



## PARASHAT TERUMAH

### עלינו לדאוג תמיד לחינוך בנינו

כתוב בפסוק בענין הארון (כה:יח) "ועשית שנים כרבים זהב". מובא בחז"ל שכאשר לא היה זהב בנמצא, מותר היה לעשות את כל כלי השרת ממתכת אחרת, כגון כסף או נחושת. רק את הכרובים לא ניתן לעשות אלא מזהב טהור. הגאון רבי מאיר שפירא זצ"ל אמר שהטעם לזה משום שהכרובים שיש להם פנים כמו פני התינוק מסמלים תינוקות של בית רבן. משום כך מונחים היו על ארון העדות, להשמיענו, כי עלינו לדאוג תמיד לחינוך בנינו בדרך התורה. כיון שכך, אין לעשותם אלא בזהב טהור! עלינו לחנך את בנינו בדרך התורה הטהורה בלבד. לא בשום דרך אחרת.

### Effort

When speaking about collecting the various materials used in building the Mishkan, the Torah enumerates various materials in descending order of value (Gold, silver, copper...). However, at the end of the list, after having enumerated relatively inexpensive items (wood, oil, spices), the Torah lists the Shoham stones and the precious stones used in the Ephod of the High Priest's breastplate (the Avnei Shoham and Avnei Miluim). The Ohr HaChaim HaKadosh asks the obvious question -- Why are the Avnei Shoham and Avnei Miluim out of order in this catalog of solicited items which are apparently arranged in descending order of value? The Ohr HaChaim explains: the Gemarah [Yoma 75a] states that the Avnei Shoham and Avnei Miluim were brought to the Princes on clouds from Gan Eden. Since these were donations that in effect "came from Heaven" and did not represent any effort on anyone's part, they were listed after the oils and spices, which, although they may have cost only pennies, did represent a gift that came from people's effort and in that way were superior to the much more "expensive" gifts of precious stones. We learn from this a tremendous lesson. It is not necessarily about the size of the actual gift, what's important is the amount of effort put into it.

### Expectations Based On Potential

The Medrash tells us that when Hashem told Moshe to build the Mishkan, Moshe asked Hashem the following question: "It says in the pasuk (Melachim 1: 8,27) "Hashem is so big that all of the heavens can't contain him", so how is it possible for a mere human to build a resting place for the shechinah?" Hashem answered Moshe, "I don't expect you to make me a resting place according to my standards, my only expectations of you are according to your standards, twenty kerashim (beams) on the north, twenty on the south, and eight on the west." The same thing happened when Hashem told Moshe to bring Korbanot. Moshe asked, "Even if I were to bring up all the animals in the world, would they suffice as a proper Korban for the honor of Hashem?" Again Hashem replied, "Don't think that I expect more than you can possibly accomplish, rather all I want from you is one sheep in the morning and one in the evening." The Chofetz Chaim derives a very important lesson from this. The Torah teaches us that Hashem knows and understands that we have limited capabilities. He knows that some people have a hard time when it comes to learning, some when it comes to praying, and some when it comes to other Mitzvot. He therefore bases His expectations of us on our potential, never expecting more than we can do.