

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

Erev Shabbos Parshas Chukas, 5782 – July 8, 2022

ערב שבת פרשת חוקת, ט' תמוז, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

It's All the Same

“I have set—שִׁוִּיתִי G-d before me constantly”
(Tehillim 16:8).

The term שִׁוִּיתִי (*shivisi*), “I have set,” can be understood as *hishtavus*, considering things equal. The deeper message of this verse is that one should treat whatever he experiences equally. Whether people praise him or insult him, it is all the same to him. The same is true of all other matters, such as food: Whether he

eats a delicacy or an ordinary food, in his eyes, it is all exactly the same. With this approach, he will remove his yetzer hara completely. Whatever happens to him, he considers it sent by G-d, whether he appreciates it or not. He does everything only for the sake of G-d, not for himself. This is an extremely lofty spiritual attainment.

Par. 220a

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber
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The Path of Fire

This is the Torah (law): A man who dies in a tent... (Chukas 19:14)

The Torah is only acquired by those who kill themselves for it in the tents of study.

- The Zohar

It happened in the winter of 1798 or 1799, when Rabbi Menachem Mendel of Lubavitch was a child of eight or nine. Every Friday night Rabbi Schneur Zalman of Liadi would deliver a discourse of chassidic teaching to a select group of disciples. Little Mendel begged to be allowed in, but his grandfather rabbi Schneur Zalman refused.

The dwelling of Rabbi Schneur Zalman consisted of two two-room buildings, joined by

a connecting passageway. In one of the wings, a large wood-burning stove, used for heating and occasionally to bake bread, was set in the wall between the two rooms. The stove opened into the outer room, and also protruded into the inner room which served as Rabbi Schneur Zalman's study.

One Friday night, the Rebbe was delivering his weekly discourse in his study. It was an exceptionally cold night, so the gentile came

to heat the oven. For some reason, he found it difficult to push the logs all the way in to the oven, so he built the fire near its opening. As a result, the outer room soon began to fill with smoke. Once again, he tried to push the burning logs further in, but they wouldn't budge. The poor man had to start all over again. He put out the fire, pulled out the logs, and peered into the stove to see what was preventing the logs from going in.

His shouts and shrieks summoned the entire household. The session in Rabbi Schneur Zalman's room was disrupted; those in the second building also came running. Inside the stove lay a young boy. A small lamp was the only source of light in the smoke-filled room, so it took some time until the child was identified as the Rebbe's grandson, little Menachem Mendel.

For some weeks now, the child had discovered that he could hear his grandfather's

words through the thin wall of the stove. Every Friday night he would clamber deep into the large stove, and listen to the profound and lofty words of the Rebbe's teachings. And now, because of the bitter cold, his listening post had been discovered.

Rabbi Schneur Zalman's daughter-in-law, Rebbetzin Sheina, who was present at the time, related:

"When they pulled the child out of the stove, he was paralyzed with fright. My mother-in-law, Rebbetzin Sterna, cried to my father-in-law, the Rebbe: 'See what could have happened! A tragedy! Strangers you allow to enter, but when your own child begged you, you wouldn't let him in!'

Father-in-law replied: 'Sha, sha. Moses reached Mount Sinai only by beholding fire—only then did he merit that the Torah be given through him. Torah is acquired only through self-sacrifice.'"

Silencing The Mind

“**T**his is the law [literally: “Torah”], if a man dies in a tent...” (Bamidbar 19:14). Our sages interpreted this verse homiletically to capture the intense dedication demanded by Torah study: “Torah only lasts within one who kills oneself over it” (Tractate Berachot 63b).

Speech and analysis can be mutually exclusive. While one is speaking, one cannot properly ponder a matter, and once one fully understands a matter, it becomes difficult to relate that understanding verbally. This is because each of our attributes—including our powers of analysis and speech—contain an element of *Netzach* (“victory” or “conquest”), which empowers the attribute to subdue contravening forces, and activates only when the attribute is fully actualized.

Now, traits vanquished by the quality of *Net-*

zach of fully actualized attributes are said to have died. For example, when our analysis is so complete that we cannot speak, it is as if our power of speech has died, and vice versa. Complete actualization of analysis is called *מי* (“who”), because one does not explore the provenance of information prior to fully understanding it.

With this introduction, we can now explain the above verse and its homiletical interpretation. Since Torah must be studied verbally (Tractate Eruvin 54a), it is necessary to “kill oneself over it”, because the power of speech cannot exist unless one kills the actualization of analysis, *מי*, which would otherwise vanquish the power of speech if left to its own devices.

The Needs of the Jewish People

The Question:

In the desert, a miraculous well provided the Jewish people with water, and the miraculous “clouds of glory” provided them with protection, direction, shade, and even laundered their clothes. The Talmud teaches that the well was in the merit of Miriam, and the clouds were in the merit of Aharon (*Taanis* 9a).

When Miriam died, the well dried up, yet it returned in the merit of Moshe. The Torah tells of how the people clamored for water. G-d told Moshe to bring forth water from the rock. Moshe did so, albeit not as G-d specified, and the well once again provided water to the people (*Bamidbar* 20:2 ff).

When Aharon died, the clouds of glory departed as well (*Rashi* on *Bamidbar* 21:1). Clearly, the protection afforded by the clouds was still needed, so it stands to reason that they also returned in Moshe’s merit. Yet nowhere does the Torah allude to the return of the clouds, or to any complaint of the people about their absence. Why?

The Explanation:

In his commentary, Rashi sometimes refers to the clouds as “clouds of glory” (e.g., *Bamidbar* 20:29), and sometimes simply as “clouds” (e.g., *ibid.*, v. 22. See also *Mechilta, Beshalach* 13:21)

This implies that there were two different sets of clouds that performed different functions. The “regular clouds” provided the people with all of their necessities—protection from enemies, shade, direction, and so on. The “clouds of glory” provided them with dignity and honor by performing services for the Jewish people such as cleaning their clothes.

With Aaron’s death, the *clouds of glory* departed, but the clouds that provided the people with their bare necessities remained in Moshe’s merit.

Permitted but Still Protected:

This clarifies Rashi’s comments regarding the departure of the clouds of glory. The Torah relates that the “Canaanite king of Arad... heard that the children of Israel had arrived,” and the king of Arad went out to wage war with them (*Bamidbar* 33:40). Rashi comments that “it was the news of Aaron’s death that he heard, for the clouds of glory had withdrawn, and he thought that permission had been granted to wage war against Israel.”

But why does Rashi say that the King thought that “**permission** had been granted” to wage war with the Jews, and not the more straightforward explanation of this phenomenon—their protection was rescinded, and so they were vulnerable to defeat? But this was not the case. Their protection still remained; it was only their dignity, which was provided by the *clouds of glory*, that departed. The Canaanites had “permission” to wage war, but they were not guaranteed victory.

Forever a Leader:

The reason that the clouds of glory did not return in Moshe’s merit is because Moshe’s role was strictly to provide the Jewish people with their necessities. The loftier benefits that the clouds of glory conferred were not among Moshe’s responsibilities.

But Moshe ensured that the people would have whatever they needed at all times. Even when he passed on, he saw to it that the manna would last until they entered the Land of Israel,

and that they would be close to a water source. For this is the way of true Jewish leaders: They provide their people with all of their needs,

even when, physically, they are no longer with their flock.

Likkutei Sichot vol. 18, p. 253 ff.

גאולה ✧
GEULAH

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

Ready To Go!

We find no indication in any source that when Moshe and Aharon, the Patriarchs, and the other *tzaddikim* will arise at the Resurrection they will require a seven-day purification period with the ashes of the red heifer. To the contrary, as soon as the third *beis hamikdash* will descend from heaven, Aharon and his sons will enter and begin the service that very day. They will not require purification. Nor will they have to wait until priestly

garments are created for them to begin their service because they will arise dressed in priestly garments. This will be true even of Aharon, whom the Torah describes as removing his priestly garments before his passing. Just as the *beis hamikdash* will descend ready for immediate service, so will Aharon and his sons arise ready for immediate service.

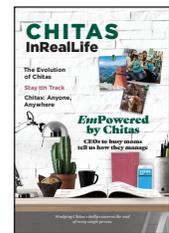
The Rebbe

מורה שיעור לחת"ת ורמב"ם לשבת ✧

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Chukas, 7th Aliyah
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Rambam – Sefer Hamitzvos*	Positive Mitzvah #162, #163; Negative Mitzvah #325 and #326
Rambam – One Chapter*	Sefer Nezikin, – Hilchos Nizkei Mammon, Chapter 6
Rambam – Three Chapters**	Sefer Zemanim – Hilchos Shevisas Yom Tov, Chapters 4 – 6

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