

in Jerusalem, and the synagogues throughout the world, is even more true of our private dwellings. We must fulfill the command to "Make for Me a Sanctuary," making our homes a place of Torah, Divine Service and Acts of Lovingkindness. In this way, collectively we fulfill the command in its entirety, thus bringing Moshiach and revealing the Third Temple.

(Based on *Likkutei Sichos* 36, pp. 123-130)

IN LOVING MEMORY OF
Reb Meshulam Zalman Hakohen
ben Reb Wolf Hersh Hakohen ה"ג Gross
Passed away on 5 Adar, 5773

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DEDICATED BY HIS CHILDREN & GRANDCHILDREN
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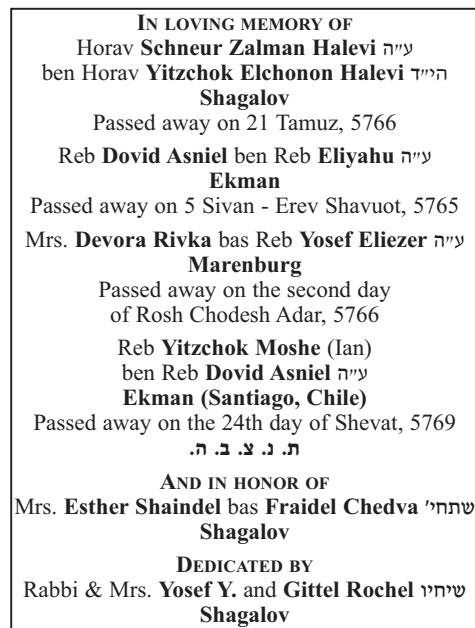
Reflections of Redemption

Essays on the Weekly Torah Reading and Moshiach,
Based on the talks of the
Lubavitcher Rebbe,
Rabbi Menachem M. Schneerson

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will not leave the place where it was built. But most important, the **commandment** doesn't move.

Yet, simply studying the laws of the Temple is not sufficient. We must build something. After all, that is our duty – to make a Sanctuary. We can't make it in only a spiritual sense. We have to make something physical – in this case, a miniature Sanctuary – the synagogue and the yeshiva.

We can now understand the comparison between the Sanctuary in Jerusalem and the miniature Sanctuaries throughout the ages. The Temple was the place of Divine Service; there the sacrifices were brought. The synagogue is also a place of Divine Service, for there the Jewish people pray – and prayer follows the form of sacrifice.

Thus, the way to actually rebuild the Sanctuary, to bring about the coming of Moshiach and the Third Temple, is to make sure our miniature sanctuaries – our synagogues and yeshivas – function the same way as the Sanctuary in Jerusalem itself functioned.

The Temple contained all three pillars of the world: Torah, Divine Service, and Acts of Lovingkindness. In the Temple rested the ark and the tablets with the Ten Commandments; there the Sanhedrin taught Torah; in the Temple, the sacrifices were brought and the people drew closer to G-d; and in the Temple places were set aside for *tzedekah* – where the rich could give in secret and the poor could take without being noticed. Similarly, the miniature Sanctuaries – our synagogues and yeshivas – must be true places of Torah, Divine Service and Acts of Lovingkindness, where guests are indeed welcome.

In fact, this applies to the miniature Sanctuaries in which we live, our homes. Every man, woman and even child must strive to "Make for Me a Sanctuary," wherever they dwell. The Divine Presence dwells within the Jewish home. What is true of the Temple

But where and what is the Sanctuary in this world now, after the Temple has been destroyed? The Sanctuary is the synagogue and the yeshiva, in all their multitude. For these are described as a *Mikdash Me'at* – a miniature Sanctuary. In other words, the Sanctuary that remains in this physical world is not the actual Temple, but a Sanctuary in miniature, a representation and reflection of the Temple itself. Actually, there are a multitude of Sanctuaries at this time, for all the synagogues and yeshivas are, each of them, a small Sanctuary, a *Mikdash Me'at*.

When G-d commands, "Make for Me a Sanctuary," the eternal holiness can apply to three things: the physical object itself – the stone and wood of the Tabernacle and Temple; the location of the Sanctuary – the place where it stands; and the people commanded to make it.

The Tzemach Tzedek – the third Lubavitcher Rebbe – stresses the last point: the obligation of the Jewish people to make a Sanctuary is an eternal responsibility. In the phrase, "They shall make for Me a Sanctuary," the emphasis is on "They shall make."

Now since at all times and all places it is incumbent upon the Jewish people to be busy with making a Sanctuary for the Divine Presence, it is clear that even now there is a duty to occupy ourselves with the construction of the Sanctuary. Since for the moment – until the actual revelation of Moshiach – we cannot erect the edifice itself, it seems we must be content with fulfilling our obligation by studying the laws concerning the Sanctuary. For at least that much we can do, and certainly we need to know the what and how of the Third Temple before laying the first cornerstone.

The rabbis declare that an object, a Sanctuary, made specifically as a dwelling place "for G-d" will not be moved, not in this world and not in the World to Come. True, the holiness will not be removed from the pieces of stone and wood; true, the holiness

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by
Dovid Yisroel Ber Kaufmann

Terumah

THE ETERNAL INTERNAL SANCTUARY

The commandment “Make for Me a Sanctuary” applies to every individual. The holiness of a Divine Sanctuary applies to the materials, the place and the builders. Nowadays, we must build “small sanctuaries,” making our synagogues, yeshivas and especially our homes miniature sanctuaries. When they are imbued with Torah, prayer and Acts of Lovingkindness, they become permanent dwellings for G-dliness. The collective building of “small sanctuaries” leads to the building of the large Sanctuary, the third holy Temple, through Moshiach.

This week's Torah reading contains the famous passage, “Make for Me a Sanctuary and I will dwell in them.” There is an obvious and well-noted grammatical anomaly in the verse. The Sanctuary – whether the Tabernacle in the desert or the Temple in Jerusalem – is a singular object. The pronoun should have been the singular “it” – “I will dwell in it.” But the verse says, “I will dwell in them.” The Sages explain the use of the plural pronoun as a reference to the Jewish people: “Make Me a Sanctuary,” G-d tells the Jewish people, “and I will dwell within you.” Make of yourselves a Sanctuary, a place of holiness, and the Divine Presence will dwell within each and every individual.

Of course, this is more than an exhortation, a sermon, or a play on words. There is a practical application. Although obviously inspirational, the Rabbinic dictum explains a Divinely ordained commandment. G-d has told the Jewish people to make a Sanctuary, a place of holiness where the Divine Presence can dwell. On the simple level, this means a physical building, either the Tabernacle in the wilderness or the Temple in Jerusalem. But since the verse

speaks in the plural, it must also mean that in some sense there is to be more than one Sanctuary. While the Torah imposes on each of us the obligation to construct a physical dwelling place, an edifice of brick and stone for the Divine Presence, it also requires us to build an internal sanctuary, a structure of Torah and mitzvos. Just as a building has rooms with different purposes – an office, a conference room, and so on, so our internal structure, must have times set aside for different purposes: a time for learning, a time for prayer, and so on.

Of what relevance are these observations to the concept of Moshiach? First of all, one of the accomplishments of Moshiach will be the rebuilding of the Temple. Indeed, this is one of the final proofs of Moshiach's identity! Obviously, then, anything connected with the Temple is perforce connected with Moshiach. The laws of the Sanctuary, its building and maintenance, should not be viewed as a theoretical exercise, but as something of immediate relevance. The lessons and morals are more than associated analogies; they are the blueprint for our inner Sanctuary, a structure as solid and physical as even the holiest building.

Further, the rabbis comment that the phrase, “Make for Me a Sanctuary,” indicates that whatever is being made, since it is being made “for G-d,” will endure forever. As a dwelling place for the Divine Presence, the physical object becomes united with spirituality. Once the Divine Presence ‘settles into’ a place, so to speak, it leaves a trace. The physical is affected permanently. This trace of the Divine Presence will not be moved, not in this world and not in the World to Come.

The idea of permanent holiness applies not only to the site and material of the Sanctuary, but to those commanded to build it. Implicit in the commandment “Make for Me a Sanctuary.” is an assurance that the Sanctuary will not be removed from this world.