

# CHABAD LUBAVITCH OF CHAUTAUQUA

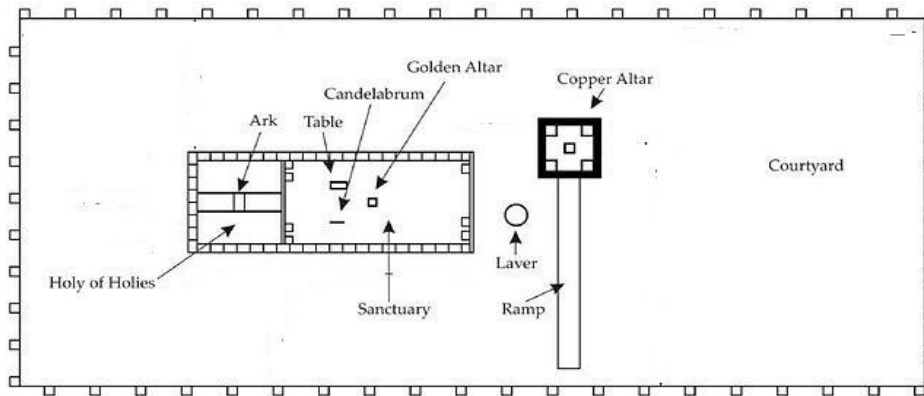
23 Vincent Avenue Chautauqua, NY 14722 T: (716) 357 - 3467 W: www.cocweb.org E: rabbi@cocweb.org

## Kabalah and Meditation – Transformation & Elevation - Week 4 – 2021

1. *And they shall make Me a sanctuary and I will dwell in their midst.* (Exodus 25:8)
2. It does not say: “in it” but rather: “in their midst”; this means within each and every one of the Israelites. (Shalo)
3. This is what man is all about and the purpose of his creation and of the creation of all the worlds, higher and lower-- that there be made for G-d a dwelling in the lower realms. (Tanya, Ch. 33)
4. *And you shall make the planks for the Tabernacle of acacia wood, upright.* (Ibid 26:15)

קרשנים	שקר
Plank[s]	False
עצי שיטים	שטות
Acacia wood	Folly

5. *And you shall make the altar of acacia wood, five cubits long and five cubits wide; the altar shall be square, and its height [shall be] three cubits. And you shall make its horns on its four corners; its horns shall be from it, and you shall overlay it with copper... And you shall make the courtyard of the Tabernacle* (Ibid 27:1-2, 9)
6. *You shall make an altar for bringing incense up in smoke; you shall make it out of acacia wood. It shall be one cubit long and one cubit wide, a square, and two cubits high; its horns shall be [one piece] with it. You shall overlay it with pure gold, its top, its walls all around, and its horns; and you shall make for it a golden crown all around... And you shall place it in front of the dividing curtain, which is upon the Ark of Testimony, in front of the ark cover, which is upon the testimony, where I will arrange to meet with you.* (Ibid 30:1-6)
7. 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)



8. A house for G-d that is designed for the offering of sacrifices... (Maimonides, Laws of the Holy Temple 1:1)
9. And He called to Moses... Speak to the children of Israel, and say to them: When a man from [among] you brings a sacrifice to the L-rd; from animals, from cattle or from the flock you shall bring your sacrifice.  
 דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי יִקְרִיב מִכֶּם קָרְבָן לַיהוָה מִן הַבְּהֵמָה מִן הַבֶּקָר וּמִן הַצֹּאן תִּקְרִיבוּ אֶת קָרְבַּנְכֶם  
*When a man brings from [among] you a sacrifice to the L-rd; ... (Leviticus 1:2)*

קרבן	קרוב
Sacrifice	Near

10. The word used in the Torah for "acacia" is *Shita*, the root of which implies deviation in either direction, higher or lower, from a middle path. The same root also implies foolishness, for foolishness (*Shtus*) is a deviation from the middle path of knowledge and wisdom.

There is a foolishness that stems from the unholy side of the universe. In this vein our Sages comment on..."turns aside" (*Tisteh*): "No human commits a sin unless a spirit of folly (*Shtus*) enters him."

...This unholy spirit of folly veils the revelation of Divine light; it obscures the truth and the vitality of G-dliness... For this reason, the evil spirit of folly is called [by the Kabbalists] *kelipah*, for like a peel or shell that covers the fruit within, it obscures and conceals the revelation of Divine light.

... however, people lack the awareness and the sensitivity that these [(sins) too] separate them from G-d;

...This delusion emanates from the spirit of folly described above, that obscures the light and revelation of G-dliness to the point that they are not felt. This spirit of folly deadens one's sensitivity.

...Indeed, in the Holy Tongue, the very word for "world" (*Olam*) is related to the word for "obscurity" (*He'elem*).

This situation is the very opposite of the ultimate purpose for which the universe was created, for "G-d desired to have a dwelling place in the lower worlds" by means of man's labor of refining his body and animal soul, his physical nature.

Man was placed in this world in order to sift it and refine it. Instead, the very opposite can occur.

... Thus, the spirit of folly of the animal soul causes the truth to be hidden.

Similarly, he has a potential for a deviation above reason and understanding [and by means of this deviation he can approach self-transcendence]. This level of conduct is also called folly, the folly of holiness.

... The explanation [for the necessity for this folly of holiness, for this pattern of behavior that transcends reason,] lies in the following teaching regarding the infinite *Ein-Sof* light:

"No thought can grasp Him at all." For G-d transcends the very category of understanding...that which transcends the very category of understanding is beyond the grasp of mortal thought.

...In order to relate to G-d's Essence one must make a self-effacing commitment that transcends the bounds of reason. Hence this level of spiritual attainment is also called folly.

Having now understood the two levels of folly (*shtus*), we can now revert to the explanation of why the *Tabernacle* had to be built specifically of acacia wood (*shitim*).

As stated above, the intent of the divine service in the *Tabernacle* and *Temple* was to transform darkness into light to the degree where the darkness itself would be luminous; i.e. to transform the spirit of folly that stems from "the Other Side" into the folly of holiness.

The *Tabernacle* was therefore made of acacia wood, whose very name in the Holy Tongue (*shitim*) echoes the word for folly (*shtus*).

For it thus embodied the principle that conduct which is folly — in the sense that it is lower than reason — ought to be transformed into conduct which is folly in the sense that it transcends reason.

We may now more fully appreciate the teaching, "And they shall make Me a sanctuary and I shall dwell within them." G-d dwells "within each individual" through his divine service of personal refinement which transforms darkness into light, and through his efforts at turning the sub-rational elements of the world into the superrational.

... The fact that the *Mishkan* was made of acacia wood (*shitim*) is a reminder of how in one's daily life one can transform the folly of evil (*shtus*) into the folly of holiness. (Ma'amar Basi L'Gani 5710)

---

***Chabad Lubavitch of Chautauqua's only source of funding is donations from private individuals***

**Please be generous, donations are tax deductible**

**Please consider leaving a gift for Chabad Lubavitch of Chautauqua in your *will***