

Chayus

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta bas Yosef Mordechai ז"ה and Tzvi Daniel ben David ז"ה Ainsworth

Dedicated by David & Eda Schottenstein

הקהל
Hakhel

from
Sichos In English

Hakhel: Influencing Every Jew

In the year of Hakhel, all Jews, “men, women, infants and the stranger in your gates” made the pilgrimage to Yerushalayim to hear the king read the Torah. The Rambam states that during the reading, everyone had to concentrate and “picture himself as if he were now being commanded [the Torah], and hearing it from G-d, since the king is [G-d’s] agent for this purpose.” This affected all Jews, even infants and the newly born. Even those adults who, for any reason whatsoever, were unable to understand what was being read to them, were “obligated to prepare their hearts, and to concentrate on hearing with awe and fear and trembling joy, as on the day [the Torah] was given at Sinai.” Such was the effect of the reading; even those who could not comprehend were obligated to “prepare their hearts,” and thus be influenced to “fear the L-rd your G-d and observe to do all, the words of this Torah.”

Based on a talk by Lubavitcher Rebbe, 8th Day of MarCheshvan, 5741

סיפור חסידי

Once Upon a Chasid

By Yanki Tauber
Published by Kehot Publication Society

The Tears Of A Child

And G-d revealed Himself to him [Abraham]... (Vayeira 18:1)

When Rabbi Sholom DovBer of Lubavitch was a child of four or five, he entered into the room of his grandfather, Rabbi Menachem Mendel, and burst into tears. His teacher in cheder had taught the verse “And G-d revealed himself to Abraham...” “Why,” wept the child, “doesn’t G-d reveal Himself to me?!”

Rabbi Menachem Mendel replied: “When a Jew, a tzaddik, realizes at the age of 99 that he must circumcise himself, that he must continue to perfect himself, he is worthy that G-d should reveal Himself to him.”

“This Is Education”

For I know him, that he will instruct his children and his household after him, so that they will keep the path of G-d, to do righteousness and justice... (Vayeira 18:19)

Just as it is incumbent upon every Jew, from the greatest scholar to the most simple of men, to put on

tefillin every day, in the same way there is an unequivocal duty which rests upon every individual to set aside half an hour each day to think about the education of his children.

Rabbi Sholom DovBer of Lubavitch

Rabbi Yosef Yitzchok of Lubavitch once told:

A child remains a child. On Rosh Hashanah of 5649-1888, when I was a child of seven and several months, I visited my grandmother and she treated me to a melon. I went out to the yard and sat with my friends on a bench directly opposite my father's window and shared the melon with my friends.

My father called me in and said to me: "I noticed that you did indeed share with your friends, but you did not do it with a whole heart." He then explained to me at length the idea of a 'generous eye' and 'malevolent eye.'

I was so deeply affected by my father's words that I was unable to recover for half an hour. I wept bitterly and brought up what I had eaten of the melon.

"What do you want from the child?" asked my mother. Father replied: "It is good this way. Now this trait it will be ingrained in his character."

Concluded Rabbi Yosef Yitzchok: "This is education."

A Chassid's Perspective

I dared to speak to my Lord, and I am but dust and ashes... (Vayeira 23:4)

One of the chassidim of Rabbi Schneur Zalman of Liadi (Reb Shmuel Munkes or Reb Eisel of Homil) once remarked: "Before I became a chassid, I used to think that G-d must have a really tough heart. Every year at slichos He hears such heart-rending pleas and nevertheless..."

"When I became a chassid and realized what's going on and where we're at, I thought: How benevolent G-d is that when we dare to approach Him He doesn't strike us on the mouth..."

אור תורה
Ohr Torah

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

Beneath The Tree of Life

“And he [Avraham] lifted his eyes and saw and, behold, three men were standing beside him...and he said..."please let a little water be taken and wash your feet and recline under the tree." (Vayera 18:2-4). The Midrash teaches that, as a reward for telling these men (who were, in fact, angels) to "recline under the tree", we merited the Mitzvah of dwelling beneath a Sukkah.

Mystically, "the tree" refers to the Tree of Life within the Garden of Eden. The Tree of Life itself corresponds to the Tetragrammaton, G-d's Name, and the Garden corresponds to the 53 weekly Torah portions [Ed. Note: "Garden" is ג in Hebrew, which has the numerical value of 53].

"The Tree of Life within the Garden" therefore refers to G-d's Name as it is en clothed within each word of Torah. The Name is in fact en clothed in endless garments—beginning with the five oral motor skills [sounds produced by the throat, cheek, tongue, teeth, and lips], which are en clothed in the Hebrew letters and rearranged words, and culminating in the details of Biblical stories. According to the Zohar, one who possesses "eyes of intellect" sees through the king's many garments, and knows that Biblical stories and their details all bely G-d's Name.

Now Avraham taught the entire world, so it is reasonable to assume that he was not merely offering his guests a place to sit but attempting to instruct them in matters of religion. He therefore warned his guests not to look at only the garments and miss the divine Name within. When you perform any Mitzvah or engage in any holy matter, Avraham instructed his pupils, your intent must be for the inner dimension of the Torah. “Recline beneath the tree,” he taught them—and turn to the source of all existence, the Name that vivifies each Mitzvah.

Furthermore, Avraham taught his pupils by example, by performing good deeds. But while his pupils could readily witness Avraham’s exemplary speech and action, his thoughts were not apparent. Since every Mitzvah must be performed in thought, speech, and action, Avraham therefore needed to explicitly instruct his students to “recline beneath the tree” and deeply contemplate the Name within each Mitzvah. As a reward for emphasizing deep thought (סכיה) and proper intent, Avraham’s children merited the Mitzvah of a related term—Sukkah (סוכה).

Par. 22

גאולה Geulah

Yalkut Moshiach uGeulah al HaTorah
Translated by Yaakov Paley

Conquering Land

“Your descendants will inherit the cities of their enemies” (Vayeira 22:17).

The letters of the word *sha’ar*, “cities,” also spells *esser*, “ten.” G-d promised Avraham that the Jewish people will inherit the ten nations of the Promised Land. These correspond to the seven emotive attributes of *kelipah* that counter the seven emotive attributes of *kedushah*, along with the three intellectual faculties. All ten realms of *kelipah* will be subdued in the Era of Redemption, and their geographic counterparts—the lands of the ten nations—will be transferred into the hands of *kedushah*.

Divrei Shalom

לקוטי שיחות A Sicha

By: ProjectLikkuteiSichos.org
Adapted from the works of the Lubavitcher Rebbe

No Rest for Torah Scholars and the Righteous

The Context:

The conclusion of Tractate Berachos contains the following passage:

“Torah scholars have rest neither in this world nor in the World-to-Come, [as in both worlds they are constantly progressing]” (Berachos 64a).

Another version states: *“The righteous have rest neither in this world nor in the World-to-Come.”*

What is the significance of these two versions?

The Explanation:

The version of *“Torah scholars have rest neither...”* maintains that only Torah, which is Divine wisdom and therefore limitless, can be studied infinitely. There are infinite levels of depth to be pursued by students of Torah in this world and the next. Mitzvos, however, are limited. They can only be performed at certain times and places, by certain people, and in very specific ways. There is no “limitless” service of mitzvos.

“Righteous people” refers to those who engage in mitzvos. The version of “*The righteous have rest neither...*” maintains that there is an infinite aspect to all mitzvos. Every mitzvah is, at its core, the essential will of G-d. Additionally, the obligation to serve G-d is constant; at every moment, without distinction, we are called on to serve G-d in various capacities. So, although the details of each mitzvah might be subject to limitations, the broader definition of all mitzvos is that they are the will of G-d and therefore limitless.

The Question:

In the World-to-Come, there are no physical bodies and therefore no opportunities to do mitzvos. How, then, can the “*righteous have rest neither ... in the World-to-Come*” if they cannot perform mitzvos at that time?

The Explanation:

The “World-to-Come” in the context of this passage refers not to the world of disembodied souls after death, but to the Resurrection, when all souls will be returned to their bodies. The resurrection will comprise two periods. The first will be one where souls in bodies will continue to perform mitzvos. Therefore, the version that envisions limitless mitzvah observance is coherent.

The Rebbe Rashab taught that people who have attained the state of complete righteousness merit to have a revelation of G-d’s transcendent light (*sovev*) in Eden after their passing. This all-encompassing light is the same divine energy that is drawn down through mitzvah observance. Therefore, even in the world of souls, there is some fulfillment of the version “*the righteous have rest neither in this world nor in the World-to-Come*,” for they continue to engage with the Divine light of mitzvos even after their passing from a physical body.

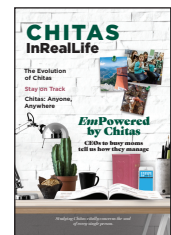
Likkutei Sichos vol. 15, p. 137ff.

מורה שיעור לחת"ת ורמב"ם לשבת

Shabbos Chitas / Rambam Guide

Book	Section
Chumash – Rashi*	Vayeira, 7th Aliyah
Tehillim*	Chapters 88 – 89
Tanya*	Igeres Hakodesh Chapter 29. עמ' 296 – כט. אשת חיל... עד עמ' קמט- ורכ"ט.
Rambam – Sefer Hamitzvos*	Negative Mitzvah #114
Rambam – One Chapter*	Sefer Kinyan – Hilchos Avadim, Chapter 4
Rambam – Three Chapters**	Sefer Avoda – Hilchos Me'ilah Chapters 5 – 7

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