

# Chayus

## A Shabbos Stimulus

### THE EDA AND DAVID SCHOTTENSTEIN EDITION

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

Dedicated by David & Eda Schottenstein

הקהל

Hakhel

### A King or a Leader

The Talmud (Sotah 41a) teaches that at the Hakhel gathering the Jewish king would read from the Torah. It is not clear to me if this is a Law transmitted to Moshe at Mount Sinai (and not transcribed in the Torah), that specifically the king [is obligated to read], and if there is no king there is no commandment of Hakhel. If this were the case, until the time of King Shaul the Hakhel ceremony was not performed!

However, it is possible that [the mitzva of reading] is not incumbent on the king, but rather on the leader of the generation. The commandment obligates him if there is no king. And so it seems logically.

*Minchas Chinuch Mitzvah 612*

סיפור חסידי

Once Upon a Chasid

By Yanki Tauber

Published by Kehot Publication Society

### To Detach, Not To Break

*And there you shall build an altar to the L-rd your 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 a 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: 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 (his home town) for the Shabbos that the section of Ki Tavo (Devarim 26:1-29:8) 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.”

### *Catch-30*

---

*G-d has not given you a heart to know... until this day* (Ki Savo 29:3)

The chassid Rabbi Yaakov Mordechai was a lifelong *oved*, one who devotes himself to the service of his Creator by perfecting his character and behavior and striving to attain a true love and awe of the Almighty through meditation and prayer. For decades, he deprived himself of all physical comforts in order to refine his nature. Before his passing, however, he expressed regret at having weakened his body with such an unrelenting regimen. Perhaps, had he not been so hard on himself, he would have lived to observe even one more mitzvah. “Thirty years to sleep on a bench!” he said. “To put on tefillin one more time is far more valuable than to sleep on a bench for thirty years!”

Later, chassidim said: “True. But to appreciate the value of tefillin as Rabbi Yaakov Mordechai did, one must first sleep on a bench for thirty years...”

אור תורה  
Ohr Torah

Translated by: **Yechiel Krisch**  
Adapted from the teachings of the **Mezritcher Maggid**

### *Roadmap to Olam HaBah*

---

The opening verses of this week’s Torah reading (Ki Savo 26:1-2) hint at a roadmap that can teach us how to act in this world so that we merit life in the World to Come.

**And it will be.** The Hebrew word employed here (והיה) signifies joy (see Vayikra Raba 11:7), because all divine service must be carried out with joy, gladness of heart, and great inspiration. This is a prerequisite for spiritual growth. That having been established: **when you come into the land which the L-rd, your G-d, gives you as an inheritance, and you possess it and settle it.** We may wish to, through serving G-d

with joy, earn our rightful place ("an inheritance") in the World to Come, "settling in it" without undergoing any reincarnations. If so:

**And you shall take from the first of all fruit of the ground, which you will bring from your land, which the L-rd, your G-d, is giving you.** One must seek out the "first fruit" in all physicality—the supernal spark of divine wisdom hidden in the food we eat and the actions we undertake. For our main task in this world is to single-mindedly dedicate our lives to interacting with physicality (the fruit of the ground; the land) with intent to elevate those sparks to holiness.

**And you shall put them into a basket.** The Hebrew word for basket (טַבַּח) is an acronym for the words טעמים נקודות אותיות (cantillation marks, vowels, letters)—hinting to the study of Torah. Lest we think that deep intent is only necessary when it comes to elevating holy sparks in the physical world—but that Torah can be studied by rote—the verse clarifies: the words of Torah must be placed in the metaphorical basket as well, studied deliberately, with proper intent.

After having refined the physical world and studied Torah appropriately, the Torah promises that we will **go to the place which the L-rd, your G-d, will choose to have His Name dwell.**

Par. 188

## גאולה Geulah

Yalkut Moshiach U'Geulah al HaTorah  
Translated by Yaakov Paley

### *The Gateway to Heaven*

When Yaakov encountered the site of the future *Beis Hamikdash*, he said, "*This is none other than the House of G-d and this is the Gateway of Heaven!*" Rabbeinu Bachaye teaches that Yaakov called it the Gateway of Heaven because the third and eternal *Beis Hamikdash* will not be built by man, but by the hands of Heaven.

However, we are still left wondering why he called it the *Gateway* of Heaven and not the *House* of Heaven. We can explain this according to Chazal's teaching that G-d promises, "I will not enter the *Beis Hamikdash* on High until I enter the *Beis Hamikdash* below." In the Era of Redemption, the third *Beis Hamikdash* will be the very gateway through which the Shechinah will reach the heavens!

Sheima Shlomo

## לקוטי שיחות A Sicha

By: ProjectLikkuteiSichos.org  
Adapted from the works of the Lubavitcher Rebbe

### *A Guardrail On The Temple*<sup>1</sup>

#### **The Verse:**

"When you build a new house, you shall make a guard rail for your roof, so that you shall not cause blood [to be spilled] in your house, that the one who falls should fall from it [the roof]" (Devarim 22:8).

The Midrash expands the meaning of "house" to refer also to the sanctuary of the *Beis Hamikdash*. Its roof, too, requires a fence.

#### **The Question:**

Synagogues are not obligated to have a fence built on the roof (see *Chullin* 136a), why is the *Beis Hamikdash* any different?

#### **The Explanation:**

Rashi explains that synagogues are exempt because "no one person has any possession of it, for

1. This sicha follows the study schedule of Project Likkutei Sichos, this week's sicha is on last week's parsha, parshas Ki Seitsei.

