

# **Dvar Torah** by **Rabbi Chanoch Yeres**

to his community at

Beit Knesset Beit Yisrael, Yemin Moshe

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## **T'RUMA**

The Parsha we read this week, Parshat T'ruma is the beginning of a sequence of parshiyot that describes in detail the building of the Mishkan. It always seems peculiar that the Torah spends so much time with intricate instructions at this particular time in the Book of Sh'mot. It would seemingly make more sense to integrate this comprehensive description of constructing the Mishkan in the Book of Vayikra where most of the book dedicated to the works, sacrifices and rituals in the Mishkan. Sh'mot itself, is about our freedom from Egypt and transformation from slavery to Nationhood. The text relates to us the confirmation of the covenant that takes place between our nation and G-d, at Mount Sinai.

In addition, as so many commentaries ask, why such intricate details that spans over many chapters, spent on the building of the Mishkan. Built only as a temporary structure, which would be replaced by a permanent Mikdash with different features.

Rabbi Jonathan Sacks z"l once wrote that the answer to this question is a profound one. It has to do with the history of the Israelites. Until now,

the Israelites portrayed as constant complainers. Their complaints began as early as when Moshe first intervened in Egypt. That he had worsen their situation, they exclaimed. At the crossing of the Red Sea, they drilled Moshe with the inquiry "Was it because there were no graves in Egypt that you led us out to the desert to die?" (Sh'mot 14:11). The complaints never ceased on the part of the Israelites. After all that, they built golden calf soon after G-d's revelation at Sinai.

The building of the Mishkan transformed the people. This was G-d's idea. It is no longer, people saying do for me; rather we will build the Mishkan together. Analyzing the text, one finds not even one complaint during the building process. They donated their own gold, silver, copper, and not one complaint. They engrossed themselves in the task that eventually, Moshe had to order them to stop. The question reversed: It is not what is done for us that changes us into a nation but rather what can we do for G-d that transforms us into a vibrant people.

Every crisis that took place until now, the Israelites were in a state of dependency. This a call from G-d for us to take responsibility. He wants us to refrain from being dependent and relying on miracles. He wants us to become partners; to think about what strengths and capabilities we have to

offer to help find the solution.

The building of the Mishkan was the first great project the Israelites worked together. It took into account each one's generosity and skills. It gave the Jewish people the feeling that they can give back and not just receive. Perhaps this is why the building mentioned in such detail specifically in the Book of Sh'mot as we are transforming into a viable nation.

G-d feared that after all that provided to the people, they complained instead of acting. Despair was in the air. Instead, G-d commands us to build the Mishkan to see things differently and to take upon ourselves responsibility to shape our own destiny. 🏠