

PARSHA WITH

Rabbi Shmuel Brazil



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תשפ"ה RAV BRAZIL PARSHAS SHOFTIM

## HOW TO PROTECT YOUR SHINS FROM BRUISES

The *parsha* opens with the mitzvah שופטים ושוטרים תתן לך בכל שעריך judges and enforcers you should place in all of your gates. The *meforshim* ask that the word לך is superfluous and could have been omitted and even if it is written why was it said in the singular form and not לכם in the plural? The Sfas Emes answers that not only is this mitzvah applicable to the community but also to the individual. In one's personal life he must be both a judge and a policeman. A judge refers to the task of the *neshama* and intellect to use his wisdom to check if his decision aligns itself with the will of Hashem. After that process he needs an enforcer to coerce his body and *middos* to listen to the *neshama*'s insightful decision and act upon it. Just like in a real courtroom one must enforce the guilty litigant to follow through with the judge's verdict since he thinks that he is the one who is correct.

This is what the *passuk* means when it says וידעת היום והשבות אל לבבך take your knowledge and lead it down into your heart in order that it too will be willing to execute the order of the judge. The *yetzer harah* which represents the body is not always willing to go along with the *neshamah* for it possesses its own agenda. This is the day to day struggle and battle between these two forces and the Torah says ואהבת את ה' אלקיך בכל לבבך that one must love Hashem with both the *yetzer harah* and the *yetzer tov*.

These two agents with which we are to serve Hashem the שופטים ושוטרים, correspond to the two *Tefillin* that we don every day. The *Tefillin* of the head parallels the שופט the judge the *neshamah* who reflects Hashem's desire and will. The *Tefillin* of the hand represents the *avodah* of the שוטר tying the נפש הבהמית and the heart down into the service of obeying the *neshamah*. We can add to the Sfas Emes that this is the reason why we find on the *Tefillin* of the head two protruding letters of shin, one for שופט and the other for שוטר. For once the שופט arrives with the correct decision he must now ride and direct the *nefesh habehamis* to follow along.

To expand further with this Sfas Emes we can say that in this way of placing a שופט שוטר upon ourselves we can defeat the *koach* of Aisav and his *kelipos*. When Yaakov defeated the *malach* of Aisav at their battle of Yabok, Yaakov was given the name ישראל which is from the word כִּי שָׂרִית עִם for you have fought with Aisav's angel and with Aisav and you have overcome them. We can also say that the word אלהים symbolizes שופט as the *passuk* calls a judge והגישו אדוניו אל האלהים and the word אנשים can be referring to enforcers for if you take the gematriah of עִם ושופט שוטר it adds up to בשוטר. The *malach* of Aisav says to Yaakov that your *avoda* of שופט שוטר that you have placed upon yourself has given you the ability to defeat your enemies of evil both physically and spiritually meriting your name to be changed to Yisrael. This is hinted in the word שָׂרִית which is שופט שוטר gematriah.

The Chasam Sofer wrote that the images of the two *Cherubim* fixed upon the Aron with their wings stretched out in the *Mishkan* and *Beis Hasmikdash*, appeared as two letter shins שש. He writes that it alludes to the *passuk* שש אנכי על אמרתך כמוצא שלל רב that Dovid Hamelech said he rejoices over

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Hashem's Torah as if he found a grand spoil of war. According to our *mamar* we can say that it refers to the acronym of **שופט** and **שומר**. Learning the Torah gives one the wisdom to make correct decisions. The Torah also helps one to bring this wisdom into the heart to take control over it and serve Hashem by actualizing what the Torah directs us how to conduct our lives. **בראתי יצה"ר בראתי תורה תבלין**.

During the week we must battle with our *yetzer harahs* subjugating our *nefesh habehamis* to listen to the communications that the **שופט** sends out. However, on Shabbos which the Zohar calls **יומא דנשמתא** we only need the **שופט** as the *passuk* says **למען ינוח שורך** that your animal must rest referring to the *nefesh habehamis*.

We can add that the word **השופט** equals 400. The Maharal writes that this world is represented with the number 300 and the next world is represented with the 400 the numerical number of the last letter in the Aleph Beis **ת**. The day that there will be no more struggling when we have to force the *yetzer harah* to listen to the *neshama* is in the next world. Shabbos is **מעין עולם הבא**. On Shabbos when we receive the *neshamah yesairah*, life is **פשוט** simplified, restful, *menucha* עשויה **כל מלאכתך** the same letters as **שופט**. Wisdom just continues to flow which leaves no room for **טפש** foolishness, pettiness, and nonsense as we find during the weekdays - weakdays. **פטיש** lay down your hammer and enjoy your *neshmah yesairah*.

Gut Shabbos,

Rav Brazil