

THE WEISS EDITION

תרומה

*Terumah*



Plant a Tree from Israel

Have Poles, Will Travel

The People's Mishkan

Baby Face

Brazen as Brass, Soft as Soil

# Light points

FROM THE TEACHINGS OF  
THE LUBAVITCHER REBBE ON THE  
WEEKLY TORAH PORTION

# *Lightpoints*

לזכרון ולעילוי נשמת  
הרה"ח הרה"ת הרה"ג ישעיהו זושא  
ב"ר אברהם דוד ע"ה ווילהעלם  
נלב"ע ביום ד' שבט התשפ"ב  
תנצב"ה

לעילוי נשמת  
הרה"ת נחום ב"ר צבי הירש ע"ה  
וואלאסאוו  
נלב"ע ביום ז' אדר ה'תשס"א  
תנצב"ה  
•  
נדפס ע"י בני משפחתו שיחיו

תרומה

# Terumah

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כה:ג-ה | 25:3-5

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וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֲתֵם... וְעֵצֵי שִׁטִּים

*And this is the contribution that you shall take from them... and acacia wood.*

## *Plant a Tree from Israel*

How did Bnei Yisrael have acacia wood in the desert? Some commentaries suggest that it grew in nearby forests, or perhaps it was available for purchase from merchants they encountered in the desert.<sup>1</sup>

Rashi, on the other hand, maintains that Bnei Yisrael left Egypt with a supply of acacia wood intended for use in the Mishkan. The source for this is a Midrashic account that Rashi cites in the name of Rabbi Tanchuma: “Our forefather Yaakov foresaw with Ruach Hakodesh, Divine intuition, that Bnei Yisrael were destined to build a Mishkan in the desert. He

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1. See Ibn Ezra and Divrei David ad loc.

therefore brought cedars to Egypt and planted them, and instructed his sons to take them along when they left Egypt.”

Why did Yaakov go to the trouble of bringing trees with him from the Land of Israel and planting them in Egypt? Surely he knew that Bnei Yisrael would have other opportunities to obtain acacia wood. Why didn't he rely on Bnei Yisrael's simply buying the wood, or procuring it from a nearby forest? Evidently, Yaakov had additional reasons for bringing the wood with him.

Rashi alludes to these motives by citing the teaching in the name of Rabbi Tanchuma, whose name comes from the Hebrew word *tanchumin*—consolations.

The acacia trees that Yaakov planted in Egypt were a *visible* symbol of his prophecy that one day G-d would free Bnei Yisrael from Egypt and command them to build a Mishkan for Him in the desert. In the most dark and difficult moments of their slavery, these trees served as a source of hope and comfort. Seeing the trees from the Land of Israel reminded and reassured Bnei Yisrael that they would not remain exiled forever; G-d would soon bring them home, back to the Land of Israel from which they—and the trees—originated.

Although he knew that Bnei Yisrael could obtain the acacia wood through other means, Yaakov bought them along from the Land of Israel to provide solace to his descendants throughout their bitter exile.

—*Likkutei Sichos, vol. 31, pp. 142-147*

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 כה:טו | 25:15
 

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בַּטְבֵּעַת הָאָרוֹן יִהְיוּ הַבָּדִים לֹא יִסְרוּ מִמֶּנּוּ

*The poles of the Ark shall be in the rings;  
they shall not be removed from it.*

## *Have Poles, Will Travel*

To ensure that the Aron, the Holy Ark, is always ready for travel, its poles are not allowed to be removed. The Sefer Hachinuch elaborates:

In the event that we'll need to urgently transport the Aron, and in the hurry of the moment we might not verify that the poles are properly secured, the Aron might, G-d forbid, slip from our hold... But if they are made with no intention of ever being removed, they will be firmly fastened in place.<sup>2</sup>

The Torah's concern for the Aron to be readily mobile teaches us an important lesson.

The Aron contained the Luchos, inscribed with the Ten Commandments, which our Sages explain comprise all 613 mitzvos.<sup>3</sup> Thus, the Aron, which housed the Luchos, is a metaphor for Torah study, through which one's mind and heart become a home for the Torah's wisdom.

To succeed in the study of Torah requires intense concentration, removing oneself entirely from outside distractions. This, too, is comparable to the Aron hidden away in the Kodesh Hakodashim, the holiest chamber in the Temple, off

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<sup>2</sup>. Sefer Hachinuch, Mitzvah 96.

<sup>3</sup>. See Azharos of Rav Saadiah Gaon.

limits to everyone but the Kohen Gadol, the high priest—and even *he* could only enter once a year!

Nevertheless, the poles of the Aron teach us that even while wholly engrossed in Torah study, we must always be *readily mobile*. Our immersion in Torah must be accompanied by the awareness and willingness to embark at any time, to any place, to do whatever it takes to bring the Torah to another Jew.

—*Likkutei Sichos*, vol. 16, pp. 334–335

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 25:16 | כה:טז
 

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וְנָתַתְּ אֶל הָאָרוֹן אֵת הָעֵדוּת אֲשֶׁר אֶתֵּן אֵלֶיךָ

*And you shall place into the Ark the testimony,  
which I will give you.*

## *The People's Mishkan*

The Talmud teaches that the Ark contained both the broken remnants of the first set of Luchos and the complete and unbroken second Luchos.<sup>4</sup>

The first Luchos were given to Moshe immediately after the revelation at Sinai, before Bnei Yisrael sinned and worshipped the Golden Calf. At that point, they were spiritually perfect;<sup>5</sup> thus, the remnants of the first Luchos represent the *tzaddik*—the Jew in his most perfect and elevated state.

The second set of Luchos were given to Moshe on Yom Kippur, after G-d pardoned Bnei Yisrael for the sin of the Golden Calf. These Luchos represent the *baal teshuvah*—a person who may have strayed from the Torah's ways in the past, but has since repented.

Both the *tzaddik* and the *baal teshuvah* were thus represented in the Aron, by the first and second Luchos, respectively. There is, however, a third possible state in which a Jew may find himself: having transgressed the Torah but not yet made amends. The first Luchos, the Luchos of flawlessness, no longer represent him. The second Luchos, the Luchos of repentance, do not yet represent him either. But this Jew,

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4. Berachos 8b.

5. See Talmud, Shabbos 146a: "At the giving of the Torah, their filth departed."

too, is represented in the Aron—by *the broken state* of the first Luchos.

By representing all three categories of Jews in the Aron, the Torah highlights that the commandment to build a Mishkan—and likewise, the eternal lesson we learn from this mitzvah—applies to every Jew equally. Regardless of your current spiritual state, whether perfect or far from it, you must endeavor to elevate your material life to serve exclusively as a home for G-d.

—*Likkutei Sichos, vol. 6, pp. 156-157*

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 25:18 | כה:יח
 

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וַעֲשִׂיתָ שְׁנַיִם כְּרֻבִים זָהָב

*You shall make two golden kerubim.*

## *Baby Face*

The faces of the two golden *keruvim* (cherubs) were fashioned to resemble the faces of infants.<sup>6</sup> Baal Haturim explains that this symbolized G-d's love and affection for the Jewish people, comparing it to one's love for his baby or small child.

Parents' love for their children is not related to or conditional upon the child's qualities or accomplishments. Parents are inherently one with their children, and therefore love them unconditionally. This is particularly evident by the way parents adore their infant children, well before the child's qualities and virtues can be seen.

Because the soul of every Jew is "a veritable part of G-d above,"<sup>7</sup> G-d holds us dear with an intrinsic, essential and unbreakable love, like the love parents have for their children. The *keruvim* therefore resembled babies, symbolizing that G-d's love for the Jewish people is not dependent on our accomplishments; it transcends the relationship we forge with Him by studying His Torah and observing His commandments.

—*Likkutei Sichos, vol. 26, p. 181*

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6. See Rashi, Shemos 25:15.

7. Tanya, chapter 2.

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 כז:א-ח | 8-1:27
 

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וְעָשִׂיתָ אֶת הַמִּזְבֵּחַ... וְצָפִיתָ אֹתוֹ נְחֹשֶׁת... נְכוּב לַחַת תַּעֲשֶׂה אֹתוֹ

*You shall make the altar... and you shall coat it with copper... You shall make it hollow, out of panels.*

## *Brazen as Brass, Soft as Soil*

The altar that stood in the courtyard of the Mishkan was coated with a layer of copper. Rashi explains that copper is a metaphor for brazenness (see Yeshayahu 48:4), and the Mizbe'ach atoned for Bnei Yisrael's insolent behavior.

The copper coating also represented a positive form of brazenness and chutzpah, which is *demanded* of Bnei Yisrael: a Jew must be bold and unashamed about his Judaism, defiant and unfazed by anyone who might mock his worship of G-d.

Beneath its tough exterior, however, the Mizbe'ach was hollow. Wherever Bnei Yisrael erected the Mishkan, they filled the Mizbe'ach with earth, to symbolize that even while approaching a challenge with toughness and chutzpah, deep down we must always feel humble, like insignificant, trampled earth.

These two aspects of the Mizbe'ach, its copper coating and its hollow inside filled with earth, thus represent two opposite yet vital traits that are always required of a Jew.

—*Reshimos, no. 108*

לעילוי נשמת  
הרה"ת ר' **מנחם מענדל**  
ב"ר **זאב** ע"ה  
**בוימגארטען**  
נלב"ע ג' אדר א' תשע"ט  
תנצב"ה

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נדפס ע"י ולזכות בני משפחתו שיחיו

לעילוי נשמת  
הרה"ת מנחם מענדל  
בן הרה"ח מאיר שלום בליזינסקי ע"ה  
נלב"ע ביום ה' אדר ה'תשנ"ה  
תנצב"ה  
•  
נדפס ע"י בני משפחתו שיחיו



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