

“And they shall take for Me a portion, from every man whose heart motivates him.” (25:2)

Chazal tell us that the *Mishkan* atones for the sin of the Golden Calf. It is logical to expect that the *parshiyos* of *Terumah* and *Tetzaveh*, which deal with the *Mishkan*, its appurtenances and the Priestly vestments, would follow after *Parashas Ki Sisa*, the *parsha* which details the sin of the Golden Calf. Instead, *Parashas Terumah* follows *Parshiyos Yisro* and *Mishpatim*, which deal with the Giving of the *Torah*. While *Chazal* note a number of times that “*ein mukdam u’meuchar ba’Torah*,” the *Torah* does not adhere to a chronological order, they do not mention this axiom in regard to the positioning of *Parshiyos Terumah* and *Tetzaveh*. Evidently, their place is after the Giving of the *Torah*. Why?

Horav Eliyahu Schlessinger, Shlita, explains that previously *Klal Yisrael* had exhibited acquiescence to both “taking” and “receiving”. They accepted the exodus from Egypt with its accompanying miracles. They accepted the splitting of the Red Sea, whereby they were saved from death. In their battle against Amalek, they accepted triumph. They accepted the protection of the Pillar of Cloud and Pillar of Fire. They were happy to receive the *manna* daily and a double portion for *Shabbos*. The quail which they received was readily accepted. The water from the well of Miriam was an added gift which they were happy to accept. They wholeheartedly accepted the ultimate gift of the *Torah*, given to them amidst a Revelation that was unparalleled, with their response, “*Naaseh v’nishma*,” “We will do and will listen.” They had received so much and they were always ready to accept it. Hashem wanted to ascertain that they were also ready to give.

Klal Yisrael must be taught that in order to be a member of this unique holy nation it is essential that they also be prepared to give – to triumph over their inner characteristics that might hold them back. To triumph over one’s basic nature, to be able to perform acts of kindness, to give up one’s time and money, to exert effort on behalf of *Torah* and *mitzvos* are all part of giving. Many people are always willing to take – to be a part of *Klal Yisrael*, as long as they do not have to give of themselves. *V’yikchu Li*, “and they shall take for Me” – they should be willing to give up their silver, gold and precious stones for Me. To give up for *Klal Yisrael*, for *Torah*, for *mitzvos*, for Hashem is an integral component of *Kabbolas haTorah*, receiving the *Torah*. To receive the *Torah* means to be willing to sacrifice for the *Torah*.

This is why *Parashas Terumah*, the *parsha* of giving, follows the *parsha* that details the Giving of the *Torah*. Without a willingness to give, one has never truly received the *Torah*.