

SHAILOS L'CHAZARA

Review Questions

Likkutei Sichos Vol. 1

לקוטי שיחות · חלק א

Parshas Vayakhel & Adar

פרשת ויקהל · אדר

3 sichas in this booklet

Sicha 1: Work with Your Hands, Not Your Head! · p. 187, §§1–8

Sicha 2: The Whole World Is a Mishkan · p. 193, §§9–10

Sicha 3: Joy Without Limits! · Adar, p. 194, §§11–14

TEACHER'S EDITION

Answers are printed in italics on the answer lines, with the section (§) of the sicha.

★ easy ★★ medium ★★★ harder

Each sicha has questions, a true chassidishe story, and a lesson for you.

Work with Your Hands, Not Your Head!

ששת ימים תעשה מלאכה

Likkutei Sichos vol. 1, Parshas Vayakhel, p. 187ff, sections 1-8. Adapted from the maamar d"h Vayakhel 5712 (1952).

The point: *"Sheishes yamim tei'aseh melachah": "tei'aseh" with a tzeirei means work done "by itself", with the hands, while the mind and heart stay in Torah, because parnassah comes from Hashem's blessing and work is only the vessel. Doing it without pleasure is real toil ("yegia kapecha"). Only then can Shabbos be Shabbos, even "Shabbas Shabbason". Sinking your mind into business is a subtle avodah zarah, bowing to the "axe in the chopper's hand". In avodas Hashem too, kabbalas ol and knowing it's from Above fix the eigel and the Eitz HaDaas. That's why Moshe "gathered" the world, souls and time into true unity.*

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★★ What questions does the opening of Vayakhel raise?

(1) Why "vayakhel Moshe" and not the usual "vayomer"? (2) "These are the things Hashem commanded"

refers to "six days you shall work", but Shabbos was already commanded in the Ten Commandments.

(3) Why "Shabbas Shabbason", twice? (4) Rashi says it was the day after Yom Kippur; what is the connection to the forgiveness for the eigel? (§1)

2. ★★ What is the difference between "ta'aseh" (patach) and "tei'aseh" (tzeirei)?

"Ta'aseh" means work with full attention; "tei'aseh" means work done in passing, as if by itself.

The Mechilta: "when Israel does Hashem's will, their work is done by others." (§2)

3. ★★ What does "tei'aseh" mean in a person's avodah?

Weekday work should be done without special involvement, as if it does itself: "yegia kapecha ki

sochel", only the hands work for physical needs, while the mind and heart are immersed in Torah

and mitzvos. Then "ashrecha" in this world, "vetov lach" in the next. (§2)

4. ★★★ Why only as much work as necessary?

“Hashem will bless you in all that you do”: the blessing gives parnassah, and the work is only a vessel in nature for it. So the mind and heart don’t go into schemes, and even the effort is only what’s needed. Really, work shouldn’t have been allowed at all (the whole world is full of His glory, like gesturing before the King); the Torah allowed what’s necessary, and more than that shows he forgot that Hashem’s blessing is the main thing. (§2)

5. ★★ If it’s done without heart, why is it called “toil” (yegia)?

What you enjoy doesn’t tire you even when it’s a lot; what you don’t enjoy tires you even a little. He gets no pleasure from gashmiyus. Though “six days you shall work” is itself a mitzvah, his satisfaction is in open mitzvos, so even this small effort exhausts him and he waits for the moment he can return to Torah and mitzvos. (§3)

6. ★★ How does this answer the questions about Shabbos and “Shabbas Shabbason”?

It’s not a command to keep Shabbos but how to reach a proper Shabbos: through weekdays of “tei’aseh”. If he is buried in business all week, on Shabbos his weekday thoughts burst in (“an open door”). If his work is “by itself”, the light of Shabbos shines, and doubly: all week he is already somewhat in “Shabbos”, and on Shabbos he gets added holiness. (§4)

7. ★ How can a person fulfill “every Shabbos one should see himself as if all his work is done”?

Only if he wasn’t immersed in his work all week, so it doesn’t follow him into Shabbos. (§4)

8. ★★★ How is this connected to the day after Yom Kippur, the fix for the eigel?

The Rambam: avodah zarah began with honoring the stars as go-betweens. Chassidus: in a subtle form, sinking yourself and your schemes into business is also avodah zarah, giving importance to the go-between, bowing your head, even worse, bowing your mind. “Tei’aseh”, knowing business is only an axe in the chopper’s hand and parnassah comes from Hashem, uproots it. (§5)

9. ★★ What is “toil that comes by itself” in avodas Hashem?

“Don’t be like servants who serve for a reward”: serving because of sweetness is “for a reward”; the goal is kabbalas ol. “Toil”, because it’s not from pleasure; “by itself”, because with kabbalas ol he feels it isn’t his strength but siyata dishmaya: “open for Me like the eye of a needle and I’ll open like a hall”, and even the preparation comes from Hashem (“who gave Me a railing before I gave him a roof?”). (§6)

10. ★★ Why is that the fix for the eigel?

The eigel is like the Eitz HaDaas, a sin of self-feeling (“the tree was good to eat and desirable to the eyes”). The fix: toil (kabbalas ol) instead of feeling, and “by itself” instead of “my strength did this”. (§7)

11. ★★ Why does it say “vayakhel”?

After Yom Kippur the world had to return to how it was before the sin, so it could be “one nation in the land”, a dwelling for Hashem’s unity in physical things. Moshe gathered everything into true unity: world (the 39 melachos, “in all your dwellings”), soul (“all the congregation”) and time (six days and Shabbos). (§8)

12. ★★ How could Moshe do it, and how can we?

Moshe is from the “first shemitah”, above the order of worlds, so he can gather everything into true unity; and every Jew has the “Moshe” inside him (Tanya ch. 42). This completes the purpose of creation, and through it the Third Beis HaMikdash will be built (Shabbos is placed next to the Mishkan). (§8)

A CHASSIDISHE STORY

The Taxi That Rested on Shabbos

Yaakov, a taxi owner from Tel Aviv, was drowning in debt. He had bought his own cab thinking it would bring in more, but the loans and upkeep were eating him alive. He needed a thousand dollars urgently and finally turned to Amnon, a shomer Shabbos driver in his company.

The other drivers always mocked Amnon's parked taxi: "Most of our income comes from Shabbos fares! At least lease it out on Shabbos." Amnon always refused: "No one is going to desecrate Shabbos with my taxi!"

To Yaakov's surprise, Amnon offered to lend him the whole sum. "But first, hear me out. When I started out, I worked day and night and still couldn't get out of debt. Then my son became critically ill. A neighbor told me to write to the Rebbe in New York. The Rebbe gave my son a brachah and told me to bring Shabbos, kashrus and tefillin into my life. It wasn't easy, but my son recovered. And since we started keeping Shabbos, my income has been steady, and we've even saved some money.

"The money I'll lend you comes from keeping Shabbos. Part of our loan agreement is that you try keeping Shabbos for a while."

Yaakov agreed. Many things in his life changed for the better, and within a few months he repaid the loan.

Source: *Eli & Malka Touger, "How Keeping Shabbat Saved His Business", To Know and to Care (Sichos in English / chabad.org)*

Think: How did Amnon learn that "Hashem will bless you in all that you do" and not the extra hours (§2)? What did it do for his Shabbos (§4)?

When he worked day and night he stayed in debt; when he stopped the "extra" and kept Shabbos, his

income became steady. The work was only a vessel; the brachah came from Hashem. And his Shabbos

became real: the taxi, and his mind, rested.

THE LESSON FOR YOU

Do your weekday work with your hands, but keep your head and heart for Torah. Parnassah (and grades!) come from Hashem's blessing, not from worrying, and then your Shabbos will really be Shabbos.

For example: You stress about your science project all Shabbos. Do your work properly during the week, then on Shabbos close the file in your mind; it's "as if all your work is done".

The Whole World Is a Mishkan

מלאכה דהואי במשכן

Likkutei Sichos vol. 1, Parshas Vayakhel, p. 193, sections 9–10. From a sicha of Purim 5718 (1958).

The point: *The 39 melachos forbidden on Shabbos are learned from the work of the Mishkan, and in Torah what is learned and what it is learned from are one inside. So all work comes from the Mishkan's work, and its purpose, even ordinary work, is to make a Mishkan for Hashem: "know Him in all your ways". That's why on workdays we don't lengthen davening, and why "six days you shall work" is a mitzvah: the Mishkan is a Mishkan in actuality, and the whole world is a Mishkan in potential. Every moment is a chance to bring it from potential to actual.*

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ What does the Gemara learn from "eileh hadevarim"?

The 39 melachos forbidden on Shabbos: "a melachah that was done in the Mishkan is called a melachah." (§9)

2. ★★ What does it mean that one thing in Torah is learned from another?

It is never by chance: what is learned and what it is learned from are, inside, one thing. (§9)

3. ★★★ What two connections are there between all work and the work of the Mishkan?

(1) Root: all melachos come down from the melachos of the Mishkan. (2) So their goal, even of ordinary permitted work, is to make a Mishkan and a dwelling for Hashem: "know Him in all your ways." (§9)

4. ★★ Why does even ordinary work at home count as "Mishkan work"?

Because its root is the Mishkan's work, it shares the Mishkan's purpose: to become part of Hashem's dwelling. (§9)

5. ★★ Why, on days when work is allowed, do we keep Torah reading and extra tefillos short?

So as not to shorten the time for work. (§10)

6. ★★ How can "six days you shall work" be a positive mitzvah?

Since the purpose of all work is to make a Mishkan through it, it is a mitzvah, and a person must always toil: "man is born to toil". (§10)

7. ★★★ What is the difference between the Mishkan and the whole world?

Only potential vs. actual: the Mishkan is a Mishkan in actuality; the whole world is a Mishkan in potential. So every moment should be used for work that brings it from potential to actual: at every moment, "know Him in all your ways". (§10)

8. ★★ What does "ki adam le'amal yulad" add?

A person is born to toil: always to be busy turning the world from a Mishkan in potential into a Mishkan in actuality. (§10)

9. ★★ How do §§1–8 and §§9–10 fit together?

§§1–8: the hands work, "by itself", while the head and heart stay with Torah, knowing parnassah comes from Hashem. §§9–10: that very work is a mitzvah, building a Mishkan. Both together: the hands build a dwelling, the head and heart stay with Hashem. (§§1–10)

10. ★★ Give an example of turning an ordinary activity into "Mishkan work".

Answers will vary: e.g., earning money and giving ma'aser, cooking for Shabbos, fixing a neighbor's bike, using a skill to help a shul. (§10 (application))

A CHASSIDISHE STORY

A Factory for Others

After the Yom Kippur War of 1973, Reb Dovid Deitsch, a plastics manufacturer, asked the Rebbe how he could help Eretz Yisrael. He expected to be told to write a check. Instead the Rebbe said: "Open up a business in Israel. The new immigrants need jobs. Build a factory there; you will be very successful and it will benefit many families."

No one in the family wanted the project; their advisors said it would be a total loss. His son-in-law, Mayer Zeiler, was put in charge, flying back and forth, fighting permits and bureaucracy, and he asked the Rebbe to let them give up. Instead the Rebbe asked: "How do you expect to run a business if you're not there on the spot?" It was summer, the Rebbe pointed out, the ideal time to move so the children could start school in September.

The family moved to a small apartment in Nachlas Har Chabad. A year later, worn out, Mr. Zeiler asked to go home. The Rebbe answered: "The hard times are behind you now; from now on, it will be easier."

And it was. Suddenly doors opened, with ministries, customs and banks. The factory grew to three plants, and its velvet fabrics became known around the world. "Would any of this have happened without the Rebbe's insistence?" he wrote. "For sure not."

Source: Mayer Zeiler, "Unexpected Success" (chabad.org, *Here's My Story*)

Think: How was this factory a "Mishkan in the making" (§§9–10)?

The Rebbe saw the business itself as a way to serve Hashem: jobs and parnassah for new immigrants in Eretz Yisrael. Ordinary work became a mitzvah, "know Him in all your ways", turning the world into a dwelling for Hashem.

THE LESSON FOR YOU

Your everyday "work", homework, chores, skills, can become a Mishkan when you use it for Hashem and for others.

For example: You're good with computers. Set up the shul's new projector for free, or help your grandmother video-call her grandchildren before Shabbos.

Joy Without Limits!

משנכנס אדר מרבין בשמחה

Likkutei Sichos vol. 1, Adar, p. 194f, sections 11-14 (numbered on from Vayakhel). From sichos of Shabbos Mevarchim Adar 5716 (1956).

The point: *"Just as when Av begins we lessen joy, so when Adar begins we increase joy." Adar seems to be learned from Av, yet Av's "lessening" is limited and Adar's "increase" has no limit. Joy is always required ("serve Hashem with joy"), because Hashem's dwelling below needs "strength and joy in His place", every moment. Sometimes bitterness comes first, like cleaning a house before decorating it for the king (Av), but the dwelling itself is made with joy. And Adar's unlimited joy comes precisely from the darkness: light that comes out of darkness, "many of the peoples became Yehudim".*

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ What do the Mishnah and Gemara say about Av and Adar?

Mishnah: "When Av begins, we lessen joy." Gemara: "Just as when Av begins we lessen joy, so when Adar begins we increase joy." (§11)

2. ★★ What two opposite points appear here?

(1) "Just as" implies Av is the main rule and Adar is learned from it. (2) Yet in practice Av's lessening is limited (some joy remains), while Adar's increase is unlimited, up to "ad delo yada". If Adar is learned from Av, why is it greater? (§11)

3. ★★ What is the simple explanation?

Joy is always required, even in Av: "serve Hashem with joy". So the lessening is limited, while added joy has no limit. (§12)

4. ★★★ What is the inner reason joy is always needed?

The purpose is a dwelling for Hashem below: just as a person lives in his house with his whole self, Hashem wants to be below with His very essence. "Strength and joy are in His place", so a dwelling for Him requires joy. And it must be made every moment ("I was created only to serve my Maker"), so joy is needed every moment. (§12)

5. ★★ Why is there sometimes a “line” opposite to joy?

Like preparing a dwelling for a human king: first you clean out the dirt, then decorate with fine things. First the dirt is removed through bitterness (merirus), the avodah of Av, removing “because of our sins we were exiled”. But that is only preparation; the dwelling itself is made through joy. (§13)

6. ★★★ Why does Adar’s unlimited joy come “just as” from Av?

“The advantage of light comes from darkness.” Darkness, iskafya and merirus are what awaken unlimited joy. In Adar, “many of the peoples of the land became Yehudim”: the three impure klipos turned into “Yehudim”, rejecting idols. That’s why Purim’s joy is “ad delo yada”. (§14)

7. ★★ What is iskafya, and how does it lead to joy?

Holding back the sitra achra, saying no to what the yetzer hara wants. That victory over darkness brings the greatest joy. (§14)

8. ★ How long must the joy keep growing?

All of Adar: “the month that was transformed”. (§14)

9. ★★ Why must one be joyful even in Av?

Because the dwelling for Hashem is made every moment, and it needs joy; so even when we “lessen”, some joy must remain. (§12)

10. ★★ How can a 13-year-old “clean the house” and then “decorate it” for the King?

Answers will vary: e.g., an honest cheshbon hanefesh about a bad habit (cleaning), then a joyful new hiddur, a niggun or extra learning (decorating). (§13 (application))

A CHASSIDISHE STORY

Purim in Gross-Rosen

Pinchas Menachem Feivlovitz, a Gerrer chassid, survived five years under Nazi rule. He remembered one Purim eve in the Gross-Rosen concentration camp: starving, exhausted prisoners lay on their hard bunks, too worn out even to think. What was there to celebrate?

Suddenly one prisoner jumped down from his bunk and called out: "Dear brothers in suffering! Today is our Purim, when we remember the miracles Hashem did for our ancestors. The enemy fell into the pit he dug himself. Today again a sword is at our necks, but don't let fear into your hearts! The Haman of our day will not overcome Hashem's chosen nation. Be strong, brothers, the Jewish nation lives on!"

Then another prisoner stood beside him and sweetly sang the brachah after the Megillah: "... Who fights our battles and repays our enemies." For a few moments the barrack was filled with the joy of Purims past.

The next morning the block commander stormed in, demanding the names of whoever had spoken. No one said a word. As punishment, the prisoners were forced to run as the guards beat them. When one of the two heroes tried to step forward, his neighbors stopped him: "Stay strong. We are all responsible for one another."

No one died, and no one gave them away. "Even the prisoners of Gross-Rosen," Feivlovitz wrote, "merited their own Purim miracle."

Source: Pinchas Menachem Feivlovitz, "Purim in Nazi Hell" (chabad.org), from his book *Odeni Zocher*

Think: How does this story show "the advantage of light that comes from darkness" (§14)?

In the deepest darkness, the Purim joy and faith of those prisoners shone brighter than any ordinary Purim, and gave them strength and unity, "we are all responsible for one another". The darkness itself brought out a light without limits.

THE LESSON FOR YOU

Be joyful always, and increase joy in Adar. When things are hard, that's exactly where the greatest light and simcha can come out.

For example: You failed a test right before Adar. Instead of moping, learn from it, then join the Adar niggun at the farbrengen with your whole heart; it may be your most real simcha.