

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

Erev Shabbos Parshas Beha'alos'cha, 5782 – June 17, 2022

ערב שבת פרשת בהעלותך, י"ח סיון, ה'תשפ"ב

כתר שם טוב

### PORTIONS OF LIGHT

Adapted from  
Keter Shem Tov

#### Praying On Shabbat

The Talmud (Shabbos 69b) discusses a situation of one who is travelling through a desert, and does not know when is Shabbos. Rav Huna says he should count six days and then observe the 7th day as Shabbos. Chiya bar Rav stated: He should observe one day [first] and [only] then count six”.

The Talmud continues: What is the basis for their disagreement? One master (Rav Huna) is of the opinion that we follow the Order of Creation (in which the six weekdays are enumerated first—Rashi), while the other master (Chiya bar Rav) is of the opinion that we follow the experience of the first man (who was created on a Friday [in proximity to the onset of Shabbos], and the first day of his count was Shabbos—Rashi”).

[Following the Order of Creation has deeper

significance:] The purpose of the world’s creation is to refine the G-dly sparks embedded within Creation. Accordingly, the service of Torah study [which serves to elevate these sparks] comes first [and is represented by the six days of toil], while the reward for engaging in this service is Shabbos, the service of prayer.

[The significance of mirroring the experience of the first man:] Adam was handcrafted by G-d’s very own hands. That [degree of attachment] is represented in the service of Shabbos, which is why the service of prayer comes first. That service subsequently injects divine vitality into the study of Torah [that is represented by the six days of toil].

*Keter Shem Tov, addendum 95*

גאולה

### GEULAH

Yalkut Moshiach uGeulah al HaTorah  
Translated by Yaakov Paley

#### Thick Clouds

*“According to the cloud’s rising from over the Tent, and afterwards,  
the children of Israel would travel” (Beha’alos’cha 9:17).*

The phrase *u’lefi hei’alos ha’anah*, “according to the cloud’s rising,” can be understood homiletically as “according to the elevation, so is the cloud.” Our present exile is longer than all others by far, and so much darker and more painful in every way. This is due to our larger work load: we are tasked with refining the material world to a far

greater extent than ever before. At the same time, this is all an indication of the sheer magnitude of the elevation we will enjoy with the coming of the Redemption. According to the density of our present clouds of exile, so will be the extent of our future rising.

*Kol Yaakov*

## Pesach Sheni and the Repentance of a Tzaddik

### The Context:

One month after the 14th of Nissan is the second Passover, “Pesach Sheni,” which offers those who could not bring the Paschal lamb on (the first) Pesach another chance to do so.

The Talmud records three different legal definitions of this ‘makeup’ sacrifice:

- a) It is an independent holiday,
- b) It is compensation for the first Passover,
- c) It repairs the first Passover.

According to the first definition, a convert who converted between both Pesachs, or a child who became Bar Mitzvah during that period, is obligated to bring the Paschal lamb on Pesach Sheni, because it is an independent holiday with its own sacrificial obligation, not contingent on the first Passover. According to the other two explanations, the convert or newly Bar-Mitzvah boy would not bring the sacrifice on Pesach Sheni, because they were not obligated in the original Paschal lamb of the first Pesach.

According to the second definition, Pesach Sheni offers a chance to absolve oneself of the punishment of *Kares* incurred by intentionally missing the first Pesach. It is a “compensation” for the first Pesach. Thus, if someone missed the second opportunity, even inadvertently, his punishment of *Kares* remains.

According to the third definition, Pesach Sheni can actually “repair” the omission of the first Pesach; it is not a compensation for what was missed, but rather, is another designated date to offer the sacrifice. If a person intentionally missed both dates, then they incur the punishment of *kares*. But if one intentionally missed the first, and inadvertently missed the second, *kares* is not incurred (See *Pesachim* 93a).

### The Question:

Rambam enumerates Pesach Sheni as an independent *mitzvah*, implying that he agrees with the first definition, that Pesach Sheni is an independent holiday.

But if a person only offers a sacrifice on Pesach Sheni in the event that he missed the first Pesach,

how can it legitimately be considered a separate commandment when it is contingent on missing the first holiday?

Clearly, although both Pesachs are linked together, they have different definitions and purposes.

### The Explanation:

The first Pesach represents the straight path of the *tzadik*—the righteous person who does not err and is aligned with the Divine will. Pesach Sheni represents the circuitous path of the *Baal Teshuva*—the penitent who erred and returns to proper conduct after introspection and regret.

The law is that a person cannot possess any trace of leavened product during the first Pesach, but he may consume leavened products on Pesach Sheni (Tosefta, *Pesachim* 8:3). Bread alludes to the inflated ego, the source of all negativity. The consummately righteous person does not contend with the ego; the penitent, on the other hand, works through his own ego in the process of repentance.

This also explains why the first Pesach is seven days while Pesach Sheni is only one day: the number seven represents the natural order, the righteous person proceeds on an orderly, naturally spiritual path. The penitent, however, radically reinvents himself in one moment. The one day of Pesach Sheni represents the capacity for radical change.

This is also why Pesach Sheni is in the month of Iyar, the month in which we count the Omer, progressively refining our animal soul and its negative impulses.

The three definitions of Pesach Sheni allude to three variations of repentance:

- a) Pesach Sheni as “repair” represents repentance that follows immediately after a sin. After a sin (in the metaphor, missing the first Pesach) there is immediately another chance to repair one’s behavior (in the metaphor, offering the sacrifice on Pesach Sheni).
- b) Pesach Sheni as “compensation” alludes to a person who says “I will sin, then I will re-

pent.” Under normal circumstances, this person is not given the opportunity to repent. But if he desperately attempts to repent, his repentance is accepted. Thus, his repentance merely “compensates” for a past deed that, at the time, could not be corrected.

- c) Pesach as an “independent holiday” alludes to the repentance of the righteous. It is not linked to “missing” the first Passover, but it represents the ability of the righteous to “repent” for the innate lack that plagues every human being.

However, because the first Pesach represents the spiritual work of the righteous, it already includes the “repentance” of the righteous as well. Therefore, if one offered the sacrifice on the first Pesach, meaning, his conduct is that of a righteous person who also strives for repentance, he does not

need to offer the sacrifice on Pesach Sheni, because he has already fulfilled the aspect of repentance.

Thus, Rambam can count Pesach Sheni as an independent holiday, even while acknowledging that one who offered the sacrifice on the first Pesach does not offer on the second—because both Pesachs allude to different modes of Divine service, an one who is aligned with that of the first Pesach has within himself the mode of Pesach Sheni.

Nonetheless, the repentance of one who actually sinned is deeper than that of the righteous person, because his distance from G-d inspires a greater thirst for closeness with G-d. Pesach Sheni is primarily the holiday of actual repentance, and thus it is one day, alluding to the radical change a penitent is capable of.

*Likkutei Sichos vol. 18, p. 177ff*

סיפור חסידי

## ONCE UPON A CHASID

By Yanki Tauber

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### A Weightless Life

*We remember the fish which we ate in Egypt for free* (Beha'alos'cha 11:5)

“For free “—free of the mitzvos. (Sifri)

Many ask: Why did G-d command us to observe the mitzvos? He is infinite and all-transcendent in His existence - nothing can detract from Him nor add to His perfection. Can He possibly care what we do? Yet, our deeds are significant to Him. Not because of anything they inherently possess, but because He *chose* to imbue them with significance, for our sake. Life as a free lunch may be appealing at first, but soon turns tedious and threadbare. If life were not a struggle between right and wrong, if we did not have to sacrifice, toil, and accomplish in order to earn sustenance and happiness, it would be a joyless and meaningless exercise.

*Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe*

A wealthy nobleman was once touring his estate and came upon a peasant pitching hay. The nobleman was fascinated by the flowing motions of the peasant's arms and shoulders, by the graceful sweep of the pitchfork through the air. He so greatly enjoyed the spectacle that he struck a deal with the peasant: for ten rubles a day, the peasant agreed to come to the mansion and re-enact his hay-pitching technique in the nobleman's drawing room.

The next day, the peasant arrived at the mansion, hardly concealing his glee at his new line of 'work'. After swinging his empty pitchfork for over an hour, he collected his ten rubles - many times

over his usual take for a week of backbreaking labor. But by the following day, his enthusiasm had somewhat abated. Several days later he announced to his master that he is quitting his new commission.

“But I don't understand,” questioned the nobleman. “Why choose to swing heavy loads outdoors, in the bitter winter cold and sweltering summer heat, when you can perform such an effortless task in the comfort of my home and earn many times your usual pay?”

“But master,” said the peasant, “I don't see the work.”

## Two Sides of the Same Coin

*“Make for yourself two silver trumpets...” (Beha’alos’cha 10:2).*

The term הצוצרת (“trumpets”) may be rendered as חצי צורות (“half-forms”). For G-d and the Jewish people are like two half-forms, which are only complete when joined in absolute unity.

Based on this mystical teaching, we can understand why the prophet (Yechezkel 1:26) saw an *Adam*—“אדם” seated upon the throne of glory. The word אדם can be broken into two half-forms: א—G-d, L-rd of the universe, and דם—“blood”, a reference to mortal man. When we remove ourselves from the temptations of the physical, and ascend through the spiritual worlds until we cleave to G-d, the resulting unity between mortal and divine is אדם: an idealized whole derived from two halves. Absent this unity man is not complete.

So great is the unity between the righteous and G-d that their emotions may influence His proverbial feelings. This explains why the Torah records the relationships of our forefathers with their wives (See Bereishis 29:18). Even mundane attraction between spouses may echo into divine pleasure so acute that it finds expression in the Torah, provided the mortal experiencing those emotions is united with G-d and perfectly righteous in intent.

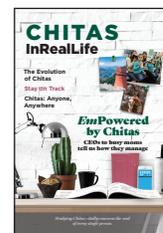
G-d yearns for His proverbial other half, just as the righteous yearn for Him. Therefore the Torah specifies that trumpets must be made of כסף (silver), a word which can also mean “to yearn”.

*Ohr Torah par. 134*

מורה שיעור לחת"ת ורמב"ם לשבת

## SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Beha’alos’cha, 7th Aliyah
Tehillim*	Chapters 90 – 96
Tanya*	Shaar HaYichud VehaEmunah Chapter 6 - עד עמ' 261 הוא האלקים.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #19
Rambam – One Chapter*	Sefer Taharah – Hilchos Keilim, Chapter 24
Rambam – Three Chapters**	Sefer Ahava – Hilchos Berachos, Chapters 1 – 3



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