

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta bas Yosef Mordechai ע"ה And Tzvi Daniel ע"ה ben ע"ה David Ainsworth ש"י
Dedicated by David & Eda Schottenstein

Erev Shabbos Ki Savo, 5781 – August 27, 2021

ערב שבת פרשת כי תבוא, י"ט אלול, ה'תשפ"א

כתר שם טוב

PORTIONS OF LIGHT

Keter Shem Tov

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Baskets of Fruit

When you enter the land that G-d gives you as an inheritance, and you possess and settle it, take the first of all the fruit of the ground that you will bring from your land that G-d is giving you, put them in a basket, and go to the place that G-d will choose to make His Name dwell there (Devarim 26:2).

Aretz, land, is related to *ratzon*, will, as our Sages state, “Why is the earth called *aretz*? Because it desires to perform its Creator’s will.”

When you enter the land—when you arrive at a powerful desire for spirituality, you must realize *that G-d is giving you* the ability to experience this yearning, because He bequeathed it to each Jew as a gift. *You possess and settle it*—it is your duty to internalize the experience so that it settles permanently within you.

Take of the first of all the fruit...put them in a basket—Divine lights must be captured with appropriate receptacles; spiritual highs must be tethered to daily

reality by translating them into practical deeds.

How is this done? *Go to the place that G-d will choose*. When we travel to a specific location, it is not us who chose to journey there; rather, Divine Providence orchestrated events leading us to the location that requires elevation through our Divine service. What is the nature of that service? *To make His Name dwell there*—to spread Divinity throughout the physical world.

Focus: G-d has provided you with a mission, destination, and inspiration.

שער הבטחון

GATE OF TRUST

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Attitude Toward Work

When a person’s mind and body are occupied with the means of obtaining his livelihood as well as when he is pursuing those means, he should have in mind that he is doing so in order to fulfill the commandment of the Creator, Who instructed man to engage himself in worldly means of obtaining a livelihood, such as the working of the land, plowing it, and sowing it. As it is written (Genesis 2:15): *The L-rd, G-d, took the man, and He placed him in the Garden of Eden to work it and to guard it.*

Similarly, G-d instructed a person to use the living creatures for his benefit and food, to build cities and to prepare food for him...

A person will be rewarded for these actions when his intention in doing them is for the sake of G-d. He will be rewarded, regardless of whether or not he achieves that which he desired. As it is written (Psalms 128:2): *If you eat the toil of your hands, you are praiseworthy, and it is good for you*, and as our rabbis of blessed memory said (Avot 2:12): “All your deeds should be for the sake of heaven.”

When his intention is for the sake of heaven, his reliance on G-d will be wholesome, and his efforts in engaging with the various means of obtaining livelihood will not in any way harm his trust in G-d.

A person might think that since he is engaging in various means of obtaining a livelihood, it is considered as if he is relying on the success of his own work and not on G-d. However, in truth, as long as he has the

right intentions when doing so, it does not in any way take away from his *bitachon*. G-d actually wants him to work, as the verse says (Deuteronomy 15:18): *And the L-rd, your G-d, will bless you in all that you do.*

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

Adapted from the works of the Lubavitcher Rebbe

Reading Blessings

The Verse: “Hashem will return you to Egypt in ships, on the way of which I said to you, “You shall never again see it!” And there you will offer yourselves for sale to your enemies as slaves and maidservants—and there will be no buyer.” (*Devarim* 28:68)

Rashi’s Commentary: Rashi’s approach to the curses in this *Parshah* is to understand each detail the Torah adds as another prophecy of retribution. As follows:

In ships—“in boats, in captivity.” The ships are not just the means of transportation that will deliver them to their captors; they are an additional method of punishment. Captives on a ship, in close quarters with their captors, are treated more cruelly than usual.

And there you will offer yourselves for sale to your enemies—“You will seek to be sold to them as slaves and as maidservants.” Not only will the Jews suffer the disgrace of slavery, they will be so desperate that they will seek out their enemies as masters.

But there will be no buyer—“For they will decree upon you death and annihilation.” Though the lack of a buyer is ostensibly a positive thing, Rashi’s approach is to understand it as yet another curse. Their enemies will not want to buy them as slaves because they would rather “decree... death.”

Rashi’s Deep Blessings: *Chassidus* explains that the curses in the Torah are, in reality, lofty blessings that cannot be expressed in a positive fashion. Instead, they manifest as negative experiences (*Likkutei Torah, Bechukosai* 48a). The more horrific the curse, the deeper the blessing. It follows that by magnifying the curses, Rashi simultaneously magnifies the blessings hidden within them, as follows:

The hidden blessing within exile and captivity is the opportunity to elevate the darkest elements of the world to holiness. By living in strange and distant lands, the Jewish people can bring the light of G-d to every corner of existence. Rashi’s commentary on this verse goes further: Exile benefits not only the darkened sparks in the universe, it also “blesses” and benefits the Jewish people themselves. For by descending into exile, they have the ability to transform themselves into *baalei teshuva*—masters of return and reinvention.

This is the meaning of the opening words of the verse, “Hashem will return you.” Even though the verse speaks of a seemingly negative journey to “Egypt,” a place of personal and spiritual constriction, we are assured that it is Hashem Who brings us on this journey.

The apparent “curses” in Rashi’s commentary serve to explain how this personal transformation is achieved.

And there you will offer yourselves for sale to your enemies—“You will seek to be sold to them as slaves and as maidservants.” In exile, a person learns to “seek out” G-d with his own internal motivation, and not to rely on external Divine inspiration. This is the Divine service of a “slave” who works against the grain of his natural defiance, as opposed to the “son” who effortlessly and naturally loves his father and wants to fulfill his father’s expectations.

But there will be no buyer—The phrase “there will be no” (אין) can be homiletically read as “He Who is Nothing,” (אין) meaning, the Essence of G-d that is indefinable. G-d Himself, this deeper reading suggests, will “buy,” taking in the soul of the returnee.

Rashi adds: “For they will decree upon you death and annihilation.” When a person initiates a movement toward G-d, his soul becomes wrapped in ecstasy; he is filled with a desire to leave the shackles of the material world and occupy himself solely with Divine pleasures. This is described in our verse as the soul’s “death and annihilation,” its burning desire to become subsumed within G-d Himself.

In ships—“in boats, in captivity.” A ship protects its passengers from the raging ocean. This is a metaphor for Torah and *mitzvos*, which enable a person to sail through the raging waters of life. Here, Rashi cites the Aramaic translation of ships, “*sefinos*.” The “translation” of a Hebrew word represents its lower manifestation, the way that concept appears in a lower dimension. The “translation” of ships alludes to the Divine service unique to exile, the work of transforming the internal and external darkness to light.

The Cry Of A Jew

We can achieve great things with our divine service, and we can study concepts of Moshiach and the Redemption as they are found in Torah sources—regarding which we can apply the rule that one who studies a Torah topic is considered as having brought about that particular matter in reality. However, for the young and sincere child—meaning, the Jewish people who are compared to G-d’s young child—this is not nearly

enough. The child cries out with a most sincerest and urgent cry: “We want the *actual* Redemption! In this *physical* world!” Indeed, when a young child cries out urgently to his father, it is only natural for his father to respond. How much more so, when the Jewish people will cry out urgently and with utmost sincerity for the actual Redemption, G-d will certainly fulfill their request.

The Rebbe

ילקוט לוי יצחק על התורה

FROM THE REBBE’S FATHER

רב"ל זצ"ל Rabbi Levi Yitzchak Schneerson

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shlima

The Terror of Tefillin

וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם ה' נִקְרָא עֲלֵיךָ וַיִּרְאוּ מִמֶּנִּי

Then all the peoples of the earth will see that the name of the Lord is called upon you, and they will fear you. (Devarim, 28:10)

תִּנְיָא רַבִּי אֱלִיעֶזֶר הַגָּדוֹל אֹמֵר אֵלּוּ תַפְּלִין שְׁבִרְאֵשׁ

It is taught in a *baraisa* that Rabbi Eliezer the Great (Hagadol) says: This is a reference to the *tefillin of the head*.¹ (Talmud Menachos, 35b)

Driving Questions:

1. Why is it that tefillin of the head specifically is what instills fear in the nations of the world?
2. What is the deeper reason as to why this idea was taught by Rabbi Eliezer Hagadol?
3. What can be learned from the word *tefillin*?

The Torah speaks of four² giants that lived in Eretz Kena’an (Canaan) before the Jewish People set-

tled the land. These four giants instilled great fear in the hearts of the spies and subsequently the entire nation.

R’ Levi Yitzchak explains that these four giants represent four negative forces that wish to attack and destroy a Jew spiritually. To counter this,³ G-d gave us the four compartments of the head *tefillin*, each one representing another letter in G-d’s four-letter name, the Tetragrammaton (יהוה), which serves as a powerful force against this. The wearing of *tefillin* instills fear in the nations of the world, our enemies, represented by the four giants.

Additionally, the word *tefillin* itself also hints at this fear. The verse says,⁴ “תַּפִּל עֲלֵיהֶם אֵימָתָה וּפְחָד” — “Terror and dread **descend** upon them”. The Hebrew word תַּפִּל shares the same root letters as the word תַּפְּלִין. Thus, even the name⁵ itself is expressing the spiritual accomplishment of the *tefillin*—that the nations will be afraid of the Jewish People.

1. Meaning, that when the gentiles see the Tefillin on your head, it is due to that, that they will be instilled with fear. For the (majority of the) name of G-d is upon the Head-Tefillin, in the Shin and Daled (Rashi).

2. “They went up into the Negev and came to Chevron, where Achiman, Sheishai, and Talmai, the Anakites lived” (Shelach, 13:22).

“The name of Chevron was formerly Kiryas Arba: [Arba] was the great man among the Anakites” (Yehoshua, 14:15).

“The greatest man among the giants. The father of Achimon, Sheishai, and Talmai was Arba.” Rashi on Yehoshua, 14:15.

3. Based on the principle of “זֶה לְעוֹפֶת זֶה עֵשָׂה אֱלוֹקִים”, for every G-dly, holy force there is an opposing, counter force in Kelipah (lit. shell), the concealment of the Divine. Obviously both ultimately emanating from the One singular G-d, but they evolve as two parallel forces.

4. B’shalach, 15:16.

5. This is a core idea Kabbalistic and Chassidic teachings. The name of something expresses the core idea of what it is all about.

This is also expressed, on a homiletical level, in the name of the person⁶ who shared this teaching: Rabbi Eliezer Hagadol.

The numerical value of the name *Eliezer Hagadol* שלם אליעזר הגדול is the same as the words *Shem Havaya* שם הוי (G-d's four-letter name.)

366	א (1) + ל (30) + י (10) + ע (70) + ז (7) + ר (200) = ה (5) + ג (3) + ד (4) + ו (6) + ל (30)
366	ש (300) + ם (40) + י (10) + ה (5) + ו (6) + ה (5)

In conclusion, the Arizal⁷ points out that the letter carved out on the outside of the head-tefillin is a 'shin' (ש). When spelled out, the letter is written



6. A recurring theme in the teachings of R' Levi Yitzchak is finding a connection between the name of the sage and the content of his teaching. This is not merely cute. This principle is found in the Talmud (Yoma 83b) that Rabbi Meir would analyze people's names to determine their character. Also, In Tanya (Sha'ar Hayichus VeHaEmunah, ch.1) the Alter Rebbe explains how the Hebrew name of each object in the world carries the secret to its soul and Divine energy. Thus, in R' Levi Yitzchak's works, he frequently traces the various teachings of the sages to the mystical clues found in their very name, according to Kaballah.

7. Pri Eitz Chaim, Sha'ar HeTefillin, Chapter 2.

as follows: ש"י. These letters are an acronym for the words quoted in this verse: שם ה' יהי ג' נקרא

Through wearing tefillin, a Jew draws upon the power of G-d's name to protect himself and instill a fear into the opponents of holiness.

(Adapted from three parts of R' Levi Yitzchak's writings: *Toras Levi Yitzchak*, page 119 and 434. *Likkutei Levi Yitzchok*, Bereishis, 68.)⁸
In the words of R' Levi Yitzchok:

... (והוא על דרך הד' מוחין דתפילין כנזכר לעיל, ויש בלעומת זה גם כן ענין קים, והוא אחימן ששי ותלמי ל'ידי הענק, שהם בחינת ענק, ואביהם קרית ארבע הוא הענק הגדול, כמו שכתוב ביהושע סוף סימן י"ד "קרית ארבע האדם הגדול בענקים". והיינו המוחין דקליפה שהם ה'לעומת דהמוחין דקדושה... והנה המרגלים יראו מהענקים כמו שאמרו "ושם ראינו את הנפילים בני ענק כו"... הנה תפילין הוא בחינת ענקים דקדושה ועל ידי זה ינצחום ויכמו שכתוב על התפילין "ויראו כל עמי הארץ כי שם ה' נקרא עליך ויראו ממך". ותפילין הוא מלשון תפל, הוא על דרך מה שכתוב "תפל עליהם אימתה ופחד כו" כמו שכתוב "ויראו ממך"...) (תורת לוי יצחק, ע' קיט)

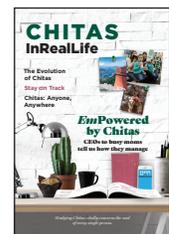
... כי רבי אליעזר הגדול הוא על דרך תפילין של ראש... ורא' לדבר שבחינתו הוא על דרך תפילין של ראש כי רבי אליעזר הגדול הוא הוא דרש על פסוק "ויראו כל עמי הארץ כי שם ה' נקרא עליך כו" אלו תפילין שבראש" כדאיתא במנחות דף ל"ה ע"ב, שם ה' הוא מספר אליעזר הגדול במקוון והיינו ששל רבי אליעזר האיר בחינת שם ה' עד שהוא רבי אליעזר הגדול עצמו נעשה כמספר השם הזה, הרי שבחינתו הוא על דרך תפילין של ראש... (לקוטי לוי יצחק, בראשית ע' סח)

8. Yalkut Levi Yitzchak Al HaTorah, Vol 4., chapters 104 and 115.

מורה שיעור לחת"ת ורמב"ם לשבת
SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Ki Savo, 7th Aliyah
Tehillim*	Chapter 97 – 103
Tanya*	Igeres Hakodesh, Ch. 15 מדותיהם. כג- עד עמ' קכב- והנה כללות הי"ס... עד עמ' קכג- מדותיהם. Ch. 15
Rambam – Sefer Hamitzvos*	Positive Mitzvah #212
Rambam – One Chapter*	Sefer Zera'im – Ma'aser Sheni V'Neta Reva'i, Chapter 11
Rambam – Three Chapters**	Sefer Nashim – Hilchos Ishus Chapter 20 – 22

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