

Chayus

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

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

Dedicated by David & Eda Schottenstein

הקהל

Hakhel

Excerpt from **Hakhel: The Inside Story**

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A Lesson From A Stage

The Sages teach that during the *Hakhel* ceremony, the King would read the Torah from a tall wooden stage (Sotah 41a). It was designed to be high enough to allow the entire crowd to visually see the proceedings.

A platform or stage is meant to draw attention, highlighting the significance of what is placed on it. Yet the king read from atop a wooden platform, a temporary organic material—as opposed to metal, stone, or other long-lasting materials that symbolize permanence and endurance. This was to teach that pride is to be employed in a very restricted and limited fashion. It is not always positive and is therefore used minimally. When is it appropriate? Only within the Holy Temple—when it is used exclusively for the service of G-d.

Drawing on the theme of a platform, we should view ourselves with prominence when serving G-d, with strength “like a lion” to overcome our evil inclination, to withstand peer pressure and scoffers, and to better succeed at our important mission.

See *Likkutei Sichos*, Vol. 19, p. 328

סיפור חסידי

Once Upon a Chasid

By **Yanki Tauber**

Published by **Kehot Publication Society**

Too Good to Be True

Be holy. For I, your G-d, am holy (Kedoshim 19:2).

“Be holy”—sanctify yourself concerning what is permitted.

Talmud, Yevamos 20b

The first thing we heard from the Rebbe (Rabbi Schneur Zalman of Liadi) upon our arrival in Liozna was: “What is forbidden, one must not; and what is permitted, one need not.” Three or four years we toiled with this, until we made this approach part of our lives. Only then would we be received in a private audience (yechidus) with the Rebbe to ask about our individual paths in serving the Almighty.

Rabbi Mordechai of Horodok

At a chassidic get-together (*farbrengen*) held in the early years of Chabad chassidism, Reb Shmuel Munkes was doing the honors. The merry chassid danced about the participants, pouring the vodka and serving the *farbaisens* platters spread with bites of food to follow up the *l'chaims*.

Among the dishes which had arrived from the kitchen of Reb Nosson the *shochet* (ritual slaughterer) was a bowl of roasted lung, a most tasty delicacy. But for some reason, Reb Shmuel was reluctant to part with this particular dish. Throughout the evening he pranced about, pouring the *l'chaims*

and serving the food, with the bowl of roasted lung snug and elusive under his arm, deftly sidestepping all attempts to free it from his grasp.

Soon the chassidim grew weary of Reb Shmuel's game and demanded outright that he hand over the bowl and its mouth-watering contents. But the waiting chassid ignored their angry demands and kept up his dodging dance. Finally, a few of the younger chassidim decided that Reb Shmuel's prank had gone on long enough. They rose from the table, and soon the bowl and its bearer were cornered. But with a final leap and twist, Reb Shmuel dumped the roasted lung into the spittoon, and broke out in a merry *kazatzka* dance.

The younger chassidim sat to consider the gravity of Reb Shmuel's crime, and decreed that a few well placed stripes were in order. Without batting an eye, Reb Shmuel stretched himself out on the table and received his due. He then set out in search of more *farbaisien* to keep the *farbrenge* going. But the hour was late, and the best he could come up with was a plate of pickled cabbage donated by one of the Liozna residents.

Upon seeing the replacement dish, the expressions on the faces of those who had already imagined the taste of roasted lung grew as sour as the kraut set before them. But soon a commotion was heard in the hallway. The town's butcher ran in, a most stricken look on his face: "Jews! Don't eat the lung!" he cried. "There has been a terrible mistake." It seems that the butcher had been out of town,

and the butcher's wife mistakenly gave the *shochet's* wife a non-kosher lung to roast for the *farbrenge*.

Now it was the elder chassidim who sat in judgment upon Reb Shmuel. The audacity of a chassid to play the wonder-rabbi! By what rights had Reb Shmuel taken it upon himself to work miracles? Up onto the table with you, Reb Shmuel, decreed the court.

After receiving his due for the second time that night, Reb Shmuel explained: "G-d forbid, I had no inside information regarding the roasted lung. But when I entered into *yechidus* with the Rebbe for the first time, I resolved that no material desire would ever dictate to me. So I trained myself not to allow anything physical to overly attract me.

"When the bowl of roasted lung arrived, I found that my appetite was most powerfully roused. I also noticed that the same was true of many around the table. To be so strongly drawn by a mere piece of meat? I understood that something was not right."

When the czar's soldiers came to arrest Rabbi Schneur Zalman in 1798, the rebbe consulted with Rabbi Shmuel Munkes: should he go into hiding or allow himself to be taken to Petersburg? Reb Shmuel advised his rebbe not to resist. "Why?" asked Rabbi Schneur Zalman. Answered Reb Shmuel: "One or the other. If you are truly a rebbe, then no harm will befall you. And if you are not—you deserve it! How dared you deprive thousands of Jews of their pleasure in the material world?"

Rise, Before You Grow Old

Before an elderly sage, rise. And respect the elderly... (Kedoshim 19:32)

We must not waste a single day of our lives on sinful activities, G-d forbid. For time, space, and the soul are connected, so when an individual wastes time this causes a defect also in his or her space and soul. And lest we enter old age having squandered our youth, heaven forfend, we must maintain a rigorous religious standing—ever rising in our spirituality, and never falling.

This is the mystical explanation of "Before an elderly sage, rise." G-d commands us to "rise" in spiritual stature in our youth—when temptation is strongest—seizing those moments to defeat the evil inclination, "before" we grow old and find that we are no longer tempted by sin.

“Arise, Maiden of Israel!”

A cryptic Midrash states that when Moshe heard G-d articulate the verse, “*You shall rise before the advanced of age*” (Kedoshim 19:32), he exclaimed, “*Arise, maiden of Israel!*”

We can explain this Midrash in light of the Gemara’s teaching that one must respect an elderly person even if he is utterly ignorant, and that Rabbi Yochanan would rise in deference to an elderly non-Jewish man because a long life inevitably means more challenges and suffering.

The Ohr HaChaim teaches that the Jewish people are like G-d’s daughter who He has sold temporarily into exile as a maidservant. He explains that we deserve to be redeemed early due to the manifold suffering we have experienced during exile. Accordingly, when Moshe heard the verse, “*You shall rise before the advanced of age*,” he exclaimed, “*Arise, maiden of Israel!*” for the Jewish people—G-d’s maiden—is advanced in age, having spent far too many years in exile, and having undergone extensive suffering as a result. Even if we are otherwise unworthy—like the elderly man who is entirely ignorant—there is an obligation to “*rise before the advanced of age*”—G-d must cause the advanced of age to rise with the arrival of the final redemption.

Divrei Yo’el

לקוטי שיחות A Sicha

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

Educating A Minor

The Law: When a nine year old boy engages in relations with a *shifchah charufah* [a Cannanite maidservant with two owners, who was freed by one of her two owners, and was designated to marry a Jewish slave], she is given lashes and he is required to bring a sacrifice.... For a man is not liable to bring a sacrifice until she is liable for lashes, as [implied by] the verse: “There shall be an inquiry [leading to her receiving lashes].... And he shall bring his guilt offering” (*Vayikra* 19:20-21; *Issurei Biah*, 3:17).

The Question: The Ra’avad differs with the Rambam’s ruling, maintaining that a minor is never required to bring such a sacrifice, for this sacrifice is a punishment and a minor cannot be held responsible for punishable actions.

The Preface to the Explanation: There is a rabbinic mitzvah for a father to educate his children in the performance of mitzvos, for example to teach his children to recite grace after meals, even though the child is not Biblically obligated to do so. Authorities disagree whether this rabbinic obligation devolves upon the child as well. Some maintain that the ob-

ligation is solely the father’s, while others maintain that the child also has a rabbinic obligation to do these mitzvos.

The practical ramification of this debate would be in a scenario where an adult has not eaten the minimum amount needed to be Biblically obligated in grace after meals, but has eaten enough to be rabbinically obligated. If a child has a rabbinic obligation to say grace after meals, then the adult can discharge his rabbinic obligation by listening to the child’s recitation. If the child does not have a rabbinic obligation, then his recitation cannot absolve the adult of their obligation.

Rambam rules that a child can recite the grace on behalf of his father. It appears that he maintains that the rabbinic obligation on the father to educate his child extends to the child himself.

The rationale for this is as follows: Many mitzvos require preparation beforehand to be able to perform the mitzvah. A Lulav has to be cut and bound, a Sukkah must be built, a knife must be prepared for a circumcision. Because it is impossible to do these mitzvos without their preparation, these prepara-

tions are endowed with some of the significance of the mitzvah itself. Some authorities even maintain that a blessing is made when making these preparations, and that if the mitzvah overrides Shabbos, so do the preparations.

Similarly, the father cannot fulfill his obligation to educate his child without the child performing the mitzvah. The father's mitzvah is to see to it that his son fulfills the mitzvah. Therefore, the rabbinic obligation extends to the child as well.

Precedent for this is found in the Biblical mitzvah of a father teaching his child Torah. The Tzemach Tzedek writes that in the event that the father does not fulfill this obligation, the child must do so, even in his childhood. In other words, the Biblical obligation of education on the father extends to the child himself, obligating him to study in the absence of his father's providing an education.

The Explanation: The same applies to the child's sacrifice in the case of the relationship with the partly-freed maidservant. This prohibition is unique in that the Torah makes the punishment

for the man contingent on the women's punishment. Usually, each participant's action is judged separately. In those scenarios, the underage person cannot be held responsible and is not obligated in a sacrifice. But because the man is only obligated in a sacrifice because of the maidservant's punishment of lashes, which in turn is only possible because of the man's actions, it follows that the cause of his punishment is **not his action alone**, but that fact that his action precipitated the woman's lashes. And because the Torah considers a nine-year-old's intimacy sufficient to obligate the woman in lashes, the responsibility extends to him as well, obligating him in a sacrifice.

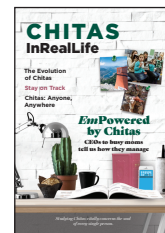
The Lesson: Because the concept of education is so powerful that it can extend a Biblical or rabbinic obligation onto a minor, that indicates how important the education of our children must be. Proper education can "transform" a child into a new entity, a young person with shades of adult maturity and responsibility.

Likkutei Sichos vol. 17, p. 232ff.

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

Book	Section
Chumash – Rashi*	Acharei-Kedoshim, 7th Aliyah
Tehillim*	Chapters 44 – 48
Tanya*	Likutei Amarim Chapter 45. עמ' 128 - במ"א. עד עמ' 128
Rambam – Sefer Hamitzvos*	Negative Mitzvah #63, #65; Positive Mitzvah #172
Rambam – One Chapter*	The Negative Commandments (Part I)
Rambam – Three Chapters**	Sefer HaMada – Hilchos Yesodei Hatorah 7 – 9

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