



7 years of Points to Ponder on

Parasha Terumah

*Learning in the Shul this week is sponsored in memory of Bayla Freyda bas Chaim Volff, Kalonymus ben Moshe Yisroel (27 of Shvat) and Avraham Yoel ben Shmuel (7 of Adar Rishon)*

by their children, Lynn & Marvin Rosenzweig & family

**Intro to Terumah**:  **Rav Yerucham Levovitz ztl.** would often point out in order to learn Parshas Terumah correctly, one needs to approach it in the same way that he approaches other Mitzvos that he does not understand completely. Using the example of square Tefillin – wherein, one does not understand fully why Tefillin MUST be square but understands that there are certain reasons for the precision in the Mitzva – one chooses to follow that precision fully. The same is true within the specificity of Parshas Terumah in creating the Kli HaMishkan. **Rav Wolbe ztl**. adds that like the Pharmacist who must be precise and cannot choose to give more medication in order to speed up the process. The same is true in the Mishkan – the precision of the measurements is a necessity in order for the Mishkan to be a place for Hashraas HaShechina.

**וְיִקְחוּ־לִ֖י תְּרוּמָ֑ה מֵאֵ֤ת כָּל־אִישׁ֙ אֲשֶׁ֣ר יִדְּבֶ֣נּוּ לִבּ֔וֹ  Take a Terumah for me (25:2)** - Why “take” why not allow them to donate? The commentaries note that the more a person gives to a project, the more that he benefits from it -- if his involvement is pure. **Rav Moshe Schwab ztl.** (Mashgiach of Gateshead) explained that this is to be found in the making of the windows of the Mishkan that were narrow on the inside and wide on the outside in order to make sure that there was no doubt that the Mishkan illuminated the world and not vice versa.

**וְיִקְחוּ־לִ֖י תְּרוּמָ֑ה מֵאֵ֤ת כָּל־אִישׁ֙ אֲשֶׁ֣ר יִדְּבֶ֣נּוּ לִבּ֔וֹ  You should take Terumah for me (25:2**) - Why does the Torah tell us on the one hand that Moshe should “take” the Terumah and at the same time, that the things should be donated and not corerced**? Rav Leib Chasman ztl.** compared this to a child who does not want to eat and is later convinced to eat “for his mother’s benefit.” Rav Leib noted that we think we are doing the same -- we donate thinking we are doing it for Hashem but really, we are the true beneficiaries of our actions.

**מֵאֵ֤ת כָּל־אִישׁ֙ אֲשֶׁ֣ר יִדְּבֶ֣נּוּ לִבּ֔וֹ  From each person who shall donate from his heart (25:2) –**The implication is that the donations here were to be volunteered. Yet, when it comes to the Adonim which served as the base for the Mishkan, Rashi notes that they came from the mandatory donations of the Chatzee Shekel coins. Why**? Rav Yehuda Amital ztl**. notes that while at the eye level, the spirit of volunteerism and donation is important to foster, at the core of Judaism and Torah life must be a sense of commitment. Calling it anything but mandatory will imply that it is unnecessary for life to follow through. Torah lifestyle demands a commitment which can only come from a sense of obligation.

**וְיִקְחוּ־לִ֖י תְּרוּמָ֑ה Speak to Bnei Yisrael that they should take a Terumah for me (25:2)** – The **Yalkut Shimoni** explains that Hahsem used the more appeasing “Daber” here since He realized that everyone has a hard time dealing with financial giving. **Rav Moshe Shmuel Shapiro ztl**. noted the amazing power here – that the important mission of constructing a Mishkan was not to be built on the backs and pains of those who were not ready to donate. Endeavors of holiness need to be built not by treading on others but rather by working not to cause others to be in pain. The same is true for all matters of holiness – not to be built on the back of someone else.

**מֵאֵ֤ת כָּל־אִישׁ֙ אֲשֶׁ֣ר יִדְּבֶ֣נּוּ לִבּ֔וֹ  Take for me a donation from each person that shall desire to give it (25:2)** – How could it be a donation (Yidvenu) on the one hand and a requirement to be taken (Tikchu) on the other? **Rav Betzalel Rudinsky Shlita** paralleled the situation to that of Matan Torah where there was a coercion on the one hand (See Shabbos 88a) and a declaration of Matan Torah on the other. The comparison, he explained, was in the understanding that torah observance was not only based on choice. Torah is a basis and blueprint for life. If you are merely choosing it, then you can choose against it. That cannot make sense. One needs to know that one MUST live by Torah even if s/he does not WANT to. The same can be said for the building of the Mishkan. Despite the fact that almost all of it can be financed by donation, everyone MUST contribute to it at some level in order to demonstrate the absolute centrality and necessity of the Mishkan in the collective daily life of the Midbar Jew.

**שֶׁ֖מֶן לַמָּאֹ֑ר בְּשָׂמִים֙ לְשֶׁ֣מֶן הַמִּשְׁחָ֔ה Oil for lighting and spices for the anointing oil (25:6) - Daas Zekanim** asks why these items are listed if they were not needed for the building of the Mishkan but rather in it daily use? Daas Zekanim and **Chizkuni** both answer that in terms of the building, it is not functional until the lights work and the place smells nice. In other words, when building a home, you need to establish an environment of honor and beauty -- that is part of the building process. **Rav Baruch Simon Shlita** quoted from Rav Chaim Elazari that women were also obligated in donating to the Mishkan because the fact that these donations were able to be made day or night, meant it was not Zman Grama. Rav Simon added that from here we see that both men and women have an obligation to assist in creating the proper environment in a home -- in the same way that they both built the Mishkan.

**אַבְנֵי־שֹׁ֕הַם  Avnei Shoham (25:7**) - Are these stones more expensive than the Techeiles and the Argaman? **Rav Gedaliah Schorr ztl.** explained that Avnei Shoham came with desire to donate. That which comes with Ratzon are considered most important to Hashem. **Rav Chaim Shmuellevitz ztl.** added that the donation that comes from hard work is more important to Hashem.

**וְעָ֥שׂוּ לִ֖י מִקְדָּ֑שׁ And you should make me a Mikdash** (25:8) –  Yechezkel prophesizes that Hashem will provide a Mikdash Miat for the Jews. The Gemara interprets this to refer to shuls.  **Rav Schachter Shlita** would often remind us that the two are parallel but not exact. For in regard to the Mikdash there is a Mitzva of Mora while in regard to the Shuls it is a Mitzva of Kavod. The **Chayei Adam** notes that part of the Mitzva of Kavod is that one cannot discuss Sicha Beteilah there. The **Noda B’Yehudah** notes that Shuls used to be built in a rectangular shape to make it similar to the Mikdash – that comparison should be preserved.

**וְעָ֥שׂוּ לִ֖י מִקְדָּ֑שׁ They will make for me a Mikdash and I will dwell among them (25:8) –Ramban** understands the purpose of the Mishkan was for revelation of Kavod Hashem. **Rav Haim Sabato Shlita** explains that for this reason, the first element in building the Mishkan is the Aron as it is the place of revelation within the Mishkan. In contrast, the Rambam seems to understand the main purpose of Mishkan to be a place for Avodah. If that is the case, we understand why the ultimate place of the Korbanos is on the same spot of Akaidas Yitzchak. According to Rav Sabato, these ideas are interdependent. For one cannot serve Hashem unless one has the sincerity in devotion to him. This comes about or brings about the revelation. By being aware, Hashem’s sense of Revelation rests within each one of us.

**וְעָ֥שׂוּ לִ֖י מִקְדָּ֑שׁ You will build a Mikdash for me (25:8)** - Why did the command to donate come before the command to build the Mishkan? Should the people know what they are donating to, before making the donation? **Rav Baruch Mordechai Ezrachi Shlita says no.** He notes that once the people donate to Hashem, it is the act of the donation itself that places Hashem in each of their hearts.

**וְעָ֥שׂוּ לִ֖י מִקְדָּ֑שׁ And they will make me a Mikdash (25:8)** – Why is the phrase “Mikdash” used if the building was going to be known as the “mishkan”? **Rav Dovid Povarsky ztl**. noted that unlike a regular building, that once built, it stands for year even without ongoing building maintenance, a Mishkan needs constant guarding to make sure it is always ready to be there for the Shechina. Hence the word Mikdash which implies a perpetual goal of kedusha instead of the more mundane Mishkan which implies a place for resting or living.

**וְעָ֥שׂוּ לִ֖י מִקְדָּ֑שׁ And you shall make for me a Mikdash (25:8)** – What was the uniqueness of the Beis HaMikdash? **Rav Soloveitchik ztl**. explained that the Mishkan, Beis HaMikdash – and even Maamad Har Sinai – taught us to respect boundary lines. Whereas animals need fences to know boundary lines, humans are supposed to be able to suffice with knowing their limits. They should not need coercion to keep the Mitzvos – they should be able to do so simply by knowing the place and theirs within it.

ו**ְשָֽׁכַנְתִּ֖י בְּתוֹכָֽם**: **And I will dwell among them (25:8)** – The concept of a Mishkan is strange to Judaism. After all, isn’t Hashem truly everywhere? Why would he need a Mishkan? (This issue, notes the Yalkut Shimoni, was one of the three things that Moshe heard and it bowled him over backward)  **Rav Schachter Shlita** explained (in the name of Rav Soloveitchik ztl)  that in truth Hashem does not need the Mishkan. He allowed himself to be Mitzumtzam – to dwell among us. He wanted to be in the place where his beloved people knew that they could just “walk next door” and “knock on his door” when they needed him. This is different than Tefillah whereby one must prepare and specify what it is he wants and requires more effort.

**וְשָֽׁכַנְתִּ֖י בְּתוֹכָֽם:** **And I will dwell among them (25:8) – Rashi** notes that Hashem will dwell in the hearts of each and every one of them. Why is the building of the Mishkan (or any centralized location for Tefillah) a means to get to each and every Jew? What about the non-kohanim who are not a part of the daily service? What is the means to get into each of THEIR hearts? **Rav Pinchas Teitz ztl.** noted that when Naomi was testing Rus’s resolve for Giyur, the first thing she mentioned, according to the Midrash, is that we do not allow Theaters and stadiums. Why was this the first point that she mentioned? Rav Teitz answered (Hapardes 1989) that when one converts, it should not be seen as some sort of ceremonial exercise. He added that she told Rus that we forbid theaters and stadiums in our Shuls. We do not merely strive in our service of Hashem for a nice impression but rather for active participation – for each person from his or her place. When you are active, a part of an active Tefillah and Yiddishkiet the Shechina can rest on the hearts of each person.

**וְשָֽׁכַנְתִּ֖י בְּתוֹכָֽם: And this is what you should do (25:9) – Rashi** adds that this is what you shall do in future generations.  It sounds as if Rashi is telling us that after the Mishkan is over and the Mikdash is destroyed you still need to do this. How is one to achieve this? **Rav Shaul Yisraeli ztl.** explained that in today’s times one needs to make his home into the Mikdash of today with a beautiful table that has Korbanos  that are Kosher.  No expense should be spared in this regard.

**וְעָשׂ֥וּ אֲר֖וֹן עֲצֵ֣י שִׁטִּ֑ים** **And you shall make me an Aron (25:10)** – Why is the Aron the first of the Kli HaMishkan **? Rav Schachter Shlita** informed us that the Aron was like the power center of the Mishkan. Without it, there is no Mikdash or Mishkan. That is why Yoshiahu HaMelech hid the Aron before the Churban – so that in the future, the Aron’s presence would be at Har HaBayis – under the Beis HaMikdash if not in it, in order to provide the inspiration that takes an ordinary place and makes it the Beis HaMikdash.

**וְצִפִּיתָ֤ אֹתוֹ֙ זָהָ֣ב טָה֔וֹר מִבַּ֥יִת וּמִח֖וּץ תְּצַפֶּ֑נּוּ  You should cover it with gold inside and out (25:11)** - The Gemara tells us that Talmidei Chachamim have to dress appropriately and need Yiras Shomayim on the inside. They need to be gold borth inside and out. **Rav Schachter Shlita** added that this has been an ongoing debate in Torah life for many years -- as to whether only Tocho K’Baro can enter the Yeshiva or not. Clearly Rabban Gamliel had such an opinion but when he was removed the Gemara tells us that they had to add rows and rows of seats in the Beis HaMedrash. Rav Schachter added that these rows were necessary because the Kavod HaTorah was diminished and the people sat when the shiur was given. This was not a wholly positive development. And, it is indicative of the weakening of Torah until this very day.

**זֵ֥ר זָהָ֖ב סָבִֽיב** **And you shall place a golden rim around it (25:11)**– 3 Keilim had this Zer – the Aron, the Shulchan and the inner Mizbeiach. Each paralleled a Keter – the Aron for Keter Torah. The Shulchan which symbolized wealth – Keter Malchus and the inner Mizbeiach – Keter Kehuna. Why does wealth get a Zer? **Rav Zilberstein Shlita** quoted from the **Kli Yakar** that the Zer for the Shulchan was not for the wealth but rather for the middah of sufficiency (Histapkus). Hence, adds the **Chasam Sofer,** although the others had the Zer at the top, the Zer for the Shulchan was on the Misgeret.

**מִבַּ֥יִת וּמִח֖וּץ תְּצַפֶּ֑נּוּ And you shall coat in pure gold both inside and out (25:11) – Daas Zekanim** notes that the same must be said of a Talmid Chacham – he must be pure inside and out**. Rav Koppelman ztl**. asked – where does one begin – on the inside or on the outside (the clothes of a Talmid Chacham)? Thus, the Torah tells us first inside then outside. First, one begins with the internal strivings of being a Talmid Chacham. Thereafter, one can grow to the outside, of the Talmid Chahcam appearance. If one begins the other way, he appears to be a faker.

**לֹ֥א יָסֻ֖רוּ מִמֶּֽנּוּ** **The poles shall remain in the rings attached to the Aron, they shall not be removed from it (25:15)**– The Talmud (Sotah 35a) notes that not only were the poles not removed from the Aron, those who “carried” the aron were also not changed from their roles. **Rav Moshe Tzvi Neriah ztl.** once asked why is it specifically those who carry the Aron and the poles for the Aron that must always be attached to it? He answered that a lesson can be derived from boards of Yeshivos and directors who run the operations of the Yeshiva. When the director thinks that he is stronger than the institution and makes decisions that do not reflect the Torah values of the Yeshiva, then he loses his importance and significance because in that moment he is separated from the Yeshiva and the Torah it represents. However, the beauty and value of the director is when he upholds the Yeshiva. With dedicated people like that, who never detach themselves from the mission of Torah teaching, the opportunities for growth and success are infinite.

**אֵ֚ת הָֽעֵדֻ֔ת אֲשֶׁ֥ר אֶתֵּ֖ן אֵלֶֽיךָ** **And you will place in the Aron the testimony that I shall give you (25:16)** – The Eidus refers to the Torah. **The Lutzker Rav ztl.** asks why a Sefer Torah needed to be placed in the Aron if it will never be read. Wouldn’t it be better served if it were not there? He answers that when a Torah is in a holy place, it guarantees that one not be able to create a forged copy and declare it to be authentic. By having a Sefer Torah that was known to be in the Mikdash, it was obvious that one could not falsify the Torah and attempt to pass it off as real. (Similar to the Brisker Rav ztl.)

**שְׁנַ֥יִם כְּרֻבִ֖ים 2 Keruvim (25:18**) - The Torah identifies the word Keruvim twice. In Sefer Berashis **Rashi** tells us that the Keruvim are angels who cause damage, now we are told that Keruvim look like babies? How can Rashi attribute Keruvim into 2 totally differnet ideas? **Rav Moshe Mordechai Epstein ztl** explains that when you give a child a good Chinuch, you bring him closer to the Aron, and he will be as protected as a child. However, when the child is not given a good and honest Chinuch, the child is distanced from Ohel Moed and becomes like a dangerous Malach.

**מִקְשָׁה֙ תַּֽעֲשֶׂ֣ה אֹתָ֔ם From a solid piece you shall make them (25:18)** - Why do the Keruvim need to be made from one piece? Moreover, according to the Gemara (Yevamos 62b) the Keruvim must be made from a single piece of solid gold. Why? **Rav Binyamin Firer (Hegyonah Shel Torah)** explains that the Keruvim are symbolic of the Jewish people on the different ends of religious Judaism. They may differ on certain Hashkafic stresses but they all emanate from the same source and when they realize that they are more similar than dissimilar, the Shechina rests between them.

**שְׁנַ֥יִם כְּרֻבִ֖ים** **You shall make 2 Keruvim (25:20)** – Why do we use the term  שנים כרובים instead of the more common שני כרובים? **Rav Chanoch Ehrentrau ztl.** (Kometz HaMincha) explains that each one of the Keruvim symbolized something different and unique. In this case it was a symbol of 2 types who protect the Torah – the Tofsei Hatorah and the Machzikei HaTorah. Those who are Machzik Torah provide the cover for those who study it (the Tofsei HaTorah). BOTH protect the Torah equally but differently. They need to see eye to eye and have mutual respect for the job their partner engages in if they are to work together to support the goal, Torah support.

**פֹּֽרְשֵׂ֨י כְנָפַ֜יִם**  **And the Keruvim shall have their wings spread out (25:20) – Rav Meir Shapiro ztl**. explained that the Keruvim were the only Kli that could not be made from any metal other than gold. The reason, he said, was because the Keruvim were symbolic of children. For children to be hanging out by the Aron, a reference to the teaching of Torah and the transmission to the next generation, one cannot water down the teaching in order to save a few dollars. Torah transmission must be authentic and complete – only the best will do.

**וּפְנֵיהֶ֖ם אִ֣ישׁ אֶל־אָחִ֑יו** **And the Keruvim shall have their wings spread…facing one another (25:20) –** The Gemara (Bava Basra 99a) notes the difference of opinion as to which way the Keruvim were to face. However, at the time of the Churban, it was clear that the Keruvim were locked in an embrace. How could this be, if the Churban was an indication that Bnei Yisrael wee not Osin Ritzono Shel Makom – sohuldn’t they have not faced each other? **Rav Yitzchak Kolitz ztl.** explained that when the face was for Bnei Yisrael – to get them to do teshuvah, then the embrace was withheld. However, when Goyim came into the Heichal, Hashem didn’t want THEM to know or think that he had forsaken his people and so, the Keruvim bespoke the truth – that Hashem and Bnei Yisrael were tight.

**וְדִבַּרְתִּ֨י אִתְּךָ֜ מֵעַ֣ל הַכַּפֹּ֗רֶת מִבֵּין֙ שְׁנֵ֣י הַכְּרֻבִ֔ים  And I shall make myself known to you there and I will communicate with you from atop the Kapores (25:22) –** **Ramban**explains that whole purpose of the Mishkan was precisely for the fact that it should be a place of meeting between man and Hashem**. Rav Dr. Benny Lau Shlita** noted that the intimacy and love between man and Hashem must not be lost in the grandeur  of the building process. Sanctuaries cannot be structures without the fundamental basis in the promotion of a closeness between man and Hashem in this world. Sometimes we forget that. It is the purpose of what Shul is about.

**וְדִבַּרְתִּ֨י אִתְּךָ֜ מֵעַ֣ל הַכַּפֹּ֗רֶת מִבֵּין֙ שְׁנֵ֣י הַכְּרֻבִ֔ים  I shall appear to you there and speak to you from atop the Kapores (25:22) – Ramban**explains that the whole purpose in creating the Mishkan was to create an Aron that would have the same power as the extraordinary experience on Har Sinai. Why was it necessary? Why would there need to be the same experience of Har Sinai with the people all the time? **Rav Elya Svei Ztl.** suggested that the purpose of Matan Torah was not that it be a single event in the annals of history but rather that it repeat itself every day of our lives. The Midrash notes that Torah and the one who gave it go together wherever Torah is. That means that Torah keeps on being given daily. The entirety of physical structures (indeed the entirety of the physical universe – as symbolized by the Mishkan) is so that there be a place to hold onto the meeting place for the one who gives the Torah and the Torah’s giving. The 2 are inseparable. Today, in the absence of the place, we have the 4 Amos of Halacha alone.

**עָשִׂ֧יתָ זֵֽר־זָהָ֛ב לְמִסְגַּרְתּ֖וֹ סָבִֽיב: And you shall make a golden Zer surrounding it (25:25) -** There are three Klei Mishkan that have a crown -- the Aron, Mizbach HaZahav and Shulchan. While the Aron and Mizbeiach represent Torah and Avoda and have one crown each, The Shulchan has 2 crowns (See Rashi). Why do we offer a crown for the utensil that symbolizes wealth? And why with a DOUBLE crown? **Rav Shimshon Dovid Pinkus ztl.** explains that the challenge of wealth is tremendous. One can use it as the supreme driving force in his or her life. The reason for the double crown is to speak to two different group -- to the wealthy and the not as yet wealthy. The wealthy are to use the crown as a reminder as to where to direct the focus of using the bounty bestowed upon them toward Tzedaka projects and the like. As to the not as yet wealthy to realize that whatever wealth they have accrued, it too, should be focused to Hashem through the recitation of Berachos prior to eating and afterward and the like. Having the right focus places the proper cap on the top of the head of the person aspiring to meet his needs in life.

**לֶ֥חֶם פָּנִ֖ים** **Lechem HaPanim (25:30)** – The shape of the Lechem HaPanim is discussed in a debate in Meseches Menachos. There a debate ensues as to whether the shape is a canoe-like shape or more of a rectangle. **Rav Schachter Shlita** once explained that he thought that for this reason, while we use more canoe or rectangular shaped Challos on Shabbos the rest of the year, on Yom Tov there is a custom to use round shaped Challos as in these times, the Challos are not a reminder of the Lechem HaPanim.

**וְעָשִׂ֥יתָ מְנֹרַ֖ת זָהָ֣ב טָה֑וֹר  Make a golden Menorah (25:31) - Rashi** explains that Moshe could not make the Menorah. How could it be that the man who understood the entirety of Torah could not grasp the directions as to how to make the Menorah? And if it needed to be made miraculously, why the details? What is to be learned from them? **Rav Betzalel Rudinsky shlita** explained that when it comes to Torah and getting close to it, one needs to make whatever Hishtadlus that he can in order to acquire it. Hence, even in the making of the Menorah, we need to show the effort and then Min HaShomayim, the rules of nature can be suspended in order to teach it to us.

**וְעָשִׂ֥יתָ מְנֹרַ֖ת זָהָ֣ב טָה֑וֹר  And you will make the Menorah from pure gold (25:31)** – Chazal describe the specificity in the menorah and its ornate design in a manner so difficult that Moshe could not fashion it. The Midrash continues that Hashem told him to take a single piece of gold and cast it into a firmament and immediately, the Menorah was formed**. Rav Chaim Druckman Shlita** explains the Menorah as a wonderful metaphor for the Mishkan in its entirety and for life on the whole. The goal of the menorah (and the Mikdash in general) was to provide light in order to enlighten man to Hashem’s spirit in the world. This light was to emanate outward (hence the windows in the Beis HaMikdash were narrow inside and wide outside). The light was to be turned toward the center and focus on the centrality of Hashem. All other knowledge (or as **Sfas Emes** says, other pursuits on the other days of the week) were to be focused on the center – Hakadosh Baruch Hu. It was this idea – that everything CAN relate back to a single place that was overwhelming to Moshe. Hashem told him to put it into the fire which is a metaphor for Torah and out came the menorah – like all keilim – its central place is as a Kli to be used in service of Hashem.

**וְעָשִׂ֥יתָ מְנֹרַ֖ת זָהָ֣ב טָה֑וֹר  And you shall make the Menorah (25:31) – Rashi** notes that Moshe had a hard time making the Menorah. Why was the Menorah specifically the utensil he had a hard time with? Moreover, if Hashem was going to have to make it in the end, Why bother giving the instructions to Moshe first? **Rav Betzalel Rudinsky Shlita** explains that the menorah symbolizes the Torah wisdom. Hashem wanted Moshe (and Bnei Yisrael) to know that when one wants to be committed to Torah, then Hashem will make it possible for him to achieve, even if natural means seem impossible. Hence even if Moshe could not “get it” Hashem would bring it to him.

**מִקְשָׁ֞ה** **Mikshah (25:31)** – Only the Menorah and the Aron were made Mikshah – from a single piece. Why**? Rav Zilberstein Shlita** suggested that these 2 Keilim represent the Chochma and Torah which only comes with Hashraas HaShechinah. That process can only happen when there is unity. Thus, these Keilim represent unity by coming from a united piece.

**וּרְאֵ֖ה וַֽעֲשֵׂ֑ה**  **See them and make them according to their design that you behold on the mountain (25:40)** – There is a Braisa (Menachos 29a) that notes that Gavriel Hamalach demonstrated to Moshe exactly how the Menorah was to be constructed. Alternatively, the Braisa suggests that the menorah descended from Shomayim. How are we to understand Gavriel’s role in light of the fact that the menorah came down ready-made. Why have Gavriel do the extra activity**? Rav Belsky ztl.** understood that the Torah is teaching us about three critical components involved in the attainment of Torah knowledge. First, there was revelation of the form of the menorah just like there was a revelation on Har Sinai. Then, Gavriel’s teaching similar to the learning and transmission methods of Mesorah  involved in Torah study. Then, the menorah came down from Shomayim in full form similar to the idea that Torah is given as a gift to he who fully toils in it.

**וְאֶת־הַמִּשְׁכָּ֥ן תַּֽעֲשֶׂ֖ה** **And you will make the Mishkan (26:1) – Rav Gifter ztl.** noted that the commands for the making of the Aron, Menorah and Shulchan came before the command for the Mishkan. This teaches us that these three items were crucial for Mishkan existence and needed to be there prior.  The Aron needed to be there because the Shechina needed to be in a place of Torah and the central place of Torah is the Aron. All Chochma is needed in order to construct the Mishkan and the symbol of Chochma is the Menorah thus it needed to be there. The Shulchan is the source for all material success that comes from Torah source. Thus, in order to have a successful Mishkan, you needed the source (Aron,)  intelligence (Menorah) and Raw materials (Shulchan) to make it happen. Hence the need to command these three first.

**וְכָֽפַלְתָּ֙ אֶת־הַיְרִיעָ֣ה הַשִּׁשִּׁ֔ית** **And you shall fold over the 6th curtain toward the Mishkan (26:9) – Rav Schwab ztl.** notes that the majority of the Keilim and even the golden Adanim were not seen by the majority of the people. Despite all of the beauty of the different Keilim in the Mishkan nevertheless it was not exhibited and not something shown to others. The message was clear – the gold was something which Klal Yisrael knew existed but it was left inside to teach the concept of Tzniyus of  Im Elokeicha in that all the beauty of the Mishkan was Bifnim and not Bachutz.

**עֲצֵ֥י שִׁטִּ֖ים עֹֽמְדִֽים Standing cedar wood (26:15)** - The Talmud (Sukkah 45b) uses this Possuk to teach us that we are to do Mitzvos in the way that they grow. Hence the Kerashim, the 4 minim and other Mitzvos are to be held and utilized in the way that they grow. **Rav Moshe Feinstein ztl.** learns that we are to learn that the Mitzvos are a means for us to grow and not merely things “we have to do**.” Rav Amital ztl** added that there is an additional message to be learned here -- that we are to be proud and walk upright when we do Mitzvos and not to look downcast or be embarrassed when we do them.

**וְעָשִׂ֥יתָ אֶת־הַקְּרָשִׁ֖ים לַמִּשְׁכָּ֑ן  And you shall make the beams for the Mishkan (26:15) – Rashi**explains that the Kerashim came from the cedar wood that came from the cedar trees that Yaakov Aveinu brought to  Mitzrayim. They teach the lesson of Emunah and Bitachon that Yaakov had as he went down to Egypt. **Rav Menachem Genack Shlita** added that this cedar wood helps us understand why the building of the Mishkan is included in the Sefer HaGeulah. According to Rav Genack, the building of the Mishkan demonstrated that the people had risen to the level of their forefathers and completed the Geulah process started by Yaakov Aveinu.

**וְעָשִׂ֥יתָ אֶת־הַקְּרָשִׁ֖ים לַמִּשְׁכָּ֑ן   And you will make beams for the Mishkan from cedar wood (26:15) - Rashi** reminds us that the wood was from cedar trees that Yaakov had planted years before -- on his entrance in Mitzrayim and reminded the children to remember to take the wood with them in the future when they leave. **Rav Elya Meir Bloch ztl.** notes that while it is appropriate to rely on Hashem for the physical needs we will need when following him - the food and the water etc. -- it is not so when it comes to the spiritual. There Hishtadlus is appropriate and that is why Yaakov went to such length in order to make sure the Mishkan would be able to be built in the future.

**וְעָשִׂ֥יתָ אֶת־הַקְּרָשִׁ֖ים לַמִּשְׁכָּ֑ן**  **And you will make Kerashim for the Mishkan from cedar wood (26:16)** – The Midrash comments that if not for the need to make beams for the Mishkan, they would not have been created. **HaRav Chaim Yaakov Goldvicht ztl.** explained the Midrash by highlighting the overwhelming size of Shittim wood and that things that are overwhelming tend to be used for evil. Shittim in this case led to Zenus with Bnos Moav. However, the antidote to things that are overwhelming and huge is to use them for the Glory of Hashem.

 **שְׁתֵּ֣י יָד֗וֹת לַקֶּ֨רֶשׁ֙ הָאֶחָ֔ד** **Two hands per beam (26:17) – Rav Ephraim Greenblatt ztl.** notes that the Kerashim are symbolic of Torah and the two hands mentioned refer to the two hands – left and right – which are used in relating and relaying Torah to the people. Sometimes you need the left which is representative of the need to push away, while at other times you need to stress the right which is associated with coming close. Both are needed and one needs to know when and in what measure to apply each one.

**וְעָשִׂ֣יתָ פָרֹ֗כֶת The Paroches (26:31)** – Here the role of the Paroches is to separate between the Kodesh and the Kodesh HaKadoshim. In Pekudai, it sounds as if the role is to cover the Aron. Why is there a difference between the roles? The Mishna L’Melech explains that **the Rambam** distinguishes between the sprinkling of blood on Yom Kippur versus that of the sprinkling of other Chataos Penimiyos. The focus too, is whether it is set opposite the Aron versus just paroches. **Rav Schachter Shlita** pointed out that this highlights the idea of different levels of Kedusha. It is not just Kodesh and Chol, there are also levels of Kedusha. This reminds us that Melo Chol Haaretz Kevodo.

**וְהִבְדִּילָ֤ה הַפָּרֹ֨כֶת֙ לָכֶ֔ם בֵּ֣ין הַקֹּ֔דֶשׁ וּבֵ֖ין קֹ֥דֶשׁ הַקֳּדָשִֽׁים** **And the Paroches shall separate for you between the kodesh and the Kodesh Hakodashim (26:33)** – **Rav Bernard Weinberger (Shemen HaTov)** notes that both the Paroches and the Kappores contain the same letters. The Paroches separates horizontally between the Kodesh and the Kodesh HaKodoshim and the Kappores which rested on the Aron separated between the Aron and the upper airspace. Why the need for the separation? Rav Weinberger quoted Rav Zalman Sorotzkin’s Hesped for the Brisker Rav ztl who noted that when the Luchos are separated in their Aron, it is clear that they are an Eidus – a testimony to prevent forgery in the world of Torah.

**וְצִפִּיתָ֥ אֹת֖וֹ נְחֽשֶׁת: And you shall cover it in copper (27:2) - Rashi** mentions that copper was used here to atone for the punishment of Azuz - brazenness. How could such an atonement take place without any Teshuva? **Rav Wolbe ztl** quotes from the Shelah that the atonement here is for the sins of the masses -- not the individual. Since the masses are connected through the principle of Arvus, they need a Kappara when the individual sins with brazenness.

**מזבח הקטרת The Mizbeiach for Ketores (27:20)** - It is interesting that this Kli is NOT found in Parashas Terumah. Why? **Rav Schachter Shlita** explained in the name of Rav Soloveitchik ztl that the main point of building the Mishkan was not merely to have a place to bring Korbanos -- it was to have a palace for Hashem. A Palace needs to have a Shulchan, Aron and Menorah. It does not need to have a Mizbeiach -- hence that is not in the original Parasha about the Mishkan.

Haftara:

**The mikdash and the Mishkan** – While the Mishkan was built from donations, the Mikdash came about from a tax levied by Shlomo HaMelech. The **Rogachover** adds the the mishkan’s construction was a Mitzva while the Mikdash was not. **Rabbi Dr. Norman Lamm Shlita** notes that the difference between the Mikdash and Mishkan is that the Mikdash was founded by Shlomo based on his overwhelming Middah of Chochma which does not require commitment as it is a gift from Hashem. The Mishkan was built by Moshe with his intent of Kavod –which requires everyone to contribute to make it happen.

**וַיהֹוָ֗ה נָתַ֚ן חָכְמָה֙ לִשְׁלֹמֹ֔ה  Hashem gave wisdom to Shlomo (I Kings 5:26)** - What is the reason for the mention of the Chochma of Shlomo in the Haftara? And why is it repeated so often in this section? **Rav Yosef Carmel Shlita** opined that the wisdom described here is one of science and engineering necessary for the building of the Beis Hamikdash. Shlomo sought out the STEAM knowledge of the nation of Tzor because shared science knowledge brings great advantage to collaborators and brings about a Kiddush Hashem in the process.

**חַלּוֹנֵ֖י שְׁקֻפִ֥ים אֲטֻמִֽים He made the windows (Melachim I 6:4)** – Why did he make the windows that could not let the light in? Rashi explains that this was done to show that the Beis HaMikdash did not need the light from the outside. But if so, why make windows at all? **Rav Yaakov Kamenetzsky ztl.** explained that to do so would make the place look like a prison – not a house. Making a Mikdash or davening in a place with windows lets one develop a more positive disposition about the Tefillah and helps with the concentration.

 **הַבַּ֨יִת הַזֶּ֜ה אֲשֶׁר־אַתָּ֣ה בֹנֶ֗ה The home that you are building (Melachim I: 6:12)** - Why does the Haftara speak of the home that Shlomo “building” if at the time of the Haftara, the home was already built? **Rav Ezrachi Shlita** explains that while the structure and architecture might have been completed, a home and a Kedusha are always being built. It requires constant renewal and active work to keep the homes functional and optimal.

**הַבַּ֨יִת הַזֶּ֜ה אֲשֶׁר־אַתָּ֣ה בֹנֶ֗ה This house that you are building if you walk in my statutes and execute my judgements…then I will dwell in the midst of Bnei Yisrael (Melachim I: 6:12)** -  The **Midrash Tanchuma** tells us that when Shlomo HaMelech introduced the Aron Kodesh into the Beis HaMikdash, all of the woodwork came to life. The wood began to sprout leaves and bore fruit. This miracle stayed strong until Menashe brought an idol into the Kodesh Kodashim at which time the Shechina left and the fruitfulness dried up and disappeared. **Rav Aharon Soloveitchik ztl**. explained that so long as the Aron and the Shechina was in its proper place in the Beis HaMikdash and Beis HaKnesses, the sanctuary had vitality and a spiritual influence over the people inspiring their lives. The synagogues bore fruit. Once the synagogue has become commercialized, it ceases to be an idealizing force in the Jewish people and becomes the valley of dry bones. We must bring the Torah back to the synagogue if the synagogue is to be a living force. A breath of Torah life can then be infused into the dry bones of the Jewish people.

**הַבַּ֨יִת הַזֶּ֜ה אֲשֶׁר־אַתָּ֣ה בֹנֶ֗ה  This house which you are building if you follow my path… that I spoke with Dovid my servant then I shall dwell among the children of Israel (Melachim I: 6:12)**– So which was the reason for the Bayis? Was it dependent on the keeping of Hashem’s path or the keeping of Hashem’s promise? **Rav Moshe Shmuel Shapiro Ztl**. explained that it was twofold: if Bnei Yisrael follow Hashem so He will fill them entirely. If not, He will keep His promise to Dovid’s family. To be able to BUILD, that requires an entire nation – and one that follows His word. To have Yiruhalayim maintained, this can be part of the continual promise to Dovid – but it is not ever-lasting or all encompassing.