

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 Redemption Depends On Hakhel"

If the arrival of the true and complete redemption depends on Torah, prayer, or *teshuvah*, are there not many Jew toiling in study and prayer? Are there not many *ba'alei teshuvah*? What is lacking?! What is missing is the focus.

The correct things are being done, but not with the intention of bringing the final redemption.

The answer can be gleaned from a verse in this week's Parsha, "Assemble the entire community at the entrance of the Tent of Meeting!" (8:3) The term *hakhel*, "assemble," means to bring Jewry together as one man with one heart, for a united purpose. What is the goal we must all strive for? "The entrance of the Tent of Meeting"—meaning the arrival of the third *beis hamikdash*!

The redemption depends on *hakhel*: Jewry must be assembled around the single goal of bringing the redemption, and each person's Torah, *teshuvah*, and good deeds must be assembled around this central goal.

Chayim VeShalom

סיפור חסידי

Once Upon a Chasid

By Yanki Tauber

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Opening Statement

The fire upon the altar shall be kept burning upon it, it shall never go out.

Each morning, the kohen shall burn wood upon it (Tzav 6:5).

Although a supernal fire from heaven always burned upon the altar, nevertheless, it was imperative that an additional fire be provided by man.

Talmud, Eruvin 63a

Rabbi Schneur Zalman, founder of Chabad Chassidism, once said: "The chassidim of Rabbi Cheikel¹ are aflame with a love of G-d; but it is not they who are burning—its Reb Cheikel who's burning within them."

Rabbi Yosef Yitzchok Schneerson, the sixth rebbe of Chabad-Lubavitch, passed away on the 10th of Shevat 5710 (January 28, 1950). The Chabad-Lubavitch community chose his son-in-law, Rabbi Menachem Mendel Schneerson, to succeed him as their Rebbe and leader.

Traditionally, the first discourse of chassidic teaching (*ma'amar*) delivered by a Chabad Rebbe signifies the formal start of his leadership. Rabbi Menachem Mendel formally accepted the leadership of Chabad-Lubavitch on

1. Chassidic rebbe Rabbi Cheikel of 'Hamdur.'

the first anniversary of Rabbi Yosef Yitzchok's passing, with his delivery of the discourse "I Came Into My Garden."²

As soon as he concluded the discourse, he turned to the assembled chassidim and said:

"Now, listen. Chabad has always demanded that a person toil and accomplish on his own, rather than depend on the Rebbe. This is the primary difference between the 'polish' school of chassidism and that of Chabad. Among other chassidic groups, the approach is that "the tzaddik vitalizes [his followers] with his faith."³ Not so in Chabad. We must all do and accomplish on our own, with the 248 limbs and 365 sinews of our own bodies, and the 248 limbs and 365 sinews of our own souls. In the words of our sages: 'All is in the hands of heaven, except for the fear of heaven.'⁴

"I am not declining to help, G-d forbid. I will assist you in every way that I can. But if you do not act on your own, nothing will be attained by sending me notes, singing songs or saying l'chayim. As the Rebbe used to say: "*leigt zich nit kein foigelach in buzim*" [a Yiddish expression implying 'Don't get any big ideas']. By our own initiative, we must transform the folly and the drives of the 'animal soul'⁵ to holy ends."

Salt-Free Water

*And the remainder of the offering shall be eaten by Aaron and his sons... in a holy place...
I have given it to them as their portion of my fire-offerings; it is holy... (Tzav 6:9-10)*

Today, a person's table is comparable to the altar in the Holy Temple.

Talmud, Chagigah 27b

Before Rabbi Israel Baal Shem Tov went public with his teachings and established the chassidic movement, he served as a shochet (ritual slaughterer) in a small village in Ukraine. After he left his post, the village hired another shochet to slaughter their cattle and fowl.

One day, a villager sent one of his non-Jewish laborers with a chicken to the shochet. But the messenger returned with the bird still very squawkingly alive. "This new fellow you got," he explained, "is no good."

"Why?" asked the villager.

"Oh no," said the laborer "From me he'll get no chickens to slaughter. He stands there with a pitcher, and uses ordinary water from the well to sharpen his knife! Yisrolik Yisrolik (referring to the Baal shem tov) would would sharpen the knife with his tears..."

2. *Basi L'gani*. Printed in *Sefer Hama'amorim, Melukot* (The Collected Discourses of Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe) vol I pg 3.

3. Based on Habbakuk 2:4. The verse actually reads "The tzaddik shall live by his faith"; but the Hebrew word *yichyeh*, 'shall live,' can also be read as *yechayeh*, 'shall give life.'

4. Talmud, Brachos 33b.

5. In his *Tanya*, Rabbi Schneur Zalman of Liadi explains that a Jew has two 'souls,' each possessing the entire range of attributes that make for a functioning persona: desire, will, intellect, feelings, motives, etc. Each expresses itself via its own philosophy, mind-set, language, and behavior. The 'animal soul' (*nefesh habehamis*) is the essence of physical life and focuses on the self, its every act motivated by the quest for self-fulfillment and self-enhancement. The 'G-dly soul' (*nefesh ho'elokis*) gravitates to its divine source, striving to be nullified within the all-pervading reality of G-d. All of its endeavors focus on the thought, speech and deed of Torah, the means by which man may cleave to his Creator.

As they both have the same single brain, heart, hands, etc. at their disposal, this makes for the perpetual struggle of life: the struggle between substance and spirit, between self-assertion and self-nullification. Any thought, desire, or act of man stems from either of his two souls, depending upon which has gained mastery over the other and is asserting itself through the person's behavior.

לקוטי שיחות
A Sicha

By: ProjectLikkuteiSichos.org

Adapted from the works of the Lubavitcher Rebbe

A Lion of Fire

The Zohar: The Zohar identifies the fire that consumed the sacrifices on the altar as the angel Oriel. It then offers two descriptions of this fire. 1) as "a powerful lion

crouching over its prey," 2) as "a large lion crouching over the sacrifices" (*Zohar* II 32b).

The Rebbe's father, Rabbi Levi Yitzchak, comments

that these two descriptions correspond to the two elements that comprise the Supernal Lion, one of the four beasts that drive the Heavenly Chariot described in Yechezkel's vision. The lion is a carnivorous beast and therefore alludes to the Divine power of severity, *gevurah*. Yet it is positioned on the right side of the Chariot, thus also alluding to the Divine capacity for kindness, for kindness is always associated with the right side.

Describing the lion as “powerful” and “crouching over prey” alludes to the dominant, severe aspect of the lion. While describing the lion as “large,” and “crouching over the sacrifices” alludes to the open, giving aspect of the lion. This is because the term “large” (*godol*) in kabbalah generally refers to the realm of kindness, and the word “sacrifice” means to “draw close to G-d,” a consequence of kindness and openness.

The Question: By dividing the descriptions of the lion crouching over the altar into two statements, the Zohar implies that sometimes one aspect of the sacrifice is more expressed than the other. Why is this so?

The Preface to the Explanation: In order to inaugurate the Mishkan on the first of Nissan, all the sacrificial rites were performed for seven days prior, but it was not until the eighth day that the Divine Presence descended upon the Mishkan. This does not mean the work of the first seven days was meaningless. The seven days of service was an expression of “human effort” that is needed in Divine service. However, the limited spiritual efforts of a human being elicited a constrained revelation of G-dliness, commensurate with the constrained human efforts. Therefore, the Divine presence was not openly revealed in the Mishkan.

On the eighth day, which alludes to the supernatural dimension (seven being the cycle of natural creation), G-d Himself gifted the revelation of His presence. But in order for this gift to feel earned, it only arrived after a display of human effort—which was why the Mishkan service was performed on the eighth day as well.

The Explanation: Prior to describing the fire as a “large lion crouching over the sacrifices,” the Zohar offers another metaphor for the fire, “as a king who instructs his servant to receive the gift of appeasement offered to him.” The fire that consumes the sacrifices is G-d's servant accepting the people's gift.

The notion of a gift of appeasement differs from the normal function of the sacrifice, which is to restore wholeness to the person after a sin. Bringing a sacrifice as a gift seeks to bring delight to G-d, beyond the mere repairing of the rupture caused by sin.

We can thus explain the two statements of the Zohar as referring to differing intentions accompanying the sacrifice.

When it is offered with the intention of restoring wholeness to the human being, then it is a limited revelation, commensurate with the limited human being. This revelation is associated with G-d's severity, the “powerful lion that crouches over prey.”

When the sacrifice is offered with the intention of bringing pleasure and delight to G-d, then it elicits G-d's unlimited revelation, a function of G-d's kindness. The fire then appears as a “large lion crouching over the sacrifices,” alluding to the element of kindness within the sacrifice.

Likkutei Sichos vol. 22, p. 16ff.

גאולה Geulah

Yalkut Moshiah uGeulah al HaTorah
Translated by Yaakov Paley

A Redemption of Peace

Great is peace for all of G-d's blessings to the Jewish people conclude with peace. The blessings of *she-ma* conclude, “Spread over us Your shelter of peace.” The *amidah* concludes, “He who makes peace...” *Birchas kohanim* concludes, “And grant you peace.”

When stating the laws of the sacrifices, the Torah first describes the other offerings and concludes with the peace-offering. When summarizing them in one verse, it again concludes with the peace-offering. When specifying private offerings, it again concludes with the peace-offering.

Regarding the future era as well, G-d promises, “Behold, I will extend peace to you like a river.” The Rabbis stated: Great is peace for when King Moshiah comes, he will begin specifically with peace, as it is stated, “How beautiful are the feet of the herald on the mountains, announcing peace.”

Each element in this Midrash **concludes** with peace, whereas Moshiah will **begin** with peace. This is because Moshiah will never conclude. Each day, he will continue to announce more and better goodness.

Vayikra Rabbah with commentary of Yefei To'ar HaAruch

Torah: An Eternal Flame

“Command Aaron and his sons, saying: this is the law of the burnt offering...that burns on the altar all night...a perpetual fire shall burn on the altar. It shall not go out” (Tzav 6:2-6).

Rashi explains that the term “command” (צו) conveys a need for alacrity regarding daily burnt offerings, because there is a loss of money involved, and that this alacrity will be necessary forever. But the daily sacrifice was not terribly costly, as the Jewish people paid for it collectively, so why not reserve the term for more expensive offerings? And why would we need alacrity for these offerings forever, given that all sacrifices were discontinued with the destruction of the Temple?

Rather, this verse can be mystically understood as referring to Torah study—“This is the law (literally: Torah) of the burnt offering”—and, like the altar, we must burn with fiery enthusiasm when we study Torah. We must delve into Torah study with passion for as long as we live in this dark world—“all night”—never departing for even a moment—“it shall not go out.”

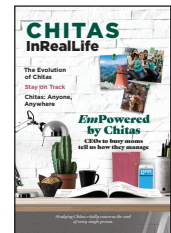
We can now answer the above questions on Rashi’s commentary. Total dedication to Torah study will inevitably take time away from one’s pursuit of livelihood, rendering it an expensive sacrifice. Maintaining a rigorous study schedule at a loss calls for substantial alacrity. And since the Jewish people will never cease studying Torah, that alacrity will be necessary forever.

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

Book	Section
Chumash – Rashi*	Tzav, 7th Aliyah
Tehillim*	Chapters 55 – 59
Tanya*	Likutei Amarim Chapter 39. עמ' נג - והנה שכר מצוה... עד עמ' 106 - קדם ה'.
Rambam – Sefer Hamitzvos*	Negative Mitzvah #279, #277, #275, #278 and #273
Rambam – One Chapter*	Sefer Shoftim – Hilchos Avel, Chapter 5
Rambam – Three Chapters**	Sefer Shoftim – Hilchos Sanhedrin Chapters 16 – 18

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