
THE WEISS EDITION

כי תבוא

Ki Savo



Don't Make Yourself Too Comfortable

The King's Hidden Treasures

Raising Children: The Hardest Job of All

Graduation

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



כי תבוא *Ki Savo*

כ"ו:ה | 26:5

וַיֵּרֶד מִצְרַיִם וַיָּגֶר שָׁם

He went down to Egypt and sojourned there...

Don't Make Yourself Too Comfortable

The Passover Haggadah elaborates on this verse, and asserts that Yaakov descended to Egypt against his will: “He went down to Egypt’—forced by Divine decree.”

This statement is somewhat perplexing. Yaakov, as we know, was devoted to G-d with all his being. If he knew that G-d desired he move to Egypt, how could he hesitate to oblige? Moreover, G-d had assured him, “I will go down with you to Egypt, and I will bring you up—you will also ascend.”¹ This made it clear that the descent to Egypt was only temporary, and that the heights he would reach because of it would be

1. Bereishis 46:4.

extraordinary. With a future so promising, Yaakov should have been thrilled to make the trip! Why does the Haggadah say that he felt forced?

Although Yaakov was happy to do G-d's bidding, his descent to the debased environment of Egypt was a constant source of angst. Despite the benefit that his move would ultimately yield, Yaakov never made peace with the enormous spiritual risk it posed to him and his family. Even if its impact would be temporary, he was perpetually uncomfortable, "reluctant" as it were, to be in the Egyptian environment. It was this discomfort, however, that ensured that his children were not entirely consumed by their surroundings, and the purpose of their exile was ultimately realized.

We, too, are destined by Divine Providence to be at times in situations and environments that are devoid of holiness. Like our ancestor Yaakov, we must recognize the Divine mission that we have been assigned, and happily devote ourselves to infusing our surroundings with holiness and meaning. Nevertheless, in order to successfully elevate our surroundings while ensuring that the environment does not negatively influence *us*, we must keep in mind that such surroundings constitutes a "descent to Egypt," a place where a Jew is inherently uncomfortable, and only because Divine decree has compelled us to be.

—*Likkutei Sichos*, vol. 4, pp. 1218-1220

26:18 | כו:יח

וְהָאֱמִירָה הַיּוֹם לְהִיּוֹת לּוֹ לְעַם סְגֻלָּה כְּאֲשֶׁר דִּבֶּר לְךָ

G-d has set you apart this day to be His treasured people, just as He spoke concerning you...

The King's Hidden Treasures

What is the meaning of G-d setting the Jewish people apart as His *am segulah*, His “treasured nation”?

Rashi (elsewhere) explains:

[*Segulah* means] a cherished treasure... costly vessels and precious stones, which the kings stow away. Likewise, you will be treasured by Me more than the other nations.²

The distinctiveness of a king's precious treasures is that they are stowed away, not intended for use. These “costly vessels and precious stones” do not fund the king's domestic programs or military campaigns, nor do they add beauty to his crown or palace. They are collected and saved for no purpose other than their very being—for the king to own them and delight in them. In fact, the king's possession of national treasures amassed simply for him to enjoy owning them is part of what makes him a king—it contributes to his personal sense of kingship and eminence.

This is the significance of G-d setting apart the Jewish people as His “treasured nation”—their preciousness transcends the “purpose” they serve. Certainly, through the observance of G-d's commands, the Jewish people reveal G-d's reign throughout the world, thereby expanding His “kingdom.”

². Shemos 19:5.

The essential identity of a Jew, however, is not the purpose he serves, but the delight that he brings G-d simply by his existence. Like the hidden treasures of a king, a Jew's very existence is a source of delight for G-d, even prior to his fulfilling G-d's demands.

—*Likkutei Sichos*, vol. 24, p. 162–164

 26:7 | כו:ז

וַנִּצְעַק אֶל ה' אֱלֹהֵינוּ וַיִּשְׁמַע ה' אֶת קוֹלֵנוּ
וַיֵּרָא אֶת עֲנֵינוּ וְאֶת עֲמָלֵנוּ וְאֶת לַחֲצֵנוּ

So we cried out to Hashem, G-d of our fathers, and G-d heard our voice and saw our affliction, our toil, and our oppression.

Raising Children: The Hardest Job of All

The offering of Bikkurim, the first-ripened fruits of the year that we bring to the Beis Hamikdash, is accompanied by a proclamation thanking G-d for His kindness that has brought us to this day. We mention in particular that He heard our voices when we were slaves in Egypt, and saved us from “our affliction, toil and oppression.”

Commenting on this verse, the Sifri states: “Our toil”—these are the sons, as it is written, ‘Every son that is born you shall cast into the river, and every daughter you shall keep alive,’”³ meaning that the words “our toil” allude in particular to the suffering we endured in Egypt with regard to our children.

It is worth noting that the Sifri demonstrates that there was a particularly evil decree targeting the Jewish children, but does not provide proof or explain how the words “our toil” allude specifically to children.

The Sifri’s omission of any proof that “our toil” refers to our children indicates that such proof is superfluous. For it is

3. Shemos 1:22.

self-evident that raising children to grow on the proper path takes hard work—not only “effort,” but also what the Torah deems “toil,” difficult labor. It therefore goes without saying that our “toil” is our children.

The same is true with regard to educating and nurturing students, whom the Torah likewise refers to as “your children.”⁴ You have not fulfilled your most basic duties as an educator until you have invested yourself to the point of “toil.”

—*Likkutei Sichos*, vol. 1, pp. 113–114

4. See Devarim 6:7 and Rashi ad loc.

כט:ג-ח | 29:3-8

וְלֹא נָתַן ה' לָכֶם לֵב לְדַעַת וְעֵינַיִם לִרְאוֹת וְאָזְנִים
לְשִׁמְעַ עַד הַיּוֹם הַזֶּה: וְאִלֶּכֶּה אֶתְכֶם אַרְבָּעִים שָׁנָה
בַּמִּדְבָּר ... וְשָׁמַרְתֶּם אֶת דִּבְרֵי הַבְּרִית הַזֹּאת

*Yet until this day, G-d did not give you a heart to know,
eyes to see, and ears to hear. I led you through the desert
for forty years... You must safeguard the words of this
covenant.*

Graduation

Based on the Talmud,⁵ Rashi explains the sequence of these verses.

One cannot fathom the depths of his teacher's mind or the wisdom of his teachings until 40 years. Hence, said Moshe to Bnei Yisrael, "G-d was not strict with you until this day; but from now on He will be strict with you"; therefore, "Safeguard the words of this covenant..."

Now, Moshe had not taught the entire Torah ("the words of this covenant") solely during the first year in the desert, but over the course of 40 years. Similarly, many of the events that Moshe warned the people here to take heed of took place at the end of the 40 years. Yet Moshe told Bnei Yisrael that they would now be held responsible to observe *all* the teachings and to pay heed to *all* the lessons, even though 40 years had not yet passed from the later teachings and events.

Evidently, the Talmud's assertion (based on Moshe's words) that one cannot fathom the depths of his teacher's mind until

5. Avodah Zarah 5b.

40 years does not mean that it takes 40 years to understand any teaching one heard from his teacher. Rather, this means that after 40 years of diligently studying the words of one's teacher, the teacher's unique method of study—meaning, the discipline and approach that pervades all his ideas—becomes the student's approach as well. When the student first begins studying from his teacher, he understands only the actual ideas that he is being taught. After 40 years, however, the thinking that lies beneath all the teacher's ideas becomes the student's thought process as well, enabling the student to see the world as his teacher does.

Moshe was thus telling Bnei Yisrael that after 40 years of being educated by G-d, they could now truly sense what lay beneath everything that G-d had taught and shown them throughout their 40 years in the desert. Consequently, G-d now fully expected them to “safeguard the words of this covenant.”

—*Likkutei Sichos*, vol. 34, pp. 163–165



לעילוי נשמת

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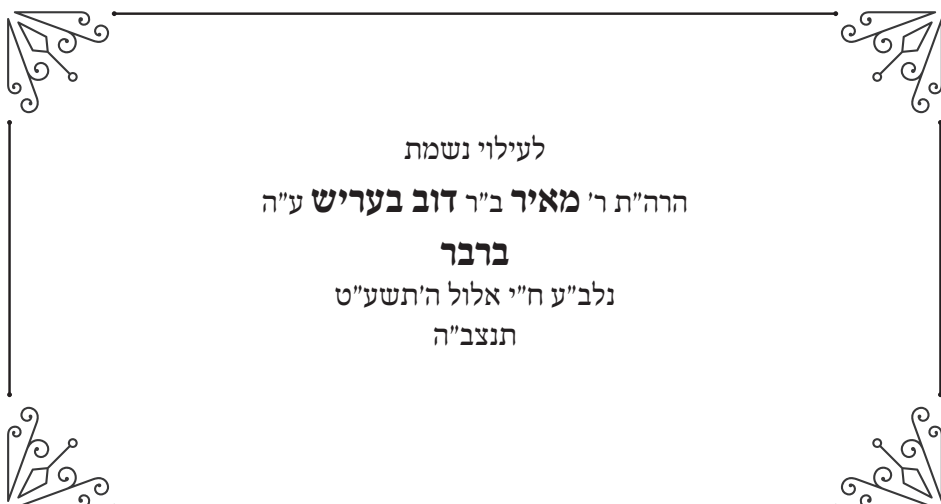
ראטה

נלב"ע ביום כ' אלול

תנצב"ה

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נדפס ע"י בנה הרה"ת זלמן לייב וזוגתו מרת אסתר הענטשא שיחיו ראטה



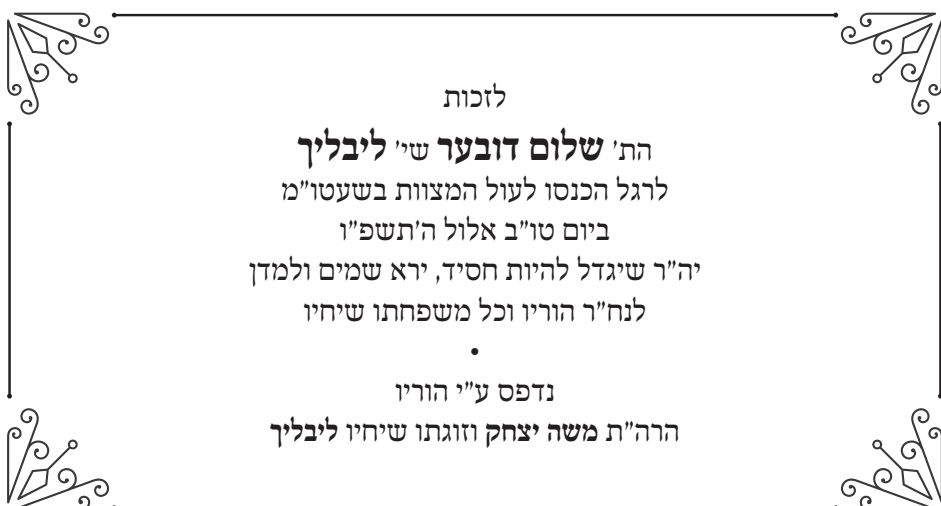
לעילוי נשמת

הרה"ת ר' **מאיר** ב"ר **דוב בעריש** ע"ה

ברבר

נלב"ע ח"י אלול ה'תשע"ט

תנצב"ה



לזכות

הת' **שלום דובער** שי' **ליבליך**

לרגל הכנסו לעול המצוות בשעטו"מ

ביום טו"ב אלול ה'תשפ"ו

יה"ר שיגדל להיות חסיד, ירא שמים ולמדן

לנח"ר הוריו וכל משפחתו שיחיו

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נדפס ע"י הוריו

הרה"ת משה יצחק וזוגתו שיחיו ליבליך

לעילוי נשמות
הרה"ת יוסף חיים
ב"ר חנוך העניך הכהן ע"ה
ראזענפעלד
גלב"ע י"ט אלול ה'תשפ"ב
תנצב"ה

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נדפס ע"י חתנו
הרה"ת שמואל בנימין ומשפחתו שיחיו פאגעלמאן



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