

PORTION	DATE	HEB DATE	TORAH	NEVIIM	KETUVIM
Terumah	29 Feb 2020	4 Adar 5780	Exo. 25:1-27:19	1King 5:12-6:13	Mark 12:35-44

In this week's Torah portion, Terumah, we will continue to study the components of the Tabernacle. It is written (Exo. 25:31), "You shall make a menorah of pure gold." The sages teach that the purpose of menorah was not to provide light to the windowless interior of the Tabernacle, for the Tabernacle was a source of spiritual illumination as well as physical illumination. Rather, the menorah's light was a testimony to the world that the Divine Presence dwelt in the Tabernacle.

The menorah's source of light signified *chochmah* (wisdom), the faculty of insight and enlightenment. It was situated in the south side of the outer chamber; looking outward from the inner chamber, it was on the right. *Chochmah* is the primary *sefirot* of the right axis of the *sefirot*.

Every Divine soul is a source of Divine illumination; it is in this sense that the soul is metaphorically termed, "the lamp of Hashem." The seven lamps of the menorah signify the seven basic types of Yisraelites' souls, each having its particular path in revealing Divinity, based on one of the seven basic emotions.

Emotion	Inner Dimension
<i>Chesed</i> (loving-kindness)	Love of Hashem
<i>Gevurah</i> (severity; restraint)	Awe of Hashem
<i>Tiferet</i> (beauty)	Connection to Hashem through studying the Torah
<i>Nitzach</i> (victory)	Overcoming obstacles opposing "Godliness" in the world
<i>Hod</i> (acknowledgment)	Appreciating Hashem's beneficence
<i>Yesod</i> (loyalty)	The pride in being Hashem's emissary in the world
<i>Malchut</i> (royalty)	Humility

"Its stems, its goblets, its sphere" (v. 31-32), the stem of the menorah alludes to the Written Torah, and the six branches that extend from it allude to the six orders of the Mishnah, the basic compendium of the Oral Torah. In this context, the spheres and flowers allude to the extra-mishnaic teachings of the sages. The goblets allude to the Torah's "wine," its inner dimension.

Nine flowers (v. 35), the menorah signifies *malchut*, the collective soul of the Yisraelites. *Malchut* is first emanated as a single point, and is developed into a full *partzuf*¹ by the 9 *sefirot* above it.

Twenty-two goblets which are larger than cups signify an outpouring of Divine light from a higher level of consciousness. The seven branches of the Menorah allude to the seven emotions; these emotions must be infused with the guidance of the intellect. The three goblets on each branch allude to the three components of the intellect (*chochmah*, *binah*, and *da'at*) descending into each emotion. The total of 22 goblets alludes to the 22 letters of the Hebrew aleph-bet.

Eleven spheres signify the ten *sefirot* together with the transcendent light of *keter* they elicit. The menorah's components thus depict the process by which the Divine soul is fully developed.

¹ meaning Divine "Personae/Visages/Faces/Forms/Configurations", are particular reconfigured arrangements of the ten *sefirot*.

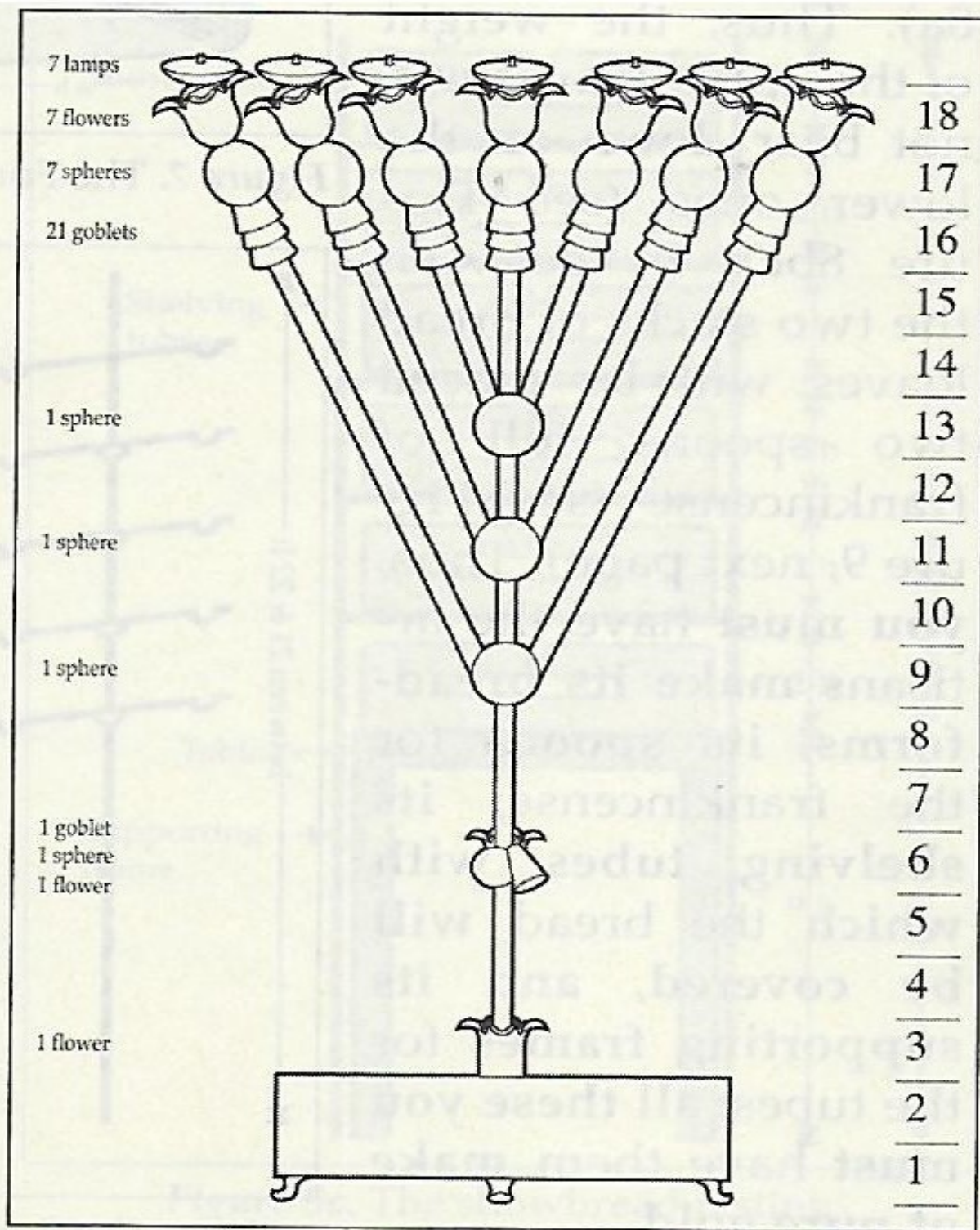


Figure 10. The Candelabrum