

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

The Gate of Hakhel

This year is a Hakhel year that is unique in the sense that we must all gather together to fear G-d, something stated clearly in our eternal Torah. This means that everything we do this year must go through the "gate," and be saturated with the spirit of Hakhel.

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סיפור חסידי

Once Upon a Chasid

By Yanki Tauber

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Hide and Seek

And these are the names of the children of Israel who came to Egypt (Shemos 1:1)

Names. On the one hand, the name is but a superficial label attached to a person and hardly an integral part of his nature and character. Yet, more than anything else he possesses, a person's name is the handle to his very essence: when one calls him by name, the person himself—not just a certain aspect of his persona—is referred to and responds.

This is why the section of Torah which deals with the state of golus ('exile') is called 'Names' ('Shemot' in Hebrew). Golus is a most external condition for the Jew, a state of being which is utterly foreign to his true self. But, like the name, golus evokes his most quintessential powers. It calls forth the deepest reserves of his soul—reserves which would otherwise remain buried in the innermost part of his being.

- Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

Rabbi Menachem Mendel of Lubavitch, who was orphaned from his mother at the age of three, was raised by his grandfather, Rabbi Schneur Zalman of Liadi.

One day, little Menachem Mendel was sitting on his grandfather's lap. The child was pulling on the Rebbe's beard and calling: Zeideh! Zeideh! ('Grandfather! Grandfather!'). "But this isn't the zeideh," protested Rabbi Schneur Zalman, "this is zeideh's beard!" So the child grabbed his grandfather's head: "This is the zeideh," he tried. "Oh no" said Rabbi Schneur Zalman "this is the zeideh's head. Where is zeideh?"

And so it went. The child pointed in turn to his zeideh's eyes, hands, body. "But where is zeideh?" Rabbi Schneur Zalman kept insisting.

Suddenly, the child was off his grandfather's lap and behind the door. From his hiding place, little Mendel cried out: ZEI-DEH!! "What is it?" called his grandfather, turning towards the child. "Aha," exclaimed the grandson, "there is the zeideh!"

Empty Threat?

Do you say to kill me..?! (Shemos 2:14)

Speaking negatively of another kills three: the speaker, the one who listens, and the one who is spoken of...

- The Talmud, Erchin 15b.

Two Mezhebuzh citizens were involved in a bitter dispute. Once, while they were angrily having it out in the local synagogue, one shouted at the other: “I will tear you apart like a fish!”

Rabbi Israel Baal Shem Tov, who was in the synagogue at the time, told his disciples to form a circle, each taking the hand of his neighbor, and to close their eyes. The Baal Shem Tov himself closed the circle by placing his holy hands upon the shoulders of the two disciples who stood nearest to him. Suddenly, the disciples cried out in fright: they saw the angry man actually ripping his fellow apart, just as he had threatened!

No potential ever remains unrealized. A person’s every act, word, and even thought has an effect. At times, the effect is concrete and tangible; at times, it is more subtle and can be discerned only by a finer, more spiritual eye.

Positive Doubts

And the people believed (Shemos 4:31)

The people of Israel are believers, the sons of believers.

The Talmud, Shabbos 97a

A chassid once complained to Rabbi Menachem Mendel of Lubavitch that he is plagued with doubts about his faith.

Rabbi Menachem Mendel asked him: “So what? Why do you care?” “But Rebbe” cried the chassid “I am a Jew!!”

“Well,” said the Rebbe, “in that case, everything is fine...”

אור תורה
Ohr Torah

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

Egotism And Exile

The Baal Shem Tov taught that haughtiness, particularly regarding one’s exemplary fear of heaven or performance of Mitzvos, is a principle cause of exile. This is one explanation of the verse: “Nations have come into Your heritage, they have defiled Your Holy Temple, they have made Jerusalem into heaps” (Tehillim 79:1). When we flaunt our religiousness, we figuratively transform Jerusalem (which symbolizes fear of heaven) into heaps (haughtiness)—and the result is that nations invade our land and defile our Holy Temple. We remain in exile.

The beginning of this week’s Torah portion hints at a similar cautionary tale. “And these are the names of the children of Israel who came to Egypt...Reuven, Shimon, Levi...” (Shemos 1:1-2).

Egypt signifies exile and destruction; indeed, the Hebrew word for Egypt (מצרים) is similar to the word for narrow straits (מיצרים). “And these are the names”, the Torah tells us—the root causes—of the dire straits of exile: Reuven, Shimon, and Levi. The name Reuven is derived from the Hebrew root “to see,” Shi-

mon is derived from the root “to hear,” and Levi is derived from the root “to attach.” **Look** at my superior performance of Mitzvos, says the egotist. My divine service is so perfect that it is only fitting that G-d **hear** my voice and become **attached** to me. Due to this sort of religious arrogance, the children of Israel “come to Egypt.”

Ohr Torah, Shemos 66

גאולה Geulah

Yalkut Moshiach uGeulah al HaTorah
Translated by Yaakov Paley

Everyone Will Recognize Your Greatness

The Midrash states that all the names of the tribes allude to redemption. For the name Asher, the Midrash explains that it means “fortunate”—“because all who hear of the Jewish people’s redemption and rise to greatness will declare how fortunate they are, as it is stated, ‘*And then all the nations shall praise you [isheru]*’ (*Malachi 3:12*).”

According to Jewish law, a woman who was captured by non-Jews may not marry a Kohen. If, however, one of the non-Jews happens to mention in casual, unprompted conversation (*Mesiach Lefee Tumo*) that nothing inappropriate transpired with the woman, she may then marry a Kohen. Our Sages have compared G-d to a Kohen. We, the Jewish people, are His betrothed. We have been in captivity among the nations for millennia, but when our redemption arrives, the nations will exclaim on their own accord how fortunate we are. They will voluntarily praise our unwavering faithfulness to G-d, and thereby declare us fit to marry Him, as will indeed occur in the era of redemption.

Rosh Dovid

לקוטי שיחות A Sicha

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

The Growth of a Leader

The Verse:

After Pharaoh’s daughter rescued Moshe from the Nile and hired Yocheved to nurse him, the Torah moves the story forward a few years: “*The child grew up, and she brought him to Pharaoh’s daughter, and he became like her son*” (*Shemos 2:10*).

The next verse continues:

Now it came to pass in those days that Moshe grew up and went out to his brothers and looked at their burdens, and he saw an Egyptian man striking a Hebrew man of his brothers (*Shemos 2:11*).

The Rashi:

Moshe grew up—Was it not already written (in the previous verse): “The child grew up”? Rabbi Yehudah the son of Rabbi Ilai said: The first one (ויגדל) [was Moshe’s growth] in height, and the second one [was

his growth] in greatness, because Pharaoh appointed him over his house.

The Question:

Seemingly there is a simple explanation for the repetition of the phrase “grew up” in these two verses. The first growing up, following Yocheved’s nursing of Moshe, refers to his weaning. The second, when he “went out,” refers to his maturing into a young man. Why does Rashi resort to offering an explanation not evident from the verse, that Moshe was appointed over Pharaoh’s house?

The Explanation:

It is not possible to say that verses 10 and 11 refer to two different eras, Moshe’s childhood and his maturation, because verse 11 states, “Now it came

to pass **in those days** that Moshe grew up...” meaning, that this verse refers to the same time-period as the previous verse.

Rashi therefore reinterprets the first instance of “the child grew up” as referring to Moshe’s maturation into an adolescent, “growth in height,” not to weaning as we might have expected. Once the verse has placed us in Moshe’s adolescence, we can understand the second instance of “in those days... Moshe grew up,” as referring to a position in Pharaoh’s house.

Based on this it seems that Yocheved had convinced Pharaoh’s daughter to let Moshe remain with her after his weaning, being that he had become attached to her. When she could no longer offer a reasonable excuse to keep Moshe at her side, he was taken to Pharaoh’s house as a young adolescent and, given his importance to Pharaoh’s daughter and to Pharaoh, given a position of semi-authority in the house.

To support the notion that Pharaoh would appoint an adolescent to a position of authority, Rashi cites the author of this explanation, Rabbi Yehudah

the son of Rabbi Ilai. Rabbi Yehudah was a pauper, yet the Roman Caesar appointed him to a position of authority in the Jewish hierarchy. Thus, Rabbi Yehuda appreciated that a person’s outward appearance was not the determinant of his respect or position.

The Deeper Dimension:

The two stages in Moshe’s growth allude to his spiritual growth. His growth from a child to a young man alludes to his naturally endowed spiritual abilities. [This quality of Moshe was noticeable as the Zohar states, Moshe was born circumcised.]

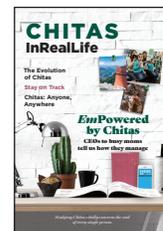
The second stage of growth, his being appointed to a position of authority in Pharaoh’s house, alludes to his role in drawing down divine sustenance to the lower worlds. [quality was also noticeable at birth as we find another comment in the Zohar regarding Moshe’s birth—that light filled the entire house. This refers to Moshe’s ability to fill the “house” of this world with G-d’s light.]

Likkutei Sichos Vol. 16, p. 20ff.

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

Book	Section
Chumash – Rashi*	Shemos, 7th Aliyah
Tehillim*	Chapters 104 – 105
Tanya*	Likkutei Amarim Chapter 14. עמ' 38 - פרק יד. והנה... עד עמ' כ- כו' ע"ש.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #109
Rambam – One Chapter*	Sefer Mishpatim – Hilchos To'en V'Nit'an, Chapter 10
Rambam – Three Chapters**	Sefer Taharah – Hilchos Mikvaos Chapters 8 – 10

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