

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

The Hakhel Process

How is the reading conducted? Trumpets are sounded throughout Jerusalem to gather the people. A large wooden platform is brought and set up in the center of the Women's Courtyard in the holy Temple. The king ascends and sits on it so that they will be able to hear his reading. All of the Jewish people who made the festive pilgrimage gather around him. The attendant of the synagogue takes the Torah scroll and gives it to the head of the synagogue. He gives it to the *sgan*, who gives it to the High Priest, who gives it to the king. The transfer involves many people as an expression of respect.

The king accepts the scroll while standing. If he desires, he may sit when reading. He opens it, looks at it, and recites the blessings like anyone who is reading the Torah in a synagogue. He reads the passages He rolls the scroll closed and recites the blessing afterward as it is done in synagogues. He adds seven blessings which are: "Grant favor, G-d, our L-rd, to Your people Israel..." "We thankfully acknowledge You..." "You chose us from all the nations..." until "Who sanctifies Israel and the festive seasons," as one recites in prayer. Thus there are three blessings with set texts. For the fourth blessing, he prays for the Temple, that it should remain standing and concludes: "Blessed are You, G-d, Who dwells in Zion." For the fifth, he prays for the Jewish people, that their kingdom prevail, and concludes: "...Who chooses Israel." For the sixth, he prays for the priests, that G-d should desire their service and concludes: "Blessed are You, G-d, Who sanctifies the priests." For the seventh, he offers supplication and prays according to his ability and concludes: "G-d, deliver Your nation Israel, for Your nation Israel is in need of salvation. Blessed are You, G-d, Who heeds prayer."

Rambam, Laws of Chagiga 3:4

סיפור חסידי

Once Upon a Chasid

By Yanki Tauber

Published by Kehot Publication Society

"My Lubavitch"

Moses took the wagons and the oxen and gave them to the Levites... according to their workload... But to the Kehos family he did not give any; for their's was [the most] holy work, they bore it on their shoulders...(Naso 7:6-9)

Every year, Reb Shlomo "Der Geller," the melamed (teacher) of Nevel, would walk to Lubavitch to spend the Simchat Torah festival with his rebbe, Rabbi Sholom DovBer. Even in his later years when his strength had failed him, he refused to climb onto a wagon for even a minute; every step of the way was taken on his own two feet. "In my Lubavitch," Reb Shlomo maintained, "no horse will take part."

He once said: “There will come a time when I shall stand before the heavenly court. What will I have to show for myself? What have I done with the years which have been granted me? We both know that the life of Reb Shlomo the melamed leaves much to be desired.

“But there is one thing that no one can take from me. My Lubavitch. Every year I came to the Rebbe. But imagine that when I present my Lubavitch before the heavenly court, along comes a horse claiming partnership; it was he, after all, who schlepped me to Lubavitch. The truth is, I can probably win my case against the horse, but I have no desire to have it out with a horse over my trips to the Rebbe. No horse will be involved in my Lubavitch!”

לקוטי שיחות

A Sicha

By: ProjectLikkuteiSichos.org

Adapted from the works of the Lubavitcher Rebbe

Inaugurating The Altar

The Context: The twelve leaders of the tribes each offered an identical set of sacrifices in order to inaugurate the altar in the Mishkan. This consisted of a meal offering, incense, and three animal sacrifices—a burnt, sin, and peace offering.

“He brought his offering of one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. One spoon [weighing] ten [shekels] of gold filled with incense. One young bull, one ram and one lamb in its first year for a burnt offering. One young he-goat for a sin offering. And for the peace offering: two oxen, five rams, five he-goats, five lambs in their first year; this was the offering of Nethanel the son of Zu’ar” (Bamidbar 7:19-23).

Rashi interprets each detail of these offerings as alluding to significant historical figures, events, and themes in Jewish history:

The numerical value of **one silver bowl** (930) corresponds to the years of Adam, while its weight of **one hundred and thirty shekels** refers to the age when he began to father children and raise a family.

The numerical value of the **one silver sprinkling basin** (520) alludes to Noah, who began raising a family at the age of five hundred, and alluding to the twenty years before his children were born in which the decree of the [Great] Flood was enacted. Its weight of **seventy shekels** corresponds to the seventy nations who descended from Noah.

The **one spoon** alludes to the Torah, which was given by the hand of G-d (the word for “spoon” (*kaf*) can also mean “hand”). Its weight of **ten gold shekels** corresponds to the Ten Commandments. It was **filled with incense** whose numerical value is 613, the number of mitzvos in the Torah.

The **one young bull, ram, and lamb** each allude to the three forefathers respectively. And the **one young he-goat** was to atone for the sale of Joseph, about which it says, “and they slaughtered a kid” (*Bereishis* 37:31).

The **two oxen** correspond to Moses and Aaron. And the **five rams, five he-goats, and five lambs** correspond to the priests, Levites, and Israelites, as well as to the Torah, the Prophets, and the Holy Writings. The three fives [in this verse] correspond to the five books of the Torah, to the five commandments inscribed on the first tablet, and the five commandments inscribed on the second one.

The Questions:

- 1) These allusions seem to be scattered, not organized around one cohesive theme. In a straightforward reading of the narrative, there should be some binding idea in the offering’s details.
- 2) Why is it relevant to recall Adam and Noah in the consecration of the altar? They predate the history of the Jewish people.
- 3) How can the rams, he-goats, and lambs be used to allude to two separate categories, the three segments of the Jewish nation, and the three sections of the Torah?
- 4) A general question: The objective of this offering was to consecrate the altar. We would assume, then, that the main focus of the offering was the items that were to be brought onto the altar. Why does the Torah first mention, and in detail, the silver bowl, spoon, and basin, implying that they are the most important element of the offering?

The Explanation: Being that this offering was inaugurating the altar and the Mishkan, the leaders wanted it to express the fundamental novelty and purpose

of the Mishkan that set it apart from the way humanity approached G-d prior to the Mishkan. The Mishkan was to be a home for G-d, a place where the Divine presence could be revealed. This was most blatant in the offering of sacrifices, where a miraculous fire descended from heaven to consume the sacrifices. Prior to the building of the Mishkan, when an individual offered a sacrifice, there was no miraculous revelation of G-d.

To illustrate this, the leaders brought two categories of offerings, inanimate items, such as utensils, flour, and oil, and animal offerings. When inanimate items are offered, there is no tangible, marked change in the items. This alludes to the sacrifices offered prior to the Mishkan, which did not engender any marked “change” in the animal; it was not devoured by a heavenly fire, it was not graced with holiness. When animals are offered, there is discernible change, this alludes to the offerings brought in the Mishkan, where the Divine presence rests on the physical animal and it is elevated to holiness.

Rashi therefore explains that all the inanimate elements of the sacrifice allude to Adam, Noah, and the nations of the world. For they were not given the ability to draw the Divine presence into the physical reality, i.e., to draw down Heavenly fire onto a physical animal. While all the animal sacrifices allude to

the Jewish people, beginning with the forefathers who were the first to draw down G-dliness into the material realm through the mitzvah of circumcision, which sanctified the human body.

The question becomes, why is the Torah alluded to with the inanimate spoon? On closer inspection, Rashi phrases this as referring to the Torah that was given by “G-d’s hand.” The drawing down of G-d’s presence into this world is accomplished not by the Torah alone, but by the Jewish people who unite with the Torah and fulfill its directives. Thus, the Torah “as given by G-d’s hand” is “inanimate;” it alone cannot affect change in this world. It is only when the Torah is “received” by the people that it elicits G-d’s light.

This is alluded to in the final detail of the animal sacrifices, the five rams, he-goats, and lambs which correspond to the Jewish people, as well as to the Torah and the Ten commandments (divided into two sets of five). These are not two different allusions, it is one allusion, referring to the Jewish people as they are united with the Torah. (This is also why the commandments are split into two sets of five, for differentiation within the Torah is only seen from the human perspective, from G-d’s unified perspective, there is no distinction between the commandments.)

Likkutei Sichos vol. 18, p. 83ff.

גאולה
Geulah

Yalkut Moshiaich uGeulah al HaTorah
Translated by Yaakov Paley

The History of Exile and Redemption

The Torah uses repetitive language in describing the *mitzvah* of maintaining a ritually pure camp: “*They shall send away from the camp all those afflicted with tzara’as, or a zav, and all those unclean through the dead. Both male and female you shall banish. You shall send them outside the camp, and they shall not defile their camps, in which I dwell among them. The children of Israel did so: They sent them outside the camp, as G-d told Moshe. So did the children of Israel do*” (Naso 5:2-4).

In fact, this passage alludes to the history of the Jewish people: *Tzara’as* is the sin of idolatry. *Zav* is the sin of forbidden relations. And “*those unclean through the dead*” is the sin of murder. For these sins, the Jews were sent away from the camp, meaning that they were exiled from the Holy Land. “*They shall send away from the camp*” refers to the Babylonian exile. “*Both male and female you shall banish*” is the Persian exile, including Haman’s plot to annihilate every male and female. “*You shall send them outside the camp*” is the Roman exile. “*They shall not defile their camp*” is the Greek exile, marked by the defiling of the *beis hamikdash*. “*In which I dwell among them*” refers to the Divine Presence that accompanies the Jews in every exile.

“*The children of Israel did so*” refers to their undergoing all the above. The repetition of “*So did the children of Israel do*” refers to their returning to G-d with *teshuvah*, in the end of days, and experiencing the redemption. Just as a *metzora*, a *zav*, and one who is impure from the dead is purified with water, so will G-d purify the Jews at the time of the redemption, as it is stated, “*I will sprinkle clean water upon you, and you will be clean; from all your impurities and from all your abominations will I cleanse you*” (Yechezkel 36:25).

Midrash Rabbah

An Excuse To Love

“The Lord shall show favor to you and give you peace” (Naso 6:26).

The ministering angels once asked G-d why He, who “favors no one and takes no bribe” (Devarim 10:17), nonetheless favors the Jewish people, as He promises in this week’s Torah portion: “The Lord shall show favor to you and give you peace” (Bamidbar 6:26). G-d replied: “And how can I not show favor to Israel? I commanded them to recite blessings only after a meal that satisfies them, yet they are so exacting with themselves that they recite blessings even after eating only an olive-sized or egg-sized portion of bread” (Brachot 20b).

Now, it is within the nature of the Jewish people to serve G-d, never budging from their love for Him. We express this love through offering blessings, like a servant who loves a king so passionately that he is constantly mentioning the monarch’s name, ever praising and blessing him. When we express our love for G-d through blessings, we arouse the supernal love that G-d has for us. G-d then favors the Jewish people, raising us up and expressing His love in return.

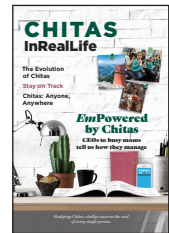
With this background, we can now understand the exchange between G-d and His ministering angels. When the Jewish people recite blessings at every opportunity, even when they have no obligation to do so, this expresses their love for G-d in ways so powerful that it arouses His supernal love for them. Under such circumstances G-d asks: “how can I not show favor to Israel?”

Ohr Torah, par. 130

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

Book	Section
Chumash – Rashi*	Naso, 7th Aliyah
Tehillim*	Chapters 72 – 76
Tanya*	עמ' 158 - [והנה בחיל הצמצום... עד עמ' 4 Chapter Shaar HaYichud VehaEmunah Chapter 4 - ל"ח. 158 -]
Rambam – Sefer Hamitzvos*	Negative Mitzvah #322
Rambam – One Chapter*	Sefer HaMada – Hilchos Avodas Kochavim v'Chukoseihem Chapter 6
Rambam – Three Chapters**	Sefer Ahavah – Hilchos Shabbos Chapters 15 – 17

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