

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta bas Yosef Mordechai ע"ה and Tzvi Daniel ben David ע"ה Ainsworth

Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Eikev, 5782 – August 19, 2022

ערב שבת פרשת עקב, כ"ב מנחם-אב, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

Serve G-d in Many Ways

One must serve G-d with all his strength, meaning that everything he does is for the sake of G-d. For G-d desires that a person serve Him in a variety of ways. For example, instead of praying or studying, he might need to travel on occasion, or discuss a mundane matter with other people. At that time, he must remain attached to G-d in his thoughts, even while traveling or conducting a

meeting. He should not be pained at his inability to study or pray in his usual manner, for it is G-d who has arranged for him to travel and meet with people, and G-d has done so because G-d wants him to switch to a different mode of service for these moments.

Par. 220a

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber
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The Horse's Mind

Not on bread alone lives man, but on the utterance of the mouth of G-d does man live (Eikev 8:3)

At the core of every existence is a 'divine utterance' that constitutes its 'soul'—its essence and purpose. This 'divine utterance' is the Divine 'words of creation' ("Let there be light", "Let the earth sprout forth vegetation", etc.) which express G-d's desire that something exist and its function within His overall purpose of creation. It is this 'divine utterance' which was the original instrument of its creation, and which remains nestled within it to continuously supply it with existence and life.

The soul of man descends into the trappings and trials of physical life in order to gain access to 'sparks of holiness'. By investing itself within a physical body which will eat, wear clothes, and otherwise make use of the objects and forces of the physical existence, the soul can redeem the divine utterances which they incorporate. For when man utilizes something, directly or indirectly, to serve his Creator, he penetrates its shell of mundanity, revealing and realizing its Divine essence and purpose.

Therein lies a deeper meaning to the verse: "The hungry and the thirsty, in them does their soul wrap itself." A person may desire food and sense only his body's hunger; but in truth, his physical craving is but the expression and external packaging of a deeper yearn—his soul's craving for the sparks of holiness that are the object of her mission in physical life.

Rabbi DovBer of Mezeritch

Rabbi Yosef Yitzchok of Lubavitch was once asked by one of his young daughters: how does one explain the existence of angels and other ‘spiritual’ existences? After all, no one has ever seen an angel...

Said Rabbi Yosef Yitzchok: “We are now riding in a coach discussing angels, and to us, this is a most befitting accomplishment of our trip. But the horses pulling the coach believe that the pur-

pose of the expedition consists entirely of the oats awaiting them at the journey’s end, and in the eyes of the coachman, the purpose lies in the wages he will earn to feed his family. So we have three thoughts, three perspectives on the same reality.

“Now tell me,” concluded the Rebbe, “just because the horses are thinking “oats” does that in any way lessen the significance of our discussion of angels...?”

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

Adapted from the works of the [Lubavitcher Rebbe](http://LubavitcherRebbe.org)

The Protection of a Mezuzah

The Mitzvah and its Reward:

And you shall inscribe them upon the doorposts of your house and upon your gates (*Devarim* 11:20).

Our sages teach that if a person affixes a mezuzah on the doorpost of his house, G-d will protect it (*Tur, Yoreh Deah*, ch. 287).

Bach explains that this protection is not the reward for the mitzvah, but rather, it is a “benefit and profit yielded from the very mitzvah itself... in addition to the reward” (Commentary on *Tur ibid.*).

Furthermore, the protection afforded by a mezuzah is not a secondary “benefit or profit” derived from the mitzvah. Rather, it is a primary element of the mitzvah of mezuzah, as *Tosafos* says, the mezuzah “serves to protect.” (*Menachos* 44a, s.v., *tallis*)

This leads us to an unusual conclusion: Generally, when a person fulfills a mitzvah with the intention to receive a reward, his performance is considered to be tainted by an ulterior motive. But when a person fulfills the mitzvah of mezuzah explicitly in order to earn G-d’s protection, it is not considered to be an ulterior motive, because the objective of the mezuzah itself is to provide protection.

Potential Contradiction:

In his laws of mezuzah, Rambam writes as follows:

“Those, however, who write the names of angels inside a mezuzah... these individuals are among

those who do not have a portion in the World to Come. Not only do these fools nullify the mitzvah, but furthermore, out of a great mitzvah, they make... as if it were an amulet for their own benefit...” (*Mishneh Torah, Hilchos Mezuzah*, 5:4).

Does this imply that a person who intends to derive protection from the mezuzah “nullifies the mitzvah”?

Not at all. When a person inscribes angelic names inside a mezuzah (notwithstanding the mezuzah being a protective device), it shows that he sees the mezuzah as totally unrelated to a mitzvah. Instead, they see the mezuzah as “an amulet for their own benefit...,” i.e., it is for their benefit, which is “the vanities of the world.”

The mezuzah protects because it is a mitzvah, not because it is “an amulet for their own benefit...”

When a person affixes a halachically valid mezuzah with the intent of fulfilling G-d’s mitzvah—since Hashem instructed us to place a protective device on the entrance of our house—he then fulfills the mitzvah in the ideal way.

Roaming Protection:

The implication of this fact—that the protection the mezuzah offers is not an additional “reward” for doing a mitzvah but is part of the substance of Mezuzah—is that the mezuzah has an inherent quality and can afford protection even when it is not affixed to a doorpost.

Thus we find that Rabbi Yehuda Hanasi sent a

mezuzah to Artaban—a gentile—and said to him, “I sent you something that, while you sleep, watches over you.” That is, although a gentile cannot possibly fulfill the mitzvah of mezuzah, the mezuzah still affords him protection (See *Yerushalmi, Peah*, 1:1).

Invoked in Absence:

Based on all the above, we can also explain a story told by the Previous Rebbe: When the Previous Rebbe was in jail, during his first interrogation, he was asked, “Do you know where you are?” He responded, “Of course, I know where I am. I am in a place that is exempt from the obligation of mezuzah. There are places that are exempt from the obligation of mezuzah, for example: stables, restrooms, etc.” (*Sefer HaSichos 5702*, p. 82).

What was the Previous trying to accomplish with this unusual response? Even there, in jail, the Previous Rebbe wanted the protection of mezuzah. Since the actual fulfillment of the mitzvah was not possible, he did whatever he could to create some sort of remembrance of the mezuzah. By clarifying that the place where he found himself was exempt from having a mezuzah, he invoked the protection of the mezuzah.

The Lesson:

This is why it is critical that we undertake every effort to ensure that every Jewish home has a mezuzah on all doors that are required to have one, and that they should be affixed in a halachically prescribed manner.

Likkutei Sichot vol. 19, p. 121ff.

גאולה ✧ GEULAH

Yalkut Moshiach uGeulah al HaTorah
Translated by Yaakov Paley

What I Want!

“Behold, days are coming, says G-d, and I will form a covenant with the house of Yisrael and with the house of Yehudah, a new covenant. Not like the covenant that I formed with their forefathers on the day I took them by the hand to take them out of the land of Egypt ... For this is the covenant that I will form with the house of Yisrael after those days, says G-d: I will place My law in their midst and I will inscribe it upon their hearts” (Yirmiyah 31:30-32).

We received the Torah at Sinai by way of command. Until today, we must compel ourselves to obey the Torah’s laws. In the era of redemption, we will have an entirely new relationship with the Torah. G-d will inscribe it on our hearts, meaning that we will all desire to implement that Torah’s laws, and there will no longer be

an inner struggle. In fact, the very concept of being commanded to do something in that era will be solely for the purpose of enhancing our *mitzvos* and our reward, due to the superiority of one who is actually commanded and obeys.

Nachalas Yaakov

אור תורה ✧ OHR TORAH

Translated by: Yechiel Krishch
Adapted from the teachings of the Meziritcher Maggid

Fear of sin, not punishment

“What does the Lord your G-d ask of you? Only to fear the Lord your G-d...” (Eikev 10:12)

A father once warned his son not to walk barefoot, lest a thorn become lodged in his foot.

The immature child did not listen and, as he walked barefoot, a thorn pierced his foot. Worried

that it may become infected, his father began to cut around the thorn to remove it. Now the thorn itself had not hurt the child very much, but removing it hurt terribly and the child cried out in pain. The father continued heedlessly, knowing that this procedure was necessary to heal his child. The next time the child wanted to walk barefoot, the father took a different approach. Instead of warning him about the thorn itself, the father focused on the pain of its removal, shouting: “Do you not remember the terrible pain you felt when I removed the thorn from your foot?!”

Now, the father’s actual fear is neither of the procedure nor the pain—he knows that such is necessary to treat a wound. He is afraid of a thorn becoming lodged in his child’s foot. But the father knows that his child does not relate to this fear, and is forced to instead threaten him with some-

thing that the father does not, himself, fear: the pain of the procedure to remove the thorn.

Similarly, G-d is perpetually afraid that a person might sin. He is not worried about the punishments that we may face as a consequence of our sins, because He understands that punishments are merciful acts of healing that purify us. Nonetheless, he is forced to condescend and threaten us with punishment because we struggle to relate to fear of committing a sin itself.

In the above verse G-d asks that we emulate Him, learning to fear committing a sin instead of fearing mere punishment. Along these lines the above verse may be rendered as: “What does the Lord your G-d ask of you? Only that your fear be like the fear of the Lord your G-d.”

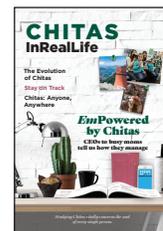
Ohr Torah 160

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

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