**Dvar Torah – Parashat Terumah**

Arguably the most famous homily that has been said with regard to Parashat Teruma relates to Hashem's command to *Bnei Yisrael*, "They shall make for Me a *Mikdash*, and I shall dwell in their midst" ("*Ve-asu li Mikdash ve-shakhanti be-tokham*" – 25:8).  Hashem promises to reside not *be-tocho* – inside the *Mishkan* – but rather *be-tocham* – within *Benei Yisrael*, within the heart of every Jew.  The nation's involvement and effort in the construction of the *Mishkan* was to bring them to the level where Hashem "resided" within each and every individual, who would enjoy a close, personal relationship and connection with the Almighty.  (This concept has been beautifully captured in the famous poem, "*Bi-levavi Mishkan evneh…*")

 Rav Menachem Bentzion Zaks, added that this notion likely formed the basis of Korach's challenge against Moshe and Aharon.  Korach and his followers argued, "For the entire nation – they are all holy, and the Lord is in their midst" ("*u-ve-tokham Hashem*" – Bamidbar 16:3).  They claimed that Hashem resides within each member of the nation; the *Shechina* is present not only within the confines of the *Mishkan*, but in every home and within every heart among *Bnei Yisrael*.  "Why," the rebels thus asked, "do you raise yourselves above the community of the Lord?"  Why should a special priestly tribe be designated to bring special sacrifices and perform special rituals for Hashem's honour, if, in truth, Hashem is present throughout the Israelite camp, within each and every individual?

            The answer to their question, the *Menachem Tziyon* explains, can be found in the next verse here in Parashat Teruma: "In accordance with all that I show you – the structure of the *Mishkan* and the structure of all its appurtenances…"  Hashem resides within *Benei Yisrael* "in accordance with all that I show you," in the manner represented by the structure of the *Mishkan*.  The *Mishkan*, of course, was divided into the two sections of the *kodesh* and the *kodesh ha-kodashim*, and the *Shechina* resides among *Benei Yisrael* in a similar fashion.  As Korach and his followers correctly asserted, "*kol ha-eida kulam kedoshim*" – all members of the nation are *kadosh*, sacred.  However, as mentioned in Divrei Hayamim I (23:13), Aharon and his descendants were set apart and designated as "*kodesh kodashim*."  Just as the *Shechina*'s residence in the *Mishkan* is divided into the two compartments of *kodesh*and *kodesh ha-kodashim*, so did Hashem bestow different levels of sanctity upon the*kohanim* and the rest of the people.