

The Mishkan as Location of ATONEMENT



Original Painting By: Yoram Raanan

YadAvNow.com Weekly Video Series: Vayikra

Rabbi Yosef Kalatsky

Moshe as the Megaphone of Hashem

CLICK TO VIEW!



The Decibels of G-d's Voice Manifested in this World

CLICK TO VIEW!



The Laws of the Kohanim

CLICK TO VIEW!



Forty-Eight Mitzvos: Converts vs Idolatry

CLICK TO VIEW!



A Replication of the All -Time Great Moment

CLICK TO VIEW!



1. G-d called to Moshe from the communion tent.
2. The level of audibility was all-powerful & consuming.
3. Moshe alone, was privy to these communications; why then, such intensity?
4. Ramban: A parallel exists between Sinai and the Mishkan.
5. Mishkan: A replication of Sinai in all its details.
6. As G-d communicated with Moshe at Sinai, so too, in the Mishkan.
7. Gemara: G-d's joy on Day 8, when the Mishkan assumed permanence, was the same as the time of creation.
8. The Mishkan was the equivalent of creation before the sin of Adam.
9. After Adam ate of the fruit, the world became putrified, causing G-d's presence to ascend and leave this existence.
10. The Mishkan was the new location for the Divine Presence – fulfilling the original intent.

The Mishkan as Location of ATONEMENT



Original Painting By: Yoram Raanan

YadAvNow.com Weekly Video Series: Vayikra

Rabbi Yosef Kalatsky

Leveraging the Balance to Establish Stability

CLICK TO VIEW!



1. Moshe communicates the laws of the Torah to the Jewish people.
2. Midrash: Both the laws pertaining to the convert and those related to idolatry are mentioned 48 times.
3. Ethics of Our Fathers: The Torah is acquired through 48 ways.
4. Gemara: I have created the evil inclination, I have created the Torah as its antidote.
5. There is a balance between good and evil; each a counterbalance to the other.
6. 48 prerequisites to acquire the Torah which is the counterforce to idolatry- mentioned 48 times...
7. One deliberately violating the Shabbos is the equivalent of an apostate who rejects the Torah.
8. A Jew engaging in idolatry, though observing mitzvos meticulously, equals the apostate who rejects the entire Torah.
9. One who observes Shabbos meticulously is forgiven for all his sins even if idolatry is found among them.
10. Ohr Hachaim Hakadosh: Though observing the Shabbos is to refrain from creative activity, the Torah refers to its observance as doing the Shabbos.
11. Since Shabbos corresponds to the entire Torah, it causes a correction in the areas of spiritual deficiencies.

The Duality & Polarity of the Mirror

CLICK TO VIEW!



1. In the merit of the righteous women, our forefathers were redeemed from Egypt.
2. The Jewish man had no interest in procreating; they despaired they would not leave Egypt and were destined for eternal bondage.
3. The women went into the fields where their husbands were working with food & water, and enticed their men to desire them & procreate.
4. Rabeinu Bachya: Yaakov and his family were worthy to receive the Torah- but a critical mass of 600,000 males aged 20 and above were needed.
5. The women donated their copper mirrors for the Laver in the Mishkan.
6. Moshe initially rejected them because they were the paraphernalia of the evil inclination.
7. G-d said to Moshe: They are more special to me than all else donated. If not for the mirrors, there would not be a Jewish People.
8. Due to the mirrors, there were legions of Jews born into existence.
9. If not for the belief and determination of the women, the Torah would not have been given at Sinai.

The Power of **PRAYER**

A New Series by
Rabbi Yosef Kalatsky

Catch Up Below On the Most Recent Classes

The Power of Prayer - Part 40

CLICK TO VIEW!



The Power of Prayer - Part 41

CLICK TO VIEW!



The Power of Prayer - Part 42

CLICK TO VIEW!



The Power of Prayer - Part 43

CLICK TO VIEW!



Weekly Torah Commentary Series: Vayikra

The Mishkan as Location of ATONEMENT



Original Painting By: Yoram Raanan

The Fruits of One's Labor

Torah regarding the Pascal lamb that was brought in the desert: “*Hashem* spoke to *Moshe*, in the Wilderness of Sinai, in the second year from their exodus... ‘The Children of Israel shall make the *pesach*-offering in its appointed time. On the fourteenth day of this month...There were men who had been contaminated by a human corpse and could not make the *pesach*-offering on that day; so they approached *Moshe* and *Aaron* on that day saying, ‘We are contaminated through a human corpse; why should we be diminished by not offering *Hashem*’s offering in its appointed time?’”

After hearing their claim, *Moshe* approached G-d on their behalf. G-d told *Moshe* that if one is not able to bring the *pesach*-offering in its time because he was contaminated with the dead, he must bring it in the following month (*pesach sheni*) on the fourteenth day of *Iyar*, after he had achieved spiritual purification.

These individuals who were not able to bring the *pesach*-offering because of their contaminated status was due to circumstances beyond their control. They were exempt from the *mitzvah* and were thus not held culpable. It is similar to one who is not able to don *tefillin* (phylacteries) because his arm was amputated. Under those circumstances, one is exempt from the *mitzvah* of *tefillin* and there is no liability to him. If this is so, what was the basis for the claim that was presented to *Moshe*, if in fact they had no obligation because they were contaminated? In addition, since *Moshe* presented their claim to G-d it gave veracity to it. Why did he do so?

The first Pascal sacrifice that was performed in Egypt was a significant ritual. It terminated the Jewish people’s relationship with paganism. The lamb was one of the deities that was worshiped by the Egyptians. By slaughtering the sheep, they nullified and negated its significance, thus allowing them to establish their

relationship with G-d. When the Jewish people brought the lamb in Egypt to have it slaughtered, they were still slaves under the dominance of their Egyptian masters. They risked their lives when it became apparent to the Egyptians that the Jewish people were going to slaughter their deity. This was one of the qualifying factors that gave them merit to leave Egypt. The Jewish people in the desert truly wanted to fulfill this *mitzvah*, which had great meaning and significance to them.

Gemara in Tractate *Sukkah*: There is an argument in the regarding the source of contamination of those who had come to *Moshe* with their claim. One opinion is that the basis of contamination was the removal of the remains of the two sons of *Aaron*, *Nadav* and *Avihu*, from the Sanctuary of the *Mishkan*. The sons of *Aaron* had brought an inappropriate offering before G-d and were therefore killed for their transgression. There remains were a source of contamination that existed in the *Mishkan*.

There is a negative commandment that prohibits the *Mishkan* from being contaminated. It was therefore, a *mitzvah* to remove the corpses. Thus, those who had participated in the removal of *Aaron's* sons became contaminated as a result of fulfilling a *mitzvah*.

Mishnain Ethics of Our Fathers: There is a principle, "One *mitzvah* brings about another *mitzvah* (*mitzvah goreris mitzvah*)."¹ If this is so, then how could these individuals be denied the *mitzvah* of the pascal offering because of their contaminated state, when it resulted from a *mitzvah*? It was because their claim was compelling that *Moshe* presented it to G-d. It was revealed to *Moshe* that those who became contaminated would not be denied but rather their *pesach*-offering would be delayed by one month. Thus, they were not denied the *mitzvah*. The Jewish people who were unable to bring the *pesach*-sacrifice felt pained and denied because of their inability to perform the *mitzvah*. It was because of this yearning to do the Will of G-d that *pesach Sheni* was introduced through them.

Torah: Similarly, "The daughters of *Tzelofchad* stood before *Moshe* ...saying, 'Our father died in the desert... and he has no son... Give us possession among our father's brothers.'" Since their father *Tzelofchad* had died in the desert without any male offspring (heirs), his daughters approached *Moshe* to be considered his heirs and thus have a right to their father's

inheritance. They wished to receive his portion in the Land of Israel. *Moshe* posed their question to G-d and was told that that the daughters of *Tzelofchad* were correct in their claim and were qualified to inherit their father's portion.

Chazal: It was only because of their special love for the Land of Israel that he daughters of *Tzelofchad* had come with their claim. Thus the portion of inheritance was revealed through them.

Avraham, our Patriarch, on the third day after his circumcision, which is the most difficult day of recovery, was pained because he had no guests to host. G-d had taken the sun out of its sheath thus making it the hottest day since the beginning of existence. He had done so in order for *Avraham* to have a respite from hosting guests.

Despite his infirmity, *Avraham* stood at the entrance of his tent searching for guests. Although *Avraham* had no obligation to engage with anyone at that particular moment because there were no guests to be found, nevertheless he was pained because he was denied the *mitzvah* of hospitality, which was his vehicle to espouse monotheism. G-d thus provided him with the most special guests to host. They were angels in human form.

Man's Ability to Convert Evil into Good

Vayikra: There are certain species of animals that qualify as offerings to be brought in the *Mishkan*/Temple.

Ramban in his commentary cites *Rambam's* position regarding sacrifices that is mentioned in *The Guide for the Perplexed*. *Rambam* writes that bringing sacrifices is an outlet for one's innate need to be subservient to a higher power. Since idolatry existed in the world, man needed a permitted avenue of worship because if it were not made available, man's need for subservience would have expressed itself in serving idolatry. *Ramban* disagrees vehemently with the interpretation of *Rambam*. He explains that the purpose of sacrifices is to coalesce and activate the various spiritual influences in order to bring about a positive spiritual result, such as atonement, etc.

Reb Meir Simcha of Dvinsk: *Ramban* misunderstood *Rambam's* explanation in the *Guide to the Perplexed*.

In truth, *Rambam* fully concurs with *Ramban* regarding the sacrifices that were brought in the *Mishkan*/Temple. *Rambam* is addressing a time during which the *Torah* permitted an individual to bring private offerings on his own altar. The basis for this was so that the Jew should be able to address his need to be subservient to G-d through his private offering, wherever he desired to do so. Had this expression of subservience not been permitted the Jew may have succumbed to idolatry.

We find that since man possesses a positive and negative inclination, the *Torah* very often provides one with an outlet to be able to express his negative inclination in a positive context. For example, one could express his love as a desire to be close to G-d or it could be expressed in a context that is antithetical to holiness.

Gemara in Tractate *Shabbos*: If one is born under the “red star” he will have an innate inclination to shed blood. In order to express this inclination in a positive manner, the *Gemara* tells us that this individual should become a *mohel* (one who performs circumcisions), a ritual slaughterer (*shochet*), or a blood-letter.

The *Torah* addresses every aspect of one’s life and prescribes how one should fully invest every aspect of his being. For example, the *Torah* legislates that one should don *tefillin* upon his arm. Thus, his arm was utilized to perform a *mitzvah*. Since one was gifted with the ability to see, his eyes are meant to read and study the *Torah* and see G-d’s Hand in existence.

One is endowed with the ability to speak, which should be utilized to articulate words of *Torah*. If one chooses to sanctify every aspect of his physicality, his natural inclination to sin would be kept at bay. However, if one should choose to allow his inclination to dictate his actions, he will misappropriate his faculties that were endowed to him. By using the faculty of speech for destructive expression (*lashon harah*) one putrefies the mouth that was intended for holiness.

Shema: “You should love G-d with all of your heart, all your soul, and all of your resources.”

Chazal: “All of your resources” also refers to both the good and evil inclination. One should even utilize his negative inclination to serve G-d by channeling it in a positive manner. An example of this is the negative characteristic of deprecation.

Gemara in Tractate *Megillah*: All deprecation is forbidden except for the deprecation of idolatry. Deprecation of idolatry is an expression of one’s belief in G-d.

Moshe’s Contribution to the Mishkan

Midrash citing a verse from *Proverbs*: “‘There is much gold and there is an abundance of diamonds, but the most precious vessel is the lips that speak wisdom.’ If one possesses much gold, silver, and precious gems, although he may possess all the wealth in the world, if he has no common sense and wisdom, then what is it worth?

“There is an idiom, ‘If one has wisdom, what are you lacking? But if one does not have wisdom, what do you truly have?’ To whom is the verse ‘There is much gold ...’ referring? It is referring to the fact that the Jewish people donated much gold to the building of the *Mishkan*. To whom is ‘...an abundance of diamonds...’ referring? It is referring to the gifts of the Princes who had donated the *shoham* stones. To whom is ‘the most precious vessel is the lips that speak wisdom’ referring? It is *Moshe*.

“G-d came to *Moshe* and saw that he was melancholy because the entire Jewish people had participated in the building of the *Mishkan*, but he did not contribute. G-d responded, “I swear on your life! Your words to Me are more precious than what they have contributed.’ As we see despite the fact that *Moshe* did not participate in the building of the *Mishkan*, the verse states, ‘He (G-d) called to *Moshe*.’ In the portion of *Pekudei* the *Torah* continuously states, ‘G-d commanded *Moshe*...’ regarding every aspect of the *Mishkan*.

“This is analogous to a king who asked his subject to build for him a palace. The subject selflessly built the palace and inscribed the name of the king on every part of it...When the king entered into the palace that his subject had built for him, he saw that every aspect of the palace had his name inscribed on it. The king said to the servant, ‘All of this honor that has been bestowed upon me is due to my subject. Should I be on the inside and he remain on the outside?’ The king immediately summoned his subject to enter because he understood the special love and dedication that he had for the king. Identically, G-d had commanded

Moshe to build the *Mishkan* for Him.” Everything that *Moshe* had done was solely for the glory of G-d.

Torah: *Moshe* was personally involved in locating and removing the remains of *Yosef* from Egypt at the time of the exodus.

King Solomon: “A wise heart takes *mitzvos*.”

Gemara in Tractate *Sotah*: This verse is referring to *Moshe* because he chose to locate the remains of *Yosef* while the Jewish people were preoccupied with borrowing the silver and gold vessels from the Egyptians. Although it was also a *mitzvah* for them to borrow the personal effects of the Egyptians, as G-d had commanded them, *Moshe* chose to seek out *Yosef*’s remains because he understood that without them there would be no exodus. He chose this task to bring G-d’s Word to fruition. It was his wise heart that gave him clarity to do so.

Everything that *Moshe* did was only for the sake of G-d. He wanted to allow every Jew to have the opportunity to participate in the *mitzvah* of the building of the *Mishkan*. Factually, the Jewish people had completed it on their own without his participation. Nevertheless, he felt denied because he did not contribute to the location of G-d’s Presence. He did not participate in something that contributed to G-d’s glory. Therefore, G-d explained to *Moshe* that He was not excluded. *Moshe*’s imprint was on every aspect of the *Mishkan*. Everything that he had done was for the sake of G-d. It therefore states, “He (G-d) called to *Moshe*...”

Although one may perform *mitzvos* and study *Torah*, one needs to understand the true motivation for doing so. If one engages in *Torah* study for its intellectual value, despite the fact that he is fulfilling the *mitzvah* of studying *Torah*, his participation is considered deficient. The more selflessly one performs a *mitzvah* the greater is its spiritual worth. This will in turn bring about greater glory to G-d.

Transcending Human Limitation

Torah: “When a man among you (*mikem*) brings an offering.”

Ohr HaChaim HaKadosh explaining this verse on an illusionary level: “G-d called out to *Moshe* in the presence of the Jewish people and brought him close. He was called to enter into the Tent of the Meeting, which demonstrated that he had merited an intimate

relationship with G-d. The only reason that *Moshe* had merited this exceptional level of closeness to the Omnipotent One was because of the Jewish people (*mikem*). It was not due to his own merit. It was only through the Jewish people that he had attained such an exalted level.

“The only reason G-d had openly communicated with *Moshe* on a continuous basis was because of the worthiness of the Jewish people. From where do we see this? During the thirty-eight years that followed the sin of the spies, because the Jewish people were in a semi-excommunicated state, G-d’s communication with *Moshe* was at a diminished level.

“If *Moshe* had not personally failed, then why was his communication with the Divine Presence no longer on a continual basis? It was because G-d’s relationship with the Jewish people had been diminished due to their sin, that *Moshe* was denied the special level of relationship that he once had. It is thus important for the Jewish people to know that *Moshe*’s exalted level was only due to their merit.” Why was this necessary for the Jewish people to know?

The rabble who had been taken out of Egypt by *Moshe* had instigated the sin of the golden calf. They had said to the Jewish people, “The man *Moshe* is no longer among us...” They believed that it was *Moshe*’s own dimension of spiritual greatness that allowed enabled them to leave Egypt. He was the one responsible for bringing about all the revealed miracles that had taken place until that moment. Therefore, since he had not returned at the designated time that he had said, the Jewish people no longer had any hope of survival without *Moshe*. The rabble thus convinced the Jewish people to contribute to the golden calf in order to have an intermediary upon which to rely.

Moshe was only effective and qualified as the Redeemer because the Jewish people needed to be taken out of Egypt through revealed miracles. *Moshe* was thus given special ability to bring that about. G-d endows individuals with special abilities in order to fulfill their destiny vis-a-vis themselves and the Jewish people. However, if one chooses to live his life only for self interest he will remain limited and confined because special abilities have no relevance to his life.

Chazal: “If one brings merit to the Jewish people, he merits special Divine Protection that he will protect

him from sin.” Why is this so? An individual in his own right does not deserve such a level of protection. However, if one chooses to live for the Jewish people as G-d wants him to do so, then he will be granted Divine Protection from sin, thus going beyond his human limitation.

Understanding the Cause of the Decree

Gemara in Tractate *Megillah*: There was a discussion between *Rebbe Shimon Bar Yochai* and his students regarding why the Jewish people were deserving of annihilation during the period of *Purim*. The students of *Rebbe Shimon Bar Yochai* were of the opinion that the Jewish people deserved annihilation because they had partaken in the feast of the *rasha* (evil one) – *Achashverosh* (the Emperor of Persia).

Rebbe Shimon Bar Yochai rejected their position because if that were the case, then only the Jews in *Shushan* who participated in the feast should have been liable for punishment and not the entire Jewish people. The reason he posed for their deserving of annihilation was that they had bowed to the image of *Nebuchadnezzar* (Babylonian Emperor, who had destroyed the First Temple).

Nebuchadnezzar had ordered all of his subjects to bow to his image or be subject to death. The only Jews who did not bow were *Chananyia*, *Meshael*, and *Azarya*. Because they refused to bow they were cast into a kiln and emerged miraculously unharmed. Thus, since the Jewish people bowed to the image of *Nebuchadnezzar*, they deserved annihilation.

The students of *Rebbe Shimon Bar Yochai* asked him, “If in fact the Jewish people deserved to be destroyed then why were they not?” He answered, “Because their bowing was only an external act without intent, because they did not believe that *Nebuchadnezzar* was a deity. Thus the decree against the Jewish people manifested itself in a similar vein– it presented itself as if it was going to take place. G-d never intended to destroy them measure for measure.

Chazal: The feast in which the Jewish people had participated adhered strictly to *Kosher* and other *kosher* criteria. If so, why did the students of *Rebbe Shimon Bar Yochai* believe that this was the basis for their deserving of annihilation? One may say that perhaps it was because the setting of the feast

was inappropriate. However, that would have not warranted the destruction of the Jewish people.

Gemara in Tractate *Megillah*: *Achashverosh* had celebrated his coronation in the third year of his reign. Under normal circumstances a king would celebrate his coronation at the beginning of his reign. Why did *Achashverosh* postpone it until the third year? The Prophet had said in the Name of G-d that after 70 years of exile, the Jewish people would return to the Land of Israel.

According to *Achashverosh*’s calculation the 70-year period was not complete until the third year of his reign. His position as emperor was secure only after he was assured that the Jews were not returning to the Land of Israel. When the anniversary of the 70th year had come, and the Jews were still in exile, *Achashverosh* believed that G-d had abandoned and forsaken His people. G-d had reneged on His promise.

The essence of the feast given by *Achashverosh* was the celebration of the abandonment of the Jewish people by G-d. Thus, this banquet was the celebration of a *Chilul Hashem* (Desecration of G-d’s Name). Although the feast was *Kosher*, the event itself was a desecration of G-d’s Name. This is why *Mordechai* was vehemently opposed to the Jews participating in the banquet. However, *Rebbe Shimon Bar Yochai* responded: why should all of the Jewish people be held accountable for the actions of the Jews in *Shushan*?

There is a principle in the *Torah* that every Jew is responsible for his fellow– “*kol Yisroel areivim zeh l’zeh*.” Since Jews have communal responsibility, even those who did not participate in the feast in *Shushan* were held accountable for the actions of their fellows.

Rebbe Shimon Bar Yochai rejected the position of his students. He believed that it was because of idolatry that the Jewish people were punished.

Tosfos in Tractate *Sanhedrin*: The image that was made by *Nebuchadnezzar* was not an idol. It was only to honor him. If this is so, then why would their bowing to the image have such grave consequences? If this is so, why would *Chananyia*, *Meshael*, and *Azarya* be willing to give their lives not to bow?

Tosfos in Tractate *Sanhedrin*: *Nebuchadnezzar* intended to deify himself. He therefore made the image to impose himself upon the people. He had

believed that through their bowing it would initiate the process of his deification. Although bowing to the image is not considered an act of idolatry, since it can be perceived as such – it is thus a *Chilul Hashem*. Since the Emperor intended that bowing to his image would establish his deification, any participation in that process would be a *Chilul Hashem*.

Chananyia, Meshael, and Azarya were willing to give their lives rather than commit a *Chilul Hashem*. Their being thrown into the kiln was a *Kiddush Hashem* (Sanctification of G-d's Name). The Jewish people were not annihilated because their actions were not what they appeared to be. However they did deserve punishment because their behavior was perceived as worship – thus causing it to be a *Chilul Hashem*. The Jewish people needed to repent and be atoned.

Gemara in Tractate *Megillah*: When *Achashverosh* removed his signet ring to be given to *Haman* in order to seal the fate of the Jewish people, its effect was greater than all the rebuke of our 48 Prophets and 7 Prophetesses. It motivated the Jewish people to repent because they understood that their predicament was bleak.



Yad Avraham Institute