

A MAGNANIMOUS PEOPLE CREATE A MOST FITTING EDIFICE

Original Painting By:
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Weekly Torah Video Series: Parshas Terumah Rabbi Yosef Kalatsky

The Infinite Applications of Intellectual Property

1. Proverbs: "I have given you a good acquisition don't abandon it."
2. Midrash: Two merchants exchange their merchandise – one has silk the other spices.
3. After the exchange, each merchant no longer possesses what he originally had.
4. Regarding Torah this is not so.
5. Two individuals, each knowing a section of the Talmud, teach the other – each retains what he had & gains what he acquired. "How special is the gift of Torah."
6. Why is Torah unique in this regard – the same should be true regarding any branch of knowledge?
7. Rambam: "Until when must one engage in study? Until one dies... when one does not engage one forgets."
8. Torah, although comprised of many subjects and classifications of law – when engaging in one subject one doesn't disengage from others.
9. In other branches of knowledge when studies and disengages to study another subject one immediately begins forgetting.
10. Torah, regardless of its vastness, is all considered one.

Meriting A Sanctuary to Contain The Infinite

1. G-d's presence was located in the Holy of Holies – the location of the Holy Ark.
2. The Ark contained 2 sets of Tablets and the Torah.
3. One of the coverings of the Mishkan: Ram's hides.
4. Midrash: The Ram hides are in Yaakov's merit – he was disguised by his mother as a hairy person with goat hides.
5. Rifka instructed him to take the blessings from his father that were rightfully his.
6. Midrash: G-d said "Although all the heavens can not contain my presence, my presence will be contained within the goats hides."
7. Yaakov, "The man of the tent (of Torah)," is the personification of Torah.
8. The objective of creation is for the Torah & Jewish People to fulfill it.
9. Mishnah: If There is no flour there is no Torah.
10. Without the material, the Torah & the Jewish People could not exist.
11. All existence can not contain G-d's infinite presence.
12. Yaakov, the embodiment of Torah, created the setting to contain the infinite of G-d's Presence.

Integrating The Celestial and The Terrestrial

1. Ramban: The Mishkan in all its aspects is a replication of Sinai.
2. At Sinai G-d brought heaven to earth; in the Mishkan G-d's presence was no less.
3. G-d was the equivalent of the Groom, and Jewish People the Bride, at Sinai; its replications were the two cherubs on the Ark.
4. When G-d called to Moshe from the communion tent, the decibel level was no less than Sinai; Moshe alone heard it.
5. If G-d was communicating to Moshe alone, why speak as he spoke at Sinai?
6. Moshe was spoken to in this manner because being the conduit for Torah the Sinai experience continues.
7. When sacrifices were brought in the Mishkan, or the Jews prostrated themselves on Yom Kippur, it was the most intimate moment.
8. Midrash: Sinai was a public display of G-d's relationship with the Jews and Mishkan was in concealment.

Weekly Torah Commentaries Series: Parshas Terumah



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The Mishkan - Reflecting G-d's Profile

The Torah tells us that the Jewish people were told to contribute thirteen different materials that were needed for the building of the Mishkan. The Midrash states, "Reb Yehudah Bar Reb Simon says, 'G-d said to the Jewish people, 'Do not think for a moment that by donating these thirteen materials, you are doing Me a favor. These thirteen materials that you set aside on My behalf correspond to the thirteen things that I did on your behalf in Egypt (which ultimately led to the redemption).... Although these materials correspond to the thirteen things that I did on your behalf, I value your gifts as if you are doing Me a favor....Ultimately at the end of time I will compensate you for these thirteen materials that you set aside for Me...'"

We see from the words of the Midrash that the thirteen materials that the Jewish people contributed to the building of the Mishkan was a reciprocation to G-d for the thirteen things that He had done for them in Egypt. Why would they have thought that they were doing G-d a favor by contributing these materials?

In addition, G-d had commanded the Jewish people to build the Mishkan so that He could dwell in their midst. If these materials were a prerequisite for G-d to dwell in their midst, why would they consider for a moment that G-d is asking from them, rather than them being the beneficiaries of their own contributions?

The Torah states regarding the inauguration of the Mishkan, **"It was on the eighth day.."** It was on the eighth day of the inauguration of the

Mishkan that Aaron and his sons were installed as permanent officiants. On the eighth day, the Mishkan assumed a permanent level, and it was no longer dismantled at the end of the day but rather only when they traveled.

The Gemara in Tractate Megillah tells us that the level of joy that G-d experienced at the time of the inauguration of the Mishkan was the equivalent of the joy that He had at the time of Creation of heaven and earth. What is the basis for equating G-d's joy at the time of the inauguration of the Mishkan with the joy that He experienced at the time of Creation?

When G-d brought about existence, His initial intent was that His Divine Presence should dwell on the terrestrial level together with mankind and not in the celestial level with the angels. G-d created Adam to be the one to perfect himself and existence.

However, because Adam had sinned with the eating of the fruit of the Tree of Knowledge, he, together with existence, became putrefied, and thus the Divine Presence withdrew to the celestial level. It was not until the receiving of the Torah at Sinai that the Jewish people were once again restated and classified as "adam." They assumed the position, capacity, and potential of Adam before he had sinned. They were thus qualified to address the purpose of Creation and bring about its perfection.

After the Jewish people had failed with the sin of the golden calf, they were no longer qualified to be the location of the Divine Presence. G-d

thus commanded them to build the Mishkan to be the medium through which His Divine Presence could dwell in their midst.

When the Mishkan assumed its permanent status on the eighth day, G-d's intent was once again able to be actualized. The Divine Presence was able to dwell on the terrestrial level as was the initial intent of Creation. Therefore, G-d's joy at the time of the inauguration of the Mishkan was the same as His joy at the time of Creation.

The Jewish people may have thought that because they contributed thirteen materials for the building of the Mishkan that they were actually doing G-d a favor since they were assisting Him in actualizing His initial intent to create a setting for His Presence to dwell on the terrestrial level. To this, G-d said that they should not think so because the thirteen materials were in fact a reciprocation for the thirteen things that G-d had done for them in Egypt to precipitate the redemption. Nevertheless, G-d said to them that He values their contributions as if they were doing Him a favor.

Maharal of Prague zt"l explains that the only quantification of G-d that can be applied to Him is that He is "One (Echad)." There is nothing that exists outside of G-d Himself. G-d's all encompassing profile is expressed through His Unity "Echad."

Maharal of Prague zt"l explains that the word "Echad (one)" has the numerical value of "thirteen." In order for the Mishkan to have the capacity to be the location for the Divine Presence, it needed to assume His profile of being "ONE." Therefore, the Mishkan needed to be comprised of thirteen materials.

The Jewish people are also comprised of thirteen tribes. Twelve tribes received a portion in the Land and one did not. Just as G-d is One, the Jewish people, being His chosen people reflect His characteristic of "One." Thus, G-d provided thirteen accommodations for the Jewish people in Egypt because it was a reflection of their essence, which is thirteen, in order to establish them as a Jewish people who reflect G-d's profile of "One."

Setting the Balance in Place

At the beginning of the Portion of Terumah, the Torah enumerates the various materials that were needed for the building of the Mishkan, **"Gold, silver, copper...and ram skins that are dyed red...and oil for illumination"**.

The Midrash states, "Gold signifies the Babylonian exile (Daniel had seen in his dream the Babylonian emperor Nebuchadnezzar as a golden head) ...Silver represents and signifies the exile of the Medes (Haman had given 10,000 talents of silver to Achashverosh, the King of Persia, to seal the fate of the Jewish people.) Copper represents the Greek exile, which was the least of all the exiles (Copper in Hebrew is 'nechoshes' which alludes to the word 'nechustah' (the least)). The ram skins that were dyed red represent the fourth exile, which is the Roman exile (Edom-the nation who destroyed the Second Temple).

G-d said, 'Although you (the Jewish people) will experience four exiles and you will see these four kingdoms behaving with insolence and coming upon you, I promise that ultimately I will bring you salvation from the bondage.' As it states regarding the oil that was used to kindle the Menorah, **'oil for illumination...'** This represents the light of Moshiach..."

The mitzvah to build the Mishkan is based on the verse, **"(G-d said) Make for Me a Sanctuary so that I may dwell in your midst..."** Although the Mishkan was the holiest location in existence because it was the dwelling place for the Divine Presence, four of the materials that were chosen by G-d that were needed for its building represent and allude to the four civilizations who will dominate the Jewish people. These four kingdoms were opposed to the existence Jewish people because of their opposition to G-d. If this is so, why does G-d want them to be represented in the holiest location, the Mishkan?

The Gemara in Tractate Succah tells us that on the festival of Succos, seventy bulls were brought in the Temple. These seventy bulls represent the seventy root nations of the world. All of the sustenance and blessing that comes to the nations is due to these bulls that are brought on their behalf in the Temple.

Reb Yochanan says, "If the nations of the world had understood the blessings that the Temple provides for them, they would have encircled and protected it with legions of soldiers. However, not only did they not protect it, they destroyed it."

We see that the Mishkan/Temple is the source of sustenance for all existence. Everything that exists, good or evil, can only exist and be sustained if G-d wills it to be. The Mishkan, being the location of the Divine Presence, was the conduit through which G-d transmitted the life force necessary to maintain everything in existence. This includes the evil empires which dominated and victimized the Jewish people to uproot holiness in the world.

The **"oil for illumination"** is also represented in the Mishkan, to signify that despite all of the tragedies and victimizations that will befall the Jewish people through the various civilizations; they will ultimately be redeemed through the coming of Moshiach.

In order to maintain one's ability to have free choice in existence, there must be a representation of good and evil. Each one must counterbalance the other. The Mishkan/Temple is the medium through which G-d dwelt in their midst. Simultaneously, the same medium must represent the counterforce to the Jewish people so that free choice should be maintained.

The Jewish people, because of their relationship with G-d, represent the light and goodness in existence. On the other hand, the nations of the world, because they oppose the representation of holiness that the Jewish people provide, they counter them by trying to extinguish the light, despite the consequence to them on a personal level. As Reb Yochanan said, "Not only did they not encircle it with soldiers to protect it, they destroyed it."

Perfecting and Advancing One's Being

The Torah enumerates the various materials that were needed for the building of the Mishkan, **"You shall take from them: gold, silver, copper..."** The Midrash explains, "G-d showed Moshe three tithings (terumos). One corresponded to the Mishkan, the second to the first Temple and the third to the Second Temple. As it states, **'gold, silver, and copper...'**

Gold alludes to the Mishkan that was built by Moshe because it was precious and beloved to G-d as gold. Silver alludes to the first Temple, as the verse tells us that the level of wealth that the Jewish people possessed at the time of King Solomon was so great that silver was no longer valued.

Since the word **'nechoshes (copper)'** alludes to something that is deficient (*nechushta*), copper corresponds to the second Temple because there were five things that were lacking in it: the Holy Ark, the kapores (cover for the Ark), the cherubs, the heavenly fire, and the Divine Presence."

Reb Chaim of Volozhin, in his work *Ruach Chaim*, explains that a human being is comprised of three parts: the life source (Nefesh), spirit (Ruach), and soul (Neshama). All physical movement emanates from the Nefesh that is contained within the physical being. This life source is shared by all living creatures alike.

The Ruach (spirit - which means wind) is the spirit that gives man the power of speech (ability of verbal expression). The Neshama is the essence of man that is spiritual which is the basis for him to possess an intellect.

Reb Chaim of Volozhin explains that just as each individual is comprised of these three elements, the Jewish people as a whole also possess these three components. Avraham, Yitzchak, and Yaakov, the founding Patriarchs of the Jewish people, respectively represent each one of these components.

Avraham our Patriarch corresponds to the Nefesh (life source) of the Jewish people, as we see his most prominent characteristic was chesed. This was expressed through his physical movement that emanates from the Nefesh. Avraham, as the Patriarch, perfected the Nefesh of the Jewish people through his selfless acts of loving kindness. As it states regarding Avraham's hosting of the angels, "Avraham ran towards them...Avraham ran to the cattle, took a calf tender and good..."

Yitzchak our Patriarch is referred to by Chazal as the "unblemished offering." Just as the Kohen needs to meet certain criteria regarding his intent when he performs the service of the offering, so too was Yitzchak pure in thought when he was brought as an offering. If the Kohen should have a certain improper thought, it would invalidate the sacrifice. Yitzchok, therefore corresponds to the soul of the Jewish people.

Yaakov our Patriarch is quantified as the one who studied Torah. As the Torah refers to him, "The perfect man who dwelt in the tent (of Torah)." Thus, he perfected the Ruach (power of speech) of the Jewish people because when one engages in Torah study it should be articulated.

If one would want to classify the Mishkan and the two Temples according to the understanding of Reb Chaim of Volozhin (that there is a soul, spirit, and life source of the Jewish people), one would say that the Mishkan of Moshe corresponded to the Neshama (soul) of the Jewish people. Moshe, being the most special Jew who ever lived, infused into the Mishkan an intent of the most advanced level. As a result of his involvement in the Mishkan, it was regarded by G-d as precious and beloved as gold.

In addition, Chazal tell us that since Moshe was involved with the building of the Mishkan, it exists eternally. Thus, the Mishkan was not destroyed but rather it was hidden away. The purpose of the Mishkan of Moshe was to perfect the soul of the Jewish people, which is eternal (As it states, "You shall make for Me a Sanctuary...").

The Temple built by King Solomon addressed and perfected the Ruach (spirit) of the Jewish people. The Gemara in Tractate Nedarim tells us that the first Temple was destroyed because the Jewish people

did not recite the blessing of the Torah before they engaged in its study. The Gemara cites a verse from Eicha, "They had abandoned My Torah..." Since the First Temple was meant to perfect the spirit which corresponds to Torah study, and the Jewish people failed in this area, G-d thus allowed it to be destroyed.

The Second Temple, which was the most deficient in spirituality, corresponds to the life source (Nefesh) of the Jewish people. It was thus intended to perfect the life source (Nefesh) of the Jewish people through the mitzvos between man and his fellow, such as loving kindness. Since the Jewish people did not advance themselves in this area, but rather they failed, G-d allowed the Second Temple to be destroyed.

The Gemara in Tractate Yomah tells us that it was because of baseless hatred (*sinaas chinam*) among the Jewish people that caused the destruction of the second Temple. Baseless hatred towards one's fellow is the antithesis of chesed (kindness) which was addressed and perfected by Avraham's selfless and indiscriminate kindness.

The Mishkan, first Temple, and second Temple, were each given to the Jewish people in order to perfect an aspect of their spirituality. Although these edifices were taken from them because they had failed, the Jew is still able to perfect the three components of his spirituality on a personal level.

By engaging in Torah study, one will perfect his spirit (Ruach). Through his prayer and service of G-d, one will perfect his soul (Neshama) by having pure thought when engaging with G-d. One will perfect his Nefesh through performing acts of loving kindness. This is alluded to by the Mishna in Ethics of our Fathers, which states, "The world stands on three principles, Torah, Avodah (service), and acts of loving kindness."

The Initiative that is Needed to Meet One's Purpose

The Torah states regarding the building of the Holy Ark, which was the repository that contained the Torah, **"...You shall cover it with pure gold, from within and from without you shall cover it..."**

The Gemara in Tractate Yomah explains that by specifying that the Ark must be covered with gold on the inside as well as on the outside, the Torah is teaching us that, "A Torah Sage whose inside is not the same as his outside is not a Torah Sage." In order for one to be classified as a Torah Sage, his inner purity of commitment should be consistent with his outer demeanor and persona.

A Torah Sage is not merely a repository of information, but rather, he must be genuine and sincere in his service of G-d in every aspect of his life. This classification applies only to the one who studies Torah for the sake of its actualization and not merely for the sake of its intellectualism. This is the symbolism of the Holy Ark being inlaid with gold on the inside and the outside.

The Torah states regarding the specifications of the Holy Ark that contained the Testament (Torah), **"They shall make an Ark...two and a half cubits in length; a cubit and a half its width; and a cubit and a half its height."**

Baal Haturim explains that the reason the specifications of the Ark had half measures was to indicate that in order for one to have the capacity to acquire and retain Torah, one needs to break his character traits. It is only when one is humbled that one becomes worthy of being a

receptacle for Torah. As Chazal tell us, "Torah is acquired by the one who is willing to sacrifice himself for it."

The Torah states, "**They shall make an Ark...**" The Midrash explains, "We find that there are ten activities regarding the building of the Mishkan that are introduced with '**You shall make...**' This is to correspond to the Ten Utterances of G-d through which He created the world."

What is the relevance between the ten activities of the building of the Mishkan and the Ten Utterances through which the world was created?

Chazal ask, "Why is the portion of Shabbos juxtaposed to the portion of the Mishkan? To teach us that all the thirty-nine classifications of creative activity that were needed for the building of the Mishkan are forbidden on Shabbos."

The Torah tells us that G-d created existence in six days and He refrained from creative activity on the seventh day. Thus, the Jewish people were commanded to keep the Shabbos holy and observe it by refraining from creative activity. The creative activities from which the Jew must refrain on Shabbos are derived from the creative activities that were needed for the building of the Mishkan because the Mishkan itself was a microcosm of Creation.

The Midrash cites a verse from Psalms, "'Hashem, I love the shelter of Your House and the place of the residence (Mishkan) of Your Glory...' Reb Yaakov B'Reb Yossi said, 'Why does King David say 'I love the shelter of Your House...?' It is to indicate that the Mishkan itself is the equivalent of Creation.' Where do we find that it is equivalent?

The Torah states regarding Creation, '...G-d spread the heavens like a tapestry...' Regarding the Mishkan it is written, 'You should make tapestries made of goat hides...' Regarding Creation the Torah states, 'And G-d separated between the waters...' Where do we find the concept of separation in the Mishkan? It states, 'The curtain shall separate (between the holy and Holy of Holies).'

Regarding Creation, the Torah states, 'The waters shall gather...' Regarding the Mishkan, it states, 'The water will gather in the copper laver...' It states regarding the creation of man, 'So G-d created Man in His image...' Where do we find the corresponding element for 'Man' in the Mishkan? It is the High Priest. (Just as Adam was created to serve G-d on earth, so too was Aaron chosen to be the Officiant of G-d in the Mishkan)..."

The Midrash continues to offer many other correlations between the Mishkan and the creation of the world. Why did the Mishkan need to be the equivalent of Creation?

The objective of Creation was for G-d's Presence to dwell in the physical realm with Man to be His Officiant. However, because Adam had failed by eating from the Tree of Knowledge of Good and Evil, physical existence was no longer fit for the Divine Presence. By sinning, Adam putrefied the world that was created to be the pristine setting for G-d's Presence.

At Sinai, the Jewish people once again ascended to the level of Adam before the sin; however, because they sinned with the golden calf, they were not qualified to host G-d's Splendor.

G-d therefore commanded the Jewish people to build the Mishkan so that He could dwell in their midst. As it states, "**Build for Me a Sanctuary so that I may dwell in your midst...**" Thus, the Mishkan needed to be a microcosm of Creation since it was meant to be the equivalent of the original creation to host G-d's Presence.

The objective of Creation is for the sake of the Torah and for the sake of the Jewish people to fulfill it. As it is stated in the Torah, "Bereishis bara Elokim- In the beginning G-d created ..." Chazal explain this verse to mean that for the sake of Torah, which is referred to as "reishis (choicest)" and for the sake of the Jewish people who are also referred to as "reishis (chosen)," the world was created.

Ramban explains that regarding the vessels of the Mishkan, the first one that is discussed is the Holy Ark because it is the most important one since it was the location of the Divine Presence. Thus, the beginning and focal point of Creation is the Torah.

Similarly, the Mishkan began with the building of the Holy Ark because it contained the Torah and represents a true Torah Sage. Although G-d is Infinite, the Jew is able to have a relationship with Him through the Torah, which is represented by the Holy Ark in the Mishkan. By breaking (negating) one's characteristics and humbling oneself as is reflected through the "broken" measurements of the Ark, the Jew can connect to G-d, the Infinite Being.

The Altar- Reflecting the Jewish Experience

The Torah states regarding the building of the Altar (*Mizbeiach*), "**You shall make the Altar of acacia wood, five cubits in length and five cubits in width...three cubits its height.**"

The Midrash states, "G-d said to Moshe, 'Instruct the Jewish people to build an altar for burnt offerings so that it should atone for the sins of My children. I made a precondition with Avraham, our Patriarch, that if his children should sin, they will have atonement through the offerings...'"

What is the significance of the word 'Mizbeiach (Altar)'? The word 'Mizbeiach' is an acronym. The first letter of the word is the letter '*mem*' which represents 'mechila (forgiveness)'. The second letter is '*zayin*' which represents 'zechus (merit)'. The next letter is '*beis*', which represents 'beracha (blessing)'. The last letter is '*ches*' which represents 'chaim (life)'. In the merit of the burnt offering - '*olah*', you would be '*misaaleh* (elevated).'"

The Midrash continues, "The Altar was made of acacia wood (*atzei shitim*) in the merit of Avraham, our Patriarch. He had hosted the angels and told them to rest under the shade of his tree (*eitz*).

What is the significance of '*shitim*'? When the Jewish people had engaged in '*shtus* (foolishness)' through the Golden Calf, G-d said, 'Let the merit of Avraham (who had hosted the angels under his tree) atone for their foolishness.'

Another interpretation of '*shitim*' is that it is an acronym: '*shin*', which represents '*shalom* (peace)'; '*tes*' which represents '*tova* (goodness)'; '*yud*' which represents '*yeshua* (redemption)'; '*mem*' which represents '*mechila* (forgiveness).

The Torah states that the Altar was '**five cubits in length and five cubits in width.**' What is the significance of this specification?

When the Jewish people were given the Ten Commandments, five Commandments were written on one Tablet and the other five were written on the second Tablet. Thus, there is a correlation between the height and width of the Altar and the Ten Commandments.

The Torah states, **'three cubits its height'** which corresponds to the three Redeemers of Israel. As it states, 'I will send before you Moshe, Aaron and Miriam...'

Every aspect of the Altar is rooted in and connotes the merit of our Patriarchs and the three Redeemers. It is in their merit that the Altar facilitates atonement and blessing on behalf of the Jewish people.

The Torah tells us that there are three species that qualify for a sacrifice: the ox (*shor*), sheep (*keves*), and goat (*eiz*). The Midrash tells us that each of these species correspond to one of the Patriarchs.

The ox (*shor*) was chosen in the merit of Avraham. As it states regarding Avraham's hosting of the angels, **"Avraham ran to the cattle, took a calf tender and good, and gave it to the youth who hurried to do it..."**

The sheep (*keves*) was chosen to be an offering in the merit of Yitzchak. As the verse states regarding the Akeidah (binding of Yitzchak), **"And Avraham looked up and saw- behold a ram - after it had been caught in the thicket..."** The species of the ram reminds G-d of the special act of the Akeidah, which was the ultimate sacrifice.

The goat (*eiz*) was chosen to be an offering in the merit of Yaakov. As the Torah states regarding Rivka, our Matriarch, telling her son Yaakov to take the blessing from his father Yitzchak, **"So now, my son, heed my voice to that which I command you. Go now to the flock and fetch from there two good goats..."** These goats were meant to be prepared by Rivka as delicacies through which Yaakov would receive the blessings from his father.

Each species as an offering can only facilitate atonement and mercy because it corresponds to the merits of the Patriarchs. Every day we recite in the first blessing of the Amidah (Silent Prayer), "Blessed are you Hashem, our G-d,...Who recalls the kindness of the Patriarchs and brings the Redeemer..."

The basis for the survival and development of the Jewish people throughout the millennia is in the merit of the Patriarchs. They have drawn upon their spiritual account continuously throughout the ages.

However, when the merits of the Patriarchs will be depleted, G-d will bring the Redeemer for their children. G-d will be forced to bring the Redeemer of the Jewish people even if they are not worthy because there is no longer a basis to maintain them as before.

The Patriarchs, through their spiritual initiatives and service of G-d, inculcated into their souls unique characteristics, which are inherited by every Jew until the end of time. Every aspect of the Jew, from his innate characteristics to his potential of accomplishment, was established by the Patriarchs. The specifications and composition of the Altar reflects the fact that the Jew's existence is enmeshed on every level with our holy antecedents.



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