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# LIKKUTEI SICHOS

## AN ANTHOLOGY OF TALKS

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

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# LIKKUTEI SICHOS

## AN ANTHOLOGY OF TALKS

RELATING TO THE WEEKLY SECTIONS OF THE TORAH AND  
SPECIAL OCCASIONS IN THE JEWISH CALENDAR

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

•

Volume II: *Shemot*

•

In English rendition  
with Introduction and Notes  
by  
**Jacob Immanuel Schochet**

## TERUMAH

## תרומה

## A

I. The term *terumah* (heave-offering) is mentioned three times in the beginning of this *parshah*: a) 'they shall take to Me a *terumah*; b) . . . whose heart moves him, you shall take My *terumah*;' and c) 'and this is the *terumah* which you shall take of them, gold and silver and copper . . .'<sup>a</sup> The *Gemara*<sup>1</sup> comments that these refer to three different offerings: a) the offering of a *beka* (half a shekel) which everyone had to give, and of which the *adanim* (sockets at the base) of the *mishkan* (tabernacle) were made;<sup>b</sup> b) the 'offering for the altar' of a *beka* which everyone had to give and with which communal sacrifices were purchased; and c) the 'offering for the *mishkan*,' each one contributing whatever he wanted to give for the construction of the *mishkan* and its vessels.

There is an obvious difference between these contributions. The offerings used for the communal sacrifices and for the sockets were 'a *beka* a head' — half a shekel each, everyone being equal. The offering for the *mishkan* and its vessels had no determined amount; everyone gave as much as he wanted to offer.

Why this difference?

II. The reason that the 'offering for the altar' had to be equal for everyone is readily understood. For this of-

In regard to us, this means to build the third Beis HaMikdash, in simple reality, according to the ruling of the Rambam,<sup>5</sup> that it will be built through our righteous Moshiach, "And he will build the Temple in its place."<sup>6</sup> The Rambam stated,<sup>7</sup> "Everyone is obligated to build and assist, with their own efforts and with their money, men, women and children, as with the Sanctuary in the wilderness." It's obvious that this is also relevant to the third Temple, that every Jew will participate through his contributions, men and women, and it may be suggested that even children (as it was with the gifts to the Tabernacle).

(From the talk of Wednesday night, Thursday, Friday and Shabbos Kodesh, Parshas Terumah, 5752)

a. [Exodus 25:2-3]

1. *Yerushalmi, Shekalim* 1:1 [quoted by Rashi on Exodus 30:15].

b. [See Exodus 38:26-27]

c. [See Exodus 30:15, and Rashi there.]

5. *Laws of Kings*, beginning of chapter 11 and its end. See *Likkutei Sichos* vol. 18, p.418 ff. See there for cross references.

6. The expression of the Rambam there, end of chapter 11.

7. *Laws of the Temple (Hilchos Beis HaBechirah)*, chapter 1, halacha 12.

The Announcement Of The Redemption

67

In our generation - the last generation of exile and the first generation of Redemption - after all the requirements have already been completed, and it only remains to actually greet our righteous Moshiach, it is certain that G-d will bless every Jew with golden riches, materially and spiritually. [This blessing] will be such that (as it was "in the days of your going forth from the land of Egypt" and will be now that "I will show him wonders"<sup>1</sup>) "every single Jew will have no less than **ninety** Libyan donkeys with him loaded with the wealth and gold of Egypt"<sup>2</sup>

This is in order that one should use the wealth ("gold and silver and copper") to make of one's own home a Sanctuary and Temple to G-d (and I will dwell among them, within each and every individual). This is also done through giving tzedekah to build synagogues and Houses of Study in the simple sense, "a small sanctuary."<sup>3</sup>

Further, and this is the currently essential requirement, the third Beis HaMikdash [Temple] must be built in simple reality:

After all the explanations of the verse "Make me a Sanctuary and I will dwell among them," including the explanation "within each and every individual," a Torah verse does not leave its simple meaning.<sup>4</sup> First and foremost the practical legal meaning of this text is that Jews have the obligation to build the Beis HaMikdash.

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1. *Micha* 7:15.  
 2. *Bechoros* 5b. And also in *Tanchuma Beshalach* 25. Cited by Rashi, *Bo* 13:13 (See *Likkutei Sichos*, vol. 16, p. 253, note 20\*).  
 3. *Yechezkel* 11:16. *Megillah* 29a.  
 4. *Shabbos* 63:1. See there for cross references.

fering was 'to make an expiation for your souls' (as Rashi<sup>d</sup> explains that this refers to the 'offering for the alter,' to purchase the communal sacrifices, for 'sacrifices were brought in order to make atonement'), that is, atonement for the sin of the golden calf, as stated in *Yerushalmi* and *Midrashim*.

The sin of the golden calf was a communal sin. It affected not only the participants but also the tribe of Levi which had no share in the trespass. Even Moses, who was not there at the time and could not even fall into the category of 'he who has the power to prevent another from wrong-doing [and does not prevent, is punished for him],<sup>e</sup> was also affected by that sin; thus it is written 'go, go down,'<sup>f</sup> on which our sages comment:<sup>2</sup> 'go down from your high position.'

The sin of the golden calf meant that the totality of Israel, in terms of the wholeness of the community, failed. It was a communal deterioration. Its remedy and atonement, therefore, had to be by way of a communal effort: everyone had to give the same thing, because it related to the totality of Israel.

III. To explain this in greater detail:

The sin of the golden calf was of the same order as the sin of the Tree of Knowledge. The sin of the Tree of Knowledge brought moral impurity into the world. This impurity departed at *matan Torah*, when the Torah was given, but it returned through the sin of the golden calf.<sup>3</sup>

It follows then that a deeper understanding of the sin of the Tree of Knowledge, and of the event of *matan*

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d. [On Exodus 30:15]  
 e. [*Avodah Zara* 18a; see also *Shabbat* 54b.]  
 f. [Exodus 32:7]  
 2: *Berachot* 32a [See Rashi on this verse.]  
 3. *Shabbat* 146a; *Zohar* I:52b

*Torah*, will more clearly elucidate what happened with the sin of the golden calf.

Originally, the world was created in its fullness<sup>4</sup> and 'the primary dwelling of the *Shechinah* was in this lowly world.'<sup>5</sup> The sin of the Tree of Knowledge brought moral impurity into the world and thus rendered it unfit to be a vessel for manifest Divinity.<sup>6</sup> To be sure, the patriarchs observed the whole *Torah* even prior to its being given.<sup>7</sup> This observance, however, was not intrinsically related to the physicality of the world: spiritual and physical were far removed from one another, and the spiritual could not penetrate matter or be absorbed by it.<sup>6</sup>

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4. See *Bereishit Rabba* 12:6.

5. *Bereishit Rabba* 19:7

g. [See *Bereishit Rabba* there: 'the real dwelling of the *Shechinah* was in this lowly world. When Adam sinned, It departed (ascended from the earth) to the first 'firmament'; when Cain sinned, it ascended to the second 'firmament' . . . But as against these, there arose seven *tzadikim* . . . and they brought it down again to earth . . . Moses (the seventh) brought it right down below.

(G-d, or the *Shechinah*, is in the lowliest physical world no less than in the loftiest heavens. The reference here is to the *manifestation* and awareness of His Presence. Before Adam's sin, G-d's Presence was open, obvious. Sin, however, coarsened man and creation so that the awareness of, and sensitivity to, G-d's closeness disappeared. Creation could no longer be a vessel for G-d revealed: He is still present, but concealed.) See also *Bati Legani* 5710, sect. 1; and *Bati Legani* 5711, esp. sect. 2-4.]

h. [See *Yoma* 28b; *Kidushin* 82a; *Vayikra Rabba* 2:10.]

6. See *Lik. Sichot*, vol. I, Chaye Sarah, sect. XVI.

[Prior to *matan Torah* there was a radical division between Heaven and earth, between the spiritual and the physical. These two were not yet associated or conjoined by *mitzvot* involving physical objects. 'The heavens were heavens of the Eternal, and the earth He gave to the children of man' (Psalms 115:16). G-d so created the universe that the upper realms should be for the upper (spiritual) beings, and the lower realms for the lower beings (*Devarim Rabba* 10:2). *Mitzvot* could be — and were — performed with physical objects or in physical contexts, but the matter involved was unaffected by the *mitzvot*, it was not transformed into a holy object. The *mitzvah* was a purely spiritual affair, and the physical entities remained in their original state of physicality. *Matan Torah* rescinded the dichotomy and bridged this gulf between spirit and matter. It wrought that 'those who are below shall ascend to those on high, while those on high shall descend to those that are below' (*Shemot Rabbah* 12:3). As of then the spiritual and the

knowledge.' He will be enriched spiritually, in his senses and abilities, and this will reflect itself also literally in material wealth, in abundant offspring, life and sustenance.

(Adapted from the *Sichot* of Shabbat Parshat Mishpatim 5715 and 5718)

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The *Gemara*, *Ta'anit* 9a, interprets this double expression by reading the second word *te'asher* instead of *te'aser*, thus rendering: 'Tithe in order that you may be enriched.' This play on words is extended here by changing the *s* into *sh* in the first word also, thus rendering: enrich yourself — by enhancing your knowledge, in particular by acquiring the wealth of *pnimiyut haTorah*, in order to be enriched even more.]

the King comes<sup>v</sup> (and as these four aspects in the *avodah* of man are explained at length in the series of *maamarim* of 5672).<sup>w</sup>

XI. *Kabalat ol* and *bitul* are indeed the foundation of *avodah*, yet no more than the foundation. A complete *avodah* requires that man offer G-d his inner faculties also, the intellect and the emotive dispositions. In this latter respect it is not enough to give just half a shekel. Here the law of [private] sacrifices applies, that 'if a rich man brought the offering of a poor man he has not fulfilled his duty.'<sup>15</sup> Everyone must give unto G-d all of his mind and all of his emotions.

On the other hand, the same source also rules that 'if a poor man brought the offering of a rich man, he has fulfilled his duty.' The commentators note that this is the case not only *ex post facto* (after the event); one may do so even initially, and indeed 'may a blessing come upon him.'<sup>x</sup>

In terms of the spiritual *avodah* of man this means: There are those who are 'poor in knowledge,'<sup>y</sup> lacking in the study of the *nigleh*-part of Torah and even in the proper observance of *mitzvot* with *hidur*;<sup>z</sup> yet even they must pursue *pnimiyut haTorah*, the 'offering of a rich person.' 'Enrich yourself so that you may be enriched even more,'<sup>aa</sup> and 'none is rich but he who has

v. [Zohar III:223b and 227b; *Tikunei Zohar*, Intro.: 3b.]

w. [*Besha'ah shehikdimu* 5672, vol. II, sect. 398-400.]

15. *Nega'im* 14:12

[*Yoma* 41a-b]

x. [See commentary of R. Ovadyah Bartenura on *Nega'im*. For the expression 'may a blessing come upon him' — signifying credit for an act beyond the call of duty, see *Eruvin* 29b.]

y. [See *Nedarim* 41a: 'No one is poor but he who lacks knowledge;' and cf. *Zohar* II:93a, III:273b etc., interpreting poverty to mean deficiency in Torah and *mitzvot*.]

z. [See above, *Mishpatim*, note gg.]

aa. [*Aser te'aser* — tithe, you shall tithe . . .] (*Deuteronomy* 14:22).

*Matan Torah* achieved a removal of that impurity. The world was purified. Thus Torah and *mitzvot* could penetrate physical entities, and matter could be made into instruments for Divinity.

The sin of the golden calf reintroduced into the world as a whole the impurity of the sin of the Tree of Knowledge. Even so, the effect of *matan Torah* surely remained even after the sin of the golden calf.<sup>7</sup> For now, too, there is a clear distinction between Jews and non-Jews. Jews even now are subject to Torah and *mitzvot* to be observed in material contexts which serve the purpose of conjoining and uniting physicality and Divinity. Nonetheless, there was a degree of resurgence of that impurity, not only relative to certain individuals and certain matters, but also to the world as a whole.

The correction of the sin of the golden calf is achieved by means of the half-shekel of which Scripture says: '*Zeh* — *this* they shall give.'<sup>8</sup> The word *zeh* indicates a state of manifestation, as our sages said: "Every one pointed his finger and said 'This is my G-d.'"<sup>8</sup> This means that the impurity is removed by mean of the half-shekel and the offering of sacrifices, and today this is achieved by means of the service of prayer — which was instituted to take the place of the sacrifices,<sup>9</sup> and thus manifest Divinity is restored to the world.

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physical could interact: the spiritual can penetrate and imbue the physical to make it become holy and spiritual as well. See also *Lik. Sichot*, vol. I, *Vayeitze*, sect. XII, and note 26 there; and *Vayishlach*, sect. XI.]

7. See *Nitzutzei Orot* on *Zohar* III:14b ['Though they made the golden calf, not *all* the impurity returned as it used to be, as stated in the Talmud that the impurity ceased for the Israelites who stood at Mount Sinai.']

i. [*Exodus* 30:13]

8. *Shemot Rabbah* 23:15

[In comment on *Exodus* 15:2 — See above, *Shemot*, notes 10 and k. This interpretation of the word *zeh* applies also to its other appearances in Scripture in similar contexts; see Rashi on *Exodus* 12:2 and 30:13; *Leviticus* 11:2; *Numbers* 8:4; and also *Numbers* 30:2.]

j. [See *Berachot* 26a-b]

It follows, then, that both the sin of the golden calf and its rectification are of general significance.

IV. The above elucidates some laws relating to the half-shekel:

a) The funds contributed by all became the property of the community. Everyone had to contribute his own money, but he had to give it in such a way that it ceased being his own, or to belong to a group by way of a partnership between individuals; it had to become a communal fund.

b) The funds of the half-shekel were used only for the purchase of communal sacrifices.

Maimonides, in the Introduction to his *Mishnah*-commentary on *Seder Kodashim*, explains that there are four classes of sacrifices: 1) communal sacrifices; 2) private (individual) sacrifices; 3) a communal sacrifice analogous to a private sacrifice; and 4) a private sacrifice analogous to a communal sacrifice.

*Communal sacrifices* are those which have a fixed time and are offered on behalf of the whole community, as, e.g., *temidim* (the daily burnt-offerings) and *mussafim* (the additional offerings of the Sabbath, *Rosh Chodesh*, and *Yom Tov*). A *private sacrifice* is an offering which has no fixed time and everyone brings it as an individual. A *public sacrifice analogous to a private sacrifice* is a *korban* offered on behalf of the whole community but does not have fixed time as, e.g., the bullock offered for an erroneous ruling.<sup>k</sup> A *private sacrifice analogous to a public sacrifice* is one that is offered by an individual but subject to a fixed time as, e.g., the Passover-sacrifice.

k. [See Leviticus 4:13ff: If the Sanhedrin erred by ruling permissible an act which incurs the penalty of excision (is done presumptuously), and owing to this ruling the people erred and committed the transgression, bullocks must be offered as a sin-offering. See Rashi on this passage, and Maimonides, *Hilchot Shegagot* 12:1.]

IX. This is also the reason why an offering for the *adanim* was in effect only in the first year, while the other offerings were in effect afterwards as well. For humility and *bitul* are the foundation and starting-point of *avodah*. It must be the very first thing. Once this foundation has been established, however, one must pursue specific levels in *avodah*.

That is why the daily *avodah* begins with *Modeh ani* and *Hodu laHashem*.<sup>s</sup> *Hodaah* and *bitul* are the starting-point and foundation of *avodah*, and only thereafter follow the specific levels like *pessukei dezimra*, *birchot keriat shema*, *keriat shema*, etc.<sup>t</sup>

X. We can now understand the two differences between the sockets and the other parts of the *mishkan*.

In matters of 'internal' forms of *avodah* — signified by the *kerashim* (boards) and *yeri'ot* (curtains) — people differ one from another; for everyone must serve G-d according to his own particular talents and abilities. With respect to *kabalot ol*, however, all are the same.

How can one 'take' the Divine Essence, the *li*? Only through *bitul*. 'Not in the wind was the Eternal . . . not in the storm was the Eternal . . . not in the fire was the Eternal, but only in the 'sound of thin silence'<sup>u</sup> — that is where

s. [*Modeh Ani* (I offer thanks . . .) is to be recited every morning immediately upon awakening. *Hodu LaHashem* (Offer praise to the Eternal . . .) is the introductory section recited before the formal *Shacharit*-prayer.]

t. [The formal *Shacharit*-prayer divides into several sections: *Pessukei dezimrah* (verses of praise) — from *Baruch She'amar* to *Barchu*; the blessings preceding and following the reading of the *Shema*; the reading of the *Shema*; the *Amidah*; and the sections following the *Amidah*. (This division is not arbitrary, but of Halachic significance (relating to more or less important in cases of emergency; where and for what to interrupt or respond etc.; see *Shulchan Aruch*, Orach Chayim, sect. 51-4, 59-60, 66, 68 etc.) and of mystical significance (see *Zohar* II:215b; Sha'ar Hakavanot, s.v. Inyan Tefilot Shacharit; *et passim*.)]

u. [I Kings 19:11-12]



responding to these ten soul-powers.<sup>14</sup> The *yeri'ot* (curtains) signify the encompassing faculties of the soul.<sup>9</sup>

The *adanim* are lower than all individual forms of *avodah* [by means of the inward or encompassing faculties], thus the aspect of humility, *bitul*, and *kabalat ol*. Nonetheless, precisely this constitutes the very foundation of the whole *mishkan*, as we say 'let my soul be as dust to all' — which in turn is the prerequisite for 'open my heart to Your Torah and let my soul pursue Your commandments.'

14. See *Tikunei Zohar* 19:41a

[See *Zohar* II:162b: 'In the human body there are many organs, higher and lower, some internal and some external, all together forming one body, one person in one compound. So too the *mishkan* . . . The mystery of the *mishkan* consisting of organs and parts, is that they all ascend in the mystery of man.' Also *Tikunei Zohar*, Introduction:13a: 'The construction of the body and the construction of the *mishkan* are analogous.' In that context *Tikunei Zohar* 19:41a interprets more specifically the ten *amot* (cubits) of the boards to correspond to the body of man: the two hands two cubits each; the two legs two cubits each; and the body two cubits. Likewise, the five bolts 'for the boards of the one side of the *mishkan* and the five bolts for the boards of the other side of the *mishkan*' (Exodus 26:26-27) correspond to the five fingers on each hand, etc.]

According to these texts this number ten also corresponds to the ten *Sefirot* or Divine Attributes, and thus by analogy also to the ten attributes or faculties in the soul of man, the ten soul-powers: the three powers of *sechel* (the intellect) — namely *chochmah*, *binah*, *da'at*, and the seven *midot* (emotive dispositions) — namely *chessed*, *gevurah*, *tiferet*, *netzach*, *hod*, *yesod* and *malchut* (see *Tanya*, ch. 3; *Igeret Hakodesh*, sect. XV.; *Mystical Concepts in Chassidism*, ch. III:4ff.)]

q. [Just as there are ten *inward soul-powers*, mentioned in the preceding note, so, too, there are ten corresponding *encompassing soul-powers* — transcending the human mind and normative human abilities, on which one can draw by Divine grace when totally submitting to G-d (when following the principle of 'negate your will before His will,' *Avot* 2:4). The ten encompassing soul-powers are signified by the *yeri'ot* of which it is said: 'You shall make the *mishkan* of ten curtains' — which served as a roof and as wall coverings for the outside of the boards (Exodus 26:1, and Rashi there), thus covering and transcending them. For this symbolism of the *yeri'ot* reflecting the encompassing soul-powers, see *Or Hatorah* of the *Tzemach Tzedek*, *Terumah*, p. 1497f.; and cf. *Tanchuma*, *Pinchas*:14; *Bamidbar Rabba* 21:22; and *Zohar* II:164b.]

r. [Concluding paragraph of the *Amidah*. Cf. *Likutei Torah*, *Bamidbar*, p. 15b-c, and *Sukot*, p. 79c-d.]

A private sacrifice, including the one that is analogous to a communal sacrifice, was not purchased from the half-shekel funds. As for the communal sacrifice analogous to a private one, there is a dispute,<sup>9</sup> but it is ruled that this type, too, was not purchased from these funds. The communal sacrifice of the first category is the only one for which the half-shekels were used.

This then explains the inner meaning of the two laws mentioned:

As the half-shekel related to everyone, it had to become communal funds and could only be used for truly communal sacrifices.

V. We now understand why the *terumah* for the altar was offered by everyone in the same amount. But why did the *terumah* for the *adanim* (sockets), too, have to be precisely 'a *beka* a head'?

Moreover, the sockets were a part of the *mishkan*. Thus it follows that both the *terumah* for the sockets and the *terumah* for the *mishkan* were exclusively for the *mishkan* and its vessels. Why then were these two separate contributions, differing also in their regulations — as the *terumah* for the *mishkan* was from each according to his generosity, and the *terumah* for the sockets was 'a *beka* a head'?

VI. The *Yerushalmi* explains how each of the three references to *terumah* in our *parshah* relates to its appropriate offering: 'They shall take to Me a *terumah*' refers to the offering for the sockets; 'You shall take My *terumah*' refers to the offering for the altar; and 'This is the *terumah* which you shall take from them . . .' refers to the offering for the *mishkan*.

These relationships are seen as follows:

9. *Menachot* 52a

When speaking of 'and this is the *terumah* which you shall take from them' Scripture continues 'gold and silver and copper..,' mentioning thirteen or fifteen things.<sup>l</sup> Clearly this refers to contributions for the *mishkan*. When saying 'you shall take My *terumah*,' Scripture qualifies: 'He whose heart moves him to give.' Clearly this relates to sacrifices where the 'thought of the heart' matters<sup>m</sup> (and likewise prayer — 'instituted to correspond to the daily burnt-offerings', for prayer is called the 'service of the heart';<sup>10</sup> the essence of prayer is thought, intent<sup>n</sup>).

This leaves the phrase 'and they shall take *li* (to Me) a *terumah*' which refers to the sockets.

Thus we see that the term *li* (to Me) is expressly put into juxtaposition with the offering for the sockets.

To be sure, the term *li* is relevant to all three offerings. In fact it is relevant to the whole of Torah and *mitzvot*, as it is stated in *Tanya*, on the authority of the *Zohar*,<sup>11</sup> that by means of Torah 'they shall take Me,' i.e., they actually are taking Me, as it were. Nonetheless, the

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l. [Exodus 25:3-7 mentions fifteen articles. *Tanchuma*, Terumah:5, and other Midrashim (see also Rashi on Exodus 25:2) state that *thirteen* articles were donated for the construction of the *mishkan*, and they emphasize this number by interpreting it as corresponding to various other contexts of the number thirteen. Commentators (especially the commentaries on Rashi) explain the seeming discrepancy by eliminating two of the fifteen articles for falling into a special category (differing though on just which two), and offering relevant reasons for their arguments. *Zohar* II:135a, and also R. Bachaya, in his Torah-commentary on Exodus 25:7, emphasize all fifteen, offering several symbolisms to correspond to this number. There are, in fact, other sources which speak of as few as eleven and as many as sixteen principal articles, but thirteen and fifteen are the most prevalent numbers.]

m. [See *Tanchuma*, Terumah:3 (Cf. *Yerushalmi*, *Terumot* 1:1), that the term 'whose heart moves him' exempts a person who lacks 'thought of the heart' (e.g., the mentally disabled) and thus is unable to be moved by it.]

10. *Ta'anit* 2a

n. [See Maimonides, *Hilchot Tefilah* 4:15-16: 'Prayer without *kavanah* (thought; intent) is not prayer . . .'; see there.]

11. *Tanya*, ch. 47. *Zohar* II:140b.

[Cf. *Tanchuma*, Terumah:3; *Tanchuma-Kadum*, Emor:24; *Vayikra Rabba* 30:13.]

term *li* is stated expressly only in juxtaposition to the sockets.

There is, therefore, another difference between the sockets and the other parts of the *mishkan* (and sacrifices), namely that only with the sockets is the *li* explicit — and 'whenever it is said *li*, it refers to something that will never cease.'<sup>12</sup>

VII. The distinction between the sockets and the other parts of the *mishkan*, in terms of the two differences mentioned, becomes clear when understanding what the sockets mean in relation to man's soul.

With reference to the verse, 'And they shall make Me, a sanctuary and I shall dwell among them,'<sup>o</sup> our sages make the fine point: it does not say '[and I shall dwell] in it (in the sanctuary)' but 'among them (lit. *in them*),' meaning within every single one of Israel.<sup>13</sup> There is thus a spiritual *mishkan* and sanctuary within every Jew, and it must, therefore, possess all the parts of the physical tabernacle, including the sockets.

VIII. The *adanim* were the lowest part of the *mishkan*. Even so they constituted the very foundation of the whole *mishkan*, including its *kerashim* (boards; panels) and *yeri'ot* (curtains; coverings) which were higher than the sockets.

In terms of man's *avodah*, the sockets signify humility and *bitul* (self-negation).

The *kerashim* (boards), relative to man's soul, signify the inward (immanent) faculties — intellect and the emotive dispositions. Thus their length was ten *amot*,<sup>p</sup> cor-

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12. *Vayikra Rabba* 2:2. See also *Likutei Torah*, Bamidbar, p. 9c. o. [Exodus 25:8]

13. See *Reishit Chochmah*, Sha'ar Ha'ahavah, ch. 6; *Shenei Luchot Haberit*, Sha'ar Haotiot, s.v. Lamed; *ibid.*, Masechet Ta'anit (s.v. Me'inyan ha'avodah), and Terumah, s.v. Torah Or.

[Cf. above, *Beshalach*, note x.]

p. [Exodus 26:16]