

# CHAYUS

## *A Shabbos Stimulus*

✧ THE EDA AND DAVID SCHOTTENSTEIN EDITION ✧

*In memory of a beautiful sweet soul, Hadassah Lebovic*

*Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Pinchas, 5781 – July 2, 2021

ערב שבת פרשת פינחס, כ"ב תמוז, ה'תשפ"א

✧ כתר שם טוב ✧

### PORTIONS OF LIGHT

Keter Shem Tov

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#### Holy Jokers

*Let G-d appoint a man over the congregation ... who will take them out and bring them in... (Bamidbar 27:16-17).*

People tend to fill their years with a vast amount of chatter, idle talk, sharing stories and tidbits, and similar mundane speech.

The spiritual leader of a generation has the ability to elevate all this mundane speech. He can *take them out and bring them in*; meaning, he can take the speech out of its mundane state and bring it into the realm of sanctity.

He accomplishes this by connecting the mundane exchanges with the realm of sanctity in a man-

ner similar to the case of the two jesters described in the Talmud in Tractate *Ta'anit*. The jesters deliberately employed light banter for the sake of heaven, telling jokes to depressed people to lighten their mood and restore a measure of optimism. In doing so, these jesters were able to elevate the mundane conversations of the people they encountered.

**Focus:** Even the casual conversation of a tzaddik is elevating.

✧ שער הבטחון ✧

### GATE OF TRUST

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#### Get Involved

**When we contemplate a person's needs, and how he is required to engage in various means, and to exert himself in order to obtain his needs, then we will clearly observe this to be the case—that without the various means, the matter will not come into actuality.**

**For when someone needs food, even if the food is placed in front of him in a state already fit to eat, if he doesn't exert himself to eat it by raising it to his mouth and chewing, he will not satiate his hunger. Similarly, someone who is thirsty and in need of water, will also need to raise the water to his mouth to drink.**

**All the more so, is effort necessary if the food is not ready for him to eat, so that he is required to exert himself to prepare it by grinding the flour, kneading the dough, baking the dough into bread, and the like.**

**More exertion than this will be necessary, and it will be even more difficult if he needs to buy it as well as prepare it. Even more exertion than this will be necessary if he lacks the money with which to buy the food, in which case he will need a far greater exertion and involvement in various means than that which has been mentioned earlier. For then he will be required to hire himself out for work, to sell some of his objects and possessions, or the like.**

**Bottom line:** Your efforts, but G-d's blessings.

## To Teach or not to Teach: Moshe's Instruction of the Laws of Sacrifices:

**The Verse:** After G-d commands Moshe concerning the daily and holiday sacrifices, the Torah concludes, “Moshe spoke to the children of Israel just as G-d had commanded Moshe” (*Bamidbar* 30:1). This concludes *parshas Pinchas*. *Parshas Matos* opens with Moshe commanding the Jews concerning the laws of vows — “Moshe spoke to the heads of the tribes...” (30:2)

Why does the verse need to tell us that Moshe communicated G-d's command to the Jews? Isn't this obvious? Rashi explains:

**The Rashi:** This verse is written to make a pause; these are the words of Rabbi Yishmael. Meaning, until here it was G-d who was speaking. The following chapter dealing with vows begins with Moshe's words (“Moshe spoke”). It was therefore necessary to first make a break and say that Moshe repeated this chapter about offerings to the Jewish people. If not for this verse, we would have thought that Moshe did not convey this to the Jews, but rather, began his address with the chapter discussing vows. (*Sifrei Pinchas* 57)

### The Questions:

- 1) Even after Rashi's explanation, we are still unclear: Why would we ever assume — regardless of the verse's implications — that Moshe would not relay G-d's command to the people?
- 2) Previously, in *parshas Emor*, when G-d conveyed the laws prohibiting work on the holidays, the Torah concluded the chapter with a verse similar to ours: “Moshe told the children of Israel these laws of G-d's appointed days” (*Vayikra* 23:44). Yet there, Rashi does not comment on why the verse mentions that Moshe conveyed this to the Jews. If it needed to be addressed here, why not address it earlier, in *Emor*?

**The Groundwork for the Explanation:** Rabbi Yishmael, the author of the interpretation cited by Rashi, maintains that Moshe “taught the general principles of the *mitzvos* at Sinai, and the particulars at the *Mishkan*,” throughout the desert journey (*Chagigah* 6a).

He maintains this position because he takes the Torah's narratives of G-d's commandments to Moshe at face value. Whenever a law appears in detail for the first time, he assumes that it was communicated just then for the first time.

Since Rabbi Yishmael believes that the *mitzvos* were given gradually, over a span of forty years, it is also conceivable that Moshe would only have conveyed some parts of G-d's command when necessary, and would have left the rest for a later date.

**The Explanation:** This is the case regarding the laws of the holidays in *parshas Emor*. These laws were given in close proximity to the inauguration of the *Mishkan* (*Rashi* to *Bamidbar* 9:4). Many of these laws would only have become relevant in the Land of Israel (such as the *omer*, the prohibition of the new grain, the *omer*, and the two loaves offered on Shavuot).

According to Rabbi Yishmael, one might think that Moshe did not immediately convey all of these laws to the people because he had more urgent, practical matters to attend to. The verse, therefore, had to clarify that, indeed, Moshe conveyed all of these laws to the people immediately upon receiving them from G-d. There is, therefore, no need for Rashi to offer an explanation.

Our *parsha*, however, is set at the end of the forty years in the desert. There is no reason, even according to Rabbi Yishmael, to think that Moshe would have delayed conveying the laws given to him by G-d. Why, then, does the verse need to confirm that “Moshe spoke... as G-d had commanded”? Rashi's comment addresses this question, as follows:

The Torah divides the holiday laws into two separate *parshiyos*: The laws prohibiting work and the general sacrificial rites in *parshas Emor*, and the detailed laws of the sacrifices here, in *Pinchas*. There are two ways of understanding their relationship:

- a) The passages were given to Moshe at different times: *Emor* was given at the time of the *Mishkan*'s inauguration, and *Pinchas* was given at the end of the forty years.
- b) Both passages were given to Moshe near the time of the inauguration. Yet, for some reason, the Torah chose to place the detailed laws of sacrifices later, out of chronological order (*Rashi* on *Bereishis* 6:3). In this scenario, we would assume that Moshe was commanded to convey only the laws of *Emor*, not *Pinchas*.

It follows that if the Torah did not expressly say that Moshe conveyed the detailed laws of the holiday sacrifices to the people, it would imply that G-d didn't convey this passage to Moshe here, at the end of the forty years, but rather, it was given to Moshe together with the rest of the holiday laws in *Emor*. These detailed laws of sacrifices were the concern of the *Kohanim*; therefore, Moshe did not teach them to the people.

By expressly saying that “Moshe spoke... as G-d had commanded,” the Torah clarifies that Moshe did report these laws to the people. Therefore, there is no reason to say it was written out of order; rather, it truly was given to Moshe at the end of the forty years.

**Harsh and Soft:** In *Emor*, Moshe's speech is described with the verb “*vayedaber*,” which means to speak harshly. In *Pinchas*, the verb used is “*vayomer*,” which indicates a softer type of speech. The reason: the prohibition of labor (in *Emor*) applies at all times, therefore its instruction is “harsh” and inflexible. The laws of sacrifices (in *Pinchas*) are not practically applicable today — so they were spoken “softly.”

Additionally, the laws of sacrifices were spoken softly because G-d tenderly asks that, in the meantime, we study the laws of the sacrifices so that “it is considered as if we offered” them (*Menachos* 110a).

## The Swinging Gate

The prophet Yechezkel describes a special gate that will be included in the design of third *beis hamikdash*. He states, “So says G-d: The gate of the Inner Court that faces toward the east shall remain closed the six working days, but on Shabbos it will be opened, and on the New Moon it will be opened” (47:1). Our Sages note that G-d did not instruct us to open the gate on Shabbos and Rosh Chodesh. Rather, He promised that “it

will be opened.” Indeed, that gate will open of its own accord each Shabbos, and at that moment, everyone will know that Shabbos has begun. The same is true of Rosh Chodesh. We will observe the east-facing gate of the third *beis hamikdash* opening of its own accord, and we will know, that at that very moment, the Heavens are sanctifying the new moon.

Sifsei Kohen

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 8<sup>th</sup> Day

ביום השמיני עצרת תהיה לכם

*The eighth day shall be a time of retention for you* (Bamidbar, 29:35)

**Introduction:** The Yomtov of Shemini Atzeres is the 8th day following the first day of Sukkos. It is described in Torah as a day of retention. Throughout Sukkos, a total of 70 Korbanos were offered in the Beis Hamikdash, corresponding to the 70 nations. On the 8th day, Hashem celebrates with the Jewish People alone.<sup>1</sup> Hence, the word עצרת meaning retention.

The Zohar<sup>2</sup> parallels this with a different event in the Torah.

When Yosef was finally ready to reveal his identity to his brothers, the verse states,<sup>3</sup> “Have everyone withdraw from me!” So no one stood with him when Yosef made himself known to his brothers.” (Again, an act of retention, celebrating intimately with his beloved to the exclusion of foreigners.)

To quote the Zohar:

*There is a time when G-d is one i.e. alone with the Jewish People, without the presence of any other nations. Regarding this the verse states, “The eighth day shall be a time of retention for you” because this is when there is an exclusive union between G-d and the Jewish People.*

1. Talmud, Sukkah, 55b, quoted by Rashi on our verse. The Talmud continues: “A parable (to this is) a king who said to his servants: “Prepare me a great feast (that will last for several days). On the last day, he said to his beloved (servant): “Prepare for me a small feast so that I can derive pleasure from you (alone).” Thus, the Korban for Shmini Atzeres was “one bull, one ram”, representing the one unique nation, and their intimate relationship with Hashem.

2. Zohar, Vol. 1, page 208b.

3. Vayigash, 45:1.

### Driving Question:

What is the inner connection between Yosef and the festival of Shemini Atzeret?

According to Kabbalah, Yosef corresponds to the *Sefira*<sup>4</sup> (Divine attribute) called *Yesod*<sup>5</sup> (lit. foundation.)

The unique quality of *Yesod* is that it serves as the conduit for all of the *sefiros* which precede it, channeling them to the recipient, *malchut* (the feminine), which receives from it.<sup>6</sup> Our three forefathers Avraham, Yitzchak and Yaakov embodied and represented the attributes of *Chesed* (love), *Gevurah* (awe) and *Tiferes* (compassion) respectively.

However, the Avos (forefathers) remained somewhat detached from the mundane world. It was Yosef who acted as the ultimate bridge between the spiritual and the physical. He managed the finances of Egypt,

4. Kabbalah teaches that there are 10 Divine channels of energy known as Sefiros, with which G-d creates and runs the world. These have their parallel within a person's soul structure and even the body's design (which is in G-d's image). Three are intellectual capacities and seven are emotional. Of note, we find that certain Tzadikim embodied and channeled a specific Sefirah, predominantly (e.g. Avraham embodying Chesed).

5. *Yesod* is the soul's capacity to bond, and is represented in the body by the male reproductive organ.

6. This is why the sefirah of *Yesod* is also called “Tzadik” as in the verse וְצַדִּיק יְסוּד עוֹלָם “a righteous person is the foundation of the world” (Mishlei 10:25). One who protects the sanctity of his *Yesod* earns the title “righteous”, which is why Yosef is commonly referred to as Yosef HaTzadik, ever since he overcame his temptation with Potiphar's wife, thus preserving his *Yesod* in sanctity.

while maintaining his inner character of righteousness. He also channeled abundance as indicated by the role he played in supplying food and sustenance to his family and the entire region. He embodied *Yesod*.

Rabbi Levi Yitzchok shows how this is reflected in his name:

The name Yosef has the same numerical value as the word בן (*ben* i.e. son) multiplied three times. This indicates that Yosef is the 'son' meaning recipient of Avraham, Yitzchak and Yaakov.<sup>7</sup>

156	= 3 x 52 = (50) 1 + (2) בן: 3
156	= (80) 1 + (60) 6 + (10) 1 + (5) יוסף: 1

We can also now see the connection with Shemini Atzeres:

7. This point is brought in Likkutei Levi Yitzchak, Ho'oros L'Tanya, page 50. See also Yalkut Levi Yitzchak Al Hatorah, Vol. 3, chapter 8, for further elaboration.

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

BOOK	SECTION
Chumash – Rashi*	Pinchas, 7th Aliyah
Tehillim*	Chapter 108 – 112
Tanya*	Igeres Hateshuvah, Ch. 8 עמ' 194- ואף מי שלא עבר... עד עמ' 200- כולן.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #73 and #10.
Rambam – One Chapter*	Sefer Zera'im, Hilchos Kilayim, Chapter 4
Rambam – Three Chapters**	Sefer HaMada – Hilchos Teshuvah, Chapters 10 – Sefer Ahava – Hilchos Krias Shema, Chapters 1 – 2

\*Available in the Chayenu Print & App

\*\*Available in the Chayenu App

Shemini Atzeres is celebrated on the 22nd day of Tishrei. The numerical value of the first letters of the names of the Avos — Avraham, Yitzchak, and Yaakov equals 21. This represents the number of days in Tishrei preceding Shemini Atzeres. The first ten days of Tishrei are days of awe — *Gevurah*. These are the ten days associated with Yitzchak. Following this are the eleven days of Avraham and Yaakov, as these days are characterized by *Chesed* and *Rachamim*.

Thus, Shemini Atzeres, the 8<sup>th</sup> day after the start of Sukkos, contains and retains the energy of the preceding 21 days, and it corresponds to Yosef.<sup>8</sup>

This teaching in the Zohar was taught to Rabbi Chiya (חייא) whose name contains clues to all these days.

Shmini Atzeres	8	ח
10 days from Rosh Hashanah to Yom Kippur ( <i>Gevurah, Din</i> )	10	יצחק
11 days from Yom Kippur through Sukkos ( <i>Chesed, Rachamim</i> )	10	יעקב
	1	אברהם

Likkutei Levi Yitzchok  
*Ho'oros L'Zohar, Shemos-Devarim, pg. 426*  
*(Yalkut Levi Yitzchak al Hatorah, Vol. 3, ch. 51.)*

בחינת שמני עצרת יומא בתקרא דחג. שהוא בחינת יוסף יסוד, שאז הוא היחוד דיסוד במלכות. כמו שכתוב "ולא עמד איש אתו בהתנדע יוסף אל אחיו" בזמנא דקודש שא ברין הוא הנה מתחבר בהו בישראל כו' בגין פאן ביום השמיני עצרת תהי' לך כמו שכתוב בזהר חלק א' דף ר"ח ע"ב עין שם...  
 כי יוסף שהי' יפה תאר ויפה מראה הוא על דרך מלך השמיני הדר והיינו שמני עצרת. שמני דוקא על דרך מלך הח' הדר. (מה שאינו כן בו' ימי סבות מקריבין ע' פרים לנגד ע' אמות ששרשם מו' מלכים הקודמים דתהו...)  
 ובר' חייא הוא האות הראשון דשמו (שהאות הראשון הוא העיקר והוא הכולל כל התיבה ועין בתניא חלק ב' פרק כ"ב.) ח' הוא על דרך שמני עצרת. יום הח'. ושאר האותיות דר' חייא י"א הוא כמו הכ"א ימים שקודם שמני עצרת מן ראש השנה עד שמני עצרת. י' הוא הי' ימים הראשונים מראש השנה עד יום הכפורים, גבורות "שמאלו תחת לראשי". י"א הוא כמו הי"א ימים שממחרת יום הכפורים עד יום ה' דסוכות... חסדים "וימינו תחבקני"... שהוא אותיות י"א דחייא...  
 (גם אותיות י"א דחייא ראשי תיבות יעקב יצחק אברהם, כי יסוד יוסף מקבל מהג' אבות)...

8. There is extensive commentary in Chassidus on the connection between the number 8 and *Yesod*. The Bris Mila is on the 8th day and happens on the organ associated with *Yesod* (see footnotes 5 & 6). See Sefer HoErochim, Volume "Osiyos", letter Ches, pg. 22 for sources.

לעילוי נשמת  
 ר' חיים שניאור זלמן יהודה ע"ה בן  
 בלחט"א ר' אהרן לייב  
**RABBI YUDI DUKES A"H**

