

# 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 שי' Ainsworth  
Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Devarim, 5782 – August 5, 2022  
Shabbos Chazon

ערב שבת פרשת דברים, ח' מנחם-אב, ה'תשפ"ב  
שבת חזון

כתר שם טוב

### PORTIONS OF LIGHT

Adapted from  
Keter Shem Tov

#### The Liberation of Imprisoned Sparks

Sparks of divinity are trapped within all aspects of this world: mineral, vegetable, animal, and human. These are holy sparks trapped within ke-lipah, and the goal of our Torah, mitzvos, and meditations while using them is to refine and elevate these sparks.

Each individual spark has a complete structure that includes the equivalent of 248 limbs and 365 sinews. As long as the spark remains in its physical trappings it is a prisoner, that cannot stretch

his arms and legs, or speak. It is forced to crouch silently in a fetal position, with its head on its knees and stomach. With our proper meditations/actions, we set it free. And like one whose efforts secure the release of the king's son from incarceration, our reward is great indeed. There is a heavenly judgment and decision over the fate of each spark: how long it will languish in captivity, when it will be set free, and through who's efforts it will be redeemed.

סיפור חסידי

### ONCE UPON A CHASID

By Yanki Tauber

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#### The Direct Approach

*Fear no man* (Devarim 1:17)

Rabbi Yosef Yitzchok of Lubavitch related: The 'Enlightenment Movement', in their war on traditional Jewish life, were once again plotting to enlist the aid of the czarist government to further their aims. Heading the effort was a certain Mr. Karpos whom the authorities had installed as a rabbi in Odessa. He had prepared a voluminous thesis 'proving' that religion is the number one enemy of civilization and had concluded with the recommendation that the study of kabbala and other fundamentals of Judaism be outlawed. He had then headed to Petersburg to present his 'findings' to the government.

My father received word of these developments

and dispatched me to Petersburg to deal with the matter. The purpose of the trip was kept secret: I travelled with my wife, Rebbetzin Nechama Dina, and we made it known that we had gone for a medical consultation.

After several days in Petersburg I had made no headway whatsoever; all my connections and exertions were to no avail. I notified father by telegram that all my efforts to stop Karpos had failed. Father replied that I was to keep on trying.

When several more futile days had passed, I took the train home to personally inform father of the hopelessness of the situation. When I entered father's room he was preparing for the morning

prayers; his tallis lay folded on his shoulder and he was examining its tzitzis. I reported the events and failed efforts of the last few days, and concluded that, as I saw it, there was absolutely nothing to be done about the situation.

Said father: “Once Rabbi Schneur Zalman of Liadi sent his son, Rabbi DovBer, on a certain mission. Rabbi DovBer returned empty-handed. When he arrived, he found his father with his tallis folded on his shoulder, checking its tzitzis in preparation for the morning prayers.

“Said Rabbi Schneur Zalman: ‘Do you see? This is a tallis. The tallis expresses the level of the Transcendent Light,<sup>1</sup> and the Transcendent Light blinds all forces of evil.’ Upon hearing this, Rabbi DovBer kissed his fathers tzitzis and went back. This time he succeeded.”

Without another word, I took hold of father’s tzitzis, kissed them, and caught the next train back to Petersburg. Again, I started racking my brains and making my rounds. Then, I had an idea. I went to Karpos’ hotel and asked to see him.

1. *Ohr makif*. The teachings of kabbala and chassidism differentiate between two types of Divine emanations: *ohr p'nimi*, an ‘inner’ or ‘pervading light’ and *ohr makif*, an ‘encompassing’ or ‘transcendent light.’ *ohr p'nimi* describes G-d’s involvement in our existence in a measured and defined manner, in accordance with the natural laws, both physical and spiritual, with which He imbued His creation. The *ohr makif* is a supernatural expression of G-dliness, a flow of divinity that is above and beyond the parameters and definitions of the created existence. G-d is affecting us in a way that does not ‘fit in’ with our reality.

Karpos received me warmly - it seems that he had heard of me or of my father. We sat and talked, and I brought up the subject of his dissertation. He spoke readily of his plans. “Soon we will see who will prevail” he challenged. “Soon, we of the Enlightenment will rid the Jewish people of your archaic notions and practices.

“I have already prepared all the material,” he continued to boast, “now I have only to make a few finishing touches and it will be ready for submission. Our czar’s ministerial commission on culture and religions has scheduled to review the matter in a few days. Once and for all we shall make our case!”

“May I see what you wrote?” I asked.

“But of course. I have nothing to hide - in a matter of days, all will be decided” said the preening slanderer, handing me his manuscript.

Without a word I proceeded to tear the dissertation to shreds.

Karpos exploded in rage and frenzy. “What are you doing?! My lectures! My notes! Do you know how many months of research and writing are invested in these papers?!” I continued to tear the manuscript into tiny bits of paper. All the while he continued to bellow in rage, to curse and deride me. In his fury, he dealt me a resounding blow across the face.

When I finished with his papers, I ran from the hotel and returned to Lubavitch.

## A Merciful Judge

*“Do not show favoritism in judgment... for the judgment is the Lord’s”* (Devarim 1:17).

The Zohar explains: a fool is one who rebels against the king but, upon seeing the king’s smiling face, assumes all is well. An intelligent servant understands that even a merciful king, whose outward appearance is friendly, remembers indiscretions and will eventually pursue justice.

Similarly, G-d’s pleasant countenance does not mean that He abstains from pursuing justice against sinners—only that His justice is so merciful that a fool might mistake it for kindness.

Indeed, when good things happen to righteous people they are ever concerned that G-d’s kindness toward them may in fact be guised retribution for their sins, a merciful sort of punishment that would compensate them in this world, that G-d may justly deduct their joy from their ultimate reward. Like the intelligent servants in the Zohar’s parable, the righteous know that G-d’s smiling face belies His justice, and that justice is always served, albeit mercifully.

In our verse, “Do not show favoritism” (לא תכיר) (פנים) can also mean “Do not regard a face.” The Torah is cautioning us not to—based on the king’s smiling countenance and merciful ways—draw the conclusion that He is not also an exacting judge.

“Do not [mistakenly] regard His face when He is in judgment,” the verse cautions. “For judgment is the Lord’s.”

*Ohr Torah 154, 39*

## גאולה ✨ GEULAH

Yalkut Moshiah uGeulah al HaTorah  
Translated by Yaakov Paley

### The Great Yom Tov of Tisha B'av

*“May He bless you, as He spoke concerning you!”* (Devarim 1:11).

**P**arshas Pinchas describes the festivals, while Matos, Massei, and Devarim discuss Jewish conquest and the settlement of the Holy Land. Devarim even records G-d’s infinite blessing for the Future Era! Nevertheless, these portions are read amid fast days and mourning for the destruction of the Beis Hamikdash. How are we to reconcile joy and blessing with mourning and destruction? In

truth, our devastation is the catalyst for our blessings: With the coming Redemption, the fasts will become new festivals, the exile will be the catalyst for our full inheritance of the Land, and our sorrow will be turned into the infinite blessings of the Future Era. Tisha B'Av will become a great yom tov!

*Shaloh Hakadosh*

## לקוטי שיחות ✨ A SICHA

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

### A Finite And Infinite Blessing

#### The Verse:

May G-d, the G-d of your forefathers, add to you a thousandfold as many [descendants] as you presently number, and may He bless you, as He spoke concerning you! (Devarim 1:11).

#### The Rashi:

*May... add to you a thousandfold as many as you presently number—Why did Moshe reiterate, “And may He bless you, as He spoke concerning you?”* The Jews said to him, “Moshe, you are limiting our blessings by blessing us that our numbers will be multiplied only a thousandfold. The Holy One, blessed is He, already promised to Avraham (Bereishis 13:16), ‘so that if a man will be able to count [the dust of the earth, so will your seed be counted]!’” Moshe replied to them: “This [blessing

of a thousandfold] is mine, but He will ‘bless you as He spoke concerning you!’”

#### The Questions:

- 1) The source for Rashi’s comment is in the Sifrei. The Sifrei, however, begins directly with the Jewish people’s argument to Moshe. Why does Rashi begin his commentary with the question about Moshe reiterating G-d’s blessing?
- 2) What is the purpose of Moshe’s limited blessing once G-d has already promised to bless them without limit?

#### The Explanation:

According to the Sifrei, the Jewish people’s claim was as follows: G-d’s blessing was not that

there would be an infinite number of Jews, but simply that they would be so plentiful that it would be close to impossible to count them, like the dust of the earth which is finite, yet impossible to count. Moshe's blessing of a "thousandfold" limited G-d's blessing. This was their complaint.

According to Rashi, however, this complaint is not justified in the straightforward reading. If the Jewish people were to multiply a "thousandfold," they would number close to two billion people, an astonishing number. Thus, there is not necessarily a large gap between G-d's blessing and Moshe's blessings—both promise an enormous increase. Moshe's words themselves, therefore, do not provide a strong textual basis for the back and forth between the Jews and Moshe.

It is only the continuation of the verse, "and may He bless you, as He spoke concerning you," that implies a reiteration of Hashem's blessing, that sparked a conversation between the Jews and Moshe about his blessing.

Even though Moshe's blessing still promised

that the Jewish population would be huge, it was the fact that Moshe gave a number itself that perturbed the people. G-d's blessing was without number, but Moshe specifying a number implies limitation.

Moshe's response was to say that, in his world—the world of human perception—he could not fathom infinity. G-d's blessing had to be contained within a number when Moshe gave it ("this is mine"). But in G-d's world, there can be blessings without a number.

### The Deeper Dimension:

Moshe blessing was associated with the Divine attribute of *binah* (Arizal, Sha'ar Hapesukim, Devarim *ibid.*), which is a dimension where limitation is tangible. G-d's blessing is associated with the Divine attribute of *chochmah* which is a dimension where limitation is present but imperceptible. Therefore, Moshe's blessing was constrained by a number, while G-d's blessing is not.

*Likkutei Sichot, vol. 19, p. 15ff.*

מורה שיעור לחת"ת ורמב"ם לשבת

## SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Devarim, 7th Aliyah
Tehillim*	Chapters 49 – 54
Tanya*	Igeres Hakodesh Chapter 1. עמ' 204 – מיצוי הנפש כו'. עד עמ' 204
Rambam – Sefer Hamitzvos*	Negative Mitzvah #356
Rambam – One Chapter*	Sefer Nezikin, – Hilchos Gezeilah Va'Aveidah, Chapter 11
Rambam – Three Chapters**	Sefer Nashim – Hilchos Geirushin, Chapters 7 – 9

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