

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 Re'ei, 5782 – August 26, 2022

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

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

The “Ordinary” Tzadik

“Your people are all righteous, they will inherit the earth forever” (Yeshayah 60:21).

The phrase, “Your people are all righteous,” refers to ordinary Jews who stand in the marketplace or stroll through the villages, mentioning G-d’s name as they do so. They earn their livelihood by the toil of their hands, they support those who

study Torah, and they bring a sefer (holy book) to synagogue with great joy. “They will inherit the earth forever,” because they introduce awe of G-d into Earth.

Addendum, par. 49

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber
Published and copyrighted by Kehot Publication Society

“Father, Father...”

You are children of the Lord your G-d (Re'ei 14:1)

From my own flesh I see G-d (Job 19:26)

From the diary of Rabbi Yosef Yitzchok of Lubavitch:

Thursday, 14 Sivan 5662 Serebrinka
[June 19, 1902]

It is an hour now since I returned from visiting the abandoned old park and its ancient trees—trees with huge, deep holes in their trunks that strike a terror in the heart of the snakes and scorpions that dwell therein. The walkways between the rows of trees are overgrown with thorns and nettles, and wherever you turn in the park and square—desolation and ruin.

Little wonder that the hamlet of Serebrinka, and its park in particular, are extremely precious to me, for many are the pleasant memories from

the summer of 5660 (1900)—when we lived in Serebrinka—which are tied to it, as recounted in my journals of that year. How pleasant it is to stroll along the walkways and trails that we then walked, to sit on the benches on which we then sat, for only they can evoke many details of the talks that I heard at the time from father—the nuances of the heart cannot be captured in writing. So immediately upon our arrival here today at six thirty in the evening, I yearned to visit the park.

For an hour and a half I luxuriated in strolling through and sitting in the park, gazing at the sky and drowning in memories, until I heard the voice of my 3 year old daughter Chanah, may she live, calling to me: “Father, father, where are you...? Fa-

ther, father, answer me...”, repeating her call twice and three times.

The call interjected most aptly into my thoughts: at that very moment I had been thinking about my father’s discourse of the past Shabbos Naso, entitled ‘Vayeired Hashem Al Har Sinai’ (And G-d Descended Upon Mt. Sinai). In it, father cites a metaphor to explain the difference between the Divine flow which comes in response to one’s Torah study and observance of mitzvos and G-d’s response to one’s ‘service of the heart’, one’s prayer: The service of Torah and mitzvos draws a Divine response comparable to a father’s pleasure in a son who toils in his father’s business to increase his father’s wealth. But the response evoked by prayer is comparable to a father’s response to his small child who yearns for him and cries: “Father, father, answer me...”

Hearing my own daughter’s cries, I sensed in my own self how a child’s call of “father, father” causes a pleasing of the spirit and awakens an inner delight that is incomparably greater than the pleasure accorded by an older son’s most impressive accomplishments.

The calling continued: “Father, father, where are you? Father, father answer me, hug me.” I followed her voice and she hugged me and told me that grandfather, grandmother and mother were all waiting for me for the evening meal. She too will eat with us, she said with pride, but her younger sister Chaya Mushka (may she live) is already asleep—in fact she slept through the entire trip from Lubavitch and doesn’t even know that we have arrived in the countryside!—and she laughed in delight...

Cash Crop

And G-d shall bless you in all that you do (Re’ei 15:18)

In a letter dated 25 Teves 5705 (Jan. 10th 1945), Rabbi Yosef Yitzchok of Lubavitch writes:

When our dear friend Mr. Stillman said that “money is nothing,” I had remarked that when the money is needed for a good and important cause it is truly a lofty thing—indeed, this is the true function of money.

I want to clarify my remarks with an example of how a truly lowly thing effects the betterment and fruitfulness of something great and vitally important.

The earth. G-d has made it the treasure house for many valuable minerals and the source of flowing springs of life-sustaining waters. But most importantly, the Almighty has given it the power of vegetation. The vital grains, the delicious fruit, the beautiful plants—are all produced by the vegetative power imbued in the earth.

Certainly, one of the lowliest substances is animal manure. But manure is most vital in unleashing the earth’s vegetative forces to yield better and

more numerous fruit.

Money is manure. But when needed for an important cause, the money-manure has a most positive effect in boosting the quantity and quality of the fruit.

In my work, there is a shortage of money-manure. A shortage in all my many projects (kein ayin hara). Were the financial means available, the religious hour for public school children which currently serves 3000 children (may they increase) would be 10,000 or 12,000 children. The girls’ schools, Beis Rivka and Beis Sarah, currently numbering 20 to 23 schools, could be expanded, with the help of the Almighty, to 50 girls’ schools as well as several high schools and seminaries. In our publishing division, many textbooks, story books and history books for the young await publication. And the need for all of the above is literally a matter of life and death.

In all areas of our work, the more manure that is available, the greater the spiritual harvest.

Our Power to Choose

When G-d was creating the world He repeatedly invoked the phrase “and behold it was very good.” Yet later in the Torah He states: “I have set before you today life and good, and death and evil” (Devarim 30:15). Where did that evil come from, if all that He created is “very good”?

The answer is that the “evil” referenced in Devarim is not literal evil, but rather a good of inferior quality when compared to literal good. After G-d sets this inferior good before us, we are empow-

ered to decide what it will become. If we use it for a good, it will become literal good. And if we sin with it, G-d forbid, it will become literal evil. For example, a broom is neither inherently evil nor literal good incarnate. Yet if it is used for a positive purpose—to tidy up the house—the broom becomes good. If, however, it is used to strike someone, it becomes entirely evil.

Par. 169

An “Offering of Will”

The Sages explain that G-d diminished the moon in comparison to the sun, and instructed the Jewish people to bring a goat-offering on Rosh Chodesh to atone for His having shrunken the moon.

Why must we bring the offering if it was not us, but G-d who diminished the moon?

The explanation of this is that the moon was diminished only for our sake. It was reduced to its present form in order to provide us with the *mitzvah* of *kiddush levanah*.

In the Musaf prayer of Rosh Chodesh we recite, “May you establish a new altar in Tziyon and on it

we will bring the burnt-offering of Rosh Chodesh, and willingly offer goats.” The term “willingly offer” is unusual.

Literally, *zivchei ratzon* means “offerings of will.” In the future era, as our Sages state, the moon will regain its size and luminance. In that case, the *mitzvah* of sanctifying the moon will no longer be applicable and the goat offering will also be superfluous. Nevertheless, the offering will continue because it will be an “offering of will”—it is G-d’s will that this particular offering be continued.

Lachmei Todah

Don’t Be Tempted

The Verse:

If your brother, the son of your mother, tempts you in secret, or your son, or your daughter, or the wife of your embrace, or your friend, who is as your own soul, saying, “Let us go and worship other

gods, which neither you, nor your forefathers have known” (Devarim 13:7).

The Rashi:

Your brother—from the father’s side.

The son of your mother—from the mother[’s side].

Who is as your own soul—This refers to your father. Scripture enumerates those who are dear to you; how much more so must you apply this to others and not spare them!

The Question:

Why does the verse not mention a person’s mother or sister as a potential tempter of idolatry as well?

The Explanation:

The verse deals with the most common scenario of a person being led astray. Often, this does not occur through intellectual persuasion alone, but through personal attachments. Close family and friends that we spend a lot of time with exercise influence over us and over our beliefs.

It is common for brothers who share a mother to be closer than those who share a father. Closer still are a person’s children, then one’s wife, and fi-

nally, the largest influence in a person’s life, their father.

So the verse lists those who are likely to influence a person negatively, from the least likely to the most likely. But a grown man with a family is less likely to be close with his sister, and, as well, is not likely to turn to his mother for guidance on matters of faith. Therefore, they are not listed in this verse.

The Lesson:

The various relations listed in this verse allude to different faculties of the soul—the intellect, emotions, and so on. The verse cautions us that any of our faculties can lead us astray from G-d, because they are “close to us,” we are easily influenced by our own perceptions and emotions and do not always realize when they are misleading us.

Only a firm conviction based on simple faith can provide us with a foundation that will not falter, and eventually fortify our conscious selves as well from negative influence.

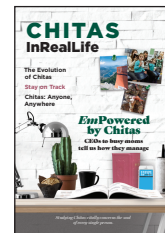
Likkutei Sichos Vol. 19, p. 148ff.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Re’ei, 7th Aliyah
Tehillim*	Chapters 145 – 150
Tanya*	Igeres Hakodesh Chapter 10. עמ' 822 - י. אד"ש וחיים... עד עמ' קטו- נשמתן כו'.
Rambam – Sefer Hamitzvos*	Negative Mitzvah #101
Rambam – One Chapter*	Sefer Nezikin, – Hilchos Rotze'ach u'Shmiras Nefesh, Chapter 6
Rambam – Three Chapters**	Sefer Kedusha – Hilchos Shechitah 3 – 5

*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

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

