

“They shall make a Sanctuary for Me, so that I shall dwell among them.” (25:8)

A popular *Yiddish* maxim which is often related to a young couple who has become engaged or married is: “*Der zivug zol oleh yafeh zein*,” “The *zivug*, couple, union, should be good.” The word “*oleh*” has a number of definitions. The popular translation is “go up,” which would connote that “things should work out well for the young couple.” There are always “issues” when a young couple unite: personal, family, material. We hope that in due time, the situation will be a good one. The *Satmar Rebbe*, *z.l.*, applied another definition of the word “*oleh*,” using *gematria*, numerical equivalent/value. We ask in Hebrew, “*Kamah zeh oleh?*” How much does this cost?” This means, “What is the value/monetary equivalent of this object?” Likewise, when one says, “The *zivug* should be *oleh yafeh*,” he is, in turn saying, “The *zivug* should have a *gematria* of *yafeh*,” which is ninety-five. What is the significance of the number ninety-five? The *Rebbe* says that if we were to look at the *minyán ha’mitzvos*, number/order of the 613 *mitzvos*, number 95 is the *mitzvah* of building a Sanctuary, a place holy enough where the *Shechinah* will repose. That is the hope for the marriage of a young couple. They should build a *bayis ne’eman b’Yisrael*, a home that is holy, that is virtuous, that is a credit to *Klal Yisrael*. What greater manifestation of “*yafeh*” is there than this?

Let us extend this exegesis further. Regarding the injunction to build a *Mikdash*, the *Torah* says, “*V’shochanti b’socham*,” “I may dwell among them.” The *Torah* should have said, “*b’socho*,” “in it.” Why does it say in them? This teaches us that *Hashem* will reside in the heart of every Jew who permits Him to enter. Commensurate with our *nedivus ha’lev*, heartfelt motivation and contribution, He will reside in the *Mishkan* we build for Him in our own hearts. Every Jew has the opportunity and ability to become a *Mishkan* for *Hashem*. *Ramban* explains that the *Mishkan* should reflect the glory of *Hashem* that was demonstrated and felt by all at the Revelation on *Har Sinai*. As *Hashem*’s Glory rested on and emanated forth from *Har Sinai*, so, too, should the *Mishkan* be the repository and exemplar of this glory. It is to be a continuation of *Har Sinai*. It spurs the emotion and awe, the feeling of closeness with the Almighty that was experienced at *Har Sinai*.

Marriage should be like that. When there is harmony in a home, *Hashem* rests His Name on that home. He is a part of that relationship. This should be manifest. When one looks at the home, we should see the *Shechinah*’s Presence reflected throughout. It should be a home where the *Shechinah* would want to repose, where He would want His Name represented. We wish the young couple that they establish a relationship, a home that is a veritable *Mishkan*, that reflects *Har Sinai*, that will serve as yet another link in the chain of transmission of *Torah* from *Har Sinai*. This is the *Torah*’s definition of a beautiful home.