

Terumah – Rabbi Yosef Y. Serebryanski

Personal space

Perspective is crucial

Expand your Consciousness

the heart

giving

Exodus Chapter 25:2

Peace

From

Elevation through

The Connection

Personal Space

The Maharal writes that the book of Shmos (Exodus) opens with the story of Egypt and the Exodus and concludes with the Mishkan. The word “**Mishkan**” actually means resting place not a box or tabernacle which is how it looks physically. Tabernacle is a very physical perspective whereas “**mishkan**” reflects a spiritual perspective.

The purpose of redemption is for us to have a revealed presence of the Holy One Blessed is He. This is achieved by following the guidance – Torah that we were given. Through this guidance we are able to create an opening in a limited space that is capable of retaining energy not limited to time and space.

(Exodus 25:2, 3) “**And this is the terumah that you shall take from them, from every person who donates his heart you shall take my terumah. And this is the terumah ...**” The word “**terumah**” is often translated as ‘*donation*’ but it actually means (Targum) ‘*separate*’ and ‘*elevate*.’ In order for a person to elevate and bond with the Creator he/she has to first separate from the physical bondage. This does not mean leaving the physical but rather not being controlled by lower vibration desires.

The verse should write **when a person gives a terumah** not “**you shall take**.” The reason explained for this is that a person has to **take** an element from his/her physical possessions to raise him/herself to the Creator. One way would be by seeing the desire of the Creator in the physical that you have. Each element has a soul and that soul needs attention.

The word “**terumah**” is mentioned three times and Rashi explains that it refers to three different terumos. The Maharal points out that the three level of terumah represent correcting three levels of imbalances; thought, speech and action or the soul, body and money. This also corresponds to three levels in the body; mind, heart and liver. There are also three levels of encampments, Israel, Levites and the Shechina – Divine presence.

The energy that is attached to what a person gives for a Holy purpose needs to have the heart associated with it, then it is elevated. If a person does not have the heart then while it may be used for good purposes it has limitations in how far it reaches.

When a person’s heart is fully involved then it opens and connects with a level of holiness from above to encompass the space of that person. In this way physical matter becomes Holy through individuals who bring that feeling into it. People who connect with that elevated physical space are affected without knowing or understanding why.

The Seforno in parshas Pikudei writes that the two Temples were destroyed because not all the energies of all people donating were elevated. Whereas in the Mishkan that Moses built the donations were all from a pure level – a pure heart and so it was never destroyed. The donations that did not come from a pure heart were not used for building but for other needs.

We as people would love to build a society that is pure and trustworthy. Many times a person with proper heart and good intention establishes an institution but later something happens to change or dilute it. There are many energies that people connect with that destroy whatever is built with good intention.

Purity and oneness exist in this world for a limited time while on another level they exist forever. This is because this world is a world where things are always shifting and being distorted with nothing remaining the same forever.

Each person develops and builds the energy that goes with him/her. Regarding Shabbos the Torah describes two spaces, private in the encampment and public outside the encampment. King Solomon and his court realized that people changed the demarcations of what is inside and outside. People were living in their own space as mentioned in Kings 1 5:5 “They dwelt in security, each man with his grapevine and fig tree.”

The community space was no longer a place that everyone lived together. For example in the wilderness where people lived in tents then outside the tent is where people spent their day and lived like as one big family. Now that each person lived in his own house the balance changed.

King Solomon and his court understood that the Torah would now consider the private space smaller and the public space larger. Yet, since the Torah defines public space outside the encampment, there needs to be a new way to define the space *in the encampment* outside of people's personal home. That is when the rules of eruv began to develop. They are complex since the way that society lives is complex. While it is not explicit in the Torah, yet by understanding the reason and energy of the Torah we can know how to react in new situations.

Each individual person needs to create a personal space within, where the Creator resides. This will then extend around us and to others who are open. When we are properly centered we can correctly see the Creator life force in the world that surrounds us.

We all go through some type of suffering but in order to be able to move beyond it we have to create an opening. We need to keep it open even a little until the time is right for the Creator to make it into an everlasting way of life.

Perspective is crucial

Many times the question, why do bad things happen to good people is mentioned. The answer is because that is the way life is. Good and bad are judgments and as long as we judge we will not have an answer that stops bad things happening to good people.

Most important is to take every situation and use it to find a new balance in life. The thing you believe life is about is what you see in everything. Your belief or desire becomes your focus in everything. If life is about doing what the Creator wants then we must see the Creator in each aspect. This type of perspective opens doors for us since we do not allow our own agenda or issues to get in the way.

The thoughts of the mind and emotions of the heart are gifts and can be used in a very positive way. Yet, there are many who abuse those gifts and use it for self-centered purposes. Having the ability to do something does not mean you should

do it. We live in a world with much abuse and many questions including our creating answers about things we cannot control. Due to the agenda of individuals, society has an agenda and it often creates much waste on physical, mental and spiritual levels.

The healing that needs to happen is so immense it can only be done in a way that was not done till now. We all have gone through a lot, but if we learn to come together with the proper focus we can create a society that is unimaginable at this this time.

Many times bad things happen and a person can learn a lesson and grow from it. There are times we can correct the cause and at other times there is no answer. The most healing thing a person can do is to change his/her perspective of matters. This enables the person to rise above the situation and take control of oneself. It enables a person to take a negative situation and make it positive. (Many judgments often take a situation and make it into a negative.) When a situation is transformed, it then serves a positive purpose. If it is not transformed it remains negative.

The Torah (Exodus 25, 26, 27) teaches us about the building of the Tabernacle. The people were all told in detail about the physical donations that can be made. The other donations of self, mental, emotional and spiritual are only mentioned in brief. (Exodus 25:2) **“Take me, that is an elevation. From each person who donates his/her heart you shall accept the elevation.”**

Stating the physical donations in detail make sense as most people relate to the physical. There are many people who understand the heart but many groups and individuals of society are against an open heart if it does not serve their agenda and crush it causing pain and death.

The physical donations to the Temple are represented by Abraham putting his tools on a chamor when he was on his journey with Isaac to serve the Creator. Chamor means donkey but also refers to the physical.

The heart donation is represented by Moses on his way to have the Israelites redeemed from Egypt; he put his wife and children on a donkey. This is because in the time of Moses there was more spiritual bonding.

In the future the Messiah himself will ride on the chamor as all the elements blocking between the spirit and physical will be removed. There will be no more pain and suffering.

Usually the way we ask a question is the way the response comes back to us. If we ask, what can I learn or how can I grow for a situation then the question itself already moves the person forward. When the question is asked with a judgment then as long as the judgment is there the person is stuck in that space and there is no real answer.

May we all be aware that there is always perspective beyond where our mind thinks or our emotions hold us. These are the offerings to building an internal Temple (Exodus 25:8) **“And they (each person) will make for me a Holy place and I will dwell within them (within each person.)”**

There are situations where people are devastated but when people come together in a more powerful way then they were living, the devastation brings out deeper parts of the people that were previously covered or not used. We live in times that are forcing people to make decisions that they made not have even dreamt of a short while back. We all live in this world together and together we can bring it back to a more natural balance.

Peace

People have over-used the word "peace" to the point that they have lost respect for the work that is entailed in achieving and maintaining a peaceful word. Within the workings of society there are so many impediments to successful attainment of peaceful solutions that, although desirable, it grows further from our grasp all the time. Greed, prejudice and the over-all distancing of people from the Creator and the flow of life, all contribute to the problem.

These foster the inability of people to understand how to establish and develop the building blocks that will result in a world full of people who strive to respect and cooperate to reverse the unprecedented negativity and destruction that stands in the way of universal progress. When people are focused on the annihilation of those who are "different" from themselves, they can hardly be contributing to a world where all peoples work for the common good.

As hard as that is to imagine, it will take the letting go of things that decimate others in order to have a united front. More than just a pleasant notion, it is critical that we awaken to the recognition of the importance of these failings before we have placed our world on a path to total destruction with no possible resolution.

There is no compromise possible --- everyone must come to appreciate his/her place in this world as being a minute part of the giant whole. If we do not make working together a priority there is simply no way to succeed against the challenges that are posed by the future. Eventually, we will either come to our senses or the decision will be taken out of our hands. We must strive to find peaceful solutions before we no longer have the right to make any decisions at all.

The sages tell us that the safest place in the world is Israel. In the climate of today's world that may sound like a preposterous statement. However, when one considers that despite the myriad of threats Israel has encountered over the millennia, it continues to exist and thrive, it is far more truthful than one might believe.

When we discover and acknowledge which entity truly rules the world in all of its dimensions, we understand that judging safety is not based on threats. Instead it is about the protection of promises and time, and a total tapestry that has spun its course throughout history.

Outer peace without inner peace is only a piece of the action, and vice versa. All of the pieces we need to complete the puzzle are here. We simply have to do our part of the construction, and the rest will flow to its imperceptible completion. We exist in a world that is part physical and part spirit. To address one without the other only brings temporary respite.

We have seen many issues created by people who focus on being only spiritual or only physical. The narrowness of those who are blinded by their obsessiveness in only one area has become a vital part of the composition of too many people. Being aware of the need to rebalance on a regular basis will bring about a more homogenized society where people are more open in determining their purpose here. Factoring the integration of all matters physical and spiritual brings about the ultimate peace.

Judaism teaches that a principal reason for our existence in this realm is to reveal and express the Divine Creator in this existence. This idea is expressed through the

act of Moses building the Tabernacle and King Solomon building a temple for the Divine revelation in this realm.

In Genesis 2:2 **“And with the seventh day Elohim finished his work which he had accomplished.”** The word in Hebrew for **“his work”** is **“melachto.”** This same word is alluded to in the establishment of the Tabernacle that Moses built. The composite of first the first letter of each of the Hebrew words in the verse Exodus 25:2; **“And you shall take me an offering, from any person”** spell out the word **“melachto.”** This symbolizes that the Tabernacle itself was a representation of the Creator’s existence and work in this world.

One of the central elements in the Tabernacle was Cherubim. As we read in **Exodus 25:20; “their faces were a man to his brother.”** In other words they faced each other directly. The last letters of each of the four Hebrew words of this verse spell out “Shalom,” which means peace. The concept of how to form an appropriate place to express the Creator’s presence was to establish peace in the world. It is about forging a peaceful balance between and within the spiritual and physical. In that way each facet is a support mechanism of the other.

Within each person is a soul that yearns to be restored to its proper place and home. In Proverbs 20:27, the soul is compared to a flame that searches the inner chambers (of a person’s most internal being.) Tanya chapter 19 explains the use of the term candle to include its constant flickering and upward movement as it yearns to reconnect with its universal source. This nature to search comes from the light of the infinite Creator.

When we make a decision that omits a pivotal point, its absence will be felt until the day that it appears on our doorstep to be dealt with properly. This should serve as a note to remind us to conduct ourselves in all of our actions in a mode that is as balanced as possible. Our best attempt to secure peace comes as the result of including the Creator and source of life in everything that we do. As long as mankind is convinced that it can do whatever it wants, whenever it wants to, simply because it has the ability to do so, mankind will reap nothing but catastrophic results.

May we allow our inner selves and connection with the Creator to fill our personal world with light in order that the light may extend itself naturally into the surrounding world, bringing the ultimate peace for which we yearn.

Expand Your Consciousness

Exodus 25:2 **“Speak to the children of Israel, and they shall take (to, for) me, an offering, from each person who donates his heart, they shall take my offering.”** The Midrash Rabbah explains the taking to mean that wherever we journey in life we should take and keep within our being a space in which the Creator dwells. This would insure our consciousness of the Creator at all times and in all places. This way each person fulfills the verse (Exodus 25:8) that each individual ‘make within him/herself a sanctuary for the Creator.’

Material donations for the Tabernacle were acceptable only from those who had a heart connection with the Creator. The physical is an expression of the powers and forces that were created for movement in this existence. To worship any material form is idol worship, as the person (improperly) assigns his/her own power to something that is a conduit or reflection.

It is very troubling to see the many institutions and individuals (while they should be focused on helping or educating people, their priorities are elsewhere) that have become obsessed with the pursuit of money and worship of those who they know to have money or power. It is apparent that they have forgotten the Creator who put us here with a designated mission to accomplish.

Our breath holds the movement of life that sustains us. In Hebrew the word for breath is “neshimah.” One of the Hebrew words for “soul” is “neshomoh.” The movement of energy that sustains our life is very important to ponder. The fact that the sustaining motion goes in and out of the body repeatedly tells us that the energy of the soul does not homogenize with the physical energy of the body.

One should be conscious and have an understanding of the flow of energy within his/her body. The inability of people to maintain a constant awareness of that balance gives cause for their making decisions that (ultimately) block them (in a variety of ways) from a direct flow of life.

By developing our sensitivities and understanding of energy movement, each person can become responsible for directing their actions. This development will allow people to maintain their strength of identity and purpose even in the face of strenuous challenge. The scope and influence of people in positions of power who might otherwise contribute to society’s detriment, will become severely limited, if

not altogether decimated. The light of pure truth exposes falsehoods for what truly are. Being an active part of the flow ensures that light will shine for the purpose for which it is intended.

The Creator gave people a way to connect. The people are told (exodus 25:20) **“Take me”** through the Torah which means guidance. One must use the heart connection to study and properly apply the Torah and its teachings. Currently there are many who study, yet they are disconnected and therefore the Torah only captures their intellect and mind or emotions. They fail to grasp the wealth of common sense, compassion and/or inner feeling therein. They think they are doing things in the name of God simply because they can repeat and discuss the words or behave in a certain manner. In fact, they are connected to mere words and not with the Creator.

We are not here to be slaves to people or religion. We are here to serve the Creator and to connect to the origin of life, in some way (which may be one that is beyond our present comprehension.) At the same time, we must maintain perspective as we have a relationship to structure that is a necessary function of the creation. By doing so we maintain a balance between self-control and remaining open to the time when the only vision we will have is that of the essential life force of the Creator.

If everyone was able to see the flow of life force energy/vibration, nothing would be hidden. No-one would be able to take advantage of another person or hurt them in any way. By steadily increasing our awareness, and that of others, we hasten the arrival of that period.

Enclosing ourselves in severely limited space separates us from everything else the Creator is doing by building a wall that buries us. This is the problem with many individuals and groups who attempt to live within an ever increasingly closed framework. Yet, those who attempt to live without any framework are deluding themselves and are equally if not more destructive on a grand scale (as they encompass more area.)

The Torah gives guidance and forms of structure, teaching what it is that creates positive and what brings about negative life force. Sadly, many in the religious community only read the words in a rigid or narrow manner without recognizing that it limits their ability to understand how it relates to the flow of life. Absolutes

are severe and beyond human capacity to digest. Only balance applied to promote harmonious accord with the flow of life will achieve our goals. The Torah teaches us the importance of such balance.

When we cease to be wrapped up in the “do not’s” and become focused on the balance of negative and positive energies, we will start to truly understand the message. Through balance we will understand the perfection that is the truth of our existence. It will no longer evoke fear – only harmony. Then we will understand what true freedom is about.

By realizing and trying to recognize the Creator life force everywhere (including within our own being,) we look to make decisions that keep the flow strong. We see how all is truly one and interconnected in a variety of ways. We do not try to be like any other person because we accept individual responsibility for the way the Creator intends each of us to be.

Terumoh – From the heart

It takes hard work to establish a connection with the oneness and thereby, achieve inner peace. The fact is that the possibility does exist, despite all of the confusion and conflicts that are present in people’s lives. It would be wonderful if we could do this in a carefree and natural manner. However, for most of us, this is not the case.

One of the ways that mankind has dealt with various threats is to utilize the theory of “divide and conquer.” While this approach has appeared to have success, it can only generate a temporary solution as the basis of its premise, separation, is at odds with the inner being of all existence.

Jewish people should be a living example to the world of establishing and promoting a connection with the oneness in creation. This is to be accomplished through thoughts, speech and actions. By seeing or feeling the oneness within all of the facets of life, we become a positive force in everything in which we participate.

People are attached to their formal religious structure(s). These structures often provide an insulated infrastructure which helps guide the behaviors and unity within the groups that they encompass. All of which is healthy when they do not utilize the system to alienate people from their connection with the one true source.

Traveling on the path to unify and strengthen each other in peaceful co-existence would seem to be a noble cause. However, many people have chosen to reject such behavior in the name of their practice and faith. How sad that there are those who have chosen to abuse the Creator's blessings by shying away from their responsibilities in this issue.

The word "discipline" is one that inspires fear in the hearts of most people. Invoking that fear has become a moniker for many people who take to the pulpit. Certainly, as adults we should recognize that lack of self-control can lead to the most heinous forms of behavior. However, we also must be aware of the balance between love and fear when aiming for the target of our hearts' desires.

Frightening a person into behaving is just as damaging as allowing them to behave with no restrictions whatsoever. Leaders of all walks of life would do well to remember the importance of such a balance when teaching or guiding their constituents.

The Torah teaches inner discipline and understanding by metaphor and lessons gleaned from stories told. Yet these are separate from what can be learned by studying the inner energy that is associated with the vibrations of the letters and words of scripture.

The work to build and live with oneness and inner peace is not a mind game. It requires our attempts to be vigilant about living with pure and innocent hearts. Being spiritual or intelligent does not automatically insure that you possess such innocence. It is not an easy task for anyone, which is why it requires vigilance.

David, the appointed King in Israel, was a person who achieved this goal. He prepared much of what was needed for the building of the Temple, albeit to actually be built by his son King Solomon in Jerusalem.

Let us take a look at how the vibrations of the silent letters of his name give evidence for his actions. The Hebrew name for David is spelled **cec**. In Hebrew each letter has a name. The name is composed of other letters from the Hebrew language. The D - **c** is called dalet - **zlc** and the V - **e** is called vov - **ee**. Additionally, each letter has a number value. The D is four.

The two silent letters that complete the dalet (the "lamed" and the "tav" that are not pronounced in the word) equal four hundred and thirty. The sum of the numerical

value of the of the two “dalet’s in the word make a sum of eight hundred and sixty, plus the silent second vov - e which is six. That brings the total numerical value of the silent letters of the name of David to eight hundred and sixty-six. This is the same numerical value as the words, (Exodus 25:8) **“And they will make for me a sanctuary.”** It is also the same numerical value as, **“In a city that joins all within together.”** This is Jerusalem as in Psalms 122:3.

The word for palace in Hebrew is “armon.” The root of the word is rm or rom, which epitomizes the fact that a significant feature of a palace is that it is built higher (or grander) than other buildings. “Rom” means: exalted, elevated, high. It also means haughty or proud. In Proverbs 29:4 it states, **“A King through judgment (forming balance) establishes a land, but a man who is haughty/full of pride (terumos) tears it down.”**

In Exodus 25:2 we find a positive denotation of the word as follows; **“When you take me (the source of life) then you are elevated.”** (You can read further analysis of Exodus 25 in the archives of this blog at February 8 2008 and February 26 2009.)

In Exodus 25 we find that the word terumah is translated in different ways, i.e., portion, donation, contribution or offering. In essence the word actually means elevation. Here we find specifically that “terumah” must come from the heart.

Exodus 25:2 The Hebrew word for ‘take’ also means ‘study.’ A person must study and learn how to elevate his/her connection to its source. This comes through living with focus and a “lev shalem”, translated as a “full” or “peaceful” heart.

The chapter goes on to enumerate thirteen elements that can be used to achieve this status. The numerical value of the letters that comprise the word “echad” (‘one’ in Hebrew) is thirteen. Thus thirteen is the equivalent of one numerically. This implies that the focus of the various elements is towards being one with the source of life.

In Exodus chapter 26:15 it says, **“Make upright beams of acacia wood for the tabernacle.”** The word for beams is “keroshim.” The letters of the word (with the letters raish and shin in reverse sequence) can also be read keshorim. This means knots or bonding.

The words for “acacia wood” are “atzei shittim.” The word ‘atzei’ also means ‘advice.’ The word ‘shittim’ also means; ‘to sail,’ ‘to wander,’ ‘to roam’ or ‘a movement that can go in any direction.’

The Hebrew word for the beams that stand erect is “omdim.” The word “omdim” also refers to ‘something established,’ ‘enduring,’ ‘valid,’ or ‘of permanence.’

Just as King David made the preparations for a Divine Temple for people, we can do so individually within ourselves. Part of the preparation is the work that is necessary in order to find the things that bind us with the source of life. Listen to advice for things that keep us pure and clear so that we can connect without any blockage.

The central focus on the beams (Exodus 26:28) should be that which reinforces our desire for constant connection with the oneness of all existence.

Achieving internal oneness and peace does not require a vacation to find oneself. Instead it takes a journey that encompasses constant work and refinement. At times the work is only internal, but is always bound up in balance with external occurrences. Our blockages serve to hamper our accomplishments in this issue.

However, if we strive to recognize those blockages as beacons to get our attention, we have already traversed a huge portion of our task. Honestly evaluating our deficiencies will allow us the humility of tolerating others as we move forward to get to our final goal.

Elevation through giving

Everyone gives according to his/her means that which is needed to build a holy sanctuary. The act of giving is humane. Each of us has something of value to contribute. It is up to us to look inside and determine our personal wealth, be it material or spiritual, that we can “donate” to the betterment of this existence. Whatever we possess is a gift from the Creator. With what we put it into this existence we assist all souls in getting to the next one.

Use your compassion and connection to guide and help. We don't truly know the scope of definitive differences our contributions make.

Often a person's mind is their world. This is not the same as the created world that is separate from the mind. Thus, a person without consciousness is still a person in this world. The mind and world are a reality of illusion, and as such are temporary. As it is a strange world it is a constant challenge to keep balanced with the flow. While some may feel that they are not of this world, all of us must strive to maintain a semblance of balance while we are here.

This world is one of the infinite possibilities that can exist when an infinite being gives life to a finite existence. Our reason for keeping a relationship with the reality of this world is simply because we are here.

As limited beings we have limited perspectives and with that we search to define reasons for our existence. The reasons may be limited but we do not need to know more than we are here because an infinite life source put us here. As such, maintaining an open awareness of or connection with the source of life source frees us from our own limitations to some degree.

There is thought (or action) that precedes belief and thought (or action) that is motivated by belief. Those who are unable to think or believe can rest assured that in the moment they are exactly where they are supposed to be. For the Creator is everywhere in every moment and we are always bonded with the flow. Clarity comes as a result of our experiences. In the book of Genesis, the word, "And there was light" should actually be translated as, "And there was clarity."

Raising oneself makes the energy field of a person look bigger or stronger. Much of this has to do with time, space and the mind because these levels do not exist in infinity. To become a dwelling place or expression for an infinite existence a person must first open to it.

The connection

Many people constantly occupy themselves with nonsense. Daily they make the choice to utilize their energies for things that do not help them, or the people closest to them, to achieve what they imagine is proper. People who choose a path that enables growth, end up traveling in a direction that is contrary to the nonsense goals.

To be in direct flow with an existence that has no form or shape is not something that a human can fully experience and live with. Spiritual powers were created to give people a way to connect without completely losing themselves. The “appearance” of a separation was created so that a person can feel elevation to a spiritual source. Connection can occur through any part of the person as well as with their entire being.

The idea of connection can be expressed by constructing an edifice. People also have the ability of making themselves into a spiritual dwelling place of the Creator. Although no form or shape is needed in this connection, many people need to see or feel it through some type of tangible manifestation.

Movement in creation is expressed via messages and messengers. To connect or disconnect people utilize words, pictures, signs, sensors, intuition, angels, emotions or thoughts. When we truly become one with something, the connection is direct meaning there is no need for intermediaries.

The fact that people use intermediaries between themselves and God, the Creator or the source, is an indication that they do not know how to connect directly. There are various ways that people connect, yet because the ultimate source is boundless and beyond the scope of our definitions, for many the attempt seems like a futile occupation.

In Exodus (25:1-2) there are three types of connection. And you shall take me, an offering (T'rumoh), from each person that donates his heart, you shall take my offering. And this is the offering that you shall take from them, etc.

T'rumoh also means separation and elevation – connecting through the ups and downs in life.

The verse can be read - And you can acquire me directly, (1) through elevation (this is a direct connection, not through messengers or angels, something that most people have no ability to do).

(Or) from each person that they (the whole person) connect (2) with pure heart, you will acquire my connection (the pure heart is an offering and connection to me).

And (3) this is the offering that you shall take from them (those who cannot connect fully with the heart may nullify themselves to the Creator). There are various ways of connecting to the Creator. Each characteristic in a person, the desires, animalistic aspects, plant elements or inanimate elements, has its own unique soul vibration of connection.

Humans are connected with all elements in existence. That is why many people worship or connect with the elements in creation (both spiritual and physical). Their choice of expression defines how they connect with the Creator in creation.

The Hebrew word Korban is translated as sacrifice. The word actually means to come closer. Sacrifice is lowest vibrational translation of the word. It is this negative depiction that has been perpetuated in religious teachings.

The building of a temple as described in the Torah incorporates many details, which are all reflective of the physical, emotional, psychological and spiritual attributes of a person. Thus, building a temple for the Creator to dwell in refers to building a sanctuary within each person. And they shall make for me a sanctuary, and I will dwell in them (in each person) (Exodus 25:8).

External structures are manmade and therefore they only last for a period of time. The internal comes from beyond the limitations of the physical structure. If we focus on our personal internal being which is one with all existence, we can become more in tune to the future.

The future opens a connection that is beyond the spiritual and physical definitions that we have been limited to. It is when we become open to beyond our definitions and we see it within all aspects of existence that we are ready to transcend our present space. Then together we all automatically become one. It is oneness that is constant because we see and live it.

It is time for everyone to jostle his or her inner sensibilities. Only when we are really listening and looking for direction can true progress occur. We can find the information and instructions everywhere in nature. It screams to us from the very elements that we require in order to survive; from the air, land and water that we have abused even as we expect them to nurture us endlessly.

Once we become acutely responsive to the exact directives that we are given, we will truly be on our way. Only when we act on our responsibility to assist each other to accomplish everything (and thus reduce their complexity to simplicity by establishing our collective pure connection with the one true source) shall we prevail. At that time all the difficulties will have disappeared and we will live life with our full potential revealed.

Exodus Chapter 25:2.

In continuation of the situation at Mount Sinai, Moses is told to tell the people that they are to make a physical dwelling place for the Divine Presence.

The reason given for this is that at the Mount, the revelation was from the Creator, yet the purpose of being in this world is for people to bring about the revelation of the future. This happens after they experience all negative and human elements that can exist.

When individuals experience negative things, and are able to see an element of the Creator life force within each thing that they experience; this would cause a space for the human to bring about the balance of the oneness in creation, by effecting balance in that individual. In this way a human being becomes a partner in creation.

The sages teach that the way the Temple was set up was with the same letters or movements that the world was created with; only here it is done through Moses and Betzalel who are both human. Each element of the Temple reflects spiritual elements as well as the makeup of the body of a human being. The body is part of all creation and all creation is part of and reflected in a human body.

Some humans' focus mainly on the spiritual, others focus mainly on the physical and each of these creates extremes. Even when people are told about the need for balance in these issues it is difficult for them to perceive it. Each person is limited to his or her space and their perceived balance is within their limited space. Thus there always needs to be at least one person on earth who is maintaining a balance. This provides a balance in the creation while everyone else is stuck in his or her various extremes. No one needs to know who the person is that maintains the constant balance. It is sufficient that the balance exists.

Where do you want to be in this equation?

The chapter begins: "Speak to the children of Israel and they shall take me an offering, from all men that they donate his heart you shall take my offering." This translation is consistent with the exact order of the Hebrew more than the regularly expressed interpretations of the text.

The word 'take' seems strange since it should say 'give!' Similarly, in the story of Abraham, regarding giving the bread to his guests in Genesis 18:5, it says, "and I will take bread" when it should say 'and I will give bread.' The explanation for this is that Abraham was receiving more from the guests, by them accepting the bread from him; therefore, he is taking more by giving. Similarly, God can give a revelation to us but when we can internalize it then it gives back more.

Giving and receiving are issues that people often discount the importance of by not realizing the importance of "receiving" which can have greater ramifications than "giving." Growing up I was taught to give and not to need to take anything from anyone (unless of course if it was good candy). There were times when people wanted to give me something for one reason or

another and I did not accept it. Later I realized that by accepting it, I would have helped others and myself many times over.

At that time, I (my ego) was too stuck on the importance of giving to fully accept the concept of the importance of receiving. Also in giving if we do not hold onto anything because it belongs to everyone then we can share what we have. This will cause others to share with us and we will “reap” much more than we have alone.

In the sentence it says ‘me,’ it does not say to me or for me just “me.” In other words, the people are taking the Creator. Or they are taking a concept of me, in everything, including in the “me” in themselves, and Terumah, letting go of themselves and offering it up to Hashem. That is why it says further in the sentence “from each person who donates his heart.”

Another simple reason, how do we know what a donation of the heart is? That is why it does not say that Moses or an important person shall accept it since then people would give it in the persons’ honor.

The word offering in Hebrew is Teruma, which means separation or elevation.

This means that if a person falls from their spiritual level and is depressed and wants to elevate him or herself then the sentence says, “And you shall take me (God), to be elevated.” This means that a person should take to heart that the Creator dwells inside him or her and it is always there. So when a person connects with this then he/she will become happy.

Generally, depression comes when a person is lacking something because he wants to expand or become more important etc. Even though the Creator is within, yet all this matter is like nothing in comparison and in nothing there is no lacking. (Mamorei Adhaz Haketzarim)

After the revelation of God at Mount Sinai there was no need to make a place that is a Temple because God resided in each person as we see the word used for man is ish as it says (Psalms 90,1) “Ish Hoelohim” a man of God and so at this time each individual person was a Temple.

All the wonders and miracles were not enough to give the people the strength and support that they need. As soon as they are told to be involved in making a Temple, the people felt uplifted and strengthened. This included also those other people who came out of Egypt with the Israelites. After making the Golden calf then the work to establish the temple was accepted only from the Israelites. After the sin of the Golden Calf then the inner sanctuary of the individual was disturbed and a physical place needed to be made to compensate.

Exodus 25:8, **“And they shall make for me a sanctuary and I will dwell among them.”**

The word for sanctuary is Mikdash meaning a holy place and dwell is Veshochanty that actually means rest and besochom means in them i.e. in the people. It is written in past tense but translated in future tense. Thus the sentence reads and they made for me a holy space and I dwelt in them. Since the translation is done from a physical perspective then the Temple was not built till later and therefore it means the future, but if you are careful with the words it is much deeper. Once they gave the donations for the building it was as if it was built. Also it is for all time that each individual person is to make a sanctuary for the Creator within their heart.

God is called shade (Psalms 121:5), like the movement of a person that creates shade. Also it states (Psalm 18:12), “He made darkness His concealment.” Just as in any relationship there has to be a way to connect so too for the great revelation to remain in this earth it needs something to absorb the Godliness. This was the gold and silver, the material and the colors. He is like night where people do not see too well; similarly, people do not comprehend the Creator only when they relate it to a physical object. Therefore, a physical temple was built concealing the energy in it and surrounding it. For those that are open they can see it.

Thus the question is why before any sin does God tells Moses to tell the people to make a Temple. They also brought their offerings of gold etc. here before they gave for the Golden Calf. That perspective would mean that God was preparing for that which was about to happen. Similarly, Moses gave the people the laws saying that I know you will not keep them later (Deuteronomy 31:29).

Let us look at the sentence. It says “they shall take”; it does not say they shall give. The word offering is used twice in sentence two and once in

sentence three, this seems to be superfluous. "His heart," it should say their heart. (Admur Hoemtzoe Shmos). They shall take me is an elevation on all levels.

The Golden Calf took the people to the opposite side while the building of the Tabernacle afterwards for the Divine presence was to show how to fix their issues.

This is all to learn how when the balance is restored in creation, people do not become bored in a space of continuous pleasure. In the desert the people that received the revelation could not go back to live a regular life. In the future when matters or feelings come up each person will know how to react without hesitation. This is a future that we are waiting for. It will all be well but in order not to be bored there will be fluctuations.