

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 Ainsworth ש"י
Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Shoftim, 5781 – August 13, 2021

ערב שבת פרשת שופטים, ה' אלול, ה'תשפ"א

כתר שם טוב

PORTIONS OF LIGHT

Keter Shem Tov

Available at Kehot.com

Heart of Fire

An angel of G-d appeared to him in a flame of fire from within the thorn bush, and behold, the thorn bush was burning with fire, but the thorn bush was not being consumed (Shemos 3:2).

The Torah compares mortals to trees, but there are various kinds of trees. A Torah scholar is a fruit-bearing tree. A thorn bush represents those lacking any spiritual achievement.

Torah scholars are aflame with Divine fire, because the Torah is spiritual fire, but it can easily burn itself out when their passion for G-dliness is quenched by the satisfaction of spiritual accomplishments due to the novel Torah insights they uncover.

By contrast, the passionate thirst for G-dliness experienced by ordinary, unlearned Jews is compared to the fire in the thorn bush that is never con-

sumed. The Torah describes it as *labat eish*, “a flame of fire,” but *labat* comes from the word *leiv*, heart. Ordinary Jews have hearts of fire; their sincere and simple prayers and recital of Psalms—despite their unfamiliarity with the meaning of the phrases they recite—flow forth with pure and uncomplicated faith. Their hearts of fire are never consumed, meaning that their passion never wavers, because they lack the satisfaction of spiritual accomplishments that the Torah scholars enjoy. Instead, they are constantly aflame with yearning for G-dliness, for Torah and *mitzvot*.

Focus: G-d seeks a passionate relationship with you.

שער הבטחון

GATE OF TRUST

From Chovot Halevavot

GateofTrust.org

Job Searching

We find by **other living creatures** that G-d ingrained the means with which they sustain themselves into their very nature. For example, He ingrained in the nature of a cat to prey on mice, in the nature of the hawk to prey on those birds that are fitting for it, and in the nature of deer to prey on snakes. Similarly, there are certain birds that will only prey on fish. In a similar fashion, G-d ingrained in the nature of each and every living species a predisposition and desire for one of the species of plants or living creatures to serve as its source of food. Even the structure of the body and limbs of each species is specifically to make them fit for the consumption of the food that it is in their nature to eat, as is evidenced by the long mouth and long legs of the bird that prey on fish, by the teeth and sharp nails of the lion, and by the horns of the bull and the ram. However, for those animals whose food is from vegetation, G-d did not give them body parts to use as instruments with which to hunt and prey.

In a similar manner, you will find that the various character traits of people and the structure of their bodies are each suited for a specific type of business or work. A person who finds that his character traits are suited for a certain work, and that he also desires the work by nature, and that his body is suited for it, and that he is able to tolerate the exertion required for it, should pursue it and make it his means of obtaining his livelihood.

Commentary: When we observe the animal kingdom, we see clearly how each species was created with a natural means of obtaining its sustenance, and how their bodies are designed in a way most suited for doing so. Similarly, different people are created with different natures and characters and are suited for different occupations. G-d guides everyone towards *their* occupation—the occupation that suits their personality and Divine mission.

Some need jobs that are easy to perform because that will give them the best opportunity to serve G-d, and G-d therefore guides them in that direction. For example, the Patriarchs were shepherds, because a secluded area and the absence of hard labor, afforded them the opportunity to meditate on the presence of G-d. Joseph, however, was able to be viceroy in Egypt because that set of circumstances was not going to detract from Divine service. On the contrary, that

was *his* Divine mission—to channel the Divine potential in Egypt’s wealth (which was later used for the *Mishkan*).

If you are afforded an opportunity, then that might be your method of earning a livelihood. If you are not afforded an opportunity, then that is G-d’s way of steering you away from a particular line of work (*Likkutei Sichot*, vol. 15, p. 486).

The Alter Rebbe, Rabbi Shneur Zalman of Liadi, taught: “*Man’s steps are set forth by G-d* (Psalms 37:23): When a Jew comes to a certain place, it is for a unique mission—to perform a mitzvah. It can be a mitzvah that is ‘between man and G-d,’ or it can be a mitzvah that will benefit another person” (*Hayom Yom* 10 Tammuz).

Occasionally, G-d will make people go in different paths at different times, because they need to serve G-d in various ways (*Keter Shem Tov* 220).

לְקוּטֵי שִׁיחוֹת

A SICHA

By: ProjectLikkuteiSichos.org

Adapted from the works of the **Lubavitcher Rebbe**

The Immovable Egyptian

The Context: The Torah forbids a Jew from dwelling in the land of Egypt. This law is derived from a verse in *Parshas Shoftim*, which warns a king not to “have too many horses,” so that he will not be tempted to return to Egypt (where many horses were bred). (*Devarim* 17:16).

The Question: Rambam writes: “When Sancheriv, King of Assyria, arose, he confused the identity of all the nations; he mixed them together, and exiled them from their place. The Egyptians who live in the land of Egypt at present are of other nationalities...” (*Issurei Biah* 12:25)

If the current residents of Egypt are not the original Egyptians, why is it forbidden to dwell in Egypt? The reason for the prohibition is so that a Jew will not be influenced by the corrupt character of the Egyptians, a people who cruelly enslaved the Jews (*Sefer Hamitzvos, Negative Commandment* 46). However, since those people no longer live there, the prohibition should not be applicable!

The Explanation: Sancheriv’s attempt to exile the nations was not absolute. There still remain some indigenous Egyptians in Egypt (*Levush to Shulchan Aruch, Even Haezer* 4:4). Even though the majority are not original Egyptians, the fact that there is a minority that was never uprooted creates a *halachic* reality wherein that minority can never be considered nullified by the majority. Living in Egypt is thus forbidden

because of the minority of indigenous Egyptians who remain there.

[This is not the case concerning the prohibition of marrying an Egyptian convert within three generations, regarding which, Rambam rules: “Since these four forbidden nations became intermingled with all the nations of the world with whom it is permitted [to marry once they convert], all converts are permitted. For when any of them separates himself from them by converting, we operate under the presumption that he separated from the majority. Therefore, in the present age, in all places, whenever a convert converts, whether he be an... Egyptian {or not}... he or she is permitted to marry into the Jewish people immediately.”] (*Issurei Biah* 12:25)

The Lesson: Prior to the giving of the Torah, G-d told the Jewish people: “You have seen what I did to Egypt... And now, if you listen well to Me and observe My covenant, you shall be to Me the most beloved treasure of all peoples...” (*Shemos* 19:4-5) In other words, seeing the miracles G-d did for us in Egypt should arouse fervor in our service of G-d.

Being that some original Egyptians from the era of the Exodus still remain in Egypt, this exhortation also applies today—when we see the miracles G-d does in Egypt in contemporary times, it should inspire us to “listen well” and elicit G-d’s love.

Based on *Likkutei Sichos* vol. 19, p. 171

Simple Trust

The most essential and primary concept is the coming of Moshiach. Despite his delay, we are obligated to long and anticipate his arrival constantly. Everyone believes with perfect faith in the coming of the morning sun. Just as the sun rose today, it will rise again tomorrow. How can we be so certain? Because the Torah records G-d's promise, "Day and night will not cease" (Bereishis 8:22). But

G-d also promised, "As I live, the Glory of G-d will fill the entire earth!" (Bamidbar 14:21). Just as we believe that the sun will rise tomorrow, so must we believe with complete faith that there will eventually come a time when the world will be filled with the Glory of G-d. We must long for, demand, and expect the arrival of that day.

Chafetz Chaim

ילקוט לוי יצחק על התורה

FROM THE REBBE'S FATHER

Rabbi Levi Yitzchak Schneerson זצ"ל

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shlima

The Divine Supreme Court

שִׁפְטִים וְשֹׁטְרִים תִּתְּנוּ לָהֶם בְּכָל־שְׁעָרֵי

You shall appoint for yourselves judges and law enforcement officials, in all your towns... (Devarim, 16:18)

Introduction:¹ The Jewish Supreme Court, known as the Sanhedrin, had 71 judges. In Tehillim it states², "בְּקֶרֶב אֱלֹקִים יִשְׁפֹּט"—"in the midst of the judges He (G-d) will judge."³ Meaning, G-d joins the judges of the Sanhedrin, thus making the total 72.

Driving Questions:

- What is the significance of the number 72 in the Sanhedrin?
- Why does the verse use the name Elokim?

There is a verse in Shir Hashirim⁴ which states: כָּל־ךְ יָפֶה רַעֲיָתִי וּמוֹם אֵין בָּךְ "Every part of you is beautiful, my beloved and there is no blemish in you".

In the metaphor of Shir HaShirim, the groom is Hashem and the bride, the Jewish people. The obvious

question is, isn't the second statement redundant? (Obviously, if you're all beautiful, there is no blemish!)

The Zohar comments on this:⁵

כָּל־ךְ יָפֶה רַעֲיָתִי, דָּא כְּנֻסַת יִשְׂרָאֵל. וּמוֹם אֵין בָּךְ, אֵלֹהֵי סַנְהֶדְרִין דְּאֵינְנוּ לְקַבֵּיל שְׁבָעִין וְחֵמְרִין שְׁמֵהוּ. ע' נֶפֶשׁ דְּנִחְתֵּנוּ עִם יַעֲקֹב, וְקוּדְשָׁא בְּרִידָה הוּא עַל כֻּלָּא. וְעַל דָּא "אֵין בּוֹדֵקִין מִן הַסַּנְהֶדְרִין וְלִמְעָלָה" תִּנּוּ

"The first part of the verse, "You are all fair..." is referring to the Jewish People. The second phrase, "And there is no blemish...", refers to the Sanhedrin (which totalled 71 judges plus G-d making it 72 in total. This) corresponds to the 72 names of G-d.⁶ It also corresponds to the 70 souls that descended to Egypt with Yaakov, making it a total of 71 including him⁷. In addition G-d (tells him, "I (the Shechina) will go down with you to Egypt")—a total of 72.

This is meaning of the Mishnaic⁹ teaching that "one need not investigate beyond the Sanhedrin".

1. The following essay is based upon the words of R' Levi Yitzchak. The language and terminology he uses is extremely Kabbalistic and complex. It would require many pages of elaboration and elucidation, which far surpasses the limitations of this publication. We have adapted the core as they have been explained in Chassidus.

2. Psalms, 82:1.

3. The simple understanding of this is that the word Elokim is referring to the judges. This follows the stated translation. R' Levi Yitzchak explains this in a deeper way. Amongst the judges is Elokim judging with them.

4. 4:7.

5. Zohar, Vol. 3, page 34b.

6. What exactly are the "72 names of G-d"? See Rashi on Mishnah Sukkah (4:5) where he explains that there are 3 Pesukim in Parshas Beshalach (14:19-21) which each have 72 letters each. Taking the first letter of the first Posuk, the last letter in the middle Posuk (going from end backwards), and the first letter in the last Posuk together forms a 3-letter "name of G-d". Continuing this pattern, one will have 72 names total.

7. See Vayigash, 46:26-27.

8. Ibid, 46:4.

9. Mishnayot Kiddushin, Chapter 4:5.

(The Mishna is discussing a situation when a Kohen is marrying a Kohenet and the need to investigate the woman's ancestry to ensure she is of pure priestly stock. However, once an individual in her lineage has served on the Sanhedrin we are certain of the authenticity of his lineage and there is no need to check further. Thus, the Zohar is teaching that, on a spiritual level, because the Sanhedrin has G-d's presence amongst them, this perfects them, and thus "there is no blemish in you".)

To elaborate further:

The purpose of the Sanhedrin was to adjudicate real life questions and disputes that arose amongst the people. They were embroiled in physical and complex situations such as impurities, immorality, non-Kosher, punishments, including an occasional capital punishment. All this very much follows the nature of the world. A reality that may seem devoid of G-dliness lacking divinity and revelation. It may seem that the Sanhedrin is expressed through the attribute of Gevurah which can allow things to drift away from absolute purity and pristine judgement.

This is what the number 72 teaches us. The word Chesed, has the numerical value¹⁰ of 72. This reminds us that with G-d as a 'member' of the Sanhedrin it will always remain pure and not be dragged into the physicality and nature of the matters in question.

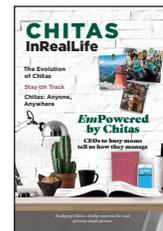
10. 72 = (4)ד (60)ס (8)ח

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Shoftim, 7th Aliyah
Tehillim*	Chapter 35 – 38
Tanya*	Igeres Hakodesh, Ch. 11. עמ' קטז - יא. להשכילך בינה... עד עמ' 232 - כל היום.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #153
Rambam – One Chapter*	Sefer Zera'im – Hilchos Ma'aser, Chapter 11
Rambam – Three Chapters**	Sefer Zemanim – Hilchos Kidush Hachodesh, Chapters 6 – 8

*Available in the Chayenu Print & App **Available in the Chayenu App



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

How does this knowledge and idea ensure that there is no blemish (*Mum*) amidst the Sanhedrin?

86= (40) א (1) ל (30) ה (5) י (10) ם (40)	א-להים	The name of G-d used in reference to the natural order of the world. Refers to the attribute of Gevurah. ¹¹
86= (07) ע (2) ב (9) ט (5) ה	הטבע	Lit. The nature. The apparent self working nature of creation.
86 = (40) ם (6) ו (40) מ	מום	Blemish.

It is paramount that we constantly remind ourselves that even within, what appears to be a self working world (הטבע), there is Elokim—a higher power, namely G-d, who is in control constantly. This is how we prevent a 'blemish' from entering and guiding us off track. This is reminded to us constantly when we see the number of judges of the court—72. Ultimately everything stems from G-d's Chesed—kindness and this is the underlying principle to every ruling issued.

(Likkutei Levi Yitzchak, Ha'aros L'Zohar, Shemos-Devarim, page 220 and on.)
(Yalkut Levi Yitzchak Al HaTorah, Vol. 3, chapter 110.)

11. See Tanya, Shaar Hayichud V'HaEmunah, chapters 6-7.

TO DEDICATE A CHAYUS
PLEASE GO TO
chayenu.org/donate

A PROJECT OF
חיינו
CHAYENU
DAILY TORAH STUDY. DELIVERED.