

Parasha Meditation Terumah

Shemot 25:1-27:19

By Rebbetzin Chana Bracha Siegelbaum

The *Mishkan*: A Spiritual Healing Structure

Introduction:

Donating Selflessly Brings Closeness to Hashem

This week's parasha opens with Hashem's request to donate the materials needed for the *Mishkan* (tabernacle) – a place set aside for meetings between Hashem and the Jewish people. Hashem tells Moshe, "Speak to the children of Israel that they take me an offering: of every man whose heart prompts him to give you shall take my offering.¹ It doesn't say "bring me and offering" but rather "take me." From here we learn that whoever donates for the sake of Hashem, actually gets to "take Hashem" – receives a greater closeness to Hashem.²

Israel – The Sanctuary of G*d

"Let them make me a sanctuary that I may dwell among them."³ It didn't state, "that I may dwell within it" because the Divine presence does not dwell in the sanctuary for the sake of the sanctuary, but for the sake of Israel. We are the sanctuary of G*d.⁴ The *mikdash* (sanctuary) brings us so close to Hashem that all feel Him "within us."

The Circuit that Channels the Light of the World

While one's entire being enjoys the smell of spices, it is absorbed through a small part of the body. Likewise, Hashem is everywhere, but He communicates through the *mikdash*. Like electricity, G*d's presence is everywhere, yet for us to hook up with it, we need to channel it. The same way that one must channel electricity into a circuit in order to produce light. The *mikdash* is the circuit which channels the Light of the world. Our discovering the Divine Presence in the *mikdash* verifies that Hashem dwells among us. Through the realization of G*d's presence, we become the circuit which reveals Divinity in the world. By directing ourselves to the *mishkan*, we become the *mishkan*.⁵

Making a Sanctuary in our Heart

We know that all the mitzvot of the Torah are eternal, but how is it possible to fulfill the mitzvah of building the *mikdash* today? A person is like a mini-cosmos. Therefore, the command "make me a sanctuary" implies that we all are charged to perpetually make a sanctuary in our heart, in

¹ Shemot 25:1-2.

² Degel Machane Efraim, Parashat Teruma.

³ Shemot 25:8.

⁴ Tzeida Le' derech, Parashat Teruma.

⁵ Ohr Rashaz, Parashat Teruma.

order to prepare a place for the Divine presence to dwell. When G*d dwells in the heart and soul of every one of us, the continuation of the verse: “that I may dwell among them” is fulfilled.⁶

Healing the Spiritual Scars of our Soul

It's easy to say, let's make a sanctuary for Hashem in our heart. To actually do it, we need to mediate and really focus on opening ourselves to let Hashem in. When we have fears, we unconsciously close the energy fields without allowing Hashem's light into our heart. We have lived for thousands of years with three primal fears. They come from the collective unconscious. They are both personal and collective. Each of the exiles by which the Jewish people have been traumatized, have left a different spiritual scar in our souls. The sanctuary is to be constructed in a prophetic Divine fashion to undo and overcome all of our archetypal fears. Each of the three parts of the *mishkan*: The courtyard, the Tent of Meeting, and the Holy of Holiest exuded the healing power to overcome each of the three primal fears.

The Healing Metals of the Tabernacle

Hashem tells Moshe “This is the offering which you shall take from them; gold, silver and copper.”⁷ These three materials are channels for Hashem's light to overcome our fears. The Holy Ark placed in the holy of holiest was covered with gold, and its cover with the cherubs was made of pure gold.⁸ This gold has channels the power to heal the lowest part of our body, connected with the fear of being raped – of not being in control. The sockets of the tent of meeting were made of silver.⁹ This silver channels the power to heal the middle part of our body – the heart area, connected with the fear of death – of being overwhelmed. The sockets of the courtyard were made from copper.¹⁰ This copper channels the power to heal our upper part – the head, connected with the fear of losing our mind – of not being good enough. The *mishkan* was thus a spiritual healing structure. When it was erected Hashem's light shining through the channels of gold, silver and copper respectively would enter our entire being – “dwell within you” – and heal us.

Meditation:

Sit comfortable in your chair, close your eyes. Take several deep breaths and let go of anything you are may be holding on to. Try to connect with the light of Hashem which always comes down from Above.

1. Visualize the light entering from your *Keter* (crown). Our body is continually filled with Hashem's light and love even when we don't see or feel it.

⁶ Rabbi Ya'acov Yosef, *Parashat Teruma*.

⁷ *Shemot* 25:3.

⁸ *Shemot* 25:11-22.

⁹ *Shemot* 26:18-32.

¹⁰ *Shemot* 27:11-19.

2. Imagine Hashem's light in the shade of copper surrounding and filling your head. Imagine your entire head, neck and throat glowing with the beautiful light of copper.
3. Now this light is cascading down your shoulders becoming pure and silvery as it fills your torso, chest and lungs. Imagine it shimmering into your heart exuding its silvery glow with every beat.
4. Allow the light to emanate from your heart down to your stomach, and your entire pelvis as it turns to gold.
5. Breathe the golden light into your small intestines, your colon, ovaries, tubes, womb, and private place. Allow the golden light to enter your liver in the left side under your rib-cage, and your spleen on the right. Cleanse your bean-shaped kidneys in the back with this shimmering golden light. Let the light enter your thighs, knees, calves and feet, and imagine your entire self completely enlightened.
6. Visualize how your entire being is exuding light outwardly. Your pelvis/lower part is shining gold; your torso and middle part pure silver, and from your throat upwards including your entire head with your mouth, nose, eyes and ears is shimmering copper with a copper crown surrounding your head.
7. If you are able to, imagine a golden triangle its middle point from your inner fountain with a line to the right thigh and another to your left thigh.
8. Imagine Hashem's light filling this golden triangle.
9. Now imagine another triangle perpendicular to the first to form the shape of a *Magen David*. Its middle point is below your bellybutton with a line to your right and left thigh.
10. Breathe into this *Magen David* and imagine Hashem's light protecting you from any fears in your pelvis. If you are unable to imagine the *Magen David* in this particular way, just imagine a golden *Magen David* any place on your pelvis.
11. Move your mind's eye to your heart area. Imagine it as the middle point of a new triangle of silver with a line to both your right and left shoulder-bone. Imagine Hashem's light filling this silver triangle.
12. Now imagine another triangle perpendicular to the first to form the shape of a *Magen David*. Its middle point is below the throat with a line to your right and left shoulder-bone.
13. Breathe into this *Magen David* and imagine Hashem's light protecting you from any fears in your torso. Again, if this exercise is hard, just imagine any size silver *Magen David* in your heart region. It could be imagining wearing a silver *Magen David* necklace.

14. Now move your mind's eye to our head. Imagine the middle point of a new triangle of copper on top of your head in the center. It has a line to both your right and left temple. Imagine Hashem's light filling this copper triangle.
15. Now imagine another triangle perpendicular to the first to form the shape of a *Magen David*. Its middle point is above the throat with a line to your right and left temple.
16. Breathe into this *Magen David* and imagine Hashem's light protecting you from any fears in your head region.
17. In the middle of this *Magen David* imagine Hashem's four lettered name flashing in your mind's eye, sending love and compassion. If this is difficult to imagine, you may imagine any kind of copper *Magen David* on your head, face, or neck.
18. Now try to visualize all the three *Magen Davids* simultaneously flashing to the beat of your heart and feel how your entire being is being illuminated by Hashem's life-giving protective light.
19. Become aware of the presence of the person sitting at your right. Where does she need protection most? Imagine sending Hashem's light and love in the shape of one of your *Magen Davids* to her. Use your intuition to choose whether to send her gold, silver or copper.
20. Keep sending her Hashem's light exuding from your chosen Star of David.
21. Now focus your attention to the person at your left. Open yourself to receive the *Magen David* she is sending you. Allow it to enter the part of you which needs its protective glow the most. Keep receiving until you feel filled. After a few minutes, take a few deep breaths; release your arms and legs before opening your eyes.

Notes:

This meditation is part of the EmunaHealing class I gave last year on my annual North America tour.

I will be offering a weekly five part EmunaHealing course after Pesach in my home (Sunday nights from 7-9 PM starting April 7) and via the internet for those who live abroad.

You can read more about this system of healing on my blog:

<http://rebbetzinchanabracha.blogspot.com/2010/11/emunah-healing-for-women.html>

Please email emunahealing@berotbatayin.org for more information registration.

About Us



Rebbetzin Chana Bracha Siegelbaum

Rebbetzin Chana Bracha Siegelbaum, a native of Denmark, is Founder and Director of Midreshet B'erot Bat Ayin. She holds a Bachelor of Education in Bible and Jewish Philosophy from Michlala Jerusalem College for Women, and a Masters of Art in Jewish History from Touro College. Chana Bracha also began her practice as a spiritual healer through Emuna, tefila and energy work.

For more than two decades Chana Bracha has taught Bible studies with special emphasis on women's issues in Israel and the United States. She creates curricula emphasizing women's spiritual

empowerment through traditional Torah values. Midreshet B'erot Bat Ayin located in the Judean Hills of Israel offers a unique program to women of all ages and backgrounds to learn in a holistic Torah study environment that nurtures the mind, body and soul. Intensive textual study of Tanach, Halacha and Chassidut are woven together with creative spiritual expression, and connection with the land of Israel through organic gardening, herbology, Jewish sources of healing and sustainable living. Classes in Jewish mysticism, Chassidism and Jewish meditation are directed at the spiritual thirst so prominent in our times.

In 2010 Rebbetzin Chana Bracha published her first book, Women at the Crossroads: A Woman's Perspective on the Weekly Torah Portion.

Chana Bracha has a married son and several granddaughters. She lives with her husband and younger son on the land of the Judean hills, Israel.

If you are interested in:

Midreshet B'erot Bat Ayin contact info@berotbatayin.org or in Spiritual Healing with Rebbetzin Chana Bracha, please contact her at director@berotbatayin.org

or visit her blog: <http://rebbetzinchanabracha.blogspot.com/2010/11/emunah-healing-for-women.html>

Midreshet B'erot Bat Ayin – Holistic Torah Study for Women on the Land of Israel

At Midreshet B'erot Bat Ayin, we weave together Torah studies with creative spiritual expression, connecting with the Land of Israel, and healthy, organic lifestyles. In the heart of the Judean Hills, with its serene beauty, our students experience an approach to Judaism that bridges mind, body and soul. Midreshet B'erot Bat Ayin is designed as a micro-community within the Village of Bat Ayin where women of all ages and backgrounds engage in intense Torah learning as part of an integrated, participatory approach to Torah living.

Come Learn With Us!

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You have the unique opportunity to help us continue to build and amplify the light of Torah on the Land of Israel. With your help we can increase our ability to provide women an extraordinary Torah environment where they can build a solid Jewish foundation which will have an impact for generations to come.



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