

Parshas Terumah

Rabbi Avi Metchik

"ויהיו תאמים מלמטה ויחדו יהיו ותמים
על-ראשו אל-הטבעת האחת כן יהיה
כן יהיה לשניהם לשני המקצעת יהיו"
(Shemos 26:24)

"They must be coupled together on the bottom, and they must also be coupled together evenly on the top with one [square] ring". This possuk is describing the connecting of the two wall planks in the back of the Mishkan in the corners, one coupling in the northwestern corner and one in the southwestern corner.

There is a slight variation in the language the Torah uses when it describes the connection at the bottom of the walls from the language that is used when describing the connection at the top. With regards to the connection at the bottom the Hebrew word used is "soamim" meaning coupled. This word has the same root as the Hebrew word for twins, "soamim", used for example in the beginning of Parshas Toldos describing the twins in the womb of Rivkah.

However, when describing the connection at the top of the planks the word used is "samim" which means to be matched up completely. On top of the walls we place the ring which serves to lock together tightly the two planks. At the bottom we don't find any requirement for a ring, only that the planks should be placed into the two sockets. The inference here is that the top needed to be joined together more completely than the bottom.

Rabbi Shimon Schwab zt"l says we can derive an amazing insight into the way we must run our own homes from this slight variation in the language of the commandment. He says a man and a

woman who are united in marriage can be compared to twins. Although they have many common interests, they each have their own unique strengths and weaknesses, as well as their individual personalities and talents.

Rabbi Schwab says we know that the Mishkan is oftentimes used as a metaphor for our individual Mikdash Me'at, for our own Jewish homes. The walls of the Mishkan are representative of the walls of our own homes. The connection at the bottom of the walls of the Mishkan only required a basic coupling. The bottom connection of the walls in

their message, as well as their actions, so that their children will hear a crystal clear set of values being transmitted to them. Only then can we hope that they will internalize the message.

This message is hinted at in the item which is used at the top of the walls to maintain that level of connection. Tosafos (Kiddushin 9a) says in order to make the halachic acquisition during the marriage ceremony all that is required is the transfer of an object which is worth a peruta. In American currency this is somewhere between a dime and a quarter. However, Tosafos

*"We need to make absolutely firm
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the Mishkan represents the bottom aspects in our homes and marriages; the mundane and the physical aspects. In those areas we need parts which are complementary to each other and fit together nicely, but we don't require them to be exactly the same.

However, the connection at the top of the walls must be absolutely tight, and we ensure that with the ring which binds the planks together, holding them tightly to each other. The top of the Mishkan walls are representative of the spiritual aspects of our Jewish homes. When it comes to our hashkafos and our spiritual values, in that area it is not enough for the husband and wife to simply be complementary, there we require a complete unification. When we are giving over our hashkafos and values to our children one spouse must be exactly on the same page as the other. The parents must be completely unified in

continues that the custom throughout all of history has always been not just to use any item of value, but to specifically use a ring.

This requirement that the tops of the Mishkan walls be held together specifically by a ring is a hint to us. It's telling us to take note of the similarities between the Mishkan and our Mikdash Me'at, our own homes, which both came into existence through rings. Just like the ring bound tight the spiritual aspects of the walls of the Mishkan, we need to make absolutely firm the spiritual aspects and values of our own home.

May we be fortunate to imbue our children with our own spiritual values and hashkafos and may we all merit to see only nachas from our families.

Good Shabbos!

