
THE WEISS EDITION

ראה

Re'eh



What Spring Teaches Us about Winter

Appreciating the Joy of Yom Tov

The Holiday that was Left Out

Expectations

Light points

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON THE
WEEKLY TORAH PORTION



Lightpoints

לזכרון ולעילוי נשמת

הרה"ח הרה"ת הרה"ג ישעיהו זושא

ב"ר אברהם דוד ע"ה ווילהעלם

נלב"ע ביום ד' שבט התשפ"ב

תנצב"ה



ראה *Re'eh*

טז:א | 16:1

שְׁמֹר אֶת חֹדֶשׁ הָאָבִיב וַעֲשֵׂיתָ פֶּסַח לַה' אֱלֹהֶיךָ כִּי
בְּחֹדֶשׁ הָאָבִיב הוֹצִיאָהּ ה' אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה

*Safeguard the month of spring and offer a Pesach to
Hashem, your G-d; for in the month of spring, Hashem,
your G-d, brought you out of Egypt at night.*

What Spring Teaches Us about Winter

The Torah commands us to structure the calendar in a manner that ensures that the 15th of Nissan—the day Pesach begins—falls in the spring. The emphasis placed on the timing of this holiday highlights the uplifting message conveyed by springtime.

During the months of winter, there are almost no visible signs of thriving plant life. When winter concludes, however, the processes of growth that lay dormant in the earth suddenly spring to life, and it becomes evident that the lack of growth

we witnessed throughout the winter was only a temporary pause, to allow for nature's rejuvenation. Now a fresh crop of vegetation can blossom and thrive.

The exodus from Egypt contains a very similar message. Bnei Yisrael suffered bitterly in Egypt, oppressed in both body and spirit. It was revealed only later that the exile had in fact refined them,¹ enabling them to receive the Torah—the very word of G-d—a short 50 days after leaving Egypt.

The same is true for us, as individuals. If ever we experience a period in life that seems to be barren, with no signs of productivity or growth, we must realize that this barrenness is almost certainly not our permanent reality. It is merely a temporary break so we can rejuvenate, and ultimately blossom and flourish again.

—*Igros Kodesh, vol. 4, pp. 267–268*

1. See Devarim 4:20 and Rashi ad loc.

 16:14 | טז:יד

וְשִׂמְחָתָּ בְּחֻגֶּךָ

You shall rejoice in your Festival.

Appreciating the Joy of Yom Tov

The obligation of *simchas Yom Tov*, rejoicing on the holidays, is described by the Alter Rebbe:

For all seven days of Pesach, eight days of Sukkos, and the holiday of Shavuos, a person is obligated to be happy and in good spirits—he, his children, his wife, the members of his household and all who depend on him. This rejoicing is a positive commandment in the Torah, as it is written, “You shall rejoice in your festival.” How are they caused to rejoice? To children, one gives roasted kernels and nuts; for women, one buys clothes and jewelry according to his means; men, in the times of the Beis Hamikdash, they would eat the meat of the *shelamim* offering. Nowadays, in absence of the Beis Hamikdash, they fulfill their obligation to rejoice only by drinking wine.²

The Alter Rebbe’s wording indicates that by enjoying physical treats one genuinely fulfills the mitzvah to be joyous on Yom Tov. Granted, he notes that the ideal joy for men was achieved in Temple times by eating sacrificial meat, but in its absence, drinking wine fulfills this mitzvah as well.

In contrast, the Rambam suggests that the joy we are obligated to feel on the holidays is primarily spiritual—the joy of offering and eating the *shelamim* sacrifice—and the physical

2. Shulchan Aruch Admor Hazaken, Orach Chaim 529:6–7.

aspects of rejoicing are merely secondary. Thus, the Rambam writes:

Even though the rejoicing mentioned here refers to the *shelamim* offering... included in this joy is to make himself, his children and the members of his household joyous, each one accordingly. How so? To children, one gives...³

This debate between the Rambam and the Alter Rebbe mirrors the discussion surrounding the delight in Divine revelation that we will experience in the future, in the era of reward, known as Olam Haba, the World to Come. The Rambam writes that in Olam Haba “there is no body or physical form, only the souls of the righteous alone, without a body.”⁴ The Alter Rebbe, however, follows the opinion that since the observance of the mitzvos is intended to refine and elevate even our physical bodies, the reward in Olam Haba will likewise be experienced only after the soul is restored to a physical body at the time of *tehiyas hameisim*, the resurrection.⁵

Accordingly, the Alter Rebbe rules that both body and soul must equally partake in the Mitzvah and experience the joy of Yom Tov.

—*Likkutei Sichos*, vol. 33, pp. 62–70

3. Mishneh Torah, Hil. Shevisas Yom Tov 6:17–18.

4. Ibid., Hil. Teshuvah 8:2.

5. See Likkutei Torah, Tzav 15c.

 16:15 | טז:טו

שִׁבְעַת יָמִים תִּחַג לַה' אֱלֹהֶיךָ ... וְהָיִיתָ אֶךְ שִׂמְחָה

*Seven days you shall celebrate the Festival to Hashem,
your G-d... and you will be only happy.*

The Holiday that was Left Out

The Torah commands us to be exceedingly joyous during the seven-day festival of Sukkos. The obligation to rejoice on Shemini Atzeres, the eighth day of the holiday, however, is not stated explicitly. Rather, the Talmud⁶ derives this obligation from the extra words stated at the conclusion of the commandment to rejoice on Sukkos, “וְהָיִיתָ אֶךְ שִׂמְחָה—and you will be only happy.” As Rashi explains, “From here it is derived that the evening of the last day of the festival is included in the obligation of rejoicing.”⁷

The methodology of this Talmudic teaching is unusual. Generally, the Torah’s use of the word אֶךְ, “only,” in the context of any particular mitzvah, denotes an *exception* to the obligation stated there.⁸ Yet here the Talmud interprets the words “וְהָיִיתָ אֶךְ שִׂמְחָה—you will be *only* happy” as *extending* the obligation to rejoice on Sukkos to include an additional day—Shemini Atzeres!

In doing so, the Talmud hints that not only should our joy on Shemini Atzeres be equal to our joy on the other holidays, it should truly be exceeded.

How so?

6. Sukkah 48a.

7. Devarim 16:15.

8. See Talmud Yerushalmi, Berachos 9:7.

The obligation to rejoice on the festivals has limits. In fact, the religious authorities are obligated to appoint patrolmen on the holidays to see that the drinking and festivities do not get out of control.⁹

Accordingly, the phrase “You will be only happy,” which indicates an *exception* to the rule, teaches us that there is a holiday when our joy must be *excluded* from the typical limited joy of the holidays—i.e., our celebration of this holiday must exceed our constrained celebration of the other holidays. Which one? Says the Talmud: Shemini Atzeres.

As such, the custom of *hakkafos*, dancing with the Torah scrolls, which has no parallel in any other holiday, is observed specifically on Shemini Atzeres (and Simchas Torah, in the Diaspora). For the holiday of Shemini Atzeres is to be celebrated not only in a manner equivalent to the other holidays, but with a joy that is truly boundless.

—*Sefer Hasichos 5749, vol. 2, pp. 661–662*

9. See Shulchan Aruch, Orach Chaim 529:4.

 טז:יז-יז | 16:10-17

מִסֵּת נִדְבַת יָדְךָ אֲשֶׁר תִּתֶּנּוּ... אִישׁ כְּמִתְּנֵת יָדוֹ כְּבִרְכַּת ה' אֱלֹהֶיךָ

According to the generosity with which you will give...

*Each man according to his ability to gift, consistent
with the blessing of Hashem, your G-d.*

Expectations

The Torah instructs us here about two different types of giving: one is described as stemming from a sense of “generosity,” and the other is “according to your ability to gift.”

These correspond to two different approaches toward charity, which often reflect the financial means of the individual. First, the Torah addresses a person who is not particularly wealthy, and who could easily justify using all his earnings for his own needs and the needs of his dependents. In this case the Torah appeals to his generosity, telling him to be benevolent and give even more than can be expected of him.

With the instruction to give “according to your ability to gift,” however, the Torah demands more than generosity. Here the Torah addresses one who is affluent and is aware that G-d has blessed him with wealth well beyond his needs. Presumably, this person also knows that G-d provides sustenance for all humanity; some have the good fortune of earning it on their own, and some must rely on the generosity of others in order to receive the sustenance intended for them. He therefore understands that G-d has not only provided him wealth to support himself, He has also appointed him custodian over funds intended for others, and it is therefore only logical for him to be charitable. In this instance, it is not necessary for

the Torah to demand that he be generous—for he already knows that the money is intended for charity, and does not even regard it as his own. Instead, the Torah addresses the *cordiality* with which he gives, and instructs him not to give grudgingly, but “according to his ability to *gift*”—with the warmth and friendliness of a person giving a gift to a friend.

With the sequence in which the verse addresses these two types of donors, the Torah hints that one type of charitableness will lead to the other. If you give to charity when it requires a spirit of generosity—i.e., even when your funds are limited—G-d will bless you to be in a position where you no longer require a command to be generous. You will be blessed with such prosperity that your charitableness will be self-understood. Moreover, G-d will also grant you a noble spirit of “gifting,” rousing you to donate to charity warmly and happily.

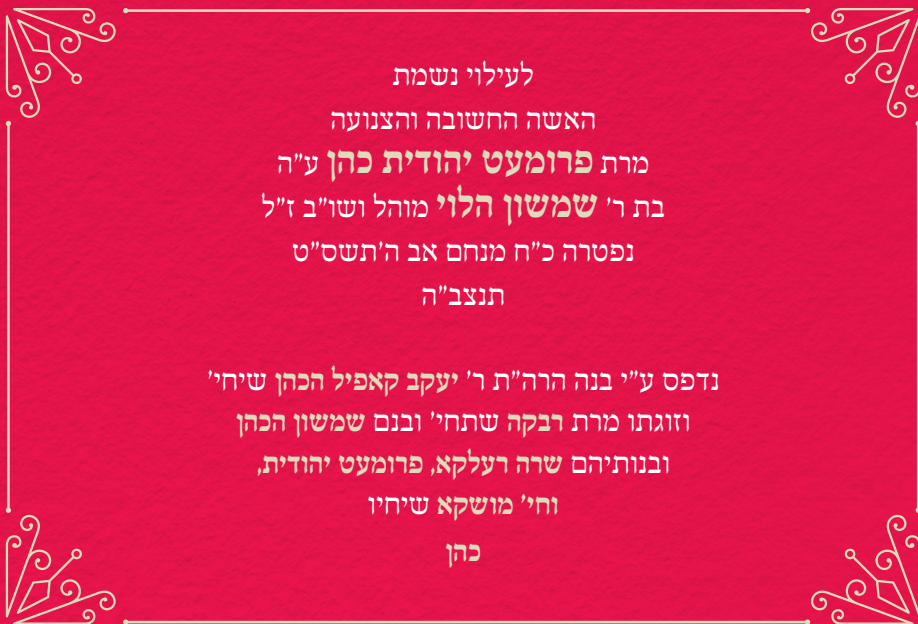
—*Likkutei Sichos*, vol. 9, pp. 288–290



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נלב"ע ביום כ"ד מנחם אב ה'תש"ס
תנצב"ה
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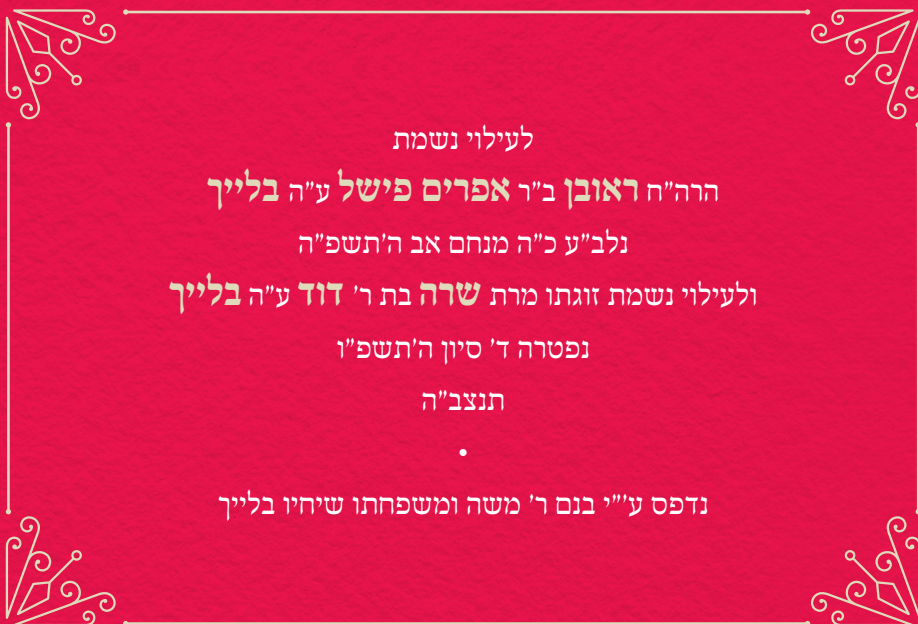


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תנצב"ה
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ובנותיהם שרה רעלקא, פרומעט יהודית,
וחי' מושקא שיחיו
כהן



לעילוי נשמת
הרה"ח **ראובן ב"ר אפרים פישל** ע"ה בלייך
נלב"ע כ"ה מנחם אב ה'תשפ"ה
ולעילוי נשמת זוגתו מרת **שרה** בת ר' **דוד** ע"ה בלייך
נפטרה ד' סיון ה'תשפ"ו
תנצב"ה

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נדפס ע"י בנם ר' משה ומשפחתו שיחיו בלייך



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