

Parshas Teruma is the initiation of the entire story of the building of the משכן. The תרומה of פרשיות, including כי תשא, ויקהל, and פקודי, make up the second half of ספר שמות, which represents the ongoing הר experience as embodied by the משכן. We've had that concept of the רמב"ן before. The aspects and intricacies of the משכן are vast. The מפרשים say they represent בריאת העולם. There's so much to discuss. Personally, these are my favorite פרשיות - not only because my בר מצוה פרשיות are in the middle of them, but also because about 30 or 40 years ago, I bought a beautiful ספר that illustrates the כלים of the משכן. I've shown it to all the אייניקלעך. It's one of my favorite topics.

That said, I want to share two separate points about the משכן, both from a wonderful ספר called אוצר פלאות. Initially, I planned to speak about one, but the second was so fascinating that I had to include it. Although unrelated, they both discuss parts of the משכן.

The first topic relates to the פסוק (25:18) וַעֲשִׂיתָ שְׁנַיִם כְּרוּבִים זָהָב מְקֻשָּׁה תַעֲשֶׂה אֹתָם מִשְׁנֵי קְצוֹת הַכַּפֶּרֶת. As we all know, the most important, most holy feature of the משכן was the ארון, in which were the עשרת הדיברות, which were in the קודש הקדשים, which were visited once a year by the כהן גדול when he did the עבודה of יום כיפור. The ארון consisted of three boxes, and on its top was a gold slab called the כפרת. From this slab emerged the two כרובים. There's a tremendous amount of תורה concerning these כרובים. The אוצר פלאות raises a startling question that floored me, made me think, and I'm delighted to share it with you. in English - There were three things that משה had difficulty with. [We don't understand what that means, but that's what the גמרא says]; עד - תנא דבי רבי ישמעאל שלשה דברים היו קשין לו למשה: (מסכת מנחות (כ"ט ע"א) until the רב"ה showed him with a finger. [We don't understand what that means either. It's כביכול, of course, Hashem has no fingers, but it says באצבע. That's what it says], and what are they? The first one we know, מנורה. The second one, which we also know, is ראש חודש. The third one, not quite as famous, are שרצים, it's a בגמרא, as Casey said, you could look it up.

Now, what happened with the מנורה? משה רבינו threw a כיכר of gold into a fire, and the מנורה נעשה מאליה. The מנורה made itself, as מדרש תנחומא brings down in פרשת בהעלותך. The מפרשים say that משה had great difficulty making מנורה. Why? לפי שנעשת מחתיכה אחת. If you wanted to make a מנורה today, you would take pieces and put them together, like an Erector set, and you can make a מנורה. You can make a Lego set מנורה. But this מנורה, the one in the משכן, had to be made out of one piece. How you can make a מנורה out of one piece? You would have to take a block of gold, chisel away at it until you're left with a מנורה. משה, the מדרש says, had difficulty with that. He needed the help from הקדוש ברוך - היה צריך עזר מאלקי עליון. פרשת תרומה in כלי יקר. He says it's a himself. He says it's a כלי יקר.

Now, here comes the bomb קשה: it doesn't say anywhere that משה רבינו had any trouble making the כרובים! The כרובים were also אחת מקשה with the כפרת. It says (25:17) וַעֲשִׂיתָ מְקֻשָּׁה אֹתָם a very, very similar לשון. It had to be one piece of work. It could not be two כרובים screwed onto this כפרת. We don't see that they were made by themselves by a נס, just like the מנורה was made by itself by a נס. What's the difference?

He says that we learn from this a tremendous מוסר regarding of חינוך הבנים, educating our children. What were the כרובים? The כרובים had a זמות of two תינוקות גמרא, a סוכה דף ה' in בפרש גמרא. And the יסוד גדול לחינוך, a בית המקדש כלי of the תורה is מרמז to us in this tremendous accomplishment of making this כלי. The kids can't grow up by themselves. You can't say "Let them figure it out themselves. They'll do it by themselves." Only after tremendous effort, עמל רב, with tremendous תפילות, תהילים און טרערן, it's always said. The Jewish mothers would cry by the לכת Friday night, and daven for their children's הצלחה. Only then, could we be able to see דורות ישרים וברכים. And a famous proof of this, and this was what sealed the greatness of this vort. What does it say in the הגדה? Look it up. אֱלֹהֵי הַבָּנִים. Our בני are our work, our tremendous toil and effort. And if we put in the effort, we will see בנים, בני בנים, לדר דורות and אמת יידיש נחת from our בני.



The second topic relates to the עצי שיטים used in the construction of the משכן רבה. מדרש רבה presents a sobering statement: שהשתה בהם מתעורר לזנות - There was a water source in שיטים during בני ישראל's journey in the מדבר. The מדרש explains that drinking this water caused people to be drawn toward immorality. We know that when בני ישראל came to שיטים and they drank from that water, the result was זנות, as the פסוק says (במדבר כ"ה:א') וַיֵּשְׁבוּ יִשְׂרָאֵל בְּשִׁטִּים וַיַּחֲלֵל הָעָם לְזָנוֹת אֶל בָּנוֹת מִזְרָב: - Because they sat there, they began to have immoral behavior.

The מדרש רבה says in שמות, פרשה ראה, why did הקדוש ברוך הוא make the ארון and other parts out of עצי שיטים? It's a famous saying, "Hashem is רפואה before the מכה," He creates the רפואה before He creates the מכה. הקדוש ברוך הוא made a צווי to make the ארון from שיטים to be מתקן the חטא that ישראל כלל will do in the future in the area known as שיטים.

The author of חומש רש"י, throughout רש"י, asks an interesting question: We see very often in רש"י, and even in the גמרא, that רש"י translates for us, and he says a "בלעז" לשון, where רש"י will translate a word into French Why did רש"י do this? At first glance, it seems simply to clarify difficult words.

He cites רב דוד אלעזרסקי שליט"א, a ראש ישיבה of בית ישראל of Ger in Brooklyn, who shared a beautiful insight from the שם משמאל. The שם משמאל, quoting the חידושי הרי"ם, explains that every language reflects the essence of the nation that speaks it. The French language, he argues, is inherently associated with immorality, reflecting the culture of France, which is often steeped in טומאה and ניאוף. The חידושי הרי"ם says, this is פונקט פארקערט from לשון הקודש. לשון הקודש can transform dirt into clean, הפכה את הרע לטובה, from the כח of the קודשה of the תורה, and from the tremendous קודשה that's embedded within its words. Based on this יסוד, the אוצר פלאות התורה suggests that perhaps רש"י incorporated French words into his פירוש specifically to be מטהר the טמא elements of that language. By merging French with the purity of לשון הקודש, רש"י sought to be מטהר even that which was otherwise impure. This concept may parallel the מדרש about עצי שיטים. Just as הקב"ה commanded us to use עצי שיטים for the ארון to rectify the חטא of שיטים, רש"י's use of French words might have been an effort to sanctify that which was טמא.

So I thought that that was a fascinating insight, both on the עצי שיטים aspect, as well as this fact of רש"י, which I've known my whole life, but never even gave it much thought, that this was perhaps a reason why רש"י would do that, in order to be מטהר that which is טמא. This teaches us a life lesson. We have to work on improving ourselves, both our behavior and our language. We're surrounded, נבוכ, by people who use language which is unbelievable, and I shrink and I shudder when I hear how people are talking. You hear some of these young kids talking on the street, it's ממש a פחד, and what we have to do is learn from them how to be better people, how to be upright people, and much more importantly, to be a people of קדושה and טהרה that הקדוש ברוך הוא will be proud of us. Good Shabbos!

