

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

Gathering To Do Teshuva

The main purpose of Hakhel is to inspire Teshuvah. Our Sages, of blessed memory, taught (Vayikra Rabba 30:7) that the first day of Sukkos is "the first [day] for calculating sins." Therefore, [at the beginning of Sukkos the Jews] must immediately make preparation for repentance. And that preparation is Hakhel, when the king assembles the people and reads before them from the Book of Devarim, which predominately contains words of rebuke for iniquities.

It is rather obvious that the Hakhel gathering has the quality to foster repentance. Because through being assembled, they are one group and they can now come together to repent to G-d, as a congregation. [This is important] because it is specifically during the ten days of repentance that the Holy One, blessed be He, accepts the repentance of an individual. However, the rest of the year, G-d only accepts the repentance of a congregation (See Rosh Hashanah 18a).

Kli Yakar on Devarim 31:12

סיפור חסידי

Once Upon a Chasid

By Yanki Tauber

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The Accommodating Firefighter

Everything that I command you, you shall observe to do it: do not add to it, and do not subtract from it (Re'ei 13:1)

One who believes that the entire Torah is from G-d except for a single verse, or even a single nuance on interpretation, denies the entire Torah.

The Talmud, Sanhedrin 99a

Rabbi Yosef Yitzchok of Lubavitch was famed for both his selfless devotion to the needs of every Jew and for his steadfast stand on the integrity of the Torah. The Rebbe maintained that to deal with the growing danger of assimilation and Jewish rootlessness by compromising on the Torah's principles will only serve to repel those whom one is seeking to "accommodate." Deep down, said the Rebbe, the Jew wants the truth; offer him a watered-down quasi-truth and you will drive him even further away from his identity.

Once, Rabbi Yosef Yitzchok was asked: "True, under ideal conditions, one wants his water to be pure. But when a fire rages, is this the time to be particular? The fire must be put out by any and all means at one's disposal, including polluted or tainted water. The current crisis of identity among the Jewish people is threatening our very existence. Surely it is a time to be more flexible and accommodating."

Replied the Rebbe: “What you say is true, so long as one battles fire with water. But if one rushes to pour any liquid on the flames, without realizing that his bucket contains say, benzene instead of water, the result is the exact opposite of what one is seeking to accomplish.”

“Father, Father...”

You are children of the Lord your G-d (Re’ei 14:1)

From my own flesh I see G-d (Job 19:26)

From the diary of Rabbi Yosef Yitzchok of Lubavitch:

Thursday, 14 Sivan 5662 Serebrinka

[June 19, 1902]

It is an hour now since I returned from visiting the abandoned old park and its ancient trees—trees with huge, deep holes in their trunks that strike a terror in the heart of the snakes and scorpions that dwell therein. The walkways between the rows of trees are overgrown with thorns and nettles, and wherever you turn in the park and square—desolation and ruin.

Little wonder that the hamlet of Serebrinka, and its park in particular, are extremely precious to me, for many are the pleasant memories from the summer of 5660 (1900)—when we lived in Serebrinka—which are tied to it, as recounted in my journals of that year. How pleasant it is to stroll along the walkways and trails that we then walked, to sit on the benches on which we then sat, for only they can evoke many details of the talks that I heard at the time from father—the nuances of the heart cannot be captured in writing. So immediately upon our arrival here today at six thirty in the evening, I yearned to visit the park.

For an hour and a half I luxuriated in strolling through and sitting in the park, gazing at the sky and drowning in memories, until I heard the voice of my 3 year old daughter Chanah, may she live, calling to me: “Father, father, where are you...? Father, father, answer me...,” repeating her call twice and three times.

The call interjected most aptly into my thoughts: At that very moment I had been thinking about my father’s discourse of the past Shabbos Naso, entitled ‘Vayeired Hashem Al Har Sinai’ (And G-d Descended Upon Mt. Sinai). In it, father cites a metaphor to explain the difference between the Divine flow which comes in response to one’s Torah study and observance of Mitzvos, and G-d’s response to one’s ‘service of the heart,’ one’s prayer: The service of Torah and Mitzvos, draws a Divine response comparable to a father’s pleasure in a son who toils in his father’s business to increase his father’s wealth. But the response evoked by prayer is comparable to a father’s response to his small child who yearns for him and cries: “Father, father, answer me...”

Hearing my own daughter’s cries, I sensed in my own self how a child’s call of “father, father” causes a pleasing of the spirit and awakens an inner delight that is incomparably greater than the pleasure accorded by an older son’s most impressive accomplishments.

The calling continued: “Father, father, where are you? Father, father answer me, hug me.” I followed her voice and she hugged me and told me that grandfather, grandmother and mother were all waiting for me for the evening meal. She too will eat with us, she said with pride, but her younger sister Chaya Mushka (may she live) is already asleep—in fact she slept through the entire trip from Lubavitch and doesn’t even know that we have arrived in the countryside!—and she laughed in delight...

Cash Crop

And G-d shall bless you in all that you do (Re’ei 15:18)

In a letter dated 25 Teves 5705 (Jan. 10th 1945), Rabbi Yosef Yitzchok of Lubavitch writes:

When our dear friend Mr. Stillman said that “money is nothing,” I had remarked that when the money is needed for a good and important cause it is truly a lofty thing—indeed, this is the true function of money.

I want to clarify my remarks with an example of how a truly lowly thing effects the betterment and fruitfulness of something great and vitally important.

The earth. G-d has made it the treasure house for many valuable minerals, and the source of flowing springs of life-sustaining waters. But most importantly, the Almighty has given it the power of vegetation. The vital grains, the delicious fruit, the beautiful plants—are all produced by the power of growth imbued in the earth.

Certainly, one of the lowliest substances is animal manure. But manure is most vital in unleashing the earth's growth forces to yield better and more numerous fruit.

Money is manure. But when needed for an important cause, the money-manure has a most positive effect in boosting the quantity and quality of the fruit.

In my work, there is a shortage of money-manure. A shortage in all my many projects (kein ayin hara). Were the financial means available, the religious hour for public school children which currently serves 3000 children (may they increase) would be 10,000 or 12,000 children. The girls' schools, Beis Rivka and Beis Sarah, currently numbering 20 to 23 schools, could be expanded, with the help of the Almighty, to 50 girls' schools as well as several high schools and seminaries. In our publishing division, many textbooks, story books and history books for the young await publication. And the need for all of the above is literally a matter of life and death.

In all areas of our work, the more manure that is available, the greater the spiritual harvest.

אור תורה Ohr Torah

Translated by: **Yechiel Krisch**
Adapted from the teachings of the **Mezritcher Maggid**

Our Power to Choose

When G-d was creating the world He repeatedly invoked the phrase “and behold it was very good.” Yet later in the Torah He states: “I have set before you today life and good, and death and evil” (Devarim 30:15). Where did that evil come from, if all that He created is “very good”?

The answer is that the “evil” referenced in Devarim is not literal evil, but rather a good of inferior quality when compared to literal good. After G-d sets this inferior good before us, we are empowered to decide what it will become. If we use it for good, it will become literal good. And if we sin with it, G-d forbid, it will become literal evil. For example, a broom is neither inherently evil nor literal good incarnate. Yet if it is used for a positive purpose—to tidy up the house—the broom becomes good. If, however, it is used to strike someone, it becomes entirely evil.

Par. 169

גאולה Geulah

Yalkut Moshiach uGeulah al HaTorah
Translated by **Yaakov Paley**

The Gift of Life

The Midrash teaches that because the soul is breathed into a person's body, as the Torah records regarding Adam—“He blew into his nostrils the spirit of life”—the person eventually dies. For one who forcefully exhales intends to subsequently draw back his breath. Thus, the verse states, “The spirit will return to G-d.”

In the future, by contrast, the soul will be placed, not breathed, as stated in Yechezkel, “I will put My spirit into you, and you will live” (37:14). One who gives an item as a gift does not intend to retrieve it. Thus, the future era will be one of eternal life.

Midrash Rabbah

G-d's Chooses The Temple

The Context:

Parshas Re'eh contains the command to only offer sacrifices in the place "that G-d will choose."

Throughout history, there have been numerous locations which G-d chose as a place fit for sacrifices. The Mishnah contrasts the tabernacle in Shiloh with the Temple in Jerusalem, noting a major difference between these places. At first, G-d chose Shiloh as the only place where sacrifices could be brought. When it was destroyed, however, an individual altar [Bamah] was again permitted. But once the Temple [Beis Hamikdash] was designated as the place where sacrifices were to be brought, individual altars were never permitted again, even after the destruction (See Zevachim 112b).

How can this distinction be explained?

The Explanation:

G-d's choice in Shiloh was not in the physical

space itself, but rather an obligation placed on the individual, that he or she was to only offer their sacrifices in the place of Shiloh. The location itself was not endowed with inherent sanctity.

But G-d's choice in the Temple mount was rooted in the land itself. Once the land was endowed with G-d's election, that naturally became the only place where sacrifices were to be offered. This is unlike Shiloh which was not uniquely chosen as a sacred place, but was just a location that the Jewish people were allowed to offer sacrifices.

Because it was the Divine choice that sanctified the place of the Temple, and set it apart from any other location, that is why Rambam titles his laws on the subject, "the Laws of the Chosen House," and not the "Beis Hamikdash." The source of the holiness of the Temple is the choice of G-d.

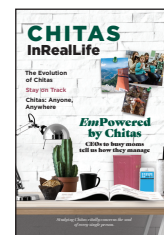
Likkutei Sichos vol. 24, p. 79ff.

מורה שיעור לחת"ת ורמב"ם לשבת

Shabbos Chitas / Rambam Guide

Book	Section
Chumash – Rashi*	Re'ei, 7th Aliyah
Tehillim*	Chapter 119 First Half
Tanya*	Igeres Hakodesh #8. נמוך כו'. עמ' 224 - נמוך כו'. עמ' 224
Rambam – Sefer Hamitzvos*	Positive Mitzvah #95
Rambam – One Chapter*	Sefer Zmanim – Hilchos Shabbos Chapter 4
Rambam – Three Chapters**	Sefer Hafla'ah – Hilchos Nedarim Chapters 10 – 12

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