



# PARSHA PAGES



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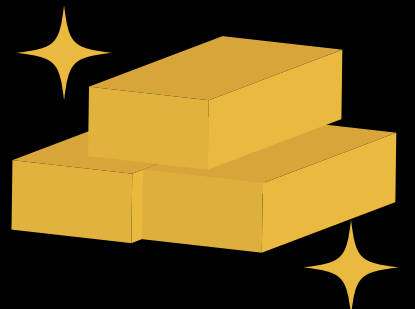
## TERUMAH - תְּרוּמָה

### WHAT HAPPENS IN THIS WEEK'S PARSHA?

The Parsha opens with Hashem asking Moshe to invite any Jew who wants to contribute by bringing **gifts** to be used as materials in building the **Mishkan**, the mobile temple that the Jews carried in the desert. The Torah lists the various materials that the Mishkan will need and says that the Jews are building the Mishkan so that **Hashem will rest among them**. Hashem instructs Moshe on how to build the Mishkan and its components. First is the **Aron**, the ark which is made of acacia wood and overlaid inside and outside with gold, along with the poles to carry it. The Aron is the centerpiece of the inside of the Mishkan and contains the **tablets** from Har Sinai. It has a cover, the **Kapores**, and two statues of angels, the **Keruvim**, are placed on top of it, facing each other. Hashem's voice will emanate from between the **Keruvim** when He speaks to Moshe. Next is the **Shulchan**, the table which holds materials for the activities of the Mishkan and the show-bread. Hashem then instructs Moshe to make the **Menorah**, the intricate gold seven-branched lamp, and the tools to light it. Next are the curtains that will cover the Mishkan when it travels, which were blue, purple, and crimson with designs of angels. The Mishkan is covered again by a layer of woven goats' hair, and once more by an **Ohel**, a tent, made of tanned animal skins. The Mishkan is made of acacia wood overlaid with gold and connected by silver sockets. Additionally, a curtain is placed inside the Mishkan to partition the **Kodesh HaKodashim**, the Holy of Holies where the **Aron** is kept. Moshe is then instructed to make the **Mizbeach**, the altar, out of acacia wood, as well as copper utensils for the sacrifices. Finally, they are to make a fence to surround the courtyard of the **Mishkan**, made of linen with copper and silver attaching it to wooden poles, as well as an embroidered entrance curtain of blue, purple, and crimson.

#### THINK ABOUT IT:

The **Aron**, ark, was made in a very unique way: a wooden box, plated inside and outside with gold. Our Rabbis (*Gemara Yoma 72b*) teaches that a Torah scholar has to be **Tocho K'Boro** - the inside should be the same as the outside, just as the **Aron** was plated gold inside, even though it wasn't visible. **Think... how can you become more Tocho K'Boro?**



### VOLUNTEERED GIFTS

You might be wondering: **why did Hashem tell Moshe to invite the Jews to bring the supplies to build the Mishkan? Why didn't He just command them?** In fact, **Sforno** (1475-1550) points out that the Jews brought so many supplies that Moshe had to tell them to stop (36:5). This enthusiastic response highlights the Jews' excitement. **Rabbi Jonathan Sacks** (1948-2020, England) explains that this was the first time that the Jews could **give back** to Hashem, not because He needed it, but because of their **gratitude** and **connection**.

DONATE

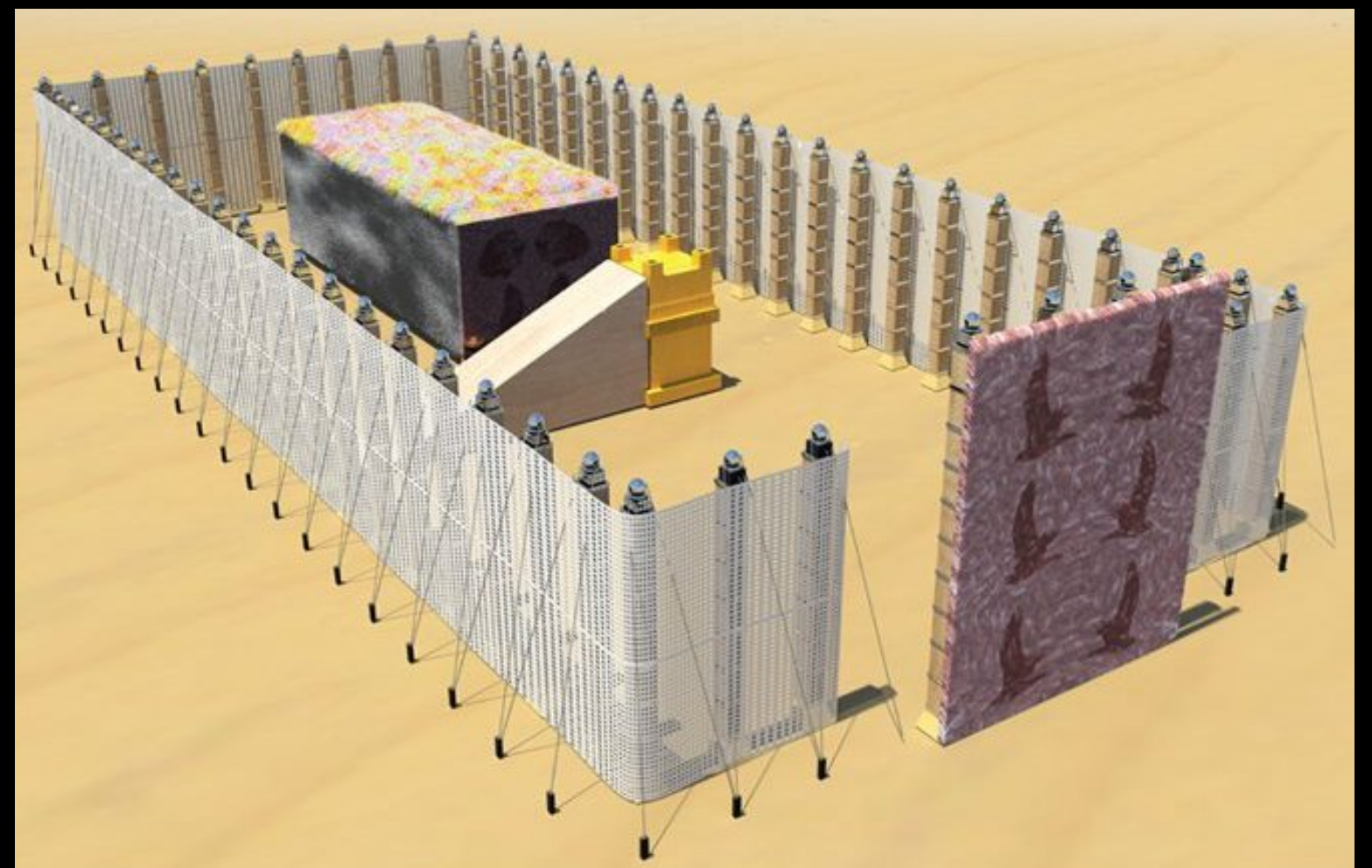


Think about how you feel when you **give a gift**, and when you **receive a gift**. How are those feelings different? Which one do you prefer?



### THE MISHKAN

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### A FEW BIG WORDS

You might have noticed something interesting about the way that Hashem describes the **purpose** of the **Mishkan**: **so that He may dwell among them**. If Hashem meant that He would dwell in the **Mishkan**, He would have said "**it**" - but instead, the Torah says "**them**".

**Rabbi Moshe Alshich** (1508-1593, Tzfat) explains Kabbalistically that the purpose of creation was this moment. From the beginning of time, Hashem wanted to be able to dwell in the physical world. When the Mishkan was built, Hashem finally had a place to dwell - **not (only) in the Mishkan, but in every single Jew**. **Rabbi Levi Yitzchok of Berditchev** (1740-1810, Ukraine) elaborates that, with this statement, Hashem wanted to teach the Jews the **primary** place where His Presence rests is among the **Jews**, not in the **Mishkan**. **Rabbi Chaim of Volozhin** (1749-1821, Belarus) teaches that a Jew welcomes Hashem's Presence into his or her life through performing **Mitzvos**, the various commandments that Hashem gave us in the Torah, thereby bringing G-dliness into the world, bettering and elevating it.

וַעֲשׂוּ לִי מִקְדָּשׁ וְשֹׁכְנֵתִי

בְּתוֹכְכֶם: (שמות כה:ח)

And let them make Me a sanctuary so that I may dwell among them.

#### DISCUSS:

THINK

What do you think it means for a person to be a dwelling-place for Hashem? How can you become that kind of person?

