

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

Uplifted by the King

The Mitzvah of *Hakel* had two features which, at first glance, seem to be contradictory: on the one hand, it was required to “gather the people, men, women, small children, and the stranger (*ger*) in thy gates”—indicating that everyone, regardless of his or her station in life and intelligence can and must be a participant in the event; and on the other hand, it was required that the portions of the Torah be read to them by the most august person of the nation, the king.

One explanation is the following:

The Torah was given to us in order that it permeate and vitalize each and every Jew without exception—man, woman, child and *ger*—so thoroughly, and to such an extent and degree, that one’s entire being, in all its aspects, senses and feelings, will become a Torah and Mitzvos being.

And in order to attain this end, most deeply and fully, the Torah was read on that occasion by the King, whose awe-inspiring quality filled the audience with an overwhelming sense of tremor and subservience, to the extent of complete self-effacement.

Letter sent by the Lubavitcher Rebbe, Days of Selichos, 5726

סיפור חסידי

Once Upon a Chasid

By Yanki Tauber

Published by Kehot Publication Society

Leaven ‘Paranoia’

“Do not eat anything leavened” (Bo 12:20)

One who is careful with the minutest bit of leavened food on Passover is guaranteed not to sin (inadvertently) the entire year.

Rabbi Yitzchok Luria, the ‘Ari’.

After Rabbi Moshe Horenstein married the sister of Rabbi Sholom DovBer of Lubavitch, he noticed that his new brother-in-law would not use sugar on Passover. Rabbi Moshe failed to understand why: he himself owned and operated a sugar refinery and knew that no leavened substances are involved in the sugar-making process.

Rabbi Moshe resolved to provide the Rebbe with sugar for Passover. Despite his confidence that his sugar was 100 percent kosher for Passover, he took extraordinary precautions, purchasing new equipment and taking personal charge of the production every step of the way.

On the day before Passover, he brought the sugar to Rabbi Shalom DovBer. He then proceeded to describe the entire sugar-distillation process, pointing out that there are absolutely no grounds for concern. He added that nevertheless, he, Reb Moshe, had personally overseen the making of these sugar cubes.

As Rabbi Moshe spoke, he noticed the grave look on the Rebbe's face. The more he elaborated, the more serious the Rebbe's expression grew. When Rabbi Moshe finished, the Rebbe took a sugar cube and broke it in two. Out fell a grain of wheat...

Mark My Words

“On that very day, G-d took the children of Israel out of Egypt” (Bo 12:41)

When the time for redemption came, G-d did not keep them for even the blink of an eye

Rashi's commentary

In the Passover haggadah we say: “Had G-d not taken our forefathers out of Egypt, we, our children, and our children's children would still be enslaved to Pharaoh...”

After two centuries of exile and subjugation there was little to differentiate the Jewish people from their idol-worshipping masters. So deeply had they sunk into the pagan depravity of Egypt that their redemption came at the very last possible moment, when they were but a hairsbreadth from spiritual annihilation.

Ramban

Said the Zeideh of Shpoli to the Almighty: “Master of the Universe! The sages of the Talmud pleaded before You to bring the Moshiach. You chose not to do so. The holy Ari begged You to bring Moshiach—again You were unwilling. We have reached the point where it is left to someone of my ilk to ask for the redeemer. Still You are holding out.

“Mark my words. There will come a generation who will have no interest in You or Your Moshiach. Then You will have no choice but to bring him...”

אור תורה
Ohr Torah

Translated by: **Yechiel Krisch**
Adapted from the teachings of the **Mezritcher Maggid**

The Secrets of Stories

The point of the Ten Plagues was to harvest the holy sparks hidden within Egypt. But by this week's Torah portion G-d has already sent seven plagues. Why did He need to send the final three (locusts, darkness, and death of the firstborn) that are mentioned in this week's Torah portion?

By way of introduction, G-d spoke the universe into being with the letters of the Hebrew alphabet. All creations, including Egypt, are mere letters to Him. The letters comprising Egypt are products of impurity, akin to idle chatter. By choosing to include Egypt's story in the written Torah, G-d was incorporating the impure letters comprising Egypt into the pure letters of the Torah—transforming them from idle chatter into holy speech.

[The elevation through Torah is one of the great secrets behind the stories that G-d chose to include

in the Torah (among the endless secrets hinted to in every letter of every story, for G-d and the Torah are one).]

Had G-d brought seven plagues upon Egypt and stopped, only the stories of those seven plagues would have been written in the Torah. The rest of the letters and holy sparks comprising Egypt would have been left unharvested. Through the final three plagues, G-d incorporated every letter that comprised Egypt into the Torah, leaving not a single holy spark behind.

This is hinted to in the following verse: “G-d said to Moshe: ‘Come to Pharaoh, for I have hardened his heart and the heart of his servants, so that My signs shall be placed in his midst’” (Bo 10:1). The phrase “my signs” (אותותי) is related to the word “letters” (אותיות). Via the final three plagues, G-d tells us, every last one of Egypt’s letters will be “placed in His midst.”

Par. 81

גאולה Geulah

Yalkut Moshiach uGeulah al HaTorah
Translated by Yaakov Paley

Hastening the Redemption

One might assume that the redemption is going to come at its right time regardless of our input, and there is no need for any special effort on our part. The answer to this comes from the Torah’s warning regarding the *korban pesach*, the offering that symbolized our first redemption and therefore also the final redemption. The Torah states, “Do not leave it over until the morning!” (Bo 12:10)

Do not leave it up to G-d to bring the redemption when He feels it is time for the universal morning, the dawn of redemption. Rather, we must study, pray, and do all we can to bring the redemption as soon as possible.

Chayim VeShalom

לקוטי שיחות A Sicha

By: ProjectLikkuteiSichos.org
Adapted from the works of the Lubavitcher Rebbe

Serving G-d Alone

The Context:

The central theme of the last *maamer* distributed by the Previous Rebbe prior to his passing is the statement of our Sages that G-d created the world because “G-d longed for a dwelling place for Himself in the lowest of worlds.” The *maamer* concludes with a discussion about the importance of executing one’s Divine service with alacrity and zeal.

Being that this was his last published teaching, we should be able to find allusions to his life’s mission in these two themes.

A Home for Him:

The abovementioned statement concerning creation is composed of three, interrelated elements: 1) For [G-d] Himself, 2) a dwelling, 3) in the lowest of worlds. The desire originates in G-d “Himself,” His essential self, not an external manifestation or dimension of G-d. Therefore, there can be a “dwelling,” a permanent, eternal revelation of G-d, and the dwelling can even be in the lowest of all worlds, because G-d’s essence can be found anywhere. All manifestations of G-dliness are contin-

gent on G-d Himself, and so, cannot enjoy permanence, and cannot be revealed in an oppositional space, only in a place receptive to G-d.

These three elements can be translated into the realm of divine service. 1) “For Himself,” when we fulfill our mission simply in response to G-d’s desire, not to fulfill our own spiritual ambition or drives, then our service will resemble, 2) “a dwelling,” it will be consistent and permanent, without fluctuation or change. If our motivation was our own spiritual thirst, then our service would depend on our current level of enthusiasm. When we serve G-d for His sake, then we will engage with 3) “the lowest of worlds,” we will not shy away from anything that is necessary, even if it is not the most sublime and elevated form of service.

The Previous Rebbe personified this approach. He was dedicated to serving G-d to the point of self-sacrifice, not for any personal, spiritual benefit, but simply “for Him” alone. Therefore, there was never any variation in his work of spreading Juda-

ism, Torah, and mitzvos throughout the vastly different circumstances he encountered in his life. And because he was solely interested in fulfilling G-d’s desire, he worked on projects that might be considered beneath his dignity, such as working to establish schools to educate small children, and programs to educate rabbis who would be focused on the practical observance of Torah and mitzvos.

The Lesson:

We must expend every effort to inculcate our children with pure, Jewish education, with minimal distraction from the demands of secular subjects. And we must place an emphasis on studying the laws that are applicable to the daily life of a Jew.

When we do so, we will see supernatural success, just as the Previous Rebbe’s efforts bore fruit that can be seen till today, in the families from the former Soviet Union whose connection to Judaism was preserved through the efforts of his emissaries.

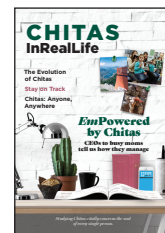
Likkutei Sichos vol. 16, p. 139ff

מורה שיעור לחת"ת ורמב"ם לשבת

Shabbos Chitas / Rambam Guide

Book	Section
Chumash – Rashi*	Bo, 7th Aliyah
Tehillim*	Chapters 35 – 38
Tanya*	Likutei Amarim Chapter 20. עמ' 52 - העולם.
Rambam – Sefer Hamitzvos*	Negative Mitzvah #269 and Positive Mitzvah #204
Rambam – One Chapter*	Sefer Mishpatim – Hilchos Nachalos, Chapter 8
Rambam – Three Chapters**	Sefer Nezikin – Hilchos Gezeilah Va'Aveidah Chapters 16 – 18

*Available in the Chayenu Print & App **Available in the Chayenu App and in Chayenu-3



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