

# 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 יבדלח"ט David שי' Ainsworth  
Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Shemini, 5782 – March 25, 2022

ערב שבת פרשת שמיוני, כ"ב אדר ב', ה'תשפ"ב

כתר שם טוב

## PORTIONS OF LIGHT

Adapted from  
Keter Shem Tov

### Sincerity in Prayer

Ideally, all of one's prayers should be on behalf of the *Shechinah*, which is also called *Tefillah* (prayer) because she begs and pleads with her Beloved to bring her to a state of completeness. Everything that we lack is a result of the *Shechinah's* lack, which is why we should pray for the *Shechinah* to be restored to its complete state. Once that occurs, we will lack nothing either, for the *Shechinah's* limbs branch out everywhere; there is no location devoid of it.

If, however, one faces great hardship, G-d for-

bid, and does not realize that his pain originates in the *Shechinah's* pain, or if he cannot focus on the *Shechinah* while in distress over his own predicament, then he should focus on his own problems. For the main thing is to pray sincerely, so that his heart and words correspond. If he prays for the *Shechinah*, but in his heart focuses on his own problem, he is insincere, and he risks being altogether rejected by heaven.

(KST Par. 176)

סיפור חסידי

## ONCE UPON A CHASID

By Yanki Tauber

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### The Rebbe's New Clothes

*All that walk on four...* (Shemini 11:21)

When Rabbi Shmuel of Lubavitch was a child of seven, he asked his father Rabbi Menachem Mendel: Why does man walk upright, while animals walk on all fours? Rabbi Menachem Mendel replied: "This is a kindness from G-d to man: although man treads upon the material earth, he sees the sublime heaven. Not so those that crawl on four, who see only the mundane."

On Passover of 1943, Rabbi Yosef Yitzchok of Lubavitch related the following incident from his childhood years:

"For the Passover festival of 1890—I was several months short of my tenth birthday at the time—a new suit of clothes was made up for me, together with a brand new pair of shoes.

"In Lubavitch, the preparations for the festival were conducted in a meticulous and thorough manner. On the day before Passover, a strict procedure was followed: first, all chametz<sup>1</sup> was searched out and eradicated from the yard, chicken coop, and stable. The servant Reb Mendel was busy with this for a good part

1. Leavened substances.

of the night before, and followed up with a double-check in the morning. Then, the chametz was burned, following which we would go immerse ourselves in the mikveh, dress for the festival, and bake the special matzos mitzvah<sup>2</sup> for the seder. Finally, there were always the last-minute preparations to be taken care of.

“Among these final odds and ends was a job entrusted to me: to remove the seals from the wine bottles (especially those with wording on them<sup>3</sup>) and to partially pull out the corks. The latter was a most challenging task, for one had to take care that the metal of the corkscrew should not come in contact with the wine.

2. The paschal lamb was offered in the Holy Temple on the afternoon before the beginning of the festival. Hence the custom of baking the matzoh to be eaten during the *seder* at this time.

3. To tear through a word is tantamount to ‘erasing’, an act forbidden on the Shabbos or the festivals.

“That year, I was busy at my appointed task in my father’s room. I went about my work with great caution, careful not to dirty my new suit and—most importantly—not to dull the shine on my sparkling new shoes.

“My father noticed what was uppermost in my mind and said to me: ‘Rabbi Schneur Zalman of Liadi cites the following metaphor: A great nobleman sits at a table laden with all sorts of gourmet dishes and delicacies. Under the table lies a dog, gnawing a bone. Now, how seemly would it be, were the nobleman to climb down from his chair and join the dog under the table to chew on a luscious bone?’

“My father’s words so affected me that I was ashamed to even look at my new clothes. This is education.”

לקוטי שיחות

A SICHA

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

Adapted from the works of the [Lubavitcher Rebbe](http://Lubavitcher Rebbe)

## A Red Heifer For Everyone

### The Talmud:

On the Shabbos that falls on or before the first of Nissan, we read *Parshas HaChodesh* (*Shemos* 12:1–20), which records G-d’s instructions for the Jewish court to set the Jewish calendar based on the appearance of the new moon each month, and to regard Nissan as the “head of months.” This *parshah* also records the details of the Passover offering. On the week prior to *parshas HaChodesh*, we read *Parshas Parah* (*Bamidbar* 19:1–22), which records the laws of the Red Heifer that was used to purify a person who became ritually impure due to contact with a corpse (*Megillah* 29a).

The *Jerusalem Talmud* notes that it would be fitting for *HaChodesh* to precede *Parah*, being that the Tabernacle’s inauguration concluded on the first of Nissan—the day associated with the theme of *Hachodesh*—and the Red Heifer was prepared for the first time on

the second day of Nissan, following the Tabernacle’s inauguration.

Yet, the *Talmud* concludes, *Parah* is read first because it “purifies all of Israel.” Meaning, first the people purify themselves before they can offer the Pesach sacrifice as recorded in *HaChodesh* (See *Jerusalem Talmud, Megillah* 3:5; *Rashi on Babylonian Talmud, Megillah* 29a).

### The Question:

The Red Heifer was only able to purify those who contracted impurity by contact with a corpse. Furthermore, the law states that when the majority of the Jewish people are impure, the requirement for a sacrifice to be offered in purity is waived. Thus, the Red Heifer was only used for purification when a **minority** of the people were impure. Why, then, does the *Talmud* say that we read *Parah* first because it “purifies **all** of Israel?”

## The Explanation:

Rambam defines the *mitzvah* of the Red Heifer as follows: “To prepare the Red Heifer to have it ready for the procedure of purifying those who are impure.... The source of this commandment is the verse, “(A ritually pure person shall gather up the cow’s ashes and...) it shall be a keepsake for the congregation of Israel” (*Sefer Hamitzvos, Positive Mitzvah* 113).

What is unique here is that Rambam does not define the *mitzvah* as the purification process itself, but rather, having the ashes available for this procedure at all times.

In spiritual terms this means the following: The purification process of the Red Heifer alludes to repentance. Impurity through contact with a corpse represents spiritual separation from the source of life—from G-d. The Red Heifer, which purifies a person from that state of spiritual lifelessness, is the work of repairing one’s relationship with G-d.

This is why the Red Heifer is prepared outside the encampment of the Jewish people—it addresses a person who is “outside” the camp of spiritual connection. Yet, the sprinkling of its ashes is oriented toward the opening of the Sanctuary—it realigns the person toward the proper spiritual path.

Now, a person may assume that this process is reserved for those who have literally sinned and ruptured their connection with G-d. The way Rambam frames this *mitzvah*, however, refutes this assumption. The purifying ashes of the Red Heifer must be ready at all times, for all people. Meaning, every person—even a righteous individual who remains connected to G-d—must remain attentive to the call of the Red Heifer to return to G-d.

On a simple level, this is because no one can be sure of their own righteous conduct. On a deeper level, every created being is distant from G-d because each of us has a sense of self, separate from G-d.

Therefore, the *Talmud* says, the Red Heifer is the “purification of all of Israel,” because in a spiritual sense, every person requires the purification process of repentance to bring him closer to G-d.

The *Talmud* concludes, “we do not interrupt between *Parah* and *Hachodesh*,” for through the process of earnest repentance, we usher in Nissan, “the month of redemption,” leading to the complete and final redemption of Moshiach.

*Likkutei Sichot* vol. 16, p. 417ff

## Signs of Moshiach

*“Any animal that has a cloven hoof that is completely split into double hooves, and which brings up its cud—that one you may eat” (Shemini 11:3).*

A kosher animal’s hoof must be split into two, representing this world and the future world. Similarly, a kosher animal must chew its cud, meaning that after eating one time, the food returns and is eaten again. After the Jewish people have completed their mission in the

current world, they will enter the future world and again reap the benefits of their efforts. As our Sages have taught, “the fruits of reward are enjoyed in this world, while the principle reward is reserved for the world to come.”

*Rabbeinu Efraim (Mi-Ba’alei Ha-Tosefos)*

### The Wisdom Of A Kosher Diet

“You shall not make yourselves abominable with any creeping creature that creeps, and you shall not defile yourselves with them, that you should become unclean through them” (Vayikra 11:43).

In the Torah, the term “that you should become unclean” (ונטמתם) is written without the letter *Alef* which typically forms the Hebrew root for “unclean” (טמא). This hints to the fact that non-kosher animals, such as creeping vermin, originate from the Side of Impurity, which lacks the Divine Wisdom (*Chachmah*) represented by the letter *Alef*. The term ונטמתם is written without an *Alef* to remind us that non-kosher animals originate from a place that is deficient in Divine Wisdom.

Similarly, the rabbis explained that the Torah’s unconventional spelling of ונטמתם teaches that

non-kosher food clogs up (מטמטם) one’s heart (emotions), for the heart is the seat of Divine Wisdom.

Indeed, all cravings for worldly pleasures (such as non-kosher food) derive from insufficient Divine Wisdom. For one who lacks Divine Wisdom is bound by the laws of time and space, which allows for cravings. One is tempted only when the object of temptation is absent, and when the desire is fulfilled, that craving ceases. Not so with one who cleaves to Divine Wisdom, which transcends time. Such an individual cannot become steeped in temptation, because above time and space the craving (which comes from a moment of lack) and the satisfaction (which comes from a moment of fulfillment) occur simultaneously, leaving no room for one to become steeped in temptation.

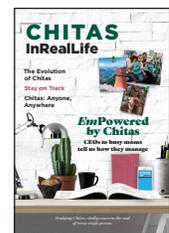
*Magid Devarav L’Yaakov, par. 243, 101*

מורה שיעור לחת"ת ורמב"ם לשבת

### SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Shemini, 7th Aliyah
Tehillim*	Chapters 108 – 112
Tanya*	עמ' נ- ו ואף שבשניהם... עד עמ' 100 - והתפשוטות. Likutei Amarim Chapter 38
Rambam – Sefer Hamitzvos*	Positive Mitzvah #196, #234, #233; Negative Mitzvah #233 and #261
Rambam – One Chapter*	Sefer Taharah – Hilchos Tum'as Tzara'as, Chapter 5
Rambam – Three Chapters**	Sefer Kinyan – Hilchos Avadim, Chapters 4 – 6

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