

## Parshat Terumah: Housing Holiness

Based on a Naaleh.com shiur by Mrs. Shira Smiles  
Summary by Channie Koplowitz-Stein

In Parshat Terumah, we read, "They shall make for me a sanctuary so that I may [so that my Presence may] dwell among/within them... and so shall you do." Chazal extrapolate that the command to build a sanctuary and use it to Serve Him is a command for all generations. How can we fulfill this command today?

When Adam and Chava sinned, God contracted His presence from the world. With the building of the *Mishkan* and *Beit Hamikdash*, Hashem again found an earthly abode for His presence. Hashem always wanted His presence to be manifest in this world, but mankind had to merit this overt presence again. Hashem's withdrawal of His presence rather than the physical destruction of the Temple is the destruction we mourn, writes Rabbi Pincus.

When Dovid Hamelech writes in *Tehillim*, "One thing I asked of Hashem, that shall I seek—that I dwell in the House of Hashem all the days of my life....," the logical allusion is to make the house I live in a space where Hashem can reside, writes the *Netivot Shalom*. Our mission is to create the aura of sanctity within our home so that Hashem's presence can be there.

This idea is supported by the term we use for marriage, *kiddushin*/Sanctification. The young couple pledges to be sacred to each other and, by extension to sanctify their home where children can be raised with love of Hashem, writes the *Avodat Avodah*. Therefore, the custom developed for the kallah to give her chatan a talit to symbolically surround him in the sanctity they will incorporate in their new home. Citing Rav Yitzchak Isaac of Kamerna, the Tolna Rebbe reminds us that the third *Beit Hamikdash* is already

waiting in heaven. It has been built brick by brick through each of our positive actions. All that is waiting for it to descend is the Aron, the anagram of nora/awe and fear of Heaven which must be built in our personal homes. When an *Ish* and *Ishah* join together in sanctity, the "*yud*" of *Ish* and the "*heh*" of *ishah* join together to form God's Name, and His Presence hovers between them. The *Halekach Vehalebuv*, notes that the numerical equivalent of *Ish* and *Ishah* is 617. By adding the one for the single unit they create together, we have a total of 618, six times 103, setting the foundation for the *Beit Hamikdash*.

Rav Asher Weiss notes the symbolism of the vessels in the *Beit Hamikdash*. The menorah that sheds light symbolizes *Torah*. The mizbeach used for the daily sacrifices, now is represented by our daily prayer. Finally, the shulchan for the show bread represents the food we serve the hungry, and encompasses *chesed*. These three, *Torah*, service, and *chesed* form the pillars that continue to support the world and that will lead to the rebuilding of the *Beit Hamikdash*.

While there is a spiritual *Beit Hamikdash* in the heavens, and there was a second *Beit Hamikdash* on earth, in truth, writes the *Tiferet Shimshon*, man himself is the third *Beit Hamikdash* and is the purpose of all creation. Even if the structure was destroyed, Man himself remains sacred. When our actions are synchronized with Hashem's actions we are building a sanctuary within ourselves and hastening the building of the *Beit Hamikdash*. Rav Aharon Kotler notes, the more I try to make the world a better place, the more I emulate Hashem, the more I create a place for His presence within me. Beyond just observing *mitzvot*, writes Rabbi Lugassi, I have to bring Hashem into everything I do, say and hear.

What characteristics do the different vessels represent? The Chida notes that the *kohain* had to bring physical fire from below to add to the altar. While we must remain passionate about our service, we must bring our own passion to our service, not rely solely on being inspired from above. The *cherubim* teach us to bring others under our wings, and the poles to carry the Ark remind us that *Torah* requires support. The *menorah* reflects working on one's *middot*. In the *menorah*, all the flames face the center, creating balance, the wicks need to be removed regularly; the need to continuously work on ourselves. The table reminds us not only that our own bread must be obtained honestly, but also that we have an obligation to help others "eat bread." The incense offering tells us that our interactions with others should always leave behind a pleasant impression. The washbasin should help us remain a positive influence on others to remain clean and pure.

*Meirosh Tzurim*, citing the Seforno, cites the verse in *Vayikra*, "I will walk among you." During the time of the *Beit Hamikdash*, the Sanhedrin, would meet in a hall in the Temple courtyard from where wisdom and prophecy emanated. In the Diaspora, suggests Rabbi Reiss, Hashem's presence rests on the giants of each generation. The energy of these righteous people remains even after their death, and so it is customary to daven by visiting the graves of *tzadikim*.

Outside the *Beit Hamikdash* were two pillars named *Yachin*/Be prepared and *Boaz*/In him is strength. The lesson here is not to act rashly. To prepare and contemplate one's actions so that they are for the sake of Heaven, and then to restrain one's anger and strengthen our *midot*.



## Being True with our Internal and External Selves

Based on a Naaleh.com shiur by Rebbetzin Tziporah Heller

There are people, even in contemporary society, who view Hashem as an enemy, but no one puts it that way. They say religion is the enemy. On a rational level, nobody saw anything make itself and even if you were to argue that something could make itself, there wouldn't be extreme order emerging from chaos. The classical example is, that if you found a watch in the desert you wouldn't think it put itself together. The world is far more complex than a watch. Why then do people resist belief in Hashem? Their picture of Hashem is that big guy in the sky and of course that kind of Hashem couldn't have done it. Creating dissent between oneself and Hashem, makes a person into a semi deity where his ideas are right. But in the end all his plans will end up in reverse.

*Mishlei* tells us that, "There are six things that Hashem hates and the seventh is an abomination to his soul." On a human level, hate and fear are very intertwined. Another motivation for hate is difference. If something isn't me, it's often perceived as an attack against me. Hate is distance and the distance

is based on fear which could be emotional, intellectual or physical. Love is the opposite. It's a feeling of closeness and attachment, a sense of being one with the other. Hashem doesn't change. But when a person makes real and lasting changes, he develop closeness to Hashem. There are sins that create great distance and some less. *Igeres HaTeshuva* compares this to two points of a rope up in heaven with many strands tied down on earth. It says, "Yaakov *chevel nachalato*." Yaakov created a rope connecting his future descendants to Hashem. Sometimes when our sins cut the thick strands, it creates a serious distance and there are thin strands that are less impacting. By and large they relate to two possible misdeeds, one is serving other deities. The pagans generally believed in a supreme force, but they believed that he gave his power over to nature or to another intermediary and that he didn't have any interest in their specific existence. Classical pagan idolatry doesn't attracts people nowadays but many people try to short circuit their relationship with Hashem by putting their trust in physical mediums. The worst *avodah*

*zorah* is self worship. Other sins that are called *toveah* are sins involving forbidden relationships because the way to find Hashem and tap into *kedusha* is to see the divine soul in the other person. All forms of objectification, of saying- I don't want to give and receive, I only want to give or only receive, cuts you off from Hashem. The first thing Hashem hates is haughty eyes. The uniqueness Hashem gave you is meant to be used to bring Hashem into this world. Moshe, the most humble of all men, was compared to a clear glass. Everything he did or said reflected Hashem's will.

*Orchos Tzadikim* talks about manifestations of this trait. Humility means respecting your body and not abusing it as it isn't yours, but a *pikadon* from Hashem. It means wearing respectable clothing as part of treating the self Hashem gave you with respect. Use the gifts in ways that bring the world to a better place and that make you a better person. *Orchos Tzadikim* explains that arrogance is evil because if you allow so much room for yourself, you leave no room for Hashem.

## The Weightiest Mitzvah of Them All Part 5B

Based on a Naaleh.com class by Rabbi Justin Treger

The Gemara in Taanis asks, what does it mean that which is written in the *pasuk*, "Aser te'aser -You should surely give your tithes, *b'shvil shitishasher*- In order that you shall become rich." Rabbi Yochanon found a child and he asked him to teach him a *pasuk* he was learning so he said *aser te'asar*. Why does the *Torah* use double language to teach us that if we will tithe we will become rich. The boy then asked, "How do you know that's true?" Rabbi Yochanon replied that he had tried it. The boy then asked, "Are you allowed to test Hashem?" Rabbi Yochanon answered, that in general one may not but *maaser* is an exception where Hashem explicitly says, "*Vechanuni na b'zot*- Test me in this."

Hashem says, "If I don't open for you the storehouses of heaven and I will shower upon you blessing without end." The Gemara

explains- until your lips are worn out from saying to Hashem I've got enough. *Tzedakah* is unique in that it's the only *mitzvah* where we can test Hashem.

It's very important to point out that Rabbi Yochananon didn't tell the boy to go observe the people around him rather he said - Go and test it out. Give *tzedakah* and the results will be blatantly obvious.

There's an important *Tosfot* on this *daf* which brings down a *Midrash*. There's a *Torah* obligation to take tithes of grains. How do we know that the *mitzvah* of *maaser* also applies to other sources of income and that we will also get the *bracha* of becoming wealthy? The *pasuk* says, "*Et kol teuvat zarecha*." It adds the word *kol* to include any source of income where you take tithes will benefit from

Hashem's promise of wealth. The *Midrash* teaches us this promise is not left to a farmer in the field but to every person. The *Midrash* also notes that if one refrains from tithing properly then ones field will start to produce only the quantity that was given away for *maaser*. *Tzedakah* is something quite inseparable from our pursuit of wealth. As Jews it's the secret to our success and the cause of our failure if we don't fulfill it properly.

Rav Chaim Friedlander asks, do you think it's hard for a farmer to throw seeds he just harvested back into the field? No, because he knows that every seed will yield hundreds of new seeds in the next season. That's the *mitzvah* of *tzedakah*. You should be donating your money to good causes with joy with the clear belief that this is the key to your financial success.