

# 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

### Hakhel, Torah and The Creation of The World

The “secret” meaning behind the *mitzvah* of *Hakhel* is that all are gathered to appear before G-d, the ultimate King. For this reason, this commandment was fulfilled by the Jewish king, for [he represented G-d’s Kingship, and] he would read the Torah. Similarly, the sages state that [by the creation of the world] G-d looked into the Torah [as His blueprints] and created the world.

Another reason for reading the Torah was to remind the people that the Torah sustains the existence of the world, and without it the world would not exist.

The *Hakhel* gathering took place in the Holy temple [referred to as “the place that G-d will choose”], for from this place the creation of the world began, as the verse says, “From Zion, perfect in beauty, G-d appeared.”—The sages expounded this verse to mean that the “starting point of creation” was Zion (Yoma 54b).

*Rabeinu Bachya on Devarim 31:10*

סיפור חסידי

Once Upon a Chasid

By Yanki Tauber

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### *The Direct Approach*

*Fear no man* (Devarim 1:17)

Rabbi Yosef Yitzchok of Lubavitch related:

The ‘Enlightenment Movement,’ in their war on traditional Jewish life, were once again plotting to enlist the aid of the czarist government to further their aims. Heading the effort was a certain Mr. Karpos whom the authorities had installed as a rabbi in Odessa. He had prepared a voluminous thesis ‘proving’ that religion is the number one enemy of civilization, and had concluded with the recommendation that the study of kabbala and other fundamentals of Judaism be outlawed. He had then headed to Petersburg to present his ‘findings’ to the government.

My father received word of these developments and dispatched me to Petersburg to deal with the matter. The purpose of the trip was kept secret: I travelled with my wife, Rebbetzin Nechama Dina, and we made it known that we had gone for a medical consultation.

After several days in Petersburg I had made no headway whatsoever; all my connections and exertions were to no avail. I notified father by telegram that all my efforts to stop Karpos had failed. Father replied that I was to keep on trying.

When several more futile days had passed, I took the train home to personally inform father of the hopelessness of the situation. When I entered father's room he was preparing for the morning prayers; his tallis lay folded on his shoulder and he was examining its tzitzis. I reported the events and failed efforts of the last few days, and concluded that, as I saw it, there was absolutely nothing to be done about the situation.

Said father: "Once Rabbi Schneur Zalman of Liadi sent his son, Rabbi DovBer, on a certain mission. Rabbi DovBer returned empty-handed. When he arrived, he found his father with his tallis folded on his shoulder, checking its tzitzis in preparation for the morning prayers.

"Said Rabbi Schneur Zalman: 'Do you see? This is a tallis. The tallis expresses the level of the Transcendent Light,<sup>1</sup> and the Transcendent Light blinds all forces of evil.' Upon hearing this, Rabbi DovBer kissed his fathers tzitzis and went back. This time he succeeded."

Without another word, I took hold of father's tzitzis, kissed them, and caught the next train back to Petersburg. Again, I started racking my brains and making my rounds. Then, I had an idea. I went to Karpos' hotel and asked to see him.

Karpos received me warmly—it seems that he had heard of me or of my father. We sat and talked, and I brought up the subject of his dissertation. He spoke readily of his plans. "Soon we will see who will prevail" he challenged. "Soon, we of the Enlightenment will rid the Jewish people of your archaic notions and practices.

"I have already prepared all the material," he continued to boast, "now I have only to make a few finishing touches and it will be ready for submission. Our czar's ministerial commission on culture and religions has scheduled to review the matter in a few days. Once and for all we shall make our case!"

"May I see what you wrote?" I asked.

"But of course. I have nothing to hide—in a matter of days, all will be decided" said the preening slanderer, handing me his manuscript.

Without a word I proceeded to tear the dissertation to shreds.

Karpos exploded in rage and frenzy. "What are you doing?! My lectures! My notes! Do you know how many months of research and writing are invested in these papers?!" I continued to tear the manuscript into tiny bits of paper. All the while he continued to bellow in rage, to curse and deride me. In his fury, he dealt me a resounding blow across the face.

When I finished with his papers, I ran from the hotel and returned to Lubavitch.

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1. *Ohr makif*: The teachings of kabbala and chassidism differentiate between two types of Divine emanations: *ohr p'nimi*, an 'inner' or 'pervading light' and *ohr makif*, an 'encompassing' or 'transcendent light.' *ohr p'nimi* describes G-d's involvement in our existence in a measured and defined manner, in accordance with the natural laws, both physical and spiritual, with which He imbued His creation. The *ohr makif* is a supernatural expression of G-dliness, a flow of divinity that is above and beyond the parameters and definitions of the created existence. G-d is affecting us in a way that does not 'fit in' with our reality.

### *Being G-d's Neighbor in Exile*

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**"N**itai the Arbelite would say: *Distance yourself from an evil neighbor, do not befriend a wicked person, and do not abandon belief in divine punishment*" (Avos 1:7).

*"[Rabbi Yochanan] said to them: Go and see which is the worst trait, which a person should distance himself from... Said Rabbi Yossi: An evil neighbor"* (Avos 2:10).

In times of exile it is easier to attain Divine inspiration than it was in the Temple era. Just as a king is most accessible when he is on the road—even an unfit commoner, who cannot meet the king in his palace, can approach a traveling monarch and invite him to dwell in his humble inn—so too now, in exile, the Divine presence is most accessible. And when one thinks of uniting with G-d in exile, G-d instantly dwells

within that individual. He or she will then resist temptations and alien thoughts, and all his action will be only for the sake of Heaven, lest his or her actions cause the individual to become separated from G-d.

Along these lines, the teaching “distance yourself from an evil neighbor” can also be translated: “distance yourself from evil, because of a neighbor.” Because of the presence of the Supernal Neighbor who dwells within us in exile, we are inspired to distance ourselves from evil.

Par. 399

## גאולה Geulah

Yalkut Moshiah uGeulah al HaTorah  
Translated by Yaakov Paley

### Focus On The Prize

*“These are the words which Moshe spoke to all Israel on the other side of the Yarden in the desert” (Devarim 1:1).*

**A**t the conclusion of the book of Bamidbar, we are told that the Jews encamped “*in the plains of Mo'av, on the banks of the Yarden.*” The book of Devarim, however, describes their location as “*on the other side of the Yarden.*”

The first four books of the Torah describe events in the past and present, whereas Devarim is a preparation for the future—entering the Holy Land. Bamidbar tell us that the Jews tackled the greatest forces of impurity, the plains of Mo'av, in the final stage of their desert service. In Devarim, they had to focus exclusively on entering the Holy Land, and from this respect, they were “*on the other side of the Yarden.*”

Nowadays, as well, we have passed the final and darkest stage of exile. We must now focus less on subduing and rectifying evil, and instead, exert every effort in preparing ourselves for the imminent Redemption.

The Rebbe

## לקוטי שיחות A Sicha

By: [ProjectLikkuteiSichos.org](http://ProjectLikkuteiSichos.org)  
Adapted from the works of the Lubavitcher Rebbe

### A Story About Utensils of an Idolater

#### The Talmud:

Tractate Avodah Zara concludes with a story about the prohibition of using utensils that a non-Jew used in the cooking process:

*The sage Mar Yehuda, and Bati bar Tuvi, who was a wealthy man, were sitting before King Shapur, the king of Persia. An esrog fruit was served. The king cut a slice for himself and for Bati bar Tuvi. He then stuck the knife ten times in the ground, cleansing it from its absorption of food cooked by a non-Jew, cut a slice, and gave it to Mar Yehuda. Bati bar Tuvi said to him: Am I not Jewish? King Shapur said to him: I am certain that Yehuda observes this law, but I am not certain of your observance.*

*There are those who say that King Shapur said to*

*him: Remember what you did last night. The Persian practice was to present a woman to each guest, with whom he would engage in marital relations. Mar Yehuda did not accept the woman who was sent to him, but Bati bar Tuvi did, and therefore he was not assumed to be meticulous with regard to this prohibition of a utensil used by a non-Jew (76b).*

#### The Questions:

- 1) Tosfos explains that Bati was a freed slave who was still waiting for his bill of release. A person with this status is permitted to have relations with a non-Jewish woman, therefore, Bati did not commit a transgression with the Persian woman. Why, then, did the king imply that Bati acted wrongly the previous night?

- 2) According to the first version, if the king had certain information of Bati's evening indiscretion, why did he justify his feeding Bati with a prohibited knife out of a mere suspicion that he did not observe that law?
- 3) And finally, just because Bati succumbed to a rabbinic transgression, having relations with a non-Jewish woman in a casual context, that does not permit him to commit a Biblical transgression of eating non-kosher food?

**The Explanation:**

The prohibition of the king's knife would not have been the biblical one of a utensil absorbing actual non-kosher food, because a palace kitchen would have different utensils for meat and lighter foods like fruit. Rather, the prohibition is the rabbinic one of using a utensil that a non-Jew used while cooking technically permitted food.

According to the second version, the main reason for this prohibition is to create social barriers between Jews and non-Jews, so that a Jew should *not be tempted into intermarriage*.

The king therefore assumed that Bati, who

clearly was not careful about intermarriage as his behavior had indicated, had no reason to be careful about the king's knife either.

According to the first version, however, the reason for the prohibition is to *prevent general acculturation among non-Jews*, not because of intermarriage. Therefore, Bati's *one* indiscretion would not be indicative of his observance of the prohibition of the king's knife. The king made a different calculation. It is not befitting for a king to cleanse the knife for a simple citizen. Bati's behavior made the king question his observance of the law, therefore, he felt it beneath his dignity to cleanse the knife for him. But the king saw how dedicated Mar Yehuda was to his observance, and therefore knew that under no circumstances would he eat from a suspect knife. Out of respect for his uncompromising observance, the king cleansed the knife for him.

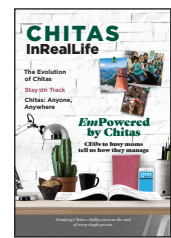
The lesson is clear: When the world sees how a Jew is uncompromising in their dedication to Torah, the kings of the world are honored to accommodate their observance.

*Likkutei Sichos, Vol. 19, p. 30ff.*

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

Book	Section
Chumash – Rashi*	Devarim, 7th Aliyah
Tehillim*	Chapters 23 – 28
Tanya*	עמ' 204 - אך מי הוא הנותן... עד עמ' 204 - הנפש כו'. Igeres Hakodesh #1
Rambam – Sefer Hamitzvos*	Negative Mitzvah #352, #347 and #346
Rambam – One Chapter*	Sefer Ahavah – Hilchos Berachos Chapter 1
Rambam – Three Chapters**	Sefer Kedusha – Hilchos Issurei Biah Chapters 12 – 14

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