

A Taste of Text: Source based learning for Shabbat

This weekly sheet is brought to you by Rabbi Dr. Moshe Freedman of Northwood United Synagogue in conjunction with Shapell's/Darché Noam

PARSHAT TERUMAH

DVAR TORAH: HIDDEN TZADIKIM

The tapestries of the Mishkan teach us a lesson.

The Parochet, the hanging tapestry that divided between the Kodesh Kodashim – the Holy of Holies – and the rest of the Mishkan, was carefully and expertly woven; there was an image of an eagle on one side and that of a lion on the other. The Masach, on the other hand, the tapestry that hung at the very opening of the Mishkan, had an image that was sewn in, so the same image appeared on both of its sides.

Why the difference? The Gaon Rav Yechezkel, ztl, of Shinova, (son of the Tzanzer Rebbe, ztl, in Divrei Yechezkel) suggests an answer.

Jewish tradition is full of anecdotes about hidden tzaddikim – who had a seemingly simple, coarse, or even obnoxious or evil exterior, but were internally very pious, learned, and holy. These stories are especially popular in the Chasidic and Kabbalistic worlds, but also appear in the Gemara. For instance, the Yerushalmi (end of Peah) tells how during his entire life, Rav Zechariah was ridiculed as an imposter who was illegally receiving tzedakah money. After his death, it was revealed that he had secretly distributed it all to poor people. He saved others the embarrassment of receiving tzedakah by appearing to take it himself. He was a hidden tzadik.

Obviously, one who appears righteous on the outside but is really evil on the inside is despicably two-faced. But what about externally appearing to be evil while preserving a truly righteous interior? Should we, like Rav Zechariah in the Yerushalmi, also strive to be hidden tzaddikim?

The Divrei Yechezkel says we can learn a lesson from the Mishkan. Only the Parochet, outside the Holy of Holies, had one picture on its exterior and another on the inside. The path of being a hidden tzadik is only for great and special people – people who resemble the Holy of Holies. The rest of us should instead be like the Masach, out by the entrance of the Mishkan, that had the same image on both its outside and inside. It is improper for a person to make believe he's on a higher level than he really is.

For all the rest of us the ideal should be “tocho kevaro,” our inside and outside should be identical. We should be full of integrity; the face we show the world should be in sync with that we show ourselves. This is what we say in davening every morning – לעולם יהא אדם ירא שמים בסתר ובגלוי – “A person should be G-d-fearing in secret and also in public.” Absolute integrity was also such an important prerequisite for properly learning Torah, that in the times of Rabban Gamliel they announced, “Anyone who is not tocho kevaro should not enter the beit midrash,” and actually posted a guard there to make sure.

We hold the hidden tzadikim – the Parochet Jews – in high esteem, but our own goal should be straightforwardness – like the Masach hanging at the opening of the Mishkan.

SOURCE GUIDE: SHEPHERD, WATCHMAN, FATHER

The Midrash, commenting on the commands to build the ark and the sanctuary, describes the relationship between Hashem, Israel, and the sanctuary in three different ways. This week's source guide presents this passage, some questions on it, and a number of approaches to explaining it.

A. Shepherd

<p>1. Shemot Rabbah 34:3 An additional approach: "You should make an ark." What is written earlier? "You should make a sanctuary." Said the Holy One, blessed be He, to Israel: You are My sheep and I am the shepherd, for it says, "You are My sheep, the sheep that I tend to; you are people" (Yechezkel 34:31). And I am the shepherd, for it says, "Shepherd of Israel, listen" (Tehillim 80:2). Make a pen for the shepherd so He can come and tend to you. Therefore it says, "Make for me a sanctuary and I will dwell among you" (Shemot 25:8).</p>	<p>שמות רבה לד:ג ד"א "ועשו ארון" מה כתיב למעלן "ועשו לי מקדש": אמר הקב"ה לישראל אתם צאני ואני רועה שנאמר (יחזקאל לד) "ואתן צאני צאן מרעיתי אדם אתם," ואני רועה שנאמר (תהלים פ) "רועה ישראל האזינה." עשו דיר לרועה שיבא וירעה אתכם לכך נאמר "ועשו לי מקדש ושכנתי בתוכם."</p>
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B. Watchman

<p>2. Shemot Rabbah 34:3 You are a vineyard, for it says, "For the House of Israel is the vineyard of the God of Hosts" (Yishayah 5:7). And I am the watchman, for it says, "Behold, the Watchman of Israel does not slumber nor sleep" (Tehillim 121:4). Make a sukkah, a hut, for the Watchman so He can watch you.</p>	<p>שמות רבה לד:ג אתם כרם שנא' (ישעיה ה) "כי כרם ה' צבאות בית ישראל." ואני שומר שנאמר (תהלים קכא) "הנה לא ינום ולא יישן שומר ישראל." עשו סוכה לשומר שישמור אתכם.</p>
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C. Father

<p>3. Shemot Rabbah 34:3 You are children and I am your Father, for it says, "You are children of Hashem your God" (Devarim 14:1). And I am your Father, for it says, "For I was a Father to Israel" (Yirmiyah 31:8). There is honor for children when they are by their father and honor for the father when he is by his children. Thus it says, "The crown of the elders is grandchildren" (Mishlei 17:6 – the verse continues, "And the splendor of children is their father"). Make a house for the Father so He can come and stay by his children. Therefore it says, "Make for me a sanctuary and I will dwell among you" (Shemot 25:8).</p>	<p>שמות רבה לד:ג אתם בנים ואני אביכם שנאמר (דברים יד) "בנים אתם לה' אלקיכם." ואני אביכם שנאמר (ירמיה לא) "כי הייתי לישראל לאב." כבוד לבנים כשהן אצל אביהם וכבוד לאב כשהוא אצל בניו. וכן הוא אומר (משלי יז) "עטרת זקנים בני בנים." עשו בית לאב שיבא וישרה אצל בניו לכך נאמר "ועשו לי מקדש":</p>
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	Hashem	Israel	Sanctuary	Goal
1	Shepherd	Sheep	Pen	"... so He can come and tend to you."
2	Watchman	Vineyard	Booth	"... so He can watch you."
3	Father	Children	Home	"... so He can come and stay by his children."

Think about this question:

- What does each of these three comparisons add to our understanding of the sanctuary and how it is part of the relationship between God and Israel?

Three Purposes of the Mishkan

Harav Avraham Azulai, ztl , the Chida's grandfather, outlines three goals God had in mind for the Mishkan:

<p>4. Baalei Brit Avram, Parshat Terumah</p> <p>The command of the Mishkan was intended to accomplish three goals:</p> <p>The first was to be a place for God to speak with Moshe about the remaining mitzvot that they did not hear at Sinai ... It was not dignified (after the giving of the Torah at Sinai) to speak with them outside. Rather, He would speak with them in private, as the Midrash teaches (Bamidbar Rabbah 12:4) that this is likened to a king who, when his daughter was still young, would speak with her anywhere ... (but when she grew older and speaking to her in public was no longer appropriate he made a tent and spoke with her there).</p> <p>The second was overseeing and protecting Israel. The eye of God was constantly looking over those who fear Him, saving them in the desert from all harm.</p> <p>The third goal was honor. It is honor for the Israelites that their King should dwell within them, as a king dwells within his own nation ...</p>	<p>בעלי ברית אברם וענין צווי המשכן לשלש כוונות: הא' שיהיה מקום מוכן לדבר שם עם משה שאר המצוה שלא שמעו בסיני ... ואין כבוד לדבר עמהם בחוץ אלא בצנעא, וכמשל שאמרו (במ"ד פ' י"ב) למלך שהיתה לו בת כשהיא קטנה היה מדבר עמה בכל מקום וגו'. וזהו מה שמצינו כשהוקם המשכן דבר עם משה מאהל מומד כמ"ש ויקרא אל משה. כוונה שנית להשגחתן ושמירתן של ישראל להיות תמיד עין ה' אל יראיו להצילן במדבר מכל פגע רע. כוונה שלישית דרך כבוד כי כבודן של ישראלים היא שיהא מלכם שוכן בתוכם כדרך המלך השוכן בתוך עמו המיוחד לו...</p>
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Hashem alludes to these three goals in two different passages. The first was before the giving of the Torah:

<p>5. Shemot 19:5-6</p> <p>5) ... You will be for me a treasure from all the nations for the entire world is Mine (God protects the people of Israel). 6) You will be for me a kingdom of kohanim (God honors them by dwelling among them) and a holy nation (God sanctifies them through the mitzvot He taught Moshe) ...</p>	<p>שמות יט:ה-ו (ה) ... וְהָיִיתֶם לִי סֹגְלָה מִכָּל הָעַמִּים כִּי לִי כֹל הָאָרֶץ: (ו) וְאַתֶּם תִּהְיוּ לִי מְמַלְכֵת פְּהָנִים וְגוֹי קְדוֹשׁ ...</p>
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The command to build the Mishkan also alludes to all three:

<p>6. Shemot 25:8</p> <p>Make for Me a Mikdash (this alludes to the sanctity of the mitzvot, taught to Moshe in the Sanctuary – note that the Torah uses Mikdash instead of Mishkan) and I will dwell (this alludes to the Divine Presence, protecting His people) in their midst (this alludes to the honor of the King dwelling within His people).</p>	<p>שמות כה:ח וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְתוֹכָם:</p>
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Finally, says Rav Azulai, each of the three parables in our Midrash alludes to one of the three purposes of the Sanctuary:

- A. God is the shepherd leading His flock, through teaching Moshe and Israel His mitzvot in the Ohel Moed.
- B. God is the watchman guarding His vineyard, protecting Israel from all harm.
- C. God is the father dwelling with His children, giving them honor by dwelling within them and being honored by them through His Shechinah dwelling in the Mishkan.

Other Directions

Other commentators take different directions: Some (like Rashash) view them as corresponding to the three different sections of the Sanctuary: 1. the Kodesh Kodashim (Holy of Holies where the Ark was), 2. the Heichal (where the Menorah, Table, and Incense Altar were), and 3. the Courtyard; and others (Radal, Etz Yosef) view them as three stages in the development of the Sanctuary: the Mishkan in the wilderness, the Mishkan in Shiloh, Nov, and Givon, and, finally, the Beit Hamikdash. Commentators also relate to the following questions:

- Why does the opening of this Midrash mention the Aron, the Ark of the Covenant?
- The parent-child comparison is more elaborate than the first two comparisons. Instead of just saying "Make a house," why does the Midrash speak about the honor of fathers and children being together?

CROSSING BORDERS BY RABBI AVRAHAM FISCHER

One of the most exciting aspects of traveling is crossing borders. From one place to another so many things change – sights, sounds, laws, currencies, perceptions. What applies to one side of a border does not apply to the other side.

The Mishkan has two dividers, the Parochet and the Masach. The Parochet separates the Mishkan into two areas, the Kodesh and the Kodesh Hakodashim. The Masach separates the Mishkan from the surrounding courtyard.

The Parochet and Masach have much in common. They are made of the same combination of materials: blue, purple, scarlet wool, linen, with a thread of gold intertwined with the other threads. Each measures ten cubits by ten cubits and have keruvim designs.

A closer examination, however, shows just how different they are. Parochet derives from פָּרַק, which means to break or separate. Masach comes from סָכַךְ, the same root that gives us Sukkah, meaning to conceal or shield. Rashi says that the Masach covers the opening of the Mishkan, while the Parochet is a partition like a curtain which separates between the king and the people. The Masach is a barrier; the Parochet is a transition.

Furthermore, the Parochet is woven, הוּשַׁב, whereas the Masach is embroidered, רוּקַם. The Parochet is held up by four pillars, set in silver sockets, while the Masach is supported by five pillars set in copper sockets.

Kli Yakar explains that the five pillars of the Masach correspond to the five senses. The copper, נְחֹשֶׁת, of the sockets suggests the snake, נָחַשׁ, and the embroidery, רוּקַם, is man's physical formation. Thus the Masach bars us from proceeding to holiness before we have atoned for the flaws in our nature. The Parochet, on the other hand, is the transition from one level of holiness to a higher one, as exemplified by Yom Kippur. Then the focus is not on the physical, but on cognition, reflected in the הוּשַׁב. The Kohen Gadol ministers in four garments, and the silver sockets symbolize forgiveness and purity.

The Masach and the Parochet teach us how to progress in our avodat Hashem. First become holy, and then become holier still.

This issue is dedicated in memory of
Simcha ben Shlomo ז"ל

*This publication is compiled by the staff and Rabbonim at **Shapells/Yeshivat Darché Noam** for men and **Midreshet Rachel v'Chaya Seminary** for women in Jerusalem. Find out more about the **married couples' programme** and the **Pathways Israel** and **Pathways Plus** programmes offered at www.darchenoam.org +972-2-651-1178, 5 Beit Hakerem Street, Jerusalem.*

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