



A Magnification OF LOVE Through Darkness

YadAvNow.com Weekly Audio Series: Tetzaveh/Purim

Rabbi Yosef Kalatsky

Purim: Why the Exceptional Level of Joy Upon Seeing “Techeilas” Mordechai

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Purim: Stripping the Facade to Reveal the True Essence

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Purim: Concealed & Cloaked In Nature

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1. The Scroll of Esther is one of the Scriptures.
2. The only scripture that does not contain the name of G-d.
3. It is a narrative of Haman the Amalekite rising to power to become the Viceroy Of the Persian Empire.
4. The Amalek People, from Time immemorial, cannot tolerate the existence of a Jewish People.
5. Haman, with the consent of Achashveirosh the Persian King who ruled the word supreme, decreed to annihilate the Jewish People.
6. G-d intervened, behind the scene; the decree was annulled & Haman and his 10 sons were hanged.
7. On the 13th of the month of Adar, Jews throughout the Empire were given permission to kill their enemies.
8. They celebrated through feasting on the 14th.
9. In Shushan, capital city of the Persian Empire, they were given an additional day, the 14th to kill their enemies, & celebrated on the 15th.
10. All walled cities from the time of Joshua the son of Nun celebrate Purim on the 15th.
11. G-d said, when the Jews will go into exile, “I will conceal my countenance.”
12. The miracle of Purim was a concealed one, cloaked in nature.
13. To emphasize this point, Mordechai & Esther, the authors of the Megillah, omitted the name of G-d.



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Hourly Video: Parshas Tetzaveh

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Tetzaveh: An Installation Of Joy that Absolves One's Own Yearning

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Tetzaveh: The Vestments that Replace The Original Intent Of The Body at Creation

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Tetzaveh: Vivid Truth Dispels Ambiguity

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A Sefer by
The Chafetz Chaim

The Entry Point to Greatness Availed by Life

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1. The Menorah is only kindled with olive oil.
2. Gemara: The illumination of the Menorah brings the Divine assistance needed to come upon the truth of Torah.
3. Noach sent out the dove to see if the flood waters had receded.
4. The dove returned with an olive leaf in its mouth.
5. Midrash: "Better my sustenance should be bitter from the hand of G-d than sweet from the hand of man."
6. Before it is processed, the olive is naturally bitter and caustic, corroding the cutting iron implement.
7. The Jewish People are compared to the dove.
8. Midrash: To comprehend and come upon the truth of the oral law, one must forgo many of life's amenities.
9. Tanchuma: When suffering comes upon the Jewish People they submit and pray to G-d, unlike the nations who bolt and become defiant.
10. Through experiencing the bitter, one comes upon clarity.

Empowering All Systems of Existence

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1. Mitzvah: To kindle the Menorah every day.
2. The Menorah was in the covered sanctuary in the Holies outside of the curtain.
3. The Ark containing the Tablets and the Torah was located in the Holy of Holies- the location of the Divine presence.
4. Gemara: The illumination of the Menorah represents the Oral Law.
5. Should not the Menorah be alongside the Ark with the Written Law?
6. Midrash: Do not think that G-d needs your light.
7. The Jewish People ask G-d: "You are the light of the world: why do You need our light?"
8. "It is to elevate you in the eyes of the nations that I need your light."
9. G-d, absolute in perfection, has no needs.
10. The world's existence is bound to the performance of the Jew.
11. However, because G-d is absolute and wills existence, He can choose to supersede the system.
12. This is the meaning of "Your Light I don't need."

Qualifying the Officiant Through His Appropriate Attire

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1. A Kohen can officiate a service when wearing the priestly vestments.
2. Aaron and his sons were installed as Kohanim on the eighth day of the inauguration.
3. The first seven days Moshe officiated wearing a white tunic.
4. Why was Moshe's service valid although it was without priestly vestments?
5. Ohr Hachaim Hakadosh: The High Priest's vestments were to atone for the sins of the Jewish People.
6. Moshe's service atoned for Aaron's sin of the golden calf.
7. Shelah Hakadosh: The essence of every human being is his soul; the body is only the vestment of the soul.
8. Adam and Eve's bodies, before eating the fruit, were untainted.
9. Afterwards, their bodies became putrified and no longer qualified as vestments.
10. The Kohen is only functional as an officiant if he wears an appropriate vestment.
11. Moshe's physicality was so purified he radiated holiness; his body qualified as his vestment.
12. All he needed was a white tunic to cover his nakedness.
13. Ramchal: Adam before the sin & Moshe, were the only 2 humans whose souls dwelt within their bodies.

Weekly Torah Commentary Series: Tetzaveh/Purim



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The Commonality between Purim and Pesach

Gemara in Tractate *Taanis*: “When the month of *Av* begins, we decrease our joy. When the month of *Adar* begins, we increase our joy...”

Mishna in Tractate *Taanis*: Five tragedies occurred on the ninth of *Av* (*Tisha b'Av*) (both Temples were destroyed on that day). One would think that it would be sufficient to commemorate the ninth of *Av* alone, by designating it as a day of mourning.

Chazal: Due to the enormity of the tragedy, one must begin to minimize his level of joy at the beginning of the month. On the 14th or the 15th of the month of *Adar* we celebrate the festival of *Purim*. On the 14th it is celebrated by non-walled cities and on the 15th it is celebrated in walled cities, in which the walls stood at the time of *Yehoshuah Bin Nun* (the time the Jewish people entered into the Land of Canaan). *Chazal* are

telling us that it is not sufficient to celebrate the day of the *Purim* festival alone, but rather one must increase his level of joy from the beginning of the month to indicate that the dimension of good fortune is so overwhelming, that one must begin increasing his joy at the beginning of the month.

The basis for the celebration of *Purim* is that there was a decree that was authorized by *Achashverosh* the Persian Emperor, to annihilate every Jewish man, woman, and child. This was initiated and legislated into law by *Haman* the evil one, who was the viceroy of the Persian Empire. The decree at the last moment was miraculously overturned, thus sparing the Jewish people from annihilation. In addition, they were given permission to destroy their enemies (the *Amalekites*) on the 13th of the month of *Adar* in the open cities and an additional day was given to those who lived in *Shushan*, the capital of the Persian Empire, to destroy them on the 14th of *Adar*.

There is a rabbinical obligation to celebrate *Purim* through feasting, as it states in the *Megillah* of *Esther*, "It is a day of joy and feasting..." However, we find another rabbinical holiday, which we celebrate to commemorate the victory over the Greeks– the festival of *Chanukah*. During this time, the enemies of the Jewish people were defeated and driven out of the Land of Israel. Regarding this festival, there is no obligation to celebrate through feasting as regarding the festival of *Purim*.

Maharal of Prague: "If the days of *Chanukah* were designated to commemorate the victory over our enemies, why do we not celebrate through feasting as one celebrates to commemorate the miracle of *Purim*?" On *Purim* there was a decree to annihilate every Jewish man, woman, and child, regardless of their belief. It was purely because they were Jewish that the Amalekites wanted to destroy them. The decree was to remove the Jewish people from existence. Therefore, to appreciate the miracle we feast in order to emphasize that the miracle relates to the physical existence of the Jewish people.

However, regarding the Greeks, they never intended to annihilate the Jewish people, but rather they wanted them to assimilate and Hellenize, by accepting their pagan beliefs and culture. Because the Jewish people vehemently rejected this consideration, the Greeks issued decrees to nullify the *Torah*, which ultimately led to an all-out conflict. The physical destruction of the Jewish people was only a consequence of the Jew not willing to forgo and forfeit his spirituality. Therefore, on *Chanukah* we celebrate the spiritual survival of the Jewish people, through giving thanks and praise to G-d rather than through feasting.

Gemara in Tractate *Megillah*: "If there is a leap year and there are two months of *Adar*, during which month should one celebrate the festival of *Purim*? Is it during the first month of *Adar*, which follows the month of *Shvat*, which is the time *Purim* is usually celebrated. Or is it the second month of *Adar*, which is before *Nissan*, during which it is usually celebrated before the month of *Nissan*?" The *Gemara* concludes that one should celebrate *Purim* during the second month of *Adar* because we juxtapose one redemption to another redemption. Just as *Purim* was a redemption of the Jewish people, so too was *Pesach* (the exodus from Egypt) a redemption of the Jewish people.

On *Pesach* we celebrate the redemption from Egypt. Before the exodus, the Jewish people were the slaves of Pharaoh and after their redemption they became the servants of G-d. The sole purpose of the redemption of Egypt was not merely to free the Jewish people from slavery, but rather so that they should become the nation of G-d through the receiving of the *Torah* at Sinai. At Sinai, G-d held the mountain over their heads and gave them an ultimatum, "If you accept the *Torah* it will be good for you, if not you will be buried under the mountain." They accepted the *Torah*; however, it was under duress. They chose to live. It was not an acceptance out of love.

On *Purim* the Jewish people were saved from total annihilation. As a result of seeing an open miracle by G-d they understood and appreciated His overwhelming level of love for them. This understanding caused them to reaffirm their acceptance of the *Torah* out of love. The commonality between the redemption from Egypt and *Purim* was the ultimate result. The purpose of the redemption from Egypt was to receive the *Torah* at Sinai. The effect of being redeemed from instant annihilation was that the Jewish people reaccepted the *Torah* at a more advanced level. Thus, *Chazal* enacted that during a leap year *Purim* should be celebrated in the second *Adar* to indicate the both *Purim* and *Pesach* ultimately were for the sake of acceptance of *Torah*.

The Fruits that are Born from Being Pained for G-d

Torah: Regarding the kindling of the *Menorah*, "Now you shall command the Children of Israel that they shall take for you pure, pressed olive oil for illumination..."

Midrash: "You (G-d) illuminate all creation; yet, You command us to kindle the lights of the *Menorah*. *Reb Meir* says, 'G-d said, 'The lights that *Aaron* kindled are more beloved to Me than the luminaries that I have set in the heavens.' Why is this so? When all of the Tribes were asked to bring gifts and offerings to participate in the inauguration of the *Mishkan*, the Tribe of *Levy* was excluded. As a result, *Aaron* was pained and entered into a state of melancholy. He said, 'All of the Princes were allowed to participate in the inauguration of the *Mishkan*, but I have no share in the offerings.'

"G-d responded to *Aaron*, 'I swear on your life! Their participation was only one time; however, you will have

your own special inauguration by kindling the lights of the *Menorah*. As the verse in Psalms states, 'G-d heard the desire of the humble...' Aaron believed that he and his tribe were not included in the inauguration of the *Mishkan* because of his involvement in the sin of the Golden Calf. In order for him to have come to this realization of culpability, he needed to have a unique level of humility to attribute the failing to himself. Aaron was pained not because he was excluded but rather because he felt unworthy of being able to sanctify G-d during the inauguration of the *Mishkan*. Because his pain emanated from his desire to serve G-d, he was granted the most special service in the *Mishkan*, the kindling of the *Menorah*.

This is similar to the incident of *Avraham's* hosting of the angels on the third day after his circumcision. The *Torah* tells us that G-d caused it to be the hottest day (since the beginning of existence), so that *Avraham* should be able to have a respite from engaging in hospitality. Rather than taking this reprieve as an opportunity to recuperate from his infirm state, *Avraham* was pained because he was denied the opportunity to host guests. He thus sat at the entrance of his tent awaiting wayfarers.

Avraham's hospitality was used as a vehicle to espouse monotheism. He was thus pained because he was denied the opportunity to bring the pagan populous to recognize G-d as the Omnipotent One. Because he was pained that he was denied this opportunity, G-d sent him three angels to host in human form.

Gemara in Tractate *Bava Metizia*: Every aspect of *Avraham's* hospitality that he provided to the angels was evaluated. It bore unlimited benefits for the future of the Jewish people. As a result of this evaluation, the Jewish people merited special gifts in the desert that allowed them to survive. They merited the Manna, the Clouds of Glory, the wellspring of *Miriam*, and the quail during their forty-year trek in the desert as a consequence of *Avraham's* hospitality. Because *Avraham* was pained that he was not able to perform the *mitzvah* of hospitality to sanctify G-d's Name by converting pagans to monotheism, G-d brought angels in human form to fulfill his desire. Thus, it brought about unlimited benefit.

Just as *Avraham's* pain for being denied a *mitzvah* opportunity to serve G-d caused the Jewish people to be beneficiaries, so too because *Aaron* was pained for being denied to serve G-d, he merited the most

special service, which is the kindling of the *Menorah* that is incumbent on *Aaron* and his children.

Gemara in Tractate *Bava Basra*: The light of the *Menorah* symbolizes the Oral Law, which is an elucidation of the Written Law. Through the kindling of the *Menorah*, the Jewish people merit the Divine Assistance that is necessary for one to fathom G-d's Wisdom until the end of time.

The Mishkan, a Location for Reinstatement

Torah: Regarding the building of the Altar of the Burnt Offering (*Mizbach HaOlah*), "You shall make the Altar of acacia wood, five cubits in length and five cubits in width... three cubits its height."

Midrash: "G-d said to *Moshe*, 'Instruct the Jewish people to build an altar for burnt offerings so that it should atone for the sins of My children. I had made an agreement with *Avraham*, their forefather, that if his children should sin, they will be atoned through the offerings... What is the significance of the word 'Mizbeiach (Altar)'? The word 'Mizbeiach' is an acronym. The first letter of the word is the letter 'mem' which represents 'mechila (forgiveness)'. The second letter is 'zayin' which represents 'zechus (merit)'. The next letter is 'beis,' which represents 'beracha (blessing)'. The last letter is 'ches' which represents 'chaim (life)'. In the merit of the burnt offering (*olah*) you would be elevated. You will be deserving of life."

Midrash: "The Altar was made of acacia wood (*atzei shitim*) in the merit of *Avraham*, our Patriarch. When he had hosted the angels under the shade of his tree (*eitz*). What is the significance of 'shitim'? When the Jewish people had engaged in their 'shtus (foolishness)' through the Golden Calf, G-d had said, 'Let the vessel that is made of acacia wood (*shitim*) come to atone for their foolishness.'"

In order for one to merit forgiveness and atonement, one needs to have a merit to evoke the Attribute of Mercy. Because of the act of hospitality that *Avraham* had done to the angels, the Jewish people merit atonement through the altar. If *Avraham* had not been pained on the third day of his circumcision when he realized that there were no guests for him to host, G-d would not have provided him with three angels in human form. They would have presented themselves as angels who were not in need of hospitality.

If *Avraham* would not have performed his act of hospitality on behalf of the angels, there would be no basis for the Altar of atonement. *Avraham's* pain was rooted in his understanding of the desecration of G-d's name that existed in the world due to mankind's belief in paganism. *Avraham* understood that if he were engaged in hospitality he would be able to lessen the desecration of G-d's name. If the Jew did not have a context for atonement, such as the Altar of the burnt offering, it would cause a vacuum in which sin would exist. Thus, the Jewish people merited the Altar of atonement to create a setting for the sanctification of G-d's Name in the merit of the shade of *Avraham's* tree, which brought about sanctification.

Midrash: "There are other concepts that are being alluded through the word 'shitim.' It is an acronym: 'shin', the first letter represents 'shalom (peace)'; 'tes' the second letter represents 'tova (goodness)'; 'yud' represents 'yeshua (salvation)'; 'mem' represents 'mechila (forgiveness)'. The basis for one not being worthy of peace, goodness, or salvation is only because he has distanced himself from G-d through transgression. Through the process of sacrifice, which is 'Korban (which is rooted in the word 'Karov' (Close))' it allows one to be reinstated in his relationship with G-d, thus he is close. Consequently, he will have peace, goodness, and salvation.

Torah: The Altar was 'five cubits in length and five cubits in width.' What is the significance and symbolism of this specification? When the Jewish people were given the Ten Commandments, five Commandments were written on one Tablet and the other five were written on the second Tablet. Thus, there is a correlation between the height and width of the Altar and the Ten Commandments. This is also a basis for the Jewish people to be deserving of an opportunity to bring about atonement, if they choose to do so.

At the time of the receiving of the *Torah* at Sinai the Jewish people declared, "Naaseh v'nishma – we will do and we will listen." G-d said, "Who revealed My secret to My children?" The Jewish people negated themselves to such a degree at Sinai that they had expressed themselves as the angels in heaven do regarding their service of G-d. It is in the merit of this level of negation that the Jewish people merited to become G-d's people through the *Torah*. Thus, it is reflected in the dimensions of the Altar, which is the location of atonement.

Torah: "Three cubits its height" corresponds to the three Redeemers of Israel. As it states, "I will send before you

Moshe, Aaron and Miriam..." The merit of the three most special Jews are reflected in the dimensions of the Altar, contributing to the worthiness of the Jewish people for atonement. Regarding the materials of the *Mishkan*, "crimson dye (*tolaas shani*)" was needed for the wool and there were "...ram skins to be dyed red" – to cover the *Mishkan*.

Chazal: "*Tolaas*" alludes to *Yaakov* our Patriarch, because the prophet refers to him as "*toleiya* (worm)." What is the significance of the ram skins?

Midrash: "It is in the merit of *Yaakov* our Patriarch that we have the *Mishkan*. As it the ram skins were used in the *Mishkan*. As it states, '...Go now to the flock and fetch from there two good goats...'" *Rivka*, our Matriarch had instructed her son *Yaakov* to take the blessing which were rightfully his from his father *Yitzchak*. In order to facilitate the ability of *Yaakov* to receive the blessing, *Yaakov* needed the hides of the two goats to cover his arms and his chest to resemble his brother *Esav*. Thus, the Divine Presence dwelt upon the *Mishkan* in the midst of the Jewish people in the merit of *Yaakov*, our Patriarch.

The Jewish people are able to have a special relationship with G-d, which allows them atonement, through the holy Patriarchs and the three redeemers. Through the *Mishkan*, the Jewish people had a relationship with G-d, Who is Infinite. *Yaakov*, as a Patriarch was the most special because he was an embodiment of *Torah*, which is G-d's infinite wisdom. He thus was connected to the infinite in a more significant manner than his father *Yitzchak* and his grandfather *Avraham*. Due to *Yaakov's* merit, which is symbolized through the hides of the ram, we merited to have the Infinite dwell in our midst.

Moshe, the Officiant of G-d

Torah: The High Priest (*Kohen Gadol*) and the ordinary *Kohen* needed to officiate in Priestly vestments that prescribed for them.

Gemara in Tractate *Zevachim*: "When their vestments are upon them, their priesthood is upon them. And when their vestments are not upon them, their priesthood is not upon them." Meaning, it was only when they officiated in their proper vestments that they were considered to be *Kohanim*. Thus their service would be valid. If each were not to wear the proper Priestly attire that was prescribed by the *Torah* for them, their service would not be valid. As the *Torah* states, "You shall make vestments of sanctity for *Aaron*, your brother, for glory and splendor."

Torah: Moshe officiated in the *Mishkan* for seven days before Aaron and his sons were installed to be the Priests on the eighth day when the *Mishkan* assumed a permanent status.

Gemara in Tractate *Avodah Zorah*: "What vestments did Moshe wear when he officiated? He wore a white tunic." Moshe did not wear the priestly vestments that were worn by Aaron or his sons; nevertheless, his service was valid. If the service of the *Kohen* is only valid when he wears the vestments that are prescribed by the *Torah*, why was Moshe's service valid if he only wore a white tunic?

Ramchal in *Daas Tvunos*: The receptacle for the soul is the human body. Thus, the body is the domicile for the soul.

Shelah HaKadosh: When Adam was created by G-d, his physicality was spiritualized to the degree that he radiated holiness that had a semblance of the radiance of G-d. The angels confused his radiance with the radiance of G-d Himself. After Adam sinned, by eating of the fruit of the Tree of Knowledge, which contained within it good and evil, he introduced evil into himself, thus putrefying himself and the world. As a result of his sin, Adam's radiance was dimmed and his spirituality was no longer integrated into his physicality. Adam no longer had any relevance to his original dimension of person. The soul of man could no longer be contained within the body, because of its impurity, rather it hovers above the head.

Shelah HaKadosh: Initially the vestments of the human being to serve before G-d was his body. However, because Adam had putrefied his body by eating of the Tree of Knowledge, it no longer qualified to be a vestment. Thus, when Aaron was chosen to officiate as the *Kohen*, he need priestly vestments to qualify him as the Priest of G-d.

This is what is meant when G-d said regarding the vestments that were made for Aaron that they were for "splendor and glory." Moshe because of his dimension of spirituality was qualified to officiate in the *Mishkan* while only wearing a white tunic. He was the only person after Adam whose soul dwelt within his body. The *Torah* tells us that Moshe radiated with such an intense level of holiness that no one could gaze upon him. His body thus qualified to be the vestment to officiate before G-d.

Chazal: The 248 Positive Commandments correspond to the 248 limbs of the human being and the 365 Negative commandments correspond to the 365 arteries and sinews. The innateness of the original creation of man

was meant to be the vestment, which corresponds to the service of G-d, which is comprised of 248 Positive Commandments and 365 Negative Commandments.

Chofetz Chaim citing *Reb Chaim Vital*: The 613 commandments correspond to 613 aspects of the Jewish soul. Thus there is a direct correlation between the body and soul. With this understanding we are able to appreciate the initial intent of Creation, that the body was intended to be the vestment of the soul, reflecting its spiritual profile. Although we are not at a level to be qualified to perform the service in the *Mishkan*, the body is still a vestment that is meant to facilitate the directives of the soul.

Rabbeinu Yonah in *The Gates of Repentance*: If one uses his limbs to commit a sin, the it will negatively impact the corresponding aspects of the soul. Therefore, the hand that was used to sin should be used to perform a mitzvah in order to sanctify it. The same is true for every part of the body.

G-d the Source of Life

Torah: The Altar upon which burnt offerings were brought was made of wood that was covered with a thin layer of copper. It is therefore referred to as "the copper Altar" and "the Altar of burnt offerings."

Midrash: "Moshe said before G-d, 'Master of the Universe, You had commanded me to make an Altar from Acacia wood and cover it with copper. You also told me that there will be a continuous fire that burns upon it. Will the fire not melt away the copper and burn the wood that is beneath it?' G-d responded to Moshe, 'The fact that fire burns through copper and consumes wood is a phenomenon that exists within the physical realm. However, in the spiritual realm these laws do not apply. Gaze upon the angels. They are composed of a consuming fire. In addition, in the spiritual realm there are great amounts of ice, yet the fire of the angels does not melt it. Fire and ice coexist without interfering with one another.'"

Midrash: "You (Moshe) have witnessed things that were not alive and suddenly became alive. As you have seen regarding the staff of Aaron. It was a staff made from dry wood; however, when there was a question about who was qualified to be the High Priest, he was told to put his staff among the staffs of the other Princes of the Tribes. Aaron's staff sprouted almonds while the others

remained non-fruit bearing. When something comes in contact with the Divine Presence, life is infused into it. *Reb Levy* explains that when King Solomon brought the Holy Ark into the Temple, all the wood in the Temple became moist. The Cedar wood began to sprout fruits. As it states, 'That which was planted in the courtyard of G-d began to sprout (fruits.)' It was from these fruits that the Priests were sustained. However, when King *Menasha*, brought idolatry into the Temple, the viability of the wood was lost. It once again returned to its dry state and no longer produced fruit."

Therefore, *Moshe* need not be concerned that the fire that burned continuously upon the Altar would melt away the copper covering and consume the wood. The setting of the Altar was part of the spiritual realm and thus not subject to the physical laws of nature. Was this fact not known to *Moshe*? What was the basis for *Moshe's* lack of understanding that required G-d's response?

Midrash: At Sinai every Jew stood in a physical state of perfection. Whoever had been previously blind was able to see. If one were crippled, he was able to stand. Those who were deaf were able to hear. This is because the Divine Presence had come upon Sinai. Since G-d is the source of all life and everything that is perfect, anything that is within His proximity is infused with a life force and thus assumes a state of perfection. There is no deficiency within the life force that one receives directly from G-d. Thus, anything that is exposed to His Presence assumes a perfected state. However, after the sin of the Golden Calf the Divine Presence distanced Itself from the Jewish people. Those who had been previously handicapped reverted back to their imperfect state.

Moshe had understood that the *Mishkan* was a semblance of Sinai but was not an exact replication of Sinai. Since the Jewish people themselves were no longer qualified to contain the Divine Presence, directly within their midst, it was only through the medium of the *Mishkan* that they were able to have a relationship with G-d. *Moshe* believed that the *Mishkan* no longer represented the spiritual realm. Thus, it was subject to physical phenomena.

Ramban: Every aspect of the *Mishkan* reflected and symbolized the setting of Sinai. Thus, the *Mishkan* was the equivalent of Sinai in accommodating G-d's Presence. *Moshe*, therefore needed to be informed that despite the spiritual regression of the Jewish people, as a result of the sin of the Golden Calf, the *Mishkan* itself was an exact spiritual replication of the Sinai setting.

Chazal: Before *Adam* had sinned by eating from the Tree of Knowledge all trees were fruit bearing. It was only after the sin that non-fruit bearing trees came into being. After the sin of *Adam*, the world became tainted and thus G-d distanced Himself to a degree from the physicality of existence. Consequently, some trees no longer bore fruit because they were no longer attached to the source of life. Thus, they existed in a deficient state. At the end of time, when G-d will return and permeate all existence, all trees will once again produce fruit.

The *Torah* tells us that *Moshe* had said to the Jewish people, "For forty days and forty nights bread I did not eat and water I did not drink." When *Moshe* was in heaven receiving the *Torah* on behalf of the Jewish people, he existed without food or drink. How is it possible for a physical being to survive without physical sustenance for such an extended period of time? Because *Moshe* had ascended to the spiritual realm and was in the proximity of the Divine Presence, he no longer had any physical needs. He was sustained by the source of everything, which is G-d Himself. It is only when one is distant from the Divine Presence does one return to his natural state.

G-d explained to *Moshe* that although the Jewish people had regressed because of the sin of the Golden Calf, the *Mishkan* itself retained the status of Sinai. It was functional within the spiritual realm. Therefore, the continuous fire on the Altar would not wear away the copper covering and consume the Altar.

