

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**

On The Lookout For Another Mitzvah Opportunity

The verse states that through *Hakhel*, “they will fear G-d, your G-d, and they will safeguard to do all the words of this Torah” (*Devarim* 31:12). Upon reflection, the words “safeguard to do,” seem redundant. One can either “safeguard the Torah” or “do the Torah’s instructions,” but what does it mean to “safeguard to do” the Torah and its *mitzvos*?

An explanation given:

The result of *Hakhel* is not just an increase in obligatory observance. Instead, the verse describes that beyond doing the *mitzvos* as instructed, the Jew will also be safeguarding them, meaning, they will be standing on the lookout for more *mitzvah* opportunities. The fostered *yiras Hashem* (fear of G-d) has an upbeat, energetic spirit to it. This discovery and experience of Jewish identity which embraces both fear and joy has the Jew not sufficing with having fulfilled their religious obligation. Instead, they are actively anticipating yet another chance to do a *mitzvah*.

סיפור חסידי

Once Upon a Chasid

By **Yanki Tauber**

Published by **Kehot Publication Society**

Worth The While

G-d spoke to Moses, saying... Place the Levites in charge of the Sanctuary, its furnishings, and all that pertains to it... when the Sanctuary is moved, the Levites shall take it down, and when the Sanctuary encamps, the Levites shall set it up... (Bamidbar 1:48-51)

Not only the tribe of Levi, but also any man of all the inhabitants of the earth whose mind has enlightened him and whose spirit has moved him to set himself aside to stand before G-d to serve Him, to worship Him, to know G-d and walk justly, and he cast from his neck the yoke of the many calculations that men seek—also he has become sanctified, a holy of holies, and G-d shall be his portion and his lot for all eternity... just as the priests and the Levites.

Maimonides Shemita 13:13

In the summer of 1955 a young man wrote the Lubavitcher Rebbe of his plans to make a short trip to a certain city. In his reply, the Rebbe urged him to utilize the opportunity to exert a positive influence on the local Jewish population.

During their wanderings in the Sinai Desert, the Rebbe explained, the Jewish people constructed the Sanctuary, a portable house of worship which they set up at each of their encampments. The Sanctuary was a formidable structure, consisting of towering gold-plated wall sections, layers of embroidered tapestries, a large wall enclosing its courtyard set up with posts, stakes and hundreds of feet of fabric, and many other components and furnishings—all described in minute detail in the Torah. A work crew of several thousands of Levites were involved in the unloading and assembling of the Sanctuary at each camp, and its dismantling and loading onto carts when the Divine command would come to move on.

A cloud, representing the presence of G-d, would hover over the Sanctuary. When the cloud would rise, this was the Divine signal to break camp. As the Torah relates, “By the word of G-d the children of Israel would journey, and by the word of G-d they would camp; as long as the cloud rested over the Sanctuary they would camp... when the cloud tarried long over the Sanctuary for many days, they kept the charge of G-d and would not journey. At times, the cloud would be for [only] a few days on the Sanctuary... at times, [only] from evening to morning... whenever it would rise, they journeyed.”

Yet even at their shortest encampment, the entire Sanctuary was set up—down to its every last component and fixture—to serve as the ‘meeting point’ with the Almighty, if only for a single day. “You, too,” concluded the Rebbe, “when you arrive at your destination, should utilize every free moment to reach out to our fellow Jews and to bring to them the wellsprings of Torah, regardless of the length of time that you plan to stay.”

לקוטי שיחות

A Sicha

By: ProjectLikkuteiSichos.org

Adapted from the works of the Lubavitcher Rebbe

The Leader's Role In Revealing Your Unique Quality

The Verse:

One month after the inauguration of the Mishkan, G-d commanded Moshe to take a census of the Jewish people, aided by the leaders of each tribe. After naming all twelve men, the Torah states:

“These were the ones summoned by the congregation, the princes of the tribes of their fathers; they are the heads of the thousands of Israel. Then Moses and Aaron took these men, who were indicated by [their] names, [and they assembled all the congregation] (Bamidbar 1:16-18).

The Rashi:

The ones summoned by the congregation—They were summoned for every important matter concerning the congregation.

These men—These twelve princes.

Who were indicated—to him here by their names.

The Question:

How does Rashi's comments contribute to our understanding of these verses?

The Preface to the Explanation:

Rashi set out to address several questions on these verses:

- 1) Seemingly, these verses are redundant, for in the beginning of the passage, G-d already said to Moshe, “*With you there shall be a man from each tribe, one who is head of his father's house*” (Ibid 1:4). What, then, is added with the verse, “*These were the ones summoned by the congregation, the princes of the tribes of their fathers*”? We already know this!
- 2) So, too, regarding the second verse, “*Then Moses and Aaron took these men, who were indicated by [their] names*”—why do we need to be told that Moshe fulfilled G-d's command and enlisted the help of the men who were named by G-d? We would assume that Moshe fulfilled G-d's instructions without the verse telling us explicitly that he did so!
- 3) Why does the G-d need to mention each leader of the twelve tribes by name? This census took place one month after the dedication

of the Mishkan, where the twelve leaders appeared publicly to offer sacrifices during the inauguration. Why, then, do they have to be reintroduced?

The Explanation:

Rashi therefore explains that this mention of the leaders introduces us to a new role they played, a new dimension in their leadership that was not present beforehand.

“The ones summoned of the congregation—They were summoned for every important matter concerning the congregation.” Until now, each leader was responsible for his own tribe. But here, G-d appointed all the leaders as being responsible “for every important matter of the congregation,” meaning, the entire Jewish people. Now, every leader was connected to not just his tribe, but to all the tribes. Therefore, when they assisted Moshe in the census, they all helped Moshe count the members of all the tribes.

We see this in Rashi’s comment to the earlier verse, *“With you there shall be a man from each tribe,”* where he explained, *“when you count them, there should be with you a prince from each tribe.”* Rashi does not specify that each leader was to help count only his own tribe. Rather, the princes were to be there for the counting of the entire nation. Our seemingly repetitive verse actually explains why this was so, because at this juncture G-d was giving a new role to the leaders, to be responsible for the nation as a whole.

The Deeper Dimension:

What was the purpose in this innovation? Why was each leader tasked with counting the entire nation, and not just his tribe?

In a census, each individual has the same value as the others. It highlights the commonality between the Jewish souls, how we all share a Divine soul.

But by tasking the leaders of each tribe with the counting, however, a new element is added to the census. The leaders represent the uniqueness of each tribe, they are a reminder of the diversity of the Jewish people, how no two tribes or people are alike. By asking the leaders to count, G-d was asking for a census that not only highlighted the shared essence of the people, but one that also highlighted their uniqueness and difference.

And yet, despite these differences, each person only counts as one. Thus, this census expresses that each individual part is essential to the whole. Although difference exists, as represented by the leaders’ involvement, the fact that each Jew still counts the same shows that each individual is equally critical to the success and unity of the nation.

Therefore, the leaders’ role in this census was unique: Their involvement expressed the unique nature of each tribe and individual, but the fact that they were all responsible for the counting of the entire nation highlighted that their differences only contributed to the essential unity of the nation.

Likkutei Sichos vol. 23, p. 1ff.

Small Today, But Great Tomorrow

Parshas Bamidbar describes the counting of the Jewish people. The results show that the Jewish nation was small in size, and as the Torah foretells, it has remained the smallest of the nations throughout history. Therefore, the total number of verses in Parshas Bamidbar equals 159, which in Hebrew spells the word *katan*, “small.” However, our Sages state that those who are small in the present era will be great in the future era. The Jews are small and humble, but they will be numerous and great in the future era. Indeed, 159 is also the value of *olam haba*, the world to come, the future era of greatness.

A Voice In The Wilderness

“A voice calls out in the wilderness: clear a path for G-d, straighten out in the desert a trail for our G-d” (Yeshayahu 40:3).

This voice in the wilderness is derived from G-d’s Supernal Speech—the Hebrew word for speech (דיבור) is related to the word for wilderness (מדבר)—and it reminds us to remain righteous. For when one is about to turn from the path of good, the voice in the wilderness warns the individual (audibly, if one merits such treatment) that his or her soul once swore an oath to always remain righteous and connected with the Divine presence.

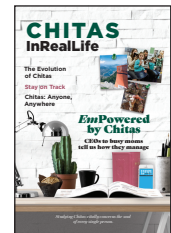
“Clear a path for G-d,” the voice chides. And if this is not possible, because one finds oneself in a psychological and spiritual desert, racked by confusing, alien thoughts (the word for desert, ערבה, is related to the word, ערבוּב, confusion or admixture), the prophet instructs the individual to at least create an unpaved “trail for our G-d” through that figurative desert, rejecting all alien thoughts and returning to G-d with great fear and humility.

Par. 314

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

Book	Section
Chumash – Rashi*	Bamidbar, 7th Aliyah
Tehillim*	Chapters 140 – 150
Tanya*	Likutei Amarim Chapter 52. עמ' 146 - ובהתלבשות מל' דאצילות... עד עמ' 147 - שכניה.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #15 and #18
Rambam – One Chapter*	Sefer HaMada – Hilchos De'os Chapter 6
Rambam – Three Chapters**	Sefer Ahavah – Hilchos Tefillin U'Mezuzah V'Sefer Torah Chapter 5 – 7

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