearly while the other seven are inferred from the text.

Driving Questions:

1. What is the significance of the number eleven as it relates to the *Ketores* — incense?
2. Why are four written clearly and seven merely hinted at?

The Arizal explains⁴ the spiritual purpose for the Mitzvah of offering *Ketores* (incense). It serves as a shield and protection for the Jewish People from the eleven unwanted forces of negativity and impurity.

Where do we see a hint of these eleven forces in the Torah?

At the end of Parshas Vayishlach⁵ the Torah enumerates the kings of Edom who reigned before the rule of a Jewish king. The list begins with Bela the son of Be’or, and concludes with Hadar. A total of seven kings that died.

In Kabbalistic terminology they are referred to as *Malchei D’Tohu* — the kings of *Tohu*.

The term “*Tohu*” is literally translated as “chaos”. At the beginning of creation, the world was in a spiritual condition called *Tohu* (chaos), an elevated realm of spiritual existence which lacked the balance and order that characterizes our frame of reference, and which therefore “collapsed.”⁶ The form in which this energy is expressed in the physical world is negativity and the antithesis of holiness, referred to as *Kelipa* (meaning shell or peel, because it blocks out the “light”).

Upon closer scrutiny, one will find an interesting phenomenon: four of these Edomite kings are named with their fathers’ names as well, while the other three are without it.

In total, the undesirable forces of these seven kings plus the four fathers,⁷ equal a total of eleven.

Thus, the eleven forces of *Kelipah*⁸ were coun-

5. 36:31.

6. This is hinted at in the words (Bereishis 1:2), “וְהָאָרֶץ הָיְתָה תוֹהוּ וָבֹהוּ”, literally translated as “Now the earth was astonishingly empty.” According to Kabbalah, there was a reality that preceded our universe called *Tohu*. For more on this see: meaningfullife.com/visitor-tohu

7. Chasidus explains how this manifests in a person’s life. The seven emotional characteristics (Chesed, Gevurah etc.) can be expressed in an unholy manner, emanating from the animal-like soul, as opposed to the Divine soul’s expression. Similarly, one’s intellect (which generally has 3 particular aspects (Chochma, Bina, Da’as) but here is divided into 4 categories (חִקְמָה, בִּינָה, יִשְׂרָאֵל סִבָּא וְתַבְנִינָה) can be used for pursuits which are antithetical to Torah. See Tanya, Likkutei Amarim, chs. 3 & 9.

8. Elsewhere in Kabbalah (*Eitz Chayim* 11:10), the explanation given for why the *Kelipah* is associated with eleven is because the Ten Sefiros (conduits of Divine energy) have their opposing forces (לְעִוְבָתָהּ), however whereas in *Kedushah* the G-dly energy is absorbed within

1. Krisus, 6b.

2. Ki Sisa, 30:34

3. The Hebrew word for aromatics is סַמִּים which is in the plural form, indicating 2.

4. See *Pri Eitz Chaim, shaar Oilam Hasiya*, chapter 4.

tered by the eleven different types of species used for the *Ketores*.

Rabbi Levi Yitzchak points out a fascinating detail in this parallel⁹. Just as the *Ketores*' 11 ingredients are divided into two categories (4 explicitly mentioned in the written Torah, 7 inferred through the Oral Tradition), so too the 11 kings of Edom (representing the forces of *Kelipah*) appear in two categories, 7 sons and 4 fathers.

the Sefiros, uniting with them, the opposite is true in *Kelipah* where the Divine force which powers them remains aloof and somewhat removed and is thus counted separately, totalling eleven.

9. In his words:

וְנִחְלָקִים לֵד' וְזוֹ עַל דְּרָךְ קָמוּ שֶׁהִיא בְּחִינּוֹת סִמְמָנֵי הַקְּטָרֶת נִחְלָקִים לֵד' וְזוֹ, כִּי ד' מֵהֶם קְתוּבִים בְּפָרוֹשׁ בְּתוֹרָה נִשְׁפָּךְ שֶׁחֵלֶקֶת חֵלְבֵנָה לְבָנָה וְזוֹ רְמוּזִים רַק בְּהִתְבּוֹת סִמְמֵי ב' פְּעָמִים שֶׁהוּא מְדַרְשׁ חֻקִּים, וְעַל דְּרָךְ זֶה בְּמַלְכֵי תְהוֹ הַמְּלָכִים הֵם ז' וְשֵׁם הָאָבוֹת נֶאֱמָרוּ ד' וְר"ל

10. An underlying theme in the teachings of Rabbi Levi Yitzchak is how the revealed dimension of Torah (Talmud, Halacha etc.) is absolutely aligned and in sync with the inner, esoteric dimension (Kabbalah, Chassidus). He also shows how this parallel shows up not only in general ideas but in the intricacies of every detail.

11. There is a further nuance here. It's interesting to note, that although both the *Ketores* and *Kelipah* have the equal number of eleven, and the

We thus see the alignment and precision¹⁰ of every aspect of Torah, down to the finest detail.¹¹

Toras Levi Yitzchak,
Chidushim U'biurim B'shas, pg. 321
Likkutei Levi Yitzchok,

breakdown of 7 and 4 is also shared, nonetheless with regard to *Kedusha* (as in the *Ketores*), what's written explicitly is the 4, and the 7 are alluded to. Whereas with *Kelipah*, the kings are 7 and the fathers are 4, thus the primary number is 7.

In other words, *Ketores* are 4+7=11, whereas *Kelipah* is 7+4=11.

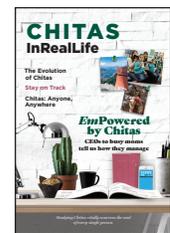
In Tanya, when the Alter Rebbe discusses the two souls, the Divine soul (*Nefesh HaElokis*) & the Animal Soul (*Nefesh HaBahamis*), he does them in reverse order. Whereas regarding the former, he begins (chapter 3) with describing its intellectual components (*Mochin*), and only thereafter how it filters down into emotions (*Middos*), the latter (chapter 9) is described in the opposite manner - first emotion then intellect. Rabbi Levi Yitzchak (*Likkutei Levi Yitzchok on Tanya*, pg. 2) makes this observation and explains the reason, being that the Divine soul is based primarily in the mind, and its emotions flow from its intellect, whereas the Animal soul is primarily emotion-based, and its mind is used in service of its emotions. Thus, it's fascinating to note that here too, the primary number in *Kelipah* (when Torah recounts the Kings of Edom) is 7, corresponding to the 7 emotions. Whereas with *Ketores*, the primary number is 4, corresponding to four aspects of intellect (*Rabbi Dovid Dubov of Princeton, NJ — author of Yalkut Levi Yitzchok al HaTorah*).

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

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