



To receive via email, reach out  
to [mishael@parshagrowth.com](mailto:mishael@parshagrowth.com)

# GROWTH

## At The

# SHABBAT TABLE

## PARSHAT TERUMAH

### Hashem's Chuppah

In this week's Parsha, we see the connection between Hashem and us elevate from revelation to relationship. After the thunder of Har Sinai, Hashem says, "Veyikchu li terumah — They shall take for Me an offering" (Shemot 25:2). There is a famous Rashi that asks why the Torah uses the word vayikchu instead of *veyitnu*—"they shall give". Why "they shall take"? Rashi answers that "li" means *lishmi*- for My sake. This is a wonderful answer to the word li in the pasuk, but that doesn't answer for the word Vayikchu?

Chazal teach us that the Torah uses the word vayikach regarding marriage: *ki yikach ish ishah* (Devarim 24:1). Kidushin is described as taking.

A wise man once shared the following. In Torah thought, an authentic giving does not end in a loss; it is an expansion. When you give money, you relinquish your possession. When you give yourself, you enlarge your being. Hashem does not require gold or silver. "Veyikchu li" can be read as an invitation: Take Me. When you contribute with a "*nediv lev*" a generous heart, you are not just enriching Heaven; you are acquiring intimacy with the shechinah.

The Ramban explains that the Mishkan saga is a continuation of Sinai; the same Divine Presence that descended on the mountain would now dwell within the camp in the mishkan. Revelation was not meant to remain abstract in the heavens atop a mountain; it was meant to become part of your life in your daily life. Sinai was the chuppah. Terumah is the relationship. A wedding is a moment of fire and awe; a marriage is the daily construction of a home.

The Gemara (Sotah 17a) teaches: "*Ish v'isha zachu Shechinah beineihem*". When husband and wife merit it, the Divine Presence rests between them. The Mishkan was built of mundane materials infused with holiness. A Jewish marriage is built of ordinary moments infused with presence and care. The Shechinah does not dwell in romance alone; it dwells in the day-to-day responsibility, patience, and dignity.

The Torah emphasizes that the donations came from those whose hearts moved them. Not everyone gave gold. Some gave silver, some copper. The Midrash teaches that Hashem values the heart behind the gift more than the gift itself. Marriage is not sustained by uniformity of strengths; it is sustained by generosity of spirit. The question is not what you have, but whether you give it willingly.

The Sforno notes that the purpose of the Mishkan was "l'hashchin Shechinato betocham" to cause the Shechinah to dwell among them. Not within the Mishkan alone, but within them. The Mishkan was not an architectural achievement; it was a relational one. The wood did not become holy on its own. The people became holy through what they were willing to offer to Hashem.

This reframes marriage entirely. In a culture that treats love as consumption, take what fulfills you, discard what frustrates you, the Torah defines love as covenantal integration. To "TAKE" a spouse is to assume sacred responsibility for another's soul, allowing them to grow. Every act of restraint over ego, listening over defensiveness, forgiveness over pride, is not a diminishment of oneself, but rather it is a building of a stronger connection. You are building beams that bind all the separate planks into one Mishkan.

The Mishkan teaches that holiness does not descend automatically; it rests where space is made. When two people give of themselves with a generous heart, they are not merely forming a partnership. They are constructing a dwelling place for the Infinite.

"Veyikchu li terumah." When you give yourself in love, you are not losing. You are taking Hashem home.

*Written By Shlomo YomTov*

### Word Power

*"And they shall make Me a Mikdash, and I will dwell in them" (Shemot 25:8).*

The *Tiferet Shlomo* asks: If there was only one *Mishkan*, shouldn't the Torah say, "I will dwell in it"? Why "in them"?

He explains that Hashem's primary dwelling place is not only in the building, but in each person. When someone used his speech to pledge donations for the *Mishkan*, that very act of holy speech caused the *Shechinah* to rest within him. "I will dwell in them" – in the hearts of those who sanctify themselves.

He notes the power of speech: when a person verbally designates an ordinary animal as holy, it becomes completely transformed. Words alone can turn the mundane into sacred.

*Holiness is not limited to a structure – it lives within us. When we use our speech for Torah, Tefillah, and generosity, we create a personal Mikdash. Our words have the power to bring the Shechinah into our own hearts.*

*Written By Yehoshua Sionov*

*"If we can overthink the worst, we can overthink the best too."*