



## The Community

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Weekly Newsletter Published by The Jewish Center - Chabad of North Miami

Boruch Hashem

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Vol. 26, No. 48

## Rabbi's Article

### *Come, Inherit and Settle*

*Chai* (lit. "life"; 18<sup>th</sup> of *Elul* (-[Link](#)), --the birthday of the *Baal Shem Tov* (-[Link](#)), founder of *General* (all of) *Chassidus*, and two generations later, the birthday of the *Alter Rebbe* (-[Link](#)), founder of *Chabad Chassidus* (one branch of *chassidus*)-- is always associated with (*Shabbat*) *Parshat* (Torah-portion of) *Ki Tavo* (-[Link](#)), whether it be in the week leading up to, or post (blessed by), this *Shabbat*. The *Sheloh HaKodosh* (-[Link](#)) teaches (-Chelek Torah Sh'b'ksav, *Parshat Vayeshev*), that even the Jewish holidays that began after the *Five Books of Moses* were completed, such as *Chanukah* (-[Link](#)), *Purim* (-[Link](#)) and *Chai Elul*, have their themes hinted in the *Parsha* of that week. And so too, it is with *Parshat Ki Tavo* and *Chai Elul*.

The name of the *Parsha*, which encompasses the theme of the entire *Parsha* is *Tova* (come; enter (into the *Land of Israel*)). And our sages rule (*Kidushin* 37b) concerning the laws that apply only once we enter into Israel, "*wherever coming to the land is mentioned, it means after inheritance and settlement.*" Hence, the true meaning of *coming* is to *inherit* and to *settle*. Additionally, it is not speaking of the *individual* inheriting and settling, rather, the individual is, "*when you come to the land,*" only after the 14 years that the *entire* land was inherited, and the *entire* nation was settled. The reason for this is that when the verse states (-*Leviticus* 11:32), "*And in water it (impure vessel) shall come... and it will be pure,*" our sages rule (-*Chulin* 33b), "*partial entry is not characterized as entry.*" So too, the *complete* coming into the land of Israel is only after the *entire* land is inherited, and because of the unity of the Children of Israel, the *coming* is *complete* only when *every* Jew has settled.

Therefore, when our verse states (-*Deuteronomy* 26:1), "*When you come into the land... and you possess it and settle in it,*" there is (i) the *general*, "*When you come,*" and (ii) the *detailed*, "*and you possess it and settle in it.*" So too, it is with *Chai Elul*, (i) birthday of the *Baal Shem Tov* (-[Link](#)), founder of *General* (all of) *Chassidus*, and (ii) the birthday of the *Alter Rebbe* (-[Link](#)), founder of *Chabad* (*detailed*) *Chassidus*.

*Chassidus* is the preparation for the coming of *Moshiach* (-[Link](#)), as (-*Baal Shem Tov's* letter, printed in *Ben Pores Yoseph*) *Moshiach* answered the *Baal Shem Tov's* question of, "*When will master come,*" that "*When your (Baal Shem Tov's) wellsprings (Chassidus) will spread forth.*" Mystically speaking, until *Moshiach* comes all the "*revelations*" come forth from the *Exterior of Atik* (*Supernal Crown*), and when *Moshiach* comes it will be of *Interior of Atik*. Hence, *Chassidus* is about bringing from the *exterior* into the *interior*. The difference between *interior* and *exterior* by people is, that the *interior* is the person's relationship with self, while his *exterior* is that of him which is to share with others. In man's service to G-d, this reflects as, when a person is serving G-d *internally*, he is putting his entire *essence* into it, and there is an entire *oneness* of him and his service to G-d. While, when he serves G-d *externally*, he is not placing himself *entirely* in his service, and he and his service remain two separate things.

*Chassidus* is all about revealing the nucleus of the *life* of a Jew in all of his Torah and Mitzvot. The concept of a *Living Being* is that the *life* and the *being* are one. So too, *Chassidus* reveals the *oneness* between the Jew and his Torah and Mitzvot. And this is why *Chassidus* is preparing us for *Moshiach*, which is the revelation of the *Interior of Atik*, in which there exists but the *oneness* of G-d, in that the entire universe is but one with G-d, for, "*There is none but Him.*"

Concerning the *life-force* of a person, there is the *general* life-force, the way the *heart* vitalizes each organ alike, on the level of, "*To be or not to be is (the only) question.*" However, there is also the *detailed* life-force, the way the *brain* vitalizes each organ in accordance to the individual organ's capacity (the eye to see, ear to hear, etc.). The *Baal Shem Tov*, in revealing the *general* *Chassidus*, revealed the *general* life-force oneness of a Jew and his Torah and Mitzvot, which is about *Faith*. Having the faith become *one* with the person, as (-*Habakkuk* 2:4), "*The righteous in his faith shall live.*" However, *Faith* (heart) is but the *general* life-force, in which there is but the *general* oneness of each organ ("*to be or not to be*") of Torah and Mitzvot. The *Alter Rebbe*, with *Chabad* (brain) *Chassidus*, brought forth the *detailed* life-force in grasping and absorbing each detail of the faith, internalizing it.

And here too, like in *Tova* (*coming*) it is the *details* of, "*Inherit and Settle,*" the grasping and the internalizing, which completes the, "*come into the Land,*" the *Faith* in G-d.

**This Week...**

FRIDAY, SEPTEMBER 16, 2022 \* כ' אלול תשפ"ב

Shabbat Candle Lighting: North Miami: 7:06 PM · Mincha: 7:15 PM

SATURDAY, SEPTEMBER 17, 2022 \* כ"א אלול תשפ"ב

TORAH READING: [Ki Tavo](#) (Deuteronomy 26:1-29:8) · HAFTORAH: [Isaiah](#) 60:1-22

Shabbat Selichot · Shacharit: 9:30 AM · Shabbat Ends: North Miami: 7:57 PM

MONDAY-SUNDAY, SEPTEMBER 19-25, 2022 \* כג-כ"ט אלול תשפ"ב

DAYS OF PARDON: Special [Prayers of Pardon](#) are recited, and extra charity is given the week of Rosh Hashanah.