

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta Bas Yosef Mordechai And Tzvi Daniel Ben David Ainsworth ע"ה

Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Re'ei, 5781 – August 6, 2021
Erev Shabbos Mevorchim Elul

ערב שבת פרשת ראה, כ"ח מנחם-אב, ה'תשפ"א
ערב שבת מברכים החודש אלול

כתר שם טוב

PORTIONS OF LIGHT

Keter Shem Tov

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Pay Up – Elul

There was once a creditor and a debtor. For thirty days, the creditor issued daily warnings—he would seize the debtor's land if payment was not forthcoming. He hoped the debtor would be frightened into paying his debt. The debtor was indeed concerned, but, unable to secure the funds, he paid his debt with fake coins. He was greatly relieved—until the next time he needed money. In response to his request for another loan, the creditor handed him fake coins.

We sound the *shofar* for thirty days—the entire month of Elul—as a reminder to produce the spiritual money—good deeds—we require on Rosh Hashanah and Yom Kippur.

If we fail to procure properly minted coins, and instead declare as the Egyptians did before Joseph: *Ki tam hakesef el adoni* (Bereishis 47:18), *The money [kesef] to my master has been finished*, implying that we experi-

ence no *kosef*, yearning, for our Master, lacking motivation for *mitzvot*, then we have only our blemished coins to offer G-d on Yom Kippur.

Conversely, if we heed the *shofar's* call, we will fulfill the deeper significance of the injunction, *You shall bind up the money in your hand, and you shall go to the place that the L-rd, your G-d, will choose* (Devarim 14:25). In return, we can secure blessings of great abundance, as the verse continues, *You shall turn that money into whatever your soul desires—cattle, sheep, new wine, or old wine, or whatever your soul desires* (ibid., v. 26).

Focus: G-d gave you the month of Elul to secure genuine currency for the upcoming Rosh Hashanah and Yom Kippur.

שער הבטחון

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Don't Mix In

If a person strengthens himself in the service of G-d, choosing to be fearful of Him and to rely on Him with regard to both Torah and worldly matters; additionally, if he turns away from inappropriate character traits and, instead, strives toward good character traits, and he does not rebel against G-d even at times when he is at rest from his stresses and does not turn toward leisure; rather, he constantly involves himself with the service of G-d, not being swayed by his evil inclination or the indulgences of the world, then, in turn, such a person will be relieved from the need to exert himself in the search to obtain his sustenance... Instead, he will be sustained without any exertion or hard work, according to his needs and sustenance.

Commentary: There are (in general) two types of people—those whom the materialistic world affects and those who are above the world even while they live in the world.

The worldly Jew's character (and soul level) is one that relates and is compatible with the world. This person, as righteous as he might be, needs to take steps to seclude himself from the temptation,

challenges, and struggles of the world. This person *also* works within the “rules” of the world. Such a person needs to make vessels for his blessings.

The otherworldly Jew lives in the world but remains above it. His “living” in the world does not take away from his relationship with G-d. He can walk in the ways of the land while remaining truly devoted to G-d. This person does not work within the “rules” of the world, because he lives above them. Such a person needs to place his trust in G-d alone.

Many righteous men, such as Jacob’s sons, were shepherds. They were “worldly Jews” who wanted to remain separate from worldly temptations because they were afraid of them. Therefore, they found a vocation that allowed them to remain devoted to G-d. Joseph, however, was an otherworldly Jew: the world could not detract from his devotion to G-d, which is why he was able to

be (and did, in fact, become) a viceroy in Egypt, because the worldly affairs posed no obstacles.

This is also true in an ordinary person’s life: Often a person sees that he needs to put an effort into something to achieve it, because at that moment and for that achievement, the “world” is an obstacle. Therefore, he needs to take natural measures to achieve his goal.

There are, however, times when a person realizes that things are moving in a miraculous manner. In such a case, if he does not make a “vessel,” he is not relying on a miracle, the miracle is happening. Or, occasionally, a person is in a situation where no “natural vessel” will help. In such a case a person must realize that the hand of G-d is directly orchestrating these experiences, and he needs to place his trust in G-d alone (*B’shaah Shehikdimu* 5672, p. 155; *Likkutei Sichot*, vol. 15, p. 486 ff.; vol. 26, p. 99 ff.).

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

Adapted from the works of the Lubavitcher Rebbe

A Chosen and Sacred Place

The Verse: “It shall be that the place where G-d, your L-rd, will choose to rest His Name — there shall you bring everything that I command you.” (*Devarim* 12:11)

The Rambam: In the Laws of the Chosen House (*Beis Habechirah*), Rambam writes: “The Altar is [to be constructed] in a very precise location, which may never be changed, as it says: “This is the Altar for the burnt offerings of Israel (*Divrei Hayamim II* 22:1).” (*Rambam, Hilchos Beis Habechirah* 2:1)

Rambam continues in the following *halacha*: “It is the place where Abraham built the Altar... Noah built an altar in that place Cain and Abel brought sacrifices there... Adam, the first man, offered a sacrifice there and was created at that very spot.”

The Question: The verse implies that the sanctity of the place of the Altar derives solely from G-d “choosing” its location. Based on the Rambam, however, it seems that this place is holy because of the historical events that unfolded there, and not because of G-d’s choice: The Altar must be “in a very precise location” because of its acquired sanctity throughout history.

The Explanation: The Rambam’s title for these laws, “Laws of the Chosen House,” indicates that Rambam *does* maintain that it was G-d’s free choice that sanctified this location.

In the second *halacha*, Rambam clarifies the nature of this choice. There are irrevocable choices, and

choices subject to change. G-d “chose” King David and his descendants as kings, but His choice does not preclude there being legitimate Kings from other tribes (*Rambam, Laws of Kings*, 1:7). Was G-d’s choice of the Altar’s location irrevocable or subject to change?

From the fact that Abraham, Noah, Cain, Abel, and Adam offered sacrifices there, it is evident that the choice of this location was set in stone. Otherwise, they could have offered sacrifices in some other location that was also fitting for G-d to choose.

Thus, the first *halacha* establishes that this location was exact. And the second *halacha* provides support for this assertion.

The Inner Dimension: Holiness and chosenness have different strengths and limitations. Holiness is earned through one’s actions and internal work — it becomes part of the person. But it is limited according to the person’s spiritual abilities. Chosenness is unlimited, for it comes from G-d without restriction. However, it does not fuse with the chosen entity; it remains abstract.

The Rambam emphasized that both of these advantages were present in the *Beis Hamikdash*: It was chosen by G-d, and this choice was fully present and integrated with the *Beis Hamikdash*. The choice became part of its own “holiness.”

Based on *Likkutei Sichos* vol. 19, p. 140

From Sinai to Redemption

Two of the 13 fundamental principles of Judaism as listed by Rambam relate to the era of redemption. The 12th is the coming of Moshiach and the 13th is the Resurrection. G-d installed the belief of these two fundamentals within us at the Giving of the Torah at Mount Sinai. The defining factor of the era of Moshiach is the revelation of G-d, as it is stated, “*The glory of G-d shall be revealed, and all flesh together shall see...*” (Yeshayah 40:5). We experienced this fleetingly and to a limited degree at Sinai, where G-d was revealed to us. As the Midrash describes, we demanded, “We wish to see

our King!” and G-d complied by opening the heavens and showing us His glory, as it is stated, “*You have been shown, in order to know that G-d, He is G-d! There is none else besides Him!*” (Devarim 4:35). We then experienced a taste of the second stage of redemption, the era of Resurrection. Our Sages state that when we heard the first two commandments from G-d’s mouth, our souls flew out of our bodies and G-d resurrected us. With these two experiences, the fundamental beliefs of Moshiach and the Resurrection were planted within us.

Alshich

ילקוט לוי יצחק על התורה

FROM THE REBBE’S FATHER

רב"ל רבי לוי יצחק שניערסון

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shlima

Gifts Of Freedom

העניק תעניק לו מצאנא ומגנא ומיגנא ומיגנא אשר ברכה ה' אלקיך תתן לו

You shall adorn him generously, (giving him) of your sheep, (and of the produce) of your granary, and winepress, (and of) whatever the Eternal your God has blessed you, you shall give him, (Devarim, 15:14)

Introduction: One of the requirements that a master has towards his slave is to shower him with gifts upon his release from slavery.¹ This Biblical Mitzvah is called העניקה — Ha'anakah.²

Driving Question:

Why does the Torah give these three items as examples³ of gifts (sheep, grain, and wine)?

R' Levi Yitzchok explains:

We can understand the uniqueness of these three items as examples of a parting gift from master to servant, by looking at the very next verse for

וזכרת כי עבד היית בארץ מצרים ויפדה ה' אלהיך על כן אנכי מצוה את הדבר הזה היום:

Bear in mind that you were slaves in the land of Egypt and the Eternal your God redeemed you; therefore I enjoin this commandment upon you today.

The Torah ties this Mitzvah directly to the Exodus from Egypt.⁴ Each of these three items are directly connected to our Exodus on Pesach and to the manner in which we commemorate it each year:

יציאת מצרים EXODUS	העניקה HA'ANAKAH
Korban Pesach ⁵	Sheep (מצאנא)
Matzah ⁶	Produce from your granary (מגנא)
Four cups of wine ⁷	Winepress (מיגנא)

1. Sefer HaChinuch (and others) understand the reason for this Mitzvah as being a method of ingraining an attitude of gratitude within the master, by tangibly showing his appreciation for the work.

2. Rashi on the verse explains this word to be connected to the word ornament (עדי) but also one worn high and obvious as a giant (ענק) stands tall.

3. In fact, one is allowed to give a variety of other gifts, provided they are the type which can continue to generate/reproduce more, as these do.

4. Rashi explains the connection as follows: And you shall remember that you were a slave [in the land of Egypt]: And I loaded you up [with booty], and then did so a second time, from the spoil of Egypt and from the spoil at the Sea [of Reeds]; so too should you load him up, and then do so a second time. — [Sifrei]

One may ask: One of the key elements of the Seder is the eating and mentioning of the Maror, as Rabban Gamliel states,⁸ “Rabban Gamliel used to say: Whoever does not discuss the following three things on Passover has not fulfilled his duty, namely: Passover (the Passover-sacrifice), Matzah (the unleavened bread) and **Maror (the bitter herbs)**.”

How can this be missing from the gift of Ha'anakah if it's supposed to parallel the Exodus experience?

R' Levi Yitzchok raises this point and answers:

When a master is setting his slave free, he wants him to experience the true taste of freedom without the shackles of his former situation. The Maror is a direct reminder of the suffering and therefore inappropriate to be included in the parting gifts.

5. “Because the Omnipresent passed over our fathers’ houses in Egypt” (Haggadah Shel Pesach).
6. “The dough of our fathers did not have time to become leavened.” (Ibid.)
7. From where [do we know the requirement to drink] four cups? Rabbi Yochanan [said] in the name of Rav, “Rabbi Banniah said, ‘Corresponding to the four [expressions of] salvations.’ (Jerusalem Talmud Pesachim 68b:20.)
8. Ibid, 1.

Furthermore, a Hebrew slave is required to be treated in a dignified manner throughout his servitude, as the Torah warns the master⁹ “You shall not rule over him ruthlessly”. Thus, in truth, even during his slavery there ought not be a maror-like experience.

Thus the three items, Korban Pesach (sheep), Matzah (grains) and four cups of wine (winepress), all mark and celebrate the joyous element of becoming free.

(Toras Levi Yitzchok, Chiddushim U'biurim B'shas, page 120.)

In the words of R' Levi Yitzchok:

ויש לומר עוד מה שהזכירו הג' דברים הללו צאן גרן וקרב בהענקה, הוא כי פתוב אחר כך וזכרת כי עבד הוית בארץ מצרים ויפדה ה' אלוקיך על כן אנכי מצוה את הדבר הזה. הנה ביציאת מצרים הוא ג' דברים, פסח מצאן, ומצה מדגן שבגרן, וכוסות מיין שבנקב. שכל אלו הג' רומזים על יציאת מצרים, פסח “על שום שפסח המקום כו”, מצה “על שום שלא הספיק בצקת כו” להחמיץ, וכוסות על שם ה' לשונות של גאולה.

לכן כמו כן צריך להעניק את העבד היוצא לחפשי, בג' אלו. (ואל תקשי הרי יש מרור גם כן, הנה מרור לא רומז על היציאה ממצרים, אלא אדרבה על קושי השעבוד “על שם שמררו המצרים את חיי אבותינו כו” וימררו את חיייהם כו”. אם כן לא שייך להעניק בו את העבד. ואדרבה כשיעניקו במרור ירמוז לו מרידות העבדות מה שהי' עבד. גם בעבד עברי לא שייך מרור אפילו בהיותו עבד, כי הרי פתיב “לא תרדנו בפרך”).

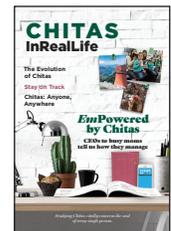
9. Behar, 25:43.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
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