

Terumah 2014

1.

Collateral

“Make for me a Mikdash and my presence will dwell within it (בתוכם).” (25, 8)
 "ועשו לי מקדש ושכנתי בתוכם."

Nachlas Tzvi pages 216-217:

The Zohar says; Hashem will build the third Beis Hamikdash. That being so; two questions arise, firstly, why did Hashem command us to build the Mishkan? Secondly, what was the point of building the first two Bata Hamikdashos if Hashem is going to build one anyway?

The Midrash Rabbah quotes the pasuk “and make Me poles for the Mishkan/משכן.” The Midrash states, do not read it as משכן, rather as משכון, which means collateral. The explanation of this Midrash is; the Mishkan was collateral for the Jews; instead of us getting in trouble, the Mishkan will get in trouble. The Gemara in Sukkah (52a) says, in the future Hashem will destroy the yeitzer hara. As long as there’s a yeitzer hara and the Jews are sinning, Hashem doesn’t want to build the Beis Hamikdash Himself. Why? Because **the Beis Hamikdash that is built by Hashem can never be destroyed, therefore He would have to wipe us out as punishment for all of our sins. Instead, Hashem told us to make a Mishkan and a Beis Hamikdash. Now, when we sin, Hashem can unleash His wrath on the collateral, i.e. Beis Hamikdash, instead of on us.** However, in the future we will no longer have a yeitzer hara; Hashem will build the Beis Hamikdash because the collateral is no longer needed.

2.

Is our money really ours?

Beis Halevi pages 51-52:

What’s the connection between parshas Mishpatim and parshas Terumah?

Prior to giving money to tzedakah (charity), we need to make sure what we are planning on giving was not obtained in a prohibited manner, be it stealing or cheating someone, etc. If the money was obtained in this manner, then the tzedakah will not help the giver at all. He compares it to using a stolen lulav on Sukkos, which the Gemara tells us is considered a mitzvah that comes through sinning (מצוה הבא בעבירה). **Therefore, only after we are informed and learned the halachos (laws) we must abide by in parshas Mishpatim, amongst them stealing, can we then go ahead and give our terumah to Hashem.** This is the connection between parshas Mishpatim and Teruma.

Why does the pasuk state Bnei Yisroel should “take” terumah? Seemingly it would be more logical for the pasuk to say “give” terumah? The Beis Halevi answers and explains that the main priority when it comes to people’s money is that they give tzedakah. No matter how much money a person has, it is never truly his; it’s just being deposited with him, from Hashem.

This is analogous to **a big piece of sugar that's locked in a closet. There was a fly that was locked in the closet as well and it landed on the sugar and started eating it.** The fly isn't rich, it doesn't own the sugar. The piece of sugar isn't his. **The fly knows it can't move the sugar or take the sugar for himself.** If someone decided to move that piece of sugar somewhere else, there would be nothing the fly could do about it and it would no longer be able to enjoy the sugar. The same applies regarding people and their money. Our money is merely deposited and given to us from Hashem. If Hashem wants to take it away from us then we have no say in the matter. This is why the pasuk states Bnei Yisroel should "take" terumah. There is no giving that is occurring. Meaning, there is nothing that we can give Hashem, since everything is His. Therefore, the pasuk states that they just took from what Hashem had given them.

Thank you Ari Zaslowsky for typing this up.