

# 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 Naso, 5781 – May 21, 2021

ערב שבת פרשת נשא, י' סיון, ה'תשפ"א

✧ כתר שם טוב

### PORTIONS OF LIGHT

Keter Shem Tov

Available at [Kehot.com](http://Kehot.com)

#### Doctor of Souls

*If a man's wife goes astray...he should bring his wife to the kohen...The kohen should take sacred water in an earthen vessel, and earth from the Tabernacle's floor...and put it into the water... (Bamidbar 5:12-17).*

**A** body is the soul's wife, but its corporeal desires can lead us astray:

The wicked are busy satisfying physical cravings, whereas a *tzaddik* craves spirituality and shuns physicality by fasting and the like. We must strike a careful balance between them:

We may imitate the *tzaddik*, but if we sense ourselves growing weak or depressed, we must turn to the way of the wicked—caring for our bodily needs, but solely for the sake of heaven. If we grow overly fond of the material path, we must shift towards the *tzaddik's* abstinence and seriousness until we are out of danger.

If we do not strike the correct balance, our physicality has led us astray. We must seek a kohen—a Torah

sage who is a doctor of souls. He will take sacred waters—the Torah's sublime teachings—and place them in earthen vessels, converting them into parables and explanations to which we can relate, tailoring his guidance to cure our particular ailments.

Serving as a doctor of souls is satisfying, which can lead to pride. The sage must take “*earth from the Tabernacle's floor*”—an extra dose of humility that he can “*put into the waters*”—offering Torah guidance with pure humility.

**Focus:** To stay fit in G-d's service, find a spiritual trainer.

✧ שער הבטחון

### GATE OF TRUST

From **Chovot Halevavot**

[GateofTrust.org](http://GateofTrust.org)

#### Exclusive Trust in G-D

A person must single out G-d as the only one he relies upon for those things regarding which he is obligated to rely on Him, and he does not partner any other being with Him to rely both on G-d as well as on another being. For his trust in G-d will be ruined when he partners another being with Him.... The verse says, *Blessed is the man who relies on the L-rd, and the L-rd will be his support.\**

It is a well-known matter that when someone appoints two people or more to perform a specific task, the appointment will fail. Each one relies on the other to do the task, and in the end it isn't done properly. All the more so does this apply to a person who relies on G-d as well as on others—his reliance on G-d will be demolished.\* This will be the main reason why the matter about which he relied on G-d will be withheld from him.

**Commentary:** The verse says, *Blessed is the man who relies on the L-rd, and the L-rd will be his support.* If the verse merely intended to extol the virtue of relying on G-d, then it would have merely stated, Blessed is the man who relies on the L-rd. The second half of the

verse, And the L-rd will be his support, implies that no other being is his support. This verse is brought as proof that true reliance on G-d consists of reliance solely on Him and not on any other being in addition to G-d.

True bitachon is achieved when the person realizes

that everything is from G-d, and that He is the cause of everything. Any other things that appear to be the cause are in reality mere agents of G-d that He uses to give people what they need.

**All the more so does this apply to a person who relies on G-d as well as on others—his reli-**

**ance on G-d will be demolished.** Since he displays a lack of trust in G-d's ability, and he equates a mortal creation with G-d, therefore, G-d will withhold His help and allow him to see if the others that he has included in his trust can help him (*Tov Halevannon; Pat Lechem*).

לקוטי שיחות

## A SICHA

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

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

### The Explanations for Nazir and Sotah's Proximity

In *parshas Naso*, the laws of the nazirite (one who vows not to consume grape products, cut his hair, or contract impurity) follow the laws of the *sotah* (the suspected adulteress). In the *Mishnah* these laws appear in the reverse order. Tractate *Nazir* is followed by Tractate *Sotah*. *Talmud Sotah* opens with an explanation for the juxtaposition of these two subjects:

Why is the law of a nazirite placed adjacent to the law of a *sotah*? This was done to tell you that anyone who sees a *sotah* in her disgrace as she undergoes the rite of the bitter water should renounce wine, (as it loosens inhibitions).

Rambam, however, in his Introduction to the *Mishnah*, writes that *sotah* follows tractate *Gittin* (the laws of divorce) which follows tractate *Nazir*. Rambam explains the reason for this order:

*Sotah* is similar in theme to *Gittin* because when a woman is suspected of adultery, the couple should be pressured to divorce.

As for the Talmud's explanation of the proximity of *Nazir* and *Sotah*, the Me'iri explains that according to Rambam, in this regard, *Sotah* and *Gittin* are one and the same: They both deal with the fallout from promiscuity, which is a result of excessive intoxication.

#### The Questions:

1. If, in the *Mishnah*, *Sotah* is juxtaposed with *Nazir* for the same reason as they are in the Written Torah, why would the laws of *Gittin* be interposed between them in the *Mishnah*?
2. What is the reasoning behind the dispute whether *Sotah* follows *Nazir* immediately, as the literal reading of the *Talmud* suggests, or *Gittin*, as Rambam claims?

**The Groundwork for the Explanation:** In a *Beraisa*, Rabbi Akiva and Rabbi Yishmael disagree whether there is an obligation for a husband to issue a warning to his wife not to seclude herself with another man. Rabbi Akiva maintains that this is an obligation; Rabbi Yishmael maintains that it is optional. (*Sotah* 3a) Rambam rules like Rabbi Akiva. (*Ishus*, 15:17). An anonymous *Mishnah*, however, rules that it is "forbidden to issue a warning at the outset." (*Sotah* 2a) The general halachic principle is that we follow an anonymous *Mishnah* over a *Beraisa*. How, then, can Rambam rule like Rabbi Akiva against the anonymous *Mishnah*?

Rambam understands the *Mishnah* and *Beraisa* to be discussing two different scenarios. The *Mishnah* discusses warning a woman whose behavior is suspect, whereas the *Beraisa* discusses a woman of upright behavior whose husband "warns" her in the sense of moral education, a preemptive instruction.

Rambam sides with Rabbi Akiva in the *Beraisa*, that moral instruction is an obligation. This is unrelated to the *Mishnah* that says warning is forbidden, because this concerns an already suspected woman.

Why, though, would issuing a warning be forbidden in the *Mishnah's* scenario? Seemingly, when there are grounds to assume that adultery occurred, there should be an obligation to warn and ascertain the truth. To explain this we need to preface with two statements of the Sages.

1. The *sotah* waters only expose a woman's behavior when her husband is pure from sin. If her husband engaged in an illicit relationship, even before marriage, the water would not have any effect. (*Sotah* 28a)
2. "Anyone who commits adultery, his wife commits adultery against him." Meaning, that if we find improper behavior in a woman, it is likely that the husband is similarly guilty of improper behavior. (*Sotah* 10a)

It follows that when a woman's behavior is suspect, it is likely that the bitter water will not reveal her impropriety because her husband's infidelity prevents the water's effectiveness. If this is the case, G-d's name will have been erased for naught, and the public will doubt and deny the miraculous properties of the *sotah* waters. Therefore, the *Mishnah* rules that it is not advisable for a (suspect) husband to warn his suspect wife. In this scenario, it would be better for the couple to divorce.

**Answering the Original Questions:** We can now understand why Rambam places *Gittin* before *Sotah*. According to Rambam, the woman described in the opening of the tractate is disgraced and disreputable. The solution for this couple's strife is not to perform the *sotah* ritual, but to divorce. Thus, *Gittin* leads to *Sotah* because both tractates deal with the disgrace of disreputable behavior that leads to divorce. And both of these follow *Nazir* as a cautionary tale, warning of the dangers of intoxication.

Rashi, however, believes that the *sotah* in the opening *Mishnah* does not have a bad reputation. There is no relevance, therefore, between *Gittin* and *Sotah*. Rashi thus places *Sotah* directly after *Nazir*.

**The Thematic Connection between the End and the Opening:** The tractate concludes: "Rav Nachman said... do not teach that fear of sin ceased, for there is me (who still fears sin)."

To "close" and prevent the possibility of a disgraced *sotah*, a person must possess "fear of sin."

According to Rashi, the woman discussed at the beginning of the tractate is innocent. Of what relevance is fear of sin to her? Even though she is indeed innocent of adultery, she still placed herself in an inappropriate situation. If she feared sin, if she developed a healthy disdain for any improper behavior — incriminating or not — she would not have entered into that situation in the first place.

## From Exile To Redemption

“Take a census of the sons of Gershon” (Bamidbar 4:22).

Gershon means exiled, and the Jewish people were exiled twice after settling in the Holy Land. They were exiled briefly after the destruction of the first *beis hamikdash* and they were again exiled following the destruction of the second *beis hamikdash*, in the present millennia-long exile. The numerical value of two times the name Gershon (559x2) equals 1118, which

is the same value as *Shema Yisrael Hashem Elokeinu Hashem Echad*. This phrase expresses the state of complete redemption, when G-d's Oneness will be revealed everywhere. The two exiles were a necessary preparation for the full revelation of G-d's Unity in the era of redemption.

*Chaim v'Shalom*

ילקוט לוי יצחק על התורה

## FROM THE REBBE'S FATHER

רצ"ל רבי לוי יצחק שניידער

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shlima

## The Kabbalah of “Hands Up!”

דַּבֵּר אֶל אַהֲרֹן וְאֶל בְּנָיו לֵאמֹר כֹּה תִבְרְכוּ אֶת בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם...

*Speak to Aharon and his sons, saying: This is how you shall bless the children of Israel, saying to them...* (Bamidbar, 6:23)

[The kohanim] should raise their hands to shoulder level, for the Priestly Blessing may be recited only with raised hands. They should raise their right hand a little higher than their left hand. (Shulchan Aruch Harav, Orach Chayim, 128:20<sup>1</sup>)

Regarding the requirement for the Kohanim to spread and raise their hands, the Zohar explains:<sup>2</sup>

*When the Kohanim spread their fingers down here on earth, it arouses the Shechina above to descend and rest on the Jewish People. There are other instances when this applies, and this is the reason for Lulav and Shofar both being done with the fingers.* (Zohar, Vol. 3, 145a.)

### Driving Questions:

1. Why is the right hand specifically raised over the left hand?
2. Why are the Mitzvos of Lulav and Shofar used as an example?
3. Why does the Zohar switch the order of these Mitzvos as they appear in the calendar from Shofar (Rosh Hashanah) and Lulav (Sukkos) to Lulav and Shofar?

The right hand symbolizes ‘Chessed’ — loving kindness, while the left hand symbolizes ‘Gevurah’ — restraint and judgment.<sup>3</sup>

*Shir Hashirim* states,<sup>4</sup> “His left hand was under my head, His right arm embraced me.”

The Zohar<sup>5</sup> comments on this, that the two parts of this verse refer to the festivals in the month of Tishrei. “His left hand was under my head” hints at Rosh Hashanah, when G-d is judging the world, *Gevurah*.

“His right arm embraced me” refers to Sukkos, when there is an outpouring of joy and revealed kindness, *Chesed*.

Being that the purpose of the priestly blessing is to draw forth G-d's kindness into the world, it follows that the dominant hand be the right one, hence it should be raised above the left.

R' Levi Yitzchak explains that with this understanding we can see how the two examples brought by the Zohar, Lulav and Shofar, are a continuation of this same idea.

First Lulav is mentioned as this hints at Sukkos, and the Chesed associated with the right hand which is above, followed by Shofar which hints at the Gevurah associated with the left hand.

1. The detail regarding raising the right hand above the left is attributed to the following Zohar Vol 3, 146a, as referenced in Shulchan Aruch HaRav (Kehot, Revised Edition, 5761).

2. This is not a direct translation. We have paraphrased for the sake of clarity. See source for full quote.

3. See Introduction to Tikkunei Zohar, “Pasach Eliyahu,” where the various organs of the body are paralleled with the Sefiros and their being conduits and representatives of various energy flows.

4. 2:6.

5. Zohar, Vol. 3, 214b.

Both of these Mitzvos are directly connected to the hand and the *shiur* (required Halachic size) of a *Tefach* (handbreadth) and fingers. On a basic level, they are both held in the hand.<sup>6</sup> Furthermore, the minimum required height of a Lulav is a *Tefach* (handbreadth) above the Hadasim.<sup>7</sup> Shofar too requires a minimum *Tefach* (handbreadth), “so that it can be grasped in one’s hand and still be showing on either side.”<sup>8</sup>

Additionally, Birchas Kohanim, Lulav and Shofar have a commonality with the number 3.

There are three verses in the priestly blessings, 3 sounds of the Shofar, and the Lulav is waived 3 times in each direction.

R’ Levi Yitzchak adds that this connection is demonstrated also in the realm of *Remez* — allegory (*Gematria*).

The numerical value of the words Shofar and Lu-

6. Specifically, Lulav is associated with the right hand, and the five fingers correspond to the 5 elements of *Chesed* ה' חסדים, whereas Shofar is associated with the left hand and its five fingers that correspond to Gevurah and its five elements ה' גבורות.

7. Mishneh Torah, Hilchos Lulav 7:8.

8. Mishneh Torah, Hilchos Shofar 1:5.

— לַי תְּבָרְכוּ is the same as that of the words “This is how you shall bless,” hinting at the internal connection between these ideas.

68	$= \overset{(2)}{ב} + \overset{(30)}{ל} + \overset{(6)}{ו} + \overset{(30)}{ל}$
586	$= \overset{(200)}{ר} + \overset{(80)}{פ} + \overset{(6)}{ו} + \overset{(300)}{ט}$
653 + 1*	$\overset{(6)}{ו} + \overset{(20)}{כ} + \overset{(200)}{ר} + \overset{(2)}{ב} + \overset{(400)}{ת} + \overset{(5)}{ה} + \overset{(20)}{כ}$

Likkutei Levi Yitzchok, \*\* Haorois LSefer HaZohar, Naso, pg. 368

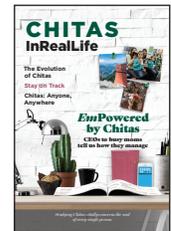
\* This method of Gematria is called עם הכולל (“*Im HaKollel*”, literally “including the collective”). This is not merely a “trick” to get them to add up equally. What it means is, that in this case we must take into account not only the particulars of the word but it’s wholeness too. Thus we count the individual numerical value of each letter and add one for the total word. (See Tanya, Shaar HaYichud VeHaemunah, beginning of chapter 12.)

\*\* An excerpt of his own words:  
 קתפס אלו השנים לולב ושופר דוקא. הוא כי אלו השנים הם גם כן שייכים לאצבעות הידים כמו שבברכת כהנים צריך להיות נשיאות הידים אצבעות. כי הרי השיעור דשופר הוא "כדי שיאחזנו בידו ונראה לכאן ולכאן". בידו דוקא. ומצות לולב הוא שילקחנו בידו. גם שופר שיעורו טפח. וכן לולב שיעורו טפח, בנדה דף כ"ו. שבכל טפח יש ה' אצבעות היד. הטפח דשופר הוא ה' אצבעות היד שמאל, ה' גבורות... והטפח דלולב הוא ה' אצבעות היד ימין. ה' חסדים....  
 הרי שעל ידי הלולב והשופר יחדו, הוא המושבת ה' חסדים וה' גבורות שהם ה' אצבעות היד ימין וה' אצבעות היד שמאל יחדו. והוא כמו וקופת ה' אצבעות בברכת כהנים...

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

BOOK	SECTION
Chumash – Rashi*	Naso, 7th Aliyah
Tehillim*	Chapters 60 – 65
Tanya*	Shaar HaYichud VehoEmunah, Ch. 3 להקדים עמ' 156 עד עמ' 157
Rambam – Sefer Hamitzvos*	Negative Mitzvah #294 and 290.
Rambam – One Chapter*	Sefer Hafla'ah – Hilchos Sh'vuos, Chapter 5
Rambam – Three Chapters**	Sefer Shoftim – Hilchos Sanhedrin, Chapter 13 – 15

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



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