

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 ט"ו
Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Terumah, 5782 – February 4, 2022

ערב שבת פרשת תרומה, ג' אדר א', ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

The Ladder To G-d

When Moshe encountered the burning bush he said, “Let me turn now and see this great vision! Why does the thorn bush not burn up?!” (Shemos 3:3).

Rashi elaborates—“Let me turn away from here in order to draw closer to there.”

Moshe understood the great vision he was being shown: That the fiery passion for G-d was to be found, not in the Torah scholars, but specifically in plain, unscholarly Jews who are compared to a thorn bush for lack of spiritual accomplishment.

Moshe was struck by the superiority of the plain Jew over the Torah scholar and he was moved

to teshuvah. Moshe was a complete tzaddik, and therefore his teshuvah was not in the ordinary sense at all. Rather, his teshuvah was in the terms of “Let me turn away from here in order to draw closer to there.”

The message of this phrase is that we can never be satisfied with our current spiritual state. Even a complete tzaddik such as Moshe must fulfill the divine mission of turning away from his current achievements in order to draw ever closer, and to achieve even more. This is the essence of teshuvah.

Keter Shem Tov, Addendum 18

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber
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On The Neva

They shall make for me a sanctuary, and I shall dwell amongst them (25:8)

G-d desired a dwelling place in the lowly world.

- Midrash Tanchuma

The physical existence was not created to be overwhelmed and shattered, but to be developed into a “dwelling for G-d”, a place where the Divine Presence is ‘at home’ and freely expressed. Thus, the mitzvos were given to be acted out within the natural world - so that man utilize his own natural powers and the natural resources of his environment to implement the will of G-d.

So a mitzvah that is performed in a ‘spiritual’ manner, a mitzvah that is disconnected from our worldly reality, is lacking the basic function of the mitzvah: to develop the natural world, as it is, as a vehicle to express the all-pervading truth of its Creator.

- Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

During his imprisonment by the czarist regime, Rabbi Schneur Zalman of Liadi was held in the Peter-Paul Fortress, situated on an island in the Neva River in Petersburg. The investigation into his 'crimes' was being conducted by the czar's intelligence organization, which was housed in a building on the mainland. So Rabbi Schneur Zalman was frequently ferried across the river for questioning.

One night, as the small boat was making its way across the Neva, the sky cleared and a quarter moon illuminated the skies. Rabbi Schneur Zalman, wishing to avail himself of the opportunity to 'sanctify the new moon' (Kiddush Levanah), asked

the official in charge to stop the boat. The official refused.

Suddenly, the boat came to a complete halt. Nothing the ferryman could do would advance it a single oar-sweep. The Rebbe stood up in the boat and recited the first few verses of psalm 148 which prefaces the blessing on the moon. But Rabbi Schneur Zalman refused to perform a mitzvah by availing himself of 'more than natural' means. So he released the boat, allowing it to continue on its way. Again he requested of the official that the boat be stopped. Only after his request was granted and the boat came to a natural standstill did he proceed to perform the mitzvah of Kiddush Levanah.

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

Adapted from the works of the [Lubavitcher Rebbe](http://LubavitcherRebbe.org)

The Commandment To Build A Temple

The Rambam:

In the laws discussing the *Beis HaMikdash*, Rambam says: "It is a positive *mitzvah* to construct a house for G-d... as it says: 'They shall make for Me a sanctuary' (*Shemos* 25:8). The *Mishkan* constructed by Moshe is already described in the Torah, and was only temporary, as it says: 'For you will not yet have come...'" (*Hilchos Beis HaBechirah* 1:1).

Rambam then proceeds to offer a review of the various sanctuaries throughout history, from the *Mishkan* in the desert, to the temporary structures built in the Land of Israel before the building of the Temple, to the building of the First *Beis HaMikdash* by King Shlomo (*Ibid*, 1:2).

However, in *Hilchos Melachim* (1:1), the Laws of Kings, Rambam derives this *mitzvah* from a different verse:

Israel (i.e. the Jewish people) was commanded to fulfill three *mitzvos* upon entering the land [of Israel]:

- a) To choose a king, as the Torah says: "Appoint a king over yourselves"; (*Devarim* 17:15)
- b) To wipe out the descendents of Amalek, as it says: "Erase the memory of Amalek"; (*Devarim* 25:19)

- c) To build G-d's Chosen House, as it says: "Seek out His Presence and come there" (*Devarim* 12:5).

The Questions:

- 1) Why does Rambam quote different verses as support for the same *mitzvah* in two different sections of *Mishneh Torah*?
- 2) Why, in the laws of the *Beis HaMikdash*, does Rambam include historical detail in his 'book of law'?

The Preface to the Explanation:

Although each of the three *mitzvos* mentioned in the *Laws of Kings* are distinct, they are also interdependent. Each *mitzvah* complements the other two: The *mitzvah* of appointing a king is optimally fulfilled when the *mitzvos* to annihilate the descendents of Amalek and build G-d's Chosen House are fulfilled. And the inverse is true as well: the optimal fulfillment of the *mitzvah* to build G-d's Chosen House also depends on fulfilling the *mitzvos* of appointing a king and annihilating Amalek.

Their interdependence also pertains to them being executed in a specific order: First appointing

a king, then annihilating Amalek's descendants, and afterward, constructing G-d's Chosen House.

The Explanation:

In the laws of the *Beis HaMikdash*, Rambam introduces the *mitzvah* of building a home for G-d with the original command to Moshe, "They shall make Me a sanctuary," and continues to say that Moshe's *Mishkan* was a partial fulfillment of this command. Meaning, all of the sanctuaries built from Moshe and on, are part of an evolving fulfillment of the *mitzvah* to build a home for G-d, a *mitzvah* that reached its full realization in the *Beis HaMikdash* of Shlomo HaMelech.

Because all three *mitzvos* (appointing a king, annihilating Amalek, building a home for G-d) are interdependent, there must have been, at every iteration of G-d's home, some semblance of the fulfillment of the two prior *mitzvos*. To demonstrate this, Rambam writes about Moshe's *Mishkan*, because Moshe was considered a King, and had just defeated Amalek before building the *Mishkan*. Rambam then continues to document the Jewish people's gradual settlement of the Land of Israel and their different places of worship. As they defeated more enemies and found more peace, the structures they built for G-d became more and more permanent, until they built a true permanent *Beis HaMikdash* under King Shlomo's leadership.

Thus, the historical narrative bears out Rambam's halachic contention—that before building the *Beis HaMikdash*, the two *mitzvos* of appointing a King and eradicating Amalek must have been fulfilled previously in some fashion.

In the *Laws of Kings*, however, Rambam is discussing the period when the Jewish people entered the Land of Israel. At that time, they achieved a semblance of peace and were under the leadership of Yehoshua. Therefore, Rambam cites a verse that refers specifically to a home for G-d in the Land of Israel: "Seek out His Presence and come there."

The Deeper Dimension:

The three *mitzvos* represent three stages in a person's spiritual advancement. "Appointing a king" alludes to a foundational sense of awe and reverence of G-d, that translates into a person restraining himself from satisfying his natural, selfish needs (*Iskafya*). "Eradicating Amalek" alludes to a deeper transformation of the natural, animalistic self (*Is'hapcha*). And "building a *Beis HaMikdash*" alludes to a still deeper level of awe of G-d (*Yirah Ila'ah*). All of this is accomplished through the "Moshe" that resides within each person, for Moshe conveys an understanding of G-d that resonates within each person that in turn is the source of genuine awe and fear of G-d.

Likkutei Sichos, vol. 16, P. 298ff

אור תורה

OHR TORAH

NEW SECTION!

Translated by: **Yechiel Krisch**

Adapted from the teachings of the **Mezritcher Maggid**

A Reflection Of You

"And you shall make two golden cherubs" (Terumah 25:18).

"What is [the face of] a cherub? R. Abahu said: Like that of a child" (Tractate Sukkah 5b).

G-d's relationship with the Jewish people is just like a mirror which reflects one's gaze, it is a reflection of our actions.

This is the meaning of the verse (Bereshis 15:1) "After these words, the word of G-d came to Avraham in a vision." The Hebrew word for vision, *Machazeh*, can also be translated as a reflection, meaning that G-d's words to Avraham, were a reflection of his personal status.

No limited human being can appreciate G-d's unadulterated infinite energy. Only vast and nu-

merous contractions of His divine light permit a relationship between the finite and the infinite. If one carries oneself with grandeur, G-d reflects that haughtiness by appearing in all His magnificence—splendor that no creation can tolerate. Under such circumstances, any relationship between the infinite G-d and His finite creations is impossible.

If, however, one presents oneself humbly, G-d reflects that modesty. He contracts His magnificence until His creations can tolerate His splendor,

and to a point that He finds pleasure in the achievement of man, bridging the gap between the infinite and the finite.

Like a wise father who chooses to interact with his beloved young child, he temporarily stows away his intelligence and maturity and instead creates space where he interacts with his child on his juvenile level, and plays a mindless game with him, G-d contracts His splendor to interact with us when we behave modestly. We are then able to relate to our Fa-

ther in heaven through His “juvenile” behavior, and our Father likewise derives pleasure from a substantive relationship with us.

The cherubs, which were in the Tabernacle, where G-d’s presence rested amongst the Jewish People, were sculptured in the image of children and served as a testament to the fact that G-d is willing to contract His splendor, even appearing as a small child, just to engage with us. We, however, need to set the stage, by first carrying ourselves with due modesty.

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

Raising The Kingdom

The word *terumah* can be read תרום ה (*tarum hei*), “raise the letter *hei*,” i.e., the final letter of G-d’s name that represents the *sefirah* of *malchus*. Similarly, the initial letters of *ve-yik’chu li terumah mei’eis kol*, “And they shall take for Me a donation from every [man whose heart inspires him to generosity]” spell the word *malchus*. This is the *shechinah*

which fell into a state of exile along with the Jews. The central theme of the redemption is to raise the *shechinah* from the dust, not only to reclaim its former glory and revelation in this world, but to a far greater degree than ever before.

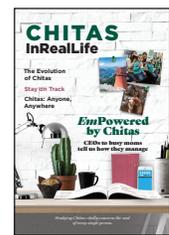
Chayim VeShalom

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Terumah, 7th Aliyah
Tehillim*	Chapters 23 – 28
Tanya*	Likutei Amarim Chapter 27. ע"י צדיקים. עמ' לד - עד עמ' לד... ובכל דחי' ודחי' ...
Rambam – Sefer Hamitzvos*	Positive Mitzvah #96
Rambam – One Chapter*	Sefer HaKorbanos – Hilchos Mechusrei Kapparah, Chapter 5
Rambam – Three Chapters**	Sefer Tahara, – Hilchos Keilim, Chapter 24 – 26

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