

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 א"ט David ש"י Ainsworth
Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Bamidbar, 5782 – June 3, 2022

ערב שבת פרשת במדבר, ד' סיון, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

Correcting Others Through Correcting Yourself

If Divine providence causes you to encounter a fellow Jew committing a sin, or to hear something evil about your fellow, you should understand that you must also have a fault, however slight, that in some way resembles what you saw or heard about your fellow. You should work to correct that subtle failing within yourself.

As a result of your self-improvement, the sinful Jew you witnessed sinning, or regarding whom you received an evil report, will return in repentance. For you and that sinful Jew are included in the same collective, as all Jewish souls combine to form a single entity.

Therefore, when the sinful Jew serves as the impetus for your self-improvement, that Jew is dragged out of his sinful state as you spiritually elevate yourself.

This is the meaning of the verse that states, “Guard your tongue from evil and your lips from speaking deceitfully. Turn from evil and do good [*asei tov*], seek peace and pursue it” (Tehillim 34:14-15). Meaning that in the above scenario, if you hear evil about your fellow and you resolve to guard your tongue from evil and your lips from speaking deceitfully, even to a remote degree—which is incredibly difficult—then you will “turn from evil,” meaning that you will cause your fellow to turn away from his evil. And you will “make good”—the literal meaning of *asei tov*—for you will cause the evil to turn into goodness. From this effort to aid your fellow Jew, you will then gain the ability to “seek peace and pursue it.”

Kesser Shem Tov, par. 89

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber
Published and copyrighted by Kehot Publication Society

Worth The While

G-d spoke to Moses, saying... Place the Levites in charge of the Sanctuary, its furnishings, and all that pertains to it... when the Sanctuary is moved, the Levites shall take it down, and when the Sanctuary encamps, the Levites shall set it up... (Bamidbar 1:48-51)

Not only the tribe of Levi, but also any man of all the inhabitants of the earth whose mind has enlightened him and whose spirit has moved him to set himself aside to stand before G-d to serve Him, to worship Him, to know G-d and walk justly, and he cast from his neck the yoke of the many calculations

that men seek—also he has become sanctified, a holy of holies, and G-d shall be his portion and his lot for all eternity... just as the priests and the Levites.

Maimonides Shemita 13:13

In the summer of 1955 a young man wrote the Lubavitcher Rebbe shlita of his plans to make a short trip to a certain city. In his reply, the Rebbe urged him to utilize the opportunity to exert a positive influence on the local Jewish population.

During their wanderings in the Sinai Desert, the Rebbe explained, the Jewish people constructed the Sanctuary, a portable house of worship which they set up at each of their encampments. The Sanctuary was a formidable structure, consisting of towering gold-plated wall sections, layers of embroidered tapestries, a large wall enclosing courtyard set up with posts, stakes and hundreds of feet of fabric, and many other components and furnishings—all described in minute detail in the Torah. A work crew of several thousands of Levites were involved in the unloading and assembling of the Sanctuary at each camp, and its dismantling and loading onto carts when the Divine command would come to move on.

A cloud, representing the presence of G-d,

would hover over the Sanctuary. When the cloud would rise, this was Divine signal to break camp. As the Torah relates, “By the word of G-d the children of Israel would journey, and by the word of G-d they would camp; as long as the cloud rested over the Sanctuary they would camp... when the cloud tarried long over the Sanctuary for many days, they kept the charge of G-d and would not journey. At times, the cloud would be for [only] a few days on the Sanctuary... at times, [only] from evening to morning... whenever it would rise, they journeyed”.

Yet even at their shortest encampment, the entire Sanctuary was set up—down to its every last component and fixture—to serve as the ‘meeting point’ with the Almighty, if only for a single day. “You, too,” concluded the Rebbe, “when you arrive at your destination, should utilize every free moment to reach out to our fellow Jews and to bring to them the wellsprings of Torah, regardless of the length of time that you plan to stay.”

אור תורה

OHR TORAH

Translated by: **Yechiel Krisch**

Adapted from the teachings of the **Mezritcher Maggid**

Upon the Bedrock of Ten Commandments

Until the giving of the Torah, “the pillars of heaven trembled” (Iyov 26:11) and there was no stability to creation. For G-d created the world with ten utterances (מאמרות), and an utterance (i.e., the term אמירה) is an act of soliloquy—words spoken in the heart, from the depths of the mind. The stronger form of expression, the notion of speech (דיבור), i.e., words spoken to reach an outside listener, did not yet exist, and so the physical world was only precariously sustained at that time.

Then, during the giving of the Torah G-d delivered ten commandments (lit., speeches—דברות), one act of speech corresponding to each of the ten utterances. This stabilized creation, which would from then on be supported by the firm bedrock of G-d's combined thought and speech.

This explains the verse: “I rejoice over Your utterance” (Tehillim 119:162). Since “I” refers to the ten commandments, which begin with the word “I” (אני), the verse could alternatively be read: “rejoicing occurred as a result of the ten commandments being added to creation over the ten utterances”—because the world rejoiced when it was stabilized by G-d's speech, through the ten commandments.

This also explains the verse: “For He uttered and it came about; He commanded and it endured” (Tehillim 33:9). While it was G-d's utterance that created the world, it is only His “command”—the ten commandments—that ensure the world endures.

Magid Devarav Leya'akov, par. 264

The Legal Battle Over the Giving of the Torah

The Talmud:

The Talmud relates that when Moshe ascended to receive the Torah, the angels wanted to know what he was doing there. When G-d told them that Moshe had come to receive the Torah, the angels protested: “This beautiful concealed thing (Torah) You desire to give to one who is of flesh and blood?! Give Your glory upon the heavens!” (*Tehillim* 8:2)

G-d told Moshe to reply. So Moshe said: “The Torah states ‘I am the L-rd your G-d who took you out of Egypt’ (*Shemos* 20:2), did you (angels) descend to Egypt? ... It goes on to say, ‘Do not have any other gods’ (*Ibid*, verse 3), are you dwelling among nations that serve idols?” Moshe then went on to include the rest of the Ten Commandments: “Do you labor ... do you engage in commerce ... do you have parents ... does jealousy exist among you ... do you have an evil inclination?”

The Talmud concludes that the angels then acknowledged that G-d was indeed correct in giving the Torah to man (*Shabbos* 88b).

The Explanation:

Commentators explain that the legal basis of the angels’ point that “G-d’s glory be given upon the heavens,” rested on the law of *bar metzra*, a neighbor’s right of preemption (See *Pnai Dovid* and *Rosh Dovid* (from the Chida) on *parshas Yisro*). According to Jewish law, when one sells a field, the owner of the neighboring field has first rights of acquisition (*Bava Metzria* 108a). This is because it is convenient for an owner to have fields next to each other, and the Torah states: “You shall do that which is proper and good in G-d’s eyes” (*Devarim* 6:18).

This, too, was the complaint of the angels. Since up to that time the Torah was concealed in the heavens, and the angels too are in the heavens, they felt they had the preemptive rights of the *bar metzra*.

Since the law of *bar metzra* was the legal basis for their protest, we must understand how Moshe’s response neutralized their complaint.

The ultimate purpose of Torah is that through it the aim of creation may be fulfilled: “G-d earnestly desiring to have a dwelling in the nethermost level” (*Tanchuma, Naso* 16; *Tanya*, ch. 36). Just as a dwelling is a place where the person finds himself in his entire essence, so too G-d desired that His entire essence be found in the nethermost level. This is accomplished through Torah, for with regard to Torah, G-d says: “You are getting Me” (See *Vayikra Rabbah* 30:13).

Accordingly, the angels’ complaint of *bar metzra* is entirely negated. For the law is that if the neighbor desires the land for farming while the alternate purchaser desires the property in order to build a house, then the field goes to the purchaser, inasmuch as “dwelling is more deserving, and the law of *bar metzra* does not apply” (*Bava Metzria*, *ibid*). Here, too, since the purpose of Torah is to make a domicile for G-d in the nethermost level, the law of *bar metzra* does not apply.

This is why Moshe replied: “Do you labor ... do you engage in commerce, etc.” Moshe, in effect, was saying that Torah is the province of the Jew, as he is associated with transforming this physical world into a dwelling for G-d.

The fact that Torah was not given to the celestial beings in no way implies that they are not in need of the Divine essence. For even within the higher realms, without the revelation of G-dliness brought about through Torah, there is only a glimmer of holiness. It is merely that the spiritual service of the Jewish people in this world effects the drawing down of G-d’s essence within all worlds, higher as well as lower.

This is similar to the use of a lever when lifting a building. If the lever is placed on an upper level, only that part will be raised. Only when the lever is placed under the building—in the “nethermost level”—can the entire building be elevated.

This is why the Torah was given specifically in this world, the “lowest level, of which there is no lower” (*Tanya*, *ibid*). By doing so, the entire “edifice” of creation can be elevated.

This was also stressed by Moshe when he responded: “does jealousy exist among you ... do you have an evil inclination?” He was informing the angels that G-d desired to give the Torah to a world so low that jealousy and the evil inclination exist

within it. By giving the Torah here, in this world, G-d intended that His essence would permeate all levels, from the lowest to the highest.

Likkutei Sichot vol. 18, p. 28ff.

גאולה
GEULAH

Yalkut Moshiach uGeulah al HaTorah
Translated by **Yaakov Paley**

From Deserted To Inhabited

The word *midbar* (“desert”) shares the root of *dibur* (“speech”), alluding to the attribute of *malchus*, whose light can be ultimately distorted into producing a state of exile. *Midbar* also means uninhabited, alluding to *keser*, the realm that is far beyond the spiritual habitation of the *sefiros*. Our Sages state that “the world exists for six millennia,

followed by one of destruction,” meaning that the state of exile will give way to the overwhelming revelation of the infinite light. The *midbar* of *keser*, the light that is beyond the inhabitation of the *sefiros* will be revealed in this world in an era that is entirely Shabbos.

The Rebbe

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Bamidbar, 7th Aliyah
Tehillim*	Chapters 29 – 34
Tanya*	Likutei Amarim Chapter 53. עמ' 841 - וז"ש הינוקא... עד עמ' עה- ית' וית'.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #73
Rambam – One Chapter*	Sefer Taharah – Hilchos Keilim, Chapter 10
Rambam – Three Chapters**	Sefer Hamada – Hilchos Teshuvah, Chapters 1 – 3

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



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

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

A PROJECT OF
חיינו
CHAYENU
DAILY TORAH STUDY. DELIVERED.