

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 Acharei-Kedoshim – 5781 – April 23, 2021

ערב שבת פרשת אחרי-קדושים, י"א אייר, ה'תשפ"א

כתר שם טוב

PORTIONS OF LIGHT

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Heaven and Beyond

Our Sages state, “Four individuals entered the Orchard (*pardeis*)...” Rashi explains that “they ascended Above through the use of the Divine name.” *Tosafot* clarifies that “they did not physically ascend, but it seemed to them as if they were in the heavens.”

The term *pardeis* (פַּרְדֵּיִם) is used as a reference to the Torah, because it is the acronym for the four rungs of Torah insight: *peshat*, literal interpretation; *remez*, allusion; *derush*, allegory; and *sod*, mysticism.

The chief objective in study and prayer is to attach ourselves to the inner, spiritual, infinite light that is contained within the sacred words. Studying with this objective in mind is referred to by our Sages as “studying *lishmah*,” for the sake of the Torah itself—for the sake of bonding with the infinite light that dwells within its words.

Regarding such study, R. Meir stated, “Whoever studies Torah *lishmah* merits many things and the Torah’s secrets are revealed to him...” This means that—in addition to seeing the upper worlds—he is able to know the future and all events from within the Torah, and he is able to know how to conduct himself in his Divine service.

Entering the *pardeis* and appearing to be in the heavens means entering the actual words of Torah via the above approach, at which point the heavens—and everything else—are revealed.

Focus: Cherish sacred words because G-d is within.

שער הבטחון

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G-d is the ultimate and only cause

All the prior decrees of G-d that were in the foreknowledge of the Creator were decreed in such a way that they have direct causes for their occurrence, and those causes have prior causes.

However, someone who doesn’t contemplate the manner in which the world is run, when seeing a change in reality, will think that it is the new “cause” that forces a change in reality and turnover from one matter to another.

In truth, however, the cause is too weak and insignificant to be themselves the cause of the change or transformation. As can be illustrated from the fact that a single grain of wheat produces three hundred ears, and each ear of grain has thirty grains, so that one grain is therefore the cause for ten thousand grains, or close to that number, to be produced. Is it not apparent to a person’s mind that the grain itself is too weak to be able to produce such a massive quantity? The same applies to all other seeds that are sown and planted.

Similarly, we will say regarding the creation of human beings and other living creatures, which are created from a drop of seed—here too, it is apparent that the drop itself does not have the power to be the source of the entire person. This is also evidenced from the fact that a big fish is created from a small egg of a fish.

Although created beings seem to have the power to change the quantity and quality of other created beings,

in truth, everything is a result of G-d's will. The created beings that seem like the cause of the change that we witness are merely agents that G-d uses for that purpose.

Commentary: The entire chain of events that accomplished G-d's desire is planned by G-d with His foresight, and every incident also has its own independent reason and decree.

It is beyond our limited minds to comprehend how all of these things could possibly be coordinated to a certain end, and nevertheless each one is no accident but by Divine decree (*Tov Halevanon*).

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.com

Adapted from the works of the [Lubavitcher Rebbe](http://LubavitcherRebbe.com)

Idolatry and Theft: Perpetual Incitement. The Conclusion of Sanhedrin. And the Imperative of Immediate Return.

The Verse: The verse, "Do not steal" (*Vayikra* 19:11) refers to monetary theft. (*Sanhedrin* 86a)

The Sages: Concerning monetary theft, the Sages say, "When a person steals, it is as if he has worshipped idols." (*Semachos* 2:11)

The Question: What is the thematic connection between idolatry and theft?

The Groundwork: Concerning an *ir hanidachas* (a city in which the majority of the population has been corrupted by idolatry) the verse says, "And nothing that is doomed to destruction shall cling to your hand, so that the Lord may return from His fierce wrath, and grant you compassion." (*Devarim* 13:18) The concluding *Mishnah* of *Sanhedrin* comments: "As long as wicked people exist in the world, there is wrath in the world." The Talmud asks: "Who are these wicked people? Rav Yosef said: They are thieves." (*Sanhedrin* 113b)

The prohibition of benefitting from the condemned possessions follows the command to destroy all the city's inhabitants. The Talmud therefore wants to know which "wicked people" the *Mishnah* refers to, being that there are no longer idolaters in this world. Rav Yosef answers: It is the thieves who steal the prohibited possessions of the city.

Seemingly, the sin in this scenario is taking an item whose use is prohibited, not simple theft. Why does Rav Yosef use the word "thieves," when the sin he refers to is more specific and severe than simple theft?

The Mishnah and the Beraisa: To understand this, we need to investigate a nuance in a *Beraisa* which expands on this *Mishnah*. The *Beraisa* says: "When a wicked person comes into the world, wrath comes into the world..." (*Sanhedrin* 113b), The word for wrath used in the *Mishnah* is "*charon af*," a stronger, more emphatic form of anger. The *Beraisa*, however, uses the less severe "*charon*." Why?

The Explanation: The *Mishnah* is speaking about idolatry; therefore, it uses the harsher form, "*charon af*." The *Beraisa* refers to all sins; therefore it uses the more basic term, "*charon*."

The thread of the *Mishnah* and the *Beraisa* is as follows: By using the words, "as long as **the wicked** exist..." the *Mishnah* makes clear that it refers not just to the presence of idolatry in the world, but to individuals who commit some sin related to idolatry. This, Rav Yosef says, is the theft of pro-

hibited items from the idolatrous town. Theft is unique in that it is a perpetual sin. It is renewed every moment that the thief does not return the object or repay its value. The anger caused by the theft of an idolatrous object, therefore, is continuous.

The *Beraisa* adds that the same is true for lesser sins as well. The obligation to repent applies to the individual immediately after any sin. As long as a person chooses not to repent, he transgresses the positive command to repent. Therefore, "When a wicked person comes into the world, wrath comes into the world." The wrath remains as long as the "sinner" does not repent.

Resolving the Original Question: In light of this, we understand the similarity between idolatry and theft. The presence of idolatry in the world draws G-d's anger into the world, constantly. Theft, too, incites G-d's anger continuously because the theft is being perpetrated every moment. Other sins, however, exist only at the moment they are committed. Refraining from repentance is perpetual, but not the sin itself.

Further Similarities between Theft and Idolatry: Specifically, Rav Yosef says G-d's anger is caused by the "*ganav*," a surreptitious thief, as opposed to a *gazlan*, a brazen robber. According to Rabban Yochanan ben Zakai, a stealthy thief is more disrespectful to G-d because he clearly fears human judgment and punishment, but he denies G-d's retribution. At least the brazen robber does not regard human judgment above Divine judgment. (*Bava Kama* 79b)

This further tightens the link between theft and idolatry: Both sins deny G-d's presence and providence in the world.

The Beginning is Rooted in the End: In the beginning of the tractate, the *Talmud* discusses the obligation of the high court to leave its seat of power and travel to towns and villages, exhorting them to reform their behavior. The urgency for the members of the court to act in this way is clear from the conclusion of the tractate: As long as sin exists in the world, G-d's anger persists. The Sanhedrin cannot procrastinate in their efforts to ensure that the people repent.

The Lesson: Do not delay repentance, and do not delay the performance of a *mitzvah* when the opportunity arises.

Create Your Destiny

“You shall observe My statutes and My ordinances, which a man shall do and live by them” (Vayikra 18:5).

The meaning of “live by them” is that in the era of redemption, in which we will enjoy eternal life, the very same *mitzvos* and Torah study that we perform now will then return to us in the form of divine revelations. We will receive

the true essence of the actual *mitzvos* we performed and this will be the source of our greatest pleasure in that era. We will live with them literally, and we will live with them eternally.

Toras Moshe – Alshich

ילקוט לוי יצחק על התורה

FROM THE REBBE'S FATHER

Rabbi Levi Yitzchak Schneerson זצ"ל

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shlima

Musical Musings

וַיְדַבֵּר ה' אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אַהֲרֹן בְּקִרְבָּתָם לִפְנֵי ה' וַיָּמָתוּ

And the Lord spoke to Moshe after the death of Aharon's two sons, when they drew near before the Lord, and they died. (Vayikra 16:1)

What exactly was the cause of the sudden, untimely death of Aharon's sons, Nadav and Avihu?

The Torah mentions some of their sins explicitly¹ and some are merely alluded to.²

The Midrash³ quotes Rabbi Shimon⁴ citing his opinion on the matter:

They died because they entered the Sanctuary intoxicated by wine. You may know that this is so, because after their death G-d warned those who survived that they should not enter when intoxicated by wine.

Driving Questions:

1. Where is the nature of this sin hinted at in the very Possuk⁵ that describes their actions?
2. What is the deeper significance of their actions?

The words⁶ which describe the actions of Aharon's sons and their subsequent punishment, אֲשֶׁר לֹא צִוָּה אֱתָם (Asher Lo Tziva Osom) — “which He had not commanded them”, contain a hidden clue.

On the word לֹא — ‘Lo’ (“not”) the *Trop* or musical cantillation note for reading the Torah is known as the *Mercha*⁷ *Kefula*; essentially this is a double note,⁸ hence the word *Kefula* meaning double. This is a rare and uncommon musical note that appears very infrequently⁹ in the Torah. With *Trop* shown on it, the word looks like this: לֹא.

Another instance in which this *Trop* appears is in the story of Yitzchak blessing Yaakov. Yaakov prepares a meal for his father. The Possuk describes the scene as he served Yitzchak:¹⁰

וַיִּגְשֵׁהוּ וַיֹּאכַל וַיִּבְאֵהוּ לֶחֶם וַיִּשְׂתֶּה So he (Yaakov) served him and he (Yitzchak) ate, and he (Yaakov) brought him (Yitzchak) wine and he (Yitzchak) drank.

The word לוֹ (him) in this Possuk also carries the *Mercha Kefula*. With *Trop* shown on it, the word looks like this: לוֹ.

Rabbi Levi Yitzchak notes that there is a connection between the two events and it is not merely coincidence that they share the same uncommon *Trop*.

The first step is to understand that as seen from the above Midrash, they both included wine.

1. Such as their bringing a “foreign fire” (an uncalled for incense offering). See Parshas Shemini, 10:1.

2. Baal Haturim (ad loc.) lists 6 different offences based on Talmudic, Midrashic sources all hinted to in various verses.

3. Vayikra Rabbah, 12:1.

4. Rashi on Shemini 10:2 quotes this Midrash in the name of Rabbi Yishmael.

5. Shemini, 10:1.

6. Shemini, 10:1.

7. The *Mercha* cantillation note looks similar to an English comma (.). These musical notes, although superficially are merely to assist the Baal Koreh (Torah reader) to sing the Scripture according to its traditional tune, nonetheless also carry deeper, nuanced meaning. This can be grammatical, often changing the meaning, as is the case with punctuation marks, and often, too, shedding light into the mystical layers beneath the simple meaning of the text.

8. Thus, often referred to simply as שְׁעָמִי תְּרִי, the double note.

9. It appears only 5 times in the entire Five Books of Torah.

10. Toldos, 27:25.

The power of wine is well known as having the ability to intoxicate the drinker. When a person becomes intoxicated it can cloud their judgement and cause them to act irrationally, and even potentially with irregular zealotry.

The Zohar¹¹ points out that when Ya'akov brought wine for his father Yitzchak, he in fact diluted it with water. This act represents the idea of reigning in the power of wine from being independent and mixing it with water which represents *Chochmah* and *Bittul* — nullification¹². This explains the first connection between the two incidents. In both cases the *Mercha Kefula* is on the word 'Lo' but with opposite meanings.

By Yitzchak it is spelled with a 'Vov' — לו'. This means it was 'for him' and appropriate because it was mixed

with water. Ya'akov embodied the trait of 'Tiferes' which is harmony and balance¹³.

By Aharon's sons it is written with an 'Alef' — לא'. This means 'no' it was not appropriate. Their actions were missing the necessary *Bittul* — nullification and all that remained was their zealotry which caused them to act against Hashem's wishes.

This idea is hinted at in the *Trop* on the key words in both instances, the *Mercha Kefula*.

By Ya'akov the double is referring to the mixture of wine and water. By Aharon's sons it is referring to the two individuals involved — Nadav and Avihu.¹⁴

Likkutei Levi Yitzchok
*Haorois LSefer HaZohar — pp. 268, 276-277*¹⁵

11. Balak, 189b.

12. Water is essential for life, however, it has no taste and there is no pleasure in its consumption as is the case with wine. This is the idea of nullification, in which a person's own perspective and opinion are not part of the equation. This indeed is what *Chochmah* is — the idea as it stands in its absolute truth. Wine, a representation of *Bina* and *Gevurah*, is when a person's own self is involved. It is the way he or she understands it.

13. Tiferet (Harmony; Beauty; Compassion): (lit. beauty) the third of the ten sefiros, or Divine attributes, and their corresponding attribute in the human soul; fuses the influence of *Chesed* and *Gevurah* and reveals a light that transcends them both; often identified with Mercy. (Chabad.org.)

14. According to the teachings of Chassidus, we can learn the need for balance in our service of Hashem. We can't rely solely on *Havas Hashem*, love. We need to include *Yiras Hashem*, awe, in our service as well.

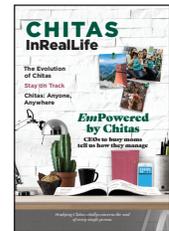
15. Yalkut Levi Yitzchak Al HaTorah, Vol. 1, p. 234-235

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

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