

Parshas

# TERUMAH

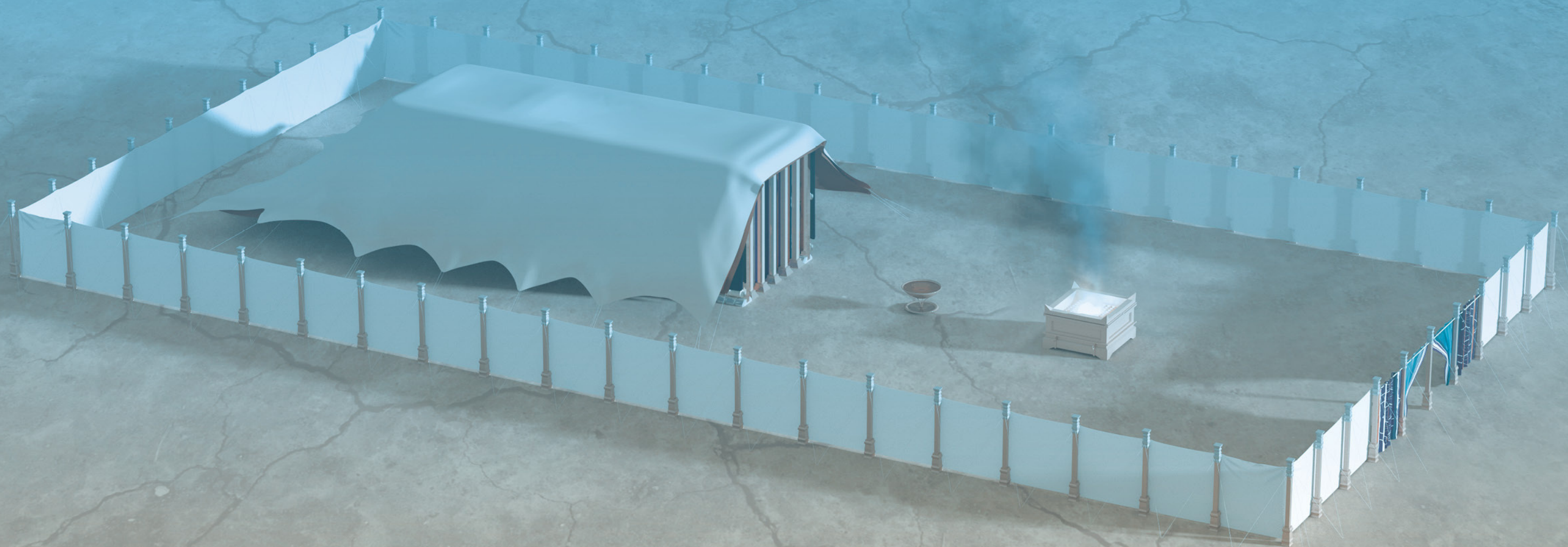


The beams of the  
MISHKAN

were made out of

CEDAR  
WOOD

// Terumah 26:15




# YAAKOV

knew that his descendants would  
build **A MISHKAN**  
in the wilderness, so he brought  
cedar trees to plant in Egypt, so they  
could take the wood with them  
when they left.

**Yaakov was nervous that as the  
exile continued and intensified, the  
Jewish people would lose hope of  
**GEULAH**  
and pride in their unique destiny.**





Therefore, he planted the  
trees in Egypt, so that they  
would have something  
tangible to constantly  
remind them of the  
guaranteed

▼  
GEULAH.

// Rashi ibid; Rav Yaakov Kamenetsky

The trees Yaakov planted  
were sourced from **Be'er  
Sheva**. Yaakov was fearful  
that throughout all the coming  
exiles, we might forget our  
homeland. Yaakov planted the  
Israeli trees **to remind us to  
always keep dreaming  
and aspiring to return to**

**Eretz  
Yisrael.**



The background of the page features a close-up photograph of a hand placing a light-colored wooden block onto a stack of other similar blocks. The blocks are arranged in a stepped fashion, with the tallest stack on the right and the shortest on the left. The lighting is soft and even, highlighting the natural grain of the wood. The overall aesthetic is clean and minimalist, with a focus on the tactile nature of the blocks.

The beams consisted of

“shittim  
wood.”

Shittim comes from the word

‘shoteh’-

fool.

Why were the beams  
built from wood

associated with **foolishness?**

The Mishkan is a paradigm for  
how you can **draw closer to Hashem.**

Contrary to the notion that we must quell  
and squash our foolish enjoyments and  
quirks, the Torah teaches us to

**build our silly tendencies into  
something magnificent.**

Discover the roots of your passions and  
desires, and carve them into something  
extraordinary and holy!

// Malbim Remazei HaMishkan, Rav Beryl Gershenfeld

The Terumah contributions  
included the precious  
**avnei miluim,**  
the **“filling stones”**  
set into empty indentations in  
the breastplate of the Kohlen  
Gadol  
(25:7).

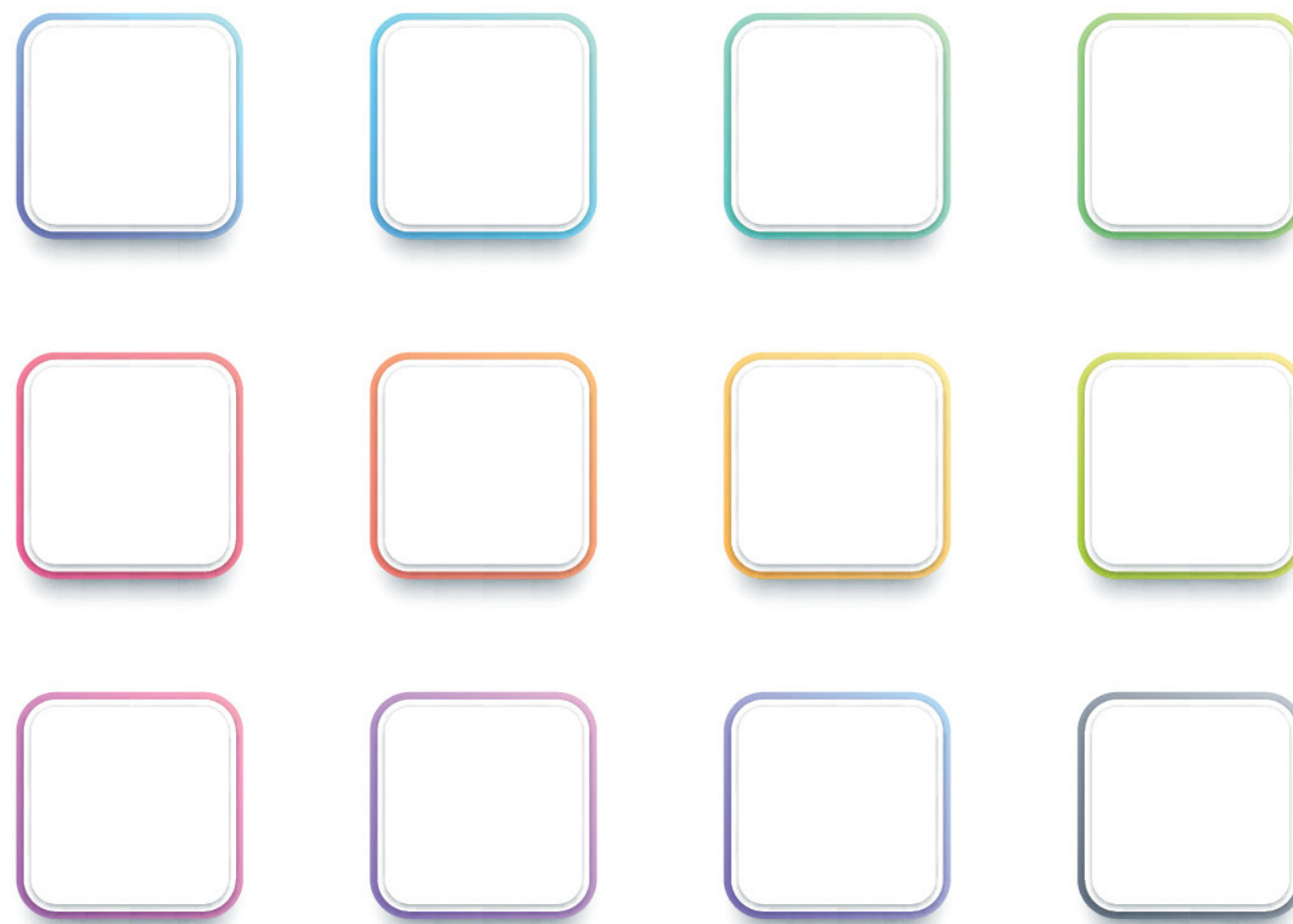
// Terumah 25:7, Rashi



Each precious gemstone that adorned the Kohen Gadol was invaluable. Each had its own color and intrinsic beauty.

Yet they are merely called 'space fillers'!?

You have unique talents and personality traits that can bring tremendous value to the world.



**More important, however, is how you use your personal qualities to 'hold space' and fill the void in others.** Your primary essence is how you provide for others' material, spiritual and emotional needs.

This is the symbolism of the *avnei miluim*.

// Rav Shmuel Berenbaum



“

Make for Me a Mikdash,  
and I shall dwell among them

There is a departure from the singular

“mikdash”

to the plural

“b’socham/them”.

Hashem is charging us with transforming our lives into a resting place for His Presence in action, thought, and word; “and I shall dwell within them”- “within each and every Jew”.

**The primary revelation of Hashem’s greatness takes place when those furthest from holiness open their hearts to Hashem.**

// Midrash Tanchuma,  
Rebbe Nachman of Breslov



**It doesn't take  
perfection to invite  
Hashem into our  
lives.**

V'asu li Mikdash - the moment  
you resolve to imbue Hashem in your  
life,

**no matter how flawed it may be,**

V'shachanti B'socham -  
Hashem is there to encourage and  
assist you.

Only once this has been established  
does the Torah continue with the





# Parsha Points to Ponder



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