

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 Vayak'hel-Pekudei – 5781 – March 12, 2021

ערב שבת פרשת ויקהל-פקודי, כ"ח אדר, ה'תשפ"א

כתר שם טוב

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Slaughterer in Disguise

The Mishnah demarcates areas for ritual slaughter within the *azarah*, the Temple Courtyard adjacent to the altar. It states that *kodshei kadashim*, offerings of greater sanctity, may only be slaughtered *batzafon*, in the north, whereas *kadashim kalim*, offerings of lesser sanctity, may be slaughtered at any place [within the courtyard].

There is a deeper message: The *yetzer hara* engages in spiritual slaughter by tricking a person into sinning. He has two kinds of victims. The first is *kodshei kadashim*, those who sincerely devote their lives to Torah study and Divine service.

They can only be slaughtered (led to sin) *בַּצְפוֹן batzafon*, in the north, meaning, *בַּצְפֹּן batzafun*, through a disguise. The *yetzer hara* must disguise itself as a *yetzer tov*, advocating an action that is ostensibly positive but is not what it seems.

Its other victims are *kadashim kalim*, ordinary people, who are spiritually slaughtered in any place, north or otherwise. For them, the *yetzer hara* does not always need a disguise.

Focus: Cross check every action by considering its practical consequence.

גאולה

GEULAH

Yalkut Moshiaich uGeulah al HaTorah

Translated by Yaakov Paley

Thou Shall Not Forget

“These are the accounts of the Mishkan, the Mishkan of the Testimony, which were counted at Moshe’s command” (Exodus 38:21).

Pikudei can also mean “the remembrances of.” These are the remembrances of the *Mishkan*, the *Mishkan* — referring to our constant remembrance of the first and second *Batei Mikdash*. The fact that we continue to recall and discuss them so long after their destruction is itself the “Testimony” referred to in the verse. For as our Sages teach, the departed may eventually be forgotten, but one cannot be comforted for one who is still alive. We refuse to be comforted for these losses,

and that is itself the greatest testimony that they are still alive within us, for we constantly anticipate their rebuilding in the form of the third *Beis HaMikdash* that will be built speedily. The verse continues, “*Which were counted [pukad] at Moshe’s command*” — *pukad* also means “to redeem.” We will be redeemed at Moshe’s command because Moshe, our first redeemer is also Moshiaich, our final redeemer.

Imrei No’am

An “Undistracted” G-d

G-d supervises the governance of all people. He does not forsake them; rather, He helps them with all their needs. He does not ignore them when they are in a time of hardship, nor are any of their matters concealed from Him,* whether it be small or big, nor does His being involved in one matter cause Him to forget about another matter.*

Two verses are quoted to support this: As it says (Isaiah 40:27): *Why should you say, O Jacob, and speak, O Israel, “My way has been hidden from the L-rd, and from my G-d, my judgment passes”?* In this verse, the prophet reproaches the Jewish people for complaining that G-d does not supervise them and does not mete out justice to their enemies. In the following verse, G-d responds: (ibid. 28): *Do you not know—if you have not heard—an everlasting G-d is the L-rd, the Creator of the ends of the earth? He neither tires nor wearies; there is no fathoming His understanding.*

Since G-d is “the Creator of the ends of the earth,” He certainly knows everything that happens to His creations. The words “He neither tires nor wearies” are cited as support that His involvement in one matter does not cause Him to forget another.

Commentary: Nor are any of their matters concealed from Him. Jewish philosophy presents varied positions in understanding Divine Providence. Some sages maintained that G-d’s providence is particular only with regard to humans but for the rest of creation it is “general”.

According to the Baal Shem Tov, Divine Providence is not only 1) on man, but to every single creation, even inanimate objects, plants, and animals; 2) in a general sense (i.e. species’ survival), but to each individual object; 3) about the general life of an object, rather, each detail of any person or object. In fact, every particular movement of an individual created being has a connection to the intent of the creation as a whole, and even a slight movement of one blade of grass fulfills a Divine intent in the creation as a whole.

The Baal Shem Tov further taught that this providence is the life-energy of the created being and main-

tains its existence. Since G-d is recreating everything anew at every moment, G-d is thus intimately aware; in fact, He creates everything that is happening to a person (*Likutei Sichot* Vol. 8 p. 277ff).

A person should ponder: If the movement of a blade of grass is prompted by Divine Providence and fulfills the intent of creation, how much more so concerning the human species in general, and the Jewish people, the nation close to Him, in particular (*Hayom Yom*, 28 Cheshvan).

Nor does His being involved in one matter cause Him to forget about another matter. This is in contrast to human beings, who often, as a result of involvement in helping a person in one matter, will forget about another matter where the person needs help. Due to a human’s limited nature, he is often unable to be invested in more than one thing at a time (*Pat Lechem*).

Our Inner Moses

[Moses] set up the Courtyard. (Exodus 40:33)

Although the people fashioned the components of the Tabernacle, it was Moses who actually erected it (Exodus 40:2).

Similarly, with regard to the spiritual Tabernacle that we each build for G-d out of our own lives, it is our inner Moses that actually erects it. Our inner Moses is our innate capacity to know G-d directly, despite the limitations of our human intellect (Tanya, chapter 42;

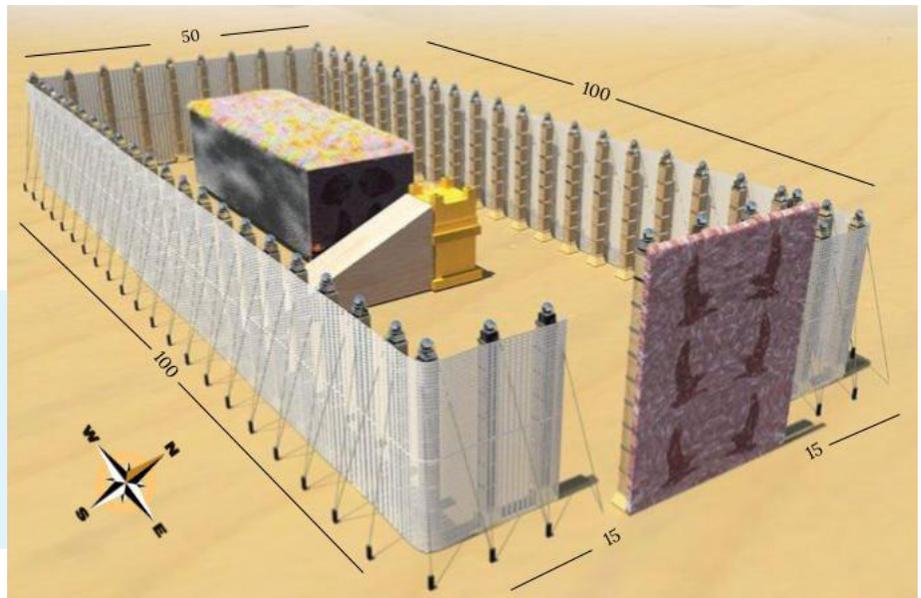
Likutei Torah 2:2a). It is only by tapping this aspect of our souls and coming to know G-d in this way that we can construct a “sanctuary” for Him—a realm within our consciousness that we can enter whenever we need to renew our awareness of Him and our oneness with Him.

Fenced In

ויעש את־החצר לפאת נגב תימנה קלעי החצר שש משזר מאה באמה ... ולפאת צפון מאה באמה ...
 ולפאת־ים קלעים חמשים באמה ... ולפאת קדמה מזרחת חמשים אמה. קלעים חמש־עשרה
 אמה אל־הקתף ... ולקתף השנית מזה ומזה לשער החצר קלעים חמש עשרה אמה

He made the enclosure: On the south side, a hundred cubits of hangings of fine twisted linen for the enclosure ... On the north side, a hundred cubits ... On the west side, fifty cubits of hangings ... And on the front side, to the east, fifty cubits. Fifteen cubits of hangings on the one flank and fifteen cubits of hangings on the other flank—on each side of the gate of the enclosure (Exodus, 38:9-15)

The Torah describes the materials and measurements for the outer perimeter of the Mishkan (Tabernacle). In total there were 280 cubits¹ of netted linen fencing surrounding the structure, supported by poles.



Driving Question:

What is the significance of the number 280 as the measurement of fencing surrounding the Mishkan (Tabernacle)?

Hashem created the world with ten utterances,² using the holy letters of the Alef-Beis.

In the Jewish Alphabet there are a total of 22 regular letters, beginning with Alef and concluding with Saf. In addition to these, there are also 5 final letters that only appear at the end of a word. These are the final Chaf (ך), final Mem (ם), final Nun (ן), final Fei (ף), and final Tzaddik (ץ). They are known with the acronym of ‘Mantzapach’ — מנצפ"ך.³

Kabbalah explains that the regular letters are representative of the attribute of Chesed (lit. kindness, but more broadly) expressing the idea of giving, creating and revelation.

These 5 ‘final’ letters are representative of the opposite attribute, namely Gevurah (lit. severity, but more broadly) representative of the idea of containment, withdrawal and concealment. These letters are used exclusively as a full stop to a word, thus symbolizing containment.⁴

The Mishkan was a place in which G-dliness was revealed and experienced openly. The fencing around its courtyard signifies the border and end

1. See quoted verses. South and North each had 100. The west side had 50. The east side was 50 cubits wide but only 30 cubits of that had linen netting. The remainder was used as a ‘gateway’ into the Mishkan.

2. Mishna, Avos, Chapter 5:1

3. For an explanation as to why they are known specifically in this order (see Talmud, Megillah, 2b.) and not the way they appear in the order of the Alef-Beis, see Toras Levi Yitzchak, Chidushim U’biurim L’Shas, pg. 134. Additionally, this can also be seen in the Shabbos Musaf liturgy. The paragraph of *Tikanta Shabbos* contains the Alef-Beis in reverse, each word beginning with a subsequent letter going backwards (this reverse order represents Gevurah, i.e. “from the bottom up”, rather than

“top down” which is Chesed). Following the 22 words, concluding with the word Az, there are five more words starting with the final letters: מסיני נצטוו ציוויי פגליה כראוי מנצפ"ך. Here we see the order of מנצפ"ך.

4. *Meorei Ohr*, entry *Mantzepach*. See also *Likkutei Levi Yitzchok, Zohar (Shemos-Devarim)*, pg. 340.

of that (level of) divinity and the start of the more natural and mundane.

This containment is expressed specifically in the number 280 — the total cubits of fencing — sharing the numerical value of the final letters מנצפ"ך — *'Mantzapach'*.

$$280 = (20) \text{ך} + (80) \text{פ} + (90) \text{צ} + (50) \text{נ} + (40) \text{מ}$$

* * *

Another aspect⁵ — in terms of our *Avodas Hashem* (divine service) — represented by the fencing and perimeter of the Mishkan being synonymous with Gevurah:

Gevurah also means strength. The Mishnah (Avos 4:1) states, “Who is mighty (גבור)? One who conquers (i.e. overcomes) his evil inclination.” This is also the opening sentence of the Shulchan Aruch

5. The first interpretation refers to the Mishkan courtyard's borders from the inside-out i.e. the G-dly expression outward. The second interpretation refers to man's approaching the divine space, from the outside, heading in.

(Code of Jewish Law),⁶ i.e. the very start of one's service of Hashem.

This means that the very first step required from a Jew before entering into the service of Hashem (which is represented by the courtyard of the Mishkan, where Divine service occurred) is for one to exercise the quality of Gevurah, inner strength at overcoming one's temptation for evil, and creating a border separating oneself from the forces which oppose G-dliness in one's life. Once you have that quality you may enter the inner sanctuary of G-dliness.⁷

Likkutei Levi Yitzchok,
Igras Kodesh, pg. 388

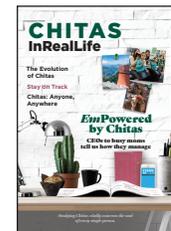
6. *Tur Shulchan Aruch, Orach Chayim*, 1:1. הני... גבור כפארי לעשות רצון אביך שבשמים

7. In the words of Rabbi Levi Yitzchok: וידעתי מחיצת הקלעים הרמוזות על גבורות הוא שלכל לראש צריך להיות בחינת גבור הכובש את יצרו. שאז יכול להכניס מסטרא דלעומת זה. ודבר זה ההתחלה שבנה מתחיל הטור שלחן ערוך אורח חיים. ומחיצת הקלעים רומזת על גבורות, כי כל ענין מחיצה והכניסה רומזת על גבורות.

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

BOOK	SECTION
Chumash – Rashi*	Vayak'hel-Pekudei, 7th Aliyah
Tehillim*	Chapters 140 – 150
Tanya*	Likkutei Amarim, Ch. 37, באריכות...98...לא
Rambam – Sefer Hamitzvos*	Negative Mitzvah #244 and Positive Mitzvah #239
Rambam – One Chapter*	Sefer Nashim – Hilchos Yibbum V'Chalitzah, Chapter 3
Rambam – Three Chapters**	Sefer Nezikin – Hilchos G'neivah, Chapter 1 – 3

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לעילוי נשמת
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