

Chayus

A Shabbos Stimulus

ערב ראש השנה
כ"ט 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

Excerpt from **Hakhel: The Inside Story**

Published by **Sichos in English**

Now Is The Time: Become A Hakhel Jew

As one is sure to notice, Hakhel's themes all surpass the common perception of basic Jewish ideas. The bond between G-d and His people, between Jews and each other, and the religious observance of the individual are all taken up a notch. With Hakhel, nothing remains ordinary. Outshining the reality of the present, Hakhel is a taste of the future, and all of its accomplishments are reminiscent of the Final Geulah.

In our times, as we stand on the threshold of Mashiach's arrival, living Hakhel has never been more important. In the words of the Rebbe, Hakhel is meant to become the overarching theme of the year. Every positive activity can be enhanced by bringing it through this "gateway," being saturated with the spirit of Hakhel.

In this year, we are encouraged to not only be active in Hakhel-related activities or learn about Hakhel, but we can become Hakhel. The discovery of Jewish identity which we are capable of in this season is such that our entire being is pulled into cohesive focus surrounding the mission of Hakhel. Hakhel is the time when every Jew can become a "Hakhel Jew."

סיפור חסידי

Once Upon a Chasid

By **Rabbi Shlomo Yosef Zevin**

Published by **Kehot Publication Society**

The Silent Shofar and the Smith's Assistant

The synagogue in Radomsk, Poland, was packed. It was Rosh Hashanah, and thousands of chassidim had traveled from far and near to spend the holy day in the presence of Reb Shlomo, the Rebbe of Radomsk. It was a special experience not to be missed, as the rebbe would often lead the prayers, interspersing them with original melodies he himself composed.

When it came time for the shofar-blowing, the learned and pious chassid who'd been carefully selected for the task stepped up onto the raised platform in the center of the sanctuary. He'd been preparing for the entire month of Elul, carefully practicing the shofar blasts and learning the deep Kabbalistic meditations that accompany them. With his tallit draped over his head, he recited the blessings with obvious concentration.

Then he took the ram's horn to his lips, ready to blow. Yet, try as he might, not a sound issued from the horn. He tried turning it this way and that, but he could not coax even the faintest peep from the shofar.

After many long minutes, to the dismay of the erstwhile shofar-blower, a younger man was called up

to take his place. He picked up the shofar, and with almost no effort he produced the prescribed series of sharp blasts.

Following the prayer services, Rabbi Shlomo called over the unsuccessful—and crestfallen—shofar-blower and told him the following story:

There was once a nation that coronated a new, beloved king. In order to express their great admiration and devotion for their monarch, they decided to commission a new crown for him, the likes of which had never been seen before.

An extensive search began for the largest, clearest and most beautiful gems to adorn a crown of pure gold. Finally, a fine assortment of gleaming stones was amassed. Yet no craftsman was willing to set them into the crown. Knowing that each gem was precious and unique, the craftsmen were afraid that they'd damage them or otherwise not do justice to their unparalleled beauty.

Finally, one goldsmith accepted the job and asked for a month to work on the crown. For weeks he contemplated the gems and the crown, thinking of the best way to bring them together into a most stunning masterpiece. But he was too scared to actually attach them.

Two days before he was due to deliver the crown, he picked it up with a pounding heart. With trembling hands, he prepared himself to set the precious stones as he'd planned, but he was so nervous that he actually dropped the crown.

Realizing that he wouldn't be able to complete the job, he called his assistant, a simple but capable boy, into his workshop. Showing him the crown and the stones, he told the young fellow what needed to be done. While he stood outside—afraid to look—the assistant deftly followed his master's instructions, and the crown was completed.

There are many ways of understanding this tale, and many lessons that can be derived. Since the story was recorded by Rabbi S. Y. Zevin with no conclusions, we pass it on to you, dear reader, as we've received it, open to your interpretation and perspective.

אור תורה

Ohr Torah

Translated by: **Yechiel Krisch**

Adapted from the teachings of the **Mezritcher Maggid**

Repentance on Rosh Hashanah

“Blow the Shofar on the month when it (i.e., the moon) is covered, to the day of our festival” (Tehillim 81:4). The Talmud comments: “which festival occurs when the moon is covered? Rosh Hashanah” (Tractate Rosh Hashanah 8b).

Although the simple meaning of this Talmudic teaching is that the Shofar should be blown on the only holiday that occurs during a New Moon (Rosh Hashanah), there is also a mystical dimension.

By way of introduction, repentance is called שפר"ה (improvement), because sincere regret and repentance can clarify, cleanse, and improve sins.

Sins themselves are called “new” (חדש). Consider the verse: “They sacrificed to demons...new things that recently came, which your forefathers did not fear” (Ha'azinu 32:17). The “new things” are sins, and “did not fear” (לא שערום) can be rendered “did not assess.” Because sin comes from hubris and delusion: had we not inappropriately assessed our closeness with G-d and assumed we had already served Him sufficiently, we would not have sinned.

“Blow the Shofar (שופר) on the month (חודש)” can now be rendered: “repent (שפר"ה) for sins (חדש).”

And the Talmudic teaching (“which festival occurs when the moon is covered? Rosh Hashanah”) can be rendered: “When are sins covered? On Rosh Hashanah, when our fiery passion for repentance conceals any passion we may have for sin.”

Praying for Redemption on Rosh HaShanah

Today we cry out to “Our Father and King!” It would be natural to assume that when we cry out to our Father, we will ask him for food, livelihood, health, and the like; and if we call upon our King, we will ask him for protection and the like. But that is not the main focus of the text in our *mazchzor*. Instead, we repeatedly cry out with powerful prayers such as: *Galei kevod malchusecha aleinu meheirah*, “Reveal the glory of Your kingship upon us speedily!” *Ve-simloch ata Hashem levadecha*, “You alone will rule over all Your creations!” *Meloch al ha-olam kulo bichevodecha*, “Rule over the entire world in Your glory!”

The nature of these prayers serves as a tremendous merit for the Jewish people, who focus overwhelmingly on their desire for G-d to reveal His kingdom on earth with the true and complete redemption. In this merit, G-d will grant our prayers, and indeed reveal His kingship over the entire earth with the immediate redemption.

Nefesh Yehonasan

A Rosh Hashanah Farbrengen

The following are some themes from the Rebbe's farbrengen on the second day of Rosh Hashanah 5741.

Standing on our Own:

The verse “you are standing today, all of you, before G-d” (Devarim 29:9) refers to Rosh Hashanah, when G-d vindicates the Jewish people in judgment. The noun “standing” is in the passive form, alluding to the fact that G-d “stands us up,” without our effort. Yet, in order to maximize the Divine kindness, we have to initiate with our own limited efforts. G-d responds to our “single *kav*” (a talmudic measurement) with “nine *kav*” of blessings (based on a Talmudic expression (Bava Metzia 38a)).

The Jewish new year is established through the sanctification of a Jew (see Berachos 49a), thus, beginning with Rosh Hashanah, we have an expression of this human effort. This human element is magnified when we gather together, in a Hakhel year, to draw inspiration and celebrate with food and drink, which “draws people together.”

Everybody's Birthday:

The Tzemach Tzedek's birthday is on erev Rosh Hashanah. When he was born, the Alter Rebbe recited a maamar (chasidic discourse) on the talmu-

dic statement that before a soul descends to the world, it is made to take an oath, “to be a righteous person and not wicked.” (This maamar became the foundation for the first three chapters of Tanya.) Rosh Hashanah, which is the birth date of Adam, is also the birth of every soul, because every Jew “is called Adam.” Therefore, the mandate to make an oath to be righteous applies to every Jew prior to Rosh Hashanah, when the first Rosh Hashana of creation is “re-enacted” and the soul is “born” again.

This is intensified in a year when Rosh Hashanah falls on a Thursday and Friday. The first Rosh Hashanah was on a Friday, yet in the current calendar structure, Rosh Hashanah can never begin on a Friday. When the second day is Friday, this is the closest it can get to the original Rosh Hashanah, and this magnifies the fact that Rosh Hashanah is a Jew's birthday, just as it was on the very first Rosh Hashanah.

Looking Ahead:

In the book of Nechemia (ch. 8), he and Ezra encouraged the Jewish people to celebrate Rosh

Hashana with food and drink. On the second day, the people gathered to read the Torah with Ezra and they came across the mitzvah of Sukkos. They committed to observing the holiday in the coming days. From this we can learn that already now,

on the second day of Rosh Hashanah, it is time to think about how we can ensure that every Jew has all their needs met, material and spiritual, for the upcoming Sukkos holiday.

Likkutei Sichos, Vol. 19, p. 283ff.

We Are Retiring CHAYUS

Dear Chayus Reader,

With the advent of the Covid disease, the Pandemic affected many people and the Jewish lifestyle. Going to the shul 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 Simchas 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 Chayenu's other offerings.

- Subscribe to Chayenu,*
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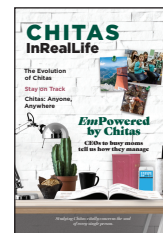
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מורה שיעור לחת"ת ורמב"ם לשבת

Shabbos Chitas / Rambam Guide

Book	Section
Chumash – Rashi*	Ha'azinu, 7th Aliyah
Tehillim*	Chapters 1 – 9
Tanya*	עמ' 254 - אך הענין הוא... עד עמ' קכח- האותיות. #19 Igeres Hakodesh
Rambam – Sefer Hamitzvos*	Negative Mitzvah #169, #170, #282; Positive Mitzvah #20, #183
Rambam – One Chapter*	Sefer Zmanim – Hilchos Sh'visas Asor Chapter 1
Rambam – Three Chapters**	Sefer Zeraim – Hilchos Shemita V'Yovel Chapters 12 – 13; Sefer Avodah – Hilchos Beis Habechirah Chapter 1

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