



- הענינים מלקר"ש השבועי ועוד -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

- Resource to encourage the study of the Rebbe's sichos
- Designed for use in the classroom or at the Shabbos Table

Understanding the Parsha according to the Rebbe

QUESTION: How do we reconcile the command ויקחו לי – לשמי (collection of the terumah be with an intention for G-d) with the halacha that Bais Din can force someone to give Terumah for the Altar?

ANSWER: Donation by the owner (סור מרע) does not require *lishmah*; the giving is higher than the intention. However, the collection by the *gizbor* (treasurer) elevates the money to the holy, which requires *lishmah* (עשה טוב). Thus, when refraining from bad ourselves, the purity of our intentions is not important; when doing good affects another Jew, our pure intentions are very important. (לקוטי שיחות כרך טז, עמ' 284)

QUESTION: When was the commandment made that the Jews should bring offerings for the Mishkan?

ANSWER: There are three differing opinions, which correspond to the three (spiritual) levels of gold, silver and copper which in turn reflect the connection and response to sin (the Golden Calf)

	Command to Build the Mishkan	Actual Bringing of Donations		
Tzadik	כסף	Before 17 th of Tamuz	Before 17 th of Tamuz	Zohar
Penitent	זהב	After Yom Kippur	After Yom Kippur	Rashi & Medrash
Before Teshuva	נהשת	Before 17 th of Tamuz	After Yom Kippur	Ramban

Tzadik, Baal Teshuvah, or even prior to Teshuvah, each must be involved in the physical mitzvos to build G-d's home together with all Jews

QUESTION: This Parsha is concerned with the place of the Aron in the Mishkan (and the future Bais HaMikdash) How could the second Bais HaMikdash exist without the Aron?

ANSWER: King Shlomo built a place to hide the Aron at the time of the future destruction. Therefore, the concept that the Aron had two places (one revealed and one hidden) is an integral part of the original building plan ensuring its everlasting sanctity (even in a Bais HaMikdash that did not have a revealed Aron). Thus, the potential *Churban* was built into the original design, allowing that no one has control over the Jews, and allowing the potential for the Jews to reach a higher level (לקוטי שיחות כרך כא, עמ' 156)

QUESTION: How is Rambam's sketch of the Menorah different from popular understanding?

ANSWER: The branches are straight (not curved), and the cups face downwards as if spilling out. The teaching for us is when one wishes to affect another, it must spill out. (לקוטי שיחות כרך כא, עמ' 164)

QUESTION: Why does the Torah specifies that the Mishkan contains walls, vessels and even the colorful covers?

ANSWER: Everything (including the Mishkan) has three elements: existential (walls) in essence all are the same; function (vessels) each to its own task; particulars (coverings) non-function details like color. This reflects the three elements in each Mitzvah, to be done with *chayos*: deed, intention and *hiddur* (beautification) (לקוטי שיחות כרך לא, עמ' 135)



פ' תרומה OVERVIEW לקוטי שיחות

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CONTENT HIGHLIGHT	פסוק	חלק
The sockets are the foundation of the Mishkan Shittim wood indicates the incorporation of shtus into kedusha <i>Uforatzta</i> in Torah, Avodah & <i>Gemilus Chasadim</i>	תרומה	א
Joining of spirituality with the physical	לי	ג
The 3 (spiritual) levels of gold, silver and copper in the Jews	זהב וכסף ונחשת	ו
Pegs set into the ground - spiritual level in the Mishkan	*יתדות	ב
Terumah for the Sockets, Terumah for the Mishkan	תרומה	יא
Purpose and main place within the Mishkan	מקדש	יב
Collection of Tzedakah requires <i>lishmah</i>	*ויקחו לי	טז
Three "Terumah" – Three Pillars	תרומה	טז
Three Mitzvos upon entering Eretz Yisrael are bound together	מקדש	טז
Altar doesn't become tamei		טז
The light holders are a part of menorah (and not separate)	*מקשה	טז
The clause in His plan - revelation occurs by efforts of people	תרומה	כא
King Shlomo built a place to hide the Aron		כא
Rambam's sketch of the Menorah is exact	מנורה	כא
Holy House: holiness exceeds the sum of its component parts	*ועשו לי מקדש	כז
The function of the <i>Kapores</i> and the <i>Keruvim</i> in relation to the Aron	הכפרת על הארון	כז
Items on the menorah were decorative by law	משוקדים	כז
Everything (including the Tabernacle) has three elements	*תחשים	לא
Yaacov planted acacia in Mitzraim so the Jews would see them and take comfort that Galus would end	*ועצי שטים	לא
10 (levels) places of holiness in Eretz Yisroel		לא
Mitzvah of building Bais Mikdash is constant and all times	*ועשו לי מקדש	לו
Rashi brings 2 opinions on Goat Hair coverings to the ground	*היריעה	לז
Space between Kodesh & Kodesh HaKadoshim	רמב"ם	לז



לקוטי שיחות ABSTRACT פ' תרומה

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הוראה	ענין	פסוק	חלק
One must use entire intellect and emotions after establishing the foundations of one's service Boundless Limud Torah and unlimited Kiyum HaMitzvos will bring Moshiach	(א) The offering for sockets are an aspect of Bitul & humility and the very foundation of the Mishkan (ב) Shittim has the status of kedusha; shtus d'kedusha is needed to balance the shtus of Kelipah; achieved by <i>Uforatzta</i> , going beyond bounds, as applied to one's Torah, Avodah & Gemilus Chasadim	תרומה כה, ב	א
Even a Jew's mundane activities infuse the infinite into our limited world establishing a home for G-d Proper intent by Tzedakah applies to both the giver and the receiver since demonstrating that every part of our experiences can become an avenue for creating G-d's home	(א) The Mishkan & the Bais HaMikdash are a fusion of the limited and the unlimited, since G-d transcends both (ה) לי The mitzvah of donating to the Mishkan requires intent for G-d's sake יקחו implies that the recipient of Tzedakah (in addition to the giver) should also have proper intent	מקדש כה, ח לי כה, ב	ג
Tzadik, Baal Teshuvah, or even prior to Teshuvah, each must be involved in the physical mitzvos to build G-d's home together with all Jews	Three opinions when the command and the actual donations took place; corresponds to the three (spiritual) levels of gold, silver and copper (see table below)	זהב וכסף ונחשת כה, ג	דא

TIMING OF THE MISHKAN Three Opinions

Command to Build the Mishkan **Actual Bringing of Donations**

Tzadik	כסף	Before 17 th of Tamuz	Before 17 th of Tamuz	Zohar
Penitent	זהב	After Yom Kippur	After Yom Kippur	Rashi & Medrash
Before Teshuva	נחשת	Before 17 th of Tamuz	After Yom Kippur	Ramban

One can bring Kedusha to one's earthly activities in a set manner (corresponding to the pegs set into the earth)	Were the pegs set into the ground or hanging? Set into the ground correlates to the spiritual level in the Mishkan affects even the level of earth	*יתדות כז, יט	ב
Modeh Ani – each Jew equally stresses nullification before HaShem; then, each goes to their individual daily service; gather all the differences, then	Terumah for the Mishkan's sockets – all give equally the 1/2 shekel – acceptance of the Heavenly Yoke Terumah for the Mishkan – according to each one's desires – each one's unique	תרומה כה, ב	יאא



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הוראה	ענין	פסוק	חלק
can tap the universal	intellectual and emotional service		
A person's avodah (small Mikdash) draws the שכינה down to himself, to all Jews and to the world	Disagreement between the Ramban and the Rambam about the primary function of the Mishkan (and the Bais HaMikdash) סיום מס' מידות	מקדש כה, ח	יאב

	RAMBAM	RAMBAN
Purpose of the Mishkan	Service of the Jews Offering Korbanos & service of the Cohanim	Resting place of the Divine Presence
Main item in the Mishkan	Altar	Aron
Making the vessels	Not an independent mitzvah	A mitzvah of its own
Tractate Midos transmitting the details of the Mishkan	Finishes with a blessing focusing on the Cohanim that do the service	Blessing on the Kodesh HaKedoshim

When refraining from bad ourselves, the purity of our intentions is not important; when doing good affects another Jew, our pure intentions are very important	Donation by the owner (סור מרע) does not require <i>lishmah</i> Collection by <i>gizbor</i> , elevates to the holy, which requires <i>lishmah</i> (עשה טוב)	*ויקחו לי כה, ב	טזא
Torah and prayer are vital, but the doing of Mitzvos (good deeds) is the ultimate intent	Three commands to bring Terumah (only one in detail in this Parsha) reflects the three pillars upon which the Torah stands	תרומה כה, ב	טזב

Torah	(הקב"ה)	Donations for the Sockets	לי תרומה
Avodah (includes prayers)	(אדם)	Donations of Shekalim (korbanos)	תרומתי
Gemilas Chasadim	(עולם)	Donations for the rest of the Mikdash	תרומה

Three Mitzvos complement each other; three successive levels Appointment of a King (אתכפיא – יראה תתאה) בטול Erasing Amalek (אתהפכא) בערת הרע Building Bais HaMikdash (יראה עילאה) ד' אמות של הלכה		מקדש כה, ח	טזג
Our task is to look deeper at another Jew, past the covering, and see the beauty of each Jew	סיום מס' חגיגה Altar doesn't become tamei, either since covered, or since rooted in the ground	וצפית כז:ב	טזד
	The light holders are a part of menorah (and not separate); however, since they are the main part, they are emphasized	*מקשה כה, לא	טוה
Even when a person feels like he's in a spiritual desert, one can build a home for G-d	G-d's plan is that His Presence should be revealed in this world; conditional on revelation occurring by human efforts	תרומה כה, ב	כאא



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The potential Churban was built into the original design: No one has control over the Jews To reach a higher level	King Shlomo built a place to hide the Aron at the time of the future destruction; two places for the Aron are an integral part of the building plan ensuring its sanctity		כאב
When one wishes to affect another, it must spill out	Rambam's sketch of the Menorah is exact 1. Branches are straight (not curved) 2. Cups face downwards as if spilling out	מנורה כה, לא	כאג
One needs to make one's own house: 1. Separated from the mundane 2. A Holy House	Holy House, overall identity of holiness exceeds the sum of its component parts הפרשה Separate from mundane הרמה Make holy in the entire living house	*ועשו לי מקדש כה, ה	כוא
<i>Kapores</i> (forgiveness - from the word <i>Kaparah</i>) on top of the Luchos, is from a higher source than the level of Torah A Jew's connection to G-d prevails despite temporary lack in Torah & Mitzvos	The <i>Kapores</i> (and the <i>Keruvim</i>) Ramban – part of the Aron, same function as Torah - to cause the Presence to dwell Rashi – each vessel separate from the Aron, expressing the Jews' deep connection to G-d, higher than Torah	הכפרת על הארון כה, כא	כוב
	According to Rambam all items on the menorah were decorative by law and not by doubt	משוקדים כה, לג	כוג
Three elements in each Mitzvah, each to be done with chayos 1. Deed 2. Intention 3. Hiddur (beautification) and Jewish customs	Everything (including the Mishkan) has three elements: Existential (walls) in essence all the same Functional (vessels) Each to its task Ornamental (coverings) Non-function, details like color	*תחשים כה, ה	לאא
נשיא ניצוצו של יעקב אבינו The <i>Nesiim</i> comfort the Jews in Golus like Yaacov did	Yaacov brought and planted acacia in Mitzraim, so the Jews would see them and take comfort that Galus would end	*ועצי שטים כה, ה	לאב
Lower and higher levels of holiness are connected above, even though below are different	10 (levels) places of holiness in Eretz Yisroel; different listings in Zohar & in the Mishnah		לאג
Obligation on all men, women, kids, to this Mitzvah, also in Galus, by making our homes a place of תורה עבודה וגמ"ח	Mitzvah of building Bais Mikdash is constant and for all times; nowadays, expressed in the efforts of people in the building of synagogues & study halls	*ועשו לי מקדש כה, ה	לוא
The hanging of Goat's-hair curtain onto the ground, alludes to the additional rectification of	Rashi brings 2 opinions on the hanging of the Goat Hair's coverings to the ground: <i>Beraisa</i> – more preferable since aesthetic	*היריעה כו, ה	לוב



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הוראה	ענין	פסוק	חלק
<i>earthly matters into holiness</i>	Gemara – more precise in Scripture		
	אמה טרקסין Space between Kodesh & Kodesh HaKodashim	רמב"ם	לוג