

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 יבדלח"ט David ש"י Ainsworth
Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Pinchas, 5782 – July 22, 2022

ערב שבת פרשת פינחס, כ"ג תמוז, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

A Most Powerful Desire

“My soul thirsts for You, my flesh longs for You” (Tehillim 63:2).

Rashi explains that the verb *komah* (“longs”) implies desire and yearning. He further notes, *ain lo dimyon*—“There is no comparison [similar Scriptural expression].”

Rashi’s comment can be understood on a deeper level: A person has natural desires that

develop from the corporeal nature of his body, as programmed by G-d. But even the most powerful of these cravings cannot compare to the intensity of the longing for G-dliness that King David experienced even with his physical flesh. The *kamah* of King David has no comparison.

Addendum, Par. 63

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber
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A Change of Clothes

And Moses spoke to G-d, saying: “Let the Lord, G-d of the spirits of all flesh, appoint a man over the people... so that the congregation of G-d shall not be as sheep that have no shepherd” (Pinchas 27:15-17)

Why does Moses address the Almighty as the “G-d of the spirits of all flesh?” So said Moses to G-d: “Master of the universe! You know the soul of each and every individual, You know that no two are alike. Appoint for them a leader who can relate to each and every one of them in accordance with his individual spirit.”

- Rashi’s commentary

Evening had fallen, and Rabbi Shmuel of Lubavitch was receiving those who came to seek his counsel in yechidus, the private meeting of souls between rebbe and chassid. Scarcely an hour had passed, and already the Rebbe was exhausted; he called a break and asked for a fresh change of clothes.

The Rebbe’s secretary emerged from the room carrying the clothes which the Rebbe had removed.

They were drenched in sweat. “Master of the universe,” muttered the secretary, “why does he exert himself so?! Every hour he needs a new change of clothes. Why does the Rebbe sweat so much?”

The Rebbe’s door opened, and Rabbi Shmuel stood in the doorway. “Go home,” he said to his secretary. “You have not the slightest understanding of my work. I will continue to pay your salary, but I no longer desire your services.

“Don’t you understand? In the past hour twenty people came to see me. Each of them poured out his soul to me and asked for my assistance in curing it of its spiritual ills. To relate to each one’s dilemma, I have to see it through their eyes. So I must divest myself of my own personality and circumstances and clothe myself in theirs. Then, in order to answer them, I must re-assume my own

persona—otherwise, why would they come to consult with me?

“Did you ever attempt to change your clothes forty times an hour?”

If such physical dressing and undressing would exhaust you and bathe you in sweat, can you imagine what it involves to do so in the mental, emotional and spiritual sense?”

Struggle

Pinchas the son of Elazar the son of Aaron (Pinchas 25:11)

Why does G-d refer to Pinchas as the “son of Elazar the son of Aaron”? Because the tribes of Israel were mocking him, saying “have you seen this ‘son of the fattener’, whose mother’s father (Jethro) fattened calves for idolatrous sacrifices, and now he goes and kills a prince in Israel?” Therefore, G-d traces his lineage to Aaron.

- *Talmud, Sanhedrin 82b*

Few professions are as cruel and inhumane as the fattening of calves for slaughter. So when Pinchas slew Zimri, many said: “Look at this holy zealot! He acts as if motivated by this burning desire to avenge the honor of G-d but, in truth, he has merely found a ‘holy’ outlet for his cruel and violent nature. After all, it’s in his blood—just look at his maternal grandfather...” So G-d described him as “Pinchas the son of Elazar the son of Aaron” in order to attest that in character and temperament he actually took after his paternal grandfather—the compassionate and peace-loving Aaron.

The true greatness of Pinchas lay in that he acted in blatant contrast to his inborn instincts, conquering his nature to bring peace between G-d and Israel.

- *Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe*

The founder of Chabad chassidism, Rabbi Schneur Zalman of Liadi, once declared: “The entire point of chassidism is that man should transform the nature of his character.”

A chassid once complained to Rabbi Schneur Zalman’s grandson, Rabbi Menachem Mendel of

Lubavitch: “Rebbe, I don’t know what to do. I lack all desire and pleasure in the study of Torah.”

“That’s fantastic!” replied Rabbi Menachem Mendel. “Indeed, you are a lucky man. But what am I to do about the fact that I so strongly desire to learn...?!”

אור תורה

OHR TORAH

Translated by: **Yechiel Krisch**

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

A Feast For The Princess

After rejoicing on Sukkot for seven days, the Jewish people are commanded to celebrate the holiday of Shemini Atzeret: “The eighth day shall be a time of restriction for you; you shall not perform any mundane work” (Pinchas 29:35).

The Midrash presents an analogy to explain this series of holidays: A king once prepared a seven-day feast for his countrymen. After the celebration, he ordered his servants to arrange a small,

private feast for just him and his beloved daughter. Similarly, Sukkot is a seven-day feast prepared for the gentile nations to inspire these nations and spiritually ensure that they will not oppress the Jewish people throughout the year. Shemini Atzeret, however, is “a small, private feast” for the Jewish people, alone. The Midrash goes on to cite the verse (Kohelet 4:6): “Better is a handful of ease than two handfuls of toil and frustration.” Sukkot,

the Midrash explains, is “two handfuls of toil and frustration.” Shemini Atzeret is “a handful of ease”.

Why, then, is Sukkot considered a time of great joy for the Jewish people? And how can the Midrash disparage a holy Jewish holiday by calling it “two handfuls of toil and frustration”?

The Jewish nation is responsible for passing divine energy to the gentile nations. On Sukkot, we do so by offering seventy bulls, which correspond to the seventy nations, and by circling the altar while holding the four species, which correspond to the four letters of the Tetragrammaton. The four species are composed of branches and not the tree itself, indicating that the nations receive a mere spiritual echo that branches off this holy Name on Sukkot, and not the Name itself.

Sukkot is a joyous holiday, for it is a time when the Jewish people receive nearly limitless divine inspiration to share with the nations—and, further-

more, it is a time when the nations gather at Israel’s spigot, so to speak, awaiting the flow of divinity which passes through Jewish people.

The holiday remains, however, “two handfuls of toil and frustration” because this interaction is predicated upon the need to inspire the gentile nations to abstain from oppressing us.

Shemini Atzeret, however, is exclusively for the Jewish people (“for you,” per the verse). It is a private feast for the king and the princess—“a handful of ease.” And on this day we dance in circles, carrying not the four species but the Torah itself. Because unlike the four species, mere echoes of the Tetragrammaton, the Torah is entirely composed of the actual names of G-d. On Shemini Atzeret, the Jewish people grasp not mere branches of the tree, but the tree itself.

Par. 365

גאולה ✧ GEULAH

Yalkut Moshiach uGeulah al HaTorah
Translated by Yaakov Paley

Two Lambs For Two Shabbosos

“On the day of Shabbos, two unblemished lambs in the first year” (Pinchas 28:9).

The Torah informs us that the Musaf offering on the day of Shabbos is two unblemished lambs. There is a profound allusion behind this instruction, for the two lambs offered in honor of Shabbos allude to **two** distinct but closely related days

of Shabbos. The first is the day of Shabbos that we observe each week. The other is the era that is entirely Shabbos, the era of ultimate redemption.

Shaloh Hakadosh

לקוטי שיחות ✧ A SICHA

By: ProjectLikkuteiSichos.org
Adapted from the works of the Lubavitcher Rebbe

Three Times Ashrei

The Zohar: The Talmud says that whoever says the psalm *Tehillah LeDavid* (known as *Ashrei*) three times daily is assured of a place in the World to Come (*Berachos* 4b).

The Zohar on *parshas Pinchas* elaborates: Two of those recitations are required in order to request sustenance, and the third recitation is solely for the sake of praising G-d (*Zohar* II:226a).

Rashi (*Berachos, ibid*) comments that the three recitations correspond to the three daily prayers.

The Tzemach Tzedek’s Explanation: The Tzemach Tzedek explains that the Talmud’s statement only aligns with the opinion that views the evening prayer as mandatory. According to this opinion, *Tehillah LeDavid* is indeed recited three times daily, once during each prayer.

The accepted *halacha*, however, is that the evening prayer is discretionary. According to this opinion, *Tehillah LeDavid* is not recited during the evening prayer. And because the recitation of

Tehillah LeDavid is meant to correspond to the daily obligatory prayers, a twice-daily recitation is enough to earn a place in the World to Come.

The Tzemach Tzedek concludes that what *Tehillah LeDavid* accomplishes during the two daytime prayers is accomplished automatically during the evening prayer (*Yahel Or*, p. 672).

The Question: The evening prayer is optional because its intended effects are drawn down automatically, without human initiation. Yet, if a person desires, they can still recite the evening prayer. Why, then, is the recitation of *Tehillah LeDavid* not optional at night as well?

The Explanation: The Tzemach Tzedek explains that *Tehillah LeDavid* is the catalyst for a supernal union that generates sustenance for, and benefits, humankind. Therefore, there is no purpose in a human being participating in this process, because it begins in a place that is removed from the realm of human influence. The evening prayer bestows blessings that are also beyond our ability to generate. These blessings, however, have already been

formed, and a person's optional prayer can ensure that the blessings are channeled in the optimal manner. Therefore, the prayer can be said.

R' Levi Yitzchak's Explanation: The Rebbe's father, Rabbi Levi Yitzchak Schneerson, explains that even according to the *halacha* that the evening prayer is optional, a person still merits the World to Come by reciting the psalm three times. But just as the evening prayer is optional, so is the third recitation optional.

This stems from a mystical perspective that even though a human being cannot actively participate in generating a supernal union, there is still value in his being connected to the process through his voluntary recitation of the psalm.

To allude to the fact that this recitation is only praise of G-d and does not actively bring about this union, the psalm is recited twice during the morning prayer instead of during the evening prayer itself.

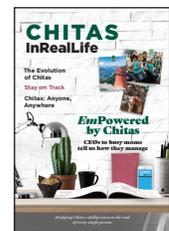
Likkutei Sichot vol. 19, p. 351ff.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Pinchas, 7th Aliyah
Tehillim*	Chapters 113 – 118
Tanya*	Igeres Hateshuvah Chapter 6. עמ' צו- והנה יעקב... עד עמ' 291- נאמר וכו'.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #153 and #59
Rambam – One Chapter*	Sefer Nezikin, – Hilchos Geneivah, Chapter 6
Rambam – Three Chapters**	Sefer Zemanim – Hilchos Kidush Hachodesh, Chapters 18 – 19; Hilchos Ta'aniyos Chapter 1

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