

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

Excerpt from **Hakhel: The Inside Story**

Published by **Sichos in English**

The Significance of Blowing the Trumpet

“On that day, kohanim would stand in every square, intersection, and open area, they would blow golden trumpets (chatzotzrah) announcing and encouraging the public to gather to the Temple Mount” (Tosefta, Sotah, 7:8).

The significance of this practice can be derived from a teaching of the Maggid of Mezritch who explained that the Hebrew word for trumpet, *chatzotzrah*, can also be read as *chatzi tzurah*, “half of a form.” This applies to the relationship between the Jew and G-d, in which the two are depicted as two halves of a single entity that are complete only when united.

In this light, the role of the Kohanim was to inspire the Jewish People to connect and become closer to G-d. When they blew the trumpets, they were sending a message to every Jew that the time of Hakhel is an opportunity to renew our relationship with G-d. Hakhel is about becoming one with G-d in a manner which is reflected in mind, heart, and practice.

Likkutei Sichos, Vol. 14, p. 127ff.

סיפור חסידי

Once Upon a Chasid

By **Yanki Tauber**

Published by **Kehot Publication Society**

So What?

“And Aaron shall bear the judgement of the children of Israel upon his heart” (Tetzaveh 28:30)

Aaron the High Priest was the heart of the Jewish nation: just as the heart feels the pain of every limb of the body, so did Aaron bear the judgements and tribulations visited upon his people.

Be'er Mayim Chaim

Excuses may be helpful in absolving one from responsibility and culpability. But the best excuse in the world cannot undo a negative occurrence or recreate a missed opportunity.

Chassidic adage

In 1910, the czarist government convened a “rabbinical conference.” The aim: to force changes in Jewish religious life. Prior to the meeting, the participants had been privately shown a list of 102 Jewish com-

munities where the government promised to “arrange” pogroms should the conference fail to endorse its position.

To Rabbi Sholom DovBer of Lubavitch the issue was a matter of spiritual life and death. Throughout the conference, he fought against the government’s plans. When he rose to speak, he publicly exposed the ministers who had threatened pogroms. He then unequivocally stated:

“True, we live under the dominion of the Russian government. But their jurisdiction over us extends only to material matters. In all that concerns our faith, no sovereign or regime on earth has the authority to dictate to us.”

So deeply did the Rebbe feel for the matter that at the end of his impassioned speech he fainted.

He was immediately placed under house arrest for his words. Later one of the leading rabbis of the time came to see him. The visitor found the Rebbe weeping. “Lubavitcher Rebbe!” exclaimed the rabbi, “why are you so distressed? You have done everything you possibly can!”

The Rebbe utterly failed to see his point. “So what?” he said. “The tragic decree has been enacted.”

לקוטי שיחות

A Sicha

By: ProjectLikkuteiSichos.org

Adapted from the works of the **Lubavitcher Rebbe**

Reading the Megillah Like a Villager

The Mishnah:

Purim is celebrated on the 14th of Adar (in un-walled cities) or on the 15th of Adar (in cities that were fortified since the time of Yehoshua ben Nun). Yet the opening Mishna of tractate Megillah discusses other valid dates for the reading of the Megillah.

“The Megillah is read on the eleventh, on the twelfth, on the thirteenth, on the fourteenth, or on the fifteenth of the month of Adar...” (Megillah 2a).

These earlier dates accommodate those who live in smaller villages, who would travel to larger towns on specific days to supply food and water. These villagers were permitted to advance their hearing of the Megillah to those market days, so they would not have to make another trip to the larger towns to hear the Megillah (*Megillah 4b*).

But why would the Mishnah first enumerate the dates that are mere accommodations (“the eleventh, on the twelfth...”) for the villagers, and not begin with the day of Purim itself, the fourteenth?

The Basic Explanation:

By enumerating these dates first, the Mishnah means to assert that they are not just non-ideal

accommodations for those who cannot hear the Megillah on the “proper date.” Rather, these dates are themselves valid and proper dates for the Megillah to be read. This is evident from the Talmudic discussion (*Megillah 2a*) which clarifies that it was the Men of the Great Assembly themselves who enacted all the dates for the reading of the Megillah, both the 14th and 15th, and the earlier dates of “accommodation.”

The Deeper Explanation:

This that the Mishnah teaches us first about these earlier, “accommodation” dates on which the Megillah is read for the villagers, expresses the essential theme of Purim.

The composition, canonization, and content of Megillas Esther are highly atypical. Unlike other books of Tanach whose composition was Divinely directed, the Megillah was written and canonized only at Esther’s initiative. Also unusual is that the Megillah does not mention the name of G-d, or any other diminutive.

Chassidus explains that the absence of G-d’s name alludes to the presence of G-d’s essence which cannot be articulated or expressed. In the

miracle of Purim, G-d was seemingly “hidden” because it was His essential, unknowable self at work.

Thus, the Megillah was not composed by Divine command, nor does it include G-d’s name, because it is a communication of His essence which cannot be defined or captured in a Divine name, or in a Divine instruction. The essence of G-d can be found, paradoxically, in a place devoid of illumination, in a place of concealment, in human initiative, and in a text that obscures His name.

This is the spiritual allusion in the opening Mishnah as well: The fortified towns, powerful cities with defined borders, allude to a divine service propelled by the intellect. The larger, urban towns allude to advanced emotional service of G-d. The small, farming village alludes to the hard work of serving G-d out of a sense of commitment, without emotional or intellectual appreciation.

The theme of Purim is that the essence of G-d can be found in the simplicity of the villager’s devotion, more than in the sophisticated heart and mind of the urban dwellers.

Thus, the Mishnah begins with the reading of the villages on the eleventh of Adar, because it expresses this theme of the relationship between G-d’s essence and the unadorned, simple Jewish devotion.

The Connection to the Parshah:

This also relates to parshas Tetzaveh which is sometimes read on the eleventh of Adar, the first possible day for the villagers to read the Megillah.

Tetzaveh is the only portion where Moshe’s name does not appear (after his introduction in Shemos). Just like the absence of G-d’s name indicates His essence, so, too, the absence of Moshe’s name alludes to the fact that his essence is present in this portion. It is through Moshe’s essence that he enables the Jewish people to “connect—*tzavsa*,” with G-d.

The above also provides explanation for the relevance between the reading of remembering Amalek on this Shabbos, with the day of the 11th of Adar. The numerical value of the last two letters of G-d’s name is 11 [*vav* (6) *hei* (5)]. Amalek represents the division between the first two letters of G-d’s name which allude to intellect and emotion, and the second half which alludes to practical implementation. Amalek divorces the theoretical from having influence on one’s personal life. The answer to Amalek, then, is the service of the villager who reads the Megillah on the “11th.” This simple dedication is the response to Amalek’s cynicism.

Likkutei Sichos vol. 21, p. 197ff.

גאולה
Geulah

Yalkut Moshiah uGeulah al HaTorah
Translated by Yaakov Paley

Redemption Through Torah Study

*“You shall make a Choshen ... It shall be square (ravua), doubled (kaful)
... You shall fill it—the stone fillings” (Tetzaveh 28:15-17).*

R*avua*, “square,” literally means, “four-sided,” an allusion to the fourth exile—that of Edom. The Torah predicts that the fourth exile will be *kaful*, “doubled”—a doubled and redoubled darkness. The remedy for this is to raise the voice of Yaakov in Torah, as it is stated, “*The voice [kol] is the voice of Yaakov and the hands are the hands of Esav*” (*Bereishis* 27:22). The numerical value of *kaful*, “double,” is equal to *kol*, “voice.”

We must do everything possible to increase in all matters of holiness, in order to bring the *shechinah* to a state of fullness. This is alluded to in the command, “*You shall fill it—the stone fillings*”—the *shechinah* has been compared to a stone; it needs to be filled with our increased holiness. Then we will have a working “*Choshen*,” which is the numerical value of “Moshiach.”

Devarim Achadim

The Novelty of the Jewish People

Why was the soul placed in a physical body? G-d could have made us like angels! By way of analogy, a king who owns a talking bird is deeply entertained by his pet—the sheer novelty of a talking bird gives the king more pleasure than all the logic and wisdom of his courtiers. In deference to that novelty, the king contracts his substantial intellect to enjoy his beloved pet. Similarly, there is incredible novelty to a holy soul existing in the physical body, and G-d is figuratively entertained by this far more than by any praise from his “courtiers,” the angels.

This is one explanation of the verse: “This nation I formed for Me; they will relate My praise” (Yeshaya 43:21). I formed the Jewish people, G-d says, sealing the soul within the body, for My own entertainment. And when the angels witness my love for the Jewish people and recognize the novelty of a holy soul within a body, the angels “will relate My praise.” As word of G-d’s greatness spreads through the universe, G-d’s pleasure increases and His anger is assuaged.

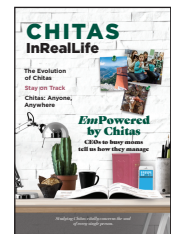
The act of tempering divine anger by passing word of G-d’s praises throughout the universe is known as “relating” (ספר), a word that can also mean “to shine,” and one that also refers to a brilliant gemstone, per the verse describing the High Priest’s chest-plate (Tetzaveh 28:18). Indeed, the existence of the Jewish people—souls in bodies—lights up the entire world.

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

Book	Section
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