

Terumah

"וַיִּקְחוּ לִי תְרוּמָה, מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ, תִּקְחוּ אֶת תְּרוּמָתִי."
 (have them take for Me an offering [contribution] from every person whatever his heart wills for him; you shall take My offering; Shemot 25:2).

Regarding this passuk, the Meforshim questioned why the Torah stated in the beginning "תְּרוּמָה" (offering) and, then changed to "תְּרוּמָתִי" (My offering). Moreover, the passuk could have simply stated "ה' תְּרוּמָה" (the offering) as there is a repetition.

First, let us consider what the Dubner magid (*Ed. Rav Yaakov Kramz zt"l from Lithuania (Belarus) 1740 – 1804*) wrote in his explanation of Shir Ha Shirim about Shemot 26:33 "וַיִּהְיֶה הַפְּרָכֶת לְכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֹּדָשִׁים" (and the dividing curtain shall separate for you between the Holy and the Holy of Holies). He said Hashem divided the holiness of the Mishkan into two levels; one higher than the other one, and he questioned why Hashem did not let both have one level of kedusha and also, the word "לְכֶם" (for you) was difficult to explain. Hashem wanted everyone to share in this mitzvah, and He knows the thoughts of every person who was bringing an offering (donation), and the important things are that the offering should be from the heart as well as the promptness of the response.

When many individuals bring offerings, such as was the case with the Mishkan, it would be impossible for all to be at the same level; some would bring their gifts promptly and with joy, while others would procrastinate and give theirs reluctantly. Hashem knows what is in the heart of every person and can distinguish between high grade gifts, which were given from the heart, and those which were not, and hence, the passuk stated "וַיִּהְיֶה הַפְּרָכֶת לְכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֹּדָשִׁים" (the dividing curtain shall separate for you between the Holy and the Holy of Holies). This meant that the curtain separated between the two parts of the Mishkan, and the separation was "לְכֶם" (for you), since not all the hearts of the donors were the same.

Since the gifts for the Mishkan were not equal in status, the best ones, which were given in a wholesome manner, were used for the Holy of Holies because it is a

special place for the splendor of the Shechinah. The only person who was allowed to enter there was the Kohen Gadol, and only on Yom Kippur. The less desirable gifts, which were not given freely, were used for the parts of the Mishkan that were less holy since these parts also have different levels of kedusha within them.

We can now explain the above passuk, and when Hashem told Moshe Rabbenu ה' ע"ה to tell Benei Israel to "וַיִּקְחוּ לִי תְרוּמָה" (to take a gift for Me) it meant as a plain gift to be used for the construction of the Mishkan, and this was to be **"מִמֵּאֵת"** **"כֹּל אִישׁ"** (from every person), (*Ed: The word "איש" usually means an important person who is a tzadik*) who **"אֲשֶׁר יִדְבַנּוּ לְבוֹ"** (whatever his heart wills) to mean, who has a good heart and was happy and willing to donate. From these people, **"תִּקְחוּ אֹת"** **"תְּרוּמָתִי"** (you shall take My gift) to mean for the part which is designated specifically for Hashem, and which is the Holy of Holies.

"וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֹתָם, זָהָב וְכֶסֶף וְנְחֹשֶׁת" (this is the offering that you shall take from them; gold, silver and brass; Shemot 25:3).

The word **"מֵאֹתָם"** (from them) is redundant, and Rav Moshe Al Sheikh ז"ל also considered the word **"וְזֹאת"** (and this) to be the same. First, we need to examine why Hashem Yitbarakh commanded us to bring fifteen different items for the construction of the Mishkan. (*Ed: in addition to the above three items; gold, silver and brass, the Torah in the next pessukim, specified blue, purple, and scarlet, and fine linen, rams' skin dyed red, sealskins, acacia wood, oil, spices, sweet incense, onyx and other stones for the ephod and breast plate*). Hashem could have ordered that the whole Mishkan be made of the most expensive item, which is gold or from a mix of gold and silver; without including brass and other less expensive items. As mentioned above, it is impossible that the donations of so many individuals to be equal; some bring their gifts promptly and with great joy, and others delay giving and, in end, give without joy. Hashem wanted everyone to contribute for the construction of the Mishkan and all should give promptly and with joy. If Hashem had commanded that the whole Mishkan be made of pure gold, Benei Israel would surely have complied but there would have been individuals who would not give (*Ed: since they were poor and could not afford*) and others who were reluctant and gave without joy. Since different items were needed, which were less expensive, such as brass and wood, the people could bring their gifts promptly and with joy in their hearts, and this way, everybody would be able to contribute, even those who could not afford gold or silver.



Now, we can explain the above passuk "וְזֹאת הַתְּרוּמָה" (and this is the offering), which Hashem requested, and included various items, some of which were inexpensive, which "אֲשֶׁר תִּקְחוּ מֵאֵתָם" (you shall take from them) to mean from *all* Benei Israel and not from any particular group. Thus, Hashem ordered Benei Israel to bring these items, some of which were inexpensive, because He knows that all their gifts could not have been given in a completely wholesome manner.

"שֶׁמֶן לַמָּאֵר, בְּשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה, וְלִקְטֹרֶת הַסַּמִּים" (Oil for the light, spices for the anointing oil and for the sweet incense; Shemot 25:6).

Our Rav referred to the book "ציון לנפש חיה" (Ed. by Rav Yeheskel Ha Levy Landau zt"l) regarding Masekhet Berakhot (28B) when the students of Rav Eliezer wanted him to teach them about "אֲרָחוֹת חַיִּים" (the ways of life) so that, "בָּהֶם" (through them), they could merit attaining the world to come. The Rav said that the word "בָּהֶם" was redundant, and explained that the simple way to get to the world to come is by performing mitzvot. Some individuals merit this only after their death, and others merit receiving it during their lifetime. The essence of the world to come is to comprehend Hashem and be united with Him. In Masekhet Berakhot 17A, Chazal told us that, in the world to come, there is no food or drink only tzadikim, who are seated with their heads covered and enjoying the splendor of the Shechinah. Those who merit performing mitzvot in this world with great joy and immense desire are the ones who are able to unite with the Shechinah at a very high level; something that the other tzadikim attain only in the world to come.

This is probably the basis for Judges 5:31 "וְיִאֱהָבֵיו כְּצֵאת הַשָּׁמֶשׁ בְּגִבְרָתוֹ" (those who love Him, will be as the sun when it goes forth in its might) as a remez to the world to come. Then, "וְיִאֱהָבֵיו" (those who love Him), will merit receiving in this world, what the tzadikim will only merit "כְּצֵאת הַשָּׁמֶשׁ בְּגִבְרָתוֹ" (in the world to come). He explained that the road that leads to a place is not the destination itself, it is only the means to get there, and is called "אֲרָחוֹת חַיִּים" (the ways of life). The world to come is the real life and is called "חַיִּים" and, upholding the Torah and its mitzvot in this world, is what is known as "אֲרָחוֹת חַיִּים". But those who respond to the call of Hashem and perform the mitzvot with complete joy, are able to taste the world to come while they are still in this life, since the essence of olam haba is to be united with their Creator. Thus, the students of Rav Eliezer

wanted to attain this high level and they asked him to teach them "אַרְחוֹת חַיִּים" (the ways of life) so they could merit "בְּהֵם" (through them) to get the world to come. Hence, "בְּהֵם" meant that while they were on this road (in this life), they could reach their final destination in the world to come.

These great tzadikim, who merit great spiritual delight in this life similar to what they will get in the world to come, are referred to in Devarim 4:4 "וְאַתֶּם הַדְּבָקִים" "וְאַתֶּם הַדְּבָקִים בְּה' אֱלֹהֵיכֶם חַיִּים כְּלַכְּס הַיּוֹם" (you, who cleave to Hashem, your L-rd, are all alive, today). The word "חַיִּים" (today) means in this world, a person could merit a level similar to the world to come and, which is called "חַיִּים" (life) as explained by the Rav above. This can only be achieved by adhering to Hashem when performing the mitzvot and minimizing physical pleasures, just like Rav Hanina ben Dosa who was satisfied with a few carobs every week (Berakhot 17B).

We can now explain the reason the mitzvot were also called "שֶׁמֶן" (oil) as was explained by Chazal in Yalkut Shimoni regarding Shir Ha Shirim 1:3 "שֶׁמֶן תִּירֶק" "שֶׁמֶן" (Your name is oil poured forth) as well as other examples like this, where mitzvot were compared to "שֶׁמֶן" (oil). A person can enjoy oil in one of three ways:

1. When it is used in a lamp to make light. The delight a person gets from this type of use is through its light, and the joy is perceived through the visual sense and, which is purely spiritual in nature.
2. When a person anoints his body with oil for delight or as a form of treatment. The delight from this type of use is realized by the body and the limbs of a person, and is physical in nature.
3. When a person uses oil in his food for cooking or eating (such as part of a salad dressing), the delight is physical in nature but more than the second use, since the oil goes down into his body as food, the eye enjoys looking at it and his palate is able to taste it.

In a similar way, the delight of the mitzvot could also be divided into three types:

1. There are people who do mitzvot and want to benefit from them in this world, in a spiritual manner, similar to what they could expect in the world to come. This is similar to what the students of Rav Eliezer wanted him to

teach them so they could merit the benefits of the world to come in this world. In this group, the joy and delight is similar to that derived from using the oil to provide light; it is purely spiritual and the tzadik does not expect any physical benefits in this world.

2. A tzadik might want to benefit from his mitzvot in this world and also in the world to come; he might want Hashem to keep the principal for him for the world to come, and still desires to enjoy their fruits in this world. This means that he is looking for some physical benefits in this world from the fruits; and this way, he could benefit in both worlds. They have good intentions and want to get their benefits in this world, so they could demonstrate their importance to their peers and lead them in the proper way. The admonitions and rulings of a rich person, who does not need help from others, are not like those of a poor person as King Shlomo ע"ה told us in Kohelet 9:16 "וְחִכְמַת הַמָּסֹכֶן בְּזוּיָהּ דְּבָרָיו אֵינָם נִשְׁמָעִים" (the wisdom of the poor man is despised and his words are not heard). The rich man, on the other hand, has many friends and will always have many individuals, who are willing to listen to him. This group is similar to the ones who use the oil to anoint their bodies.
3. There are some individuals, who only care about this world and not the world to come and, if he happens to perform a mitzvah, he wants his entire reward in this world. These individuals are never happy with their lot and are never satisfied, no matter how far they reach; they are always screaming "give me, give me" as we saw in Kohelet 5:9 "אֲהָב כֶּסֶף לֹא יִשְׂבַע כֶּסֶף" (those who love silver [money] will not be satisfied with silver). This is similar to when the oil is consumed as part of the food, where the oil goes into the stomach of the person and leads only to physical satisfaction and no benefit to the soul.

Thus, we see that, through the performance of the mitzvot, there will be three levels of delight similar to the three benefits that are derived from oil, and the best one is for the spiritual satisfaction of the soul, such as the example of the light obtained from the oil.

Now, we can explain the above passuk "שֶׁמֶן לְמָאֹר" (oil for the light) and here, the Torah was giving us a good suggestion regarding the mitzvot, which are called "שֶׁמֶן" (oil); the benefit should be spiritual similar to the use of "לְמָאֹר"

(the oil to create light). This way, a person could witness, in this world, the benefits which would be coming to him in the world to come. The passuk then added "בְּשָׂמִים" (spices) to mean, if the person wants to be like a spice, which is emitting good smell (Ed: and create a name for himself) and have other people listen to him, then he can derive some physical benefits from his mitzvot in this world. This is similar to the person who is using the oil "לְשֶׁמֶן הַמִּשְׁחָה" (to anoint his body) and derives a small amount of physical pleasure.

If the person eats and satisfies his physical pleasures and becomes fat, similar to the person who uses oil for his food, then this person will be consuming all his mitzvot in this world; both the principal and its fruits. It is better for the person to benefit slightly in this world from the fruits of his mitzvot and not touch the principal and have it preserved for the world to come.

Our interest in performing mitzvot, is to unite the names of Hashem הוי"ה with a numerical value of מ"ה (45) and ב"ץ (52). (Ed: it is known that the name of Hashem הוי"ה with a numerical value of ע"ב (72) rules in Olam Atzilut, with the value ס"ג (63) in olam Beriah, מ"ה (45) in olam Yetzirah and ב"ץ (52) in olam Asiyah). Thus, the union of מ"ה (45) and ב"ץ (52) (Ed: represents the "אויג" (union) of הוי"ה and וְשִׂכְנִיתָהּ" (the union of הוי"ה and אד-ני) can occur only through the influence of the name of Hashem with the value ס"ג (63). The gematria value of "הַסָּמִים" from the above passuk is $(5+60+40+10+40 =) 155$ and, when we add 5 for the number of letters in the word, we get a total of 160, which is equal to the combined values of the three names $(45+52+63 = 160)$ as a remez to this "קֶשֶׁר" (connection or knot). The tergum of the word "קֶשֶׁר" is "קטר" and, when the passuk stated in the end "יִלְקֹטְרֵת הַסָּמִים" (and for the sweet incense), the kavanah was, if a person performs the mitzvot as prescribed by Hashem, then they would result in the fruits mentioned above and will merit causing "אויג" (union) of the three names of מ"ה (45) and ב"ץ (52) and ס"ג (63).

Another explanation for "הַסָּמִים" (gematria 155) is that it is equal to the numerical value of the mazal (fortune) "נִקְהָ" $(50+100+5 = 155)$ which gives out שִׂפְעַע (abundance), as a remez to unite it with other attributes. (Ed: "נִקְהָ" is one of two mazalot contained in the י"ג (13) attributes of Hashem that increases שִׂפְעַע (abundance) ... אֵל רַחוּם וְחַנּוּן" (נשוא עון וְפָשַׁע וְחִטָּאָה וְנִקְהָ).

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Another explanation for **"הסמים"** (gematria 155) is that it is equal to the numerical value of the mazal (fortune) **"נקה"** $(50+100+5 = 155)$ which gives out **שפע** (abundance), as a remez to unite it with other attributes. (*Ed: "נקה" is one of two mazalot contained in the ג"א* (13) attributes of Hashem that increases **שפע** (abundance) ... **ה' ה' אֵל רָחוּם וְחַנוּן** ... **נְשָׂא עוֹן וְפָשַׁע וְחָטְאָה תִּקְּהָה**).

"וַעֲשׂוּ אֲרוֹן עֲצֵי שִׁטִּים, אֲמֵתִים וְחֻצֵי אַרְבּוֹ, וְאֲמָה וְחֻצֵי רֶחֱבוֹ, וְאֲמָה וְחֻצֵי קְמָתוֹ: וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר, מִבַּיִת וּמִחוּצָה תִּצְפְּנֵנּוּ, וְעָשִׂיתָ עָלָיו זָרָהָב" (they shall make an ark of acacia wood, two and half cubits long, a cubit and half wide and a cubit and half high. You shall overlay it with pure gold; from inside and outside, and you shall make a crown of gold around it; Shemot 25:10 – 11).

These pessukim could be understood as a remez that a person has to learn Torah so that his body should become like the Aron (ark), where the tablets of the Torah were kept. A talmid hacham has the Torah resting in his midst, and engraved on the tablets of his heart thus, making his body like the Aron. Our Rabbis of blessed memory told us in Perke Abot 4:1 "אִיזְהוּ חָכֵם, הַלּוֹמֵד מִכָּל אָדָם" (Ed: [Ben Zoma would say] who is wise? One who learns from every man) and a talmid Hacham has to go "מִחֵיל אֶל חֵיל" (from strength to strength) in order to learn Torah.

In the above pessukim, "וַעֲשׂוּ אֲרוֹן" (they shall make an ark) means that they should make their bodies like the Aron to become a utensil that accepts and protects the Torah, and this will happen, when they become "עֲצֵי שִׁטִּים" (of acacia wood). The word "שִׁטִּים" could be understood from the word "שָׁטוּ" (moved) as we saw its use in Bamidbar 11:8 "שָׁטוּ הָעָם וּלְקָטְרוּ" (the people moved about and gathered it) (Ed: the manna) and it means the talmid hacham has to move from "מִחֵיל אֶל חֵיל" (strength to strength) in order to learn Torah.

The passuk continued with "אֲמֵתִים וְחֻצֵי אַרְבּוֹ" (two and half cubits long); and each cubit (Ed: approximately 50 cms) is six tefahim (Ed: each tefah is approximately 8 cms) and hence, 2.5 cubits are 15 tefahim. The length of the Aron (Ed: as a remez to the body) should be "אֲמֵתִים וְחֻצֵי אַרְבּוֹ" and means a person should be 15 years old, as the maximum age to start learning Gemarah, as Chazal told us in Perke Abot 5:25 "בֶּן יָבֵן חֲמִשָּׁה עֶשְׂרֵה לְתַלְמוּד" (at age 15 to study Talmud). The passuk continued with "אֲמָה וְחֻצֵי רֶחֱבוֹ, וְאֲמָה וְחֻצֵי קְמָתוֹ" (a cubit and half wide and a cubit and half high) to mean, if the person follows this, he will be considered "אִישׁ חַי" (living person) since the Torah gives life to those who learn it, as we were told in Mishli 8:35 "כִּי מִצְאֵי מָצָא חַיִּים" (for those who find Me, find life). A cubit and half is nine tefahim (Ed: for its width and its height) for a total of 18 tefahim, which is the numerical value of "חַי" (alive).

"וְצַפִּיתָ אֹתוֹ זָהָב טָהוֹר" (and you shall overlay it with pure gold) is a remez that rich individuals have to provide for and sustain talmidei hachamim, who are learning Torah, and it means that they should provide all their needs. The kavanah of "טָהוֹר" (pure) is not to give the talmid hacham small amounts that only a poor person accepts when there is no other choice, but it should be "מִבֵּית וּמְחוּץ" (overlay it from inside and the outside) to mean the donation has to be given simultaneously with good intentions, from the mouth as well as the heart.

Another explanation for "מִבֵּית וּמְחוּץ" is that it is not enough to provide the talmid hacham the funds he needs, but the person also has to appease him with kind words, so that he should not be embarrassed to take the money. In other words, the words of the donor should be coming from the heart, which is "מִבֵּית" (inside), and the money the rich person is providing is from "מְחוּץ" (outside). When a person realizes that the talmid hacham is being totally supported by him, he should not feel superior to him but should extend to him the respect that is appropriate for him and hence, the passuk stated "וְעָשִׂיתָ עֲלָיו זָרְזָהָב סָבִיב" (you shall make a crown of gold for him) in order to honor him.

"וְעָשִׂיתָ מְנֹרֶת זָהָב טָהוֹר, מִקְשָׁה תְּעָשֶׂה הַמְּנוֹרָה, יִרְכָה וְקָנָה, גְּבִיעֵיהָ מִכֶּסֶף טָהוֹר וְכַפֹּתֶיהָ וּפְרָחֶיהָ, מִמְּנֹנֶה יְהִי" (and you shall make a Menorah [candelabra] of pure gold, the Menorah should be made of hammered work, its base, stem, goblets, knobs and flowers shall be of one piece of it; Shemot 25:31).

The Menorah is a remez to "חֲדוּשֵׁי הַתּוֹרָה שֶׁבְּעַל פִּיהָ" (novel interpretations of the oral law) that a person makes, and which light up his soul in this world and in the world to come and, according to the Zohar Ha Kadosh (Bereshit 243A and Bamidbar 173B), also for his father and mother in the world to come. The passuk stated "וְעָשִׂיתָ" to mean you should make it "מְנֹרֶת זָהָב" (golden Menorah) to mean the interpretations of the oral law, which is called "זָהָב" while the written Torah is called "כֶּסֶף" (silver) as a remez to Hassadim (*kindness*) (Ed: since its color is white). The "זָהָב" is a remez to Gevurah (*Dinim or judgment*) (Ed: since its color is red) and it should be pure and hence, the passuk stated "זָהָב טָהוֹר מִקְשָׁה תְּעָשֶׂה" to mean that the interpretations of the oral law should agree with the written Torah and with no contradictions. Thus, the passuk stated "מִקְשָׁה"

(beaten work) from lashon "הַקֶּשֶׁשׁ וְדַמְיוֹן" (analogy and resemblance) to mean it should not contradict the written law.

"יִרְכָּה וְקִנָּה, גְּבִיעֶיהָ כַּפְתָּרֶיהָ וּפְרָחֶיהָ, מִמֶּנָּה יִהְיוּ" (its base, stem, goblets, knobs and flowers shall be of one piece of it) and here, we see that there are five components of the menorah, as a remez to the five methods of interpreting the Torah. These are "פֶּשֶׁט, רִמְזוֹ, דְּרָשׁ, סוּד" (simple, hint, drash [explanation] and sod [deeper meaning]), which are collectively known (*Ed: by their first letters*) as "פַּרְדֵּי" (orchard). There is another method of learning, which is called "פְּלִפּוּל" (debate) and Hashem gave it, as a gift, to Moshe Rabbenu ע"ה and he gave it to Benei Israel. These five methods, which are juxtaposed to the five parts of the menorah, "מִמֶּנָּה יִהְיוּ" (should be from it) and means that every interpretation must be either based on the written Torah or there is a remez to it, since everything can be found in it.

The next passuk stated "וְשֵׁשׁ קָנִים יֵצְאוּ מִצְדֵּיהָ" (six branches coming out of its sides) as a remez that the oral law is from the six books of Mishnah. The branches are "שְׁלֹשָׁה קָנֵי מְנֹרָה מִצְדָּה הָאֶחָד, וְשְׁלֹשָׁה קָנֵי מְנֹרָה מִצְדָּה הַשֵּׁנִי" (three branches of the Menorah are from one side and three branches from the other side). This means that most of the contents of three of them "מוֹעֵד, נָשִׁים, זְזִיקִין" (Moed [holidays], Nashim [women] and Nezzikin [damages]) are applicable to our present time, when there is no Bet Ha Mikdash, while most of the contents of the other three "זֵרַעִים, קְדָשִׁים, טְהוֹרוֹת" (Zera'im [plants], Kedoshim [holy] and Tehorot [purity]) is applicable to the time of Bet Ha Mikdash. We learn the latter three books in preparation for the arrival of the Mashiah. In addition, the six books of the Mishna are a remez to the days of the week; the first three are related to the Shabbat that had finished (*Ed: these are Sunday, Monday and Tuesday*), and the other three are related to the Shabbat to follow (*Ed: Wednesday, Thursday and Friday*).

"שְׁלֹשָׁה גְּבָעִים מְשֻׁקְדִים בְּקִנָּה הָאֶחָד כַּפְתֹּר וּפָרַח" (three decorated goblets [like almond blossoms] on one branch, a knob and a flower; Shemot 25:33). It is known that Torah laws have four aspects in their ruling, and these are:

1. "כֹּשֶׁר אוֹ פְסוּל" (kosher [fit] or unfit) such as, regarding sukkah, lulav and shofar.
2. "אָסוּר אוֹ מֵתוּר" for the laws where items are allowed or forbidden.

3. "טָמֵא אוֹ טָהוֹר" (defiled or pure) such as, regarding laws of purity and tumah (defilement).
4. "חַיֵּב אוֹ זָכָאי" (guilty or innocent) such as, regarding laws of damages and compensations.

If we look further into this, we can reduce them to three groups, since most of the time "אָסוֹר אוֹ טָהוֹר" usually applies to food items, and we can use "מִתֵּר" in their place. If we were to investigate deeply into the oral law we will find various combinations of these three groups of rulings; at times even in one halacha, where one of the three groups apply, such as in Seder Zera'im (plants). Hence, the passuk from this parasha stated "שְׁלֹשָׁה גְּבַעִים" (three cups) meaning the three groups mentioned above, "מִשְׁקָדִים בְּקִנְיַת הָאֶחָד" (decorated in one branch), which is the first Seder of the Mishnah. These were "כִּי לְשֵׁשֶׁת הַקְּנִיּוֹת" (same for the six branches coming out of the Menorah) to mean the six books of the Mishnah, which is the oral law.

The next passuk stated "וּבִמְנֹרֶה אַרְבַּעָה גְּבַעִים" (in the Menorah four goblets); as a remez to four main methods used to explain the law. According to the Briata of Rav Ishmael, the Torah is explained in 13 ways and, if we were to examine these categories closely, we could narrow them down to four groups, which are: kal ve homer, gezera shava, klal ve prat and binyan av. Passuk Shemot 25:35 then added "וְכִפְתֹּר תַּחַת שְׁנֵי הַקְּנִיּוֹת מִמֶּנָּה, וְכִפְתֹּר תַּחַת שְׁנֵי הַקְּנִיּוֹת מִמֶּנָּה" (and a knob under the two branches from it, and a knob under the two branches from it) as a remez, to the above Briata of Rav Ishmael, when we have two pessukim that contradict each other, and then we get a third passuk to decide between them, which was "וְכִפְתֹּר תַּחַת שְׁנֵי הַקְּנִיּוֹת מִמֶּנָּה". The passuk then concluded with "לְשֵׁשֶׁת הַקְּנִיּוֹת" (for the six branches that come out of the menorah).

In the above Briata, regarding the matter which is deduced from its subject or its conclusion, the next passuk stated "כִּפְתֹּרֵיהֶם וּקְנֵיהֶם מִמֶּנָּה יִהְיוּ" (its knobs and branches shall all be from it). The passuk stated "מִמֶּנָּה" (from it) to mean the item is derived from either its subject or its conclusion. The passuk then added "מִקְשָׁה אַחַת זָהָב טָהוֹר" (one hammered mass of pure gold) to mean there should be no contradiction between the two items, and they should be pure gold, with no distortion.

"וְעָשִׂיתָ אֶת נֵרְתֶיהָ שִׁבְעָה, וְהִעֲלָה אֶת נֵרְתֶיהָ, וְהָאִיר עַל עֵבֶר פְּנֵיהָ" (he shall make its lamps seven, and he shall kindle its lamps [so that they] shed light across its face; Shemot 25:37).

This passuk could be understood as a remez for the tikun of the seven sefirot of the Shechinah. The word "וְעָשִׂיתָ" implies lashon tikun (repair) and "אֶת נֵרְתֶיהָ" "שִׁבְעָה" (seven lamps) is a reference to the seven lower sefirot: Hesed, Gevurah, Tiferet, Netzah, Hod, Yesod and Malkhout. (*Ed: these are known as the "ז' התחתונות" (the seven lower ones) in the upright model arrangement of the sefirot*). The continuation of the passuk is "וְהִעֲלָה אֶת נֵרְתֶיהָ" (you shall kindle its lamps) to mean the seven lower sefirot must be elevated and drawn to the three upper sefirot (*Ed: these are Keter, Chochma and Binah*) to complete their number to ten. This way, "וְהָאִיר עַל עֵבֶר פְּנֵיהָ" (to shine across its face) and it means that the letter vav ו of the name of Hashem הויה should shine across the last letter heh ה of His name. The remez to this is from the word "וְהָאִיר" which could be read as "ו' האיר" (vav ו to shine) across "פְּנֵיהָ" (the face of the heh ה). (*Ed: the letter vav ו of the name of Hashem is the sefira Tiferet [which includes within it five other sefirot: Hesed, Gevurah, Netzah, Hod and Yesod] and is also called Zair Anpin [or ז' א'] and the last letter heh ה is the sefira Malkhout. Their union represents the pairing of the names of Hashem הויה and אדני-אד to form יהוהאדני (which is written in most siddurim after the name of Hashem) and this union draws שפע (abundance) to the olam*).

Another explanation for "וְהִעֲלָה אֶת נֵרְתֶיהָ שִׁבְעָה" as a remez to the Torah, since on Shabbat, seven individuals are given aliyah to read from the parasha of the week. This is the maximum number called on any occasion; we call only five on Yom Tov (holiday). This could also be a remez to the seven occasions when we read the sefer Torah in the Synagogue and these are: 1. Shabbat; 2. Yom Tov; 3. Rosh Hodesh; 4. Hol Ha Moed (middle of the holidays of Sukkot and Pessah); 5. On Mondays; 6. On Thursdays; and 7. On days of public fasting. We do not count Purim and Hanukah, since reading the Torah on those occasions was ordained after the destruction of the first Bet Ha Mikdash and not before.

Another explanation for this passuk as a remez to the soul, which before coming to the olam, was enjoying the presence of the Shechinah in heaven out of pure kindness from the gift it received since it had no good deeds and mitzvot of its own. According to Masekhet Yerushalmi Orla 81A, the soul is embarrassed to face the Shechinah because it receives an undeserved kindness and hence, comes down to the olam to collect its own mitzvot and good deeds in order to go back

and enjoy the Shechinah without shame. The passuk stated וְעָשִׂיתָ אֶת נִרְתִּיהָ "וְעָשִׂיתָ אֶת נִרְתִּיהָ" (you shall make seven lamps) to mean, in the span of seven decades, which is the average length of the life of a person, the soul must make tikun for its own light. A person should not say that he will ignore the mitzvot when he is young and make the tikun when he gets older as he is obligated to uphold all the mitzvot; whether they are from the Torah or ordained by rabbis. This way, "וְהָעֵלָה אֶת נִרְתִּיהָ" (shall kindle its lamps) as a remez to the angel, who brings the mitzvot of a person before Hashem and speaks favorably about the soul, then Hashem will "וְהָאִיר עַל עִבְרַ פָּנֶיהָ" (shed light across its face) and then, the neshama could assume its rightful place and enjoy the splendor of the Shechinah without shame, since it is entitled to that merit.

We were told in Midrash Tanhuma (Terumah 9) that Hashem told Moshe Rabbenu ע"ה that He wants to live within Benei Israel and asked him to build a Mishkan so He could talk to him from there. The angels questioned "Why are you leaving the ones who are high and coming down to those who are below?" and referred to Tehilim 8:2 ה' אֲדָ-נִינוּ , מָה אֲדִיר שְׁמֶךָ בְּכֹל הָאָרֶץ, אֲשֶׁר תִּנְהַ הַדָּד עַל הַשָּׁמַיִם (Hashem, our Master, how mighty is Your name over all the earth; who has set Your glory above the heavens) and Hashem answered "I am doing what you told Me". This is perplexing because the angels were criticizing the Mishkan and that Hashem shall not dwell there, and this was similar to their argument at the time the Torah was given and which Hashem rejected.

To explain this, we know that the essence of the dwelling of the Shechinah is within the tzadikim as we were told in Yermiyahu 7:4 ה' הִיכַל ה' הִיכַל ה' הִיכַל ה' (The Temple of Hashem, the Temple of Hashem, the Temple of Hashem are they) to mean that the tzadikim are "מְרַכְבָּה לְשִׁכְנָה" (a carriage for the Shechinah). We were also told by our Rabbis of blessed memory in Midrash Bereshit Rabbah that the forefathers were the carriage. A tzadik possesses a noble and elevated soul, which comes from below "כִּסֵּא הַכְּבוֹד" (the Throne of Glory) and, when the Shechinah dwells with him, it is considered as being within those who are living high and not down below. Thus, there is no surprise here since these souls came from a high place in heaven and they are more elevated than the angels. However, the surprise was when Hashem left the souls of these spiritual tzadikim to dwell in the Mishkan, which is made of gold, silver and copper; items that are totally physical in nature and related to the "דוֹמָם" (inanimate), which is



the dirt. This was probably why the angels were surprised since they thought Hashem wanted to remove His dwelling from the spiritual souls of the tzadikim and go to the Mishkan. Hashem then told the angels that their assumption was wrong and, even after the Mishkan is built, He will continue to dwell within the tzadikim and this was explained by Rav Moshe Al Sheikh zt"l from Shemot 25:8 "וַיַּעֲשׂוּ לִי מִקְדָּשׁ, וְשִׁכַנְתִּי בְתוֹכְכֶם" (and they shall make Me a sanctuary and I shall dwell among them). He said the passuk did not state "בְּתוֹכוֹ" (within it) but "בְּתוֹכְכֶם" (within them), to mean the souls of the tzadikim, since Hashem does not consider stones and wood to be the main place for His Shechinah.

The above midrash was also mentioned in Yalkut Shimoni (Terumah 26) and concluded with Hashem saying that His glory fills the whole world. It appears that the right version is the first one mentioned, which is from the Tanhuma since that was His house. The version from the Yalkut midrash has the same ending, and that is Hashem was doing as the angels said, and His glory fills the whole world. In other words, the main dwelling for the Shechinah is on the tzadikim and, when it overflows, it will extend to all other physical items.

The Haphtarah of this parasha is from Kings A chapters 5 and 6. "וַיַּעַל הַמֶּלֶךְ" "וַיַּעַל הַמֶּלֶךְ שְׁלֹמֹה מִסּוּמָל יִשְׂרָאֵל, וַיְהִי הַמָּס שְׁלֹשִׁים אֶלֶף אִישׁ" (and king Shlomo raised a levy [tax] out of all Israel, and the levy was thirty thousand men; Kings A5:27).

In the book "מקור ברוך", this passuk was explained as a remez (*Ed: refer to parashat Yitro for a more detailed explanation*) to the Sitra ahra (Satan), which is composed of an evil part ס'ס and a good part א'ל (*Ed: we are not allowed to pronounce the full name and only refer to it as ס'ס*). In the future (*Ed: in the time of the Mashiach*), when the Sitra ahra is slaughtered, the evil part will be removed and it will be left with the good part, thus fulfilling Zechariah 13:2 "וַיִּזְחַק רֹחַ הַטְּמֵאָה אֲעֵבִיר מִן הָאָרֶץ" (I will remove the unclean spirit from the earth). "וַיַּעַל הַמֶּלֶךְ שְׁלֹמֹה" is a remez to Hashem, and "מִסּוּ" is the klipah (evil force) of the Sitra ahra, which is to be removed from Israel, as we were told "וַיִּזְחַק רֹחַ הַטְּמֵאָה אֲעֵבִיר מִן הָאָרֶץ" and this way, there will be no evil. The tax will be "שְׁלֹשִׁים" (30), which is the gematria of the letter ל of א'ל; (*Ed: the good part of the Sitra ahra*) and "אֶלֶף", which could be read as the letter alef א of א'ל, and the passuk added "אִישׁ" (person) (*Ed: usually denotes somebody who is important*) to mean that all will then be good. The next passuk added "וַיִּאֲדָנִירָם, עַל הַמָּס." (and Adoniram

was over the levy) and here, we can divide the name "וְאֵדְנִירָם" to become - "ואד" "עַל הַמַּס" (the L-rd was high) to mean that Hashem will be "רַם" (over) "רַם", which is the klipa of the Sitra ahra. This means that the holiness will subdue the evil forces.

The elimination of the klipa will be from the power of the Torah, which is also called "אֵשׁ" (fire) as we saw in Obadiah 1:18 "וְהָיָה בֵּית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף יוֹסֵף" (and the house of Yaakov shall be fire and the house of Yosef shall be a flame, and the house of Esav shall be straw, and they shall ignite them and consume them). It is known that there are three klipot (evil forces) called "נָחַשׁ שָׂרָף עֶקְרָב" (snake, angel [for burning] and scorpion) and they are known by their first letters as עש"ן (smoke) as a remez that they will be eliminated like smoke. Now, we can explain the remez in Tehilim 68:3 "כִּהְנִדֹף" "כִּהְנִדֹף" (as smoke is driven away, so drive them away; as wax melts before the fire). "כִּהְנִדֹף עֵשׂוֹן" is the klipa "עש"ן; and it shall "תִּנְדֹּף" "כִּהְנִדֹף" could be read as "כה מס"; the part "כה" means (like) and "מס" is the evil part of the klipa. This will "דוֹנֵג מִפְּנֵי אֵשׁ" (melt before the fire), which is the Torah, as we saw in Yermiyahu 23:29 "הֲלוֹא כֹה דִבַּרְתִּי כִּי אֵשׁ" (is not My words like fire) to eliminate the evil doers and the spirit of defilement and fulfill the passuk from Zechariah "וְאָתָּה רוּחַ הַטְּמָאָה אֶעְבִּיר מִן הָאָרֶץ".

"וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל.." (and I shall dwell among Benei Israel; Kings A6:13).

The meaning of "בְּתוֹךְ" (within) Israel is the middle letters, when "יִשְׂרָאֵל" is written in full, (*Ed: the middle letters are underlined and its gematria value is next to it*) as follows: י'נ'ד' (6) (10) ר'י'ש' (10) א'ל'ף' (30) ל'מ'ד' (40) for a total of 96. This is the same numerical value of "א-ל-אד-ני" (G-d, the L-rd; gematria 31+65) and is equal to the number of letters (4 in each one) found in the 24 possible combinations of writing "אד-ני" (*Ed: as mentioned in previous chapters, a word with three letters, such as אבן, could be written six various ways, such as נבא, נאב, באן, בנא, אבן, אנב. A word with four letters, such as, "אד-ני" will have (6 x 4 =) 24 possible combinations of its letters, and each one has 4 letters for a total of 96 letters*). The remez here is "וְשָׁכַנְתִּי" which could be read as "וְשָׁכַנְתִּי" (My Shechinah) shall be "בְּתוֹךְ בְּנֵי יִשְׂרָאֵל" (among Benei Israel) as was shown above.

Another explanation for "וְשִׁכְנֵתִי, בְּתוֹךְ בְּנֵי יִשְׂרָאֵל" is to take the middle letter of "בְּנֵי", which is the noun נ, and the middle letter of "יִשְׂרָאֵל", which is the resh ר, to form the word "נר" (lamp); gematria is $(50+200 =) 250$. This is equal to the numerical value of three times (*Ed: so that each one can make a union with the three other names of Hashem below*) the name הוי"ה ($26 \times 3 = 78$) and the other names "א-היה" (21); "אד-ני" (65); and "א-להים" (86) for a total of 250. This is a great illumination, and Benei Israel have to uphold mitzvot and perform good deeds in order to merit seeing this powerful union and for the Shechinah to remain among them.

Another explanation is that the word "תוך" is a remez to the thoughts, which are hidden "תוך" (within) a person. It is important that a person purifies his thoughts, action and speech so that he should always think about Hashem Yitbarakh as King David ע"ה said in Tehilim 16:8 "שׁוֹיֵתִי ה' לְנֶגְדֵי תְמִיד" (I have set Hashem always before me). This could only be done after a person purifies his thoughts by constantly thinking of the name of הוי"ה and this way, all his actions will be for the sanctification of heaven. If all Benei Israel would do this, then we would be fit for geulah (redemption), may it be His wish to be speedily in our times, Amen.

Tezaveh

"וְאַתָּה תִּקְרַב אֵלַיךְ אֶת אַהֲרֹן אֶחֱיֶיךָ" (and you draw towards yourself, your brother Aharon; Shemot 28:1).

The following pessukim, with similar starts, were mentioned in the book "המסורה" and they are:

1. The above passuk
2. "וְאַתָּה תְּדַבֵּר אֶל כָּל חַכְמֵי לֵב" (and you shall speak to all those who are wise hearted; Shemot 28:3)
3. "וְאַתָּה תִּצְוֶה אֶת בְּנֵי יִשְׂרָאֵל" (and you shall command all the children of Israel; Shemot 27:20)

These pessukim were listed together to give a reason why Moshe Rabbenu ע"ה was not chosen to be the Kohen Gadol, since he was the natural choice for that role. Moreover, all the commands of Hashem regarding it, were transmitted through him and there is no prophet who is higher than him.

When Hashem commanded him to make the clothes of the Kohen Gadol for the purpose of splendor and elegance and to contain onyx and other fine stones "לְכָבוֹד וּלְתִפְאֳרָת" (for honor and glory), this commandment also had to be brought down through him. This would have given an opportunity for the cynics of that generation to claim that Hashem did not command him to make such expensive clothes, but Moshe Rabbenu ע"ה added this for his own grandeur and to honor himself, G-d forbid. In addition, since he also brought down the commandment that Benei Israel should give the tithe and terumah to the Kohen, they were liable to say that he did this for his own benefit. But since Aharon ע"ה was made the Kohen Gadol and Moshe Rabbenu ע"ה took nothing for himself, there was nothing for those cynics to say. Although he was a Levite and thus, was entitled to a share of the tithe, there would still be no argument for the cynics to make since all the members of the tribe of Levi were entitled to a share of the tithe, whereas if he was the Kohen Gadol, then only he and his children would have been obligated to take their share. In addition, as a Levite, Moshe Rabbenu