

# 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 Shoftim, 5782 – September 2, 2022

ערב שבת פרשת שופטים, ו' אלול, ה'תשפ"ב

כתר שם טוב

## PORTIONS OF LIGHT

Adapted from  
**Keter Shem Tov**

### Full of Praise

Jews dwell and are supported through the livelihoods that G-d grants them. But who gives G-d His “livelihood”? In what way is G-d “supported”, and upon what does He “dwell”?

King David supplied the answer when he wrote, “You are Holy; [You] dwell upon the praises of Israel” (Tehillim 22:4). G-d is supported, so-to-speak,

through the praises uttered by the Jewish people. A Jew praises G-d for his health and for the livelihood that G-d gives him, thereby supporting G-d. For these loving words of gratitude, G-d reciprocates with blessings of children, health, and ample sustenance.

*Addendum par. 60*

סיפור חסידי

## ONCE UPON A CHASID

By **Yanki Tauber**  
Published and copyrighted by **Kehot Publication Society**

### Who's Boss

*Judges and law-enforcers you shall place at all your city gates* (Shoftim 16:18)

On the personal level, “your gates” refers to the seven sensory gates of the small city, that is the human body, i.e., its seven points of contact with the outside world. A person should appoint mental “judges and law-enforcers” over his eyes, ears, nostrils and mouth, to judge, weigh and filter the desirable and constructive stimuli from the negative and destructive ones.

*Rabbi Shabtai Hakohen (the “Shach”)*

A chassid once came to Rabbi DovBer, the ‘Maggid’ of Mezeritch. “Rebbe,” he said, “there is something I do not comprehend. When the Almighty commands us to do something or forbids a certain act, I understand. No matter how difficult it may be, no matter how strongly my heart craves the forbidden course, I can do what G-d desires or refrain from doing what is against His will. After all, man has free choice and by force of will he can decide on a course of action and stick to it, no matter what. The same is true with speech. Though somewhat more difficult to control, I accept that

it is within my power to decide which words will leave my mouth and which will not.

“But what I fail to understand are those precepts which govern matters of the heart; for example, when the Torah forbids us to even entertain a thought that is destructive and wrong. What is one to do when such thoughts enter his mind of their own accord? Can a person control his thoughts?”

Instead of answering the chassid’s question, Rabbi DovBer dispatched him to the hamlet of Zhitomir. “Go visit my disciple, Rabbi Zev” he said. “Only he can answer your question.”

The trip was made in the dead of winter. For weeks the chassid made his way along the roads which wound their way through the snow-laden forests of White Russia.

Midnight had long come and gone when the weary traveller arrived at Rabbi Zev's doorstep. Much to his pleasant surprise, the windows of the scholar's study were alight. Indeed, Rabbi Zev's was the only lighted window in the village. Through a chink in the shutters the visitor could see Rabbi Zev bent over his books.

But his knock brought no response. He waited awhile, then tried once more, harder. Still, he was completely ignored. The cold was beginning to infiltrate his bones. As the night wore on, the scene which unfolded was as incredible as it was true: the visitor, with nowhere else to turn, kept pounding upon the frozen planks of Rabbi Zev's door; the rabbi, a scant few steps away, continued to study by his fireside, seemingly oblivious to the pleas which echoed through the sub-zero night.

It was almost morning when Rabbi Zev rose from his seat, opened the door, and warmly greeted his visitor. He sat him by the fire, prepared for him a hot glass of tea, and asked after the health of their Rebbe. He then led his guest—still speechless

with cold and incredulity—to the best room in the house to rest his weary bones.

The warm welcome did not abate the next morning, nor the one after. Rabbi Zev was the most solicitous of hosts, attending to the needs of his guest in a most exemplary manner. The visitor, too, was a model guest, considerate and respectful of the elder scholar. If any misgivings about the midnight 'welcome' accorded him still lingered in his heart, he kept them to himself.

After enjoying the superb hospitality of Rabbi Zev for several days, the visitor had sufficiently recovered from his journey and apprehension to put forth his query. "The purpose of my visit," he said to his host one evening, "is to ask you a question. Actually, our Rebbe sent me to you, saying that only you could answer me to my satisfaction."

The visitor proceeded to outline his problem as he had expressed it earlier to the Maggid. When he had finished, Reb Zev said: "Tell me, my friend, is a man any less a master of his own self than he is of his home?"

"You see, I gave you my answer on the very night you arrived. In my home, I am the boss. Whomever I wish to admit—I allow in; whomever I do not wish to admit—I do not."

## The Dripping Hat

*Be wholesome ('tamim') with G-d (Shoftim 18:13)*

To be 'tamim' with G-d means: Walk with Him with simplicity and without guile. Do not seek to manipulate the future; rather, accept whatever He brings upon you wholeheartedly. Then, He will be with you and you will reap the rewards of His apportionment.

*Rashi's commentary*

When Rabbi Schneur Zalman of Liadi was released from his imprisonment in 1798, there was great rejoicing and celebration. At one of the farbrengens at the Rebbe's synagogue in Li'ozna, the celebrating chassidim invented a most unique dance: a barrel of vodka was set up in the center of the room, with a dipper at its side; as each chassid passed the barrel, he dipped in for a l'chayim. Round and round swirled the dancers, dip, dip, dip, went the dipper.

Soon the predictable happened: the hat of one

of the dancing chassidim took a nose-dive into the barrel. Rabbi Schneur Zalman himself fished out the hat, replaced it on the young man's head, and quoted: "A hat of salvation upon his head." That year, the young chassid became extremely wealthy.

One year later, when the celebration and the dance were repeated, an enterprising young chassid decided to try the hat trick himself. As he passed the barrel, he nonchalantly flipped his hat into its spirited contents. The Rebbe rewarded him with nary a glance...

## Torah Without Ego

The Mishna teaches: “He who walks along the path while learning Torah and pauses from his learning to remark ‘how lovely is this tree; how lovely is this furrow’—the Torah considers it as if he had forfeited his life” (Avot 3:7). Why should the consequence for mere distraction be so dire?

“Pauses in his learning” (מפסיק ממשנתו) can be interpreted as “removes himself from G-d, through his learning.” The Mishna describes an individual who strolls down the path of Torah but fails to

connect to G-d and, quite the opposite, removes himself from G-d by using Torah to inflate his own ego. The egotistical scholar marvels at his accomplishments in Torah learning and declares “how lovely is this tree”—for “man is a tree of the field” (Shoftim 20:19)—and “how lovely is this furrow”—for the verse states “plow for yourselves a furrow” (Yirmiyahu 4:3).

The Torah considers this attitude a mortal sin.

Par. 442

## Listening To The Shabbos Soul

The Zohar (to *Parshas Shelach*) states that we all receive an additional soul for the duration of Shabbos, and that whoever studies Torah and reveals a fresh insight, his additional soul is asked by G-d as it returns to heaven at the close of Shabbos, “Which new idea did you come up with?” When the soul repeats the insight, G-d turns to the hosts of heaven in delight and exclaims, “Listen to what this soul—naming the particular soul—has discovered!” The soul then repeats it for them and the idea is then discussed in the two heavenly academies.

What are the two academies of which the Zohar speaks? One is *mesivtah de-Kud'sha B'rich Hu* (the Academy of the Holy One blessed be He), and the other is *mesivta de-Mashicha* (the Academy of Moshiach). The need for distinct academies is due to the dissimilarity in their respective subject matter. In the academy of the Holy One, the subject matter is purely spiritual, whereas the academy of Moshiach discusses both spiritual and material matters.

Sifsei Kohen

## The Potency of Prophecy

**The Rambam:** In his laws of prophecy, Rambam writes that we do not believe in Moshe because of any miracles that he performed, but rather, because of the public display of his prophetic communication with G-d at Sinai. Rambam concludes:

“If a prophet arises and attempts to dispute Moshe’s prophecy by performing great signs and wonders, we should not listen to him... because

the prophecy of Mohse, our teacher, is not dependent on wonders, so that we could compare these wonders, one against the other. Rather, we saw and heard with our own eyes and ears as he did [at Sinai] (*Hilchos Yesodei Hatorah*, 8:3).

**The Question:** Seemingly, in his halachic work, *Mishneh Torah*, Rambam should have employed a *halachic* argument—that we do not listen to

prophets who contradict Moshe because Moshe's prophecy is written in the Torah and therefore, it has stronger precedent. Rambam's logical argument—that our belief in Moshe derives from witnessing his prophecy—seemingly belongs in his philosophical *Moreh Nevuchim* rather than in the *Mishneh Torah*!?

**The Explanation:** Mitzvos that are commanded by G-d in Scripture are expressions of G-d's essential will. Like G-d Himself, they cannot be a means to an end. Because the mitzvos do not exist for some other objective, they are eternal—they exist independent of external circumstances. But commands issued by the prophets are utilitarian in nature. There was a need to protect a certain observance, so the prophet issues a command. These commands do not have the eternal power of the G-d-given Scriptural mitzvos.

On the other hand, G-d's truths as revealed in Scripture are absolute and transcend the perception of the human recipients. Prophetic revelation, however, reveals the Divine in the voice of the hu-

man being. It brings G-d's word closer to a person, allowing him to digest it using his own abilities.

Thus, there is an advantage to Divinely revealed truth and a different advantage to prophetic revelation.

This is what makes Moshe's prophecy unique. Being that his prophecy was validated at the Giving of the Torah, it combines the strengths of both modes of transmission. It has the immovable power of Scriptural revelation, and the intimate closeness of prophetic revelation. Moshe enabled the people to internalize (the advantage of prophecy) the eternal, transcendent truths of the Torah (the advantage of Scripture).

This also explains the sequence of Rambam's laws in chapters seven and eight.

In chapter seven, Rambam discusses the unique nature of Moshe's prophecy. In chapter eight, he adds another element—that Moshe's prophecy was validated at Sinai and therefore, it also had the power of Scriptural revelation.

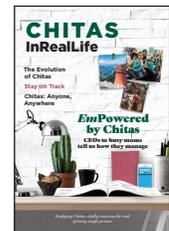
*Likkutei Sichos vol. 19, p. 177 ff*

מורה שיעור לחת"ת ורמב"ם לשבת

## SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Shoftim, 7th Aliyah
Tehillim*	Chapters 39 – 43
Tanya*	Igeres Hakodesh Chapter 12. עמ' קיח- הטוב המחיהו.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #7
Rambam – One Chapter*	Sefer Nezikin, – Hilchos Rotze'ach u'Shmiras Nefesh, Chapter 13
Rambam – Three Chapters**	Sefer Hafla'ah – Hilchos Sh'vuos 10 – 12

\*Available in the Chayenu Print & App \*\*Available in the Chayenu App and in Chayenu-3



To view our Chitas In RealLife booklet, visit [Chayenu.org/Chitas](http://Chayenu.org/Chitas)

לעילוי נשמת  
שניאור זלמן בן יוסף משה ע"ה  
נפטר כ"ג סיון

A PROJECT OF  
**חיינו**  
CHAYENU

DAILY TORAH STUDY. DELIVERED.

info@chayenu.org | Chayenu.org | © Copyright, Chayenu, 2021

To receive the weekly CHAYUS in your inbox each week, visit [Chayenu.org/Chayus](http://Chayenu.org/Chayus)

To subscribe to Chayenu DAILY Torah study, please visit [Chayenu.org/subscribe](http://Chayenu.org/subscribe)