

# CHAYUS

## *A Shabbos Stimulus*

### THE EDA AND DAVID SCHOTTENSTEIN EDITION

In honor of our dear friend Remi "Naftali HaLevi" Franklin. Keep doing your thing and being the amazing person you are! We are so proud of you!  
With love and appreciation, David & Eda Schottenstein & Family

Erev Shabbos Parshas Beha'alos'cha, 5781 – May 28, 2021

ערב שבת פרשת בהעלותך, י"ז סיון, ה'תשפ"א

כתר שם טוב

## PORTIONS OF LIGHT

Keter Shem Tov

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### Born on a Summit

A passenger dozed off as the wagon climbed a steep mountain and rolled across a large plateau. He awoke, but he refused to believe he was atop a mountain—it looked flat, and he did not experience the climb. When the plateau ended and the winding descent began, he realized he must have been on a mountaintop after all.

We might not realize if we are perched atop an unholy mountain, raising ourselves high above others in conceit. We may consider ourselves wise, scholarly, with pedigree, wealthy, of sterling character, perhaps even a *tzaddik* and one who fears G-d—and pleasant and delightful to boot. We are above everyone; it is beneath us to fraternize with others. We know that trumpeting our own qualities too loudly will turn people off, so we add “humility” to our list

of superiorities. After all, if we are gracious enough to fraternize with others, are we not quite humble?

We cannot recognize our own arrogance, because we never experienced the climb. We were born on a summit, gifted with a natural dose of arrogance. When we begin life atop a mountain, we are incapable of seeing our true position—until we descend. By actively working on lowering ourselves with genuine humility before others and recognizing the supreme greatness of our Creator, which makes all humans equally insignificant, we begin to recognize our mountain for what it is. We must descend all the way to the valley by acting consistently with genuine humility, and more critically, by developing a genuinely humble heart.

**Focus:** Seek ways to see yourself accurately.

שער הבטחון

## GATE OF TRUST

From [Chovot Halevavot](http://Chovot Halevavot)

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### What Is In Your Wallet

A person should clearly see that the completion of all the matters that come to be in this world after its creation, come to be in one of two ways: **One of the manners** in which they come to be is solely due to **the decrees of the Creator, may He be exalted, and** due to **His desire** that these things **should** immediately **come into existence. The second manner** in which they come to be is through various **means and intermediaries.**

**Commentary:** The creations are brought about in two manners: 1) The Creator's decree (without human intervention), such as wild trees, mushrooms, etc. 2) The Creator's decree, with human intervention, such as bread and clothing, which comes through plowing and sowing, etc. (*Nedar Bakodesh*).

A similar reading, with a bit of a different meaning: 1) A person is successful by G-d's will alone, such as when he finds a treasure or receives an inheritance. 2) A person needs to work for his money (*Marpei Lanefesh*).

It is explained that there are two “types” of bread, *lechem min ha'aretz*—bread of the earth—and *lechem min ha'shamayim*—manna (bread) from Heaven, which was

given to the Israelites in the desert after they left Egypt.

The difference between these two breads is not the orchestrator of the sustenance—i.e. bread of the earth coming from human effort, unlike the manna from heaven. Rather, their difference lies in human perception.

Despite the fact that there is human involvement with the bread of heaven, as well—the Israelites had to leave their tents to collect the manna, and then they had to consume it—the perception was nevertheless that it was “of heaven,” a gift from G-d.

In contrast, bread of the earth comes through toil, leading the person to believe that it is he who has accomplished this outcome through his effort and ingenuity.

Why indeed is there human involvement with the consumption of heavenly bread? To teach us, and more so, train us to see, that human involvement is merely a process that G-d has inserted into the physical world. If we want to achieve, we must put in effort. Therefore, although it was evident that it was bread of heaven, there still had to be human involvement.

This also teaches us that the same applies to bread of the earth: although there is more human involvement

and toil, at the core it is G-d Who is blessing the efforts, *And G-d will bless you in all that you do* (Deuteronomy 15:18), and everything comes from G-d.

This is why the manna was given to the Israelites in the desert before they entered the Land of Israel, where they were commanded to work the land—to teach them this important lesson: You might be involved, but ultimately it is G-d's production (*Likkutei Sichot*, vol. 16, p. 175.*ff.*)

לקוטי שיחות

## A SICHA

By: [ProjectLikkuteiSichos.org](http://ProjectLikkuteiSichos.org)

Adapted from the works of the **Lubavitcher Rebbe**

### Korban Pesach: Personal or Communal?

**The Context:** The Paschal lamb contains elements of both an individual and a communal sacrifice:

Similar to an individual sacrifice, it was offered by a cohort of families, from their own funds, and consumed by each member of the group. Similar to a communal sacrifice, it was offered in a communal fashion, “by a multitude,” in the Temple. (*Yoma* 51a)

The law is that a communal sacrifice can be offered on Shabbos, but an individual sacrifice cannot.

Based on this information, we can suggest the reasoning behind a dispute concerning the status of the Paschal lamb.

**A Dispute over Definition:** B'nei Beseira (sages and leaders of the Jewish people toward the end of the Second Temple era) and Hillel disagreed whether the Paschal lamb was able to be offered on Shabbos. (*Pesachim* 66a) B'nei Beseira maintained that it could not be offered then; Hillel maintained that it could.

They disagreed about what the primary aspect of the Paschal lamb was: its individual element or its communal element. Bnei Beseira defined the Paschal lamb as an individual sacrifice; as such, they forbade it from being offered on Shabbos. Hillel defined it as a communal sacrifice, which overrides Shabbos; thus, he allowed it to be offered on Shabbos.

**Extending the Dispute:** Rabbi Yeshaya and Rabbi Yonasan had the same dispute. Rabbi Yeshaya maintained that the Paschal lamb overrides Shabbos. Rabbi Yonasan maintained that it does not. (*Sifrei, Pinchas* 28:2) It follows that according to Rabbi Yeshaya, the primary element of the sacrifice is its communal aspect, and according to Rabbi Yonasan, its primary element is its individual aspect.

Many other areas of disagreement between these two sages fall along these same lines of community vs. the individual. In laws related to the human realm, to sacred food, to monetary concerns, and to time itself, Rabbi Yeshaya emphasizes the perspective of community while Rabbi Yonasan emphasizes the individual.

**Reiterating for a Reason:** Why debate the same issue (community vs individual) as it applies to several different cases? The Talmud could have recorded the sages' positions once, allowing us to apply those positions to all other cases.

The Talmud didn't do so because there is a unique aspect to each case that prevents us from applying what we would assume to be their rationale to other cases. Thus, their dispute had to be recorded in each instance.

Applying this to our discussion: The individual and communal elements of the Paschal lamb are inseparable. To explain — a community can be defined in two ways:

- 1) A collective which subsumes and erases the individual.
- 2) A collective that consists of a critical mass of individuals. In this formulation, individuality is maintained.

The Paschal lamb has the markers of the second definition — the **community** of Israel offers multiple **individual** sacrifices. Thus, the communal and individual elements here are not distinct from each other; they are totally intertwined.

It might be thought that, due to this complexity, Rabbi Yeshaya and Rabbi Yonasan would change their views in the case of the Paschal lamb. By explicitly recording their dispute in this case, the Talmud confirms that each maintains his position, despite the fluidity of community and individual in the Paschal lamb.

**The Spiritual Application:** Why does the Paschal lamb involve this tension between the community and the individual? At the Exodus, a group of disparate individuals were transformed into a singular entity — the “Jewish nation.” The Paschal sacrifice, therefore, reflected the enduring importance of both the individual Jew who is a “complete world,” (*Sanhedrin*, 37a) and the community.

**On an Individual Level:** Hillel stressed the importance of both the individual and the community when he said, “If I am not for myself, who will be for me?” — the value of the individual. “And if I am only for myself, what am I?” — the value of community. (*Avos*, 1:14)

This can be applied to our interpersonal relationships as well: We must love another Jew because we share one essence (community), and also because of every Jew's unique value as an individual. In merit of this two-pronged love, G-d will redeem us, both individually, “and you shall be gathered one by one” (*Yeshayahu* 27:12) and as a nation, “in a vast throng they shall return here.” (*Yirmiyahu* 31:7)

Based on *Likkutei Sichos* vol. 18, p. 104

## Your Better Half

“*Make yourself two silver trumpets*” (Bamidbar 10:2).

The Maggid of Mezritch taught that the word חצוצרת *chatzotzeros*, “trumpets,” is a combination of *chatzi tzuros*, implying two halves of a whole, meaning that each Jew should see himself as one half and his fellow Jew as the other half.

We can adapt this teaching to offer a message regarding the era that heralds Moshiach’s arrival. Our Sages inform us that as the redemption approaches, there will be an incredible amount of *chutzpah*, truth will be lacking, the G-d

fearing will be despised, and there will be much wickedness. Such conditions pose the ultimate challenge to maintaining one’s faith. To do so, one will have to be his own friend, find inspiration deep within himself. “*Make yourself two silver trumpets*” means that one will have to make *himself* into *chatzotzeros*, the two halves of a whole, because he will find himself weakened by others.

Chayim VeShalom

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

## Recovering from or Eliminating Death

וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים לְנֶפֶשׁ אָדָם וְלֹא יָכְלוּ לַעֲשׂוֹת הַפֶּסַח בַּיּוֹם הַהוּא ... וַיֹּאמֶר אֱלֹהִים מֹשֶׁה “עֲמְדוּ וְאִשְׁמְעָה מִה יִצְוֶה ה' לְכֶם...”  
“אִישׁ אִישׁ כִּי יִהְיֶה טְמֵא לְנֶפֶשׁ אוֹ בְדֶרֶךְ רַחֲקָה לְכֶם אוֹ לְדֶרֶת יָכֶם וְעָשָׂה פֶסַח לְה'. בַּחֹדֶשׁ הַשְּׁנִי בְּאַרְבַּעָה עָשָׂר יוֹם ...”

*There were men who were ritually unclean [because of contact with] a dead person, and therefore could not make the Pesach sacrifice on that day...*

*Moshe said to them, “Wait, and I will hear what the Lord instructs concerning you.”*

*“...Any person who becomes unclean from [contact with] the dead, or is on a distant journey, whether among you or in future generations, he shall make a Pesach sacrifice for the Lord. In the second month, on the fourteenth day, in the afternoon...” (Bamidbar, 9:6-11)*

**Introduction:** This week’s Parsha discusses the Mitzvah of Pesach Sheini. This Yomtov always falls in close proximity to Lag B’Omer.

### Driving Question:

What inner connection might there be between these two special days? What are the similarities and differences between Pesach Sheini and Lag B’omer?

With the mitzvah of Sefiras Ha’Omer, counting the 49 days, comes an internal journey to refine our emotions. There are seven basic emotions that make up the spectrum of human experience. Each of the seven weeks between Pesach and Shavuot is dedicated to examining and refining one of them.

The seven weeks, which represent these emotional attributes, further divide into seven days making up the 49 days of the counting. Since a fully functional emotion is multidimensional, it includes within itself a blend of all seven attributes. Thus the first night of counting would correspond to

the attribute of *Chesed Shebechesed* and so on.<sup>1</sup>

Pesach Sheini, the 14th of Iyar, is always on the beginning of the 5th week of the Omer. The corresponding attribute is *Chesed* of *Hod*, the first day in the week of *Hod*.

A few days following that, on the 18<sup>th</sup> of Iyar is *Lag B’omer* — the 33rd day of the Omer. The corresponding attribute is *Hod* of *Hod*.

R’ Levi Yitzchak points out that the fact that these two holidays share the same *Sefirah*/attribute is not merely a coincidence, but points to a thematic connection.

**Rabbi Akiva.** Interestingly, Rabbi Akiva shares an important opinion regarding Pesach Sheini. The Mishna<sup>2</sup> states: **What is the definition of a ‘distant journey’** that exempts one from observing the first Pesach?<sup>3</sup> **Anywhere from the city of Modiin and beyond**, and from anywhere located an

1. This explanation of the emotional attributes as they correspond to Sefiras Haomer is largely taken from, *A Spiritual Guide to the Counting of the Omer*, by Simon Jacobson.

2. Pesachim, 93b.

3. One of the reasons a person is required to observe Pesach Sheini is because they are “on a distant journey”. The Mishna is attempting to clarify the parameters of these words.

equal **distance** from Jerusalem and beyond **in every direction; this is the statement of Rabbi Akiva.**<sup>4</sup>

**Rectifying death.** The day of Pesach Sheini is a תיקון (rectification) for death, i.e. those who were impure from coming into contact with a dead corpse are now purified and able to bring the Korban Pesach.<sup>5</sup> The result of death has been cleansed.

Lag B’omer marks the day on which the plague, which had claimed the lives of 24,000 of Rabbi Akiva’s students, ceased. As the Shulchan Aruch states,<sup>6</sup> “... and on Lag B’omer they stopped dying.”

R’ Levi Yitzchak points out that in this regard there is a big difference between the transformative impact Pesach Sheini has on death and that of Lag B’omer.

Pesach Sheini is a rectification to individuals who con-

4. Far more than merely incidental to the topic, Rabbi Levi Yitzchok delves into how this particular opinion of Rabbi Akiva is aligned with who he was and the Tikkun of Pesach Sheini on a mystical level. This is beyond the scope of this essay.

5. This is emphasized by the fact that this was the reason that Pesach Sheini came about. The other reasons for bringing the Korban Pesach were introduced once G-d was giving the detailed instructions for this day.

6. Shulchan Aruch Harav, Chapter 493:5.

מורה שיעור לחת"ת ורמב"ם לשבת

## SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Beha’alos’cha, 7th Aliyah
Tehillim*	Chapters 88–89
Tanya*	Shaar HaYichud VehaEmunah, Ch. 6 עמ' 160- והנה מהתכללות פא- השמש המדות... עד עמ' פא- השמש בשמש
Rambam – Sefer Hamitzvos*	Negative Mitzvah #288
Rambam – One Chapter*	Sefer Hafla’ah – Hilchos Sh’vuos, Chapter 12
Rambam – Three Chapters**	Sefer Shoftim – Hilchos Eidus, Chapter 8–10

\*Available in the Chayenu Print & App

\*\*Available in the Chayenu App

tracted the impurity brought upon by death but it **does not reverse death itself.**<sup>7</sup>

Lag B’omer, however, hints at a complete **abolishment of death.** This can be seen in the precise language that is used in reference to the events of Lag B’omer, “...because [the students] **stopped** dying on this day”.

The word ‘stopped’ signifying an end to the very concept of death itself, as the Navi says,<sup>8</sup> בלע המנות לנצח “He will destroy death forever.”

**Rashbi.** The day of Lag B’omer also marks the Yom Ha-hilula (Yartzeit) of Rabbi Shimon Bar Yochai<sup>9</sup>. His name שמעון **Shimon** stems from the word **Shmiah** (שמיעה) — Hearing.<sup>10</sup>

When the group of impure Yidden approached Moshe with their concern, Moshe’s response (with regard to Pesach Sheini) was<sup>11</sup> עמדו ואשמעה “Wait, and I will **hear** what G-d instructs me.” With this seemingly superfluous expression, the Torah is tying the day of Pesach Sheini with the function of hearing.

This is also alluded to in Rabbi Shimon Bar Yochai’s (Rashbi) name. The verse states<sup>12</sup>, “שמעו ויהי נפשכם” — “...listen and your soul shall live”. The word שמעו (*Shim’u*) is similar to Shimon. The verse, on a homiletical level, is teaching us that through Rabbi Shimon ‘You will live’.

Thus the events of Lag B’omer, Rabbi Shimon’s day of passing — the culmination of his life’s work, and the ending to the plague, are intrinsically connected.<sup>13</sup>

*Likkutei Levi Yitzchok, Igros Kodesh, pg. 307<sup>14</sup>*

7. In other words, it’s a response in the aftermath and consequence of death but death itself was not abolished.

8. Isaiah, 25:8.

9. Although Rashbi was one of the 5 students of Rabbi Akiva who survived the epidemic, many years later he passed on that very day. Although chronologically it transpired years later, there is an inherent connection between his soul purpose and that day, evident from the fact that it’s his yartzeit. Thus, even the suspension of death years earlier is connected to his mission.

10. Leah named her son Shimon because Hashem heard her. ... ותאמר כי שמעו ה' (Vayeitzei 29:33)

11. See introductory verses.

12. Ibid, 55:3.

13. Rashbi introduced Pnimiyus HaTorah (the esoteric dimension of Torah) to the world, which is termed עץ החיים, the tree of life. Thus, his life purpose through the unique dimension of Torah he introduced, which will ultimately bring the redemption is linked to the abolishment of death.

See Sichos Kodesh, 5740, Pesach Sheini, ch. 3 for an explanation on Rabbi Shimon’s words: יכולני לפטור את כל העולם מן הדין.

14. Yalkut Levi Yitzchak al HaTorah, vol. 2, pg. 284

DEDICATED IN HONOR OF THE WEDDING OF

**ROCHI & YOSHI**

Avraham & Leah Berkowitz

Zalman & Mimi Fellig

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