



SICHA – 10 SHEVAT, 5742 - 1982

*Free Translation**

When G-d desired that the Temple be built for him, and before it the Tabernacle, how did He want it done? He wanted for “all who are generous of heart” to bring thirteen or fifteen physical materials, from which they should “make for Me a sanctuary,” following which “I will dwell amongst them.”

The Torah tells us clearly that all of the work had already been completed in Heaven. “Like you were shown on the mountain”: The entire Tabernacle was shown to Moses on Mount Sinai. But it was made “of fire” – it existed spiritually.

G-d declares, “Everything already exists spiritually.” He even shows Moshe a completed Tabernacle. Yet, He says, how can “I dwell amongst them”? How can the Essence of G-d be revealed down here? For that purpose, the Tabernacle of fire is meaningless; it must be fashioned in this world and of physical materials.

When does G-d “dwell amongst us”? Only when a physical Jew – a soul clothed within a body, takes of his “gold, silver, and copper” and all the materials mentioned, and gives it to G-d: “They shall make for Me—for My sake.” Only then is the true Sanctuary built, one that truly becomes “this house.” Although “the heavens cannot contain you,” As King Solomon said of the First Temple.

Where must it be? Specifically in this lowest world. For the “gold, silver and copper” had been obtained from the loot of Egypt, and at the Red Sea. They “stole” these objects away from their coarse state, and elevated them to the physical to then become a vessel and a Tabernacle for holiness – “for Me—for My sake.”

Through “stealing” away from the world its concealing characteristic; annulling the concealment, then within the worldly objects, we reveal their true essence.

“Practical action is the main thing”:

No matter how great and exalted and spiritual one’s intent may be, what is demanded of a Jew is to take his physical hand and simply put on Tefillin.

*) Taken from the Subtitles that appear on the screen



פרשת תרומה

Then, the “shadow” —the physical hand, which is no more than a shadow of the spiritual hand, of the soul that is present within the physical limb. He makes a vessel of that shadow through which he carries out G-d’s will.

This brings perfection of both the physical and spiritual hand —true perfection being the fulfillment of G-d’s will, and “action is the main thing.”

It is understood from the above that it is not enough to have a Jewish heart, to have a Jewish head —although that would mean that his entire intellect and feeling are immersed in Judaism and Jewish matters.

It is also necessary that all the limbs of the body —even the toenails— are “complete with the Lord, your G-d.” It should be recognizable that they, too, belong to a Jew, and to a Jew who is as a Jew should be —one with G-d, for through Torah “Israel, Torah, and G-d are all one.”

Just as “an only child born to his parents in their old age,” as the Ba’al Shem Tov says, they become connected to one another with an essential love, so much so that it is impossible to separate them —they are “all one.”

This is accomplished by fashioning G-d’s entire creation into a dwelling place for Him.

In G-d’s creation, there are areas of light, and other areas that, as compared to the light, are matters of concealment —darkness and shadow. They too, become part of the Tabernacle for G-d. After all, in the Tabernacle there were various vessels also vessels for removing the soot and the ashes, etc. These vessels were part and parcel of the Tabernacle itself, and were required in order for it to be complete, and so it was in the Temple as well.

The same is true in the life of every Jewish man and woman: G-d says of every single Jew that “I will dwell within them.” Our Sages point out that theoretically the verse should read, “And they will make a sanctuary and I will dwell within it,” within the Tabernacle. Yet it reads “I will dwell within them”—the ultimate purpose is that G-d dwells in the heart of every Jewish man and woman.

This is achieved by taking everything in one’s world —whether matters that are as valuable to him as “gold,” or matters that he considers insignificant like “copper,” and all of the other materials listed —and he unifies them all into one single Tabernacle and Temple for the one single G-d.

