

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 David שי' Ainsworth
Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Emor, 5782 – May 13, 2022

ערב שבת פרשת אמור, י"ב אייר, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

A Tool for Tailored Revelation

The Hebrew word “sukkah” can also be read *socheh*, “to gaze [into the future],” implying “seeing” via ruach ha-kodesh (Divine spirit). A sukkah carries this name because of the divine luminance that is revealed through it, for in this manner G-d reveals His intense radiance to His people, stimulating their souls to yearn for Him.

The sukkah is referred to as *sukkas shalom*, the shelter of peace, which refers to the connection that it facilitates between the Creator and His creations. That bonding is a state of perfection (shaleim) and peace (shalom), for through it, all become one.

The word Sukkah also shares a root with *sechach* the [sukkah roof] covering [made of severed branches]. Such a covering naturally has holes and gaps, through which sunlight enters the sukkah. As our Sages explain, the sechach must allow the light of the stars to be viewed at night, and the sun’s “stars” to shine through the holes by day.

Similarly, the divine brilliance that is revealed via the sukkah must be tailored to the capabilities of each recipient. Some can handle but a tiny radiance, while others are able to receive larger doses of revelation. It is therefore called a sukkah, for the manner of revelation is similar to the sechach’s larger and smaller holes that allow for greater and lesser disclosures of light.

Shabbos is also referred to as *sukkas shalom*, a term we employ in our Shabbos prayer. For it is a grand revelation of Divine light in the manner described above. It is therefore a day to cleave to G-d with prayer and Torah study. The supernal root of each soul is revealed to the part of the soul that is within a person’s body, and this additional revelation is what our Sages refer to as the “additional soul” that we receive on Shabbos. An individual with a spiritually sensitive heart senses this revelation

Keter Shem Tov, vol. 2, par. 402

סיפור חסידי

ONCE UPON A CHASID

By **Yanki Tauber**

Published and copyrighted by **Kehot Publication Society**

The Light Slap

Speak to the Kohanim, the sons of Aaron, and say to them (Emor 21:1)

“Speak... and say to them”—warn the elders to warn the youngsters

- Talmud, Yevamot 114a (cited as a biblical source for the concept of education)

Rabbi Yosef Yitzchok of Lubavitch told over:
Once, when I was about six years old, my

father called me to his room and told me to make
the blessing on the tzitzis. I replied that I had al-

ready made the blessing earlier in the day. “Nevertheless, say the blessing,” said father. I refused.

Father slapped me lightly—this was the only slap I ever received from him—and said: “When I tell you to do something, you must obey.” Tearfully, I burst out: “If one must recite the blessing for G-d,

then I have already done so; and if one must recite the blessing because of your command... well...”

Father replied: “One must recite the blessing for G-d. But every father has been entrusted with the task to educate his children, and he must be obeyed.”

Grounded

Any man from the house of Israel... who shall offer an offering to G d... an animal that has a blemish you shall not offer, for it will not be found desirable... (Emor 22:18- 20)

While in the city of Slutzk, Rabbi Israel Baal Shem Tov once passed a study hall. The large room was filled with Talmudic scholars, all studying with great fervor and gusto.

“This room is filled to capacity with Torah,” said the Baal Shem Tov. “In fact, it is so full that I cannot enter—there is no room left even to squeeze myself in.”

The Baal Shem Tov later explained his remark: “The Zohar tells us that the love and awe of G d are

the two wings of the mitzvah, the means by which we imbue our every positive act with the ability to ‘fly’ heavenward and be received as a desirable offering to G d. One may perform a mitzvah in the most technically impeccable manner, so that the ‘body’ of the deed is fully developed; but if it is not motivated by, and permeated with, the love and awe of G d, it lacks the two wings needed to carry it aloft. So it remains very much below and part of the person’s pedestrian, self-bound existence.”

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

Adapted from the works of the Lubavitcher Rebbe

The Joy In Divine Service

The Rambam:

Rambam concludes the laws of Sukkos with these passages concerning the *mitzvah* of rejoicing on the festival:

“Even though it is a *mitzvah* to rejoice on all the festivals, there was an additional celebration in the Temple on the festival of Sukkos, as the Torah (*Vayikra* 23:40) commands: ‘And you shall rejoice before God, your Lord, for seven days....’

“What was the nature of this celebration? The flute would be sounded and songs would be played on the harp, lute, and cymbals.... This celebration does not supersede either the Shabbos or the festival prohibitions....

“The common people and anyone who desired would not perform in these celebrations; only the greatest of Israel’s wise men: the Rashei Yeshivot, the members of the high court, the pious, the elders, and the men of stature....”

In his final law of the chapter, Rambam defines the importance of joy in *mitzvah* observance:

“The happiness with which a person should rejoice in the fulfillment of the mitzvot and the love of God who commanded them is a great service.... Thus, David, King of Israel, declared (*II Shmuel* 6:22): ‘I will hold myself even more lightly esteemed than this and be humble in my eyes,’ because there is no greatness or honor other than celebrating before God, as (*II Shmuel* 6:16) states: ‘King David was dancing wildly and whistling before God’” (*Hilchos Lulav* 8:12-15).

The Commentaries:

Commentaries explain that by citing the verse “And you shall rejoice before God, your Lord, for seven days” as the source for the obligation to increase the joy on Sukkos, Rambam implies that this obligation is biblical in nature, not rabbinic.

The Questions:

- 1) If the additional celebration on Sukkos is a Torah law, why does Rambam write that “this celebration does not supersede either the Shabbos or the festival prohibitions?” The prohibition against playing instruments on Shabbos is rabbinic; thus the Torah obligation of rejoicing should supersede the rabbinic injunction.
- 2) If the obligation is biblical, why would there be distinctions in who is able to participate in the additional celebration—“The common people and anyone who desired would not perform in these celebrations.”
- 3) Why does Rambam elaborate on the general need for joy in *mitzvos* in this context of Sukkos, and not earlier in the laws about the festivals in general?

The Explanation:

Rambam does not mean to imply that there is a biblical obligation to increase in joy on Sukkos more than other holidays. The verse refers to the general obligation to rejoice during festivals. However, because the Torah chose to emphasize the importance of this joy in the context of Sukkos, this organically elicited additional joy in the fulfillment of the command to be joyful on holidays, from those who were sensitive to the nuances of the Torah’s commands. The practice of adding in the joy of Sukkos is not an organic biblical obligation;

it is in response to the Torah’s highlighting of joy on that holiday.

Because this joy is a subjective expression of a person’s passion for the joy of Sukkos, it obviously does not supersede the biblical prohibitions of Shabbos. For the same reason, the joy was practiced by “only the greatest of Israel’s wise men,” and not the common people, because only they felt compelled to erupt in additional joy in response to the Torah’s emphasis of joy on the Sukkos festival.

In light of the above explanation, we can understand why the Rambam concludes the chapter with a passage about joy in the general observance of *mitzvos*. Rambam is presenting a portfolio of different levels of joy, in order of their accessibility. First, he writes about the *mitzvah* to be joyous on festivals in general. This is accessible to all Jews, because it is easy to be happy when work is forbidden, you are surrounded by family, and enjoying festive meals. Next, Rambam writes about the additional joy of Sukkos. This joy is more difficult to obtain, because it requires a sensitivity to the nuances of the Torah. However, it is still somewhat accessible because during Sukkos a person is already in a joyous state. The joy in doing a *mitzvah* is last, because it is even more difficult to summon additional joy every time a *mitzvah* is performed, without the support of an already joyous environment.

Likkutei Sichot vol. 17, p. 267ff.

גאולה ∞

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

A Prophecy About Purity

“Speak to the kohanim, the sons of Aharon, and say to them: He may not make himself ritually impure from a dead person among his people” (Emor 21:1).

Whenever the Torah introduces a law with the repetitive phrase, “*speak to ... and say to*,” it indicates that the subsequent statement contains two different messages – one explicit and the other implicit. In this case, the explicit message is an instruction: A *kohen* is forbidden from knowingly contracting ritually impurity from a corpse. The

second message is a promise: *You will not become ritually impure, etc.* There will come a time in which a *kohen* will never contract such ritual impurity at all, for the phenomenon of death will entirely cease, as it is stated, “*He has concealed death forever*” (*Yeshayah 25:8*).

Midrash Rabbah

A Lesson On Mentorship

“Speak to the Kohanim, the sons of Aaron, and say to them: Let none of you defile himself through a dead person [literally: a soul] among his people” (Emor 21:1).

The Kohanim here represent those who are responsible to counsel and guide the Jewish people, and because they exemplify the attribute of kindness, they are called “the sons of Aaron,” since Aaron personified the attribute of Kindness, and are therefore suited to the task of motivating others. Their counsel, however, mustn’t come from a place of superiority or self-interest, for such selfish rebuke will destroy and defile their own souls.

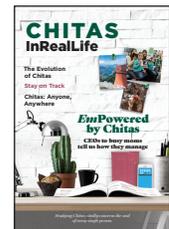
The above verse can thus be translated as an instruction to mentors: When you are “among his people”—guiding them—you must be cautious lest you “defile” your “soul” by reproving the Jewish people for self-indulgent reasons. *Instead, your rebuke must come from a place of kindness and selflessness, with the sole intent being to make the world a better place.*

Ohr Torah, par. 119

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Emor, 7th Aliyah
Tehillim*	Chapters 69 – 71
Tanya*	Likutei Amarim Chapter 48 עמ' 431 - כלא ממש חשיבי.
Rambam – Sefer Hamitzvos*	Negative Mitzvah #166
Rambam – One Chapter*	Sefer Taharah – Hilchos Tum'as Ochalin, Chapter 5
Rambam – Three Chapters**	Sefer Shoftim – Hilchos Eivel, Chapters 12 – 14



To view our Chitas In RealLife booklet, visit Chayenu.org/Chitas

*Available in the Chayenu Print & App **Available in the Chayenu App and in Chayenu-3

לעילוי נשמת
אביב בן משה הלוי ע"ה
נפטר י"ג אייר

A PROJECT OF
חיינו
CHAYENU
DAILY TORAH STUDY. DELIVERED.