

Chayus

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta bas Yosef Mordechai ז"ל and Tzvi Daniel ben David ז"ל Ainsworth

Dedicated by David & Eda Schottenstein

הקהל

Hakhel

Excerpt from **Hakhel: The Inside Story**

Published by **Sichos in English**

Being Properly Focused On Hakhel

"Gather the people... in order that (lema'an) they hear and that they learn, and they will fear G-d, your G-d..." (Vayeilech 31:12).

The wording *lema'an* ("in order that") is unusual for a mitzvah. Throughout the Torah, most mitzvos are commanded without any justifying purpose provided. In select instances, such a phrase is used, but as a supplementary intention of the mitzvah. Here though, the Torah places no divide between the actual mitzvah of the public assembly and the resulting inspiration.

With this unusual wording, the Torah indicates that the people's reaction is integral to the mitzvah. Hakhel is not just about the event; instead, it is targeted at creating a long-term effect on the Jewish People's study and connection so that they "fear G-d."

Likkutei Sichos, Vol. 34, p. 212-213

סיפור חסידי

Once Upon a Chasid

By **Yanki Tauber**

Published by **Kehot Publication Society**

On The Neva River

They shall make for me a sanctuary, and I shall dwell amongst them (Terumah 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),¹ 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.

1. The Jewish month follows the moon's phases. The moon's wax and wane, its dwindle to nothingness and inspiring rebirth, reflects the saga of Jewish history: we, too, have had our ups and downs, rebounding time and again from crushing defeat to glorious renewal. In the words of the Talmud (Sukah 29a), "*The people of Israel emulate the moon, calculate their months by the moon, and are destined to be renewed as she is.*" So every month, we celebrate the affinity between the Jewish nation and its alter-ego, the moon. Standing under the moonlit sky, we say: "*Blessed are You G-d... Who, by His word, has created the heavens, and by the breath of His mouth, all their hosts... and to the moon He said: "renew!"—a crown of glory to [the Jewish people] who are destined to be renewed as she is.*"

The proper time for the blessing is at the start of every month in the Jewish calendar (preferably between the 7th and the 15th of the month).

לקוטי שיחות

A Sicha

By: ProjectLikkuteiSichos.org

Adapted from the works of the Lubavitcher Rebbe

The Menorah's Lamps

The Lamp Dispute:

The Menorah was to be fashioned from one block of gold. But there is a Talmudic debate concerning the lamps which held the oil and wick: One opinion maintains that they were also to be hammered from the same material as the Menorah. Another opinion maintains that they were crafted independently and placed atop the frame of the Menorah when the time came for lighting.

The dispute centers around the meaning of the verse, "He shall make it of a talent of pure gold, with all these implements" (*Shemos* 25:39). Both disputants assume that anything included in the "talent of gold" must be fashioned from one piece of gold in that weight, per the Torah's earlier instruction (See *ibid*, 25:31 and Rashi). Therefore, whether or not the lamps are included in the "talent" determines if they are to be made separately or not.

The first opinion maintains that "all these implements" refers to the lamps—they, too, are to be made from the "talent of pure gold," and therefore must be part of the Menorah frame itself. The sec-

ond opinion maintains that only "it," the Menorah itself, is made "of a talent of gold," the implements, however, are made from other pieces of gold, and not fashioned from the same block as the Menorah (See *Menachos* 88b).

Rashi's Ambiguity:

Rashi avoids the issue entirely by explaining that "all these implements" includes not only the lamps but also the tongs and scoops. These were obviously made from separate material than the Menorah frame. Therefore, Rashi clearly does not see the "talent of pure gold" as referring to the block that must be hammered into the shape of the Menorah, but rather as the total weight of gold that is to be used for the entire project.

It follows that from Rashi's commentary it is inconclusive if the lamps were made from the same piece of gold as the frame or not.

If Rashi does not clearly settle this question, it must be that the answer is evident from a *straight-forward reading of the verse*, and does not warrant Rashi's intervention.

The Explanation:

The instructions for the Menorah's construction proceed as follows:

In verse 31 the Torah commands, "*And you shall make a menorah of pure gold. The menorah shall be made of hammered work; its base and its stem, its goblets, its knobs, and its flowers shall [all] be [one piece] with it.*"

Verses 32-35 describe these ornaments. Verse 36 concludes: "*Their knobs and their branches shall [all] be [one piece] with it; all of it [shall be] one hammered mass of pure gold.*"

Verses 37-38 introduces the lamps and the other implements: "*And you shall make its lamps seven, and he shall kindle its lamps [so that they] shed light toward its front side. And its tongs and its scoops [shall be] of pure gold.*"

Clearly, the progression indicates that only the frame and the ornaments are hammered from one piece of gold, while the lamps, tongs, and scoop were made individually from gold.

Therefore, Rashi does not need to comment with his stance on the Talmudic dispute, because the verses are unambiguous.

Shedding Light on Later Comments:

In Parshas Vayakhel, where the Torah narrates how the people built the Mishkan according to the instructions laid out in our Parshah, Rashi comments on the building of the Menorah:

"*And the menorah for lighting and its implements and its lamps, and the oil for lighting*" (Shemos, 35:14).

And its implements—Its tongs and its scoops.

Its lamps—*Ses luzes, lozes* in Old French, spoons in which the oil and the wicks are placed.

And the oil for lighting—That too required wise-hearted [people] because it was different from other oils....

There are two glaring questions:

- 1) Why does Rashi offer a French translation and explanation for the word "lamps" here but not earlier, in our context?
- 2) Why in his citations for his commentary does Rashi include the prefix "and" in the first and last quotes, but omit it from the phrase, "and its lamps"?

Based on the above, that Rashi maintains that the lamps were made separately from the Menorah itself, we can explain the following: When our verse says, "He shall make it of a talent of pure gold, with *all these implements*" the lamps are included with the other vessels. But this verse separates the lamps from the other implements: "the menorah for lighting and its implements and its lamps." This implies that the lamps are not included in the category of implements. Rashi therefore omits the word "and" from his citation to clarify that the verse should be read to say, "the menorah for lighting and its implements, including its lamps."

And to explain why the verse does indeed single out here the lamps from the rest of the implements, Rashi offers the French translation which renders the word as a "light-giving" instrument. Because the function of the Menorah is to give light, the lamps are essentially the main part of the Menorah, and are therefore listed separately.

Likkutei Sichos vol. 16, p. 322ff.

G-d's Beis Mamikdash, But With Your Imput!

The Midrash teaches that when the *beis hamikdash* was destroyed, its gates were neither looted nor destroyed. They miraculously sank deep into the earth, and are preserved underground. When the third *beis hamikdash* will descend from heaven, these gates will rise from the earth, and we will affix them to the *beis hamikdash*.

This raises a question: If the entire *beis mikdash* will descend from heaven, fully built and ready for service, then why would we want ancient gates dug up from beneath the ground? Let the gates come from heaven as well! However, the Gemara states that one who affixes the doors onto a house is considered hav-

ing built the entire house. Therefore, G-d will arrange for us to complete His *mikdash* by affixing gates that come not from heaven, but from the earth, so that we will be considered having built the entire edifice.

The Rebbe

אור תורה
Ohr Torah

Translated by: **Yechiel Krisch**
Adapted from the teachings of the **Mezritcher Maggid**

A Worthy Donor

Before Moshe begins collecting funds to build the tabernacle, G-d instructs him to “speak to the Children of Israel, and [tell them that] they shall take [i.e., set aside] a donation for Me. From each man who has a generous heart, they shall take My donation” (Terumah 25:2).

The phrase “take a donation for Me” implies that the act of donating to the tabernacle magnifies G-d’s name (see Rashi, *ibid*). But the Torah qualifies that this only works if the donor has “a generous heart”—a pure heart dedicated solely to our father in heaven. Such a worthy donor is granted the moniker “כל איש” (each man), a phrase that can also mean “a complete person.” Along similar lines the Talmud (Sotah 47b) calls the righteous “אשכולות” (clusters)—a portmanteau of “איש שהכל בו” (a man who contains everything)—for the righteous “cluster” their bodies and souls, focusing both entirely on divine service.

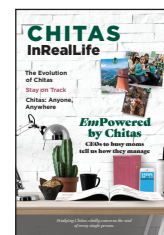
On a mystical level, the above verse could therefore be rendered: “speak to the Children of Israel, and tell them that their donation will only magnify the greatness of My name if the donors are complete people, fully righteous, with bodies and souls alike dedicated to Me.”

Par. 101

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 30. באריכות. 76' עד עמ' 76' - באריכות.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #245
Rambam – One Chapter*	Sefer Shoftim – Hilchos Sanhedrin, Chapter 25
Rambam – Three Chapters**	Sefer Kinyan – Hilchos Shluchin v'Shutafin Chapters 5 – 7

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