

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*

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כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

The Forgotten Shabbos

“Rav Huna stated: One who is travelling through a desert, and does not know when Shabbos will arrive, should count six days (from the day he realizes that he has lost track—Rashi) and then observe one day (the seventh day of his count—Rashi) [as Shabbos]. Chiya bar Rav stated: He should observe one day [first] and [only] then count six” (Shabbos 69b).

There are two forms of divine service: The service of the six weekdays and the service of Shabbos. Each week that contains six days, corresponding to the six sefiros and the six emotional attributes of chessed, gevurah, tiferes, netzach, hod, and yesod, must also contain one day of Shabbos, that corresponds to the sefirah and emotional attribute of malchus.

There are two ways to approach this combination of services, i.e., the service of the six days and the service of Shabbos. According to one approach, the six days of work come first, while the seventh day of Shabbos serves as the reward for that work. According to the second approach, Shabbos comes first and from it issues benevolent flow into the six days.

The service of the six days is Torah study. The service of Shabbos is prayer. Torah is referred to as a desert, and for that reason, Rav Huna speaks of one who is

travelling in a desert, meaning that he is fully engaged in the study of Torah. But he does not know when Shabbos will occur—he knows nothing about the service of prayer.

His remedy is to count six days, meaning, he should work on himself to refine his six emotional attributes, bringing himself to understand and recall the purpose for which he was created. The main purpose is to recognize Hashem’s greatness, and this can be accomplished only through the service of prayer. [As Rashi comments, “From when he realizes that he has forgotten” (the purpose of his existence)]. And after the service of the “six days” [has been completed], he can observe one day—the seventh day, the service of prayer with acceptance of the yoke of Heaven, which is why Shabbos is *malchus*, kingship.

Chiya means *chayus*, vitality. The name Chiya bar Rav refers to one who imparts divine vitality to his Torah study, meaning that he studies Torah for its own sake. The approach of such an individual is to first observe one day and then count six days. His service of prayer injects divine vitality to his study of Torah.

Keter Shem Tov, addendum 95

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

Adding Value

In the laws of restitution for theft, the Torah states, *im ein la'ish go'eil*, “If a man has no redeemer” (Naso 5:8), referring to a relative who can inherit him. The same words, however, allude to the process necessary for the final redemption. The word *ein* (or *ayin*) means nothingness, indicating something of insignificance. *Im ein*

la'ish, if we succeed in elevating even the *ayin*, the lower matters, elevating them *la'ish*, “to the Man,” referring to G-d (who is called *ish milchamah*, “the Man of war”), then *go'eil*, we will merit the redeemer.

Kol Yaakov

Types of Nazarites

The Context: The Torah describes two forms of the nazirite vow: 1) A person who takes a nazirite vow for a specific duration (minimum of thirty days) may not cut his hair, consume grape products, or become ritually impure through contact with a corpse. 2) A person who takes a nazirite vow for life may cut his hair every twelve months (*Bamidbar* 6:3,ff).

A third category of nazirite appears in the narrative of Shimshon: An angel appeared to his mother and told her “you are going to conceive and bear a son,” and then instructed her, “a razor shall not come upon his head, for the boy is to be a nazirite to G-d from the womb on” (*Shoftim* 13:5). Shimshon, however, was permitted to become ritually impure through contact with a corpse.

The tractate of *Nazir* concludes with the following Mishnah concerning Shimshon’s unique nazirite status:

“Shmuel was a nazirite, in accordance with the statement of Rabbi Nehorai, as it says [when Chanah, his mother, prayed for a son, she vowed]: ‘And no morah shall come upon his head.’ (Shmuel I 1:11). It says regarding Shimshon: ‘A morah [razor] {shall not come upon his head},’ and it says: ‘A morah,’ regarding Shmuel. Just as the term ‘morah’ stated regarding Shimshon means that he was a nazirite, so too the term ‘morah’ that is stated regarding Shmuel indicates that he was a nazirite” (Nazir 66a).

Rabbi Yossi disagrees with Rabbi Nehorai and maintains that we cannot deduce Shmuel’s nazirite status from Shimshon.

The Questions: Rambam rules that Shmuel was a full-fledged *nazir* for life (*Hilchos Nezirus* 3:16). This means that Shmuel’s nazirite status was more complete than Shimshon’s status, as Shimshon was allowed to contract corpse impurity but Shmuel was not. If Shmuel’s nazirite status is derived from Shimshon’s status, as Rabbi Nehorai explains, how can he be bound by a more complete nazirite vow than Shimshon?

Radak asks a more foundational question: How can Shmuel assume nazirite status without taking his own vow? A mother’s vow cannot confer nazirite status to an unborn child.

The same question can be asked regarding Shimshon: How can an angel’s instruction confer nazirite status to a human being? The essence of the nazirite law is that the person’s own speech creates the nazirite status.

The Explanation: A *Beis Din* can convert a gentile child

in infancy if they appraise the situation and believe it is appropriate (for example, if a gentile father is converting along with his child). The conversion is contingent on the child’s choice when they reach adulthood: If they continue to act like a Jew, it retroactively confirms the conversion. If they actively object to the conversion, it is annulled (see *Kesubos* 11a).

The mechanism of this conversion is that the child is not actually endowed with Jewish status as a child. They merely underwent the practices of the conversion process. Once they consciously accept the conversion as an adult, the conversion process they underwent as a child is imbued with intention and is therefore retroactively valid.

The same logic can be applied to Shimshon and Shmuel’s nazirite status: The angel’s instruction and Chana’s vow did not create a binding nazirite vow for either Shimshon or Shmuel. But it did obligate the conduct of a nazirite throughout childhood. When they reached adulthood and did not object, they retroactively confirmed their nazirite status.

Thus, Rabbi Nehorai’s textual proof did not attempt to apply Shimshon’s nazirite standards to Shmuel, but rather, to equate the method by which they became a nazirite: Just as Shimshon grew up observing certain nazirite practices and confirmed them as an adult, so, too, Shmuel confirmed his childhood nazirite practices as an adult. Shimshon and Shmuel were not the same **type** of *nazir*; they became *nezirim* through the **same process** of confirmation of earlier behavior.

The Talmud’s Conclusion: Based on the above, we can appreciate the thematic coherence of the Talmud’s commentary to this final Mishnah, which concludes tractate *Nazir*. The Talmud says:

“Rabbi Yossi says: The one who answers amen is greater than the one who recites the blessing. Rabbi Nehorai said to him: By Heavens, it is so. Know that this is true, as the military assistants [gulyarim] initiate the war, and the mighty follow them and prevail.”

What relevance does this discussion have to the Mishnah?

Essentially, Rabbi Nehorai and Rabbi Yossi disagree whether a subsequent confirmation of an earlier act, merely strengthens the act, or actually transforms the act and elevates it into a new status.

Rabbi Nehorai maintains that Shimshon and Shmuel’s confirmation of their *nezirus* as adults, transformed mere nazirite **behavior** into actual nazirite **status**.

But Rabbi Yossi disagrees: Only Shimshon could be considered a nazirite, because his subsequent confirmation of his earlier behavior did not transform him into a full-fledged nazirite, but rather into some form of a hybrid nazirite—he was forbidden from cutting his hair and consuming grape products while being permitted to come into contact with a corpse. Thus, his confirmation strengthened his earlier behavior, but it did not transform this behavior into his attaining a new status. Shmuel, however, could not become a complete nazirite by his subsequent confirmation, because Rabbi Yossi maintains that a subsequent confirmation does not have that power.

The same applies to the answering of amen to a blessing: Amen is a declaration confirming the content of the blessing. According to Rabbi Yossi, “The one who answers amen is greater than the one who recites the blessing.” “Greater” implies an increase in kind; the person who confirms the blessing increases and amplifies the message of the blessing. But Rabbi Nehorai goes further: “The military assistants [*gulyarim*] initiate the war and the mighty follow them and prevail.” The mighty soldiers who prevail accomplish something qualitatively different than the assistants who initiate the conflict. So, too, the one who makes the blessing merely begins the battle, while the person who answers amen accomplishes the victory itself.

Following this discussion, the tractate concludes with this teaching:

“Students of [Torah] scholars increase peace in the world...” In talmudic usage, “scholars” refers to teach-

ers of Mishnah while “students of scholars” refers to talmudic sages who expand the Mishnah’s discussion. A person only familiar with the concise statements of a Mishnah cannot issue legal rulings, for the Mishnah does not spell out the deeper rationale of the law provided by talmudic discourse. Thus, the statement “Students of [Torah] scholars increase peace in the world” continues the same theme of Rabbi Nehorai in the Mishnah and the discussion about answering amen: The students of Talmud who follow, continue, and confirm the earlier teachings of Mishnah are the ones who dramatically change the world.

The Deeper Dimension: A nazirite, who voluntarily increases his spiritual responsibilities, represents an increase of Divine light within the strictures of the natural world. This is similar to responding amen, for a blessing is a disclosure of Divine light from Above, and amen is a confirmation that draws this light down into this world.

Rabbi Nehorai, whose name is Aramaic for “light,” is sensitive to the transformational power of a lower entity (transforming a profane language [Aramaic] into a vehicle for light). Thus, he maintains that answering amen, which is merely drawing down Divine awareness into a lower reality, is infinitely greater than the blessing which reveals Divine light Above. This will become manifest in the Messianic Era, when the deepest Divine truths (blessings) will be plainly evident within the lowest physical reality (responding amen).

Likkutei Sichot vol. 18, p. 63ff

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber

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“My Lubavitch”

Moses took the wagons and the oxen and gave them to the Levites... according to their workload... But to the Kehos family he did not give any; for their’s was [the most] holy work, they bore it on their shoulders...(Naso 7:6-9)

Every year, Reb Shlomo ‘the Yellow’, the melamed of Nevel, would walk to Lubavitch to spend the Simchat Torah festival with his rebbe, Rabbi Sholom DovBer. Even in his later years when his strength had failed him, he refused to climb onto a wagon for even a minute; every step of the way was taken on his own two feet. “In my Lubavitch,” Reb Shlomo maintained, “no horse will take part.”

He once said: “There will come a time when I shall stand before the heavenly court. What will I have to show for myself? What have I done with the years which

have been granted me? We both know that the life of Reb Shlomo the melamed leaves much to be desired.

“But there is one thing that no one can take from me. My Lubavitch. Every year I came to the Rebbe. But imagine that when I present my Lubavitch before the heavenly court, along comes a horse claiming partnership; it was he, after all, who schlepped me to Lubavitch. The truth is, I can probably win my case against the horse, but I have no desire to have it out with a horse over my trips to the Rebbe. No horse will be involved in my Lubavitch!”

An Excuse To Love

“The Lord shall show favor to you and give you peace” (Naso 6:26).

The ministering angels once asked G-d why He, who “favors no one and takes no bribe” (Devarim 10:17), nonetheless favors the Jewish people, as He promises in this week’s Torah portion: “The Lord shall show favor to you and give you peace” (Bamidbar 6:26). G-d replied: “And how can I not show favor to Israel? I commanded them to recite blessings only after a meal that satisfies them, yet they are so exacting with themselves that they recite blessings even after eating only an olive-sized or egg-sized portion of bread” (Brachot 20b).

Now, it is within the nature of the Jewish people to serve G-d, never budging from their love for Him. We express this love through offering blessings, like a servant who loves a king so passionately

ly that he is constantly mentioning the monarch’s name, ever praising and blessing him. When we express our love for G-d through blessings, we arouse the supernal love that G-d has for us. G-d then favors the Jewish people, raising us up and expressing His love in return.

With this background, we can now understand the exchange between G-d and His ministering angels. When the Jewish people recite blessings at every opportunity, even when they have no obligation to do so, this expresses their love for G-d in ways so powerful that it arouses His supernal love for them. Under such circumstances G-d asks: “how can I not show favor to Israel?”

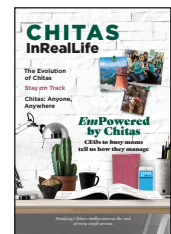
Ohr Torah, par. 130

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

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