

Chayus

A Shabbos Stimulus

ערב שבת
פרשת נצבים-וילך
כ"ב אלול, ה'תשפ"ג
שנת הקהל

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 And The Temple

It is not clear in the Talmud if it was imperative that the Hakhel ceremony take place specifically in the Women's Courtyard of the Holy Temple, or it could have happened even elsewhere in Jerusalem.

From the teaching of the Jerusalem Talmud (Megillah 1:4) that Hakhel was pushed off [if it fell out on Shabbos] because of the platform [that the king would read the Torah on. Meaning, the platform was not allowed to be built on Shabbos, so it would need to be constructed before Shabbos. The platform would then inevitably crowd the courtyard.] So, as to not crowd the Courtyard, [Hakhel was postponed to after Shabbos], it seems that [the ceremony had to take place] specifically in the Temple.

Nonetheless, this is not [definitive] proof. [It can be argued that the Rabbis] instituted that the [Hakhel ceremony] take place in the Holy Temple, therefore, they postponed it because of the platform. The matter needs further investigation.

Minchas Chinuch Mitzvah 612

סיפור חסידי

Once Upon a Chasid

By Yanki Tauber

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An Old Man's Weakness

To love G-d... for he is your life (Nitzavim 30:20)

How is it fitting to love G-d?

A person should love G-d with such great and powerful intensity that his soul is bound in this love and is constantly pursuing it as one, for example, who is smitten with lovesickness—as one who is so obsessed with a lustful love that his mind is never free of desire for that woman... Even more so is the love of G-d in the hearts of those who love him...

This is what King Solomon meant when he said by way of metaphor, “for I am sick with love.” Indeed, the entire Song of Songs is a metaphor for this concept...

Maimonides

The Jewish calendar follows the phases of the moon. At the start of every month, the kid-dush levenah prayer, sanctifying the new moon, is recited. This special mitzvah can only be observed in the first half of the month, while the new moon is growing nightly. Also, the moon must be visible when the blessing is said.

Once, during a rainy spell, the last night for kid-dush levenah had arrived and still the moon had not made its appearance in the skies of Lubavitch.

Rabbi Hillel of Paritch wrote in a request to Rabbi Menachem Mendel of Lubavitch, pleading that the Rebbe pray for the moon to appear. “Don’t worry,” said the Rebbe, “there will be a moon.”

Late that night, the chassidim stationed on the ‘moon watch’ which Reb Hillel had set up reported that something of a moon had emerged. Reb Hillel went outside and shrugged off the yellow haze in the clouds: the Rebbe promised that there will be a moon, he insisted, not this sorry excuse for a moon.

Just before dawn the skies broke, and a clear moon illuminated the heavens.

Remarked Reb Hillel: “Once, many years ago, cloudy skies prevented me from observing the mitzvah of kiddush levanah. But then I was a young man, hale and fit, and I managed to survive the disappointment. But today I am a weak old man; had the moon failed to appear, G-d forbid, I don’t think I would have made it through the month.”

אור תורה
Ohr Torah

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

A two-way street

“The hidden things belong to the L-rd, our G-d, and the revealed things are for us and for our children forever...” (Nitzavim 29:28).

The Zohar explains that “the hidden things” in this verse constitute love and fear of G-d, while the “revealed things” constitute the study of Torah and performance of Mitzvot.

An explanation: when we connect ourselves to love and fear of G-d (“the hidden things”), we can ascend “to the L-rd, our G-d.” Practically, this is accomplished by distancing ourselves from the mundane and embracing the spiritual element that sustains all physical matter.

But when we study Torah and perform Mitzvot (“the revealed things”), the opposite occurs. Rather than ascending to G-d, we draw divinity down—“for us and for our children, forever.”

Par. 181

גאולה
Geulah

Yalkut Moshiach U’Geulah al HaTorah
Translated by **Yaakov Paley**

The Postponed Miraculous Entry

Towards the end of the Song of the Sea, the Torah states, “*May dread and fright fall upon them; with the arm of Your greatness may they be as still as a stone, until Your people cross over, G-d, until this nation that You have acquired crosses over*” (Shemos 15:16). The Gemara explains that this verse’s double depiction of the Jewish people crossing into the Holy Land constitutes a promise that G-d delivered through Moshe to bring the Jews back into the Holy Land a second time with open miracles equal to those of their first arrival. Indeed, it was only due to the Jews’ sins that their return with Ezra from the Babylonian exile was inferior to their original entry with Yehoshua.

But how could that be? Rambam states that when G-d issues a promise through a prophet to do something good, it must happen and not even sin can prevent it! Rather, the verse does not set a time for its fulfillment. Were it not for sin, G-d’s promise would have been fulfilled in the era of Ezra. Since that was not the case, the grand re-entry into the Holy Land replete with open miracles similar to those experienced in the days of Yehoshua was delayed until the coming of Moshiach.

Tzelach

The Hakhel Ceremony

The Verse:

In his final address to the Jewish people, Moshe told the people that he is 120 years old and will not join them in crossing the Jordan. He reassured them that G-d would never forsake them as they entered the Land of Israel, and commanded Yehoshua to “be strong and courageous.” He then wrote an entire Torah scroll and entrusted it to the Kohanim. Following this, he introduced the mitzvah of Hakhel, the mass gathering of the Jewish nation every seven years.

“When all Israel comes to appear before G-d, in the place He will choose, you shall read this Torah before all Israel, in their ears” (Devarim 31:11).

The Rashi:

You shall read this Torah—The king would read from the beginning of [the book of Devarim] “These are the words...” as we find in tractate Sotah (41a). [The king would sit] upon a wooden platform that was erected in the courtyard of the Temple.

The Questions:

- 1) Why does Rashi learn that the phrase, “you shall read **this Torah**” refers only to sections from the book of Devarim and not the entire Torah?
- 2) Why is the comment that the king would sit “upon a wooden platform that was erected in the courtyard of the Temple” relevant to the straightforward meaning of the verse? Rashi does not cite detailed laws relating to a mitzvah if it is not relevant to the meaning of the verse itself.

The Explanation:

The context of this verse might lead us to assume that the mass gathering and public reading was a one-time instruction to Yehoshua to strengthen the people in the aftermath of Moshe’s passing. Moshe begins with the plural, “Then, Moses commanded them, saying, ‘At the end of seven years...’” (v. 10) seemingly addressing the most recent group he spoke to—the Kohanim who he had, in the prior verse, just entrusted the Torah scroll to.

He then continues in the singular, “When all Israel comes to appear before G-d... **you** shall read this Torah...” seemingly commanding the most recent person he spoke to—Yehoshua to read the **entire Torah**, which he had entrusted to the Kohanim, to the Jewish people on the occasion of the gathering.

To debunk this reading, Rashi clarifies that:

- 1) “*The king would read,*” meaning, this was a regular occurrence, every seven years, and it was the king of the time who would read, not a one-time reading by Yehoshua.
- 2) “*From the beginning of ‘These are the words,’*” not the entire Torah as implied by verse 9, when Moshe gave the entire scroll to the Kohanim, but rather, only those sections of the Torah which are relevant to the objective of this gathering as detailed in the following verse, “*in order that they learn and fear G-d, and they will observe to do all the words of this Torah.*” This is the content of the opening verses of the Book of Devarim, which offer rebuke to the Jewish people, instilling within them “fear” of G-d.
- 3) To clarify that only certain sections of the book were read, and not those that were not relevant to the theme of “fear of G-d,” Rashi adds, “*as we find in tractate Sotah,*” where those laws are detailed.

But how was it possible for the entire nation—men, women, and children—to hear the king’s reading “in their ears”?

Rashi therefore adds that the king would “sit upon a wooden platform that was erected in the courtyard of the Temple.” The courtyard can hold a mass gathering, and the height of the king would allow him to project his voice.

Halachic Implications:

There are two ways of understanding the obligation of the public reading at Hakhel. Is it the personal mitzvah of the king? Or is it part of the larger mitzvah of the gathering? The practical difference would emerge if the king, for some reason, could not address the gathering. Did he squander a personal mitzvah? Or is the mitzvah of Hakhel incomplete without his reading?

Rashi's comment here implies that the king's reading and the construction of his platform are details within the mitzvah of gathering itself. This is because Rashi introduces this law to us in the context of the passage about Hakhel, not in the context of the Torah's discussion of the laws of a king.

The Deeper Dimension:

The spiritual correlation of Hakhel is the work of "gathering" all the diverse elements of the soul into one's inner "Beis Hamikdash" and awakening

an awe and fear of G-d over one's entire self. But in order to ensure that this submission to G-d does not result in a person not valuing their own self-worth, the king must read "from a platform" from a place of confidence and spiritual pride. At the same time, this platform/pride must be "wooden," temporary, i.e., used only when necessary; and within the Temple's courtyard, confined to spiritual matters and ends.

Likkutei Sichos, vol. 19, p. 321ff.

Dear Chayus Reader,

With the advent of the Covid disease, the Pandemic affected many people and the Jewish lifestyle. Going to the synagogue was impeded, and schools were on lockdown. Chayenu made it their mission to ensure that every single Jew—be it adult or child—should still be infused with the teachings of Torah and chasidus.

We began publishing a sister publication—the Chayus, Shabbos Stimulus, a free Torah publication for the Shabbos Table. This publication included stories and easy-to-grasp Dvar Torahs appropriate for all ages.

Thank G-d the Pandemic is behind us. The children are back in

their classrooms, and the shuls are reopened. We will, G-d willing, be discontinuing the Chayus publication. Together with the conclusion of the Torah reading cycle on Shimchas Torah, we will be publishing the last edition of the Chayus, Shabbos Stimulus magazine.

We hope you received Chayus (energy) from the Chayus Publication. We want to remind you that you can get this and much more in our flagship publication, Chayenu. For more information, visit: Chayenu.org. Download your free App today @ [Chayenu.App](https://www.chayenu.org/app).

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

Book	Section
Chumash – Rashi*	Nitzavim-Vayeilech, 7th Aliyah
Tehillim*	Chapters 108 – 112
Tanya*	Igeres Hakodesh #16. עמ' 248 - והנה זהו עפ"י... עד עמ' קכה- ונפס.
Rambam – Sefer Hamitzvos*	Negative Mitzvah #148; Positive Mitzvah #132
Rambam – One Chapter*	Sefer Zmanim – Hilchos Eruvin Chapter 2
Rambam – Three Chapters**	Sefer Zeraim – Hilchos Bikurim Chapters 3 – 5

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