

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta bas Yosef Mordechai ע"ה and Tzvi Daniel ben David ע"ה Ainsworth

Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Ki Savo, 5782 – September 16, 2022

ערב שבת פרשת כי תבוא, כ' אלול, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

The Yetzer Hara's Guilt

The Gemara (Shabbos 75a) discusses the case of one who slaughters an animal during Shabbos. It quotes the view of Rav who considers the slaughterer liable for *tzovei'a*, "dying" (causing the skin around the animal's neck to be dyed red), in addition to his culpability for *netilas neshamah*, "taking a life" on Shabbos. Tosefos adds that this is not referring to the specific case mentioned earlier in a Mishnah, but rather, it refers to *shocheit de'alma*, a general case of slaughter.

On a deeper level, the phrase *shocheit de'alma*, can also mean, "the Slaughterer of the world," referring to the yetzer hara. Our Sages state that in the era of redemption, G-d will put the yetzer hara

on trial for the damage that he has inflicted. This is problematic, when we consider that G-d created the yetzer hara for the sake of doing his evil work. Why should he be held to account for fulfilling his mission? The Gemara responds to this by stating that he will be found guilty of *tzovei'a* (dying). What does he dye? He dyes himself, painting himself in the colors of the yetzer tov in order to trick people. And he then uses this stolen disguise in order to perform *netilas neshamah*, taking the soul away from people. For that reason, he will be held liable for both actions.

Par. 71a

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber

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The Noseless Mirror

*And there you shall build an altar to the Lord you G-d, an altar of stones:
you shall not lift up an iron tool upon them (Ki Savo, 27:5)*

Iron was created to shorten the life of man, and the altar was created to lengthen the life of man. It is therefore not fitting that the shortener be lifted upon the lengthener.

Mishnah, Midos 3:4

Its [the Torah's] ways are ways of pleasantness, and all its paths are peace.

Proverbs 3:17

Rabbi Schneur Zalman of Liadi once received a silver snuffbox as gift. But the Rebbe did not want to put it to its intended use, and remarked: “There is one part of the body which is not constantly seeking gratification—the nose. Should I train it, too, to be a pleasure-seeker?”

Instead, Rabbi Schneur Zalman found a more lofty use for the gift: he detached the snuffbox’s cover and used it as a mirror to help him center the tefilin on his head.

This incident was once related to Rabbi Schneur Zalman’s grandson, Rabbi Menachem Mendel of Lubavitch. As the one telling the anecdote described how Rabbi Schneur Zalman “broke off”

the cover of the snuffbox, Rabbi Menachem Mendel remarked: “No, no, my grandfather never broke anyone or thing. He merely removed the hinge-pin which connected the upper part to the lower.”

Said the Lubavitcher Rebbe shlita: The deeper significance of Rabbi Menachem Mendel’s clarification is this: Rabbi Schneur Zalman would never have “broken off” the cover. True, his entire life was devoted to sublimating the ordinary and elevating the mundane. But he taught that the way to deal with the material world is not to repress or crush it, but to gently detach the upper from the lower: to extract, by harmonious and peaceful means, its lofty potential from its lowly enmeshments.

The Positive Curse

All these curses shall come upon you, and overtake you (Ki Savo, 28:15)

Rabbi Schneur Zalman of Liadi himself served as ‘baal korei’ and read the weekly Torah portion in his synagogue. One year, Rabbi Schneur Zalman was away from Li’ozna for the Shabbos that the section of Ki Tavo (Deuteronomy 26-29:8) is read. In the Rebbe’s absence, another baal korei did the reading.

Ki Tavo contains the Rebuke, a harsh description of the calamities destined to befall the Jewish people should they forsake the commandments of

the Torah. That week, Rabbi DovBer (son and successor of Rabbi Schneur Zalman), a pre-bar-mitzvah child at the time, was so greatly affected by the curses of the Rebuke that he developed a heart ailment. Three weeks later, when Yom Kippur came round, he was still so weak that his father was hesitant to allow him to fast.

When the young DovBer was asked, “don’t you hear the Rebuke every year?”, he replied: “When father reads, one does not hear curses.”

אור תורה

OHR TORAH

Translated by: **Yechiel Krisch**

Adapted from the teachings of the **Mezritcher Maggid**

To Forget What Your Forgot

There can be nothing without G-d, and everything was created under His direct supervision. All that exists can therefore inspire awe by reminding us of the Creator. And since the concept of forgetfulness is, itself, one of G-d’s creations, even forgetfulness can paradoxically remind us of G-d and inspire awe. But when a forgetful individual is unaware that he or she has experienced forgetful-

ness in the first place, this is considered an exceedingly low point. This is the meaning of: “And it will be, if you will surely forget the Lord your G-d...” (Eikev 8:19), a verse of admonition that describes a spiritual low point for the Jewish people. The phrase “surely forget” (שכוח תשכח) can also be rendered as: “forget that you forgot.”

Par. 180

Reap With Song

In describing the Redemption, Dovid *HaMelech* states, “*Those who sow with tears will reap with song*” (126:5). One who is initially pained at being forced to sow later rejoices at his great harvest. The very matter that caused him grief now causes him

joy. Similarly, the Exile that presently causes us so much pain is the actual cause of our unlimited future joy, for it is the Exile itself that brings the extreme blessings of the Redemption.

Yefei To'ar HaAruch

Repeat Offering of Bikkurim

The Verse: The *Parshah* opens with the procedure for bringing *bikkurim*, the first fruits, to Jerusalem, and then continues with the declaration a person made upon fulfilling the obligation to separate and give the various tithes. Following this declaration, the Torah says: “Today, Hashem, your L-rd, commands you to perform these statutes... and you shall observe and perform them with all your heart and with all your soul.” (*Devarim* 26:16)

The Rashi: *And you shall observe and perform them*—A heavenly voice blesses him: “You have brought *bikkurim* (first fruits) today—[so] will you merit to bring them next year!”

Rashi's Thought Process: We would assume that the phrase, “you shall observe and perform them” is a command. But Rashi interprets it as a Divine blessing because of the context. The previous verse, which concludes the individual's declaration, is a request for Divine blessing: “Gaze down from Your holy abode... and bless your people Israel...” (*Devarim*, 26:15). And the following verse praises the Jewish people for their spiritual maturity: “You have distinguished Hashem today to be a G-d for you...” Thus, Rashi concluded that this verse is a form of blessing as well, “A heavenly voice blesses him: You have brought *bikkurim* today—[so] will you merit to bring them next year!”

The Questions: Granted, Rashi's interpretation that this phrase is a blessing is justified. How, though, does Rashi conclude that this blessing was specifically that the person would bring *bikkurim*

the following year, and not a blessing relating to tithing? The section immediately preceding this blessing is the declaration for tithing, while the section concerning *bikkurim* is further removed!

Additionally, how does Rashi conclude that the blessing was given by a “Heavenly voice,” a miraculous phenomenon not evident from a literal reading of the verse?

The Explanation: The declaration in the preceding passage was made during the fourth year of the seven-year *shemittah* cycle by a person who has properly separated the various tithes of the first three years of that cycle. If the blessing would be that “you shall repeat the separation of tithes next time,” meaning, after the third year, that would be a curse, and not a blessing. For this would imply that the person waited until the end of the third year to separate all the tithes for the preceding three years, when the proper practice is to separate each year's tithe in its time.

Therefore, Rashi interpreted this blessing as referring to *bikkurim* which are taken to Jerusalem annually. “You have brought *bikkurim* today—[so] will you merit to bring them next year!” is certainly a blessing.

As for the separation between the section of *bikkurim* and the blessing—there is an allusion to *bikkurim* in the preceding verse after all. The tithing declaration concludes, “bless... the ground that You gave us... a land flowing with milk and honey” (*Devarim* 26:15). The honey referred to here

is date honey (Rashi's commentary on *Shemos* 13:5), a food which is not subject to the obligation to tithe. Strictly speaking, we are to tithe "grain, wine, and oil" (*Devarim* 14:23). Dates **are**, however, a fruit from which a person brings *bikkurim*. Thus, the reference to date honey in the preceding verse invokes the *mitzvah* of *bikkurim*, leading to the blessing in the following verse, "You have brought *bikkurim* today—[so] will you merit to bring them next year!"

The textual support for Rashi's assertion that the blessing was given by a "Heavenly voice" is the theme of *bikkurim* itself. The *mitzvah* of *bikkurim* is structured as "measure for measure," acknowledging G-d taking the Jewish people out of Egypt and establishing them in the Land of Israel. Because G-d "brought us to this place," therefore, "I have brought the first fruit of the ground" (*Devarim* 26:9-10).

G-d, too, participates in this reciprocal dance. Because the person makes his declaration by "call-

ing out" with a loud voice (Rashi *Devarim* 26:5), so too, G-d's blessing is announced by an audible "Heavenly voice."

Rashi's Inner Dimension: The *Alter Rebbe* writes that "today" refers to Rosh Hashanah (*Likkutei Torah, Ki Savo*, 41c). This aligns with Rashi's interpretation that "today" refers to *bikkurim*, another "first."

The *Tzemach Tzedek* further explains that the "first fruits" of *bikkurim* allude to the Jewish people, who were the "first" to arise in G-d's thought, as it were, prior to G-d conceiving of the Torah or creation (*Or Hatorah, Ki Savo*, p. 1,033).

This deepens the resonance of "today" as alluding to Rosh Hashanah. The Divine service of Rosh Hashanah is to commit one's essence, the "*bikkurim*" of one's soul, to G-d and His *mitzvos*. Thus, the phrase "today" alludes both to the day of Rosh Hashanah, and to the spiritual theme of the day, the service of "*bikkurim*."

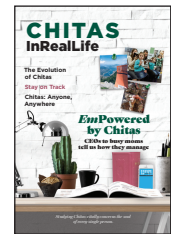
Likkutei Sichos vol. 19, p. 227.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Ki Savo, 7th Aliyah
Tehillim*	Chapters 104 – 105
Tanya*	Igeres Hakodesh Chapter 17 וע"ש 250 – עד עמ' 250 וע"ש 250 היטב.
Rambam – Sefer Hamitzvos*	Negative Mitzvah #42, #210; Positive Mitzvah #120
Rambam – One Chapter*	Sefer Kinyan – Hilchos Mechirah, Chapter 14
Rambam – Three Chapters**	Sefer Zera'im – Hilchos Kilayim Chapters 9 – 10; Hilchos Matnos Aniyim Chapter 1

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