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Rabbi Shmuel Brazil



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תשפ"ו RAV BRAZIL PARSHAS TERUMAH
THE PERPOSE OF PURPOSE

When the *parsha* talks about the construction of the *aron hakodesh* it states that two poles must be placed on its sides and they must never be removed. The question arises that there are other vessels in the *Mishkan* that also have poles on their sides such as the golden altar upon which was burnt the *ketores* and the *Shulchan* where the *Lechem Hapanim* was placed. Yet the contrast between all three is that only the poles of the *aron* were forbidden to be removed forever which did not apply to the other two. Why this distinction?

The Meshech Chacham answers with the opinion of the Rambam who *paskins* that the mitzvah of the Menorah is that it had to be lit for the nighttime and also during the daytime. Why during the daytime as well? Hashem commanded so in order that we should not make a mistake in understanding the purpose of lighting the Menorah in the *Mishkan* and *Mikdash*. One would think it was because of the necessity for Hashem to have illumination in the place where the *avodah* takes place. Or according to Rabbeinu Tam who opines that one would have thought that **Aharon** and the **Kohanim** needed the Menorah Light in order to perform the *avodah* during the nighttime. However, the *gemarah* addresses this thought process by remarking Shabbos 22b

מתיב רב ששת מחוץ לפרוכת העדות יערוך וכי לאורה הוא צריך והלא כל ארבעים שנה שהלכו בני ישראל במדבר לא הלכו אלא לאורו אלא עדות היא לבאי עולם שהשכינה שורה בישראל מאי עדות אמר רב זו נר מערבי שנותן בה שמן כמדת חברותיה וממנה היה מדליק ובה היה מסיים

For the forty years that *Am Yisrael* were travelling in the desert, their illumination at night time came from Hashem's *Amud Aish* the pillar of fire. This proves that Hashem nor the *Kohanim* needed light from the Menorah for its light מהניא למאי בטיהרא למהי. Therefore the real purpose of the Menorah's light is to demonstrate to the world that the *Shechinah* dwells amongst *Yisrael*. A testimony to this is the *Ner Maaravi* that burned all through the night even though it had the same amount of oil as the other six.

Says the Meshech Chachma that for this reason the Torah required to light the Menorah during the day time as well, in order to refute this misdiagnosed purpose. If the intention of the mitzvah was to illuminate the darkness why then would there be a mitzvah to light for the daytime hours when there is natural illumination.

This same logic applies with the poles of the *Aron Hakodesh*. If the function of the poles were solely to transport the *aron* just like we find by the poles of the *Shulchan* and *Mizbaiach*, why then would

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the *Aron* alone have a prohibition never to remove the poles from its sides. This *issur* demonstrates that the poles of the *Aron* possess a deeper purpose than merely to facilitate transport. In fact the *Aron* does necessitate human transport at all. As *Chazal* explain Sotah 35 הארון נושא את נושאינו the *aron* miraculously carried those that participated in its transport. The poles of the *aron* show that the support of Torah referring to those who fund its learning, the מחזיקי התורה, must never cease supporting those who learn. זעבולן זעבולן בשמחה ויששכר באהלך. Zevulun rejoices when he goes to work for he supports Yissachor who makes Zevulun a partner in his learning.

We see from both the Menorah and the poles of the *Aron* how important it is to understand deeper than superficiality what their purpose and particular *avodah* is so one can have the correct *kavannah* during performing the mitzvah. Looking for a practical external application alone will shortchange an individual from being infused with a deep spiritual message and awareness that can change a person's life and destiny proven by these two *mitzvos* in this *parsha*. If one takes the *gematriah* of בדים ארון מנרה with the three words we arrive at the numerical value of תורה which tells us that every mitzvah in the Torah has an external logical reason why it should be fulfilled. However we learn from these two *mitzvos* that one should not settle but rather delve into the *mitzvos* on its multi levels of פרדס which is the acronym of פשט דרוש רמז סוד and become inspired with the realization how they affect oneself and the worlds both on earth and in heaven as explained by the Nefesh Hachayim.

For instance, the purpose of לא תרצח is simple because without it, the world would suddenly revert back to the Wild West Days as history repeatedly shows with natural catastrophes like floods, electric black outs, storms איש את רעהו חיים בלעו. One might ask if *goyim* are commanded in their Seven *Mitzvos* which includes לא תרצח, why would the Torah in the Ten Commandments command *Am Yisrael* with the same mitzvah which is something that we can learn out from a *Kal Vochemer* from the *goyim*. Obviously if we are commanded with the same mitzvah it must be that there is a deeper reason and purpose for the mitzvah and the *Chazal* reveal this to us by explaining that for *Yidden* it includes **embarrassing** a person which is tantamount to killing him.

We see from this that the לא תרצח of a *Yid* is on a super sensitive level which doesn't apply to a goy. The depth of the mitzvah is giving us a deeper perception of how to deal with another *Yid* in his talk and communication. We must be so sensitive not to hurt someone's feelings to the point of embarrassment for then it is deemed like murdering him. Had *Chazal* not have taught us this insight we would never have learned such a required sensitivity. This revelation invalidates the excuse that "it was only a prank, joke, we were just having fun, are all absolutely not acceptable and are forbidden.

Another example is what was the purpose of Hashem creating Man with such a high level of intelligence? The external reason for most of humanity is to enable him to protect and defend himself

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from the natural forces or other humans who might harm or kill him. But think again for Hashem created in animals instincts who do not possess human intellect yet they are capable with these instincts to do the above efficiently enough to live and propagate their species. Hashem did not create man to be a super intellect in order to exist as a sophisticated animal. Obviously if man has such an incredible intelligence it must be used to attain a higher purpose which is not just to live earthly but rather as a **Tzelem Elokim** who has the ability to think of Hashem who designed him to subjugate his body and mind to Hashem's calling.

As one grows in spirit his **purpose** on this earth becomes deeper and more reflective of Hashem. As the *seforim* tells us that the word **אדם** is the word אדמה *ah'dameh* "I will emulate and be similar to Hashem". The Mesilas Yesharim begins his *sefer* with the words "the foundation and root of complete *avodas* Hashem is חובתו בעולמו מה חובתו בעולמו to clarify until it becomes a truth what is my obligation, mission, and purpose with my existence in the world. It is all about understanding purpose and meaning of existence. Without it one will fail to bring out his tailor made destined potential as a human and creation of Hashem.

Note that in the word purpose (*perpose*) there are two words, **per** and **pose**. The word *per* means in accordance with. The word *pose* is used in to pose for a picture which means we arrange out body in a certain fashion in which we want to be remembered. I will never understand why for a driver's license everyone smiles when their picture is taken. The picture's purpose is mainly to identify you when you are stopped by the police for a wrongful and illegal action at which time you are definitely not smiling. This demonstrates that the pose is not connected to the purpose of taking a picture. A true life of Torah is one that is aligned with the body making the right poses that parallels the *ratzon* of Hashem per particular time. The more one knows his purpose in life the more he knows how to pose his body per all situations. The pose of the body is supposed to be synched with the purpose of life – to be disciplined and be controlled by the *neschama* and the will of Hashem.

Smile when greeting someone with a good morning, run away from an *aveirah*, face the person who is talking to you and look at him with interest not at your recent texts, don't scream with anger when you get emotionally upset, do not cross your legs while davening because it poses you in a casual "chilled" state not appropriate for *davening* when one is talking to the King of all Kings to benefit him with his needs. In all of these situations one must make sure that his pose of the body which was created with 248 limbs and 365 sinews corresponding to the purpose of fulfilling the 248 mitzvos *esai* and 365 *lo saasai* are in synch with the *neschama* that was given to you as an incredible gift.

Gut Shabbos

Rav Brazil