

# CHABAD LUBAVITCH OF CHAUTAUQUA

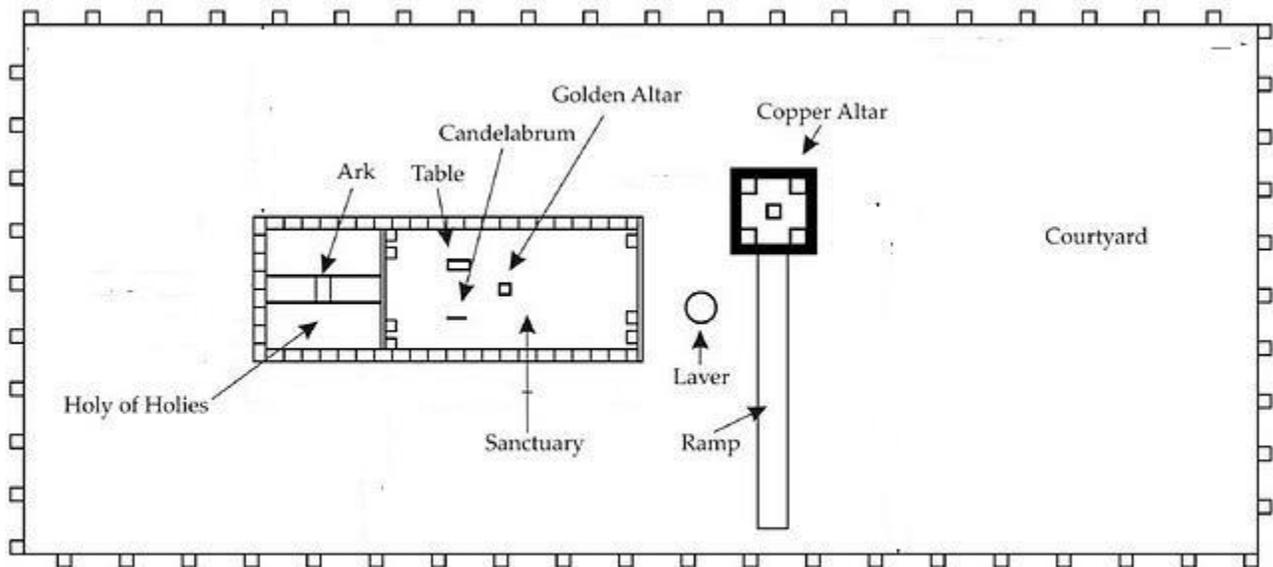
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## Kabalah and Meditation – Week 1 – 2021

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1. It is written: They shall make Me a sanctuary and I shall dwell within them. (Exodus 25:8) “Within them” means within every one... For within every one, the core point of the heart’s inner essence is a sanctuary for His dwelling (may He be blessed)
  - a. The main object of the Sanctuary is to serve as the resting place of the Divine Presence. This is realized in the Ark, as G-d says to Moses, "I will commune with you there, speaking to you from above the Kaporet (the Ark's cover)..." This is why the Torah begins its description of the Mishkan with the Ark and the Kaporet (Nachmanides commentary on Exodus 25:1)
  - b. A house for G-d that is designed for the offering of sacrifices... (Mishneh Torah, Laws of the Holy Temple 1:1).
2. The different perspectives expressed by Nachmanides and Maimonides reflect the respective streams of Torah thought which these great Sages represent.
3. To Nachmanides, a noted Kabbalist and mystic, the focal point of the Mishkan lay in its spiritual core. The Holy of Holies which only the most transcendent of souls and the most sacred of times could access; the Ark containing the Tablets of Testimony upon which the Torah in its purest, most germinal articulation was engraved; the *Kaporet* with its representation of the sublime forms of the Divine Chariot; the divine voice issuing from between the *Keruvim* — these express the essence of the divine dwelling: a portal into the material world through which G-d shines a ray of His infinite light. Everything else is to "prepare the ground" for this revelation, to elevate man and his world to a state of receptibility to this light.
4. To Maimonides, the Halachist *par excellence*, the essence of the Mishkan resided in the Altar — in the human endeavor to offer up the everyday, material elements of his life to G-d. Everything else — the pure light of the Menorah, the sublime fragrance of the *Ketoret*, the holy bread on the Table, even the divine revelations emanating from the Ark — is to enable and assist material man's service of his Creator. (Lubavitcher Rebbe)
5. "A man who offers from you an offering to G-d..." (Leviticus 1:1)
6. The sequence of the words seems incongruous — it should read, "A man from you who offers..."
7. Underlying the ritual of sacrifices, the ceremonial acts of the Kohen, there is the intent of the donor of the offering. The animal offering was symbolic of a greater sacrifice, that of the donor himself. There is the animal and the divine within men, constantly struggling for domination. The "animal" takes a different form in each person, but universally urges man to earthly pursuits, physical pleasures, as opposed to serving G-d and concern for the soul. That Torah teaches us that the offering must be "from you," that every man must seek out and recognize clearly his own animal. He must know his feelings and actions for what they are, not disguising faults as virtues, but correcting them. The sacrifice is not the symbol of some incomprehensible; it is to emphasize to man what he must do with himself. The value of the offering is measured not by its costliness, but by how much of himself man offers to his Creator. (Lekutei Torah, Vayikra – Adapted by Rabbi Zalman Posner, Chabad.org)

8. 1:1 It is a positive Torah commandment to pray every day, as [Exodus 23:25] states: "You shall serve God, your Lord." Tradition teaches us that this service is prayer, as [Deuteronomy 11:13] states: "And serve Him with all your heart" and our Sages said: Which is the service of the heart? This is prayer.  
 1:5 They also decreed that the number of prayers correspond to the number of sacrifices - i.e., two prayers every day, corresponding to the two daily sacrifices. On any day that an additional sacrifice [was offered], they instituted a third prayer, corresponding to the additional offering. The prayer that corresponds to the daily morning sacrifice is called the Shacharit Prayer. The prayer that corresponds to the daily sacrifice offered in the afternoon is called the Minchah Prayer and the prayer corresponding to the additional offerings is called the Musaf Prayer. (Maimonides, Laws of Prayer)
9. The Sages taught in a baraita with regard to waiting before and after prayer: The early generations of pious men would wait one hour, pray one hour, then wait one hour again. This raises the question: Since the early pious men would spend nine hours per day engaged either in prayer or the requisite waiting periods before and after prayer, three hours each for the morning, afternoon, and evening prayers, how is their Torah preserved? There was little time remaining to review their studies. And how was their work accomplished? Rather, because they were pious they merited that their Torah is preserved and their work is blessed. (Talmud, Berachot 32b)




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