

# CHAYUS

## *A Shabbos Stimulus*

### THE EDA AND DAVID SCHOTTENSTEIN EDITION

*In Loving Memory of Itta bas Yosef Mordechai ז"ל and Tzvi Daniel ז"ל ben ע"ה David שי' Ainsworth  
Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Va'eschanan, 5782 – August 12, 2022  
Shabbos Nachamu

ערב שבת פרשת ואתחנן, ט"ו מנחם-אב, ה'תשפ"ב  
שבת נחמו

כתר שם טוב

## PORTIONS OF LIGHT

Adapted from  
**Keter Shem Tov**

### Immersion and Concentration

**F**requent immersions in a mikvah greatly assists a person's climb to spiritual heights. It is better to frequently visit a mikvah than to fast regularly, for a fast serves to weaken one's body, diminishing its ability to serve G-d. It is more appropriate

to expend the same amount of energy that a fast would demand in studying Torah and praying with all of one's strength and concentration. That will certainly bring spiritual elevation.

*Par. 219*

סיפור חסידי

## ONCE UPON A CHASID

By **Yanki Tauber**  
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### A Matter Of Perspective

*And you shall love the Lord your G-d... with all your 'me'od' (Va'eschanan 6:5)*

The word me'od has many meanings. It serves as the etymological root for 'measure' (midah), 'thank' (modeh), and 'very much' (me'od). Using all three meaning in its interpretation of the above verse, the Talmud states:

"A person is obligated to bless G-d for the bad just as he blesses Him for the good, as it is written: 'And you shall love the Lord your G-d... with all your me'od'—for every measure which He measures out to you, thank Him very, very much."

*The Talmud, Brachos 54a*

**A** man once came to Rabbi Dov Ber of Mezheritch with a question: "The Talmud tells us that one is to 'bless G-d for the bad just as he blesses Him for the good.' How is this humanly possible? Had our sages said that one must accept without complaint or bitterness whatever is ordained from Heaven—this I can understand. I can even accept that, ultimately, everything is for the good, and that we are to bless and thank G-d also for the seemingly negative developments in our lives. But how can a human being possibly react to what he

experiences as bad, in exactly the same way he responds to the perceptibly good? How can a person be as grateful for his troubles as he is for his joys?"

Rabbi Dov Ber replied: "To find an answer to your question, you must go see my disciple, Reb Zusha of Anipoli. Only he can help you in this matter."

Reb Zusha received his guest warmly, and invited him to make himself at home. The visitor decided to observe Reb Zusha's conduct before posing his question and before long concluded that

his host truly exemplified the talmudic dictum which so puzzled him. He couldn't think of anyone who suffered more hardship in his life than did Reb Zusha. A frightful pauper, there was never enough to eat in Reb Zusha's home, and his family was beset with all sorts of afflictions and illnesses. Yet the man was forever good-humored and cheerful, and constantly expressing his gratitude to the Almighty for all His kindness.

But what was his secret? How does he do it? The visitor finally decided to pose his question.

So one day, he said to his host: "I wish to ask you something. In fact, this is the purpose of my visit to you—our Rebbe advised me that you can provide me with the answer."

"What is your question?" asked Reb Zusha.

The visitor repeated what he had asked of the Maggid. "You know," said Reb Zusha, "come to think of it, you raise a good point. But why did the Rebbe send you to me? How would I know? He should have sent you to someone who has experienced suffering..."

לְקוּטֵי שִׁיחוֹת

## A SICHA

By: [ProjectLikkuteiSichos.org](http://ProjectLikkuteiSichos.org)

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

### Finding A Soulmate

#### The Talmud:

The final Mishnah of tractate *Taanis* states:

Rabban Shimon ben Gamliel said: There were no days as joyous for the Jewish people as the fifteenth of Av and Yom Kippur, for on these days, the daughters of Jerusalem would go out in white clothes... and dance in the vineyards. And what would they say? Young man, please lift up your eyes and see what you choose for yourself. Do not set your eyes toward beauty, but set your eyes toward family... (*Taanis* 26b).

The Talmud cites a *beraisa* that elaborates on this rendezvous:

What would the beautiful women among them say? Set your eyes toward beauty.... What would those of distinguished lineage among them say? Set your eyes toward family.... What would the ugly ones among them say? Choose your wife for the sake of Heaven... (*Ibid*, 31a).

#### The Question:

If, as the *beraisa* teaches, only those with distinguished lineage would say, "set your eyes toward family," how could the mishnah make a blanket statement that all the women said, "set your eyes toward a good family"? Surely not all the women came from distinguished lineage!

#### The Preface to the Explanation:

Following the *beraisa*, the tractate concludes with a statement related to the topic of dancing:

In the Future Era, the Holy One, blessed is He, will arrange a dance of the righteous, and He will be sitting among them in the Garden of Eden, and each and every one will point to G-d with his finger, as it says: "And it shall be said on that day: Behold, this is our G-d, for whom we waited... (*Ibid* 31a).

Rashi and Tosfos disagree regarding a nuance in this description:

Rashi maintains that the righteous will point to G-d with their finger and say the verse, "Behold, this is our G-d, for whom we waited."

Tosfos maintains that the righteous will only point to G-d, but they will not recite anything. The verse cited in the Talmud is simply a proof-text that the righteous will be able to identify G-d clearly.

What is the deeper significance to this debate?

#### The Explanation:

This encounter of the daughters of Jerusalem with the young men was grounded in modesty and authenticity. The potential brides were proclaiming their spiritual value and the qualities which made them desirable.

Each girl had two qualities—her particular, in-

dividual personality and traits, and the fundamental quality that she shared with all the other girls.

The mishnah speaks of the quality that all the women shared—their essential purity and fear of Heaven that they inherited from the Matriarchs. This quality is rooted in their shared origins. And so they instruct the young men to “please lift up your eyes and... set your eyes toward family.” Look upwards, to the (spiritual) source of every Jewish girl, and see that she emerges from a “good family”—from the family of Sarah, Rivkah, Rachel, and Leah, who are the ultimate good family.

The beraisa speaks of the particular qualities of each girl. And therefore, each category of women says something different. The ones blessed with spiritual beauty and sophistication say, “set your eyes toward beauty.” The ones who came from a specific family that historically excelled in good deeds said, “set your eyes toward family.” The “ugly ones” were those who did not have spiritual beauty in a way that was discernible, nor did they come from families with a history of a strong spiritual heritage. But their own deprivation drove them to seek out G-d with more intensity, and to submit themselves to Him unequivocally. They searched for husbands who were not looking for superficial qualities, but for those who were sincere, who would “choose their wife for the sake of Heaven.”

### Circle Unity:

The daughters of Jerusalem danced in a circle that had no beginning or end, alluding to their state of unity. In the mishnah, this unity is expressed in

the fact that they all derive from one source—from the Matriarchs. And in the beraisa, this unity is expressed in their all having diverse qualities, yet still uniting together to form one cohesive whole—one circle.

This leads to the conclusion of the tractate which discusses the circular dance of the righteous in the World to Come. Each of them will point to G-d with their finger, meaning, each of them will perceive G-d according to their own ability and perspective. Yet they will still dance in one circle, just like the brides who each have distinct qualities, yet complete each other by dancing in one circle.

But this unity of differences can occur in two ways.

Rashi says they will each “speak” to one another, meaning, each righteous person will convey his experience to the others. This is integrative unity, where each distinct level complements, and is entwined with, the other.

Tosfos says they will point to G-d, but they will remain silent. The circle alludes to infinity, and in spiritual terms, this refers to the limitless essence of each righteous person’s unique soul. When the “circle” of each person’s soul is expressed, there is no space for integrative unity, because the particular qualities and strengths of each person are not manifest; only the undefinable essence is expressed. The unity, therefore, is one that results from all differences and differentiation melting in the presence of G-d.

*Likkutei Sichot vol. 19, p. 80ff.*

גאולה

## GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

### Nachamu Nachamu: Two levels of consolation

This week’s *haftorah* opens with G-d’s consolation, *nachamu nachamu ami*, “Be comforted, be comforted, My nation.” This phrase implies that the one nation receives two levels of consolation. One is physical, the other is spiritual. Our consolation will be achieved through the third *beis hamikdash* in which the most intense spiritual revelations will fuse with the physical structure of the *mikdash* and the activities conducted within.

Indeed, the entire material world will become an abode for G-d Himself. We must work towards this by fusing our observance of *mitzvos* that is accomplished through material objects with the spiritual intentions behind the *mitzvos*, and by using our physical body and its faculties as vessels for the soul so that the body and soul serve G-d as one.

*The Rebbe*

## Ignoring the Emissary, Running to the Palace

When the king sends an angry, terrifying soldier to summon you to his palace, it is easy to become intimidated. And when the king sends a friendly emissary, you may be tempted to joke around and enjoy the emissary's company. Neither behavior is appropriate. A wise individual fears the king, not the soldier, and loves the king, not his emissary. For the king's envoy is, in any event, inconsequential—his entire authority derives from the king's seal upon his uniform. Instead of chatting with a mere envoy, let alone fearing or loving him, a wise individual considers the king's will paramount and rushes to the palace, with no regard for the envoy.

Similarly, whether we encounter situations that terrify and harm us, G-d forbid, or happy situations that bring us great joy, we must view these occurrences as G-d's emissaries, calling us to His

palace and inspiring us to improve our divine service. We mustn't be fools who delight in G-d's envoys on their merits—eating, drinking, and chatting with life's pleasures or dwelling on the pain of life's tribulations—while forgetting that these situations were sent by the King to galvanize our study of Torah and performance of Mitzvot. Even momentarily engaging with life's pleasures and tribulations before channeling them toward divine service is inexcusable. The King holds us accountable for any delay, and His delight turns to grief at our tardiness.

The wise are never distracted by the trappings of G-d's messengers. "Why would I bother engaging with a mere emissary," they wonder. "I shall go to the King now, and do His will."

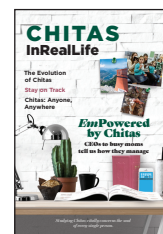
*Ohr Torah 115*

מורה שיעור לחת"ת ורמב"ם לשבת

## SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Va'eschanan, 7th Aliyah
Tehillim*	Chapters 79 – 82
Tanya*	Igeres Hakodesh Chapter 5. [ע"ב ע"ש].
Rambam – Sefer Hamitzvos*	Negative Mitzvah #105; #330-334
Rambam – One Chapter*	Sefer Nezikin, – Hilchos Gezeilah Va'Aveidah, Chapter 18
Rambam – Three Chapters**	Sefer Nashim – Hilchos Sotah, Chapter 4; Sefer Kedusha – Hilchos Issurei Biah, Chapters 1 – 2

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