

## פרשת תרומה

It seems a bit of a cliché. It is heart-warming and inspiring to say that we partner with HaKodosh Boruch Hu. But, it may also seem like a hollow statement because how can we be partners with the Ribbono Shel Olom?

Of course, we would never see ourselves as full-partners, sharing with Him in all that He does. That would be preposterous.

But, even to think of ourselves as junior partners, even very junior ones, seems beyond the scope of imagination. Many times we have noted Rambam's words in Hilchos Yesodei HaTorah (Perek 2/Halachah 2):

וידוע שהוא בריה קטנה שפלה אפלה עומדת בדעת קלה מעוטה לפני תמים דעות

A person knows that he is a small creature, low, dark, standing with a light and small mind before He Whose Knowledge is Complete.

In fact, the whole conversation could seem ridiculous.

Except. Except that the conversation is not ridiculous whatsoever.

Already at the conclusion of Creation we read (B'reishis Perek 2/Posuk 3):

וַיְבָרֶךְ אֱלֹהִים... לְקִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שַׁבַּת מְכֹל מְלַאכְתּוֹ אֲשֶׁר בָּרָא  
אֱלֹהִים לַעֲשׂוֹת:

G-d blessed the seventh day and sanctified it because on it He ceased from all the work that G-d created to do.

The commentary of Rav Chaim Paltiel<sup>1</sup> predates the well-known comments on the final word of this verse – לעשות, 'to do'. The Torah does not write only what Hashem did, עשה, but, also, what He wanted to do- לעשות. Who was going 'to do', to fulfil the Divine Will? Was Hashem telling us that He was going to do or, now that Creation had taken place, was the responsibility 'to do' placed on His creations? We read his explanation:

ברא א...ל'קים לעשות. כי עד הנה ברא ה' ומכאן ואילך לעשות שהבריות יעשו העולם.

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<sup>1</sup> Rav Chaim Paltiel was one of the Baalei Tosfos. He lived in France in the 1200's.

*That G-d created to do* – until this point in time (at the conclusion of Day 6 of Creation) Hashem created. From now on it is ‘to do’- for His creatures to make the world.

Thus, we see that there are tasks waiting for us to join in their accomplishment. The invitation that was offered at the time of Creation, at the conclusion of the Sixth Day and at the beginning of *the* Shabbos B’reishis, are the tasks that were placed before us.

Perhaps the most profound statement of mankind’s ability of לעשות, to do, is expressed in that which we read in Midrash Sechel Tov to Parshas Yisro (Sh’mos Perek 18/Posuk 13). The Midrash comments on the verse:

וַיְהִי מִמָּחָרֶת וַיֵּשֶׁב מֹשֶׁה לְשַׁפֵּט אֶת הָעָם וַיַּעֲמֵד הָעָם עַל מֹשֶׁה מִן הַבֹּקֶר עַד הָעָרֶב:

It was on the morrow that Moshe sat to judge the people and the people stood about him from morning until night.

The Midrash writes:

שכל דיין שמוציא דין לאמתו מעלין עליו כאילו נעשה שותף עם הקדוש ברוך הוא במעשה בראשית, כתיב הכא מן הבקר עד הערב, וכתיב התם ויהי ערב ויהי בקר יום אחד (בראשית א/ה<sup>2</sup>), וכל כך למה. לפי שמעמיד את העולם, כדתנן (אבות א/יח<sup>3</sup>) על שלשה דברים העולם קיים על הדין ועל האמת ועל השלום,

Any judge who judges the law with complete truth is as if he is a partner with Hashem in Creation. It says here, ‘from morning to night’ and it says there ‘It was night and it was morning, Day One.

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<sup>2</sup> The entire verse reads:

וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד:  
G-d called the light ‘day’ and He called the darkness ‘night’; it was evening, it was morning, Day One.

<sup>3</sup> The Mishnah reads in its entirety:

רבן שמעון בן גמליאל אומר על שלשה דברים העולם עומד על הדין ועל האמת ועל השלום שנאמר (זכריה ח/טז) אמת ומשפט שלום שפטו בשעריכם:

Rabban Shimon ben Gamliel says, ‘For three things the world stands: on judgment, on truth and on peace as the verse says, “Truth and judgment of peace you shall judge in your gates.”

How could judging with complete truth be so important? Because that judge lets the world stand as the Mishnah teaches, 'The world exists on judgment, truth and peace.

If this statement that this dedicated *Dayan* is considered as if he partnered with Hashem in Creation seems to be exaggerated because, how can a person really partner with G-d, look at this Gemara in Masseches Sanhedrin (38 a) that certainly seems to say that claiming a partnership with Hashem in Creation is not only exaggerated – it is wrong!

We read there:

תנו רבנן: אדם נברא בערב שבת, ומפני מה - שלא יהו מינים אומרים שותף היה לו להקדוש ברוך הוא במעשה בראשית.

We learn in a Braisa: Man was created on Erev Shabbos [at the completion of Creation, but not earlier] so that sectarians should not say that Odom was a partner with G-d in Creation.

That is, if Odom/Man is truly important, he should have been created from the very beginning. Odom's majesty over the world should have been apparent from the start. Why, then, wasn't Odom created from the beginning? The answer is that if Odom was created from the beginning, the *minim*<sup>4</sup> would say that Odom partnered with G-d in Creation.

And thus, we seem to have a conflict. According to this Midrash, the very order of Creation was altered in order to remove the appearance that G-d was not alone in Creation – we should never think that He had a partner.

On the other hand, this judge who may be living millennia after Creation – perhaps today – we confer upon him the title of G-d's partner!

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<sup>4</sup> *Minim* were a type of non-believer who is referred to as a sectarian. The *minim* believed in a divine duality, a god of good and a god of evil, a god of light and a god of darkness.

It would support their belief if Odom was seen as a partner, side-by-side with a divine being, in creation.

It would definitely require an extraordinary reason that would allow this judge of complete truthfulness to overcome the false appearance of partnership with Hashem and to proclaim to be 'as if he was a partner'.

Evidently, that extraordinary reason is found in the Torah in its beginning. The first verse in the Torah reads:

בְּרֵאשִׁית בָּרָא אֱלֹהִים... לִיקִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

In the beginning Hashem created the heavens and the earth.

*Ba'al HaTurim*, citing a Midrash, writes:

ברא א... ל'קים את. סופי תיבות אמת. מלמד שברא הקדוש ברוך הוא העולם באמת, כמו שנאמר (תהלים קיט/קס"ה) ראש דברך אמת (בראשית רבא א/ז).

*Hashem created...* the last letters of the first three words of the Torah (*tov, alef, mem*) form the word *emes*-truth. This teaches that Hashem created the world with *emes*. This is as it says, 'The beginning of Your Word is *emes*'.

The father of the *Ba'al HaTurim*, the *Rosh*, finds an additional mention of *emes* in *Ma'aseh B'reishis*.

אשר ברא א... ל'קים לעשות - מגיד שחותמו של הקדוש ברוך הוא אמת בתחילתו ובאמצעותו ובסופו.

*That G-d created to do* – This tells us that the seal of HaKodosh Boruch Hu is *emes*-its beginning, its middle and its end.

That is, the letters of the word *emes* are the first, middle and final letters of the *alef-beis*-alphabet and thus are all-inclusive<sup>6</sup>.

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<sup>5</sup> The entire verse reads:

ראש דְבַרְךָ אֱמֶת וְלְעוֹלָם כָּל מִשְׁפַּט צְדָקָה:

The beginning of Your Word is truth; the judgment of Your righteousness will be forever.

<sup>6</sup> See Masseches Shabbos (104 a) where we read:

אמת. מאי טעמא שקר מקרבן מיליה, אמת מרחקא מיליה? שיקרא - שכיח, קושטא - לא שכיח, ומאי טעמא שיקרא אחדא כרעיה קאי, ואמת מלבן לבוניה? - קושטא - קאי, שיקרא - לא קאי.  
*Emes* – Why is it that the letters of the word שקר, falsehood, are close to one another and the letters of the word אמת-truth – are distant from one another? Falsehood is common, easily found and truth is not commonly found.

Thus it must be that the need for the truth of the decision of the judge must be so important that it overrides the most significant concern that comes about if we would possibly err and attribute Creation to multiple beings.

And thus the לעשות, to partner with G-d, looms so large that it overwhelms the opposing value of preventing an opportunity for the *minim* to defend their false beliefs.

Our Parshas Teruma has another example of partnering with HaKodosh Boruch Hu, although in a seemingly less intensive endeavor than Creation.

Midrash Tanchuma (Parshas Tzav 14) relates to what we learn in the final chapters of Yechezkel regarding the building of the Beis HaMikdosh. Living at the time following the destruction of the first Beis HaMikdosh, Yechezkel expresses his perplexity at being told to share the prophesy of the very specific dimensions of the Beis HaMikdosh as well as the specifications of its various *keilim* with Israel.

We read in the Midrash:

אמר יחזקאל לפני הקדוש ברוך הוא רבונו של עולם עד עכשיו אנו נתונים בגולה בארץ שונאינו ואתה אומר לי לילך ולהודיע לישראל צורת הבית וכתוב אותו לעיניהם וישמרו את כל צורותיו ואת כל חוקותיו וכי יכולין הן לעשות? הניח להם עד שיעלו מן הגולה ואחר כן אני הולך ואומר להם, אמר לו הקדוש ברוך הוא ליחזקאל ובשביל שבני נתונים בגולה יהא בנין ביתי בטל? אמר לו הקדוש ברוך הוא גדול קרייתה בתורה כבנינה לך אמור להם ויתעסקו לקרות צורת הבית בתורה ובשכר קרייתה שיתעסקו לקרות בה אני מעלה עליהם כאלו הם עוסקין בבנין הבית:

Yechezkel said before Hashem, 'Master of the World – until this moment we are still in exile in the land of those who hate us and You say to me to go and inform Israel of the form of the Beis HaMikdosh and write it before their eyes so that they will guard its forms and all of its statutes? Can they do that? Let them be until they will ascend from the exile and afterwards I will go and tell them.'

Hashem said to Yechezkel, 'Just because My children are in exile, should the building of My House be unattended to?' Hashem said to him, 'Reading in

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Why is it that each of the letters of *sheker* have only one leg and the letters of the word *emes* stand upon a base? Truth stands. Falsehood does not stand.

the Torah about the Beis HaMikdosh/Mishkan in the Torah is equivalent to building it. Go tell them that they should be involved in reading about the form of the House in the Torah and the reward for its reading when they will be involved in it will be I Hashem will consider it as if they are involved in building the Beis HaMikdosh.

In other places we have learned that reading about the *Korbonos* is in place of their offering when we are in a situation where we are unable to bring them.

The Posuk in Sefer Hoshea (Perek 14/Posuk 3):

קָחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל ה' אֱמַרוּ אֱלֹהֵי כָל תְּשׂא עֹן וְקַח טוֹב וּנְשַׁלְמָה פְּרִים  
שְׁפָתֵינוּ:

Take with you these words [of counsel] and return to Hashem; say before Him, 'All for whom their iniquity will be raised from them and they will take good – and let our lips pay the bullocks [of our offering].'

Midrash Tanchuma (Parshas Acharei Mos 16) writes:

צִפָּה הַקְדוּשׁ בְּרוּךְ הוּא שְׁבִית הַמִּקְדָּשׁ עֵתִיד לִיחָרֵב, וְאָמַר הַקְדוּשׁ בְּרוּךְ הוּא כָּל זְמַן  
שְׁבִית הַמִּקְדָּשׁ קִיִּים וְאַתֶּם מִקְרִיבִין קִרְבָּנוֹת לְתוֹכּוֹ מִתְּכַפֵּר עֲלֵיכֶם, אֵין בֵּית הַמִּקְדָּשׁ  
קִיִּים בְּמָה מִתְּכַפֵּר עֲלֵיכֶם, הַתְּעַסְקוּ בְּדַבְרֵי תוֹרָה, שֶׁהֵן מְשׁוּלִין בְּקִרְבָּנוֹת וְהֵן מִכְּפָרִין  
עֲלֵיכֶם:

Hashem foresaw that the Beis HaMikdosh would be destroyed in the future. Hashem said, 'As long as the Beis HaMikdosh exists and you offer *Korbonos* in it, it will be atoned for you. If the Beis HaMikdosh does not exist, how will you be atoned? Be involved in the Torah because the words of Torah are comparable to the *Korbonos* and you will be atoned [with them] for your sins.

However, even though both the study of *Korbonos* and the study of the Beis HaMikdosh/Mishkan and their various parts are equivalent to the degree that both are in place of offering and building, respectively, there is still a vast difference between these two Torah learning activities and their effects.

*Korbonos* are a daily need. Besides the sin-offerings that a person may be obligated to bring, there are also voluntary donations giving thanks to the Ribbono Shel Olom that are always appropriate. Additionally, and certainly not less important, there

are the obligatory offerings that the *Tzibbur* must bring – daily *Korbonos Tomid* and periodic *Korbonos Musafim*.

That is, there is an ongoing need to supply *Korbonos* and in the absence of the Beis HaMikdosh, we ‘supply’ them with our learning.

Thus, daily when we recite the *Korbonos* sections of davening prior to Shacharis and Mincha, we say יהי רצון that our study of the *Korbonos* should be equivalent to our offering them in actuality.

However, when it comes to building the Beis HaMikdosh – that is a one-time activity. It is built and then it is there. Why should I continually learn those sections when there is no ongoing need to be building Botei Mikdosh? If I wasn’t successful the first time that I learned our Parshos of Teruma and Tetzaveh and parts of Ki Siso and then Vayakhel and Pekudei –why should I continue? I did my part!

And there is more to ask as well. What is my role in building the third Beis HaMikdosh?

In Masseches Taanis Yerushalmi (Perek 2/Halachah 2) we read the text that we recite on Tish’a B’Av in the *Nachem*<sup>7</sup> addition to the blessing of *Boneh Yerushalayim*:

כי באש החרבתה ובאש אתה עתיד לבנותה כאמור [זכריה ב/ט] ואני אהיה לה נאם  
ה' חומת אש סביב ולכבוד אהיה בתוכה.

Because with fire You destroyed it and with fire You will build it in the future as it says, ‘I Hashem will be for it,’ spoke Hashem, ‘a wall of fire around and I will be in its midst for Glory’.

A more complete explanation is found in Masseches Bava Kamma (60 b):

אמר הקדוש ברוך הוא...אני הציתי אש בציון, שנאמר: (איכה ד/יא<sup>8</sup>) ויצת אש בציון  
ותאכל יסודותיה, ואני עתיד לבנותה באש, שנאמר: ואני אהיה לה חומת אש סביב  
ולכבוד אהיה בתוכה:

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<sup>7</sup> The entire paragraph of ‘*Nachem*’ has variant readings. The Yerushalmi’s version writes *Rachem* instead of *Nachem*.

<sup>8</sup> The entire verse reads:

כִּלְהָ ה' אֶת חֲמָתוֹ שִׁפָּה חֲרוֹן אַפּוֹ וַיִּצֵת אֵשׁ בְּצִיּוֹן וַתֹּאכַל יְסוּדוֹתֶיהָ:

Hashem said, 'I ignited a fire in Zion and it consumed its foundations' and I will build it with fire in the future as it says, 'I will be for it a wall of fire around and I will be in its midst for Glory.'

What role could we have in building the Beis HaMikdosh when it will be a Divine act that brings it to us?

And thus it is now time to have a look at the whole picture which will take into account our potential partnership with the Ribbono Shel Olom, our role in building the Beis HaMikdosh and offering its Korbonos, even when the latter two do not exist in reality in our own day and age.

To put these ideas in their proper place and in an orderly fashion, we must be introduced to a new term:

## עולם קטן

A microcosm.

עולם קטן in this context does not mean a 'little world'. In this context עולם refers to the entirety of Creation and עולם קטן, a microcosm, implies a miniature of all of Creation.

Let us now see where this term comes in to play and to what it refers.

We read in the Midrash Tanchuma to Parashas Pekudei (Siman 3):

...שהמשכן שקול כנגד כל העולם וכנגד יצירת האדם שהוא עולם קטן כיצד כשברא הקדוש ברוך הוא את עולמו כילוד אשה בראו, מה ילוד אשה מתחיל בטבורו ומותח לכאן ולכאן לארבעה צדדין כך התחיל הקדוש ברוך הוא לבראות את עולמו מאבן שתיה תחלה וממנה הושתת העולם, ולמה נקרא שמה אבן שתיה, מפני שממנה התחיל הקדוש ברוך הוא לבראות את עולמו, וברא בית המקדש למעלה שנאמר (שמות טו) מכון לשבתך פעלת ה', אל תקרא מכון אלא מכון לשבתך כנגד כסא הכבוד...ויצירת הולד כיצירת העולם, כנגד יצירת הולד במעי אמו.

The Mishkan is equivalent to the entire world and it is parallel to the formation of Man who is a microcosm. How is that so? When HaKodosh Boruch Hu created His world, He created it as a person, born of woman. Just

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Hashem spent all of His anger, He poured out his fury; He ignited a fire in Zion and it consumed its foundations.

like a person who is conceived begins with his navel and pulls from here and here to all four sides, so did Hashem begin to create His world from the *Even She'si'a* first and from it the world was placed. Why is this stone called the *Even She'si'a*? Because from it Hashem began to create His world.

Hashem created a Beis HaMikdash above [in the heavens] as it says, 'a base for Your dwelling You made, Hashem'. Do not read the word as *machon* – a base - but as *mechu'van* – directly opposite of Your dwelling- referring to the *Kisei HaKavod* – the Glorious Throne.

The formation of the child is like the formation of the entirety of the world – like the formation of the fetus in the mother's insides.

HaKodosh Boruch created the entirety of Creation. That entirety is called עולם. We remember from other sources that עולם means 'hidden'<sup>9</sup>, that which we cannot identify. The עולם is so much greater than we are that we cannot encompass its meaning. Certainly ongoing astronomical revelations only point to the incredible size of the universe that may even be continuing to grow and expand<sup>10</sup>.

This entirety of Creation, about which we are unable to grasp, was a pattern that Hashem saw fit and thus He applied it to Man as well. Man, therefore, became this עולם קטן, a microcosm, the Creation in miniature. And just as we are incapable of

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<sup>9</sup> In Parshas Sh'mos, when we learn of Moshe Rabbenu's encounter with the Ribono Shel Olom at the Burning Bush, we read (Perek 3/Posuk 15):

וַיֹּאמֶר עוֹד אֲנִי...לְקִיּוֹם אֶל מִשְׁהַּ כֹּה תֹאמַר אֶל בְּנֵי יִשְׂרָאֵל ה' אֱלֹהֵי אֲבוֹתֵיכֶם אֲנִי...לְקִי אֲבִרְהָם אֲנִי...לְקִי יִצְחָק וְאֲנִי...לְקִי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם זֶה שְׁמִי לְעֹלָם וְזֶה זְכוֹרִי לְדֹר דֹּר:

G-d said furthermore to Moshe, 'So you shall say to B'nei Yisroel, 'Hashem, the G-d of your fathers, the G-d of Avraham, the G-d of Yitzchak and the G-d of Yaakov sent me to you; this is My Name לעולם, forever, and this is My remembrance from generation to generation.

Rashi writes there:

זֶה שְׁמִי לְעֹלָם - חֹסֵר וַי"ו, לֹמַר הַעֲלִימָהוּ, שֶׁלֹּא יִקְרָא כְּכַתְּבוֹ:

This is My Name forever – the word לעולם is written missing the letter *vov* to say 'hide the Name so it should not be read as it is written'.

<sup>10</sup> See Masseches Chagiga (12 a) where we learn that the heavens and the seas would have continued expanding at Creation until Hashem said, די, enough. That statement of די is a reason why He is referred to as '...ד...ש – The One that said 'enough'.

having a grasp of the macrocosm, so, too, the עולם קטן, so visible to us and with which we are so familiar, is, in truth, also beyond the grasp of our comprehension.

This עולם קטן can refer to each and every individual as well as the totality of Man.

Thus, we continue reading in that same Midrash:

אמר רבי יוחנן מאי דכתיב עושה גדולות עד אין חקר נפלאות עד אין מספר (איוב ה/ט, ט/י<sup>11</sup>) תדע לך שכל הנשמות שהיו מן אדם הראשון ושיהיו עד סוף כל העולם כולן נבראו בששת ימי בראשית וכולן בגן עדן<sup>12</sup> וכולן היו במתן תורה שנאמר (דברים כט/י<sup>13</sup>) כי את אשר ישנו פה עמנו עומד היום ואת אשר איננו פה עמנו היום, ומה שאמר עושה גדולות עד אין חקר, אלו גדולות שעושה הקדוש ברוך הוא ביצירת הולד:

Rabi Yochanan said, 'How are we to understand the verse, "He does great acts that cannot be investigated; innumerable wonders"? You should know that all of the souls that existed from Odom HoRishon and will exist until the end of the world, all were created in the Six Days of Creation and all were in Gan Eden and all were at *Mattan Torah* as it says, "Because he who is with us standing today and he who is not with us today". And that which it says,

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<sup>11</sup> This verse appears twice in Sefer Iyov, as indicated.

<sup>12</sup> Compare this statement to that which we read in Masseches Sanhedrin (37 a) regarding the warnings that the Beis Din gives to witnesses who come to testify in cases of capital punishment. One of those warnings states:

דיני נפשות - דמו ודם זרעותיו תלויין בו עד סוף העולם, שכן מצינו בקין שהרג את אחיו, שנאמר (בראשית ד/י) דמי אחיך צעקים, אינו אומר דם אחיך אלא דמי אחיך - דמו ודם זרעותיו.

*Capital punishments* – ["If you falsely incriminate a person in a case of capital punishment and the accused is wrongly executed, then] his blood and the blood of his future generations that are dependent upon him until the end of the world [are destroyed]. So we find by Kayin who killed his brother as it says, 'The bloods of your brother are crying out' – it does not say the 'blood of your brother but the 'bloods' of your brother' – his blood and that of his seed."

<sup>13</sup> The entire verse reads:

כִּי אֶת אֲשֶׁר יֵשְׁנוּ פֹה עִמָּנוּ עֹמֵד הַיּוֹם לִפְנֵי ה' אֱלֹהֵינוּ וְאֶת אֲשֶׁר אֵינָנוּ פֹה עִמָּנוּ הַיּוֹם:  
Because he who is with us standing today before Hashem our G-d and he who is not with us today.

'He does great acts that cannot be investigated-this refers to the great acts that Hashem does with the formation of a child.

*Olom Koton* is each and every individual and the aggregate of mankind! Even a baby at its formation is an **עולם קטן!**

And now we come to the Mishkan and the Beis HaMikdosh.

We read in our Parshas Teruma (Sh'mos Perek 25/Posuk 40):

**וַיֵּרָא וַעֲשֵׂה בְּתַבְנִיתָם אֲשֶׁר אֵתָּה מֵרָאָה בְּהָר**

[Moshe], see and do in their patterns that you were shown on the mountain.

*Ibn Ezra* writes<sup>14</sup>:

והיודע סוד נשמתו ומתכונת גופו, יוכל לדעת דברי העולם העליון, כי האדם דמות עולם קטן, והוא היה סוף בריאתו בארץ...והגאון הזכיר, כי שמונה עשר דברים הם במשכן, שהוא עולם אמצעי וכמו הם בעולם העליון, וככה העולם הקטן. הנה הכלל, כל כרוב נעשה לקבל כח העליון, גם בעבור שילמוד המשכיל...:

One who knows the secret of man's soul and the pattern of his body is able to know about the upper world. That is because Man is in the form of a microcosm and he was the final part of G-d's creation on earth.

Rabbenu Saadia Gaon writes that there were eighteen items in the Mishkan which is the intermediate world – and there is that same number in the upper world and so it is in the microcosm.

This is the rule: each of the *Keruvim* was made to receive power from above and also so that the intelligent person can learn [to understand].

And we continue with the words of Rabbenu Bachye on an earlier verse (9) in that Perek. The verse reads:

**כָּל־אֲשֶׁר אָנֹכִי מֵרָאָה אוֹתְךָ אֵת תַּבְנִית הַמִּשְׁכָּן וְאֵת תַּבְנִית כָּל כְּלָיו וְכֵן תַּעֲשֶׂוּ:**

According to all that I Hashem show you, the pattern of the Mishkan and the pattern of all of its vessels and so shall you do.

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<sup>14</sup> We bring this passage with the foreknowledge that much of what Ibn Ezra writes here is cryptic. We omitted some phrases which were even more so.

את תבנית המשכן ואת תבנית כל כליו. ידוע כי המשכן וכליו הכל ציורים גופניים להתבונן מהם ציורים עליונים שהם דוגמא להם, ומכלל העינים הנפלאים הנכללים בו הוא מה שתמצא המשכן על שלשה חלקים: לפנים מהפרוכת, חוץ לפרוכת שהוא אהל מועד, חצר המשכן, כנגד המציאות שנחלק לשלשה חלקים: עולם המלאכים, עולם הגלגלים, עולם השפלים. וכן מצינו האדם שהוא עקר הכל שהוא דוגמת המציאות בשלשת חלקיו, ונקרא עולם קטן, והוא נחלק לשלשה חלקים: עולם הדבור, ועולם החיות, ועולם הטבע.

*The pattern of the Mishkan and the pattern of all of its vessels* – It is known that the Mishkan and its vessels are all physical representations to contemplate the higher representations of which the physical [this world] representations are an example.

Among the wondrous matters that are included in this is that you find that the Mishkan can be divided into three parts: the part that is inside the *Paroches (Kodesh Kodoshim)*, that which is immediately outside the *Paroches* – the *Ohel Moed* - and the Courtyard of the Mishkan.

Those three parts are parallel to the three parts of existence: the world of angels, the world of the galaxies-heavenly bodies - and the lowly world [where mankind dwells].

And we find similarly by Man, who is the most important of all – that his existence has three parts and thus he is termed *Olom Koton* – a microcosm. The three parts of Man are the world of speech, the world of animals and the world of nature.

We are most familiar with the words of the Zohar HaKodosh that are found in our Parshas Truma (161 a):

אסתכל בה באורייתא וברא עלמא

Hashem looked in the Torah and created the world.

We may be accustomed to understanding these words as referring to the world in which we live, the mountains and the plains, the seas and the deserts. However, we now understand that 'the world' refers to all of Creation. All of Creation is modeled after the Divine plan that is found in the Torah.

How are we to get a glimpse of that Divine plan, to understand the 'world' in which we live and to learn from it and be affected by it in the manner most possible?

Of course, if we are the

דיין שמוציא דין לאמתו מעלין עליו

The judge who judges the law with complete truth

then we can get the closest seats possible to the Divine activity of Creation.

But there is another way if most of us are not *dayanim* and even if we are we are concerned that we may not meet the lofty goal of *מוציא דין לאמתו*, we have another option. There is another way to understand Divine activity.

We can learn Parshas Teruma and the ones that follow it and truly try to understand the Mishkan and the Beis HaMikdosh.

Because when we do so we become exposed to a microcosm. That microcosm is not bound by the borders of the Mishkan. In fact, it is not bound by anything because it presents to us a microscopic view of the gigantic nature of 'the world'.

And if you will say that your goal is not to understand how G-d creates His world because at the end of the day, we will still be bereft of complete understanding, then our view of the *Olom Koton* of the Mishkan and its appurtenances will give us a view of a different *עולם קטן* – us!

That which unites Man and the Mishkan, the *Olom Koton* is very different in outside appearance. However, in the reality of that which makes Man an *עולם קטן* and that which makes the Mishkan an *עולם קטן* are one and the same. Because that *Olom Koton* does not reflect only the flesh and bones of Man or only the gold and silver of the Mishkan; it reflects its inner truth and our inner truth.

What greater goal could there be than for us to 'know ourselves', to plumb the depth of our being, to give us awareness of who we are, our potential, our accomplishments and our failings.

When we become aware of our potential we are strengthened with the knowledge of what we can achieve. When we are able to identify our shortcomings, we can correct them and make the changes that are our obligation.

It could very well be that even the faithful student of *Parshas HaShavua* becomes daunted as we approach the next weeks' Torah Readings.

Maybe we lower our expectations and goals. Perhaps we are less faithful to our regular study of *Chumash and Rashi*. 'After all', we may say to ourselves, 'I don't really understand it all and it's not relevant to me. B'ezras Hashem when the Beis HaMikdosh will be built, then I will take the opportunity to understand it better. I will be able to go and see what it all looks like.'

However, hopefully, we don't say, 'I don't understand myself; I do not know why I do certain things that I shouldn't do and why my behavior isn't what I anticipate – but since I don't understand myself I will wait for the years remaining until I reach 120 and hear what they have to say to me then.'

Of course we won't say the latter statement. We will try our best to understand that of which we are comprised in order to correct that which needs correction and to enhance the many good things that we already do.

Parshas Teruma is the entrée to that self-introspection and understanding.

Let us explore the עולם קטן of the Mishkan and through it discover more of the עולם גדול of whom we are and make ourselves the very best citizens of the עולם גדול that Hashem created when He looked into Torah which is the very lifeblood of all of the עולמות that He brought into existence..

Shabbat Shalom

Rabbi Pollock