

Chayus

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta bas Yosef Mordechai ז"ל and Tzvi Daniel ben David ז"ל Ainsworth

Dedicated by David & Eda Schottenstein

הקהל

Hakhel

from

Sichos In English

One People

The reason why it is possible to gather all the Jewish people, men women and children, despite their differences, and to gather them as a single nation, as the verse says, *Gather the nation (ha'am)*, is because inherently they are one entity. During Hakhel various aspects of one entity come together.

In other words: Hakhel is not a time when a superimposed connection is happening between the Jewish people, where another person (the king or Jewish leader) has to "gather" a people; the opposite is true, everyone gathers together because their inherent oneness, of being a single nation, comes to the fore.

This is also the understanding of the Commandment of Ahavas Yisroel, loving a fellow Jew. Because all Jews are one entity, and have one father (see Tanya, ch. 32), therefore you are supposed to love your fellow Jew.

Talk by the Lubavitcher Rebbe, 5th night of Sukkos, 5748

סיפור חסידי

Once Upon a Chasid

By Yanki Tauber

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Digging for Noodles

And the servants of Isaac dug in the valley, and they found a well of living water (Toldos 26:19)

If a person tells you "I have toiled but I have not found"—do not believe him.

Talmud, Megillah 6b

Rabbi Sholom DovBer of Lubavitch was deep in thought, struggling with some elusive idea deep in the recesses of his mighty mind. A bowl of soup had been set before him some time earlier, but the Rebbe was in another world; sharp lines of concentration plowed his forehead, as he sat gazing into the bowl and slowly stirring the soup with his spoon.

The Rebbe's assistant, who figured that the Rebbe must be searching for the egg noodles, exclaimed: "Rebbe, dig in further! The lokshen lies deeper down."

A wave of contentment passed over the Rebbe's tensed features. "Thank you," he said to his assistant, "You have revived my soul . . ."

Prepare for me delicacies, such as I love (Toldos 27:4)

There are two kinds of gratification before G-d: one, from the complete annihilation of evil by the righteous; the second, when evil is subdued while it is still strong and powerful, through the efforts of the ordinary man.

This is the deeper significance of the verse, “Prepare for me delicacies, such as I love.” The Almighty is speaking to the Jewish people, telling them that there are two kinds of gratification—delicacies, in the plural—which He seeks from them. The analogy is to earthly food, in which there likewise exist two kinds of relishes: sweet and luscious foods, and tart and sour foods which have been spiced and garnished so that they are made into delicacies which gratify the soul.

Rabbi Schneur Zalman of Liadi

One day, Rabbi Yisroel Baal Shem Tov said to his disciples:

“In a nearby village lives a Reb Dovid, a simple Jew who ekes out a scant living by the toil of his hands. But despite his poverty, Reb Dovid was determined to acquire a top-quality etrog (citron) for the Sukkos festival, in order to observe the mitzvah of lulav and etrog in the optimum manner. All year he scraped and saved, denying himself his most essential needs. He then made the long, wearisome trip to the city, and returned with an etrog which even the richest man in town could not match.

“Reb Dovid’s wife was furious. With barely a crust of bread to put on the table, her husband goes and spends a small fortune on an etrog! In her rage and frustration she grabbed the etrog and bit off its tip, making it invalid for use on the festival.

“Reb Dovid held his peace. He saw the incident as a sign that he is unworthy of such a magnificent etrog. How presumptuous of me, he thought, to believe that a simple Jew such as myself could aspire to such an etrog . . .”

לקוטי שיחות

A Sicha

By: ProjectLikkuteiSichos.org

Adapted from the works of the Lubavitcher Rebbe

Yitzchak’s Lifespan

The Verse: Yitzchak decided the time had come for him to bless his sons. As he explained to Eisav, “Behold now, I have grown old; I do not know the day of my death” (*Bereishis* 27:2).

The Rashi: *I do not know the day of my death*—Rabbi Yehoshua ben Korchah said: If a person reaches the age of his parent’s passing, he should worry five years beforehand and five years afterwards. Yitzchak was one hundred and twenty-three years old. He said, “Perhaps I will reach the age of my mother, and she died at one hundred and twenty-seven, and I am thus within five years of her age; therefore, ‘I do not know the day of my death,’—perhaps [I will reach] my mother’s age and perhaps my father’s age.”

The Questions:

- 1) Why does Rashi need to offer an elaborate explanation as to why Yitzchak was concerned about his impending passing? The verse itself records Yitzchak’s concern—“behold I have grown old”!
- 2) What nuance is added by citing the author of this teaching, Rabbi Yehoshua ben Korchah?

The Explanation: Earlier, we read how after Avraham’s passing, “G-d blessed his son Yitzchak” (*Bereishis* 26:11). Presumably, this blessing from G-d Himself included a blessing for unnaturally long life. If so, how could Yitzchak be concerned about his mortality simply from having “grown old,” when he had G-d’s blessing?

Rashi therefore clarifies that Yitzchak was not concerned by general old age, but by the specific age that he had reached. Once he was within five years of his mother's passing, he began thinking about his passing.

But this is still unsatisfactory because the concern a person has when they reach the age of their parent's passing is that they have come close to the end of the *natural* lifespan, inherited genetically from their parents. Yitzchak, then, should not have begun to worry once he reached the ballpark of his *natural* lifespan, for he was blessed with an *unnaturally* long life!

The explanation is that Avraham and Sarah did not actually pass away at their naturally appointed time. When Avraham was 100 and Sara was 90, G-d blessed them as well. Avraham went on to live another 75 years, and Sarah lived another 37 years (she passed away at the age of 127). It follows that Sarah's natural lifespan was to be 90 years, but through G-d's blessing, she was granted another 37 years. The window for Yitzchak's concern about his natural mortality would be five years prior to his mother's passing, at age 85. With G-d's blessing, however, he could safely assume that he would be granted at least 37 years of additional life, similar to the additional years granted to his mother. Thus, once he reached his 123rd year, he began to worry about his mortality, for he had lived out both the minimum number of years he would naturally be expected to live (85), and the number of years granted miraculously (37).

In reality, he lived to 180, which reflected the natural lifespan (105 being the maximum natural

lifespan, five years more than Avraham's natural lifespan) and the addition of the miraculous lifespan (75 additional years) of his father.

But the astute student will recall that Rashi previously said that Avraham passed away five years before his time in order so that he would not see Eisav, his grandson, embark on an evil path (*Rashi* on *Bereishis* 15:15). As such, Yitzchak should have lived another five years, consistent with Avraham's true lifespan.

To address this, Rashi cites the author of the teaching, Rabbi Yehoshua ben Korchah, who attributed his own long life to "never peering at the face of a wicked person" (*Megillah* 27b). This implies that looking at the face of an evil person can reduce a person's life expectancy. It follows that Yitzchak, who *did* see Eisav, had some of his allotted years withdrawn.

The Inner Dimension: When assessing his own life expectancy, Yitzchak was concerned that he would pass away at the earliest possible age—five years before his mother, who passed away at a younger age than his father. This aligns with Yitzchak's general disposition and spiritual identity of Gevurah i.e. severity and judgment.

But when it came to blessing his children, he promised them the "dew of heaven and the fat of the earth," withholding nothing from his blessing.

So, too, if we are stern judges of our own behavior, we must ensure that we are still generous and non-judgmental when dealing with others.

Likkutei Sichos vol. 15, p. 217ff.

גאולה
Geulah

Yalkut Moshiah uGeulah al HaTorah
Translated by Yaakov Paley

Returning To G-d With Joy

T*eshuvah* cancels evil decrees and brings salvation. It must be complete *teshuvah* that is performed with self-sacrifice and joy. This is represented by Yitzchak, who was willing to be sacrificed for G-d's sake—not with sadness, but as per the meaning of his name—with joy! This is the way to bring the light of Moshiah.

The words, *ve-eileh toldos Yitzchak* are the numerical value of the phrase, *teshuvah sheleimah*, "complete return." And the letters of the word *ve-eileh* are the initials of the verse, *la-Yehudim hoysah oirah ve-simchah*, "The Jews experienced light and joy." Through returning to G-d with joy we will merit the light of Moshiah.

Imrei Chayim

A Proud Parent

“These are the descendants of Yitzchak, son of Avraham. Avraham begot Yitzchak” (Toldos 25:19).

This verse, according to the Midrash, reflects the teaching (Mishlei 17:6): “Grandchildren are the crown of elders.” What is the connection between the two verses?

By way of introduction, a father’s love for his son occurs in two stages. First, there is the inherent love that he has for his offspring, which the child naturally reciprocates. But then there is the deeper love that develops when the father sees his child mature into an upright, righteous, wise adult. (It is noteworthy that, since G-d transcends time and knows the righteous before they are born, His love for the Jewish people occupies both of these stages at once).

Similarly, Avraham first “begot” Yitzchak, a statement representing the inherent love that he had for his son. But as Yitzchak matured into a righteous individual, his actions (“the descendants of Yitzchak”) created a great joy within his father which, in turn, inspired Avraham to attain an even deeper love for his son. Since Avraham’s greatest joy and deepest love was inspired by “the descendants of Yitzchak,” the source of Avraham’s joy could be termed his “grandchildren.”

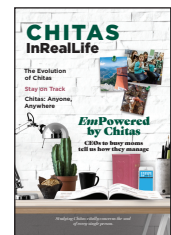
The verse in our Torah reading could therefore be read: “The second, deeper love that Avraham felt for Yitzchak was due to Yitzchak’s actions, termed descendants. Whereas Avraham’s initial love came solely from the fact that he begot Yitzchak.” The verse in Mishlei can be understood along those same lines. “Grandchildren are the crown of elders,” because a father’s deepest love for his son is born of his “grandchildren”—his son’s actions, here termed “descendants.”

OT, par. 31

מורה שיעור לחת"ת ורמב"ם לשבת Shabbos Chitas / Rambam Guide

Book	Section
Chumash – Rashi*	Toldos, 7th Aliyah
Tehillim*	Chapter 10 – 17
Tanya*	Kuntres Acharon Essay 4. שבבי"ע דוקא. עמ' 310 – עד עמ' 311
Rambam – Sefer Hamitzvos*	Positive Mitzvah #74 and #77
Rambam – One Chapter*	Sefer Mishpatim – Hilchos Sechirus, Chapter 9
Rambam – Three Chapters**	Sefer HaKorbanos – Hilchos Mechusrei Kapparah Chapters 3 – 5

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