

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 Shemini – 5781 – April 9, 2021

ערב שבת פרשת שמני, כ"ז ניסן, ה'תשפ"א

כתר שם טוב

PORTIONS OF LIGHT

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Restoring a Diamond

A king lost a precious diamond that had been set in his ring. Despite having scores of servants, officers, nobles, dukes, and military personnel at his service, he did not command them to search for his gem.

Instead, he commanded his only son to conduct the search. The king knew that his officers were highly capable and guaranteed to succeed, but he wished to credit his precious son with the jewel's recovery.

The king aided his son by dropping hints, because the gem was not truly lost. It had been planted to justify a search, so as to bring merit to his son. The king longed to delight in his son's success, take pride in his accomplishment, and exclaim, "See! No one was able to find it except for my son!"

This parable allows us to recognize that G-d deliberately created a universe with sparks of holiness trapped within materiality, so that He could instruct

His son, the Jewish people, to find them and restore them to Him. In particular, they achieve this through eating food that is kosher.

You might feel drawn to food and drink out of hunger and thirst, but in truth, it is your soul that is attracted to the sparks of holiness trapped within food and drink, because you have received a mission of redeeming these particular sparks. G-d gave us a clear set of instructions as to how we must use and interact with materiality. These are hints, pointing to the sparks that form the basis of our mission. He did not offer these instructions to the countless angels; rather, He lovingly planted the sparks on earth, especially for us.

Focus: Treat the Torah's directives as acts of Divine love.

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

Number 8

In the era of Moshiach, G-dliness will be revealed in this world, as it is stated, "*The glory of G-d will be revealed, and all flesh together will see that the mouth of G-d has spoken*" (Yeshayah 40:5). The words "*all flesh*" indicate that G-dliness will be seen with physical vision, and even sensed by the flesh. Indeed, even the animals will recognize their Creator and every created being will understand that it is a product of G-dliness. This will not be miraculous, superimposed on an otherwise

un-G-dly world. Rather, it will become the natural state of physical creations to perceive G-dliness. It will be natural for the eye to see the glory of G-d! This advanced state is represented by the number eight, which is one above the number seven that represents the natural order (as in the seven days of creation). At the same time, this revelation will become *shemini*, an "eighth," a natural extension to the world as we now know it.

The Rebbe

The Only Power

No creation has the power to help himself or harm himself or to help or harm another person without the permission of the Creator,* may He be blessed.

Commentary

Without the permission of the Creator. The Midrash explains the verse ‘*G-d is my portion,*’ says *my soul* (Lamentations 3:24): To what can this be compared? To a king who enters a country accompanied by a duke, a minister, and a governor. The country folk, sitting in the square, chat among themselves. “I will choose the duke as *my patron*,” one said. “I will choose the minister as *my patron*,” another said. “I will choose the governor as *my patron*,” still another said. There was, however, one clever person among them who said, “I will choose the king! The others are all subject to replacement, whereas the king isn’t.” So too, of the nations of the world, some serve the sun, some serve the moon, and some serve the tree and the stone. However, the Jew serves no one but G-d alone, and this is the meaning of the verse “*G-d is my portion,*” says *my soul* (*Midrash Rabbah* *ibid.*).

This can be further understood as follows: Those who worship the sun and moon do not think that either of these can generate influence independently; rather, the influence that they provide, as implied by the verse *With the delicacies of the sun’s produce and with the delicacies of the moon’s*

yield (Deuteronomy 33:14), comes entirely from G-d, Who conveys influence through them. Nevertheless, these people erred by believing that these intermediaries have some effect on the influence G-d conveys through them.

What is the wisdom of the clever person who said, “I will choose the king”? He identified the truth—that all the intermediaries through which influence descends are merely like “an ax in the hand of the Chopper”—and that everything comes from G-d. Therefore, it makes no sense to state, “The wine indeed belongs to the owner, but the waiter deserves favor for the wine” (*Bava Kama* 92b).

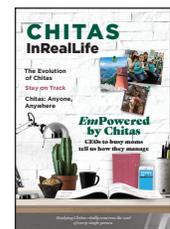
While there are many natural means through which G-d provides for His people, they are all interchangeable. It is only G-d, the source of all good, Who uses these “vessels” to influence us with His abundance of good (*Sefer Hamaamarim Melukat*, vol. 3, *S.V. B’yom Ashtei Asar*, 5731; *Pelach Harimon*, *Vayeira*).

Bottom line: Everything is subject to change, only G-d is eternal.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Shemini, 7th Aliyah
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Rambam – One Chapter*	Sefer Nashim – Hilchos Issurei Bi'ah, Chapter 16
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Changing Its Chew And Serving A Jew

וְאֶת־הַחֲזִיר כִּי־מִפְרִים פֶּרֶסָה הוּא וְשָׁסַע שְׁסַע פֶּרֶסָה וְהוּא גְרָה לֹא־יִגַּר טָמֵא הוּא לָכֶם

And the pig, because it has a cloven hoof that is completely split, but will not regurgitate its cud; it is unclean for you. (Shemini, 11:7)

Regarding the pig we are taught: *In the future the pig will become permissible* (Shenei Luchot HaBerit, Torah Shebichsav, Chayei Sara, Torah Ohr)

There is a discussion among the commentators regarding this teaching. Some question its authenticity, while others explain it in a more spiritual manner.

The main question they grapple with is how this concept can be compatible with the principle of faith that there can't be any changes to Torah law, as it states¹ "This Torah will never change," so it can't be that a new law regarding the pig will be established.

Reb Levi Yitzchak, among others, understands this teaching in the most literal sense. They explain this simply: The uncleanness of an animal is because it does not have both of the Kosher symbols, i.e., split hooves and chewing its cuds. The verse regarding the pig is thus very simple: "*it has a cloven hoof that is completely split, but will not regurgitate its cud, and is therefore unclean,*" meaning: as long as it doesn't chew its cud it will be unclean. In the future messianic era, however, the pig *will* chew its cud, and will therefore be permitted.

In other words: The pig will not remain in a condition where it does not chew its cud, rather its nature will change, and therefore its law will change.

Reb Levi Yitzchak sees a precursor of this future metamorphosis in an interaction between the Sages of the Talmud and a Non-Jewish king of their times.

The Talmud² relates:

Rav Ashi says: Huna bar Natan said to me: Once, I was standing before Izgardar the king of Persia, and my belt was raised above its appropriate height, he lowered it into place, and said to me: It is written about you "a kingdom of priests, and a holy nation;"³ therefore, you should always look dignified. When I came before Ameimar and recounted this incident, he said to me: With regard to you, G-d's promise to Israel "And kings shall be your foster fathers"⁴ was fulfilled.

1. See the Rambam's 13 principles of Jewish faith (Commentary to the Mishnah, Sanhedrin, ch. 10).

2. Zevachim 19a.

3. Yisro 19:6.

4. Isaiah, 49:23.

An additional incident⁵ that occurred with the same king:

Ameimar and Mar Zutra and Rav Ashi were sitting at the entrance to the house of King Izgur. The king's chief butler was passing by with various foods. Rav Ashi put his finger in the dish, thereby spoiling it from being fit to serve a king. He explained that he did so because the food was spoiled.

Rav Ashi was asked: **Why do you say this? He responded to them: I saw that this dish of swine meat had a leprous infection in it.**

Driving Questions:

1. What can be learned from the name of the king 'Izgardar'?
2. What is the significance of the name of his country — Poras — Persia?
3. What is the connection between the king and his consumption of pig meat?

Reb Levi Yitzchak explains:

King Izgardar, in this instant, represents the pig, as hinted at in the Talmud's recount of his meal consisting of swine meat. And just as the pig will eventually change its nature to begin chewing its cud, and thus become kosher, the king as well did something unnatural for royalty — he 'served' Huna by fixing his belt.

Ameimar, thereby, quoted upon hearing the story, another prophetic description concerning a metamorphosis that will occur in the future, the verse: "**And kings shall be your foster fathers.**"

Reb Levi Yitzchak explains this idea in his usual style, drawing a link between the elements of the stories, the names and other details involved, using the Torah expounding method of Remez:

See chart on next page

Likkutei Levi Yitzchok,
- Ho'orois LeSefer HaZohar (II) - pp. 245-246

5. Kesubos 61a.

Izgadar — איזגדר = 225 <small>(200) (4) (3) (7) (10) (1)</small> <small>ר + ד + ג + ז + י + א</small>	Chazzir — חזיר = 225 <small>(200) (10) (7) (8)</small> <small>ר + י + ז + ח</small>
Poras = name of his country, sharing the word for hoofs.	Parsa = Hoofs
Izgadar — איזגדר = 225	Tov Geirah — טוב גרה (Lit., a proper (chewing of) cud. Referring to the transformation the pig will undergo in the future.) = 225 <small>(5) (200) (3) (2) (6) (9)</small> <small>ה + ר + ג + ב + ו + ט</small>

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.com

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

The natural world was created in **seven** days. The number **eight** alludes to a dimension of G-dliness that transcends the natural order. And yet, the number eight includes seven. This suggests that this G-dly transcendence is not foreign to Creation; rather, it is connected to it. “Eight” can be seen within the structured world of “seven.” G-d’s otherworldliness is compatible with this natural world.

For this reason, the harp of Moshiach will hold eight strings. In the Messianic Era, G-d’s infinite light will be seen within the finiteness of the world — not despite the finite, not struggling against it, but within it. “All flesh shall see... that G-d has spoken.” Seeing G-d will be a natural visual experience.

But isn’t the world defined by its “concealment” of G-d? How, then, can the finite world itself express G-d’s infinity?

Because G-d designed concealment as an impetus for revelation. Every concealment has the potential to inspire a breakthrough. For this reason, exile elicits the deepest self-sacrifice of the Jewish people.

It follows that revelation is not a stranger to the natural world of concealment. It has been there all

along, for it is the purpose of the world’s concealment.

In light of this idea, the Alter Rebbe explains that the revelations of Moshiach are dependent on our work and deeds throughout the duration of exile. When a Jew’s devotion intensifies because of exile, he or she demonstrates that the world’s concealment is only superficial; deep inside, it contains light. The purpose of creation is for the “eight,” the Infinite Light of G-d, to be seen within the “seven.” This is accomplished when we clearly show that the world of exilic concealment can naturally produce a transcendent dedication to G-d.

This idea is what binds the beginning of the *parsha*, which opens with the eighth day of the *Mishkan’s* inauguration, to the end of the *parsha*, which speaks of pure and impure animals. Torah empowers us to refine the world by making distinctions between the pure and impure. By avoiding contamination, we give it a purpose, elevate it into serving some utility. In other words, we bring light into the world, transforming its darkest places. The number eight alludes to this idea — the revelation of G-d’s transcendence within the finite world of seven.

Based on Likkutei Sichos vol. 17, p. 95

DEDICATED IN LOVING MEMORY ON
THE YAHRZEIT OF MY FATHER

MANACHEM NACHUM BEN YITZCHOK SHLOIMA

May his Neshama have an Aliyah in Gan Eiden

With prayers for the ultimate redemption when we will all be united

A PROJECT OF



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