

## **LEAD TORAH** MASHAL L'MA HADAVAR DOMEH?

To what can we compare this? We've almost certainly shared the following analogy in the past, but not recently - we hope.

The boy's 16th birthday is approaching. His parents want to get him a special birthday gift. They decide on the latest and best iPad, Apple's tablet and so they go for it. They buy it, with many programs and apps and accessories.

And they gift wrap it and hide it in their closet, to be given to their son two weeks hence on his birthday.

A week later, they get a call from their son's school 'inviting' them for a meeting with the principal to discuss problems their son is having at school.

They are devastated, and they take the principal's comments and suggestions seriously.

He recommends that they get their son a computer tablet of his own, such as an iPad, and load it with educational programs and apps which will help with their son's attention, attitude, and performance in school.

The parents are shocked by what the principal has told them - they had no idea there was a problem and they plan on taking things seriously. They are additionally surprised by the fact that they already have bought the iPad.

That evening, after supper, they sit their son down for a serious talk. There's a lot of crying (and yelling) and grounding. And then the parents present the iPad.

This week's sedra, T'ruma, follows that which is reported in the previous four sedras - the miraculous plagues brought upon the Egyptians in Va'eira and Bo, the unique night of the first Korban Pesach and the Exodus in Bo, the miracles within miracles of the Splitting of the Sea, the miracles of the bitter-to-sweet water, the Manna, the fighting off of Amalek in B'shalach, Revelation at Sinai and the Giving of the Torah in Yitro and Mishpatim, and the setting down of civil law as the foundation of Jewish society. With this amazing and glorious backdrop, T'ruma begins with the collection of materials for the Mishkan and the special mitzva of building a Mikdash for HaShem so that He will dwell among us. The mitzva is meticulously detailed in 243 p'sukim across two and a third sedras. All of this corresponds to the parents buying the fully loaded iPad for their child. One way of understanding these sedras, is that these mitzvot and detail were part of G-d's transmission of Torah to Moshe during the 40 days and 40 nights that followed Revelation at Sinai. Bnei Yisrael knew nothing of this yet. Just as the almost 16-year old had no idea yet about the iPad.

After the full presentation of the Mishkan portion, after the purchase of the iPad, comes the call from the principal, comes the terrible episode of the sin of the golden calf.

And then comes Vayakhel and P'kudei with full detail about the Mishkan - again.

At the point that Bnei Yisrael is hearing the instructions of collecting the materials and building the Mishkan and its furnishings in Vayakhel and P'kudei, it is their first time hearing about a Mishkan. Like our 16 year old had no idea about the iPad until after his parents met with the principal. We know the story, but he didn't yet, and neither did Bnei Yisrael.

According to the school of thought we are following, Bnei Yisrael do eventually find out that the command to build the Mikdash pre- ceded Cheit HaEigel, just as the boy in our mashal will find out that the iPad was bought before his parents knew of his trouble in school. For the boy, the backdrop for the iPad is the negative report of the principal and the problems at school. For Bnei Yisrael, the backdrop of the mitzva to build the Mikdash is nothing like the way we can look at things in Parshat T'ruma.

We can suggest that the duplication of full Mishkan details calls upon us to see the concept of Mikdash in two ways.

Just as our boy needs to see the iPad and its programs and apps as remedial for his trouble in school, we must see Mikdash as that which we need to straighten ourselves out in the aftermath of Eigel HaZahav.

But the boy must also see the gift of the iPad as a loving gesture by his parents to strengthen the bond between parents and child. After he straightens out his school issues, then without guilt he can develop a stronger, more loving

relationship with his parents.

So too, we need to see the mitzva for us to build a Mikdash in two ways. We needed to learn to focus our religious energies in a 'kosher', proper direction, to build up our relationship with HKB"H and to become the Kingdom of Kohanim and Holy Nation that we were promised to be. That's what T'ruma, T'tzaveh, and the first part of Ki Tisa should focus us on.

But then, as we continue further into Ki Tisa, we have a simultaneous agenda of developing the proper way to do T'shuva for the many times we have strayed from being faithful with HaShem - we and our ancestors.

Two presentations of the Mikdash Mitzvot to develop Ahavat HaShem and Yir'at HaShem. Full details in each context because we need to focus on both backdrops - to live up to the former and to shun the behavior of the other. May we merit the building of Bayit Sh'lishi, Bimheira B'yameinu, אמן