

SHAILOS L'CHAZARA

Review Questions

Likkutei Sichos Vol. 2

לקוטי שיחות · חלק ב

Parshas Vayeilech

פרשת וילך

1 sicha in this booklet

Sicha 1: Beside the Aron: Holiness That Spreads Out · Vayeilech, p. 407, §§1-4

TEACHER'S EDITION

Answers are printed in italics on the answer lines, with the section (§) of the sicha.

★ easy ★★ medium ★★★ harder

Each sicha has questions, a true chassidishe story, and a lesson for you.

Beside the Aron: Holiness That Spreads Out

ושמתם אותו מצד ארון ברית ה'

Likkutei Sichos vol. 2, Parshas Vayeilech, p. 407 (Hebrew edition pp. 111-112), sections 1-4. From the sicha of Shabbos Parshas Nitzavim-Vayeilech 5712 (1952).

The point: *In this week's parsha: "Take this Sefer Torah and place it beside the Aron of the covenant of Hashem." There are two opinions in the Gemara (brought by Rashi): the Sefer Torah was placed inside the Aron next to the luchos, or on a shelf sticking out from the Aron. Either way, it was in the Kodesh HaKodashim. The connection between the luchos (engraved letters) and the Kodesh HaKodashim is clear. In the Kodesh HaKodashim "the place of the Aron took up no space": it was a measured place, yet above place, and so too above time. Engraved letters are the same: they are real letters, yet they add nothing to the luchos. Written letters are something added (ink on parchment), but engraved letters are part of the stone itself, and the letters samech and final mem in the luchos stood by a miracle. So what do WRITTEN letters have to do with the Kodesh HaKodashim? (§1) The purpose of the Kodesh HaKodashim is that its light, above time and place, should shine outside it too: in the Azarah, the Har HaBayis and beyond, until even the nations, wherever they are, know it, as it says, "Strangers will stand and shepherd your flocks." That is why the written letters were placed there: they are the "in-between" that carries the light of the Kodesh HaKodashim out into the world. (§2) Chassidus explains that during the year our avodah is mainly with reason, and even mesirus nefesh is somewhat connected to reason; but the avodah of Rosh Hashanah is bittul above reason. So all year long too, when a person is busy with his own life, his avodah should match the bittul of Rosh Hashanah, just as the Kodesh HaKodashim shines into the written letters and out beyond. And then the blessings given on Rosh Hashanah show up all year long in gashmiyus too. (§3) The preparation for this is "Atem nitzavim hayom kulchem": even someone who may be one of the "heads" unites with a Jew who is a "woodchopper and water carrier", as one. Not separating between "heads" and "water carriers" gives him the strength not to separate between Rosh Hashanah and the rest of the year, and the bittul of Rosh Hashanah shines in his soul all year. By bringing Rosh Hashanah's bittul into the "stranger" within himself (his body and animal soul) and into the "stranger" in other Jews, he causes even the nations, the real strangers, to feel the greatness of Yisrael, "and they will shepherd your flocks", and the blessings of Rosh Hashanah show up all year in gashmiyus, for a good and sweet year. (§4)*

QUESTIONS ★ easy ★★ medium ★★★ harder

- ★ Where was the Sefer Torah placed, according to the two opinions?

Inside the Aron next to the luchos, or on a shelf sticking out from the Aron. Either way, in the

Kodesh HaKodashim. (§1)

- ★★ What does "the place of the Aron took up no space" mean?

It was a measured place, yet above place; the Kodesh HaKodashim was above place and time. (§1)

- ★★★ Why are engraved letters like the Kodesh HaKodashim?

They are real letters, yet add nothing to the luchos; they are part of the stone itself (and

samech and final mem stood by a miracle). Written letters are ink added on the parchment. (§1)

4. ★★ What question does the Rebbe ask about the written letters?

What do written letters (the Sefer Torah) have to do with the Kodesh HaKodashim? (§1)

5. ★★ What is the purpose of the Kodesh HaKodashim?

That its light, above time and place, should shine outside too, all the way until even the nations know it. (§2)

6. ★★★ Why were written letters placed in the Kodesh HaKodashim?

They are the “in-between” that carries the light of the Kodesh HaKodashim out into the world. (§2)

7. ★★ How is the avodah of Rosh Hashanah different from the avodah of the year?

During the year avodah is mainly with reason (even mesirus nefesh is somewhat connected to reason); Rosh Hashanah is bittul above reason. (§3)

8. ★★ What should happen to the bittul of Rosh Hashanah during the year?

It should shine in our avodah all year, like the Kodesh HaKodashim shining into the written letters and beyond. Then the blessings show in gashmiyus all year. (§3)

9. ★★★ How does uniting with every Jew help us bring Rosh Hashanah into the whole year?

Someone who doesn't separate between a “head” and a “water carrier” gets the strength not to separate between Rosh Hashanah and the rest of the year. (§4)

10. ★★ What are the three “strangers” in §4?

The stranger in yourself (body and animal soul), the stranger in other Jews, and the nations, the real strangers. (§4)

11. ★★ What does “Strangers will stand and shepherd your flocks” show?

That even the nations will feel the greatness of Yisrael, when the holiness of Rosh Hashanah spreads all the way out. (§§2, 4)

A CHASSIDISHE STORY

A Letter for Every Child

On 11 Nissan 5741 (1981), the Rebbe's birthday, the Rebbe spoke about uniting Jewish children all over the world through the Torah. A special Sefer Torah would be written in Yerushalayim, in the Tzemach Tzedek shul in the Old City, and every Jewish child under bar or bas mitzvah could buy one letter for a dollar.

The Rebbe even described a child filling out the form, sleeves rolled up and tongue between his teeth as he carefully writes his name.

Usually a person is told exactly which verse his letter is in. But the Rebbe said: tell the children only which parsha. Every letter is equally holy, and if even one letter is missing, the whole Sefer Torah is pasul, but no child should ever feel that his letter is worth less than someone else's. The letters were given out by lottery.

Rabbi Shmuel Greisman, who ran the campaign, recalled that the Rebbe's office called every week for the count. When the first numbers were low, the Rebbe asked, "Is this all, after all the commotion?!"

The first Children's Sefer Torah was finished on 20 Menachem Av, with dancing all the way to the Kosel. Since then, more than two million children have joined.

Source: *Rabbi Shmuel Greisman, "A Letter for You" (chabad.org)*

Think: How does the Children's Sefer Torah show both ideas of the sicha: written letters spreading holiness outward, and "kulchem", all as one?

Written letters in a Sefer Torah carry holiness out into the world (§2): children everywhere

joined. And every letter is equally needed, like every Jew in "kulchem", from the heads to the

water carriers (§4).

THE LESSON FOR YOU

Don't leave Rosh Hashanah in shul. Carry its feeling into every day, and do it by uniting with every Jew, no matter who he is.

For example: After Yom Tov, it's easy to go back to arguing with your siblings. Keep the Rosh Hashanah feeling by being the one who makes peace, and help a younger kid get his own letter in the Children's Sefer Torah.