

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 Emor – 5781 – April 30, 2021
Lag B'Omer, Yahrtzeit of Rashbi

ערב שבת פרשת אמור, י"ח אייר, ה'תשפ"א
ל"ג בעומר, יום הילולא דרשב"י

✧ כתר שם טוב ✧

PORTIONS OF LIGHT

Keter Shem Tov

Available at Kehot.com

A Prayer for Prayer

There was once a king, who announced on a grand day of personal celebration, that whoever wishes to approach him with a personal request will have his wish granted. Indeed, they came—one seeking a position of authority and prestige, another requesting wealth, and so forth. The king granted these requests one after another.

Finally, an individual approached with an unusual appeal. He asked to be granted the honor of entering the palace and talking with the king himself three times each day. The king was mightily pleased with this request, because the man had asked for neither riches nor glory but for something far more precious in the beseecher's eyes—the opportunity to hold a dialogue with the king himself.

The monarch granted this request, and when the individual entered the palace thrice daily to speak with the king, the treasure houses of wealth and glory were opened before him so that he could take from them as well.

This is the deeper significance of the verse, *A prayer for a poor man when he enwraps himself and pours out his speech before G-d* (Psalms 102:1). What is his prayer? What does he request? Only that he be allowed to pour out his speech before G-d.

Focus: Besides praying for privileges, treasure the privilege of prayer.

✧ שער הבטחון ✧

GATE OF TRUST

From Chovot Halevavot

GateofTrust.org

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**

Rashi's two interpretations of the extent of Issur Chadash have similar flaws. The deeper spiritual dispute regarding the best way to touch a Jew outside the Land of Israel.

The Verse: The *sichah* opens by quoting a verse concerning the prohibition of eating from the new crop until the *omer* offering is brought: "You shall not eat bread... until this very day, until you bring your G-d's sacrifice. This is an eternal statute throughout your generations in all your dwelling places." (*Vayikra* 23:14)

The Rashi: *In all your dwelling places* — The Sages of Israel differ concerning this. Some learn from here that the prohibition of eating the new crop before offering the omer applies even outside the Land of Israel, while others say that this phrase comes only to teach us that the command regarding the new crop applies only after possession and settlement [in the land of Israel, i.e. after they had conquered and apportioned the Land of Israel].

The Question: Rashi's first interpretation, that "all your dwelling places" means any place, seems to be closer to the literal meaning of this phrase than his second interpretation, which stretches its meaning to refer to the process of possession and settlement. Yet, by introducing the commentary with the neutral clause, "The Sages of Israel differ," Rashi suggests that both interpretations are equally suitable according to the plain meaning of the verse.

The Explanation: Earlier, in his commentary on the prohibition of animal castration, Rashi expresses a general principle that all prohibitions associated with a person's body apply everywhere in the world, while prohibitions associated with the land apply only in the Land of Israel. (*Vayikra* 22:24)

Thus, Rashi's first interpretation, that the prohibition of the new crop applies everywhere, is an exception to this general rule that prohibitions tied to the land apply only in the Land of Israel.

Rashi's second interpretation, which conforms to the aforementioned rule, poses a difficulty in that it departs from the usual understanding of the phrase,

"your dwelling places," which clearly means *anywhere a person lives*.

Rashi equates both interpretations because they both have the same weakness: They are exceptions to the general rule.

The Sages' Psychological Insight: An astute reader will ask: If both interpretations have the same weakness, what is the basis of their dispute? Why is one preferable to the other?

To address this, Rashi introduces his commentary with the unusual phrase, "The Sages of Israel differ." Meaning to say, their dispute is not based on scriptural interpretation, but rather, spiritual consequence, debated between "Sages," who are attuned to the spiritual stature of the Jewish people.

The spiritual message behind the prohibition of the new crop is that the first and best of everything belongs to G-d.

The grain used for *Omer* offering, which permits partaking of the new crop, is taken from the Land of Israel. Inhabitants of Israel experience this *mitzvah* intimately, and therefore, take its lesson to heart. The Sages were concerned about the Jews in the Diaspora: How would they be able to partake in this *mitzvah* and absorb its spiritual message?

Rashi's first interpretation, that the new crop is also forbidden outside of Israel, allows Jews living outside of Israel to experience a sense of indebtedness to G-d by means of their deprivation.

According to Rashi's second interpretation, that this prohibition only applies within Israel, denying the Jews outside of Israel a tangible experience of the prohibition is meant to elicit a deeper yearning from the Diaspora Jews. Having no concrete way of expressing their indebtedness to G-d, they will pursue this spiritual ideal with even greater devotion.

Based on *Likkutei Sichos* vol. 17, p. 248

Speech Therapy

This week is strongly associated with speech, as per the name and beginning of the *parshah*: Emor, “*Speak ... and say to them*” (21:1). The perfection of speech will be manifested in the redemption, when the entire universe that was created through G-d’s speech (as our Sages state, “With ten utterances the world was created”) will speak aloud of the wonders and praise of its Creator. The world itself will proclaim the Glory

of G-d and His holy nation, the Jewish people. Not only humans, but animals, plants, and even the mineral kingdoms will do so, as it is stated, “*A stone will cry out from the wall!*” (*Chavakuk* 2:11), referring not to a cry of alarm, but rather, an exclamation of praise for G-d and the Jewish people.

The Lubavitcher Rebbe

ילקוט לוי יצחק על התורה

FROM THE REBBE’S FATHER

רב"ל רבי לוי יצחק שניידער

By Rabbis **Dovid Dubov** & **Yaakov K. Chaiton**

In honor of **Yaakov Ben Zina** & **Leah Bas Shlima**

The Two Loaves

ממושבתיתכם תביאו לחם תנופה שתי עשרונים סלת תהיינה חמץ תאפינה בכורים לה'

From your dwelling places, you shall bring bread, set aside, two [loaves] [made from] two tenths [of an eiphah]; they shall be of fine flour, [and] they shall be baked leavened (Emor, 23:17)

Introduction: On Shavuos, there was an offering in the Beis HaMikdash called the שתי הלחם, the Two Loaves of Bread. This *Korban Mincha* (grain-based offering) was brought from the new wheat harvest. It was part of the *Bikkurim* (first produce yield offering). Other than the לחם הפנים (showbread) it was the only offering that was leavened (*chametz*).

it mentions that the relationship between G-d and the Jewish People is through faith and then it immediately adds that this is through knowledge.

In his explanation, R' Levi Yitzchak elaborates on the idea that this verse is alluding to the two holidays of Pesach and Shavuos (and what they represent), which are deeply connected to one another. This inherent connection is evident from what G-d tells Moshe at the *S'neh* (burning bush)⁴ “When you take the people out of Egypt, they will worship G-d on this mountain.”⁵ Thus the start of the Exodus process was linked with its final purpose — receiving the Torah.

It is for this reason that the two festivals, Pesach and Shavuos, are closely connected and are in several ways seen as an extension of one another.⁶

The first part of the verse, “And I will betroth you to Me with faith,” refers to Pesach when we eat matzah known in the *Zohar*⁷ as *מִקְלָא דְמַהֲמַנְתָּא* “the bread of faith.”⁸ The second part, “and you shall know the Lord,” refers to Shavuos when two loaves of leavened bread were offered in the Beis Hamikdash.

Driving Questions:

1. What is the deeper¹ significance of the two loaves of bread?
2. Why was this offering specifically leavened bread?²

This can be understood through analyzing and explaining the last verse of the Haftarah for Parshas Bamidbar which is always read a week or two before Shavuos. The verse states,³ “*וארשתיד לי באמונה וידעת את הוי*” And I will betroth you to Me with faith, and you shall know the Lord.”

At first glance the verse appears contradictory. First

1. The simple idea, according to many commentaries (See Ramban & Sforno) is that this is a thanksgiving offering for the new harvest, which is why Shavuos is also called *Chag HaKatzir* (Harvest Festival) and *Yom HaBikurim* (Day of First Produce). But, there are always layers of meaning and depth beyond the surface.

2. Most other meal offerings were unleavened. This is one of two exceptions.

3. Hoshéa, 2:22.

4. Shemos, 3:12.

5. Referring to Mount Sinai, since the burning bush was on Mount Sinai.

6. There is no date for Shavuos in the Torah, rather it is marked as the 50th day counting from Pesach, signifying that it is the culmination of the Exodus.

7. *Zohar* Vol. 2, 183b.

8. The Jewish People’s relationship to Hashem was in its infantile stages and purely faith-based. Their Exodus into a barren desert was an act of faith.

Bread is a staple of nourishment and the Torah is compared to bread,⁹ which nourishes one's mind and soul, with knowledge and wisdom. R' Levi Yitzchak explains that just as there are two loaves of bread on Shavuot, there are similarly two parts of Matzah on Pesach.

The middle Matzah used at the Seder and known as the Levi, is the primary Matzah for the Mitzva and is broken into two parts. The smaller part is revealed as we recite the Haggadah, it is then consumed, while the larger half is initially hidden and later eaten for the Afikoman.

Similarly in Torah there are two parts: *Nigleh* and *Nistar*, the revealed¹⁰ and the hidden.¹¹

Thus, the two halves of the Matzah, one revealed and one hidden,¹² parallel the two loaves of bread — both corresponding to the two dimensions of Torah,

9. Midrash, Bereishis Rabba 70:5. לָחֶם, הוּא תוֹרָה, דְּקָרִיב (משלי ט, ה): לָכֵן לָחֶם. בְּלֶחֶם יִמְיָ.

10. Tanach, Mishnah, Talmud, Halacha etc.

11. Kabbalah, Agada, Chassidus etc.

12. See Chayus for Parshas Bo, where R' Levi Yitzchak explains why the Matzah is broken into a larger and smaller piece and how the hidden and revealed parts of Torah are large vs. small. See also Chayus for Shemos where this is connected to Moshe Rabbeinu being hidden and then revealed (the previous issues are downloadable at Chayenu.org/Chayus).

revealed and hidden, the exoteric and the esoteric.¹³

The message here is: There is a progression in our relationship with Hashem through Torah. At the outset it is faith-based, which forms the foundation of what will follow, but as it develops and is nurtured it evolves into an intimate knowledge. Furthermore, just as the two halves of the Matzah originate in one whole, so is a holistic approach to Torah one which includes both the revealed and the hidden dimensions.

Likkutei Levi Yitzchok,¹⁴ *Igros Kodesh*, pp. 231-232
Yalkut Levi Yitzchak Al HaTorah, Vol. 4, ch. 31. (and ch. 12)

13. The Zohar (vol. 1, pg. 260 in השמטת, quoted in Likkutei Torah of the Alter Rebbe, Tzav 17d.) mentions that the Two Loaves correspond to the Written and Oral Torah. However, the concept mentioned here is a novelty (chiddush) of R' Levi Yitzchok.

14. In his own words:

וְהִנֵּה יְדוּעַ שִׁינְיָאֵת מִצְרִים בְּפֶסַח הוּא הַקְדָּמָה לְמִתְּן תוֹרָה בְּשַׁבְּעוֹת, כְּמוֹ שְׂאֵרוֹסִין, 'וְאֵרֶשֶׁתִּידֵךְ לִי בְּאֲמוּנָה' בְּפֶסַח, הוּא הַקְדָּמָה לְנִשְׂוֹאִין 'בְּיָוֶם חֲתֻנְתּוֹ זֶה מִתְּנֵן תוֹרָה'. וְאִם אֵין אֲרוֹסִין אֵין נִשְׂוֹאִין, וְכִמוֹ שְׂפִתּוֹב 'וְזֶה לָךְ הָאוֹת בְּהוֹצִיאֵךְ אֶת הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת הָאֱלֹהִים עַל הָהָר הַזֶּה'. וְהֵינּוּ עַל יְדֵי אֲבִילַת מִצָּה בְּפֶסַח, שְׂמִינָה הִיא מִיכְלָא דְמַהֲרֵימְנוּתָא, 'וְאֵרֶשֶׁתִּידֵךְ לִי בְּאֲמוּנָה'. עַל יְדֵי זֶה נַעֲשֶׂה הַנִּשְׂוֹאִין בְּשַׁבְּעוֹת, 'וְיָדַעַת אֶת הַיְיָ'. וְיֵשׁ לוֹמֵר זֶהוּ 'אִם אֵין קָמַח אֵין תוֹרָה', הֵינּוּ 'אִם אֵין קָמַח' לְאֲכִילַת מִצָּה בְּפֶסַח 'אֵין תוֹרָה', מִתְּנֵן תוֹרָה בְּשַׁבְּעוֹת. (וְהוּא גַם כֵּן 'כָּל הַמִּקְוִים אֶת הַתּוֹרָה מֵעַנִּי', דְּלָחֶם עֲנֵי בְּפֶסַח, בְּחִינַת אֲמוּנָה, 'סוֹפָה לְקִיּוּמָה מֵעֲשֶׂר' בְּבַחֲיַת דְּעַת, 'וְיָדַעַת', בְּשַׁבְּעוֹת וְהוּא הַשְׂתֵּי לָחֶם שְׂמִינָה בְּשַׁבְּעוֹת, שְׂחִמְז אֵינוֹ לָחֶם עֲנֵי)... (וְלִנְגַד אֱלוֹ הַב' חֲלָקִים שְׂבִתוֹרָה, הוּא שְׂתֵי הַלָּחֶם, שְׂתֵי דְיוֹקָא.) וְכִשֶּׁם שְׂבִי חֲלָקֵי הַמִּצָּה הֵם מִמִּצָּה אֶחָד גּוֹפָא, שְׂחֲלָקָה לְשֵׁנִים, כְּמוֹ כֵּן ב' חֲלָקֵי הַתּוֹרָה נִגְלָה וְנִסְתָּר אֵינִם שְׂתֵי תוֹרוֹת חֵס וְשְׁלוֹם, רַק תּוֹרָה אֶחָת גּוֹפָא הַנְּחָלֶקֶת לְשֵׁנִים, וְכִמוֹ שְׂפִתּוֹב 'תּוֹרָה אֶחָת' כו', וְכִמוֹבּוֹ).

מורה שיעור לחת"ת ורמב"ם לשבת
SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Emor, 7th Aliyah
Tehillim*	Chapters 90 – 96
Tanya*	Likutei Amarim, Ch. 49, ית' כנ"ל, ע- עד עמ' טוב... ובזה יובן טוב.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #142.
Rambam – One Chapter*	Sefer Kedusha – Ma'acholos Assuros, Chapter 15
Rambam – Three Chapters**	Sefer Mishpatim – Hilchos Malveh V'loveh, Chapter 4 – 6

*Available in the Chayenu Print & App **Available in the Chayenu App



To view our Chitas In RealLife booklet, visit: Chayenu.org/Chitas

DEDICATED IN HONOR OF
**CHAIM B. AND SURI
FRIEDMAN**

