

## Rabbi's Article II

*Ours is to Work, G-d's is to Fulfill*

The name of the Torah-portion is *Terumah*, which means *Donation*. Simply speaking, it is because the opening (first seven verses of the portion) of, "*Speak to the children of Israel, and have them take for Me a donation.*" This fundraiser was for the, "*And they shall make Me a sanctuary and I will dwell in their midst,*" of which the *entire* Torah-portion speaks. Hence, why call the portion *Terumah*, and not, "*I Shall Dwell - V'Shochanti (וְשׁוֹכְנִי)*"? More so, being that the, "*take for Me a donation,*" is a detail of how to, "*And they shall make Me a sanctuary,*" then why wasn't the opening verse: "*And they shall make Me a sanctuary and I will dwell in their midst*"?

To understand this, we need to first understand an all-encompassing question about this portion: *Why does the Torah have to tell us at all the details of the Tabernacle (-Link), when by definition, it is but temporary, until we get beyond the (-Deuteronomy 12:9), "For you have not yet come to the resting place or to the inheritance, which the L-rd, your G-d, is giving you," where the permanent Holy Temple (-Link) will be built, differently than the Tabernacle?!* True, the unique power of studying, which (-Tanchumah, Tzav 14), "(G-d says to Ezekiel) *Go, tell them (to Israel, in the times of exile), that they occupy themselves with reading about the form of the house (Holy Temple) in the Torah, and in reward... occupying themselves with reading it, I will consider it upon them as if they were engaged in the building of the house,*" so that it would not be, "*And because My sons are placed in exile, the building of My house will be null?!*" However, this is of the study of the *Holy Temple*, which its building is a mitzva throughout all generations, while the building of the *Tabernacle* was a mitzva only for Moses' generation! Nevertheless, the Torah is eternal, and therefore, just as in the Torah there was a time when Israel had only the *Tabernacle*, and this was their fulfillment of, "*And they shall make Me a sanctuary,*" hence, on a *spiritual* level (of our service to G-d) there is eternally the building of the *Tabernacle*, by itself (separately of building the *Holy Temple*).

*The Explanation* (as to why, post-building the *Holy Temple*, that yet remains the *spiritual* service of building the *Tabernacle*): Concerning the time of the, "*Dwelling of the Shechina* (G-d's dwelling within; *Divine Presence*)," we find two opinions: (i) (-Shemos Rabba, Portion 12:3), "*When He wanted to give the Torah, He canceled the first decree (of separation between the upper and lowers) and said, 'The lower ones shall ascend to the upper ones, and the upper ones shall descend to the lower ones, and I will be the One to begin,' as it was said (-Exodus 19:20), 'And G-d descended upon Mt. Sinai...'*" (ii) (-Bamidbar Rabba, Portion 13:2), "*When did the Shechina dwell in the land (upon Earth), on the day that the Tabernacle was erected, as it was said (-Exodus 3:4), 'And the cloud covered the Tent of Meeting, and the glory of G-d filled the Tabernacle.'*"

The two opinions are both in agreement, only that at the *Giving of the Torah*, the *Shechina's dwelling*, was because of, "*and I will be the One to begin.*" Therefore, because it happened "*From Above*," it did not permeate permanently the *Below*, and (-Exodus 19:13), "*When the ram's horn sounds a long, drawn out blast, they may ascend the mountain (Rashi: "When the ram's horn sounds a long, drawn-out blast, this is the sign of the Shechinah's withdrawal")."* However, the *Shechina's dwelling*, by the *Tabernacle*, was because of "*And they shall make Me.*" Therefore, because it happened "*From Below*," it permeated permanently the *Below*, within the physicality of the *Tabernacle*, and it and its vessels were rendered permanently holy.

Chassidus explains, being that by the *Giving of the Torah*, it was from *Above* ("*and I will be the One to begin*") and the ultimate purpose of, "*The lower ones shall ascend to the upper ones,*" was, "*and the upper ones shall descend to the lower ones,*" transforming this world into, "*a dwelling place for Him, blessed be He,*" and *Above* --by G-d, (-Pardes, Gateway 11, Chapter 3), "*potential does not lack actual* (meaning that the fact that the world is potentially a dwelling place for G-d, --from the perspective of *Above*-- it already is actually so)," hence, the *Below* became, "*a dwelling place for Him, blessed be He.*" However, the ultimate fulfillment of G-d's desire is --not that the world should become His dwelling place through the omnipotent power of *Above*, "*potential does not lack actual,*" but-- that the *Below* itself --the person through *his* service to G-d-- should transform the *Below*, and make the, "*a dwelling place for Him, blessed be He.*" This is the virtue that the *Tabernacle* ("*And they shall make Me*") has over the *Giving of the Torah* ("*and I will be the One... 'And G-d descended upon Mt. Sinai,'*"). And this is the reason why the Torah-portion begins with, "*and have them take for Me a Terumah,*" (and not, "*And they shall make Me*") because it is in the *Terumah* that the ultimate "*Shechina's dwelling by the Tabernacle happened From Below,*" expresses itself.

The word *Terumah* has two interpretations: (i) (-Rashi, Exodus 25:2), "*Set apart,*" and (ii) (-Zohar, *Terumah*, 147a), "*Elevate.*" So, *Terumah* means, (i) you *set aside* only a portion of what you have, and (ii) you *elevate* that portion, giving it to G-d, "*For Me (Rashi: "dedicated to My name")."* When the "*Shechina's dwelling happens from Above,*" it creates a nullification in the entire *Below* equally. For the revelation of the *Divine Presence* does not allow for any identity outside of G-d. However, when the "*Shechina's dwelling happens from Below,*" it creates a refinement, which differs within all the different levels of the *Below*. First one can only *set apart* a portion of the egocentric *Below*, to *elevate* it to G-d. This why the Torah-portion is called *Terumah*, beginning with listing the (-according to Rashi in our Torah-portion) 13, Or (-according to Behcayeh 25:7) 15, different types of materials to donate (*set aside* and *elevate*), in which each item needs to be *elevated* differently, being that we are dealing with the, "*Shechina's dwelling,*" happening through the *Below* (our service) *refining* the *Below* (the physical 13/15 types of materials). Now, being that the main service of building the *Tabernacle* (after the *Shechina's Dwelling* from *Above* at the *Giving of the Torah*) is to have the *Shechina's dwelling* be permanent through the service of man *Below*, which happens primarily through *Terumah*, the person *setting aside* a *portion* of the *Below* and *elevating* it, hence, the ultimate fulfillment of the making, "*a dwelling place for Him, blessed be He,*" the Torah-portion of building the *Tabernacle*, "*make Me a sanctuary and I will dwell in their midst,*" is called *Terumah*.

And with this, we can now understand that in the realm of *spiritual service*, there is the eternal service of building the *Tabernacle* in its own (even post-*Holy Temple*). The *Holy Temple* was built specifically after Israel arrived, "to the resting place or to the inheritance," the *Land of Israel* (-Deuteronomy 11:12): "The eyes of L-rd your G-d are always upon it, from the beginning of the year to the end of the year," in *Yerushalayim* (Jerusalem): Being in a state of *Yirah Shalom -Complete Awe of G-d*. Hence, even though the *Holy Temple* was build by man (*Below*), from physical materials (*Below*), nevertheless, it is, "Which I (G-d) will choose." While the *Tabernacle* was built in the *Desert* (-Jeremiah 2:6): "A land where... no Man (mystically referring to "Supernal Man," G-d) had dwelt," and (-Deuteronomy 8:15), "(in which were) snakes, vipers and scorpions, and drought"! Therefore, it is specifically from the building of the *Tabernacle* that we take the capacity --and the lesson-- for even when we are in exile (*desert*) to build a *Tabernacle for G-d*, "and I will dwell in their midst."