

## And they shall take for Me a portion. (25:2)

**Tanna D'vei Eliyahu** says that when *Klal Yisrael* accepted the Torah with a resounding declaration of *Naase' v'Nishma*, "We will do and We will listen," Hashem immediately informed Moshe *Rabbeinu* that it was time to collect contributions for the building of the *Mishkan*. What relationship is there between *Naase' v'Nishma* and *V'yikchu Li terumah*? The **Admor m'Mishkoltz, Shlita**, offers the following homiletic exposition. He quotes the **Bnei Yissaschar** who cites the *Maharash Primo, zl*, who questions our ability to benefit from this world. We are quite aware that Yaakov *Avinu* and his brother Eisav "divided" their assets, with Eisav taking *Olam Haze*, This World, and Yaakov focusing on *Olam Habba*, the World to Come. In other words, Eisav received the physical world, and Yaakov became heir to the world of spirituality. What right do we, Yaakov's descendants, his heirs, have to enjoy the bounty of this world?

The *Bnei Yissaschar* first cites the *Talmud Shabbos* 88b which interprets the *pasuk* in *Sefer Bereishis* 1:31, *Vayehi erev vayehi boker yom ha'shishi*, "And there was evening and there was morning, the sixth day." Hashem made a *t'nai*, stipulation, with the Jewish People, "If you will accept the Torah – good. If you will not accept the Torah – I will return the world to its pre-Creation status of *tohu va'vohu*, astonishingly empty. We derive from here that the very existence of the world is only because we accepted the Torah. True, this world belongs to Eisav, but without us – there would be no world – period. Eisav would have absolutely nothing! Therefore, Eisav and his minions have no reason to dispute our enjoying this world.

We now understand why Hashem, upon hearing *Klal Yisrael's* declaration of *Naase' V'Nishma*, responded with a call for donations to the *Mishkan*. Once the Jews replied in the affirmative, thereby ratifying the "deal" of accepting the Torah, the world was saved. As saviors of the world they were thus permitted to partake of its bounty. Hashem said, first things first – now that you have, give for the *Mishkan*.

In an alternative exposition, the **Kedushas Tzion, zl, m'Bobov**, also quotes the *Talmud Shabbos*, in which *Chazal* say that the Heavenly Angels came before Hashem with a claim of *bar metzra*, which is *halachic* dictum requiring one who is selling his field to grant first rights to his close neighbor to purchase the field. This right was exercised by the Angels, claiming that they were closer to the Torah whose origins were in Heaven. Thus, it should remain with them. There is one override to the rule of *bar metzra*. If, by selling the field to his close neighbor, the owner will incur a monetary loss, he does not have to sell it to him.

With this in mind, we have a reason for Hashem informing Moshe to have the nation immediately donate money for the *Mishkan*. The Angels wanted the Torah – the Jews wanted the Torah. But, if the Jews contributed towards the *Mishkan*, there would be a solid financial reason for them to receive the Torah instead of the Angels. For, otherwise, the "Owner" would incur a monetary loss.