

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 שי' Ainsworth
Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Vayikra, 5782 – March 11, 2022

ערב שבת פרשת ויקרא, ח' אדר ב', ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

The Sanctity of Shabbos

The concept of Shabbos is the revelation of the root source, to which the branches and offshoots long and yearn. It is a *yom kadosh*, a holy day, meaning that the brightness of the *kadosh*—of *Hakadosh Baruch Hu*, the Holy One blessed be He—shines forth and is revealed over all of Creation.

Specifically, this illumination of the holy

source is revealed upon the Jewish people, as we recite in our Shabbos prayers, *ha-poreis sukas shalom aleinu ve-al kol amo yisrael*, “Who spreads the covering of peace—the illumination of the Holy One—upon us and upon the entire Jewish people.”

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סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber
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Two Guests

“A pleasing fragrance to G-d” (Vayikra 1:17)

Regarding an animal offering the Torah says “a pleasing fragrance to G-d,” and regarding a bird offering the Torah also says “a pleasing fragrance to G-d.” This comes to tell you that whether one offers much or offers little, it is pleasing to G-d—so long as one directs his heart to heaven . . .

—Rashi’s commentary

One day, Rabbi Shmuel of Lubavitch said to his son, Rabbi Sholom DovBer: “Today, two people came to see me. From one, I derived great pleasure; from the other, only aggravation.

“The first was Reb Eliyahu, a simple merchant from Abeleh, a small settlement near Lubavitch. My conversation with Reb Eliyahu went as follows:

“Reb Eliyahu, how are things with you?”

“Thank G-d.”

“How’s business?”

“Thank G-d. But, Rebbe, my heart aches for Yosef of our village—he simply has no success in anything. We raised a small sum between us and bought him a horse and wagon so that he could

take some goods to the city, but the poor fellow has no luck. Always something happens: the axle cracks, the horse breaks a leg, and then the horse is stolen altogether. All *shlimazeldik* possibilities befall him. Oh, Rebbe, how can I help him?!”

“Reb Eliyahu emitted a deep sigh and burst into tears: ‘Rebbe! Please help him!’

“I said to Reb Eliyahu: ‘But indeed, there is much that you can do for him. When a Jew participates in the sorrow of his fellow and prays for him, he banishes all negative decrees.’

“I then took a coin from my pocket. ‘I want to be your partner,’ I said. ‘May the Almighty grant that you be privileged to be of assistance to a fel-

low Jew, and may your efforts meet with success.’

“Rebbe, you want *me* for a partner!?’ cried Reb Eliyahu, trembling from head to foot. ‘Do you know what I am? I am the ‘coarse substance’ which the *Tanya* [the fundamental text of Chabad chassidic philosophy] speaks of, whose only rectification is to be crushed . . .’

“And my second guest? The esteemed chassid Rabbi Eliezer of Plotzk, author of the work *Mishnat Eliezer*, was also in Lubavitch today.

“How are things?’ I asked.

“Thank G-d. I give an in-depth class in Talmud to the young men, and they learn well. On Shabbat they meditate and pray long after the congregation has concluded. They study the teachings of Chasidism . . .’

“What of their character traits?’ I interjected.

“Well . . . You know how it is with the children of the rich . . .’

“I said to him: ‘The fault is their mentor’s, not theirs. The foundation of education and guidance is the imparting of a good character. Not to teach the book, but to teach the person.

“As soon as you return home, I want you to establish a free-loan fund. Every one of these young men should contribute half of his dowry.’

“But Rebbe,’ protested Rabbi Eliezer, ‘I will never prevail upon them to do this!’

“If I say so, you will manage. Tell the young men that when they give, they are not giving what is theirs, and if they do not give, they will not have what to give. I hope that on your next visit you will bring me better tidings.’

When the rebbe finished telling his son about these two encounters, he remarked: “Had I wished to give in to the desire of my G-dly soul, I would have grabbed Reb Eliyahu Abeler and covered his face with kisses . . .”

אור תורה

OHR TORAH

Translated by: **Yechiel Krisch**

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

Swearing, Seeing, Knowing

“If a person sins and hears an oath, and he is a witness by seeing or knowing, yet he does not testify, he shall bear his transgression” (Vayikra 5:1).

The three terms mentioned in this verse (oath, seeing, and knowing) each hint at a different factor involved in “transgression,” and offer a unique strategy for preventing sin in the future.

An Oath: Before we are born, an oath is administered upon us that we will be righteous and not wicked. The verse therefore expresses bewilderment that anyone who accepted this oath would sin. Is it really possible, the Torah wonders, for a person who “hears an oath” to sin?! By remembering our oath not to be wicked, we can fight temptation and avoid transgression.

Seeing: Everything that we see throughout our day is shown to us by divine providence. If we see someone else committing a sin, G-d’s intent is that we take this vision to heart, and ponder whether we have engaged in similar behaviors, even as

mere fantasies—for sinful thoughts can be more grave than sinful actions. By taking the opportunity to recall our own former misdeeds whenever we happen upon others’ sinful behaviors, we may resolve to improve our ways.

Knowing: If a filthy signet ring is stamped upon clean wax, the wax becomes dirty as well. Similarly, when we are filthy with sin and connect ourselves to G-d during prayer, our unity with Him pollutes and blemishes the heavens, so to speak. The Hebrew word for “knowing” can also mean “connecting.” By recalling the damage that we cause by connecting to G-d in sin, we may inspire ourselves to resist the urge to become contaminated by transgressions in the first place.

Ohr Torah, parshas Vayikra

The Wood Offering

The Sages:

From the verse in our *parshah* (2:1), “When a person will bring a *minchah* offering...” *Toras Kohanim* infers that an individual can also pledge wood. *Toras Kohanim* continues: “Just as two people cannot bring a voluntary *minchah* jointly, so too, they cannot bring wine, frankincense, or wood”

The Question:

A *mishnah* in *Ta’anis* mentions a “wood offering of *kohanim*” which was offered nine times annually, and was considered a minor holiday. The *Talmud* (26a) explains: “When the people of the exile ascended, they did not find wood in the Temple chamber. These families came forward and donated their own wood...” This implies that the descendants of those families brought the wood together, as a joint offering of the family!?

Attempted Explanation:

Perhaps we can draw the following distinction: The wood offering mentioned in *Toras Kohanim* was an individual offering like any other sacrifice. Thus, it could not be offered jointly. The wood offering of the families, however, was not a sacrificial offering, but a donation to supply the Altar pyre with wood for burning. Because it was not a conventional “sacrifice,” it could be offered jointly.

This suggestion is difficult to accept, however, because the *Talmud* records a dispute which implies that there is no such distinction between the individual wood offering and the families’ offering:

Our Rabbis expounded: “A {*minchah*} offering—This teaches that wood may be donated.... And so it says in another verse: ‘We cast lots for the wood offering’ (referring to the families’ offering). Rebbi said: An offering of wood is an actual offering, and therefore, it requires salt, and requires that it be brought to the altar” (Menachos 20b, 106b)

If the two offerings mentioned here—given by an individual and by a family—are the same type of offering, then how could the family offering be brought jointly? And if these two offerings do have the above-mentioned distinction, how could the Rabbis cite the verse from the family offering as

support in the case of an individual’s offering?

The Explanation:

Rambam explains what the wood offering of the families actually was: “On the day designated for a family to bring their wood, they would bring voluntary *olos*.... This day resembled a festival for these families; as such, they were forbidden to eulogize, fast, or labor on this day” (*Klei HaMikdash* 6:9).

Ritva offers a different understanding: “They would burn some of the extra (alternate version: “donated”) wood by itself on the altar. This was the wood offering” (*Ta’anis* 26a (Mishnah)).

We can posit that this dispute between the Rabbis and Rebbi is based on the consistently held positions of Rebbi and the Rabbis: When we analyze a term from Torah, do we understand it literally and with all of its details, or can the term be interpreted in a more abstract fashion, containing even just one of the elements usually associated with this term?

In our case: According to Rebbi, since we infer from the phrase, “a *minchah* offering” that wood “is called an offering,” we interpret this term literally. That is, the wood itself is the sacrifice, and in all aspects, the sacrificial laws apply to it.

However, the Rabbis maintain that although we expound: “an offering—this teaches that we may donate wood,” nonetheless, this does not mean that wood is to be considered a sacrifice in all respects. It is sufficient for the wood to share common to sacrifices, namely, getting burned on the altar.

Rambam’s ruling aligns with the Rabbis—that the wood was not itself a full-fledged sacrifice. *Rambam* was troubled as to why the days on which “wood offering of *kohanim*” were brought, were so significant to the point of each being a minor holiday. Therefore, *Rambam* concluded that the families would bring other sacrifices on their day, thus making the day into a minor holiday featuring full-fledged sacrificial offerings. According to the Rabbis, because the wood was not a full-fledged sacrifice, it could be brought jointly.

Ritva, however, maintains, like Rebbi, that the wood was an actual sacrifice—not a mere donation to the altar pyre, but a separate offering of wood that was treated as any other sacrifice. Thus, aside from the families contributing toward the wood supply for the altar pyre, they also donated wood as a separate offering. It was this offering of wood

as a sacrifice that was not brought jointly. This is also why the Talmud can cite the verse pertaining to the families wood offering in the context of the individual wood offering—because the families did not only donate to the altar pyre, they also gave individual offerings of wood as a sacrifice.

Likkutei Sichos vol. 17, p. 22ff

גאולה
GEULAH

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

Light In (and Out Of) The Darkest Moments

Last week's *parshah*, Pekudei, ended with the description of a cloud filling the *mishkan*, to the point that Moshe was unable to enter. Then comes Vayikra, which begins with an exact opposite description: a direct call from G-d to enter and serve in the *mishkan*. This is a lesson for us: If we recall previous generations, we immediately notice the superiority of their spiritual and moral standing. Our present generation is an impenetrable cloud

by comparison, an era of the darkest concealment. How are we to bring the redemption? The answer is that Vayikra follows Pekudei. Our darkest hour is the most suitable backdrop for the emergence of the light of redemption, because revelation that emerges from a context of obscurity is all the greater.

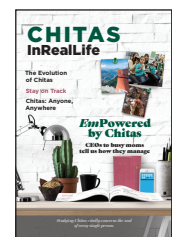
The Lubavitcher Rebbe

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Vayikra, 7th Aliyah
Tehillim*	Chapters 49 – 54
Tanya*	Likutei Amarim Chapter 36. עמ' מו- ולזה נתן הקב"ה... עד עמ' מו- מהאר"י ז"ל.
Rambam – Sefer Hamitzvos*	Negative Mitzvah #252
Rambam – One Chapter*	Sefer Taharah – Hilchos Parah Adumah, Chapter 6
Rambam – Three Chapters**	Sefer Kinyan, – Hilchos Mechirah, Chapters 28 – 30

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