

# CHAYUS

## *A Shabbos Stimulus*

THE EDA AND DAVID SCHOTTENSTEIN EDITION

*In Loving Memory of Itta Bas Yosef Mordechai And Tzvi Daniel Ben David Ainsworth ע"ה*

*Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Eikev, 5781 – July 30, 2021

ערב שבת פרשת עקב, כ"א מנחם-אב, ה'תשפ"א

כתר שם טוב

### PORTIONS OF LIGHT

Keter Shem Tov

Available at [Kehot.com](http://Kehot.com)

#### Know Your Worth

*So that G-d may...grant you compassion and be compassionate with you* (Devarim 13:18).

**G**rant you compassion refers to our ability to be compassionate. The phrase *be compassionate with you* implies that as a result of our compassionate acts, G-d showers us with overt compassion, because G-d mirrors our deeds. When we exercise a particular attribute, G-d activates His corresponding attribute.

It is important to realize this in order to be properly motivated in Divine service. If we believe our mortal deeds have no influence in heaven, we will not bother to serve G-d. This is humility taken to an unhealthy extreme, similar to our Sages' statement, "The humility of R. Zechariah caused

the [Temple's] destruction." It leads to a complete lack of accountability.

The truth is that every mortal thought, word, or deed reverberates loudly in heaven. If they are positive, they sustain the angels, illuminate the heavens, and provide G-d with the satisfaction He eagerly awaits.

If we truly understood this, we would throw ourselves eagerly into G-d's service and carefully weigh every move and thought.

**Focus:** If you seek G-d's compassion, show compassion to others.

שער הבטחון

### GATE OF TRUST

From **Chovot Halevavot**

[GateofTrust.org](http://GateofTrust.org)

#### Partners in Creation

**It is due to the compassion of the Creator that He preoccupied man all the days of his life with obtaining worldly needs and with Torah and *mitzvot*, which serve as provisions for the World to Come.**

**Commentary:** The Midrash tells us that during Abraham's travels, he reached the town of Aram Naharayim and saw how the townsfolk were drinking and carousing. Abraham said: "I do not wish to have part of such a land." When he reached an area known as the Ladder of Tyre, the people of that town were busy working the soil. Seeing this, Abraham said: "I wish to have a part in such a land." G-d replied: *To your children will I give this land* (Genesis 12:7; *Bereishit Rabbah* 39:8).

The impression of this Midrash is that there is an inherent value in work, and that is why Abraham wanted part of it, and more so, that G-d promises to give it to his children, the Jewish people. The question is, what is so inherently important about working for it to cause such a reaction?

In order to understand this, we must explore a more general philosophical question: If G-d is good and only acts in ways that are good for man, why do we need to work at all? Wouldn't it be kinder

if we always have what we need? Additionally, the verse states, *Man was created to toil* (Job 5:7). What is the great value in toil that the verse even says man was created for it?

The simplistic answer is that a person has greater appreciation for the possessions that he attained through hard work, and therefore hard work has the value of making people appreciative.

However, this does not answer the question fully, because our next question is, why did G-d create the world in a way that we appreciate things that we work for? He could have easily created the world in a way that we appreciate things that we don't work for?!

The answer to all this is that G-d, in His goodness, wanted humans to experience something Divine. He wanted humans to experience how it feels to be a creator. G-d could have given us everything we need without toil, and He could have even made us appreciate it, but then we wouldn't

have contributed to the process. We would still be creations that are simply receivers.

Yet G-d wanted us to be partners with Him in His creation, which is why G-d planted into the grain of society that not everything is free; rather, we must work for it. Each of us must become a creator.

G-d gives us the ability to leave our natural dispositions as creations and recipients; He tells us: "Become a giver, a creator. It is *your hard work* that will accomplish."

It was this understanding that Abraham had that made him yearn for a land of toilers. He saw a path for creations to become partners with the Creator in this world (*Likkutei Sichot*, vol. 15, p. 93 *ff.*).

**Bottom line:** G-d wanted you to be His partner in creation. G-d allows you to become a "creator."

לקוטי שיחות

## A SICHA

By: [ProjectLikkuteiSichos.org](http://ProjectLikkuteiSichos.org)

Adapted from the works of the **Lubavitcher Rebbe**

### Heels Over Hierarchies

**The Sages:** On the verse, "And it will be, because (*eikev*) you will heed these ordinances ..." (*Devarim* 7:12) the *Midrash* notes that the word "because" (*"eikev"*) literally means "heel." The verse thus cautions that we pay attention to those *mitzvos* which "people cast under their heels."

The *Midrash* adds that this is the meaning of King David's statement in *Tehillim*: "Why should I fear in days of misfortune? Because the iniquity of my heels surrounds me." (*Tehillim* 49:6) That is, he did not fear that he was careless with the important commandments, but he was concerned that he may have been lax with the "trivial (heel-like)" commandments (*Tanchuma, Eikev* 1:1).

**The Question:** Why would King David, a thoroughly righteous person, be concerned about laxity in his observance of *mitzvos*?

**The Explanation:** Every *mitzvah*, no matter how crucial or insignificant it may seem, binds a person

with G-d. Therefore, every *mitzvah* must be performed with passion, attention, and self-sacrifice. Yet, the evil inclination persuades a person to view some *mitzvos* as more of a priority than others. "First perfect your observance of the more critical commands, then you can turn to the more trivial commands and customs," it argues. But a Jew should not make these calculations. He must run to take advantage of every opportunity to connect with G-d, no matter his level of observance in any other area of Torah.

Even though King David certainly fulfilled every *mitzvah*, he was concerned that he would not apply himself to the "heel" *mitzvos* with as much enthusiasm as to the more "headlike" *mitzvos*.

When we commit ourselves passionately to every *mitzvah*, we merit the conclusion of the verse — "G-d will keep for you the covenant and the kindness that He swore to your forefathers."

Based on *Likkutei Sichos* vol. 19, p. 89

## The Sense of Smell

All of the human senses were involved in Adam's sin. The Torah states, "*The woman saw*," "*She took*," "*She ate*," "*They heard*," and so on. The only sense not mentioned is the sense of smell, which was spared the brunt of the sin. The sense of smell remains the most spiritual of the senses and relates to the soul. Moshiach, whose extreme spiritually will be openly manifest, is described with the

unique ability to judge the truth of a matter based on his sense of smell.

This is also related to the custom to recite a blessing over spices after the close of Shabbos – a time related to Moshiach, as apparent from the *melaveh malka* which benefits the part of the body related to the Resurrection.

*Bnei Yissaschar*

ילקוט לוי יצחק על התורה

## FROM THE REBBE'S FATHER

רצ"ל רבי לוי יצחק שניידער

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shlima

## Tefillin

וְקִשְׂרֹתֵם אֹתָם לְאוֹת עַל יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם

*You should bind them [the boxes of Tefillin] as a sign upon your hand and they shall be for ornaments between your eyes.* (Devarim, 11:18)

The Talmud instructs the order in which the Tefillin are supposed to be donned: *When one dons the Tefillin, he first dons the Tefillin of the arm and afterward dons the Tefillin of the head.* (Talmud, Menachos, 36a)

From another teaching of the Talmud regarding the definition of a rebellious Jew one can appreciate the importance of donning Tefillin:

*Who are considered 'rebellious Jews who have sinned with their bodies'?*

*Rav said: This is referring to the skull that did not [ever] don Tefillin (בְּקִרְקָתָא דְּלֹא כָּנַח תְּפִלִּין).* (Talmud, Rosh Hashanah, 17a)

### Driving Questions:

1. What is the deeper significance of the two boxes of Tefillin, one for the head and one for the arm?
2. Why do we place the arm Tefillin before the head Tefillin?<sup>1</sup>
3. Why is the emphasis on "the **skull** that did not don Tefillin," and not also the arm that did not don Tefillin?

1. The Talmud cited above provides a proof from this, from the order of the verse, which precedes the Mitzvah of hand-Tefillin to head-Tefillin, but the question is what is the deeper significance and meaning of this order.

The Explanation:

R' Levi Yitzchok compares the donning of Tefillin to an incident which took place when the Jewish People received the Torah at Mt. Sinai.

The Talmud states:<sup>2</sup> "*Rabbi Simai taught: When the Jewish people preceded (the declaration) 'We will do' (נַעֲשֶׂה) to (the declaration) 'We will hear' (נִשְׁמָע), 600,000 ministering angels came down and tied two crowns<sup>3</sup> to each and every member of the Jewish people — one corresponding to 'We will do' and one corresponding to 'We will hear.'*"

The implication of this Talmudic teaching seems to be that the ministering angels came down with the crowns as a reward for the Jewish people starting out their commitment to G-d and His Torah with dedicated action, before they even ventured for the understanding and precise reasoning of a commandment.

This importance of commitment to action, which serves as a foundation and precedes understanding, is reenacted each day when a Jew dons his Tefillin.

The arm Tefillin represents the deed — "We will do" (נַעֲשֶׂה). The arm is a tool of action with no opinion or understanding of its own, it just follows what the brain tells it to do. The arm, thus, represents the concept of *Kabbolas Ol* — the initial acceptance of the yoke of

2. Shabbos, 88a.

3. Obviously these are not physical crowns but it is a metaphor for a spiritual gift likened to a crown.

Heaven, which precedes the intellectual pursuit of Torah study and learning the reasons for the Mitzvos.

The head Tefillin represents the understanding — “We will hear” נשמע.

The mind is the seat of intellect, and the head Tefillin represents the studying and understanding of Torah and its commandments.

This, then, is the significance of two Tefillin boxes, one on the head and one on the arm, for they represent two aspects of a Jew’s Divine service, one of action and dedication (“We will do”), and one of listening and understanding (“We will hear”) corresponding to the two crowns.<sup>4</sup>

When donning the arm Tefillin first each day,<sup>5</sup> a Jew is demonstrating that he is dedicated to following G-d’s directives wholeheartedly and with unwavering dedication to action, regardless of whether he fully understands the rationale for the directives or not.

4. The idea that Tefillin is likened to a crown can be seen in the words of the Alter Rebbe in the Laws of Tefillin:

“Rabbeinu Asher, of blessed memory, would recite the Morning Blessings until the blessing of Oter Yisrael BeSifarah [which praises G-d for “crowning Israel with glory”]. [At this point] he would put on tefillin and then recite that blessing, thereby simultaneously offering praise and thanks for the mitzvah of tefillin. [This blessing is associated with tefillin, for] they are referred to as “glory,” as it is written, “Bind your glory upon yourself.” Shulchan Aruch Harav, Chapter 25:9.

5. See Likkutei Sichos, Vol 19, pg. 53.

Now we can appreciate the Talmud’s words — “The skull that did not don Tefillin” as referring to both the head and arm Tefillin. Since both the arm and head Tefillin have a crown associated with them, one who has not donned Tefillin is missing both the crown of the head and of the arm. Thus the Talmud is referring to someone who has not (yet) worn either Tefillin, thus missing the crown for the head and the arm.<sup>6</sup>

Toras Levi Yitzchok<sup>7</sup>  
– Chidushim uBuirim LeShas Mishno uGemoro –  
pp. 433-434

... והוא בחינת תפילין כמאמר "עוטר ישראל בתפארה", שקאי על תפילין, כי תפילין הם כמו קתר ועטרה על הראש, כי גם תפילין של יד, הם תפילין של ראש דרחל, אם כן הם כמו בחינת קתר ועטרה על ראש רחל, וכמוכן.  
(ואתי שפיר מאי דאתמר בפרק קמא דראש השנה "פושעי ישראל בגופן מאי ניהו? אמר רב תרסקתא דלא מנח תפילין", למה נקט תרסקתא דוקא, שהוה הראש, הרי צריך להניח תפילין של יד גם כן?).  
אך זהו מפני כי תפילין של יד הוא גם כן בחינת תפילין של ראש, דרחל.  
ויש להבין לפי זה מה שצריך להקדים תפילין של יד לתפילין של ראש, הוא על דרך קמו הקדמת נעשה לנשמע, שכן בשביל זה לשני קתרים כנגד נעשה ונשמע, קתר ד"נעשה" הוא קתר דרחל, וקתר ד"נשמע" הוא קתר ד"א"...

6. In Kabbalistic teachings, the two levels of action and the emotions / intellect which motivate the action correspond to Rochel and Leah, respectively. Thus, R' Levi Yitzchok refers to the two crowns as the crown of Rochel's head and the crown of Leah's head (See the weekly Chayus publication for Parshas Vayeitzei, where this was elaborated: [chayenu.org/chayus-archives](http://chayenu.org/chayus-archives)).

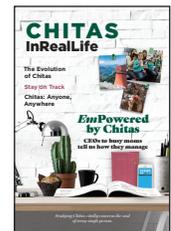
7. Elaborated at length in Yalkut Levi Yitzchok Al HaTorah, vol. 4, Simanim 89, 116.

מורה שיעור לחת"ת ורמב"ם לשבת

## SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Eikev, 7th Aliyah
Tehillim*	Chapter 106 – 107
Tanya*	עמ' 222 – והנה הארה זו... עד עמ' 222 – יספר מרוב. 7. Igeres Hakodesh, Ch.
Rambam – Sefer Hamitzvos*	Negative Mitzvah #320
Rambam – One Chapter*	Sefer Zera'im – Hilchos Terumos, Chapter 12
Rambam – Three Chapters**	Sefer Zemanim – Hilchos Eiruvim, Chapters 3 – 5

\*Available in the Chayenu Print & App \*\*Available in the Chayenu App



To view our Chitas In RealLife booklet, visit: [Chayenu.org/Chitas](http://Chayenu.org/Chitas)

A PROJECT OF



DAILY TORAH STUDY. DELIVERED.

לעילוי נשמת  
נעמי בת שמריהו ע"ה