

accomplish all 613 Commandments. Therefore, it says, “they,” (in the plural form), “shall make an Aron”.

15. “You shall cover it with pure gold; from inside and outside you shall cover it, etc.” 25:11

Kli Yakar says the ‘pure gold’ is mentioned next to the word ‘inside’ because whatever one does for Hashem’s sake is definitely ‘pure gold’, but what is done externally (outside) can be done to impress others, which is not ‘pure gold’. Kli Yakar gives another interpretation: that there are two parts to the Torah: a) the revealed b) the hidden; and it is common knowledge that the hidden part of the Torah is purer and holier.

16. “And you shall make on it a golden crown all around.” 25:11

Kli Yakar quotes the Sages [Tractate Yuma 72b] that the crown symbolizes the crown of Torah. The reason why the Torah says, “and **you** shall make, etc.”, as opposed to by the Shulchan and the Altar, which represent priesthood and kingdom, it says, “and you shall make **for him**,” because the Torah crown is available for anyone who wishes to acquire it— as opposed to priesthood and kingdom, which are only for specific individuals.

17. “A lid” 25:1 “cherubim” 25:18 “wings spread upon and sheltering the lid with their wings with their faces towards one another,” 25:20

Kli Yakar explains as follows: The lid symbolizes to ‘cover’ the hidden parts of Torah which should not be revealed to the general public. The cherubim in the form of angels **and** in the form of young children, symbolize that if, “one can be compared to an angel of Hashem,” and is as pure from sin as a young child, you should seek Torah, “from his mouth”. He must also be pure in man-to-Hashem and man-to-man issues. Therefore, the wings are spread above to symbolize man-to-Hashem and facing each other to symbolize peace within the community of those that adore the Torah. “Towards the lid,” signifies their peace shall be looking toward the Torah in the Aron.

18. “A golden crown all around,” 25:24

Ramban explains that the Shulchan symbolizes richness; we have a rule that for a miracle to happen there must be something preceding for the miracle to actualize (*Yesh MeAyin*). We see this when the Prophet Elisha says, “What do you have in your home for my blessing to fall upon?” This rule holds true from after the creation of the world. Therefore, the Shulchan symbolizes the blessing of richness and sustenance for all the Jewish Children.

19. “Rings,” 25:26

Kli Yakar says this symbolizes that the wheels of fortune are round and one will be reminded, as a result, to feed the poor also. This also symbolizes the great reward in the World of Eternity that never ends, just like a circle never ends.

20. Kli Yakar says the rings on the Aron symbolize the round circle of dancing that the righteous will merit being part of in Paradise, through the Torah, which is symbolized by the Aron.

קהל בני ישראל
זבארוב זאלאזיץ

K’HAL B’NEI YISRAEL

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Ohr Pinchas Parsha Sheet

in loving memory of Reb Pinchas Mandel, Z.L. H.K.M.

Trumah

Commentaries

Have a great and joyous Shabbos!

PARSHA COMMENTARIES

Trumah

1. “Gold, silver and copper,” 25:3
Daas Z’keinim compares these three elements to three ways one can give charity: a) Gold is comparable to one who gives charity while healthy; b) Silver is comparable to one who gives when not healthy; c) Copper is comparable to one who leaves over charity to be distributed after his death.
2. Ramban introduces this Parsha as follows: Hashem spoke, “face to face,” to the Jewish Children and taught them the Ten Commandments which serve as ‘fathers’ to all the Commandments, just like when one comes to convert, we teach them the basics.
3. Ramban says: Through the Tabernacle the Great Glory of Hashem was revealed, just like it was on Mount Sinai, though now in a modest, hidden way. All the descriptions of Hashem’s Revelation on Mount Sinai are repeated in this Parsha, for the above reason.
4. “They shall take to me a **portion**, from every man whose heart will motivate him, you shall take **My portion**.” 25:2
Ohr HaChaim says: Only the person who is motivated by his heart is worthy that his portion be referred to as, “My portion.”
5. “They shall take to me, etc.” 25:2 and “They shall make Me a Sanctuary, so that I may dwell amongst them.” 25:8
Daas Z’keinim (on v. 2) and Ohr HaChaim (on v. 8) quote the Midrash [Rabbah 2:3] that when the Children of Israel were near Mount Sinai, they witnessed the Angels surrounding Hashem, holding their own individual flags. The Children of Israel desired to experience this great closeness to Him. Therefore, The One Who Knows the inner desires of all hearts, allowed us to create the Tabernacle (which represents the Shechinah’s Presence), surrounded by the flags of the Tribes on every side. Hence, “so that I may dwell amongst them,” meaning amongst the Jewish People,
6. Daas Z’keinim compares the thirteen materials brought for the Tabernacle to the thirteen articles of clothing that Hashem will clothe us with when Moshiach comes. (Mentioned in Yechezkel).
7. 25:3
Daas Z’keinim quotes the Midrash that says that the **gold** was used to negate the strength of the Babylonians, so that they cannot destroy the Jewish Children during their exile. **Silver** was for the Persian exile; **copper** for Greece; and **red-dyed ram skins** for Edom.
8. Kli Yakar quotes the Midrash that the oil used for lighting the Menorah was used to symbolize Moshiach. In the merit of the lighting of the Menorah, Moshiach will free us from exile.
9. “and the Shitim wood” 25:5
Ibn Ezra quotes the Sages that say that Jacob planted cedar trees so that when

the Jewish Children will be exiled from Egypt, they will carry the trees with them. How were they able to leave Egypt with the trees being unnoticed? If this concept was handed down from our ancestors, then we must believe it. Yet the Ibn Ezra suggests that there might have been a wilderness near Mount Sinai that grew these trees and they chopped them down for the use of the Temple.

10. “Shoham stones, etc.” 25:7
Ohr HaChaim asks: Why are the stones mentioned after all the other materials? He answers that it is so because the Neseeim brought them last, since they waited to see what the People would forget to bring. Hashem was upset with this attitude of the Neseeim, therefore they are mentioned last.
11. Ohr HaChaim mentions another point: The Clouds of Glory miraculously brought the Shoham Stones [Tractate Yuma 75a]. Although this is very special, it was not brought through toil and perseverance, like the other materials (which were from the Jewish Children’s own possessions). Hashem appreciates when we toil and work diligently for His sake; therefore, the stones are mentioned last.
12. “To conform to all that I have shown you.” 25:9
P’sikta [Rabasi 16] says that when Hashem told Moshe to make the Temple, Moshe was aghast, “If the Heavens and Heavens of Heavens cannot contain You, then how can I build a ‘home’ for You?” Hashem responded, “This is not what I meant, just build the twenty beams, etc.” Ohr HaChaim says the Sages are teaching us an important lesson: There is no way that we can count the levels of holiness. Although we find the Sages describe levels from one person to 600,000 people (as in Pirkei Avos Ch. 3: “One who studies, the Shechina is with him, as is with two, three, five, ten people, etc.”) Also Midrash Rabbah P’Vayetze says the Shechina does not rest with less than 600,000 people), however, there is no comparison to how high the quality of Holiness can differ from one person to another. (Each person according to his or her preparation, toil, longing, humility, simple faith, simcha, etc.) Therefore, Hashem said, “Just build the twenty beams, etc.”— and don’t think you may understand **how** I will rest in the Temple.
13. “They shall make an Aron of Shitim: two and a half amos its length; an amah and a half its width, and an amah and a half its height.” 25:10
Baal HaTurim says that all the measurements are halved (i.e., not complete measurements) to teach us that one who studies Torah must be humble.
14. “They shall make an Aron, etc.” 25:10
Ohr HaChaim points out that regarding all the other utensils, the Torah says, “**You** shall make,” as opposed to here, it says, “**they** shall make.” This is because the Aron signifies Torah, and no one person can perform all the Commandments of the Torah. For example, the Priest cannot give the 24 presents that are given to priests. The Israelites and Levites cannot bring the sacrifices in the Temple. **Only all the children of Israel together can**