



לזכות
 החתן הרה"ת ר' לוי שיחי' טייכטל
 והכלה המהוללה מרת חיה מושקא תחי' הנדל
 לרגל נישואיהם כ"א אלול ה'תשפ"ד
 שיבנו בית בישראל בנין עדי עד

נדפס ע"י הורי החתן
 הרה"ת ר' יצחק וזוגתו מרת אסתר שיחיו טייכטל
 נאשוויל, טענעסי

דעם רבינ'ס אַ וואָרט אַ וואָרט

A Word
 on the
 Parsha

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שופטים

כִּי הָאָדָם עֵץ הַשָּׂדֶה וְגו' (כ, יט)

"Is the tree of the field a man..."

In this *possuk*, *Yidden* are compared to a tree, while in other places we find that *Yidden* are likened to grain; for example in Yirmiyahu (2:3): "Yisroel is holy to Hashem, the first of His grain..."

The main difference between trees and grain is that grain is a necessity for human life, whereas trees yield fruit which provide pleasure and delight, but are not essential.

In terms of *avodas Hashem*, this translates into the difference between Torah study and *mitzva* performance:

The fulfillment of *mitzvos* must be grounded in *kabolas ol*—to fulfill the will of Hashem, just as a servant must fulfill the will of his master. In this respect, the observance of *mitzvos* is similar to grain, which is crucial for human existence.

Torah study, on the other hand, should be a joyful and delightful experience, as Chazal say: "A person should always

learn the area [in Torah] that his heart desires." Torah study is, therefore, similar to the fruits of a tree, whose consumption brings pleasure to the person.

When the *possuk* compares *Yidden* to grain, it is referring to a specific attribute of *Yidden*—their observance of *mitzvos* (which is similar to grain).

The *possuk* that compares *Yidden* to a tree is referring to another attribute of *Yidden*—their Torah study (which is similar to the fruits of the tree).

We can now appreciate the *possuk's* precision in its use of the word "*Adam*":

The Torah uses four different titles when referring to man: "*Adam*," "*Ish*," "*Gever*" and "*Enosh*." These four names relate to different aspects of a person's personality, and are used accordingly. "*Adam*" is connected specifically to the intellectual aspect of man.

Since our *possuk* discusses the attribute of Torah study—"עץ השדה"—it uses the title "*Adam*," since one needs to use one's intellect to study Torah.

Takeaway:

By studying Torah with *geshmak* and *chayus*—it will ultimately carry over into one’s fulfillment of *mitzvos*, so that even his *kabolas ol* is with a *geshmak*.

(Adapted from *Maamar Arba’at Roshei Shonim Heim*,
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כי תצא

כִּי־תֵצֵא לְמִלְחָמָה וְגו' (כ"א, י')

If you go out to war...

Rashi explains that the *possuk* here is referring to a “*milchemes horeshus*”; a non-obligatory war.

To clarify this concept in terms of *avodas Hashem*:

War, in the spiritual sense, is the day-to-day struggle and confrontation required of every Yid in his *avodas Hashem*—both with the challenges that the material world places before him, as well as those coming from his *yetzer hora* and *nefesh habahamis*.

This war is divided into two categories:

1. “*Milchemes mitzva*”: A war which one must fight (according to the guidelines of the Torah) in order to live a *Yiddische* life of Torah and *mitzvos*; every Yid is obligated to partake in it.

2. “*Milchemes horeshus*”: A war that goes beyond what is necessary for living a life of Torah and *mitzvos*, whose purpose is to expand the influence of *kedusha* in the world; both outwardly—by refining more and more of the material world—as well as inwardly—by making a constant effort to move forward and rise higher in one’s personal *avodas Hashem*.

This is what the *possuk* is teaching us:

A person should not be satisfied with fighting the “*milchemes mitzva*,” claiming that “what the Torah required me to do is enough; why should I put myself in danger for a goal that I am not obligated to achieve?”

One must also embark on a “*milchemes horeshus*”—despite the danger involved—until the ultimate goal of conquering the entire world, and turning it into a *dira btachtonim*, is fulfilled.

Takeaway:

A Yid is expected to do two opposite things at once: The Torah tells a Yid that he needs to embark on an “optional war”—despite the fact that it involves dan-

ger—and at the same time, the Torah commands him to protect himself from any unnecessary danger—“ונשמרתם ונשמרתם מאד לנפשותיכם.” How is this possible?

Since *Yidden* are connected to Hashem Who is beyond any limitations whatsoever, we therefore also have the capability to transcend nature, and carry even contradictory traits at the same time.

(*Toras Menachem - Hisva’aduyos 5750 vol. 4, p. 222*)

כי תבוא

וְהָיָה כִּי־תָבֹוא אֶל־הָאָרֶץ אֲשֶׁר ה' אֱלֹקֶיךָ נָתַן לְךָ נַחֲלָה וְיִרְשָׁתָהּ וְיָשַׁבְתָּ בָּהּ (כ"ו, א')

And it will be, when you come into the land which Hashem, your G-d, gives you for an inheritance, and you possess it and settle in it.

The interpretation of this *possuk* according to Chassidus and in terms of *avodas Hashem*:

וְהָיָה כִּי־תָבֹוא אֶל־הָאָרֶץ

...The *neshama* descends into this physical and corporeal world.

But one may ask: This descent—with all of its difficulties and dangers—constitutes a huge ‘downgrade’ for the *neshama*. Why, then, does the *possuk* refer to it with the word “וְיָשַׁבְתָּ בָּהּ” [כִּי־תָבֹוא], a word which Chazal say is associated with joy?

So, the *possuk* continues:

אֲשֶׁר ה' אֱלֹקֶיךָ נָתַן לְךָ

Since the *neshama*’s descent is Hashem’s will, and Hashem is a good and benevolent Creator, one has to say that the ‘downgrade’ is not a true one, but rather a temporary withdrawal which ultimately leads to an immeasurably greater elevation—hence the joy.

Still, one may ask: Since the ultimate elevation comes about as a gift from Hashem, it has the drawback of being “נהמא דכיסופא” (bread of shame that, being unearned, shames its receiver). How, then, can one rejoice in it wholeheartedly?

The *possuk* therefore continues and explains that it is not considered “נהמא דכיסופא,” for two reasons:

1. וְיִרְשָׁתָהּ

The concept of “נהמא דכיסופא” applies only in a situation where the giver and the receiver are two separate people. When someone is the recipient of an inheritance, however, it is not “נהמא דכיסופא”, since the heir steps into the shoes of the testator, taking his place. There is no separation between the giver and the receiver—they become one.

Yidden are a "חלק אלוהה ממעל ממש"—we are one with Hashem—and, therefore, as in the case of inheritance, there is no "נהמה דכיסופא".

2. וְשִׁבְתָּ בָּהּ.

The ultimate elevation of the *neshama* does not happen by itself—it requires an act of “*yeshiva*”; meaning exertion and effort (the Gemara says that the term “*yeshiva*” is an expression of remaining in one place, an act of persistence and dedication.)

So, at the end of the day, *Yidden* are not just getting a “free lunch,” but are rewarded according to the work they do.

Takeaway:

This is the reason why your *neshama* was sent into this world: To bring *Elokus* into the *gashmiyus*—not to suppress the *gashmiyus*, but to reveal the *Elokus* which is already there.

(Likkutei Sichos vol. 9, p. 357)

נצבים-וילך

הַעֲדַתִּי בְּכֶם הַיּוֹם אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וְגו' (ל', טו)

This day, I call upon the heaven
and the earth as witnesses...

“Hashem said to the *Yidden*: ‘Look at the heavens which I created to serve you. Have they ever changed their ways?’

Has the sphere of the sun ever failed to rise from the east to illuminate the entire world, as it is stated, ‘The sun rises, and the sun sets’ (Koheles 1:5)?

Look at the earth which I created to serve you. Has it ever changed its ways? Have you ever sown [in] it that it did not grow? Or have you ever sown wheat and it yielded barley?

Now, they [heaven and earth] were created with neither reward nor loss in mind—for if they are meritorious [by fulfilling their purpose for which I created them], they nevertheless do not receive reward [for this]; and if they sin, they are not punished. And yet [even with this lack of incentive], they have never changed their ways!

So you, who will receive reward if you are meritorious and who will be punished if you sin—how much more so [should you fulfill My will]!” (Rashi)

Reading Rashi’s words, one notices a distinction between the “testimony” of the heavens and that of the earth:

When it comes to the heavens, Rashi gives only one example of the fact that they don’t deviate from their task:

“Has the sphere of the sun ever failed to rise from the east to illuminate the entire world?”

For the earth, he gives *two* examples:

1. “Have you ever sown [in] it that it did not grow?” 2. “Or have you ever sown wheat and it yielded barley?”

The reason is as follows:

Hashem brought two “witnesses” (heaven and earth) because the observance of Torah and *mitzvos* (with regard to which the heavens and the earth are “testifying”) consists of two parts, corresponding to heaven and earth:

1. Torah study corresponds to the “heavens,” since learning is a mental and spiritual exercise. 2. *Mitzva* performance corresponds to “earth,” since most *mitzvos* are physical acts.

Rashi, therefore, gives two examples of the “testimony” of earth, corresponding to the two categories of *mitzvos* themselves:

1. “Have you ever sown [in] it that it did not grow?” corresponds to מצוות עשה: Just as the earth makes sure to fulfill its role and to grow what is sown in it, so must a person fulfill the *mitzvos* given to him.

2. “Or have you ever sown wheat and it yielded barley?” corresponds to מצוות לא תעשה: Just as the earth does not do things that are *contrary* to its role (like growing seeds that were not sown in it), so must a person be careful to not do that which Hashem forbids.

Takeaway:

The Gemara in Nedarim (39b) tells us, “Each and every day, [the heavenly hosts] shoot arrows and [throw] spears at [the sun and the moon, and only then do they emerge and] illuminate [the world].” The reason for their reluctance is that people on earth have turned them into objects of worship. Yet, nevertheless—despite their complaints and excuses—they never cease to fulfill their task.

When a *Yid* is troubled with questions and doubts; or has excuses not to fulfill the tasks which Hashem has given him; he can take a lesson from the sun which rises every single morning without fail—despite the hesitations or excuses it may have.

(Sichas Shabbos Parshas Nitzavim-Vayeilech 5739)