בסד

the lubavitch multi-academy trust
lubavitch girls' school

Assembly Notes
PARSHAS BEHAR—BECHUKOSAI 5785
Assembly Theme: Faith and Trust (Emunah and Bitachon)

Is there a limit to how much you can be expected to trust your wellbeing into the hands of someone else? What if that someone is Hashem Himself?

It is rare for the Torah to explicitly point out questions and challenges that may come with keeping Mitzvos, but it does, in the beginning of this week's double Sedra (Behar - Bechukosai).

Fulfilling the Mitzvah of the Shemitta (sabbatical) year requires total trust in Hashem. The fields are worked for six years, but for the seventh year every field had to lie fallow. These fields are the source of nourishment for the entire country!

As mentioned, the Torah itself raises the question: "And if you should say 'What will we eat in the seventh year? We will not sow and we will not gather in our produce' (Hashem promises them) ''I will command My blessing for you in the sixth year, and it will produce for three years."

This is an amazing promise, especially since the blessing will be in the ***sixth*** year, when the earth is most depleted!

This question and promise prompts a question about the Yovel (Jubilee) year. Right after the seventh cycle of Shemitta (49 years) in the 50th year all fields had to lie fallow again! The question "What will we eat" is even more relevant after two consecutive Sabbath years! But regarding the Yovel year the Torah does not mention any question, any response, any promise! Why?

Shemitta and Yovel reflect two different spiritual states. Shemitta represents a sense of self, of needs and wants. A sense of forcing oneself to subordinate to G-d. In this state one struggles with questions, and the Torah addresses them.

Yovel represents total dedication to Hashem, seeing Him as the only reality with no distractions and no problems. (The holy Zohar refers to Yovel as "the world of Freedom"). The Torah does not need to answer the question "What will we eat" regarding Yovel, because it doesn't bother anyone.

These two attitudes reflect the states of Exile and Redemption, on a national level and in one's personal journey. That is why Shemitta is observed even nowadays (the last Shemitta year was 5782); but Yovel is only marked at times of Redemption.

At the present time our task is to rise above doubts and superficiality and place our trust in Hashem. In the time of Redemption we will experience an enhanced sense of reality. Then, serving Hashem will be totally aligned with our inner self.

STORY OF THE REBBE

Rabbi Reuven Garbachik spoke at the recent Shiva for their late daughter, our own LSGS former pupil Chaya. He told us a story that she heard in Assembly and repeated it at home because it was about her father.

גוט שבת!

It was Yud Alef Nissan about ten or fifteen years ago. Rabbi Gorbachik went with others on the Mitzvah Tank. A man approached with a daughter about eleven years old. Yes, he was Jewish, an Israeli. Would you like to have the chance to wrap Tefillin? The man said that he would be delighted to wear Tefillin, and he added that his young daughter was born because of the Rebbe's Brocha. Here's the story.

This man was from a very secular background. He worked on sensitive projects for the Israeli government. He had to attend some meetings in Washington and before returning to Israel he and his wife spent a few days visiting with cousins who lived in Queens. They had been married for years and had not yet blessed with a child. The cousins (also secular Jews) advised them to go to the Ohel. They said all we know is that many people have gone and asked the Rebbe to intercede with Hashem and they were blessed.

They went to the Ohel, where some people explained that they should write a Pan, take on something small and say a bit of Tehillim. That's what they did, and there only child was born less than ten months later.

He always respected Yiddishkeit but he had led a secular lifestyle his whole life. So, he did not become totally observant; but he took on that any time someone would offer the opportunity to do a Mitzvah he would agree immediately.

Rabbi Gorbachik asked why this person's prayers were answered immediately, and for many people it takes a bit of time? Rabbi Gorbachik suggested that it was because this man came to the Rebbe open, straight, sincere and transparent and that is what made the Brochos be fulfilled so soon.