

בלבבי משכן אבנה

BILVAVI

BUILDING A SANCTUARY IN THE HEART

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PARSHAS TRUMA #437

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לחיות את הפרשה

LIVING THE PARSHA

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם (שמות כה, ח)

"They shall make a Mikdash for Me – so that I may dwell in them" (Shemos 25:8)

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BILVAVI MISHKAN EVNAH

מתן תורה דרשו חז"ל; 'ושכנתי בתוכם', בתוכו לא נאמר, אלא בתוכם, בתוך כל יחיד ויחיד. שעליו לבנות משכן פנימי לשכינתו ית', בתוך לבבו.

The *pasuk* doesn't state 'ושכנתי בתוכי', "I will dwell in it". The *pasuk* states 'ושכנתי בתוכם', "I will dwell in them", in every Yid. *Chazal* explain that every Yid must construct a spiritual Mishkan in his heart for Hashem's *Shechinah*.

הסיבה שנצרך 'ועשו' (לי משכן), מפני שבאופן טבעי מתולדות חטא אדם הראשון, היצה"ר נמצא בלבבו של האדם. ובמקום שיצה"ר תופס אין השכינה שורה. לצורך כך, נצרך לפנות את היצה"ר מן הלב, וממקום שנסתלק היצה"ר שם שורה השכינה.

The reason it is necessary 'ויעשו', that this *Mishkan* must be built, is due to Adam *HaRishon's* sin. The *yetzer hara* is naturally found in man's heart, and the *Shechinah* won't reside in a place where the *yetzer hara* has a stronghold. For this reason, the *yetzer hara* must be removed from the heart. The location that the *yetzer hara* vacated, is where the *Shechinah* will reside.

נצרך האדם לוותר לפחות על 'רצון אחד' עצמי למען הקב"ה. רצון זה נצרך שיהא ויתור מוחלט לגמרי, כי אם לא היצר (מלשון / רצון) תופס עדיין את מקום זה בלב.

One must be give up at least one personal desire for *Hakadosh Baruch Hu*, and it needs to be a complete and total renunciation. Otherwise, the *yetzer hara* – יצר from the word רצון, "desire" – will still hold onto its place in the heart.

למעשה

IN PRACTICE

לקחת רצון קטן, אישי פרטי, ולוותר עליו לגמרי למען הקב"ה, ואז זוכה האדם בתוך לבבו להשראת השכינה. ומכח הארת השכינה בלבבו, יקל עליו לטהר את לבבו בהדרגה איטית עוד ועוד.

A person should choose one of his smaller desires and renounce it entirely for *Hakadosh Baruch Hu*. When one does so, the person merits that the *Shechinah* will reside in his heart. With the strength of the *Shechinah's* light that is in his heart, it will be easier for him to purify his heart, slowly and gradually, more and more.

[EXPANDED BASED ON EDITORS UNDERSTANDING]

BILVAVI MISHKAN EVNAH – IN MY HEART, I WILL CONSTRUCT A MISHKAN

This week's *parashah* discusses the holy *mitzvah* of creating a *Mishkan*, a holy edifice, a location where the *Shechinah* resides in this world. However, *Chazal* note that the *pasuk* doesn't state 'ושכנתי בתוכי' – "I will dwell in it" – in the *Mishkan*. The *pasuk* states 'ושכנתי בתוכם', "I will dwell in them". *Chazal* explain that this means Hashem will dwell in the heart of every Yid. In addition to building the *Mishkan* or the *Beis HaMikdash*, Hashem wants every Yid to be a Sanctuary, a place where Hashem resides.

The blockage is the *yetzer hara*. Due to Adam *HaRishon's* sin, the *yetzer hara* is within man's heart, and the *Shechinah* won't reside in a place where the *yetzer hara* has a stronghold. Therefore, the Torah writes, 'ועשו', that this spiritual *Mikdash*, in the heart of a Yid, must be constructed. It has to be made. A person must first remove the *yetzer hara* from his heart, and then the *Shechinah* will dwell there.

יצר (the *yetzer hara*) and רצון (desire) have similar letters, and they are both from the same root. This is because the definition of the *yetzer hara* is when a person carries personal desires in his heart – to attain pleasure, honor, wealth, etc. – and he doesn't seek what Hashem desires for a Yid. These longings – which are the *yetzer hara* – prevent the *Shechinah* from residing with him because the *Shechinah* won't reside together with the *yetzer hara*.

Therefore, the process to make oneself a *Mishkan* is to be give up at least one of his desires – and it should be a complete and total renunciation. That will banish the *yetzer hara* from his heart, and the *Shechinah* can now reside there. It is a sacrifice, but it removes the *yetzer* from his heart, and he can be an abode for the *Shechinah*.

PRACTICAL APPLICATION

It is impossible to immediately cleanse oneself from all one's personal desires. That would be an undertaking most people cannot do. Therefore, the advice is to choose one small desire and to make a decision that he will be give it up entirely for *Hakadosh Baruch Hu's* sake. This will remove at least part of the *yetzer hara* from his heart. The light of the *Shechinah* that is now with him will help him take the next step. Gradually, and very slowly, he can become cleansed from the *yetzer hara*, and from all selfish desires. Throughout this process, he gradually and continuously becomes a more perfect abode for the *Shechinah*. This is the primary consideration, even though are other considerations to take into account.