



## *Parshas Terumah 2020, the purpose of creation*

*This week's Parsha Perspective is in honor of the speedy recovery of Batsheva Sarah Bas Chana, Sasson Betzalel Ben Batya, Shaul Ben Berta, and Sapir Bas Ariela and dedicated to the memory of Shlomo Ben Edward and Edward Ben Shaul. May their souls be uplifted and their memories a blessing.*

Our Parsha begins with G-d commanding Moshe to solicit donations from the Jewish people to construct the Mishkan, a sanctuary that would be His dwelling place in this world. They were to donate gold, silver, copper, and precious stones. Specialty red, blue and purple wool, linen, animal skins, and acacia wood.

The second half of the Parsha and the following few Torah portions go through the design and construction of the Mishkan. This takes up the last third of the book of Shemos.

A question comes to mind: When G-d commands Moshe to build the Mishkan, He says (25:8), ***“And they shall make for Me a Mishkan that I will dwell in them.”*** However, isn't G-d everywhere? Why does He need a specific dwelling place?!

Furthermore, if G-d wanted a dedicated dwelling place in this world, why did He say to Moshe, ***“I will dwell in them,”*** signifying multiple locations instead of one dedicated place?

The Rabbienu Bachya on this Pasuk writes that when it says, ***“I will dwell in them,”*** it refers to the Mishkan, and the two Beis Hamikdash built in Yerushalayim.

He learns this from the fact that if you split the word ***“And I will dwell,”*** the numerical value comes out to be 410, the exact number of years the first Beis Hamikdash stood.

He continues that if you rearrange the letters of the same word, you will get *“The second for 420 years,”* which alludes to the number of years the second Beis Hamikdash stood.

The Lubavitcher Rebbe gives a deeper and more profound explanation. He quotes the Midrash Tanchuma on Parshas Nasso, *“That when G-d created this world, He desired a physical dwelling place on this earth as He has on high.”* Since our world is physical by nature, the holiness of G-d can not shine in a revealing way.

However, when we build a dedicated location (*a Mishkan or Beis Hamikdash*), it becomes the only place where G-d could physically reveal Himself on this earth. The Rebbe explains that G-d is everything and everywhere; however, in the Mishkan, or Beis Hamikdash, G-d can physically reveal Himself.

The Rebbe continues that in times of exile, when there is no Mishkan or Beis Hamikdash, G-d wants to dwell within our homes and our hearts. Every time we learn Torah or do a Mitzvah, we create a space for G-d to reveal Himself physically in this world.

When we follow G-d’s commandments, we turn our ordinary, mundane, and physical homes into a holy palace and residence for the King of all kings. This incredible accomplishment is only achievable when we devote to G-d the most precious parts of ourselves, our minds, and our hearts.

In our daily lives, it is imperative that we understand that as the Jewish nation, we are chosen by G-d to make this world habitable for Him. This mighty and awesome deed begins with treating others with kindness and compassion.

For every single person was created in the image of G-d, as the Pasuk says (Bereishis 1:27), *“And G-d created man in His image.”* Therefore, every person has inherent value and importance to G-d and, thus, deserves such respect.

**“The ability of the Jewish people to create a dwelling place for G-d is the primary purpose of creation.”**

*Have an inspirational Shabbos,  
Rabbi Sholom Yemini*