



# MENUCHAV'SIMCHA

Candle Lighting 5:23 PM

Vol. 17 Issue 16

By Rabbi Yakov Langer

## THE INTERNAL SANCTUARY

Parshas Terumah/Zachor

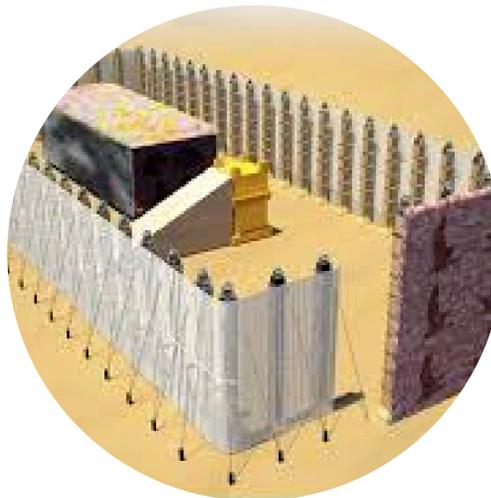
***"And they shall make for me a Mishkan and I will dwell within them." (25:8)***

The Jewish people had just experienced the Sinaitic Revelation, the greatest revelation of Hashem's Glory to humankind. Hashem had designated the Jewish people as His "beloved treasure" and entrusted them with His Torah. This pivotal epiphany provides the eternal momentum for the Jewish people's role in the world. But this intense revelation was not permanent. The Ramban explains that the preservation of this experience necessitated the construction of a "home" for Hashem. The intense degree of connection was encapsulated and sustained in the Mishkan, and specifically within the Aron, the Holy Ark, in the Holy of Holies. It was through the Aron that Hashem continued to communicate with Moshe and transmit the Torah.

Amid a discussion of this mitzvah to build a Mishkan, the Sefer HaChinuch (95) digresses to explain that with any given mitzvah, the purpose is not to provide Hashem with something. Hashem lacks nothing and can't conceivably "need" our mitzvah. Rather, its goal is to provide the doer with some benefit. To borrow some Luzzatoian philosophy, Hashem is the Absolute Good and thus by definition desires to extend goodness to His creations. The best way for us to receive this goodness is through performance of the mitzvos that Hashem tailored for us thereby achieving a close proximity with the Absolute Good. So it is, explains the

Sefer HaChinuch, with the mitzvah to construct the Mishkan. Hashem wasn't lacking a "home"; it was for our benefit to establish this spiritual epicenter. If one studies the materials used or the functions and measurements of vessels, one can gain insight into the workings of the spiritual world. The sacrifices too were designed to foster an awakening, as if one's own body was offered to Hashem. Through this mitzva of Mishkan we are able to further develop our connection with Hashem, becoming beneficiaries of the consummate good.

It follows from this understanding, that only to the extent we prepare for it is the purpose and function of the Mishkan actualized. It will be as beautiful as we make it. Hashem will dwell among us commensurate to the degree of effort and devotion we invest in the Mishkan.



Continue on the other side

### SAGE ADVICE WORDS OF WISDOM FROM OUR SAGES

BY RABBI AVRAHAM PENDRAK

## STAYING YOUNG

**ופניהם איש אל אחיו  
אל הכפרת יהיו פני  
הכרבים**

**"Facing each other, and their faces were toward the lid [of the Ark]" (25:20).**

The cherub is described as a young boy (Succah 5B). According to this, two boys of gold stood on the lid of the Aron. One interpretation is that youthfulness symbolizes the desire to learn and the willingness to improve. The two cherubs stand with their gaze fixed on the kappores, from where the voice of Hashem taught the Torah to Moshe, to symbolize those in Klal Yisroel who retain their youthful purity and desire to learn, and look on and hearken to the voice of the Torah. "When Israel was young, I loved them" (Hoshea 11:1). Hashem loves those that are not hardened by habit, but still keep the enthusiasm of youth to learn and make progress.

[R' Yisroel Salanter]



Menucha Vesimcha has been dedicated by **Kutest Kids Early Intervention Services.**

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# MENUCHAV'SIMCHA

The passuk in Yeshaya (11:9) says of the Messianic era, "The world will be as filled with the knowledge of Hashem as water covering the seabed." What is the analogy? What is "as full as the sea" meant to convey? I once heard Rav Matisyahu Salamon offer an explanation in the name of the Chofetz Chaim. Although the surface of the sea is level and appears uniform, there is variance in the depth of each spot. The depth of the water is determined by the extent of the ground's depression at that point. So too with the degree of spiritual enlightenment each person will attain in the Messianic era. He will be "filled" with knowledge corresponding to the extent he prepared. His "receptacle" for spirituality is as deep as he has dug it.

The idea that the Mishkan served as a place for Hashem's Presence to the extent the Jewish people collectively prepared for it, can be applied at an individual level too. There is a famous insight attributed to the Alshich HaKadosh (1508-1593) taking

note of the language, "Build for me a Mishkan and I will dwell within them." The Torah should have more accurately said, "and I will dwell within it," – the Mishkan. The Alshich understood from here an alternative reading that each Jew should make himself into a Mishkan and Hashem will dwell within him. Nefesh HaChaim uses this same idea to emphasize the great significance to each action of a Jew. He is a Mishkan, a home for the Hashem's presence, and his actions can deeply affect the entire world.

As much as a person prepares himself to be a home for Hashem, that's how much Hashem will reciprocate and allow him to achieve spiritual heights. Waiting for a moment of inspiration is not enough. We need to actively seek opportunities to welcome and cultivate growth. Let us endeavor to renovate ourselves and merit to become beautifully constructed Mishkans.

The Philadelphia Community Kollel  
Women's Division Presents

בס"ד

## Megillas Esther

Finding Joy in the  
Everyday

With  
**Rebbetzin Rachael  
Biberfeld**

MOTZAEI SHABBOS, FEB. 20, 8:45 PM

In Person – on the Kollel's Lower Level  
For Zoom option, visit [phillykollel.org](http://phillykollel.org)

FOR WOMEN

Masks and  
Social distancing



## PARSHAS TERUMA/ZACHOR SHABBOS ZEMANIM

Friday, February 19

5:23 pm - Candle Lighting

5:26 pm - Mincha/Maariv

5:41 pm - Shkiya/Sunset

Shabbos, February 20

8:15 am - Shacharis

8:54/9:30 am - Latest

Krias Shema

5:03 pm - Mincha

5:43 pm - Shkiya/Sunset

6:38 pm - Maariv

6:55 pm - 72 minutes

7:15 pm - Masmid