

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

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

Erev Shabbos Parshas Vayak'heil, 5782 – February 25, 2022

ערב שבת פרשת ויקהל, כ"ד אדר א', ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

The Jews: G-d's Tefillin

The Jewish people are the actual tefillin of the Master of the Universe! As our Sages taught, "What is written in the tefillin of the Master of the universe? ... "Who is like Your people, Israel, a singular nation on Earth (*goy echad ba-aretz*)!" (Divrei HaYamim I 6:33). The phrase *goy echad ba-aretz* can be understood, "A nation that is one within the earth," implying that the Jews elicit the oneness of G-d into the world.

Tefillin come in two kinds. There is a head-tefillin and a hand-tefillin. Since the Jews are the actual tefillin of the Master of the universe, they are divided into two categories: There are head-tefillin Jews, who are intellectuals and masters of Torah, and there are hand-tefillin Jews, who are masters of good character.

When donning tefillin we recite the blessing *asher kidishanu be-mitzvosav ve-tzivanu*, meaning

that G-d, blessed be He, sanctified us with his commandments. This blessing is recited equally over both kinds of tefillin – the head-tefillin and the hand-tefillin.

Likewise, we equally don both kinds of tefillin. However, we place the hand-tefillin first and only then the head-tefillin.

The heavenly act of donning tefillin [refers to equivalent activity by the Jewish people]:

The [wearing of] hand-tefillin is the actual divine service performed by ordinary Jews, while the [wearing of] head-tefillin is the actual divine service of Torah scholars. In G-d's placement of tefillin, the service that ordinary Jews perform with *kabbolas ol* (sincere subservience to G-d) is more exalted than the service of intellectuals with their knowledge and grasp of Torah!

Keter Shem Tov, Addendum 92

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah
Translated by Yaakov Paley

You Are Building The Beis Hamikdash

Through the activities of the Jewish people in constructing the *beis hamikdash* in this world, the supernal *beis hamikdash* is built. For that reason, even after its destruction, the site of the *beis hamikdash* remains holy—for the supernal *mikdash* still exists. In the final redemption, the super-

nal *mikdash* will be revealed here in this world. All will then see how the Jewish people had worked in full partnership with G-d, and that it was specifically through the efforts to build a material *mikdash*, that the supernal *mikdash* was built.

Kli Chemdah

A Tabernacle That Sustains The World

“See, the L-rd has called by name Betzalel, the son of Uri, the son of Chur, of the tribe of Yehudah. He has imbued him with...talent for all manner of craftsmanship to weave interwoven designs” (Vayak’hel 35:30-32).

Moshe set up the tabernacle, placed its sockets, put up its planks, put in its bars, and set up its pillars” (Shemos 40:18).

“After six days of Creation, what was the world missing? Repose. Shabbat entered Creation, and repose entered Creation” (Rashi, Bereishis 2:1).

For the first six days of Creation, G-d spoke the world into existence by rearranging the letters of the Torah to create physical matter. But this matter still lacked G-d’s activating force to sustain it. Then, on the seventh day, G-d implanted His activating force into matter. Repose entered the world, insofar as He transcends time and space and therefore cannot be said to move from one place to another, or act within the past or future.

In last week’s Torah portion, when the Jewish people sinned with the golden calf, Creation nearly reverted to complete nothingness. The Jewish people prevented this by building a tabernacle, engineered to buttress each detail of Creation. The curtains of the tabernacle, for instance, correspond to the heavens and were designed to reinforce them.

This is why the verse describes the chief architect of the tabernacle, Betzalel, as imbued with talent for “master weaving,” a phrase that can be

translated as “calculating permutations.” G-d bestowed upon Betzalel a talent for rearranging the letters of the Torah to create physical matter, and Betzalel fashioned the tabernacle’s curtains by permuting the very same letters which G-d had once used to create the heavens. In this manner, Betzalel designed each detail of the tabernacle as a reflection of a different physical phenomenon, creating a microcosm that could sustain every detail of the physical universe after its existence was threatened by sin.

But the tabernacle, like all matter after only six days of Creation, was a mere physical product of letter permutations. It lacked repose—an activating G-dly force. This explains why none of the Jewish people, not even Betzalel, were capable of erecting the tabernacle once its components were complete. Only Moshe, who had witnessed G-d’s activating force on Mt. Sinai, could channel a remnant of that G-dly repose into the tabernacle, assembling and enlivening it. Only a complete and erected tabernacle, an accurate reflection of Creation, could sustain the world.

Ohr Torah par. 13

A Matter of Taste

“For six days, work shall be done...” (Vayak’hel 35:2)

The Torah expresses itself in the passive—‘work shall be done’—rather than using the active—‘do work’. This is to teach us the proper attitude toward our workday pursuits: the necessary mundane involvements of life should be approached in a matter-of-fact and unenthusiastic manner...

- Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

Rabbi Shlomo of Karlin was expected at the home of Rabbi Schneur Zalman of Liadi. But the visit gave rise to a dispute between The Alter Rebbe’s (Rabbi Schneur Zalman) wife and her daughter, Freidkeh. For several years now,

Freidkeh had taken charge of all the cooking in the house; now, in honor of the distinguished guest, the Rebbetzin wanted to retake the kitchen. The Rebbetzin cited seniority and “ba’alebosteh’s rights”. Her daughter argued that since she always does all

the cooking, it is hardly fair that the task be taken from her just when an honored guest arrives.

The case was referred for arbitration to Rabbi Schneur Zalman, who offered the following compromise: The Rebbetzin will prepare the food, but Freidkeh would add the salt. Since the food will be all but tasteless without her contribution, the privilege of feeding Rabbi Shlomo would be equally hers.

But when the much-contested dish finally reached the table, Rabbi Shlomo Karliner found himself unable to continue past the first spoonful. The force of decades-long habit had caused the Rebbetzin to salt the food without even realizing it, and Freidkeh, of course, had not failed to perform her duty. The result was simply impossible to swallow.

But the sodium story of this hapless dish was far from over: a third dash of salt now joined its predecessors, this time cast by the hand of Rabbi Schneur Zalman himself. Upon noticing the neglected plate in front of his guest, the Rebbe figured that perhaps the food is not sufficiently salted to Rabbi Shlomo's taste.

Finally, Rabbi Schneur Zalman asked the Karliner why he wasn't eating; Rabbi Shlomo replied that the food was too salty to eat. Surprized, Rabbi Schneur Zalman took another spoonful from his own plate and swallowed thoughtfully. "You know," he said, "you're right."

"From the time that I journeyed to Mezritch to my Rebbe" the Rebbe explained "I have not sensed the taste of food."

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

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

Understanding an Entrance

The Verse: "The screen for the entrance to the Courtyard... twenty *amos* long, and the height, in width, five *amos*, *le'umas* the curtains of the Courtyard" (*Shemos* 38:18).

The Rashi: *Le'umas* the curtains of the Courtyard—like the measure (the height) of the Courtyard curtains.

Rashi's Intent: Commentators explain that the word *le'umas* often means "opposite." Yet that cannot be the case here, for the screen of the courtyard was not opposite, i.e., facing, the curtains. Therefore, Rashi explains that here, *le'umas* means, "corresponding to" the height of the Courtyard curtains.

The Questions: There are other instances where the word *le'umas* cannot be understood as "opposite." In those contexts, Rashi sometimes explains the word to mean "above." If Rashi were to apply this definition to this verse, it would read: "and the height, in width, five *amos*, *above* the curtains of the Courtyard." Meaning, the height of the courtyard curtain would be ten *amos*—five *amos* taller than the curtains that flanked it on both sides.

Instead, Rashi defines *le'umas* to mean, "corresponding to;" this definition is not found anywhere else in the *Chumash*.

Why would Rashi choose such an anomalous definition, as opposed to one that has well established precedents?

The Explanation: If the verse's intent was to set the height of the screen at ten cubits, the verse would have simply said so. Rashi understood, therefore, the phrase "*le'umas* the curtains of the Courtyard" as an explanation of the reason the screen's height must be five *amos*—because the screen was to function as an extension of the Courtyard's curtains. Thus, the screen had to be five *amos* as well.

To understand why it was important that the screen's height should correspond to that of the curtains, we can look to the laws of *mezuzah*.

There is a dispute whether or not one is obligated to affix a *mezuzah* to an entryway without a door. *Rambam* maintains, an entryway must have a door to be eligible for a *mezuzah*. *Ra'avad* argues that it does not.

The rationale behind the dispute can be explained as follows: What is the function of a door? Either (a) a door is a *part of* the entranceway, the purpose of which is to serve as an opening—allowing entry and exit; or, (b) a door has a *distinct function*—closure.

A *mezuzah* is meant to be placed at the entrance to a room. It follows that if the function of

a door is to complete an entranceway, then there must be a door in order for the entranceway to require a *mezuzah*. If, however, the function of a door is mainly to close the entrance, then the presence of a door is irrelevant with respect to the obligation of affixing a *mezuzah*.

From Rashi's commentary, we can infer that he maintains that the screen of the courtyard served as a closure, and not as part of the entranceway. For, as mentioned above, Rashi saw the screen as an extension of the curtains. Just as the curtains served to partition the *Mishkan* from the outside world, the screen completed this objective of the curtains

This is consistent with Rashi's position in the *Talmud*, where he says that even an entrance without a door requires a *mezuzah* (as explained above, according to the opinion that a door is not integral to an entranceway).

The Deeper Dimension: A door can be seen as a metaphor for the Divine quality of *malchus*, the intermediary between the world of absolute Divine reality and the worlds where this reality is con-

cealed. *Malchus* serves both functions of a door: It closes and conceals the contents of the higher world from the lower worlds. But it also allows some limited revelation of G-d's *light* through the "entryway."

In the straightforward reading of Scripture, which is the approach of Rashi's commentary, a door is an obstacle. Meaning, in our earthly-bound perspective, where we see only surfaces, *malchus* is a door that does not allow us to experience the Divine.

And yet, the word the Torah uses to describe the screen's height, "*le'umas* the curtains," implies similarity, not absolute imitation. Meaning, the screen played a similar role to that of the curtain—it did conceal, but it was possible to repurpose the screen as a door for the sake of revelation.

Through persistent work in this world, we can transform *malchus* from an agent of concealment into an agent of revelation, opening the door so that G-d's infinite reality is perceived clearly in this world.

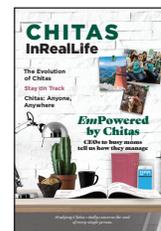
Likkutei Sichot, vol. 16, p. 443ff

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Vayak'heil, 7th Aliyah
Tehillim*	Chapters 119 (First Half)
Tanya*	Likutei Amarim Chapter 32. עמ' מא- זו"ש הלל הזקן... עד עמ' מא- במ"א באריכות.
Rambam – Sefer Hamitzvos*	Negative Mitzvah #236, Negative Mitzvah #289 and #295
Rambam – One Chapter*	Sefer Taharah – Hilchos Tum'as Meis, Chapter 17
Rambam – Three Chapters**	Sefer Nezikin, – Hilchos Chovel U'Mazik, Chapters 7 – 8; Hilchos Rotzei'ach uShemiras Nefesh Chapter 1

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