

# 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 Kedoshim, 5782 – May 6, 2022

ערב שבת פרשת קדושים, ה' אייר, ה'תשפ"ב

כתר שם טוב

## PORTIONS OF LIGHT

Adapted from  
**Keter Shem Tov**

### World Events

There are countless wars between the nations of the world. Despite the fact that such wars have nothing to do with holiness, nevertheless, they are all designed to achieve some form of spiritual rectification.

There was once a seven-year war between two countries, and the warring armies employed mili-

tary music. A specific tzaddik took these sounds of warfare and used them as a niggun through which to serve G-d, thereby effecting the spiritual rectification that was intended to emerge from the hostilities.

*Keter Shem Tov, addendum, 150*

סיפור חסידי

## ONCE UPON A CHASID

By **Yanki Tauber**  
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### An Aptitude, a Delight

*Love your fellow as yourself* (Kedoshim 19:18)

Rabbi Yosef Yitzchok of Lubavitch wrote: In the winter of 1913 I went to visit my father, who was staying in Menton, France. Every day we would walk for hours along the sea shore and I was privileged to hear of things which had never been told to anyone: practices, stories, visions and ideas of my holy ancestors, transmitted through the generations from rebbe to rebbe.

Father spoke much about “thinking chassidus”—meditating upon concepts of chassidic teaching—before prayer while wrapped in *tallit* and *tefillin*. He discussed the topic over the walks of several days and enumerated its many virtues. Thinking chassidus refines the body, making the mind and heart receptive to G-dliness; it repels the ‘animal soul’, cleanses the ‘natural soul’, subdues the ‘intellectual soul’, illuminates the world (to quote: “When a Jew thinks chassidus in *tallit* and

*tefillin* before prayer, the world becomes brighter”); it draws down a revelation of light in all worlds, from the highest to the lowest of levels, transforms the essence of one’s natural character, and illuminates the five levels of one’s G-dly soul: nefesh, ruach, neshamah, chayah, yechidah.

All this applies to any individual who is involved in “the service of the heart” (i.e. prayer) and prepares properly for prayer; but how much more so to the perfectly righteous tzaddik. My father continued to describe at great length the heights attained by a tzaddik, concluding, “one attains an appreciation for G-dly delight, *ah G-tleche ziskeit*, ‘a G-dly sweetness’.”

With G-d’s help, I shall never forget that glorious moment, the sight of his holy face flaring in ecstasy as he emphasized the words “a G-dly sweetness.” At that moment I truly perceived Rabbi Sch-

neur Zalman's definition of a "merkava ("chariot") to the Almighty": those who "all their days... do not cease for a single moment to bind their minds and souls to the Master of the Universe."

To stroll amidst the splendorous natural surroundings of the Menton shore, and to be so immersed in "G-dly delight," to so relish "G-dly sweetness"—this can only an *atzmi*, a rebbe, the son of a rebbe, a Jew of self-sacrifice, one for whom G-d is forever standing over him and the light of his soul is openly manifest within his being.

For a long time we walked along the shore without a word. All who met or passed us noticed the look of his holy face, shining with a G-dly light.

Suddenly, as one who awakes from sleep, he turned to me and said:

"Yosef Yitzchok! Listen! All the advantages of thinking chassidus in *tallit* and *tefillin* prior to prayer, both for the ordinary chassid and for the tzaddik, are utterly insignificant compared to a single tremendous privilege: if the Almighty grants a person an aptitude for, and a delight in, doing a Jew a favor. If the Almighty grants a person that his fellow man will be more dear to him than himself.

"It is worth one's while to toil five hours a day for five days, toil of the body and toil of the soul, to comprehend the Divine—if the result is that one truly desires to do a Jew a favor."

לקוטי שיחות

## A SICHA

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

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

### Boundaries

#### The Context:

In the order of the *Mishnah*, tractate *Pe'ah*, which discusses the laws of leaving some of the crops growing on the corner of a field for the poor, precedes tractate *Kilayim*, which discusses the laws pertaining to the commingling of forbidden mixtures.

Rambam explains the reason for this order: "After tractate *Pe'ah* comes *Demai*... and after *Demai*, *Kilayim*, because this sequence follows their order in *parshas Kedoshim*: 'Do not consume the corner (*pe'ah*) of your field,' and then, 'Do not seed your field with mixed seeds (*kilayim*)'" (*Vayikra* 19:9, 19; *Introduction to Peirush HaMishnayos*, s.v., "And the sixth part").

#### The Question:

In *Mishneh Torah*, Rambam's book of Jewish law, he places the laws of *kilayim* before the laws of *pe'ah*. This reverses the order of these laws as they appear in the *Mishnah* and in Scripture, as Rambam himself points out!

#### The Explanation:

Rambam's order in *Mishneh Torah* follows the sequence in which a person would normally observe these obligations:

Rambam begins with the laws of *kilayim*, which delineates the laws of sowing and planting. Afterward, the laws relevant to the harvest season are discussed—the laws of *pe'ah*, and the other gifts to the poor.

#### The Deeper Explanation:

In order to gain a deeper understanding of Rambam's order, we first need to examine the first *mishnah* of tractate *Shekalim*:

"On the first of Adar, they make a public announcement concerning *shekalim* and concerning *kilayim*."

*Shekalim* refers to the obligation for every male over the age of twenty to donate a half-shekel before Rosh Chodesh Nissan to the Temple's coffers, in order to fund communal sacrifices.

The prohibition of *kilayim* is more severe than the *mitzvah* of *shekalim*. It applies to every person, and the prohibition is continuous: A person violates the prohibition every moment that he refrains from uprooting an existing forbidden mixture growing in his field. In contrast, the *mitzvah* of *shekalim* (aside from not having severe consequences for non-compliance) is not obligatory on women. And those who are obligated may also give their *shekalim* after Rosh Chodesh Nissan.

Why, then, was the announcement concerning *shekalim* made before the announcement concerning the more urgent matter of *kilayim*?

### **Making Order:**

The reason for the *shekalim* announcement is, that it is similar in theme to the prohibition of *kilayim*: Both are concerned with the improper merging of distinct spiritual forces. The money collected in one year was not to be used to fund sacrifices offered in the next year. Thus, an announcement had to be made to encourage people to bring the new year's contributions in time to fund the sacrifices of the coming year. The reason for the prohibition of *kilayim* is to maintain the integrity of the various species as G-d created them (See *Ramban, Vayikra* 19:19).

However, everything in the world is first expressed in Torah, the blueprint of Creation. Therefore, the court first issued an announcement ensuring that the *shekalim* that were used to procure the sacrifices—alluding to the spiritual powers required to serve G-d—would be disbursed in their proper time, and would not become commingled with the *shekalim* and sacrifices/divine service of a different year.

Once these spiritual precautionary measures were taken, the announcement regarding *kilayim* was made in order to ensure that in the material world, there would also be no commingling of one species with another.

The same precaution against commingling applies to a person's own possessions. Rambam concludes *Hilchos Arachin VaCharamin* (Laws of Valu-

ations and Devotions) with a law that “a person who disburses money for *mitzvos* should not spend more than a fifth of his income.” A Jew needs to know that his property and his money were given to him by G-d in order to be used in a designated order: A portion of his assets should be used for charity and *mitzvos*, and a portion of his assets are to be used for his sustenance and the sustenance of his household.

### **Rambam's Order Reconsidered:**

In light of the above, we can revisit Rambam's order in *Mishneh Torah*: First, in the last chapter of *Hilchos Arachin VaCharamin* (8:1), Rambam records the laws of the spiritual *Kilayim*, the law that the court must ensure the separation of spiritual energies alluded to in the proper use of consecrated funds. Rambam then concludes the chapter with the law that a person should not commingle money that belongs to him with money that must be given away for sacred purposes.

Then, in the next section of *Mishneh Torah*, the *Book of Agriculture*, Rambam begins with the laws of literal, physical *kilayim*, for this follows from the idea of *kilayim* in a person's spiritual, Divine service.

However, this emphasis on boundaries can lead a person to the erroneous conclusion that since G-d has blessed him while another person remains poor, he mustn't overstep the boundaries set by G-d by giving gifts to the poor. So Rambam, immediately after discussing the laws of *kilayim*, continues with the “Laws of Gifts to the Poor.”

*Likkutei Sichot* vol. 17, p. 225ff

### **When Angels Will Visit....**

*“You shall sanctify yourselves and be holy”* (Kedoshim, 20:7).

“**Y**ou shall sanctify yourselves” today, “and be holy” in the era of redemption. The first clause is an instruction to observe the positive and negative commandments and thereby sanctify ourselves. The second clause is the reward—the Midrash teaches that in the future era, the highest

angels will ask the Jewish people for information about G-d's deeds, because the sanctity of the Jewish people will then be greater even than the ministering angels. That will be our reward for sanctifying ourselves in the present era.

*Ohr HaChaim*

## G-d's Holiness That Depends On You

*"You shall be holy, for I, the Lord, your G-d, am holy"* (Kedoshim 19:2).

“One might have concluded [from the commandment in the first clause of the verse that we must aspire to be] as holy as G-d Himself. Therefore [the second clause] clarifies: ‘for I, the Lord, your G-d, am holy’—My holiness is loftier than your holiness” (Midrash Raba 24:9).

This teaching can be understood by way of an analogy. A young child who is intellectually immature, and desires childish pursuits will generate a moderate feeling of pleasure from his father. However, as the child grows and his intellect matures, and he develops more mature pursuits, the father’s pleasure increases accordingly. But if the son eventually loses his maturity, the father’s pleasure declines along those same lines.

Now, our mental faculties (partially) depart when we fall asleep. Therefore, the Talmud de-

scribes our laxity in performing Mitzvot as “sleeping” (See Megillah 13b)—the departure of our intellect from our bodies. In response, our Father “falls asleep” and His faculties of pleasure and holiness depart from the world. In sum, the existence of G-d’s pleasure in this world is dependent upon the Jewish people, or, put another way, His holiness is dependent upon our holiness.

We can now fully understand the Midrashic phrase “My holiness is loftier than your holiness” (קדושתי למעלה מקדושתכם). This can also be translated as “My holiness, above, is dependent upon your holiness.” For G-d’s holiness, and His wakeful presence in this world, hinges upon the Jewish people remaining awake—expressing their holiness through performing Mitzvot.

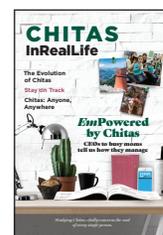
*Ohr Torah par. 112*

מורה שיעור לחת"ת ורמב"ם לשבת

## SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Kedoshim, 7th Aliyah
Tehillim*	Chapters 35 – 38
Tanya*	Likutei Amarim Chapter 46. עמ' סה - והנה זהו טבע... עד עמ' סה - לאהבת המלך.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #180
Rambam – One Chapter*	Sefer Taharah – Hilchos She'ar Avos Hatum'ah, Chapter 18
Rambam – Three Chapters**	Sefer Shoftim – Hilchos Eidus, Chapters 20 – 22

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