

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

Erev Shabbos Parshas Tzav, 5782 – March 18, 2022
Shushan Purim

ערב שבת פרשת צו, ט"ו אדר ב', ה'תשפ"ב
שושן פורים

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

Beyond The Letter of The Law

Yerushalayim was destroyed only because they based their judgments strictly upon Torah law, and did not go beyond the requirements of the law (Bava Metzia, 30b).

Yerushalayim [from the word *yirah*, fear] is

yiras shamayim, fear of Heaven. One who conducts himself merely according to the strict letter of Torah law destroys his *yiras shamayim*. Going beyond what the law requires fortifies *yiras shamayim*.

Addendum, 107

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber
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Opening Statement

*The fire upon the altar shall be kept burning upon it, it shall never go out.
Each morning, the kohen shall burn wood upon it (Tzav 6:5).*

Although a supernal fire from heaven always burned upon the altar, nevertheless, it was imperative that an additional fire be provided by man.

- Talmud, Eruvin 63a

Rabbi Schneur Zalman, founder of Chabad Chassidism, once said: “The chassidim of Rabbi Cheikel¹ are aflame with a love of G-d; but it is not they who are burning—its Reb Cheikel who’s burning within them.”

Rabbi Yosef Yitzchok Schneerson, the sixth rebbe of Chabad-Lubavitch, passed away on the 10th of Shevat 5710 (January 28, 1950). The Chabad-Lubavitch community chose his son-in-law, Rabbi Menachem Mendel Schneerson, to succeed him as their Rebbe and leader.

Traditionally, the first discourse of chassidic teaching (ma’amar) delivered by a Chabad Rebbe

signifies the formal start of his leadership. Rabbi Menachem Mendel formally accepted the leadership of Chabad-Lubavitch on the first anniversary of Rabbi Yosef Yitzchok’s passing, with his delivery of the discourse “I Came Into My Garden.”²

As soon as he concluded the discourse, he turned to the assembled chassidim and said:

“Now, listen. Chabad has always demanded that a person toil and accomplish on his own, rather than depend on the Rebbe. This is the primary difference between the ‘polish’ school of chassidism and that of Chabad. Among other

1. Chassidic rebbe Rabbi Cheikel of ‘Hamdur’.

2. *Bosi Lgani*. Printed in *Sefer Hama’amorim, Melukot* (The Collected Discourses of Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe) vol I pg 3.

chassidic groups, the approach is that “the tzaddik vitalizes [his followers] with his faith.”³ Not so in Chabad. We must all do and accomplish on our own, with the 248 limbs and 365 sinews of our own bodies, and the 248 limbs and 365 sinews of our own souls. In the words of our sages: ‘All is in the hands of heaven, except for the fear of heaven.’⁴

“I am not declining to help, G-d forbid. I will

assist you in every way that I can. But if you do not act on your own, nothing will be attained by sending me notes, singing songs or saying l’chayim. As the Rebbe used to say: “*leigt zich nit kein foigelach in buzim*” [a Yiddish expression implying ‘Don’t get any big ideas’]. By our own initiative, we must transform the folly and the drives of the ‘animal soul’⁵ to holy ends.”

Salt-Free Water

And the remainder of the offering shall be eaten by Aaron and his sons... in a holy place...

I have given it to them as their portion of my fire-offerings; it is holy... (Tzav 6:9-10)

Today, a person’s table is comparable to the altar in the Holy Temple.

- Talmud, Chagigah 27b

Before Rabbi Israel Baal Shem Tov went public with his teachings and established the chassidic movement, he served as a shochet (ritual slaughterer) in a small village in the Ukraine. After he left his post, the village hired another shochet to slaughter their cattle and fowl.

One day, a villager sent one of his non-Jewish laborers with a chicken to the shochet. But the messenger returned with the bird still very squawkingly alive. “This new fellow you got,” he explained, “is no good.”

“Why?” asked the villager.

“Oh no,” said the laborer “From me he’ll get

no chickens to slaughter. He stands there with a pitcher, and uses ordinary water from the well to sharpen his knife! Yisrolik would sharpen the knife with his tears...”

5. In his *Tanya*, Rabbi Schneur Zalman of Liadi explains that a Jew has two ‘souls’, each possessing the entire range of attributes that make for a functioning persona: desire, will, intellect, feelings, motives, etc. Each expresses itself via its own philosophy, mind-set, language, and behavior. The ‘animal soul’ (*nefesh habehamis*) is the essence of physical life and focuses on the self, its every act motivated by the quest for self-fulfillment and self-enhancement. The ‘G-dly soul’ (*nefesh ho’elokis*) gravitates to its divine source, striving to be nullified within the all-pervading reality of G-d. All of its endeavor focuses on the thought, speech and deed of Torah, the means by which man may cleave to his Creator.

As they both have the same single brain, heart, hands, etc. at their disposal, this makes for the perpetual struggle of life: the struggle between substance and spirit, between self-assertion and self-nullification. Any thought, desire, or act of man stems from either of his two souls, depending upon which has gained mastery over the other and is asserting itself through the person’s behavior.

3. Based on Habbakuk 2:4. The verse actually reads “The tzaddik shall live by his faith”; but the Hebrew word *yichyeh*, ‘shall live’, can also be read as *yechayeh*, ‘shall give life.’

4. Talmud, Brachos 33b.

Eradicating Negativity

“This is the law of the burnt offering: that is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it” (Tzav 6:2).

One who passionately prays, learns Torah, and performs Mitzvot is called ‘a fire offering’—a pleasing fragrance before G-d. If we lose our passion, and our hearts become coarse, the solution is to intensify our connection with Torah (“the law”),

and thereby sacrifice our own evil inclinations “on the altar.” For Torah generates passion “all night,” even when the light of the soul doesn’t illuminate well.

“A continuous fire shall burn upon the altar; it shall not be extinguished” (Tzav 6:6).

Although the fire on the altar would miraculously descend from above, the Torah commands that there also be a fire kindled by mortal hands. Because an awakening on high is executed by an awakening below. Therefore, an action performed by a lowly mortal spirit is uniquely capable of activating a lofty spirit which can, in turn, express spirituality from the very greatest heights.

There is a Mitzvah in kindling the fire on the altar, the altar represents offering of one’s soul to G-d. But merely offering oneself is insufficient. One must also kindle that fire, their passion, until it causes all negativity—the “shall not”—to “be extinguished”.

Magid Devarav L’Yaakov, addendum, par. 19

גאולה ✧
GEULAH

Yalkut Moshiach uGeulah al HaTorah
Translated by Yaakov Paley

Ready For The Main Course

“This is the law of the burnt offering...” (Tzav 6:2).

The Midrash offers a parable of a king who journeys through a desert, whereupon His friend offers him refreshments—figs and wine. The king is taken aback at the meagerness of the offering, but his friend explains, “This is only a temporary gift. Once you return to your palace you will see the extent of my honor to you!” The same is true of the daily burnt offering, whereby we offer G-d just a single lamb in the morning and another in

the afternoon. We declare before G-d, “*This is just a temporary arrangement. ‘With Your will, do good to Tziyon; build the walls of Yerushalayim. Then You will desire sacrifices of righteousness, a burnt offering and a whole offering; then they will offer up bulls on Your altar’* (Tehillim 51:21). Bring us the redemption, and You will see the extent of the honor we will bestow upon You!”

Vayikra Rabbah

לקוטי שיחות ✧
A SICHA

By: ProjectLikkuteiSichos.org
Adapted from the works of the **Lubavitcher Rebbe**

From The Altar To The Lamps

The Verse: Regarding the Altar pyre, the Torah commands: “And the fire on the altar shall burn on it; it shall not go out...” (*Vayikra* 6:5). The following verse repeats the command: “A continuous fire shall burn upon the altar; it shall not go out” (*Vayika* 6:6).

The Rashi: *A continuous fire*—The fire regarding which it says “continually” (*Shemos* 27:20), in the context of the *menorah* lamps; this fire must also be kindled from the fire on the outer altar.

Rashi’s Intent: Seemingly, Rashi is bothered by the unnecessary word “continuous.” Why was it inadequate for the Torah to say, “it shall not go out?” To address this, Rashi explains that the word “continuous” does not refer to the altar fire, but to another fire which is called “continuous”—the lamps

of the *menorah*—alluding to the fact that this “continuous fire” was to be lit from the altar’s fire.

The Questions: Why does Rashi—whose commentary focuses on the straightforward meaning of the verse—not offer a simpler explanation: That the Torah expressed the need for the flame to be constant with both a negative formulation, “it shall not go out,” and a positive formulation, “a continuous fire,” in order to emphasize the importance of the fire burning continuously!?

The Explanation: Previously, in the context of the *menorah’s* lamps, Rashi explained that the word “continuous” does not mean literally without interruption. Rather, any consistent activity that is done every day or evening can be called “continuous.” Thus, the *menorah* lamps did not burn eter-

nally; they were kindled “continually,” i.e. every evening (*Rashi to Shemos 27:20*).

It follows that, according to Rashi, the clause “it shall not go out” refers to a longer duration than the word “continuous” does. Therefore, the Torah could not have said “a continuous fire” for emphasis, because it **detracts** from the longer duration implicit in the clause “it shall not go out.” This led Rashi to conclude that the clause “a continuous fire” refers to the *menorah’s* lamps.

Halachic Implications: There are two ways of defining the obligation to light the *menorah* from the altar’s flame.

- a) As a law concerning the *menorah*—to fulfill the requirements of lighting the *menorah*, it had to be lit from the altar’s fire.
- b) As a law concerning the altar—the altar must be the source of the *menorah’s* fire.

The practical difference between these two formulations would be in a case in which there was a *menorah* but no altar. If the first definition is correct, then the *menorah* could not be lit without an altar from which to draw fire. If the second definition is correct, then the *menorah* could still be lit

from another source, its only that when the altar functioned, the altar had to be the source of the fire for the *menorah*.

Rashi’s wording, “this fire must also be kindled from the fire on the outer altar,” implies that this is a law concerning the altar. The fire on the outer altar must be the source of the *menorah’s* fire.

The Lesson: The utensils that stood in the Holy (*kodesh*) section of the *Mishkan*, such as the *menorah*, allude to a person’s internal spiritual work. Specifically, the *menorah* alludes to Torah study, for “a candle is a *mitzvah*, and Torah is the fire.” The utensils that stood in the courtyard, such as the outer altar, allude to a person’s efforts to influence others outside the sphere of Divine service.

Since the *menorah’s* flames must be “continuous,” a student may think that he cannot interrupt his studies to interact with those “on the outside.”

Rashi’s comment implies otherwise: In order for a person to truly achieve consistency and stability in his internal spiritual life, he must reach out to inspire those “on the outside.” That is where his own eternal “fire” will come from.

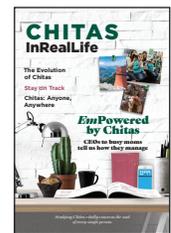
Likkutei Sichot, vol. 17, p. 50ff

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

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