

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In honor of our parents, Tuvia and Lea Schottenstein and Rabbi Yisroel and Chana Sirota

Erev Shabbos Parshas Terumah 5781 – February 19, 2021

ערב שבת פרשת תרומה, ז' אדר, ה'תשפ"א

כתר שם טוב

PORTIONS OF LIGHT

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Sources of Inspiration

Our Sages declared (Talmud, Berachot 8a): Ever since the Holy Temple was destroyed, all that G-d has in His world is the four cubits of *halachah*.

Their wording is precise. They did not state that G-d is found in the teachings of *halachah* or in its application. Rather, they emphasized the *daled amot* (four cubits) of *halachah*, meaning the physical space within which *halachah* is found. This is to be understood as follows:

The term for Jewish law, *הַלְכָה halachah*, derives from the verb *הָלַךְ halach*, to go, to proceed. G-d is present—to a degree similar to His presence in the Holy Temple—within the setting that inspires a person to become a *מְהַלֵּךְ mehaleich*, to proceed and advance in Divine service. In other words, during exile, any setting, event, or gathering that inspires us to advance spiritually is where G-d's presence is to be found.

The Arizal taught that the term for Jewish law, *הַלְכָה HaLaCHaH*, is an acronym for *הָרִיעוּ לָהּ כָּל הָאָרֶץ*—*Shout joyfully to G-d, all the earth!* (Psalms 100:1).

The word *הַלְכָה halachah* is derived from *הָלִיכָה halichah*, proceeding. How do we proceed in our Divine service? Through *הָרִיעוּ hari'u* (shout joyfully), which also means to shatter, as in the verse, *You will shatter them [tero'eim] with an iron rod* (Psalms 2:9). We must break “*the earth*,” our coarse corporeality and unrefined traits.

When a student is tested on *halachah*, the examiner attempts to mislead him with difficult questions. Similarly, G-d tests our *halichah*, our progress in Divine service, with a *yetzer hara* that employs confusion and raises questions. If we are wise, we will not fall for its tricks.

G-d will then delight in our conduct, just as a parent delights in his child who refuses to be defeated by misleading questions and passes his test with wisdom.

Focus: Cherish inspirational people and events—G-d certainly does.

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

I'll Raise You Double

The Mishkan was fashioned from wood, wool, skins, etc., all of which indicate its temporary nature. The Mishkan is comparable to *gan eden*, where souls bask in G-d's radiance, but only temporarily. By contrast, the *beis hamikdash* is built entirely of stone, indicating its permanence. It is similar to the eternal life that will follow the Resurrection. Even souls that have spent over three thousand years in constant ascent in *gan eden* will

be resurrected into pure, refined bodies in this world, for the greatest heights to which a soul can climb in the upper worlds is nevertheless limited by the boundaries of the spiritual cosmos. After the Resurrection, by contrast, the revelation of infinite light that precedes even the spiritual cosmos will radiate openly on Earth.

Toras Shmuel

Qualities of Trustworthiness

G-d's compassion for His creations is supported by Scripture, as it is written (Psalms 103:8): *The L-rd is merciful and gracious. And as it says (Jonah 4:11): Now should I not take pity on Nineveh, the great city?*

G-d does not ignore those He cares for, as it is written (Psalms 121:4): *Behold the Guardian of Israel will neither slumber nor sleep.*

G-d is all-knowing and invincible, as it is written (Job 9:4): *He is wise in heart and mighty in strength; who hardened his heart against Him and remained whole? And as it says (I Chronicles 29:11): Yours, O L-rd, are the greatness, the might, the glory, and the victory. And as it says (Zephania 3:17): The L-rd, your G-d, is in your midst, a mighty One Who will save.*

Commentary

G-d has compassion over His creations is supported, etc. We can explain the need for both verses as follows: Were the first verse cited alone, it could be possibly understood to mean that G-d is only merciful to those who are already in pain.

Therefore, the author quotes the second verse, in which we see how G-d, showing mercy toward the people of Nineveh, annulled the decree, so that the punishment did not commence at all (*Pat Lechem*).

Bottom line: G-d doesn't just help you in hard times. G-d prevents hardships from coming your way.

Spiritual Time Travel

“There must be 15 cubits of nettings on one side, with their three pillars and three bases.” (Exodus 27:14)

The Tabernacle was the earthly embodiment of Divine consciousness. By entering the Tabernacle—even its Courtyard—one was transported from his or her usual, mundane consciousness into an awareness of Divinity so intense that mundane consciousness seemed to fade into the background, or even disappear completely.

In this sense, the Tabernacle was a foretaste of the Messianic future, in which “the earth will be filled with the awareness of G-d as water covers the seabed (Isaiah 11:9).”

This taste of the future was alluded to in the

entrance to the Tabernacle, which was flanked by two sets of nettings, each 15 cubits wide. Two times 15 is the numerical value of the word for “will be” (יְהִיָּה) in the verse, “אֶחָד וְשֵׁמוֹ” בְּיוֹם הַהוּא יִהְיֶה ה' אֶחָד On that day, G-d will be one, and His Name, one (Zechariah 14:9).”

Similarly, when we enter our own, personal “Tabernacles”—our set times for prayer, Torah study, etc.—we can taste something of the Divine consciousness that will pervade reality in the Messianic future.

The Hands of G-d

ועשית קערותיו וכפתיו וקשותיו ומנקיתיו אשר יסך בהן זהב טהור תעשה אתם.

You shall make its bread molds, its bowls, its supporting frames and its hollow pegs with which it (the bread) will be covered; you shall make them all of pure gold. (Teruma 25:29)

Introduction: One of the vessels in the Mishkan, and later on in the Beis Hamikdash, was the Shulchan, the table for the 12 loaves of *Lechem HaPanim* (showbread) that was present at every moment upon it. This Shulchan had a unique design with supporting frames and hollow pegs, as the verses indicate. It consisted of a golden table and two columns of bread upon it. Six loaves for each column.

The Mishnah (Menachos 11:6) tells us that there were twenty-eight hollow pegs, each of which was shaped like half of a hollow reed. Besides for a support structure, these allowed air-flow to surround the loaves so they wouldn't become moldy. There were fourteen pegs for each column.

The Talmud (ibid. 97a) describes the structure (of the Shulchan as it relates to the pegs) as follows: Each column contains six breads: The lowest loaf of each column, did not require any pegs, since it rested on the Table itself. The four middle loaves of each column were each placed upon three pegs each. The top level loaf was placed upon only two pegs, as there was not a lot of weight upon it.

In summary: The pegs that separated and supported the breads were $3+3+3+3+2=14$. (See Image).

While the Talmud clearly explains why the top layer of bread needed less pegs than the rest of the layers of bread, we are left with no explanation as to the precise number of pegs that each of the columns consisted of, nor do we have an any insight into the precise break up of the layers of pegs.¹

Driving Questions:

1. What is the significance of the number 14, which was the total amount of pegs on each column
2. Why were the pegs divided by 3, with the top layer containing only 2?

The Kabbalah of Hands

Kabbalah teaches that there are ten Divine Attributes (Sefirot). There are three intellectual attributes of *Chochmah*, *Binah*, and *Da'as* (conception, comprehension and intimate knowledge), which develop and cause the resulting seven emotional attributes (*Middos*). According to Kabbalah, *Binah* is to be understood as the expansion of a concept from

1. See, Rambam, Moreh Nevuchim 3:26, where he explains that there are reasons for the general commandments but not for the details. See, also, Likutei Torah 41c that the reason for the details of the commandments are part of the deepest secrets of the Torah, which will be revealed in the future messianic era. Cf. Tanya, Igeret Hakodesh, Epistle 19.

the way it is in *Chochmah*, and therefore has more of an impact on the attributes that follow.

The final two attributes of these seven are *Yesod* and *Malchus*. While *Malchus* represents the recipient, *Yesod* is the connection and conduit of energy of the attributes that are above it,² giving it forward into the attribute of *Malchus*.

We know that the human form, in all its intricacies is a parallel metaphor for the Divine structure, albeit anthropomorphically.³

The Arizal⁴ explains: *Binah* has two "hands", a right hand and a left hand,⁵ each hand consisting of five fingers. These "hands" become "the secret" component that allow the attribute of *Malchus* to become a vessel and a well⁶ for the feminine waters (*Mayin Nukvin*).⁷



Courtesy of The Showbread Institute
MachonLechemHaPanim.org / Rabbi Eliezer Saidel

2. See Tikkunei Zohar, Pasach Eliyahu, 17a, *Yesod*, is the conclusion of the body, the sign of the holy covenant. Cf. Tanya, ibid. Epistle 15.

3. See ibid. Torah in general and particularly Kabbalah is full of imagery of the Divine, using the human body as the illustration. We find mention of G-d's eyes, as a metaphor for His providence; His hands are the medium of His giving. And so forth.

4. Pri Etz Chaim, Shaar Kriat Shema She'al HaMithah ch. 7

5. See Tikkunei Zohar Ibid. Chesed, kindness, is the right arm, and Gevurah, stringency, is the left arm. See Maamarei Admor Hazaken cited in footnote 6.

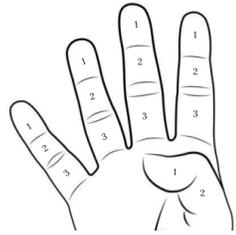
6. The Arizal in Shaar Kriat Shema She'al Hamita explains numerous times (cited by Rabbi Levi Yitzchak) that these concepts are hinted to in the verse (Tehillim 31:6) recited as part of the Kriat Shema, *in Your hand I deposit my spirit*. In Hebrew בְּיָדְךָ אֶפְקֹד רוּחִי. The word *Yadcha*, hand, is written explicitly once, and a second time if you take the last letter of each of the three words and read it from the last word backwards. And if you take the first letters of these three words, it spells בְּאֵר, well, which represents the well of the feminine waters.

7. See Maamarei Admor Hazaken, 5568, vol. 1, p. 56 ff; where many of these very concepts are discussed in length. (Albeit, in a different subject matter.) There the Alter Rebbe explains that both Bina, and "hands" which correspond to Chesed and Gevurah, are associated with the contraction of the Divine energy, which allows for the effusion of the Divine energy.

In the words of Rabbi Levi Yitzchak: The hands of the mother (=mother, being a metaphor for *Binah*)⁸ which carve out the foundations of *Malchus*.⁹

The Shulchan's Hands

Rabbi Levi Yitzchak ties this Kabbalistic concept into the hidden messages of the Shulchan, by explaining that the columns of bread and its pegs represent these Divine "Hands."



It is for this reason, he explains, that there are two columns, since they represent the two hands of *Binah*. And each column has 14 pegs which is the numerical value of יד "Yad" — hand. 10 (Yud) + 4 (Daled) = 14.

Rabbi Levi Yitzchak, employs another connection between the number 14 and a hand, thereby explaining the division of pegs in layers.

Four of a person's fingers (the pinky, ring, middle and pointer fingers) are divided into three sections (proximal, intermediate and distal phalanges), while the thumb is divided into two sections (there is no intermediate phalange in the thumb) (see image).¹⁰

[Interestingly, the Alter Rebbe cites and explains the verse from Shemos (15:17), *the sanctuary, O, G-d, which Your hands founded*, which speaks of the sanctuary, the home of this *Shulchan*.]

8. The Arizal in Shaar Kriat Shema She'al Hamita ch. 7 associates Binah with the letter Hey ה (See also, Tanya, Igeres Hateshuva ch. 4). Further on in ch. 10 the Arizal explains that the Hebrew letter Hey consists of a Yud and Daled, which make up the word Yad, hand.

9. See also Etz Chaim Gate 32, ch. 7; Gate 35, ch. 3; Gate 39, Drush 1.

10. This metaphor of 14 sections in the Divine hand is also employed by the *Shefa Tal* (introduction, 5d ff). The *Shefa Tal* explains that this is the concept of the Priestly Blessings, which is also called *Nesias Kapayim* (the raising of the palms), where the Priest raises his hands, and then his hands parallel the hands of G-d, the Blessor, and the priest receive these blessings and transmits them to the hands of the Jewish people who are receiving these priestly blessings. He explains that this is also the meaning of the 15 word blessing (the three verses of blessings given by the Priest consist of 15 words), the first 14 are blessings that correspond to Yad, which is 14, and more specifically, they correspond to the 14 sections of fingers. The final word Shalom, peace, he explains,

Thus, we have a correlation between the hand that has 14 sections, with the Shulchan that contained 14 pegs. More precisely, the breakdown of sections in the fingers is such that the four fingers have 3 sections, while the thumb has 2. Precisely the design of the pegs in the Shulchan: 3+3+3+3+2, total: 14.

This, concludes Rabbi Levi Yitzchok, is the secret of the division of pegs - it is indicative of the Divine "Hands," which mold the vessel and fountain of feminine Divine energy.¹¹

Toras Levi Yitzchak, p. 241 ff.

is an overarching blessing over the other 14 blessings, and corresponds to the palm.

11. Zohar 154b writes that the Shulchan and the bread which was placed upon it, was symbolic of and the conduit by which G-d provided sustenance to the word. The Priest would eat this bread each shabbos to demonstrate that sustenance comes from G-d, and through this consumption the bread of every Jew was blessed. (The Zohar continues to discuss the table that man eats upon, and indicates a strong correlation between a table and the Shulchan in the Temple.) Cf. Bava Basra 25b.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Terumah, 7th Aliyah
Tehillim*	Chapters 44-48
Tanya*	Likutei Amarim, end of Ch. 31 ולהיות בחינת תשובה... משמחי לב
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Rambam – One Chapter*	Sefer Nashim – Hilchos Ishus, Chapter 20
Rambam – Three Chapters**	Sefer Tahara – Hilchos Tum'as Ochlin, Chapters 7 – 9

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