

**Yad Avraham Institute**  
**WEEKLY TORAH COMMENTARY SERIES**

**Parshas Tetzaveh**

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Reb Yehudah Ben Chaim Dov HaKohen z'tl

**Presented By: Rabbi Yosef Kalatsky, *Shlita***

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## Parshas Ki Sisa

Presented by

Rabbi Yosef Kalatsky, *Shlita*

Dean

### 1. Thought Makes the Difference

The Torah tells us that two of the vestments that were worn by the High Priest (Kohen Gadol) were the Ephod and the Choshen (Breastplate). Regarding the workmanship that went into both of these vestments the Torah uses the term, “*maaseh chosheiv*.” Rashi explains that “*maaseh chosheiv* – of woven design” means that this was a special type of weaving requiring unique expertise in which a design developed on both sides of the garment simultaneously. It is interesting to note that the word “chosheiv” is derived from the word that means “thought.”

Klee Yakar cites the Gemara in Tractate Eirchin which explains that the eight vestments of the Kohen Gadol (High Priest) atone for various sins of the Jewish people. The Choshen (Mishpat) (Breastplate), which was worn over the heart of the High Priest atoned for the sin of courts that were corrupt. The Ephod atoned for the sin of idolatry. We find that the Torah uses the same term “chosheiv” regarding these two vestments. What is the relationship, within the context of “thought”, between these two vestments?

It is true that a judge can only render judgment based on what he sees and understands. However, it is only the judge himself who knows if his verdict was just and honest or corrupt. The Gemara in Tractate Sanhedrin tells us that when a judge renders a proper (truthful) verdict (absolute truth – *emmes la'ameto*), it is considered as if he is G'd's partner in Creation. However, if he does not render a proper judgment, he deserves to die. Tosfos asks, “The Gemara could have simply referred to a proper judgment as “*din emmes* – truthful judgment.” Why does it refer to it as “*din emmes la'ameto* – verdict that is absolute truth)?” Tosfos answers by presenting the concept of “*din merumeh*.” Meaning, although the witnesses had all the criteria to establish them as credible, and the defendants had presented their position in a proper context; nevertheless the judge senses that there is something not quite right, but he cannot identify what is the problem. In this situation, the judge has an obligation to disqualify himself from the case because his verdict would not be

absolute truth. However the only who has a sense of this reality is the judge himself.

Similarly, idolatry (unlike other sins) is one that one can transgress with thought alone. The Torah tells us that even if one did not do an action but had an idolatrous belief, he is still considered an idolater. Thus, the two vestments that atone for corrupt judgment and idolatry are referred to as “*maaseh chosheiv*” – vestments that have relevance to thought.

One can understand the relevance between the Chosen and the Ephod slightly differently. The Torah refers to the judge who is qualified to be a member of the Sanhedrin as “Elohim.” An appellation which is identical to G'd Himself. He is referred to in this context because a judge who has proper ordination and meets all the criteria of a “proper court” is assisted by G'd to process the information at hand. As the verse states, “Elokim netzav b'adas Keil – G'd convenes together with the court.” Thus, the judge sees the case through “the Eyes of G'd.” However if a judge is corrupt, which is only known to himself, it is the equivalent of idolatry. Since the judge is perceived as “Elokim,” when he does not act in accordance with the criteria set forth by the Torah, he is a misrepresentation of G'd. He is the equivalent of a false G'd. When one believes in a deity, he is recognizing something as being G'dly although it is something that is false. Identically the judge is perceived as “Elokim” although he is corrupt. The only one who is aware of this inconsistency is the judge himself. Thus, the commonality between the Ephod and Chosen/idolatry and corrupt judges manifests itself in the “*machshava/chosheiv* (thought).” Therefore the two vestments are referred to as “*maaseh chosheiv*.”

### 2. Tuesday 9176789650

The Torah states, “G'd said to Moshe, ‘Now you speak to the Children of Israel, saying, ‘You must observe My Sabbaths, for it is a sign between Me and you for your generations, to know that I am G'd...’” Rashi cites Chazal who explain that Shabbos is a sign of

distinction that G'd chose the Jewish as His. When the verse states, "to know that I am G'd who sanctifies you" it is referring to the fact that the nations of the world should know.

Ramchal z'tl writes in Derech Hashem that the reason there is impurity in the world is because it is a consequence of G'd removing Himself. The vacuum that results is a location of impurity. However if G'd would present His full Glory in the world through a revelation of His Divine Presence (Giloi Shechina) then impurity would not exist. Ramchal explains that the Jew was given the mitzvah of declaring the Unity of G'd twice a day through the recitation of the Shema. It was the Jew that was chosen because he has relevance to the Truth of Torah. When the Jew declares the Unity of G'd it dispels to a degree the impurity in existence. At the end of time when G'd will reveal His Presence fully to all existence, all impurity will be vanquished. However until that time, the Jewish people, being chosen as G'd's people, have the responsibility to declare the Unity of G'd twice a day.

It is written in the Haggadah of Passover regarding the killing of the first born, "I (G'd) and not an angel and not a Saraphite took you out of Egypt." Why did G'd Himself take the Jewish people out of Egypt?

The greatest miracle of the exodus was that after being immersed in the most debased and idolatrous culture for 210 years, the Jewish people were able to leave Egypt purified to some degree of that impurity. Yisro was taken aback when he had heard that G'd had dispelled the impurity that the Jewish people had acquired in Egypt. How did G'd accomplish this? It was because G'd entered Egypt in His Full Glory, with a revelation of His Divine Presence that the impurity within the Jewish people was dispelled. Since the Jews experienced this level of revelation it was not possible for impurity to remain within them.

After the Jewish people were taken out of Egypt the next level of revelation of the Divine Presence was at the Splitting of the Sea. This was an even greater exposure to the Shechina which brought the Jewish people to a more advanced level of spirituality. The level of revelation experienced by the maidservant at the Sea was greater than that of Yechazkel the Prophet. The Jew was able to point to G'd and declare – "This is My G'd..." G'd revealed His Divine Presence to such a degree that the Jewish people were purified from the impurity of Egypt.

After the Splitting of the Sea, the Jewish people were given the mitzvah of observing the Shabbos at

Morah. Even prior to Sinai, the Jewish people had been elevated to the degree that they were worthy of being given the sign between G'd and them that they were the chosen to be the testament to the world that G'd is the Creator. Thus, Shabbos is similar to the shema in that it is an acceptance of the Yoke of heaven and a declaration of G'd's Presence to the world. The Jew had relevance to receiving this mitzvah before Sinai because he had been exposed to the Shechina during the killing of the first-born and at the Splitting of the Sea.

The Jew was chosen to be exposed to that level of Shechina only because he has relevance to the Torah. It is because of his relevance to Torah that the Jew is qualified to declare the Unity of G'd as the Creator and to bring about a further revelation of the Divine Presence.

### 3. Wed

The Torah states, "**When He finished (*k'chaloso*) speaking to him (Moshe) on Mount Sinai, He gave Moshe the two tablets of Testimony, stone tablets inscribed by the finger of G'd.**" Rashi cites the Midrash which explains, "The word "*k'chaloso*" (finished) is written without the "vav" in order to indicate that the Torah was given to Moshe as a gift as a *chalah* (bride) is given to her chosen (husband). The gift was that Moshe was able to learn the entire Torah in forty days and forty nights (which is miraculous)." The gift that was given to Moshe (which is compared by Chazal to a bride given to a groom) is that he was able to learn the Torah in an impossibly short period of time.

The Yalkut tells us that during the forty days and nights that Moshe was in heaven, G'd taught him the entire Torah but he would forget it every day. It was only on the fortieth day that Moshe was able to retain the Torah. G'd could have caused Moshe to retain the Torah on the first day; however, he did not until the fortieth. Why was this so? The essence of Torah is unlimited because it contains the Wisdom of G'd that is spiritual in nature and touches upon concepts which are beyond the human experience. The intellect of man is limited and was created to process physical information. Thus, the only way one is able to grasp and retain Torah is through Divine Assistance. Without Torah being given as a gift, it would be impossible for one to retain it. This was the lesson taught to Moshe- so that he should understand that despite his dimension of being, he could not retain the Torah unless it was gifted to him by G'd.

Chazal tell us that a man is not complete until he marries. Until he locates his mate he is considered deficient. This is based on the fact that initially Chava was an appendage/attached to Adam before she was separated into a separate being. Thus, when one locates his mate and marries her, he is reuniting with that which was separated from him – thus making him complete. This is the gift to which the verse is referring. Just as a man cannot have relevance to being complete until he marries, so too a Jew cannot be complete without Torah. It is only through the Torah that the Jew can perfect his spirituality.

It is interesting to note that many of the Laws that were communicated to Moshe by G'd had no immediate relevance to the situation of the Jewish people in the desert. For example, G'd taught Moshe the Laws that pertain to being in the Land of Israel although the Jewish people were not yet in the Land. Why were these Laws communicated to Moshe at this time? Every aspect of Torah is intertwined and interconnected. If Moshe had studied one particular aspect of Torah that was relevant to his situation without being exposed to the entire Torah, it would have been deficient. The Torah is one unified entity that can be compared the human body. Just as every organ of the body relies on every other organ, albeit in a subtle manner, so too every concept of Torah is dependent on the Torah as a whole. Thus, although one may engage in aspects of the Torah that may not seem to be immediately relevant, it is important to delve in them with equal intensity because they will enhance his Torah study as a whole.

## ***1. The Importance of Understanding One's Own Self-Worth***

The Torah states, **“The people saw that Moshe had delayed in descending the mountain, and the people gathered around Aaron and said to him, ‘Rise up, make for us gods that will go before us, for this man Moshe who brought us up from the land of Egypt – we do not know what became of him!’”** Rashi cites Chazal that when Moshe had not descended from heaven where G'd was giving him the Torah, satan brought about intense darkness and confusion that enveloped all existence. The Jewish people thought that this chaos was as a result of the passing of Moshe. Consequently, they requested from Aaron to make a deity to go before them. Rashi cites the Gemara in Tractate Sanhedrin which tells us that they “desired multiple deities.”

The Jewish people had experienced with their own faculties the first two of the Ten Commandments directly

from G'd Himself. They had heard, **“I am Hashem, your G'd Who has taken you out of the land of Egypt... You shall not recognize the gods of others in My presence...”** They had witnessed the miracles of the exodus and the events leading to the Sinai event. Their dimension of spirituality at Sinai was so advanced that they had been reinstated to the level of Adam before the Sin. The Jewish people fully internalized the falseness of idolatry. They understood that the powers in existence are only a manifestation of G'd Himself. Tosfos in Tractate Shabbos explains that at Sinai G'd had opened all the heavens from above and the depths of existence below to show the Jewish people that no one exists but He. After having such clarity of truth, how could they be deluded and deceived by satan that their only salvation was only through the seeking out of deities?

Ramban writes that there are many positions regarding pagan beliefs. One position of paganism is that the world came about on its own and was divided among many powers/deities who control it. Another position of paganism is that the world was initially created by G'd Himself. However, because G'd is unlimited and infinite, He does not associate with the lowly mundane physical existence. After creating the world, He detached Himself from the world and transferred the responsibility of maintaining its existences to the various powers/deities. Thus, G'd is the Creator but because of the physicality/mundane of existence He disassociated Himself from it.

Before the sin of Adam, the physicality of existence was infused with the highest degree of spirituality. The Divine Presence dwelled in this world. After Adam was created as a physical/spiritual being the angels in heaven had confused his radiance with that of G'd Himself. The original intent of creation was that G'd should dwell in the physical/spiritual world on the terrestrial level among mankind. However Adam had sinned, evil/impurity was introduced into existence and thus creation became putrefied. G'd could no longer associate Himself with such an existence that is impure. The pagan belief was that after the sin of Adam, G'd had transferred power to the deities to oversee existence because He no longer wanted to be associated with it. This is the fundamental principle of paganism.

At Sinai, because the Jewish people were reinstated to the level of Adam (before the sin), G'd re-entered existence as was initially intended. The Torah tells us that at the time of the Sinai event, G'd brought heaven onto Mt. Sinai and thus the gap between the two no longer existed. The Jewish people understood that the

transmission of Torah was only possible through Moshe, who was the “Ishe Elokim – the man of G’d.” He was the only person qualified to be the conduit for the transmission of Torah. When the Jewish people heard the second Commandment “You shall not recognize the gods of others in My Presence...” they had understood this to mean that when G’d is associated with this existence, no other power exists other than G’d Himself. However, if Moshe in fact had died, the transmission of Torah to the Jewish people was not going to happen. Thus, the spiritualization of existence could not be maintained—causing G’d to ascend and disassociate Himself from this existence. Existence at that time would revert back to the state of Adam after the sin— which is controlled and maintained by the deities. This is the reason the Jewish people had demanded of Aaron for make for them other gods to lead them. The prohibition against other gods is only in effect when it is in “His Presence.” Therefore their experience at the time of the Ten Commandments, when they had internalized the reality of G’d, is not contradictory (in their own minds) to their present position when Moshe was presumed to have passed away.

The Jewish people perceived themselves as a people who were undeserving of a relationship with G’d because of their idolatrous past. It was only because they had a person of Moshe’s dimension of spirituality representing them that they were able to have a relationship with G’d. They did not understand their own innate spiritual value. Moshe was able to ascend to his level of spirituality only because of the Jewish people – who are the descendents of Avraham, Yitzchak, and Yaakov.

Rambam writes in Hilchos Teshuvah (Laws of Repentance) that every Jew can be as great as Moshe Rabbeinu. Moshe the “Ishe Elokim” had a direct relationship with G’d. How is it possible that every Jew could ascend to that level? It is true that G’d does not speak to any Jew “face to face”; however, Moshe’s achievement was that he actualized his potential. This is within the ability of every Jew. When the Jew meets his potential, his accomplishment is no less than that of Moshe. G’d has relevance to this existence because there is a Jewish people. The Jewish people at Sinai did not appreciate their own spiritual dimension and potential. They believed that without Moshe this existence had no relevance to G’d – the Omnipotent Being. It was because of this misvaluation that they failed with the Golden Calf.

## **2. Monday**

The Midrash Tanchuma states, “G’d said to the Jewish people, “You must adhere to My decrees and My statutes because the reward of a mitzvah is an additional mitzvah and the reward for a sin is another sin.” One would think that the reason the Jew must adhere to the Word of G’d is simply because it is His dictate. However, the Midrash tells us that the reason the Jew must adhere to the Torah is because the “reward of a mitzvah is another mitzvah.”

One’s intent in observing mitzvos should not be self-centered. It should not be to gain reward in the world to come; rather, one should perform a mitzvah for its own sake because it is the Will of G’d. The reason one performs mitzvos is to glorify the Name of G’d. As it states, “I (G’d) created the world for My Glory.” As the Midrash explains, the reason one performs a mitzvah is because it not only glorifies the Name of G’d it will bring about the performance of another mitzvah which will further be a glorification of G’d’s Name. Thus, by performing a mitzvah one begins a cycle of spiritual advancement that fulfills the purpose of Creation. Conversely, when one sins it brings about a diminishment of G’d’s Glory as well as begins a cycle of spiritual diminishment.

The Midrash continues, “Ben Azai says, ‘Mitzvah brings about another mitzvah and sin brings about another sin. Reb Meir says, “For every mitzvah that one performs an angel is created to protect the individual...”’ The Mishna in Pirkei Avos tells us that when one performs a mitzvah it brings about an “advocate” for the individual who will argue on his behalf in the heavenly court. Conversely, when one sins, it brings about a “prosecutor.” However, we see from the Midrash that the consequences of performing a mitzvah are not limited to bringing about “advocates” who will argue on behalf of the individual in a time of need. When one performs a mitzvah it brings about an angel who protects him from harm.

When one has clarity and understanding it is as a result of a protecting angel that came about through his mitzvah performance. However, when one is in a situation where he is subject to temptation it is as a result of a lack of spiritual protection. As it states, “G’d protects the feet of His Chassidim (devoutly righteous).” The commentators explain that when one runs often, it is probably that he will sustain some sort of running injury; however, regarding the devoutly righteous their feet are protected by G’d from injury because their mitzvah performance has brought about for them protecting angels.

The Gemara in Tractate Chullin states, “No one injures his finger (in the world) below without it having been decreed (in the world) above.” One falters in this world not because of happenstance. Rather, one is put into tenuous situations because of a lack of clarity resulting from a lack of protection emanating from mitzvah performance. The angels that come about from mitzvah performance give the individual clarity so that he should not fail.

The Gemara tells us that the study of Torah is equivalent of all of the mitzvos. Thus, the ultimate protection comes about through the study of Torah. The Vilna Gaon z'tl tells us that studying one word of Torah is the equivalent of all the mitzvos combined. Thus, the level of protection brought about through Torah study is the most advanced protection.

With this, we can understand the statement of the Gemara “G'd created the evil inclination and He created the Torah as its antidote.” Every mitzvah provides protection; however it is not powerful enough to safeguard against the evil inclination. The only mitzvah that is able to neutralize the evil inclination is the ultimate mitzvah which is Torah study.

### 3. Tues

The Torah states, **“The men came with the women; everyone whose heart motivated (*nadiv leiv*) him brought bracelets...”** Ohr HaChaim HaKadosh explains that there is a difference between “*nadiv leiv*-motivated heart” which is a noun and “*asher yidvenu leibo-* to give from the generosity of heart”, which is a verb. “Nadiv leiv” refers to the essence of the person. One who is a “nadiv leiv” is fundamentally one with a generous heart. On the other hand, “*yidvenu leibo*” refers to one who performs an act of generosity but may not be one who is generous of heart. He simply was motivated by the moment to act generously.

Ohr HaChaim HaKadosh continues that the one who is “nadiv leiv” gives without consideration for his own needs or limitations. It is the equivalent of one who the Torah refers to as “*nasso leibo* – inspired heart” which is the highest level of inspiration. This individual is only concerned about the cause which he is supporting.

The Gemara in Tractate Hagigah tells us that G'd values the offerings of all the Jews when they ascend the Temple Mount. The Gemara cites a verse which states, “How beautiful are your steps, the daughter of the

generous (*bas nadiv*).” The Gemara explains that the Jews are the “*bas nadiv*” because we are the descendents of Avraham who selflessly gave his heart to G'd (*nadiv leiv*). Avraham gave of himself without limit for the sake of G'd. There was nothing that he withheld from G'd. In fact when he was thrown into the fiery kiln at Kasdim, he had intended to give his life for G'd.

Chazal teach us a principle, “Love supercedes protocol.” When one truly loves something, all that exists at that moment is the object of his love. All other considerations do not interfere with his desire to fulfill his love. Avraham, although he was one of the most wealthy individuals, hitched his own donkey on the day of the Akeidah (binding of Yitzchak). He so much wanted to fulfill the Will of G'd that he did not consider his own honor or standing. He only wished to do the Will of G'd in the most expedient manner. Avraham was able to ascend to the level of being referred to by G'd as “My beloved,” because he served G'd continuously and without calculation. His essence was “*nadiv leiv*.”

The Gemara tells us that kindness, mercy, and shame are characteristics that are inherent in Jews. This is because the Jew descends from Avraham who possessed these characteristics. The Jew is referred to as the “daughter of the generous” (Avraham) because every Jew has relevance to give of himself selflessly as Avraham had done. The Jew has relevance to not only doing acts of kindness and generosity but his essence is “*nadiv leiv*.”

### 4. Wed.

The Midrash states, “G'd showed Moshe three terumos (tithing). One was the Mishkan, the second was the first Bais HaMikdash (Temple) and the third was the Second Bais HaMikdash. As it states, “gold, silver, and copper.” Gold corresponds to the Mishkan built by Moshe because he was precious and beloved to G'd as gold is the most precious. Silver corresponds to the first Temple – as the Gemara tells us the level of wealth that the Jewish people had at the time of King Solomon was so great that silver no longer had value. Copper corresponds to the second Bais HaMikdash because here were five things that were lacking in it- the Holy Ark, the curtain, the cherubs, the heavenly fire, and prophecy.”

Reb Chaim of Volozhin z'tl in his work Ruach Chaim explains that the person is comprised of three parts: the life source (*Nefesh*), soul (*Nishama*), and spirit (*Ruach*). All physical movement emanates from the *Nefesh*

that is contained within the physical being. This life source is shared by man and animal alike. The *Nishama* is the spiritual essence that man possesses which is the basis for him to be classified as an intellectual being. *Ruach* (spirit - which means wind) is the spirit that gives man the power of speech (ability of expression). Rabbi Chaim of Volozhin explains that just as each individual person is comprised of these three elements, the Jewish people (as a nation) also possess these three components.

Avraham, Yitzchak, and Yaakov, the founding fathers of the Jewish people, respectively represent each one of these components. Avraham, our Patriarch corresponds to the *Nefesh* (life source) of the Jewish people because his most prominent characteristic was *chesed*. This was expressed through his physical involvement/movement that emanates from the *Nefesh*. Avraham perfected the *Nefesh* of the Jewish people through his unlimited acts of *chesed*. Yitzchak was the “unblemished offering.” Just as the Kohen needed to meet criteria regarding his thought processes when he officiated with a sacrifice (so that the offering should not be invalidated), so too was Yitzchak pure in thought when he was brought as an offering. Therefore he corresponds to the *Nishama/soul* of the Jewish people because he perfected the soul of the Jewish people. Yaakov, our Patriarch who was continuously engaged in Torah study, corresponds to the *Ruach* (power of speech) of the Jewish people because Torah is studied through its articulation. Thus, he perfected the *Ruach/spirit* of the Jewish people.

If one wanted to classify the Mishkan and the two temples according to the understanding of Reb Chaim of Volozhin, one would say that the Mishkan of Moshe corresponded to the *Nishama* (soul) of the Jewish people. The Gemara tells us that G'd gave the Jewish people three good shepherds – Moshe, Aaron, and Miriam. Moshe was the most spiritually advanced of them. His Mishkan was regarded by G'd as precious and beloved as gold. The Mishkan of Moshe addressed and perfected the spirituality of the Jewish people. The Mishkan was the dwelling place for G'd in this existence.

The First Bais HaMikdash built by King Solomon addressed and perfected the *Ruach* (spirit) of the Jewish people. The Gemara tells us that the Bais HaMikdash was destroyed because the Jewish people did not recite the blessing of the Torah before their Torah study. They did not value the Torah as the wisdom of G'd; rather, it was studied as an intellectual pursuit. Thus, if the Temple was intended to perfect the *Ruach* of the Jewish people and they fail in this area, then they no longer deserved to have

it. It was because the Jewish people did not value the Torah as a spiritual pursuit that the Temple was destroyed.

The Second Temple, which was lacking in the Divine Presence as well as four other areas was intended to perfect the *Nefesh* of the Jewish people. The Second Temple was not on the same level of the First Temple that was aimed at the spirituality of the Jew. The physicality of the Jewish people needed to be attuned to performing mitzvos. The Second Temple was destroyed because of *sinas cheenam* (baseless hatred) between Jews. Baseless hatred towards one's fellow is the antithesis of *chesed* (kindness) which was perfected by Avraham. G'd gave the Jew the Second Temple in order to perfect the manner in which he values his fellow. If however there was baseless hatred among Jews, the Temple was destroyed.

Today, we do not have the Mishkan or the Bais HaMikdash. All we have is the Torah itself. The Torah is the link for the Jew to G'd – just as the *Ruach* links the *Nishama* which is totally spiritual with the *Nefesh* which is physical. Thus, every Jew has the opportunity to perfect his *Ruach* (speech) through words of Torah. When the Jew perfects his *Ruach* it impacts not only on his spirituality it also impacts on his physicality by infusing his actions with spirituality.

## 5. Thursday

The Torah describes at length the materials that the Jewish people had brought for the building of the Mishkan and in the manner in which it was brought. The Torah tells us that the Jewish people not only provided the raw materials for the Mishkan, they also gave their jewelry, which is a personal item. They parted with these items for the sake of the Mishkan without issue.

The Torah refers to the Mishkan as “Mishkan ha'aidus – the Sanctuary of testament.” Chazal explain that the Mishkan was a “testament” that G'd had forgiven the Jewish people for sinning with the Golden Calf. Despite the gravity of their sin, G'd fully reinstated the Jewish people and dwelled in their midst. After transgressing so severely with the Golden Calf, how were the Jewish people able to repent and be full reinstated?

There is principle of “*Meda kineged meda* – measure for measure.” This is the manner in which G'd punishes or rewards an individual based on his actions. For example, since the Egyptians had thrown the Jewish newborn males into the Nile to drown them, they in turn were drowned in the Sea when they were pursuing the Jewish people- measure for measure. Just as this principle

is applied within the context of punishment it also has relevance to the positive.

The Torah tells us that when the Jewish people had fashioned the Golden Calf, they removed their earrings and nose rings (personal jewelry) and contributed them with enthusiasm for the making of the Calf. Identically, when the Jewish people gave towards the building of the Mishkan, which was the ultimate edifice in which G'd's Presence was to dwell, they contributed their jewelry with the same level of enthusiasm. Thus, in the same manner in which the Jewish people had failed they were able to make the correction.

The Torah tells us that when the Moshe was about to pass away, he rebuked and the Jewish people for the locations in which they had failed. One of the locations mentioned by Moshe was Di Zahav. Rashi cites Chazal who explain that there is no such location as Di Zahav. Evidently, the name is an allusion to a specific failing of the Jewish people. Di Zahav is a reference to "die zahav – enough gold." Because G'd had given the Jewish such an abundance of gold, it contributed to their failing with the Golden Calf. The Gemara in Tractate Berachos tells us that when G'd wanted to destroy the Jewish people for the sin of the Golden Calf, Moshe pleaded on their behalf claiming that G'd was partially at fault for their failing since He had provided them with such an abundance of gold. It is similar to one who adorns his son with the finest clothes and perfume, provides him with a purse of coins, and places him in the entrance of a brothel. Is it not certain that he will not come to sin?

Conversely, if it were not for the fact that the Jewish people were given so much gold, they would not have been able to build the Mishkan. G'd gave them an unlimited amount of wealth in order to make it easy for the Jewish people to build the Mishkan. But as with anything in life, it can be used for the negative or the positive. One has the ability to choose to dedicate his resources to advance his spirituality or diminish it. As the Rambam writes in Hilchos Teshuvah, one's status as righteous or evil is not determined by G'd. Just as the Jewish people had abundant wealth that they used for the Golden Calf, they had it to build the Mishkan with a similar level of ease. It is true that the Jewish people failed with the Golden Calf; however, G'd provided them the ability to make the correction – measure for measure.