

(Berachos 55b) teach, those involved in the sacred task of producing the Mishkan and its vessels infused it with holy intentions and profound meanings, thereby achieving the aspect of **בְּכָל נַפְשְׁךָ**, *with all your soul*.

We further find in the Gemara (Berachos 30a) how the Beis HaMikdash served as a unifying force, bringing all of Klal Yisroel together. The *possuk* (Shir HaShirim 4:4) refers to the Beis HaMikdash as **כְּמִגְדַל דָּוִד צְנַאֲרָךְ בְּנוִי לְתַלְפִּיּוֹת**, (lit.) *Your neck is the Tower of David*, built as a landmark. The Gemara interprets the word **תַּלְפִּיּוֹת** to mean the **תֵּל**, *elevation*, toward which all **פִּיּוֹת**, *mouths*, turn. From this *possuk*, Chazal derive the following *halachah*: A person who is outside of Eretz Yisroel should turn towards Eretz Yisroel; a person who is in Eretz Yisroel should turn towards Yerushalayim; a person who is in Yerushalayim should turn towards the Beis HaMikdash; and a person who is in the Beis HaMikdash should turn towards the Kodesh HaKedoshim. In this way, all of Klal Yisroel will direct their hearts toward one place.

The Meforshim further explain the comparison of the Beis HaMikdash to the **צְנַאֲרָךְ**, neck. The neck of a person contains crucial structures, such as the trachea and oesophagus, which allow air and food to enter the body, ensuring survival. Similarly, the Mikdash served as a vital channel for bringing both spiritual and material blessings from Heaven, bestowing them upon Klal Yisroel.

With this background, the Rosh Yeshivah explains the sequence of commands regarding the Mishkan and its construction. The objective was not merely to build a Mishkan using the contributions of the nation. Instead, the goal was for Hashem to dwell His Shechinah within each individual, something only achievable if there is a unifying mission among all members of Klal Yisroel. Thus, the aim was to create **אִיחּוּד הַלְּבָבוֹת** among the nation, encouraging everyone to contribute wholeheartedly and work together toward a common spiritual purpose.

As a result, the first commandment was **וַיִּקְחוּ לִי תְרוּמָה**, since this was the critical step that would enable the spiritual endeavour of creating the Mishkan. The actual command of **וְעָשׂוּ לִי מִקְדָּשׁ** simply served as a means to bring this unity to fruition through a collaborative project that united the nation, and thus this command was given later in the *parshah*.

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