



## *Parshas Terumah 2024, the space we create*

***The Parsha Perspective is in honor of Eretz Yisroel. May G-d protect our brave soldiers. May G-d return all the hostages and return them immediately.***

*The Parsha Perspective is in honor of the Refuah Shlema of HaRav Amitai Ben Shoshanna and Hinda Bas Udl. And in loving memory of Edward Ben Efraim, Shlomo Ben Edward, and Yirachmiel Daniel Ben Gedalia. May their souls be uplifted and memories a blessing.*

Our Parsha begins with G-d instructing Moshe to solicit donations from the Jewish people for constructing the Mishkan, a sanctuary for G-d. They were asked to donate precious stones, gold, silver, and copper, as well as specialty red, blue, and purple wool, linen, animal skins, and acacia wood.

On the summit of Mt. Sinai, G-d gave Moshe the exact instructions on how to build the Mishkan. It was designed to be readily disassembled and transportable, accompanying the Jewish nation during their journeys through the desert. The second half of the Parsha and the following Torah portions detail the intricate design and construction of the Mishkan.

However, a question comes to mind: Our Parsha begins with G-d instructing Moshe to accept donations from the Jewish nation. The Pasuk writes, (25:2) *"And you shall take for Me donations from all those whose heart moves them to give, you shall take my donations."* Interestingly, the Torah's wording does not make this donation an obligation, rather, it seems like a choice by the person who is moved and inspired to give. G-d tells Moshe explicitly, *"Take for Me donations*

*from all those whose heart moves them to give,"* not making this a requirement or an obligation.

But why does the Torah only require those whose heart motivates them to give, essentially making these donations optional and voluntary? Why does the Torah use the words "ידבנו לבו" - **heart inspired**" when instructing the accepting of contributions to build the Mishkan?

Rashi, Rav Shlomo Yitzchaki, the leading Torah commentator, answers this question by looking at the word "ידבנו" - **inspired.**" He writes that this shares the same root word as נדבה, which means donation. This explains the repetitiveness of the Pasuk ויקחו־לי and תקחו, while both mean to take, one refers to taking the donation, while the other means to accept the contribution. Rashi reads the Pasuk as follows, *"And you shall take for Me donations from and accept contributions from all those who give from the heart."*

However, the Chasam Sofer, Rav Moshe Schreiber, a leading Torah scholar from the early 19th century, gives a deeper and more profound explanation. He answers this question by detailing the condition of these contributions. He writes that there is only one requirement to take part in the building of the Mishkan: donate from the heart.

The Chasam Sofer explains that G-d is instructing Moshe to accept and take donations only from people who want to give, from those who want to take part in building a sanctuary and home for G-d in this world. These feelings and motivations can't be forced or obligated as they come from the essence of our soul. Although we should feel compelled to give and contribute, G-d does not demand or force us to make space for Him.

While G-d does require us to follow His Mitzvahs, He did not compel any donations to build a Mishkan, for we should desire to be close to our Creator.

Hence, the contributions for the construction of Mishkan may only come from those who seek a deeper relationship with our Father in heaven.

The Chasam Sofar continues that just a few Pasukim later, G-d invites Jewish people to create a home for Him, (25:8) וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכְכֶם - **"And they shall make for Me a sanctuary and I will dwell in them."** Our history, especially our exodus from Egypt, is a narrative that underscores the transition from physical slavery to spiritual freedom.

Not just a journey in the wilderness, but of heart and soul, where each step towards G-d reveals the greatness of our potential. G-d calls for a personal sanctuary where His Divine Oneness becomes more than just a concept, but a vivid and living reality. Such understanding can't be compelled or mandated, it must stem from the genuine yearning to embrace the love of G-d.

In our daily lives, it is imperative that we understand the difference between compelling feelings in others and creating an environment where they can arise naturally. True understanding and realization cannot be forced or hurried; they can only emerge from a place of genuine introspection and personal discovery.

Creating space for awareness is more than just making room around us, It's about learning to understand, grow, and see the path G-d has set for us. This shifts us away from a focus solely on our individual desires and towards seeing the multiple opportunities we have to achieve our dreams and accomplish our potential.

**"The highest achievement is not self-expression but self-limitation: making space for something other and different from us.**

**-Rabbi Lord Jonathan Sacks**

*Have a meaningful Shabbos!  
Rabbi Sholom Yemini*