

דָּבַר אֶל בְּנֵי יִשְׂרָאֵל וַיֹּקְחוּ לִי תְרוּמָה מֵאַתְּ כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לָבוֹ תִּקְחוּ אֶת תְּרוּמָתִי The second פסוק reads: **מֵשֶׁכַן הַזֶּה**. The famous פרשה discusses the building of the משכן. What is the requirement for the contributions to the משכן? The אוניברסיטה writes that the main quality of the משכן was the לב, every single piece of material used in the משכן, gold, wood, was given with לב, a sincere heart. Why was this לב so crucial? Because it was necessary for השכינה - for the שכינה to rest within the משכן.

The תורה continues: This is the defining quality of every בית הכנסת. Just as the משכן was built through גדיבות הלב and כנסיות are established when Jews willingly contribute to glorify Hashem's name and create a קידוש השם. This sincerity infuses the תפילות in those כנסיות with a ריח ניחח that is pleasing to Hashem. All of the institutions that we build on generosity like that fall into that category.

I want to do something unusual - to examine the last פסוק of the פרשה. Typically, the beginning of a פרשה receives all the attention; those פסוקים always have the מזל that they're always being quoted. The end of the פרשה is not so מזלדיק. However, let's see what we can glean from this ending.

The last פסוק reads: וְהָיָה הַחֹרֵץ וְכָל יְתֻדָּתוֹ וְכָל עֲבֻדָּתוֹ כָּלל הַמִּשְׁכָּן בְּכָל יְמֵי חַיָּיו - This פסוק refers to the חצר, detailing the beams, curtains, hooks, and other elements surrounding it. These components enclosed the חצר, within which stood the משכן itself. רש"י comments on this פסוק: וְהָיָה הַחֹרֵץ וְכָל יְתֻדָּתוֹ - Because you have to put up the חצר and take it down, just like the משכן had to be put up and taken down; כָּלל מִשְׁכָּנוֹ - All of the instruments and all of the equipment, the utensils that were required to put the משכן up and then take it down, they had to be made out of נחושת. And not only that, the hammers as well, and the pins, the יתדות. So in the next פסוק רש"י he goes on the word יְתֻדָּתוֹ, and he says: וְהָיָה הַחֹרֵץ עֲשׂוּיִין - אֶקֱלָה לִירִיעוֹת הָאֶקֱלָה - pegs of brass to make for the יריעות of the אֶקֱלָה. רש"י then asks a question, he's not sure if the curtains were fixed into the ground, whether when they hung the curtains there pins both on the top and the bottom, or were the curtains only secured at the top and their weight held them down? So רש"י brings a פסוק: וְהָיָה שְׁמֵם מִנְיָן עֲלֵיהֶם: רֹאשֵׁיתוֹ - Their very name gives away and reveals what their purpose was, and what their use was; וְהָיָה תְּקוּעִים בְּאַרְצָא - That they were fastened into the ground, stuck into the ground; וְהָיָה קָרוֹא יְתֻדוֹת - That's what they're called יְתֻדוֹת, which means pins. And then he brings down a פסוק from שמות: וְהָיָה הַמִּשְׁכָּן וְהָאֶקֱלָה לִירִיעוֹת הָאֶקֱלָה - That's what I thought was quite fascinating. And the פסוק in שמות that רש"י brings is: וְהָיָה הַמִּשְׁכָּן וְהָאֶקֱלָה לִירִיעוֹת הָאֶקֱלָה - a tent shall not be removed; וְהָיָה הַמִּשְׁכָּן וְהָאֶקֱלָה לִירִיעוֹת הָאֶקֱלָה - And the יתדות will never be taken out; לְעֹלָם - forever. So the last פסוק in תרומה, the last word of that פסוק is לְעֹלָם, forever, and I thought this is quite fascinating. (This is my vort, I hope I'm not wrong) רש"י's implication here, is that all this לב נדיבות, all the heartfelt generosity, was given for what? A מִשְׁכָּן - a temporary structure that would only exist during the time בני ישראל were in the מדבר. How could people be enthusiastic about contributing to something with such a finite lifespan? Typically, we donate to causes we believe will last for נצחיות. We want our contributions to have lasting value. What is רש"י teaching us by quoting this פסוק?

Yes, the משכן was temporary, but it was the forerunner of both בתי מקדש. Many elements of the משכן - the מנורה, the ארון, the מזבח הזהב, and even the כוֹר - were transferred to the בית המקדש. There was an undeniable and significant element of נצחיות inherent in the משכן. More broadly, anything given for הקדוש ברוך הוא gains נצחיות automatically. What may seem temporary to us becomes eternal through Hashem's projects. We, on the other hand, are finite beings. Yet, we achieve נצחיות through our children and אייניקלעך, and through our מצוות performed with נדיבות לב. This is the beautiful connection between the beginning and the end of פרשת תרומה. Good Shabbos!

