

Terumah 5782

BS"D Parashat Terumah 5782

Rabbi Nachman Kahana

Part One: "and I will dwell *within them*"

Shemot 25,8:

:וַיִּצְוֶנִי אֱלֹהִים לֵאמֹר

Make for me a sanctuary and I will dwell within them

There is a problem with this verse. Should it rather say?

וַיִּצְוֶנִי אֱלֹהִים לֵאמֹר

Make for me a sanctuary and I will dwell within it

I suggest:

Tractate Yoma 69b relates that Ezra the Scribe, the *Kohen Gadol* (High Priest) of the time and builder of the Second Temple, acted to eradicate the obsession for *avoda zara* (idolatry), which was the root cause of the first Temple's destruction and the exile of the majority of the Jewish nation.

Ezra and his colleagues fasted for three days and nights, after which they saw the fiery form of a lion cub exiting from the *Kodesh K'doshim* (the Holy of Holies) of the Temple. It was the corporeal form of the human compulsion for *avoda zara*, which from that time on, although present, was very much

weakened.

This requires an explanation:

1) Why was the dwelling place of *avoda zara* in the *Kodesh K'doshim*?

2) How did the emanation (expulsion) of the drive for *avoda zara* from the *Kodesh K'doshim* influence the national Jewish psyche?

For the answers to these questions, we have to turn to our parasha of Terumah.

HaShem commands Moshe to construct a portable Beit Mikdash – the *Mishkan* (Tabernacle) and its accompanying vessels.

The basic structure of the *Mishkan* consisted of two rooms: the *Kodesh K'doshim* (Inner Sanctum, Holy of Holies), which was off limits to all except the *Kohen Gadol* four times on Yom Kippur, and the *Kodesh* (sanctum). This two-room structure was enclosed in a courtyard called the *Azara*.

The three elements of *Kodesh K'doshim*, *Kodesh* and *Azara*, were present in the *Beit Mikdash* (Temple) of King Shlomo and of Ezra the Scribe (and Herod) and will be present again in the next *Beit Mikdash* which we will soon build, with HaShem's help.

At the time of the *Mishkan* and first *Mikdash*, the *Kodesh K'doshim* contained the Holy Ark. However, towards the end of the first Temple period, King Yoshiyahu removed the Ark and concealed it in the depths of the Temple Mount. As a consequence, the *Kodesh K'doshim* in the subsequent Temples was an empty room.

In all the sacred structures, the *Kodesh* (the room in front of the *Kodesh K'doshim*) area contained three vessels: the Menorah, the Altar for burning of the aromatic *Ketoret* (spices), and a Table for the *Lechem Ha'panim* (showbread).

Upon leaving the *Kodesh* and passing through the *Ulam* (a vestibule), the kohen would enter into the *Azara* (courtyard), which contained the large altar for burning the innards of the respective sacrifices.

The higher-level sacrifices (*Kodshei Kedoshim*) such as the *Olah*, *Chatat*, and *Asham*, are required to be slaughtered, and their blood collected in the northern area of the *Azara*.

Now imagine that you are standing in front of a mirror. What do you see? Your head, two eyes, a nose and a mouth. Look down and you will see your neck and throat which lead to the internal areas of your chest and abdomen.

On the surface, you see the human structure. However, looking closer reveals one of the most profound creations in HaShem's world – a miniature *Beit Hamikdash*, with all of its elements contained in the human structure.

The head is the uppermost part of the human body, consisting of the brain with its hidden and private thoughts – your *kodesh k'doshim* (inner sanctum). Just as in the *Kodesh K'doshim* of the *Mishkan* and *Beit Hamikdash*, no one can enter your thoughts without your permission. (It is interesting to note that the brain is enclosed within a double membrane, and the entrance to the *Kodesh K'doshim* in the second Temple was through a double curtain).

Now look at your face.

You are looking in your outer sanctum (*kodesh*), containing all the elements of the Temple's *Kodesh*. Your eyes parallel the *Menorah*. Your nose with its sense of smell parallels the Altar for the aromatic *Ketoret*. Your mouth is the Table for the *Lechem Ha'panim* (showbread).

We leave your *kodesh* and pass through the big doors (throat and neck) leading to your *azara* (courtyard), which contains your digestive organs. Just as the altars of the *Mishkan* and

Batei Hamikdash burn and digest the flesh placed upon it by the Kohanim to give sustenance and nourishment – to the world, so do your internal organs sustain and nourish your body.

When the kohen would exit the *Beit Hamikdash*, he would face east with his back to the west. In order to get to the north where the higher *korbanot* (sacrifices) were slaughtered, he had to turn to the left. When you look from your face down to your chest, your heart is to your left. It is there in your heart that the upper *korbanot* and higher emotional feelings are processed.

However, there was an area in the Temples which was holier even than the *Kodesh K'doshim*. At the top of the *Kodesh K'doshim* was a totally empty room called the “*Aliya*”, to which the kohen would ascend only once every seven years to examine the structure of the walls.

What parallels the *Aliya* room to the human structure?

Tefillin of the head, which is placed above our personal *kodesh k'doshim*. It contains four separate compartments, each one housing a different section of the Torah written on a small piece of parchment. The brain's cerebral cortex is also divided into four sections:

- The **frontal lobe** associated with reasoning, motor skills, higher level cognition, and expressive language.
- The **parietal lobe** associated with processing tactile sensory information such as pressure, touch, and pain.
- The **temporal lobe** for interpreting sounds and the language we hear.
- And the **occipital lobe** associated with interpreting visual stimuli.

We are indeed all virtual, living, walking, breathing *Batei Mikdash* (Holy Temples)!

But there is more. The *kodesh k'doshim* (minds and inner

thoughts) of all Jews are connected by invisible conduits to the *Kodesh K'doshim* of the Heavenly *Beit Hamikdash*, and the outer sanctums indelibly forged on our faces are connected to the *Kodesh* area of the heavenly *Beit Hamikdash*.

When Ezra the Scribe removed the *yetzer hara* of *avoda zara* from the inner sanctum of the *Beit Hamikdash*, the effect was its removal from all our "workstations" connected to the "main frame" in the *Kodesh K'doshim* in Yerushalayim.

The implications are far reaching. Something died within us when the *Beit Hamikdash* was destroyed. Our connection to the earthly *Beit Hamikdash* was cut off and we are now connected only to the heavenly one.

How can we restore the earthy *Beit Hamikdash*?

It can be achieved by purifying our inner and outer sanctums, and all our other organs. However, it is only in Eretz Yisrael that this re-connection can be forged, because it is only here that HaShem and the Jewish nation maintain a continuous dialogue, as stated in the Torah (Devarim 11,12):

אֶרֶץ אֲשֶׁר יְיָ אֱלֹהֵינוּ בֹרֵךְ אֶת אֶרֶץ יִשְׂרָאֵל מֵהַבְּרִיאָה עַד הַיּוֹם
:אֲשֶׁר יְיָ אֱלֹהֵינוּ בֹרֵךְ

It is a land the Lord your God cares for; the eyes of the Lord your God are continually on it from the beginning of the year to its end.

Part Two: Expulsion from Medinat Yisrael

Over the last years there has been a growing number of leaders of Israel's radical left organizations who have made *yerida* (opposite of *aliya*). One who comes to Eretz Yisrael performs

28: And if you defile the land, it will vomit you out as it vomited out the nations that were before you.

29: Everyone who does any of these detestable acts will be cut off from his people.

HaShem presented the holy land unconditionally to the collective nation of Israel, the descendants of Avraham, Yitzchak and Ya'akov. However apart from the collective nation, the individual Jew lives here as a privilege, and not as an unconditional right. The privilege is extended to those of us who are aware of our great and noble ancestors and act accordingly. Those who cross the red line, seeking to sever the spiritual umbilical cord that connects the children to the motherland, are regurgitated from the holy land. So, we find the leaders of these self-hating anti-Zionist and anti-Jewish organizations settled in nicely in Berlin, London, and Paris, indulging in their inner feelings of moral superiority for having the courage to leave the "apartheid", elitist, belligerent, racist county called Israel for the "righteous gentiles" of the galut.

Now, if this premise of HaShem expelling unwanted individuals is accurate, then the same applies to its corollary; that Jews who staunchly remain in the galut are not yet invited and privileged by HaShem to climb the mountain of Zion. And this is indeed regrettable because there are many good people out there whose presence in mother Eretz Yisrael would be a blessing to themselves, as well as to the land and its people.

Shabbat Shalom

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