

# CHAYUS

## *A Shabbos Stimulus*

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of *Itta bas Yosef Mordechai* ע"ה And *Tzvi Daniel* ע"ה *ben* ט"ב *David Ainsworth* ש"י  
Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Tetzaveh, 5782 – February 11, 2022

ערב שבת פרשת תצוה, י' אדר א', ה'תשפ"ב

כתר שם טוב

### PORTIONS OF LIGHT

Adapted from  
Keter Shem Tov

#### A Meditation to Counter Alien Thoughts

“And Yaakov awakened from his sleep, and he said, ‘Indeed, G-d is in this place ...’” And he was frightened, and he said, ‘How awesome is this place!’ (Bereishis 28:16-17).

In other words, although this location was plagued by packs of wild beasts and gangs of bandits, Yaakov realized that G-d’s holy name was also present.

This is a lesson regarding all alien and evil thoughts, that are equivalent to packs of wild beasts, gangs of bandits, and forces of evil. Within such thoughts there are trapped holy sparks of the Shechinah that descended to these depths as a result of *sheviras ha-keilim*. Yaa-

kov was frightened (*va-yirah*) and he exclaimed, “How awesome (*norah*)...!” He was seized by fear and trembling at the thought of the pain of the Shechinah that had descended to such a shocking degree and had been trapped in such evil. He made the Shechinah’s pain his own.

Through this, he created a union between *yirah*, “fear” [the *sefirah* of *malchus*], and *norah*, “awe” [the *sefirah* of *tiferes*], resulting in the dissipation of the forces of evil.

*Keter Shem Tov, Vol. 1, 93d*

סיפור חסידי

### ONCE UPON A CHASID

By Yanki Tauber

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#### The Sterile Barb

“Pure oil of olives crushed for lighting, to raise an ever-burning lamp (Tetzaveh 27:20)”

“Crushed for lighting”—When one speaks crushing words of rebuke, it must be with the sole purpose of enlightening, illuminating, and uplifting one’s fellow; never, G-d forbid, to humiliate and break him.

- Rabbi Yechiel, Rebbe of Alexander

In 1927, Rabbi Yosef Yitzchok of Lubavitch was arrested and sentenced to death for his ‘counter-revolutionary’ work to preserve and strengthen Jewish life throughout the Soviet Union. The sentence was commuted to exile after international diplomatic pressure was exerted on the soviet regime on the Rebbe’s behalf, and soon afterwards he was released and allowed to leave the country. But the harrowing ordeal of imprisonment and torture at the hands of Stalin’s henchmen greatly weakened the Rebbe’s health, necessitating his treatment at various sanatoriums throughout Europe.

The following letter was written by the Rebbe to one of his sons-in-law in the winter of 1935.

BH, Tuesday, 21 Adar II 5695

[March 26th 1935]

Purkesdorf Sanatorium, near Vienna

...Today I saw something which can be used to illustrate and explain a principle in the life’s work (‘avodah’) of man. This caused me great pleasure.

A prevalent theme of chassidic teaching is that man derives many elements of his service of his Creator

from worldly models. The intellect and thought process of man, the human character, the natural phenomenon—all serve as examples to explain various aspects of man's relationship with the Almighty.

Our master, Rabbi Israel Baal Shem Tov, taught that every single thing or event that a person sees or hears is an instruction and guide to his service of the Almighty. This is what avodah is all about: to perceive and comprehend your path in the service of G-d that is implicit in everything you chance to experience and observe.

But there are incidents which do not necessitate extensive contemplation, which at first glance reveal their lesson in avodah. Today, such an incident came my way.

For some time now I have been observing the vigorous regimen that holds sway at the sanatorium. All revolves on one axis: that everything must be in accordance with the laws of medicine to yield the utmost results in the healing of the body.

It goes without saying that, of course, this regimen applies to the doctors who come to examine the patients: they come exactly at the appointed time, thoroughly inquire into every detail and record it all in their notes, and consult with each other time and again throughout the day regarding the diet and treatment of the patients. But even the simple orderlies do their work faithfully: feeling for the pain of the patients and aspiring with all their soul to relieve their pain. At all times, they present a cheerful face to each patient, forever standing ready, night as day, to fulfill his every order and desire.

In his 'Letter of Repentance' Rabbi Schneur Zalman of Liadi writes concerning the giving of charity to atone for wrongdoing: "though this may amount to a considerable sum, one need not be concerned with the rule 'do not squander more than a fifth of your possessions for charity' for this is no worse than spending for the healing of the body and his other needs..." His holy words, "this is no worse than the healing of the body," are forever before my eyes. I am constantly thinking of how necessary a 'sanatorium' is for those who suffer from the illnesses of the soul. And whenever I observe another of medicine's techniques for healing the body, I envision its counterpart in the healing of the soul.

Today the doctors came to administer a certain remedy, applied by injecting a healing drug with a needle.

I observed the extreme care the doctor and his assistant took in preparing for this: dressed all in white, they meticulously examined their clothes for cleanliness; then, they washed their hands twice and three

times and checked their nails for the slightest trace of dirt; finally, they poured upon their fingertips—especially on their nails—a strong chemical which removes the slightest contamination.

When they finished these preparations, they scrubbed my legs with strong spirits and other chemicals which remove even the most insubstantial and invisible bit of dust. Twice and thrice they scrubbed. Seeing these extensive precautions I asked: for what purpose are they scrubbing my legs, if but a short while ago I had bathed and my flesh was clean? The doctors replied: Nevertheless, it is an ironclad rule that before a needle penetrates living flesh, one must first wash the entire area with spirits which remove the slightest trace of dust. For were the minutest particle to enter the body together with the healing drug, G-d forbid, not only would the particle cancel the benefit of the medicine, but it could also cause many severe illnesses, G-d forbid.

The gathering of chassidim to farbreng is comparable to the injection of a medicine into the body by the prick of a needle. In most instances, the speakers urge their fellows to improve their behavior, to schedule and keep set times for the study of Torah, and that their study should result in action and observance. Now, these demands, though they are made out of an inner love and with great affection, nevertheless, often come in the form of a pricking needle—much the same way that a needle containing medicine comes for a most positive end yet still must be accomplished by means of a prick.

Before the 'stab', in addition to insuring that the needle itself is perfectly clean, one must also cleanse the area of the injection. With the neglect of these preconditions, not only is the 'remedy' rendered utterly useless, but one endangers the very life of the patient, G-d forbid. For so long as the dirt remains outside, it can be eliminated or, at least, swept away; but should it enter within, G-d forbid, it inflicts great damage.

A gathering of chassidim—a chassidishe farbrengen—is a healing balm, a literal life saver, bringing unimaginable benefit. We have seen time and again how every chassidic word penetrates to the innermost parts of the mind and heart, how every note of a chassidic melody awakens the heart, brings it closer to goodness and cleaves it to the truth. But the healing medicines of a farbrengen come with a prick, that is, in a tone of rebuke. Therefore, great care must be taken that the instrument for penetrating the being of another be perfectly clean, and the 'stab' be cleansed and sterilized of any taint of antagonism or self-interest.

## Parshas Tetzaveh and Moshe's Life

**The Context:** Moshe's name is famously omitted from *parshas Tetzaveh*, the only Torah portion from the time of his birth in *Shemos* in which Moshe's name does not appear. This omission can be seen as an allusion to Moshe's eventual passing which occurred on the 7<sup>th</sup> of Adar, a date which usually falls out in the week of *parshas Tetzaveh*.

**The Question:** The Talmud teaches that the 7<sup>th</sup> of Adar was not only the date of Moshe's passing, it was also his birthday (*Kiddushin* 38a). In fact, the *Talmud* teaches (*Megillah* 13b) that Haman's plot was foiled because the lots he drew fell in the month of Adar, which features Moshe's birth. The 7<sup>th</sup> of Adar is thus an auspicious and a blatantly happy day. Why, then, would the Torah only nod to the negative connotation of the day by omitting Moshe's name—an allusion to his passing—and not acknowledge the joyousness of the day?

Additionally, why didn't our Sages enact a day of celebratory commemoration on the 7<sup>th</sup> of Adar to mark Moshe's birth?

**The Preface to the Explanation:** These issues can be clarified by prefacing with the Talmudic statement: "Just as when Av begins we decrease joy, so, too, when Adar begins, we increase joy" (*Taanis* 29a). Rashi comments: "When Adar enters—these were miraculous days for the Jewish people: Purim and Pesach." But what does Pesach have to do with Adar?

There are, unfortunately, many tragic days on the Jewish calendar. What makes the month of Av unique is that it includes the 9<sup>th</sup> of Av, a day on which: a) tragedies occurred recurrently; and, b) is an "inauspicious day," marked off for tragedy because of the Jewish

people's refusal to enter the land of Israel with Moshe (*Taanis* 29a).

The month of Adar is unique for similar reasons. It includes the 7<sup>th</sup> of Adar, a day which: a) is an auspicious day; and, b) was the catalyst for many salvations of the Jewish people, namely, the redemption of Pesach orchestrated by Moshe, and Purim (Haman's plot was foiled because of Moshe's birth).

**The Explanation:** It follows that the joy of the 7<sup>th</sup> of Adar is a day of unarticulated joy, for its full effects—Purim and Pesach—were not felt until years, or generations, later. Furthermore, the true culmination of a righteous person's life is when he completes his mission on earth, at the time of his passing. At that moment, the *light* of all his cumulative spiritual accomplishments shines in the hearts of his students and followers, albeit in a faint, and therefore almost imperceptible, fashion.

Therefore, the 7<sup>th</sup> of Adar has within it the deepest *light* and influence of Moshe's soul, but it is hidden and shrouded. That is why our Sages did not enact a joyous commemoration on this day, because the joy of the 7<sup>th</sup> of Adar cannot be manifestly expressed and felt.

This also explains how omitting Moshe's name from *parshas Tetzaveh* is actually an allusion to his birth as well: Even though Moshe is not named in the *parshah*, it opens with Hashem instructing him: "You shall command..." The unspecified "you" alludes to the unnamable essence of Moshe. Thus, Moshe is not present in this *parshah* in a tangible way, but his essence persists and influences the Jewish people nonetheless.

*Likkutei Sichos, vol. 13, p. 342ff*

## The Kabbalah of Gold

*They shall make Aharon's garments to sanctify him, so that he serve Me*" (Tetzaveh 28:3).

The first material the Torah mentions regarding the garments of the *kohen gadol* is gold. However, the *kohanim* and especially the *kohen gadol* are associated with *chessed*, as the Torah states, "Your urim and tumim to your man of kindness." We would expect the *kohen gadol* to dress in silver garments, because silver represents *chessed*, whereas gold represents the *gevurah* of *binah*! However, the *beis hamikdash* is related to *binah* and the future era. Although at present *chessed* is more

prominent, in the future era, the supernal level of *atik* will be revealed via the attribute of *binah*, and through *binah* it will flow downward into the universe at large. Thus despite the *kohen gadol* being a "man of kindness," his garments are in tune with the future era and the revelation of *binah*, which is represented specifically through gold.

**NEW SECTION!**

**Moshe: Your Connection To Divine Wisdom**

Throughout the Torah, G-d generally instructs Moshe to relay His word by “speaking” with the Jewish people. The opening verse of Parshas Tetzaveh is unique in that Moshe is instead told to “command” (תצוה) the people, a word which also means to “connect.” This implies that Moshe is not merely expected to convey information, but also to connect the people to himself.

Only through their connection with Moshe can the Jewish people attain insight into G-d’s lofty wisdom, which is likened to oil, and grasp the secrets of the Torah. This wisdom is en clothed and transmitted to the Jewish people through the letters of the Hebrew alphabet. The verse hints to the attainment of this lofty wisdom of Torah with the phrase “and you should command the children of Israel,” while incorporating the grammatical preposition את. The word את being the first and last letter of the Hebrew alphabet, through which the secrets of the Torah are conveyed.

Now, certain letters in the Torah occasionally appear larger or smaller than the rest of the text, and five Hebrew letters have final variants, which take on different shapes when they appear at the ends of words.

The Divine wisdom represented and conveyed through these two irregular variant alphabet, is alluded to in an additional two hints to the Hebrew alphabet in the verse, namely, that the oil was from an “olive” (זית) and was “pure” (זך). By rearranging its component letters, the word זית can be rendered as את. A scribe writes the letter ז by placing the letter ך atop the letter ן, so one can essentially break the letter ז into its components—ך and ן. The word זית then becomes זךית. And since a scribe writes the letter א with three component letters—a slanted ן, with one ך above and one ך below—one can then replace the letters זךי with the single letter א. In this manner, the word זית is transformed into the word את, a second reference to Hebrew alphabet.

Similarly, the word זך has a numerical value of 27, which hints to the 22 letters of the Hebrew alphabet, plus those five letters which possess final variants.

These three hidden references to the Hebrew alphabet indicate that, through their connection with Moshe, the Jewish people will grasp the deepest secrets of the Torah, whether those mysteries are hidden in its conventional, irregular, or final Hebrew letters.

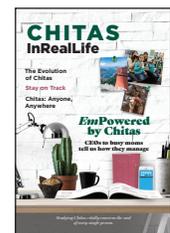
*Ohr Torah, Parshas Tezaveh*

מורה שיעור לחת"ת ורמב"ם לשבת

**SHABBOS CHITAS / RAMBAM GUIDE**

BOOK	SECTION
Chumash – Rashi*	Tetzaveh, 7th Aliyah
Tehillim*	Chapters 60 – 65
Tanya*	Likutei Amarim Chapter 29. עמ' לו- והסיבה היא... עד עמ' לו- בשר אדם.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #238
Rambam – One Chapter*	Sefer Taharah – Hilchos Tum'as Meis, Chapter 3
Rambam – Three Chapters**	Sefer Nezikin, – Hilchos Nizkei Mamon, Chapter 6 – 8

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