

## Repairing even the Worst Ruptures

### :Opening Reflections

From a birds eye view, the book of Shemot presents a three part picture:

- a. The architectural blueprint for constructing a mishkan / tabernacle to have a dwelling place for the presence of God, a meeting place between God and the people of Israel . (**Parshat Teruma**).
- b. The enthusiastic and fervent activities of betrayal and spiritual infidelity, worshipping the Golden Calf, with sacrifices of devotion and thanks (!), with eating and drinking, dancing and playful behavior in (**Parshat Ki Tisa**).
- c. The execution of the mishkan / tabernacle which follows the Divine forgiveness Moshe succeeds in gaining on behalf of the Israelites in (**Parshat Vayakhel**).

Can you recall an encounter with your own anger, or the anger of someone toward you that burned through your relationship in some way?

### Shemot 20:8-11 from the Ten Commandments

<p>Remember the Sabbath day and keep it holy.</p> <p><b>Six days you shall labor and do all your work, but the seventh day is a Sabbath of your God:</b> you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements.</p> <p>For in six days God made heaven and earth and sea—and all that is in them—and then rested on the seventh day; therefore God blessed the Sabbath day and hallowed it.</p>	<p>זְכוֹר אֶת-יְוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:</p> <p>שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלֶאכֶתֶיךָ:</p> <p>וַיּוֹם הַשְּׁבִיעִי שַׁבָּת   לַיהוָה אֱלֹהֶיךָ</p> <p>לֹא-תַעֲשֶׂה כָּל-מְלֶאכֶה אַתָּה   וּבִנְךָ וּבִתֶּךָ</p> <p>עַבְדְּךָ וְאִמְתֶּךָ וּבְהֵמָתֶךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ:</p> <p>כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם</p> <p>וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיָּנַח</p> <p>בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יְוֹם</p> <p>הַשַּׁבָּת וַיְקַדְּשֶׁהוּ: {ס}</p>
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### Shemot 35:1-3 Parshat Vayakhel

<p>Moses then convoked the whole Israelite community and said to them: These are the things that God has commanded you to do:</p> <p><b>On six days work may be done, but on the seventh day you shall have a Sabbath of complete rest,</b> holy to God whoever does any work on it shall be put to death.</p>	<p>וַיִּקְהַל מֹשֶׁה אֶת-כָּל-עֵדֶת בְּנֵי יִשְׂרָאֵל</p> <p>וַיֹּאמֶר אֲלֵהֶם אֱלֹהֵי הַדְּבָרִים אֲשֶׁר-צִוָּה</p> <p>יְהוָה לַעֲשׂוֹת אַתֶּם:</p> <p>שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלֶאכֶה וּבַיּוֹם הַשְּׁבִיעִי</p> <p>יְהִי לָכֶם קֹדֶשׁ שַׁבָּת שַׁבְּתוֹן לַיהוָה</p> <p>כֹּל-הַעֲשֶׂה בּוֹ מְלֶאכֶה יוּמָת:</p>
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<p><b>You shall kindle no fire throughout your settlements on the Sabbath day.</b></p>	<p><b>לֹא-תִבְעֲרוּ אֵשׁ בְּכֹל מִשְׁבְּתֵיכֶם בְּיֹם הַשַּׁבָּת: {פ}</b></p>
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**Talmud Shabbat 105b**

<p>When a person is angry it is as if they are worshipping strange gods.</p>	<p><b>כֹּל הַכּוֹעֵס כְּאִילוֹ עוֹבֵד ע"ז</b></p>
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In what ways is an outburst of anger a similar to the crisis of the Golden Calf?

**Talmud Pesachim 66b - the Anger Effect**

<p>Reish Lakish said: <b>Any person who becomes angry, if he is a Torah scholar, his wisdom departs from him, and if he is a prophet, his prophecy departs from him.</b></p> <p><b>The Gemara explains: if he is a Torah scholar his wisdom departs from him is learned from Moses</b>, as it is written: “And Moses became angry with the officers of the host, the captains over thousands and the captains over hundreds, who came from the battle” (Numbers 31:14). And what was his punishment? As it is written afterward: “And Elazar the priest said to the men of war who went to the battle: This is the statute of the law, which the Lord commanded Moses” (Numbers 31:21), which proves by inference that this law had become hidden from Moses due to his anger.</p> <p><b>And that if he is a prophet, his prophecy departs from him, we learn from Elisha</b>, as it is written that he became angry with the king of Israel and said to him: “Were it not that I have regard for the presence of Jehoshaphat the king of Judea, I would not look toward you, nor see you” (II Kings 3:14), and it is afterward written: “But now bring me a minstrel; and it came to pass when the minstrel played that the hand of the Lord came upon him” (II Kings 3:15). Because Elisha became angry with the king of Israel, his</p>	<p>רִישׁ לָקִישׁ אָמַר: כָּל אָדָם שְׂכׁוֹעֵס, אִם חָכָם הוּא — חֲכָמְתוֹ מִסְתַּלְקֶת מִמֶּנּוּ, אִם נְבִיא הוּא — נְבוּאָתוֹ מִסְתַּלְקֶת מִמֶּנּוּ. אִם חָכָם הוּא חֲכָמְתוֹ מִסְתַּלְקֶת מִמֶּנּוּ — מִמֹּשֶׁה, דְּכָתִיב: “וַיִּקְצֹף מֹשֶׁה עַל פְּקוּדֵי הַחֵיִל וְגו'”, וְכָתִיב: “וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל אַנְשֵׁי הַצָּבָא הַבָּאִים לַמְלַחְמָה זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה ה' אֶת מֹשֶׁה וְגו'”, מִכָּלֵל דְּמֹשֶׁה אֵינְעֵלֶם מִיָּנִיָּה.</p> <p>אִם נְבִיא הוּא נְבוּאָתוֹ מִסְתַּלְקֶת מִמֶּנּוּ — מֵאֵלִישָׁע, דְּכָתִיב: “לֹוֹלִי פְנֵי יְהוֹשָׁפָט מֶלֶךְ יִהְיֶה אֲנִי נוֹשֵׂא אִם אֲבִיט אֵלָיִךְ וְאִם אֶרְאֶךָ וְגו'”, וְכָתִיב: “וַיַּעֲתָה קָחוּ לִי מִנְגִן וְהָיָה כְּנִגֹן הַמִּנְגִּן וַתְּהִי עָלָיו יַד ה' וְגו'”.</p>
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prophetic spirit departed from him and a minstrel was needed to arouse it anew.	
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Anger in the Heart creates smoke in the mind. - Proverb

**Rav Kook** Midot Hara'aya (Character traits) – Understanding the spiritual Roots of Anger (an approximate translation, due to the poetic and kabbalistic nature of his writing)

<p>Sometimes a kind of religious anger stems from when a person is living in the higher spheres of thinking and is forced to meet face to face with limitations of the present world. When this happens, the elevated, pure soul in the person becomes distressed, arousing a sense of anger and religious rage.</p> <p>And sometimes it is caused by a sudden meeting with the reality of the lowliest aspects of our material reality, causing the soul which yearns to be connected to the Divine light to feel distraught and dismayed, giving birth to an unexpressed anger.</p> <p>The highest goals of holiness will only be achieved when a person elevates himself above all which his distressing and will contemplate how all the worldly limitations and all that is not complete and ideal bring about an even greater divine light for the soul. When the person regains this calm, the Divine light will once again shine in his soul, bringing about a spiritual tranquility, gentleness and equanimity...</p>	<p>לפעמים בא רתחא דאורייתא ממה שאדם המעלה, המשוטט במרחבי הדעה העליונה מוכרח להפגש בצמצומי הקצובות, המוכרחים בהגבלותיהן ממעל לתאות גבעות עולם, והנשמה העליונה מצטערת, ומתעורר ע"י זה כעס הנפש ורתחא דאורייתא.</p> <p>ולפעמים זה בא מפני פגישה פתאומית עם המציאות העומדת בשפלותה בחיי המעשה, מפני ירידת החיים, והנשמה העורגת לנעם ד' ואור אלהי נכבד ומאיר ברב זהרו, מצטערת וסולדת, ומתילד צביון של כעס עצור.</p> <p>אמנם גבה הרוח, ארך האף של ההשכלה הרחבה מתרומם על כל אלה, והאדם המסתכל ישכיל איך שכל הירידות עליות הן באמת, והצמצומים וההגבלות מביאות לידי אורה רחבה אלהית עליונה, אז ישוב הנייח האלהי להאיר בנשמה, ויפיק נחת ורצון, ואור צדיקים ישמח.</p>
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**:Closing Reflections**

Choose one question to discuss:



- Ruptures occur in even the most solid relationships. What do you think it takes to rebuild a relationship after a breach of trust or commitment?
- We sometimes entertain visions of an ideal Shabbat meal or prayer experience and become terribly let down by the reality. Have you ever felt a sense of 'religious rage' on Shabbat? (as Rav Kook writes) Have you ever succeeded in reframing that experience, whether in retrospect or in the midst of a difficult circumstance?
- Active efforts of many people who came to donate materials, to fashion the parts and to build the mishkan after the golden calf crisis enabled the Divine presence to once again dwell in the their midst. Most breakdowns are caused not by one factor but by a combination of factors, caused by both or all parties involved. What do you think Moses' role was in the Golden Calf breach? Have you experienced a joint or group reconciliation?
- Is there a relationship you would like to repair? It is usually easier to pinpoint what others need to do or change in their behavior. What do you see as your part in that process? What could be a first step for you?