

# 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 ט"ט David Ainsworth ש"י  
Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Pekudei, 5782 – Match 4, 2022  
Rosh Chodesh

ערב שבת פרשת פקודי, א' אדר ב', ה'תשפ"ב  
ראש חודש

כתר שם טוב

## PORTIONS OF LIGHT

Adapted from  
Keter Shem Tov

### Parables as Protection

Shlomo HaMelech “spoke three thousand proverbs” (Melachim 1 5:12).

The term *marshal* (משל) is related to *chashmal* (חשמל), a term found in the verse, “A flaming fire, with a brightness around it, and from its midst, it was like the color of the Chashmal from the midst of the fire” (Yechezkel 1:4).

This verse speaks of *noga* - “brightness” - and *Chashmal*. The significance of these terms are as follows:

There is the flaming fire of G-dliness and there is the utter darkness of the three realms of evil. In between the two is *noga*, “a radiance,” which is a bridge between holiness and the unholy, for *noga* contains holiness and its opposite within it. The bridge between *noga* and *kedushah*, complete holiness, is what is referred to as *chashmal*. In fact, the good that is found in *noga* is the exterior levels of *chashmal* itself.

The concept of Shlomo HaMelech’s 3000 *mashalim* (parables) is, that he could take any abstract concept and wrap it in a series of 3000 parables, each parable explaining the other, until the concept can be grasped by even the weakest mind. It takes an absolute genius to condense a brilliant wisdom into a form to which a child can relate; the average person is incapable of such a feat.

The use of a parable is also for protection: a wise man is capable of speaking great wisdoms in public, without fear of spilling hidden knowledge to unworthy destinations, for those who should not receive this wisdom will hear only the parable.

This is *chashmal*, which facilitates a bridge between holiness and its opposite: *Chash* means “silent,” *mal* means “speak.” To one person it is silent, bereft of deeper significance, while to another it speaks of deep wisdom.

גאולה

## GEULAH

Yalkut Moshiach uGeulah al HaTorah  
Translated by Yaakov Paley

### Always Connected

“Upon the Choshen they made chains at the edges (גבולות),  
of cable (עבות) work, of pure gold” (Pekudei, 39:15).

The word *gav'lus* (גבולות) can be rearranged as *ba-gal-us* (בגלות), “during exile.” For the golden chains that bind the Jewish people with G-d are not severed even during exile.

The same word may also be read *gevulos*, “borders,” while the term *avos* (עבות), meaning, “of cable,” also means “clouds,” for when the Jewish people return to the borders of the Holy Land at the time of the Redemp-

tion, they will be carried by clouds, as stated by the prophet Yeshayah, “Who are these that fly like a cloud and like doves to their cotes?” (Yeshayahu 60:8). In that verse as well, the term *av* [singular of *avos*] is used for “clouds.” The Jews will be transported to their borders through *ma'asei avos*, literally, “the work of clouds.”

Remazei Rabbeinu Yo'el (mi-Ba'alei ha-Tosefos)

## Dark Clouds Prevent Unity With G-d

*“Moshe could not enter the Tent of Meeting because the cloud rested upon it” (Pekudei, 40:35).*

When the Jewish people unite with G-d, they not only transcend time and numerability—they gain mastery over both. Along these lines, the Midrash teaches that the Jewish people are united with G-d to such an extent that He and His angels defer to the judges of a proper Jewish court’s mortal calculations in determining the date of Rosh Hashanah.

One time such a connection is forged is when wearing Tefillin. When we wear Tefillin “all the peoples of the earth will see that the name of the L-rd is called upon you” (Devarim 28:10), meaning, the Mitzvah evokes a unity so absolute that the Jewish people are called by His holy name. And

at those moments of unity, the Jewish people are called G-d’s Tefillin.

This connection brings G-d great pleasure, and only we can prevent it from coming to fruition. For G-d unites with us by dwelling within our thoughts, and when we think foolish thoughts, we push Him away, heaven forbid.

This phenomenon is hinted at in the verse: “Moshe could not enter the Tent of Meeting because the cloud rested upon it” (Pekudei, 40:35). Moshe, who represents G-d’s presence, is unable to enter the Tent of Meeting, which represents man, as long as the dark cloud of foolish thoughts rests upon his mind.

*Ohr Torah, par. 393*

## Hypocrisy

*They brought the Sanctuary to Moses, the tent and all its furnishings . . . Moses saw all the work, and behold, they had done it as G-d had commanded . . . and Moses blessed them. (Pekudei, 39:33–43)*

Moses blessed them: He said, “May it be the will of G-d that His presence dwell within the work of your hands.”

*—Rashi’s commentary*

Often, a person may feel inadequate in the face of a spiritual challenge, and contend that he is simply not equipped to reach for “lofty” attainments. For example, one may argue that while the perfection of his behavior is a matter of choice, he lacks the mental and emotional fortitude to transform his character. This, he maintains, is best left to individuals of a greater spiritual stature than himself.

Says the Torah: You do yours. Apply yourself to constructing the external edifice, and the Almighty will provide the “soul” to dwell therein. Do your utmost to make yourself a fitting vessel, and G-d will fill it with the sublime resources which seem so elusive to you now.

*—Rabbi Schneur Zalman of Liadi*

Once, a certain individual was condemned to Rabbi Schneur Zalman of Liadi as a hypocrite. “He considers himself a chassid [‘pious one],” the rebbe was told, “and has assumed all sorts of pious

customs and practices. He acts like a real holy fellow. But it’s all superficial: internally, his mind and heart are as coarse and unrefined as ever.”

“Well,” said the rebbe, “in that case, may he

meet the end that the Talmud predicts for such people.”

The “informers” were taken aback. They had merely desired to “warn” the rebbe about this individual. But now, what sort of calamity had the rebbe called down upon him?

Rabbi Schneur Zalman explained: In the final mishnah of Tractate Pe’ah, the Talmud discusses the criteria for a pauper to be eligible to receive

charity. The section concludes with the warning: “One who is not in need, but takes . . . one who is not lame or blind, but makes himself as such—will not die of old age until he is indeed as such.”

“In the same vein,” concluded the rebbe, “one who makes of himself more than he is in matters of righteousness and piety, will eventually find that these traits have become ingrained in his character and very being.”

לקוטי שיחות

## A SICHA

By: [ProjectLikkuteiSichos.org](http://ProjectLikkuteiSichos.org)

Adapted from the works of the [Lubavitcher Rebbe](#)

### An Eternal Temple

**The Context:** *Parshas Pekudei* opens with the verse, “These are the accounts of the *Mishkan*, the *Mishkan* of testimony... (*Shemos* 38:21). Our Sages teach that the repetition of the word “*Mishkan*” alludes to “the Temple which was taken as collateral (*mashkon*) the two times it was destroyed,” referring to the destruction of the First and Second Temples (*Tanchuma*, “*Pekudei*,” sec. 2; *Shemos Rabbah* 51:3).

**The Implication:** Our Sages taught that the components and utensils of the *Mishkan* were never destroyed because “Moshe’s handiwork is eternal” (*Yoma* 72a). The materials of the Holy Temple, on the other hand, were destroyed. Thus, at first glance, the *Mishkan* was endowed with eternity while the Temple was not.

But the *Midrashic* interpretation of our verse—that the repetition of the word *Mishkan* alludes to the First and Second Temples which were taken by G-d as collateral—implies that the Temple is eternal as well. Collateral is taken by the creditor, but he holds onto it and returns it when the debt is satisfied. Thus, the “destruction” of the Temple was merely a temporary seizure by G-d as collateral. It will eventually be returned to the Jewish people.

**The Preface to the Explanation:** In a certain respect, the Temple possesses a degree of eternity that the *Mishkan* does not possess. The Temple grounds were eternally sanctified, while the ground on which the *Mishkan* stood was only sacred so long as the *Mishkan* remained there (See *Rambam, Hilchos Beis HaBechirah*, 1:1-3).

To understand this more clearly, we need to

preface with a teaching of our Sages on the verse, “For you will not yet have come to the resting place and to the heritage” (*Devarim* 12:9). Our Sages explain: “‘The resting place’ refers to the *Mishkan* of Shiloh; ‘the heritage’ refers to the Temple of Jerusalem” (*Megillah* 10a).

“Rest” portrays the condition of a **person** when he is calm, surrounded by things that are familiar to him—his material furnishings. “Heritage,” in contrast, describes the state of the **thing** itself—in this case, the land.

The *Mishkan* of Shiloh was made partially from materials from Moshe’s *Mishkan*. And because the eternity of Moshe’s *Mishkan* stemmed from its components, when the people settled permanently in Shiloh, as opposed to wandering in the desert, the *Mishkan* of Shiloh was called the “resting place,” which describes the state of a person surrounded by familiar furnishing.

In contrast, the Temple, whose outstanding feature was (not its components and utensils, but) its site, is called the “heritage,” which describes the state of the site.

The reason for this distinction is as follows: Eternity is beyond the grasp of human effort; it can only come from G-d. The site of the Temple was chosen by G-d; it was not the result of human action. Therefore, its sacredness is eternal. Its construction, however, was man-made; therefore, its components and materials were not eternal. The site of the *Mishkan*, however, was not in itself chosen by G-d. Its construction, however, was Moshe’s handiwork. Being a selfless servant of G-d, Moshe had no independent identity. His work was synon-

ymous with G-d's work. Therefore, the materials of the *Mishkan* itself are eternal.

**The Explanation:** This distinction notwithstanding, we also find the term “resting place” used to describe Jerusalem, as it says, “G-d has chosen Tzion (Jerusalem) ... this is My resting place for all time” (*Tehillim* 132:13-14). *Rambam* cites this verse as support for the law that once the First Temple was built in Jerusalem, it became forbidden to build a Temple in any other place. Thus, this verse refers to the First Temple and calls it G-d's “resting place” despite it seemingly not having the quality of material eternity.

The explanation is that since G-d called the Temple “a house” (see *Shmuel II* 7:5ff), it is considered as if it had permanence. The structure of the Temple itself was not “temporary.” Rather, it resembled the quality of a resting place—even its material construction had an eternal quality.

In a more concrete sense, the physical eternity of the Temple will be realized in the Third Temple, which will be built by G-d, and will therefore be literally eternal.

**The Personal Dimension:** The Ark was only

physically present for the full duration of time in Moshe's *Mishkan*. It was hidden during the latter time of the First Temple era, and fully hidden during the second Temple Era, and it will only be revealed again, for all time, in the Third Temple.

The *Mishkan* and the Third Temple share the quality of *actual* physical eternity of the structure and materials, as opposed to the First and Second Temples, the eternity of which was mainly expressed in their location. What is the deeper significance to the fact that the Ark was and will be present only in a structure that has material eternity?

The Ark represents the deepest essence of a Jew's soul—the “Moshe” within each Jew that is selflessly devoted to G-d and willing to sacrifice life itself for G-d's sake.

This power of self-sacrifice is specifically expressed in the realm of action. When a Jew's essence is revealed, he is propelled to concrete action. Thus, the “Ark” can only be present in a structure whose eternity is seen in its very physical properties—Moshe's *Mishkan* and the Third Temple.

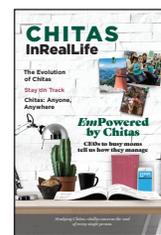
*Likkutei Sichot*, vol. 16, p. 465ff

מורה שיעור לחת"ת ורמב"ם לשבת

## SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Pekudei, 7th Aliyah
Tehillim*	Chapters 10 – 17
Tanya*	Likutei Amarim Chapter 34. עמ' 68- ואם ירחיב ה'... עד עמ' 68- כמ"ש לקמן.
Rambam – Sefer Hamitzvos*	Negative Mitzvah #250
Rambam – One Chapter*	Sefer Taharah – Hilchos Tum'as Meis, Chapter 24
Rambam – Three Chapters**	Sefer Kinyan, – Hilchos Mechirah, Chapters 7 – 9

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