

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: A Complete Nation, Land and Torah

The connection between *Asarah B'Teves* and *Hakhel* can be explained as follows: On *Asarah B'Teves*, Jerusalem, the place in which the *Hakhel* gathering was held, was besieged. During such a year we should feel more aware of this tragedy.

There is another factor relating *Asarah B'Teves* to *Hakhel*: The *Hakhel* gathering ("Gather together the entire nation—men, women, and children,") expresses *Sheleimus HaAm*—the complete state of the Jewish people. *Asarah B'Teves* is connected with the complete state of Jerusalem, for Jerusalem is only complete when it is surrounded by a wall and the Temple is standing. Furthermore, since Jerusalem is the

capital and major city of the entire *Eretz Yisroel*, it follows that the *Sheleimus HaAretz*, the complete state of *Eretz Yisroel*, is dependent on the complete state of Jerusalem.

This connection stresses that the complete state of Jerusalem and of *Eretz Yisroel* is connected with the complete state (the *Hakhel*) of the Jewish people, and also the complete state of Torah, for the purpose of *Hakhel* was to hear "all the words of this Torah." In simple terms, the *Sheleimus* of *Eretz Yisroel* will be when "all of its inhabitants dwell within," i.e., when it is filled with Jews and filled with Yiddishkeit.

From the talk of the Lubavitcher Rebbe 10 Teves 5741

סיפור חסיד

Once Upon a Chasid

By Yanki Tauber

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A Change of Clothes

And Moses spoke to G-d, saying: "Let the L-rd, G-d of the spirits of all flesh, appoint a man over the people... so that the congregation of G-d shall not be as sheep that have no shepherd" (Pinchas 27:15-17)

Why does Moses address the Almighty as the "G-d of the spirits of all flesh?" So said Moses to G-d: "Master of the universe! You know the soul of each and every individual, You know that no two are alike. Appoint for them a leader who can relate to each and every one of them in accordance with his individual spirit."

Rashi's commentary

Evening had fallen, and Rabbi Shmuel of Lubavitch was receiving those who came to seek his counsel in yechidus, the private meeting of souls between rebbe and chassid. Scarcely an hour

had passed, and already the Rebbe was exhausted; he called a break and asked for a fresh change of clothes.

The Rebbe's secretary emerged from the room carrying the clothes which the Rebbe had removed. They were drenched in sweat. "Master of the universe," muttered the secretary, "why does he exert himself so?! Every hour he needs a new change of clothes. Why does the Rebbe sweat so much?"

The Rebbe's door opened, and Rabbi Shmuel stood in the doorway. "Go home," he said to his secretary. "You have not the slightest understanding of my work. I will continue to pay your salary, but I no longer desire your services.

"Don't you understand? In the past hour twenty people came to see me. Each of them poured out his soul to me and asked for my assistance in curing it of its spiritual ills. To relate to each one's dilemma, I have to see it through their eyes. So I must divest myself of my own personality and circumstances and clothe myself in theirs. Then, in order to answer them, I must re-assume my own persona—otherwise, why would they come to consult with me?"

"Did you ever attempt to change your clothes forty times an hour?"

"If such physical dressing and undressing would exhaust you and bathe you in sweat, can you imagine what it involves to do so in the mental, emotional and spiritual sense?"

The Depth of Torah

R. Meir says: All who delve into Torah for its own sake merit many things... (Avos 6:1).

The phrase "many things" (*Devarim Harbeh*) can also be rendered "much speech" (*Devarim as in Dibbur*). Indeed, one who studies Torah for the right reasons automatically attains fluency in the words and wisdom of the Torah.

An alternate interpretation: "many things" can be understood as hinting to the many depths of the mysteries of the Torah. One who studies Torah for the right reasons will be granted uninterrupted access to the Torah's mystical dimension, as it exists in an infinite state.

Par. 419, 453

Stop Suffering

*This is the way of Torah: you shall eat bread with salt, drink water sparingly,
and sleep on the ground, and live a life of suffering... (Avos 6:4).*

The phrase "live a life of suffering" (*Chayei Tzaar Tichyeh*) could also be rendered "enliven those who suffer" (by reading *Tichyeh* as *Tichayeh*). For the true "way of Torah" is to give life to the holy sparks trapped and suffering within physicality, and see to it that these suffering sparks are enlivened, released, and elevated.

Par. 412

A Monthly Renewal of The Jewish People

The Torah introduces the Rosh Chodesh sacrifices with the phrase, *u'verashei chad'sheichem*, “On the heads of your new moons,” using the Hebrew plurals for both “heads” and “new moons.” Taken literally, this gives the impression of multiple renewals per month. Indeed, the Zohar exclaims, “How many heads does a moon have?!” The answer is that the moon is not alone in the monthly renewal, for the Jews are also renewed each month.

This will occur in the era of redemption, as alluded to in the fact that the sacrificial instructions of Rosh Chodesh—unlike those of all other festivals—are written in the future tense (not *hikravtem*, but *takrivu*). In the era of redemption, G-d will introduce a new revelation to the Jewish people that was never revealed previously. The head of each month will come with a state of renewal for the Jewish people.

Sifsei Kohen

A Novel Idea

The Verse:

The daughters of Tzelafchad famously argued that their father's inheritance should be passed on to them being that their father had no sons. The Torah narrates their bringing their case as follows:

“They stood before Moshe and before Elazar the kohen and before the chieftains and the entire congregation at the entrance to the Tent of Meeting...” (Bamidbar 27:2).

The Rashi:

Before Moshe—And afterwards, “before Elazar”? Is it possible that if Moshe did not know the law, Elazar would? Rather, transpose the verse and expound it [as if it were written, “before Elazar and before Moshe”]. These are the words of Rabbi Yoshiyah. Abba Chanan said in the name of Rabbi Elazar: They were sitting in the study hall and they stood before all of them.

The Question:

Rashi's source is the Sifrei, which cites both these opinions. Yet, the Sifrei also extends this

same argument to another occasion, the argument of the ritually unclean people who wanted to bring the Pesach sacrifice in the desert. There, too, the verse states, “There were men who were ritually unclean... so they *approached Moshe and Aharon* on that day,” implying that after Moshe did not know the law, the people approached Aharon (*Bamidbar* 9:6). The Sifrei cites the same opinions in this context as well.

Rashi, though, does not. He only cites the opinion of Abba Chanan and ignores the opinion of Rabbi Yoshiya. This despite the fact that in our verse, he places Rabbi Yoshiya's opinion first, an indication that it is more palpable for the straightforward meaning of the verse!

“[So they] Approached Moshe and Aharon—While the two were sitting in the study hall, they came and asked them. It is [however] inconceivable that they approached them one after the other, for if Moshe did not know, how should Aharon know?”

Why does Rashi bring both opinions in the context of Tzelafchad's daughters, but only one explanation in the context of Pesach Sheni?

The Explanation:

In the context of Pesach Sheni, there is no indication as to where Moshe and Aharon were standing. When the verse explicitly mentions Aharon, it implies that the question was directed to him as well. This would make sense if they were in the study hall at the time. When a question is posed in a study hall, it is self-understood that the question is open to anyone there at the time, and each person can express their opinion. Therefore, it makes sense to say that in this case the sages were in the study hall with Moshe, and therefore the question was posed to both Moshe and Aharon. There is no reason to suggest that the verse need be transposed.

In our context, however, the verse explicitly says that Moshe and Aharon were standing at the “entrance to the Tent of Meeting,” not the study hall. The Tent of Meeting is where everyone would come to hear Moshe’s teaching and legal interpretations, not where different people would express their opinions. Therefore, Rashi has to first offer an explanation (transposing the verse) that would skirt this problem in the plain meaning of the verse.

The explanation that they were in the study hall can only be an alternative interpretation in this context.

The Deeper Dimension:

Both laws that emerged from these narratives came about through the request of the Jewish people. Therefore, the narratives reflect the advantage that is found in the human realm, the world of the “receiver” of the Torah.

Thus, the law of Pesach Sheni, which was a novel law, was discussed in the study hall, the place where the Torah student innovated laws, revealing the true depth of the Torah according to their own understanding.

And the law of inheritance, which was not a novel introduction, but rather, was momentarily forgotten by Moshe and restored to him by G-d, is recorded in a verse that has to be “transposed,” alluding to the fact that at times the understanding of the Divine written word can be “lost” on us, and is rectified or rearranged through human effort.

Likkutei Sichos vol. 23, p. 182ff.

מורה שיעור לחת"ת ורמב"ם לשבת

Shabbos Chitas / Rambam Guide

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Chumash – Rashi*	Pinchas, 7th Aliyah
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Rambam – Sefer Hamitzvos*	Positive Mitzvah #212
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Rambam – Three Chapters**	Sefer Nashim – Hilchos Ishus Chapters 23 – 25

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