

Parshas Terumah

“Hashem is the King... The Torah is the Princess”

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**Lizechus refu’ah shleimah for my dear niece Hadassa bas Sarah Rivka, tichyeh**

**Video Vort: “Don’t Be a Shoyteh... Be Like Yaakov’s Beams!”**

<https://torahanytime.com/lectures/282476>

Following the giving of the Torah, Hashem commanded the Bnei Yisrael to build a Mishkan. The building material was to be supplied by donations. As the Torah states,

“*Daber el Bnei Yisrael v’yikchu li terumah*” – Speak to the Bnei Yisrael and they should “take (for) Me” *terumah*.<sup>1</sup>

### Questions

Generally, when one donates, one gives a donation. Why are they commanded to “take” a donation?

They are donating construction materials for the Mishkan. Why is that described as “taking for Me”?

### Analysis

The medrash compares the giving of the Torah on Mount Sinai to a *chasuna* through the form of an allegory.

Once upon a time (long... long... ago, far... far... away) lived a king with his beloved only daughter. When the princess came of age she was married to an eligible king. After the celebrations the king spoke with his daughter, “I can’t bear to part from you. But I cannot stop your husband from leaving, and you must leave with him. Wherever you make your home, construct a small chamber especially for me so that I will have a place by you.”

The medrash concludes, “The king is Hashem. The princess is the Torah. The husband is the nation of Israel. At Mount Sinai, Hashem (the loving father) is giving his daughter (the Torah) away to the husband of the Torah (the Bnei Yisrael). Hashem cannot bear to part from the Torah. He asks the *chossan* and *kallah* to build a chamber for Him. The chamber is the Mishkan.<sup>2</sup>

In the case of the king and his daughter it is understandable that the king is distraught over the departure of his daughter. It is also clear why he would be comforted by knowing that a place would be reserved for him when he would visit.

To apply this to Hashem is challenging. Can it be said that Hashem “misses” the Torah once He has given the Torah to the Bnei Yisrael? Certainly not. It is inconceivable to view Hashem as existing in one place and the Torah existing in an entirely different place. Hashem is always with the Torah. Additionally, can it be said that when a rebbe teaches Torah to a *talmid*, that results in the Torah “leaving the rebbe?”

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<sup>1</sup> Shemos 25:2

<sup>2</sup> Shemos Rabbah 33:1 (Although the Beis Hamikdash has been destroyed the Shechinah remains by the Kosel Hamaaravi where the Aron and the Luchos are buried – Eitz Yosef).

We can shed light on this matter from the words of the gemara.<sup>3</sup> The gemara tells of a dissent between R' Eliezer and sages (concerning the purity status of a reconstructed oven). All of R' Eliezer's arguments were rejected. R' Eliezer proclaimed, "If the halacha is like my opinion let proof come from this carob tree. Instantly, the carob tree uprooted itself and travelled for 100 amos. R' Eliezer sought to bring similar proofs from a brook, and from the walls of the Beis Medrash.

A heavenly voice proclaimed, "The halacha is like R' Eliezer in all places".

R' Yehoshua stood up on his feet and exclaimed, "Torah is not in the heavens. It was given to us at Mount Sinai. In the Torah it says one must follow the majority opinion."

### Answers

At Mount Sinai, the Torah did not depart from Hashem. But something did depart from Hashem. From that moment on, the interpretation of the Torah is now in the hands of the Torah scholars. The Torah is now "married" to the *talmidei chachamim*.

Even if the conclusion of the Torah scholars contradicts what is revealed in *shamayim*, the interpretation on *aretz* is the legitimate one.

Hashem wants this. Hashem created the world in order to reveal Torah in all possible forms. There is a "layer" of the Torah that is meant for this world, and this world alone. And this layer is the way the Torah is perceived through the eyes of those who live on *aretz*.

But Hashem does not wish to disconnect from the Torah. Although the ultimate clarity is reached through the efforts of men of flesh and blood, Hashem wishes to maintain a connection.

There is one place in this world that connects to Hashem in an open fashion. In the Beis Hamikdash Hashem's connection is evident in an open and revealed fashion.

Those who connect to the Beis Hamikdash, whether by their presence or attitude, are connected to something higher. This connection transforms one into someone higher. This bond enables one to transcend beyond the limits of this world. The wisdom of the Torah is not the wisdom of the physical world. In order to understand Torah, one must transcend the physical constraints. It is this connection that enables one to bring the light of living Torah into the physical and mundane world.

Thus, although it is the *talmid chochom* who actually discovers the meaning and application of the words of Torah in this world, he is only capable of doing so by virtue of the connection he has with the loving Father of the princess, who connects with him through the small chamber he has crafted for Him.

By donating to the Mishkan, certainly one is giving, but at the same time, he is taking.

He is taking Hashem!!!

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<sup>3</sup> Bava Metzia 59a