

BS"D



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INTERNET PARSHA SHEET
ON TERUMAH - 5765

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EMES LIYAAKOV
Weekly Insights from MOREINU
HORAV YAAKOV KAMENETZKY zt"l

[Translated by Ephraim Weiss]

The Gemara in Masseches Chullin [1:10] has a discussion regarding the protocol for the recitation of havdolah on Motzei Shabbos that leads into Yom Tov. There is a machlokes in the Gemara as to what the appropriate wording of the bracha is. One opinion holds that in the beginning of the bracha one should say "Hamavdil bein kodesh l'chol, Who separates between holy and unholy." The other opinion maintains that in these circumstances, we cannot praise Hashem for separating between holy and unholy, as we are entering Yom Tov, which has its own kedusha. This opinion maintains that one should instead make note of the separation between diverse levels of kedusha.

The Gemara concludes that we follow the opinion that states that we should utilize the phraseology of, "Hamavdil bein kodesh l'chol." Rashi on this Gemara explains that the reason we follow this opinion is because in the beginning of havdolah, we are listing all of the various separations that the Torah discusses, all of which describe separations between something holy and something secular. As we keep the essence of the regular havdalah, changing the beginning to reflect separations based on different levels of kedusha would be inappropriate.

HaRav Yaakov Kamenetzky zt"l asks a question on this Rashi. How could Rashi claim that all the separations discussed in the Torah are between the holy and the profane? We find several places in the Torah where distinctions between different plateaus of kedusha are made. A prime example of this idea can be found in a pasuk in this week's parsha that discusses the paroches in the mishkan, which created a separation between the Kodesh and the Kodesh HaKodoshim?

Rav Yaakov answers that if we analyze the text of the havdolah more carefully, we can answer this question. There are four separations that we mention in havdolah. We say, " Hamavdil Bein Kodesh Lichol Bein Or Lichoshech Bein Yisroel Loamim Bein Yom Hashevii Lisheshes Yemei Hamaaseh, He who separates between the holy and the profane, between light and darkness, between Klal Yisroel and the other nations, between the seventh day and the six days of creation." All of the mentioned separations represent spiritual distinctions, and are not physical in nature. Even the separation between light and darkness is not to be taken

literally as referring to the physical separation between night and day, but rather must be interpreted allegorically, referring to the separation between the sanctified and the profane.

The darkness denotes that which has no kedusha, while light symbolizes holiness and purity. Therefore, when Rashi said that the separations discussed in the Torah are limited to divisions involving that which is sanctified, and that which is mundane, he was referring only to spiritual havdalos. Therefore, the paroches, which was a physical separation between the two rooms in the Mishkan was not intended to be included in this statement.



From: RABBI YISSOCHER FRAND
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Parshas Terumah

The Mishkan Gifts Are Listed In Descending Order

The verse lists the various materials that were donated to the Mishkan. The Torah mentions "gold, silver, and copper; turquoise, purple, and scarlet wool; linen and goat hair; red-dyed ram skins, tachash skins, acacia wood; oil for illumination, spices for the anointment oil and the aromatic incense; shoham stones and stones for the settings, for the Ephod and the Breastplate." [Shmos 25:3-7].

The Or HaChaim notes that this list appears to be presented in descending order of value -- until the end, when the shoham and other precious stones are mentioned. If so, he asks, why is it that the shoham stones and the setting stones are placed at the end of the list? These precious stones were perhaps the costliest items required for the construction of the Mishkan and the associated vessels.

The Or HaChaim suggests three answers to this question.

His first answer relates to the "story behind" the Shoham stones and the setting stones. Rashi cites the fact that the Nesi'im [princes], when solicited to donate to the Mishkan, told the solicitors to collect from everyone else first. They would volunteer, they said, to fill in the gaps of whatever was lacking at the end of the building campaign. The general populace, however, contributed everything necessary for the building - even to the point of having a surplus. The Nesi'im therefore gave the precious stones that were not part of the main building fund. However, the Torah was critical of their "laziness" in contributing, and dropped a letter from the name Nesi'im [Shmos 35:27].

We would look at their offer as very admirable. If we were conducting a building fund campaign and we received an offer from a donor "to make up any deficit remaining at the end of the campaign" we would consider that a tremendous offer. The Torah, however, is critical of their actions. What was wrong with their approach?

The problem with that approach is that they should have realized that in building the Mishkan, there could be no such thing as a deficit. A deficit means a lack, something missing. But G-d did not need our money in the first place. He merely gave us the opportunity to have the merit of participating in the mitzvah. There was going to be enough in this case no matter what. The question was only who will have the mitzvah of building the Mishkan. The princes were criticized for losing the opportunity to participate in the mitzvah.

In a similar vein, someone once came to the Chofetz Chaim and offered to underwrite the entire budget of the Radin Yeshiva. The holy sage refused the offer. The Chofetz Chaim told the donor that he could not allow one person to take away the merit of all the other donors and potential donors to his Yeshiva.

Rabbi Zev Leff explains the significance of the punishment given to the Princes for their 'laziness' in contributing to the Mishkan. The

punishment was that a letter was taken away from the word Princes (Nesi'im -- Nun Sin Aleph Yud Mem), leaving it to read Nisaim (Nun Sin Aleph Mem). The difference between the two words is dramatic. Nesi'im means those who carry. Nisaim means those who are carried. The Princes were taught that they forgot a basic and fundamental lesson: The Ark of the Torah carries those that carry it, not the other way around. A person who donates to a Torah institution or to a Torah scholar should not think "I am supporting Torah." Rather, he should realize that "Torah is supporting me." Therefore, to impress this lesson upon the Princes, their title of "Carriers" was removed and they were called "Those Who Needed To Be Carried."

According to the Or HaChaim's first answer, this is why the Shoham stones are mentioned last in the sequence of donations. Even though they were precious, since this was a gift that came about with a lack of excitement and enthusiasm, it was relegated to last place, so to speak, in the enumeration of the Mishkan's donations.

The second answer that the Or HaChaim gives to this question is that everything else in the list was sanctified (Kodesh) and could not be used for any secular purpose. However the Shoham stones and the setting stones were on the Priestly garments. The Priestly garments may be used for non-sacred purposes [Yoma 68b]; the Kohanim may wear these clothes (at least for a short time) even while "off duty." As such, these gifts did not wind up in as sanctified a state as the other materials, and hence are mentioned at the end of the list.

Finally, the Or HaChaim mentions a third answer: that according to at least one Midrash, the Shoham stones were not donated by human effort.

They were brought to the Camp of Israel on heavenly clouds. Therefore, they were in a different category than the other donations and were mentioned last.

We might ask how the answers of the Or HaChaim address his original question. The original question was that since the items were listed in descending value, why were the valuable shoham stones listed last. How do any of the answers address that reality?

We must say -- according to all the answers of the Or HaChaim -- that in fact the listing IS in descending value. But value is not determined by monetary value. Value is determined by other measures - by self sacrifice, by how much work went into it, by the way in which it was presented and how it was given. That is value.

The list IS based on value. As to the premise of the question - aren't precious stones more valuable than spices? The answer is - it all depends. These particular stones were not worth more than spices, for any of the reasons provided.

A Jew that scrapes together his money and donates spices with much love and much self-sacrifice may be donating a gift that at face value is worth a fraction of the value of the Shoham stones, but in the Heavenly measure, the spices may very well be more valuable. Value is not determined by what the "street value" will bring for the commodity. Value is determined by a totally different standard. G-d has a standard regarding how an item is given, which is why the gift of the poor Jew given with enthusiasm surpasses the gifts of the Princes given lazily. G-d has a sanctity standard, which is why the spices are worth more than the Stones worn as part of the priestly garments. G-d has a standard regarding that which is given of what is given through self-sacrifice and toil, rather than as a G-d sent gift that arrives on the clouds.

The Or HaChaim is answering that his original observation was correct. The gifts are enumerated in descending order. We just need to understand the standard or scale by which the hierarchy of value is measured according to each of the Or HaChaim's answers.

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From: TorahWeb.org [torahweb@torahweb.org] Sent: February 10, 2005 9:09 AM To: tw578@torahweb.org Subject: Rabbi Yaakov Haber - Mikdash: The Conduit of Divine Sustenance

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RABBI YAAKOV HABER

MIKDASH: THE CONDUIT OF DIVINE SUSTENANCE

One of the prominent k'lei haMishkan, one that involved a weekly 'avoda, was the shulchan (table). 12 loaves of bread, the lechem hapanim, were placed on it in two rows of 6 which were exchanged every Shabbos for fresh ones. The original loaves were then consumed by the kohanim in the 'azara in accordance with all of the stringencies of the eating of other kodshei kodashim (holiest sacrifices). Several questions may be raised concerning this 'avoda. Why was it necessary for bread to be placed in the mishkan and later in the Beis haMikdash every week? The Talmud (Yoma 39) comments that when the kohanim ate the lechem haPanim, even one who received a minute amount would be full from it. What is the reason behind this particular miracle?

The Ramban, in his commentary to our Parsha, presents an answer to both of these questions. Ever since Hashem originally created the world, ex nihilo, yeish mei'ayin, all other Divine acts of creation and intervention take place yeish miyeish, starting with some matter and then modifying it or adding to it -- either in an overtly miraculous fashion or in a hidden way, utilizing the rules of "nature", in order to bring about Divinely desired effects in the world. The story of the woman, who, destitute and in debt, at the directive of Elisha, fills many jugs with oil from only one jug which she then sells to repay her creditor and sustain her family, serves as an example of this principle. When no more jugs were available, the flow of oil stopped. Hashem did not create more oil out of nothing for her (see M'lachim 2, Chapter 4), He only created more oil from the existing oil. So too, writes the Ramban, concerning Divinely granted sustenance in general, it "flows" through the Mishkan and later the Beis HaMikdash and specifically through the lechem hapanim of the shulchan to the rest of the world. The bread, so to speak, serves as the conduit for the Divine shefa, or blessing, and "multiplies" throughout the world. According to this principle, the degree of sustenance in the world when the Beis HaMikdash stood was much greater than the degree of bounty after its destruction. Megillas Eicha and the kinos on Tish'a B'av as well as the Musaf prayer of Yom Kippur all refer to this theme quite frequently. Similarly, the Mishna (Sota 48a) records the statement of R. Yehoshua: "From the day the Beis HaMikdash was destroyed, there is no day without a curse, the dew does not fall in a blessed way, and the delicious taste of fruit was removed." The immense bounty foretold in the times of the final redemption by the prophets would be a direct result of the reestablished window of Divine sustenance.

Based on this concept of the Ramban, we can suggest an explanation to what appears, at first glance, to be a cryptically arranged b'racha of the Birchat HaMazon. The blessing of Racheim begins with a plea to G-d to restore the Jewish people to their land, rebuild the Beis HaMikdash, and reestablish the Davidic dynasty. Then, the blessing switches to a series of requests for food and sustenance (r'einu, zuneinu, parn'seinu, v'chalk'leinu...), concluding again with a prayer for the rebuilding of Jerusalem. How are these two themes linked? Perhaps the

connection is that we first ask Hashem to rebuild the Beis HaMikdash and, aware of its benefits in serving as the gateway through which our sustenance is channeled, we request that he sustain us more fully in that period of redemption. Or, it has been suggested, that, absent a Mikdash which contained this portal, we beg that Hashem still provide for us through the residual "trickle" of Divine blessing (see commentary of Iyun T'fila in Siddur Otzar HaTefillos).

The Mishkan/Mikdash is symbolic of 'avodas Hashem in general. It is the place of Man's rendezvous with his Creator, a center for the reestablishment of his connection to Hashem and the reaffirmation of his recognition of G-d as the center of the entire universe. It is not surprising then that this place also serves as the gateway to Divine bounty. The Torah informs us time and time again that not only our eternal, everlasting destiny in the next world is determined by our loyalty to HaKadosh Baruch Hu and his Torah, but even our fate and material success in this world is largely determined by such devotion. The Divine flow of our necessities is commensurate with the extent that we intensify our 'avodas Hashem. One cannot help but marvel and appreciate the chasdei Hashem in our own era as reflected in how much material bounty there exists currently in the world. At the same time, we are acutely aware of the lack of sustenance for so many of our brethren and in many regions of the world at large. Chazal teach us that so much more awaits in the otz'ros haShamayim (Divine storehouses) if we rededicate ourselves to Divine service and specifically through the return of the Mikdash. May we merit that all of our needs, individually and communally, be provided by the Masbi'a l'chol chai ratzon (the One who satisfies all willingly) and, even more so, merit speedily the day when the Divine portal for blessing will be reestablished through the building of the third Beis HaMikdash.

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 Covenant & Conversation
 Thoughts on the Weekly Parsha from
 RABBI DR. JONATHAN SACKS
 Chief Rabbi of the United Hebrew
 Congregations of the British Commonwealth
 Terumah Two Narratives of Creation
 THE TORAH DESCRIBES TWO ACTS OF
 CREATION: G-d's creation of the universe, and
 the Israelites' creation of the mikdash or

mishkan, the sanctuary that travelled with them in the desert, the prototype of the Temple in Jerusalem.

The connection between them is not incidental. As a number of commentators have noted, the Torah invokes a series of verbal parallels between them. The effect is unmistakable. The latter mirrors the former. As G-d made the universe so He instructed the Israelites to make the mishkan. It is their first great constructive and collaborative act after crossing the Red Sea, leaving the domain of Egypt and entering their new domain as the people of G-d. Just as the universe began with an act of creation, so Jewish history (the history of a redeemed people) begins with an act of creation:

The universe (Bereishith)	The Mishkan (Shemot)
"And G-d made the sky"	"They shall make Me a sanctuary"
"And G-d made the two large lights"	"They shall make an ark"
"And G-d made the beasts of the earth" (1: 7, 16, 25)	"Make a table"(25: 8, 9, 23)
"And G-d saw all that He had made, and behold it was very good." (1: 31)	"Moses saw all the skilled work and
behold they had done it; as G-d commanded it, they had done it." (39:43)	"The heavens and earth and all of their array were completed." (2:1)
"The tent of meeting was completed" (39:32)	"All the work of the tabernacle of
"And G-d completed all the work that He had done" (2:2)	"And Moses completed the work"
(40:33)	
"And G-d blessed" (2:3)	"And Moses blessed" (39:43)
"And sanctified it" (2:3)	"And you shall sanctify it and all
its vessels (40:9)	

The key words - make, see, complete, bless, sanctify, work, behold - are the same in both narratives. The effect is to suggest that making the mishkan was, for the Israelites, what creating the universe was for G-d.

Yet the disparity is extraordinary. The creation of the universe takes a mere 34 verses (Bereishith ch. 1 together with the first three verses of ch.2). The making of the mishkan takes hundreds of verses (Terumah, Tetzaveh, part of Ki Tissa, Vayakhel and Pekudei) - considerably more than ten times as long. Why? The universe is vast. The sanctuary was small, a modest construction of poles and drapes that could be dismantled and carried from place to place as the Israelites journeyed through the wilderness. Given that the length of any passage in the Torah is a guide to the significance it attaches to an episode or law, why devote so much time and space to the Tabernacle?

The answer is profound. The Torah is not man's book of G-d. It is G-d's book of mankind. It is not difficult for an infinite, omnipotent creator to make a home for humanity. What is difficult is for human beings, in their finitude and vulnerability, to make a home for G-d. Yet that is the purpose, not only of the mishkan in particular but of the Torah as a whole. A midrash puts it graphically:

"It came to pass on the day that Moses finished erecting the Tabernacle" [Num. 7:1] - Rabbi [Judah ha-Nasi] said, "Wherever it says 'and it came to pass' it refers to something new." Rabbi Shimon bar Yochai said, "Wherever it says 'and it came to pass' it refers to something that existed in the past, and was then interrupted, and then returned to its original situation."

This is the meaning of the words "I have come into my garden, my sister, my bride" (Song of Songs 5:1). When the Holy One, blessed be he, created the universe, he desired to have a dwelling place in the lower worlds, as he has in the upper worlds. He summoned Adam and said, "You are free to eat from any tree in the garden; but you must not eat from the tree of knowledge of good and evil" but Adam transgressed the command. The Holy One, blessed be He, said to him: "This is what I wanted, that just as I have a dwelling place in the upper worlds, so I wished to have a dwelling place in the lower worlds. I commanded you one thing, and you did not keep it!" Immediately, G-d withdrew his presence to the heavens . . .

[The midrash then lists the subsequent sins of mankind, each of which caused the Divine presence to withdraw one more level from the earth. Then came Abraham and his descendants, each of whom brought the Divine presence one stage closer]

Then came Moses and brought the Divine presence down to earth. When? When the Tabernacle was erected. Then the Holy One, blessed be he, said: "I have come into my garden, my sister, my bride" - I have come to that which I desired [from the outset]. This is the meaning of "It came to pass on the day that Moses finished erecting the Tabernacle" - the source of Rabbi Shimon bar Yochai's statement that "Wherever it says 'and it came to pass' it refers to something that existed in the past, and was then interrupted, and then returned to its original situation." (Tanchumah [Buber], Naso, 24)

The Tabernacle, small and fragile though it was, was an event of cosmic significance. It brought the Divine presence [Shekhinah, which comes from the same root as mishkan] down from heaven to earth. How, though, are we to understand this idea? It is contained in one of the key words of the Torah, namely kadosh, "holy".

AS THE JEWISH MYSTICS NOTED, creation involves an act of self-limitation on the part of the Creator. The word olam, "universe" is directly related to the word ne-elam, meaning "hidden". For there to be the possibility of a being with freewill, choice and moral responsibility, G-d cannot be a ubiquitously tangible presence. When the Israelites heard the voice of G-d at Sinai, they said to Moses, "Speak to us yourself and we will listen. But do not have G-d speak to us or we will die" (Ex. 20: 19). The direct, unmediated presence of G-d is overwhelming.

The infinite crowds out the finite. G-d is like a parent; and unless a parent lets go, the child will never learn to walk. Letting go means that the child will stumble and fall, but not for ever. Eventually it will learn to walk. So it is with other forms of learning-by-doing. At various stages a parent must progressively withdraw to leave space for the child to grow. So too G-d must withdraw if humanity - made in His image - is eventually to become His "partner in the work of creation". Creation is an act of Divine self-limitation.

This, however, creates a paradox. If G-d is perceptible everywhere, there is no room for mankind. But if G-d is perceptible nowhere, how can humanity know him, reach him, or understand what wants from us? The answer - already hinted at in the account of creation itself - is that G-d reserves, in several dimensions, a domain that is peculiarly His. The first is in time - the seventh day (and eventually, the seventh month, the seventh year, and the jubilee at the end of the seventh cycle of sabbatical years). The second was among the nations after their division into multiple languages and civilizations - the covenantal people, the children of Israel. The third was in space - the Tabernacle. Each of these is holy, meaning, a point at which the Divine presence emerges from hiddenness to exposure, from concealment to revelation. As Shabbat is to time, so the Tabernacle was to space: kadosh, holy, set apart, G-d's domain. The holy is the metaphysical arena where heaven and earth meet.

That meeting has specific parameters. It is where G-d rules, not mankind. Therefore it is associated with the renunciation of the autonomous human will. There is no room for private initiative on the part of mankind. That is why later, Nadav and Avihu die because they bring a fire-offering that "was not commanded." Just as chol ("the secular") is where G-d practises self-limitation to create space for mankind, so kodesh is where human beings engage in self-limitation to create space for G-d.

That is why the creation of the Tabernacle by the Israelites is the counterpart of the creation of the universe by G-d. Both were acts of self-renunciation whereby the one made space for the other. The elaborate detail with which the Torah describes the making of the mishkan is to show that none of it was done at the initiative of Moses, or Betzalel, or the Israelites themselves. Hence the lack of parallelism at one crucial point. Whereas after the creation of the universe we read, "And G-d saw all that He had made, and behold it was very good" (1: 31), after the making of the mishkan we read, "Moses saw all the skilled work and behold they had done it; as G-d commanded it, they had done it." When it comes to the holy, "as G-d commanded it" is the human equivalent of the Divine "it was very good". Chol is the space G-d makes for man. Kodesh is the space we make for G-d.

From: Yeshivat Har Etzion Office [office@etzion.org.il] Sent: Feb. 10, 2005 5:13 AM To: yhe-sichot@etzion.org.il Subject: SICHOT65 -19: Parashat Teruma Yeshivat Har Etzion Israel Koschitzky Virtual Beit Midrash (Vbm) Student Summaries Of Sichot Delivered By The Roshei Yeshiva Parashat Teruma
SICHA OF HARAV YEHUDA AMITAL SHLIT"A
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Obligation and Offering
Summarized by Jeremy Spierer

"And G-d said to Moshe: Speak to the children of Israel and have them bring Me an offering (teruma). Take My offering from everyone whose heart impels him to give. The offering that you take from them shall consist of the following: gold, silver, copper... They shall make Me a sanctuary, and I will dwell among them." (Shemot 25:1-3, 8)

"Meanwhile [the Israelites] were bringing more gifts each morning. All the craftsmen engaged in the sacred work [left] the work they were doing, and came [to Moshe]. They said to Moshe, "The people

are bringing much more than is needed for the work that G-d commanded to do." (Shemot 36:4-5)

The Torah refers to an outpouring of generosity, nedivut lev. Not only did Benei Yisrael bring supplies voluntarily, but they brought in excess. The Torah's portrayal of these events is extremely positive.

Rashi, in the beginning of our parasha, explains (based on Megilla 29b) that the three appearances of the word "teruma" here refer to three separate donations to the mishkan: the mandatory half-shekel for the adanim, the bases of the beams, the mandatory half-shekel for the communal offerings, and the voluntary offering of an unspecified amount for the construction of the rest of the mishkan. The Maharal (Gur Aryeh) finds this comment difficult. The Torah overtly relates only to the voluntary drive for the mishkan materials; there is no apparent reference to the other donations. The Maharal answers that logically, the demand for the mandatory half-shekels must precede the call for voluntary donations. The element of compulsion is indispensable in constructing the mishkan. Had the call for voluntary donations been issued first, the people might voluntarily have provided all of the resources for the Mishkan, thereby eliminating the need for the mandatory contributions (see notes on the Gur Aryeh).

The Maharal's comments contain an important message. Nedivut lev, voluntary avodat Hashem, is certainly positive, but only if rooted first in a spirit of obligation, of commitment. The funds for the physical base of the mishkan came from an obligation, not from an act of altruism.

The Torah describes the Jews' voluntary acceptance of the Torah, "We will do and we will understand" (24:7). Yet Chazal describe an acceptance through coercion: Hashem hoisted a mountain above their heads and said, 'If you accept [the Torah], good; if not, here will be your burial place'"(Shabbat 88a). Their voluntary acceptance, however positive, was not sufficient. Hashem required a firm commitment.

Western culture, particularly that promoted in America, preaches individualism, personal choice. Nothing can infringe upon a person's rights. In our world this has taken many forms. People desire to keep mitzvot, to lead a religious life, but only because they want to, not because they feel they have to.

In addition, people shy away from commitment - to family, to society. I visited a shul in America where I found very few children. After inquiring regarding the reason, I discovered that most of the members were single. They were not getting married; they were unwilling to commit. In Israel society, people speak of lack of motivation in the armed forces. People do not feel a commitment to defend the country; commitment smacks of coercion.

"One thing I ask from Hashem ... that I may dwell in His house all the days of my life, to behold the beauty of Hashem and to visit in His temple" (Psalms 27:4). King David asks to establish permanent residence in Hashem's house - but at the same time to maintain the excitement and enthusiasm of a first-time visitor. Similarly, we should always strive to learn Torah with this enthusiasm, to arrive at the beit midrash as if it were our first time. But some days we wake up without this longing for the beit midrash. Yet we still have to come.

Again, the overflowing generosity Benei Yisrael displayed was extremely positive. However, Rashi places this voluntary donation third, after the mandatory gifts. The first teruma for the adanim represents the need for an underlying obligation. The second teruma for the communal offerings represents an objective goal. Avodat Hashem is rooted first in obligation and defined goals, not in subjective desire. This is the message of the terumot.

(Originally delivered Leil Shabbat, Parashat Teruma 5757.)

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From: RABBI SHLOMO RISKIN'S SHABBAT SHALOM PARSHA COLUMN [parshat_hashavua@ohrtorahstone.org.il] Sent: February 09, 2005 To: Rabbi Shlomo Riskin's Shabbat Shalom Parsha Column Subject: Shabbat Shalom: Parshat Terumah by Rabbi Shlomo Riskin Parshat Terumah (Exodus 25:1-27:19)

Efrat, Israel - "And they shall make for Me a Sanctuary and I shall dwell in their midst".

What is the real purpose of this Sanctuary - the forerunner of the Holy Temple - and its significance to Judaism and the Jewish people? Our question is a crucial one, especially when we take note of the fact that the last five of the eleven Torah portions of the Book of Exodus deal with the details and precise architectural plans of the Sanctuary and its accoutrements; moreover, for the desert generation, the Sanctuary was literally erected at the center of the formation of the tribes, symbolizing its place as the center of the Jewish people. Indeed, the Western Wall of the Temple, and even the Temple Mount itself, continues to inspire and excite Jews from all over the world as the foremost religious shrine of Israel reborn. Hence our understanding of the message of the Sanctuary will go a long way in helping us to understand the message of Judaism itself.

The Ramban (Nahmanides), noting that the commandment to build the Sanctuary directly follows the Revelation at Sinai (the portion of Mishpatim is a continuation of the Ten Commandments according to the Midrash), maintains that the very function of the Sanctuary was to continue the Revelation, to build a central Temple from which the Divine Voice would continue to emanate and direct the Israelites. Therefore, the very first aspect of the Sanctuary which the Bible describes is the Ark, (Aron), repository of the Sacred Tablets of stone, over which is the Kaporet which features two cherubs. The Torah testifies in the name of G-d: "And I shall meet with you there, and I shall tell you from above the Kaporet, from between the two cherubs, which is on top of the Ark of testimony, everything which I will command you (to communicate) to the children of Israel" (Exodus 25:22).

Moses even reiterates this notion of an ongoing Revelation when he repeats the historical event at Sinai in his farewell speech to the Israelites: "G-d spoke these words to your entire assemblage from on the Mountain amidst the fire, the cloud and the fog, a great voice which never stops"(Deuteronomy 5:19 - see Targum Onkelos there). This is likewise emphasized in our classical blessing over Torah: "Blessed are You.. Who has chosen us from all the nations and has given (past tense) us His Torah. Blessed are You O Lord who gives (present tense) the Torah."

The place where the Revelation continued was originally between the cherubs above the Ark of the Sanctuary; it therefore is quite logical that throughout the Second Temple - in the absence of the Sacred Tablets as well as the loss of the gift of prophecy - the Great Sanhedrin, sage interpreters of G-d's word for every generation, sat within the Holy Temple in the office of the hewn stone. It is after all the function of the Oral Torah to keep G-d's word alive and relevant in every time and in every situation. Apparently the Ramban would insist that the main purpose of the Sanctuary was to teach and inspire Israel and humanity with the eternal word of the Divine. From this perspective, after the destruction of the Second Temple, it is the Synagogues and the Study Houses - our central institutions of Torah reading, learning and interpretation - which are the legitimate heirs to the Sanctuary.

The mystical and hassidic interpretations see in the Sanctuary another purpose altogether: the building of a home in which the Almighty and Israel (ultimately all of humanity) will dwell together. The Revelation at Sinai symbolized the betrothal-engagement between G-d and Israel - with the marriage contract being the tablets of stone, the Biblical laws.

The commandment to erect a Sanctuary enjoins us to build the nuptial house in which the Almighty "bride-groom" unites with His bride-Israel. Hence, the accoutrements of the Sanctuary are an ark-closet (repository for the Tablets), a menorah-candelabrum, a table for the show-bread - the usual furnishings of a home - as well as an altar; everyone knows that it is impossible to establish a family without willingness to sacrifice one for the other: each spouse for his/her partner, parents for children, and even children for the family unit. And if the Almighty created a world - albeit an incomplete, imperfect one - in which humanity can dwell, we Jews must create a more-perfect Sanctuary so that G-d will feel more comfortable with us and be enabled to dwell in our midst here on earth.

From this perspective, the heir to the destroyed Holy Temples is the Jewish home, wherever it may be. It is because Judaism sees the home as the "mother of all religious institutions" that home-centered family ritual celebrations bear a striking parallel to the religious ritual of the Jerusalem Temple even to this day. The most obvious example of this is that mystical and magical evening known as the Passover Seder, modeled upon the Paschal Meal in Jerusalem during Temple times, when every parent becomes a teacher whose primary task is to convey - through songs, stories, explication of biblical passages and special foods - the most seminal experience in Jewish history: the exodus from our Egyptian servitude.

And every Shabbat and Festival meal is a mini Passover Seder. Even before the Friday sun begins to set, the mother of the family kindles the Shabbat lights, reminiscent of the priests' first task each day: to light the Menorah. The blessing over the kiddush wine reminds us of the wine libations accompanying most sacrifices, and the carefully braided hallot, loaves of bread, symbolize the twelve loaves of show-bread which were changed in the Temple every Friday just before dusk. Parents bless their children with the same priestly benediction with which the High Priest blessed the congregation in the Temple, and the ritual washing of the hands before partaking of the hallah parallels the hand ablutions of the priests before engaging in Temple service. The salt in which we dip the hallah before reciting the blessing over bread is based upon the biblical decree, "You shall place salt on all of your sacrifices" (Leviticus 2:13), since salt, which is an external preservative, is symbolic of the indestructibility of G-d's covenant with Israel. The songs that are sung and the Torah that is taught during a Friday night meal will hopefully further serve to transport the family participants to the singing of the Levites and the teachings of the priests in the Holy Temple. Such a Shabbat meal links the generations, making everyone feel part of the eternal people participating in an eternal conversation with the Divine.

I believe that both views, the Sanctuary as continuing Revelation, and the Sanctuary as the nuptial home between G-d and Israel together express the fundamental significance of our Holy Temple.

Shabbat Shalom.



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Halacha Yomi A concise daily portion of Jewish law.

BY RABBI ARI LOBEL

Halacha-Yomi is a translation of the "Kitzur Shulchan Aruch", Rabbi Shlomo Ganzfried's classic compendium of Jewish Law from the late 19th Century CE. Our translation is primarily derived from that of Rabbi Eliyahu Touger, recently published by Moznaim Publishing Corporation. Readers are encouraged to purchase the book from their local bookstore or by calling Moznaim, (718) 438-7680.

It is important to note that the application of the principles of Jewish Law frequently depends upon the unique context to which they are applied; consequently, a specific ruling of 150 years ago will not necessarily be the accepted practice today. Furthermore, not all the

rulings of Rabbi Shlomo Ganzfried in his "Kitzur Shulchan Aruch" are accepted as definitive.

Please use this text for learning and developing a better understanding of the breadth of Jewish Law, but please do not rely upon it for "halacha le'ma'aseh," practical applications.

Rabbi Ari Lobel has added footnotes which attempt to briefly explain the principles and reasoning behind the rulings, and which, in many instances, note differing opinions which have been accepted as the practical halacha (especially from the Mishna Berura, published in the early 20th Century CE by Rabbi Yisroel Mayer Kagan).

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Halachos of Prayer Chapter 12 Preparing Oneself to Pray

Chapter 12:1-3 Preparing Oneself to Pray 1. [Amos 4:12]states: "Prepare to meet your G-d, O Israel" - i.e., a person should prepare himself to stand in the presence of G-d, blessed be He. He should wear becoming clothes when he goes to pray, as if he were presenting himself before an honorable official.* Even if one prays alone in his house, he should dress himself in the proper manner.

* {The Shulchan Oruch HoRav 91:5 writes that it is improper to pray while barefoot or while wearing only sandals. The Mishnah Berurah 91:12 adds that it is improper to pray in boots if it is not customary to stand in the presence of great people while wearing them. Similarly, that text rules against praying while wearing gloves and advises wearing a second hat in addition to the yarmulke during prayer. }

In places where it is customary to wear a belt, it is forbidden to pray until one puts on a belt.

2. Giving charity before prayer is desirable, as [Psalms 17:15] states: "I will see your face with righteousness." Also, before each prayer service one should resolve to fulfill the mitzvah to "love your neighbor as yourself" (Leviticus 19:18), having the intention to love every single Jew as oneself.

If, heaven forbid, there is a division of hearts among Jews on the physical plane, then there is also no unity in the spiritual realms. In contrast, the unity on this physical plane causes a oneness and clinging of the souls in the spiritual realms. Also, this unifies their prayers. The greater communal quality of these prayers makes them more desirable before G-d, blessed be His name.

3. [Ecclesiastes 4:17] states: "Guard your feet when you walk to the house of G-d." [Brochos 23a] explains that the term "your feet" [was used euphemistically and] refers to one's excretory organs, which are located near the feet.

Therefore, before prayer a person should check to see whether he must urinate or defecate. If he feels even a slight need to relieve himself, he is forbidden to pray. He is even forbidden to recite words of Torah as long as his body is detestable, until he cleans his system.*

* {There is no opinion which prevents a person who feels a need to relieve himself, but can contain himself for an hour and twelve minutes, from studying Torah. Some opinions are lenient and also allow such a person to recite the Shema and other portions of the prayer service (Mishnah Beuroh 92:7)}

Should he have prayed despite the fact that he felt a need, his prayer is acceptable after the fact, provided he feels that he would have able to contain himself for the time it takes to walk a parsoh (one hour and twelve minutes). If not, despite the fact that he has already prayed, his prayer is considered an abomination and he must pray again. *

* {Most authorities (Mogen Avrohom, Shulchan Oruch HoRav, Chayei Odom) maintain that this applies only if one feels he must defecate. If he needs only to urinate, he is not required to pray again. However, other opinions are most stringent. }

Others maintain that a person who can contain himself for the time it takes to walk a parsoh is granted permission to pray. One may rely on this opinion if waiting to relieve oneself will cause one to miss the time for the morning prayers. (See also Chapter 18, Law 16.)

Chapter 12:4-6 Preparing Oneself to Pray 4.A person who is sure that he cannot contain himself from releasing gas until after he concludes the Shema and the Shemoneh Esreh [should refrain from reciting these prayers].* It is preferable that he delay until after the times for the Shema and the Shemoneh Esreh pass than to pray without a clean body. Should the time for prayer pass, [it is not his fault]. He is prevented by factors beyond his control (and may compensate, as will be explained in Chapter 21).

* {The Shulchan Oruch HoRav 80:3 and the Mishnah Berurah 80:3 require that one recite the Shema and its blessings at the proper time. However, one should refrain from wearing tefillin. It must be emphasized that this applies only to someone who is sure that he will not be able to hold himself back from releasing gas. However, if a person merely suspects that he might do so, he should pray. }

If he is sure that he can contain himself during the recitation of the Shema, he should put on tefillin between the blessing habocheh b'amo Yisroel B'ahavah and the Shema, recite the blessing upon them, and recite the Shema.

5.. A person must wash his hands to the wrists before prayer. Therefore, even though he washed his hands in the morning, if his hands touched a place of filth - i.e., a portion of the body which is sweaty and usually covered: he scratched his head, or in the morning, he did not wash them until the wrists - he must wash them again before prayer.

If there is no water available, he must search for it, even though it requires walking as far as four milin* before him or one mil behind him. However, should he fear that in doing so the time for Shemoneh Esreh will pass without his praying, he should clean his hands with a shard, dust, or any other material, and pray.

* {The above applies when a person is on a journey. If one does not intend to travel, there is no difference between in front of him or behind him. There is no need to search further than a mil. A mil is approximately a kilometer in contemporary terms.

[This may be derived from Psalms 26:6]: "I will wash my hands in cleanliness and encircle Your altar." If possible, I will wash my hands not, If not, I will achieve "cleanliness" through other means.

6. Even though he washed his hands in the morning properly, and he does not know that his hands have become dirty, it is still necessary for him to wash them with water before prayer, because he diverted his attention [from his hands. This applies] even though he [only] studied in the interim.

However, in this instance, there is no need to search for water. If he does not have water available, and searching for it will prevent him from praying with a minyon, he need not search for it.* Rather, he should clean his hands with other materials and pray with the minyon.

* {The Shulchan Oruch, Orach Chayim 92:5 states that in such an instance, one need not search for water, and does not make the leniency dependent on the concept of communal prayer.

Should he have prayed despite the fact that he felt a need, his prayer is acceptable after the fact, provided he feels that he would have able to contain himself for the time it takes to walk a parsoh (one hour and twelve minutes). If not, despite the fact that he has already prayed, his prayer is considered an abomination and he must pray again. *

* {Most authorities (Mogen Avrohom, Shulchan Oruch HoRav, Chayei Odom) maintain that this applies only if one feels he must defecate. If he needs only to urinate, he is not required to pray again. However, other opinions are most stringent. }

Others maintain that a person who can contain himself for the time it takes to walk a parsoh is granted permission to pray. One may

rely on this opinion if waiting to relieve oneself will cause one to miss the time for the morning prayers. (See also Chapter 18, Law 16.)

Chapter 12:7-9 Preparing Oneself to Pray 7. A person should try and exert himself to pray together with a minyan, as [Psalms 69:14] states: "May my prayer to You, G-d, be at a propitious time." When is "a propitious time"? When the community prays. Similarly, [Isaiah 49:8] announces: Thus declares G-d: "I will answer you at a propitious time."

G-d will not reject the prayers of the many, even if there are sinners among them, as [Job 36:5] can be interpreted: "Behold, G-d, the many, He will not despise them." Similarly, [Psalms 55:19] relates: He redeemed my soul in peace from the battle that was against me, because of the many who were with me" (Berochos 8a).

8.[The following rules apply to] a person who is travelling and reaches a place where he would like to spend the night: If there is a place further on his way, within four milim, where communal prayers are recited, he must travel those four milim in order to pray with a minyan. This applies provided that he can arrive there before nightfall, so that he will not have to travel alone at night.

Similarly, he must turn back one mil in order to pray with a minyan.* Surely, one should not leave a place where prayer is recited communally if it possible for him to reach his destination while it is still day.

* { Similarly, a person living within a mil of a minyan is required to attend communal services every day (Shulchon Oruch HoRav 90:17, Mishneh Berurah 90:52). }

9. It is a great mitzvah to pray in a synagogue or in a house of study, for these are holy places. This applies even when, on occasion, there is no minyan there; nevertheless, because of its holiness, it is preferable to pray there alone.

A person who customarily studies Torah in a house of study should pray there together with a minyan, even if there is a synagogue in his city. However, someone who does not frequently study Torah in a house of study should pray in the synagogue, for there more people are present, and [Proverbs 14:28] states: "Amidst the multitude of people is the glory of the King." When there are two synagogues in a person's city, he should go to the further one, so that he will earn reward for his steps.

Rabbi Yehoshua ben Levi declared: A person should always rise early to attend the synagogue, so that he will be counted among the first ten who arrive, Even if a hundred people come after him, he receives a reward equal to all of them (Berochos 47b).

Also, [Berochos8a] teaches: Whoever attends a synagogue or a house of study at the appropriate time, spends an appropriate amount of time there, and behaves in a holy manner as is befitting the place, merits long life, as [Proverbs 8:34] states: "Happy is the man who hearkens to me, faithfully coming to My gates day after day, waiting at the doorposts of My entrances." Afterwards, the verse continues: Whoever finds Me, finds life."

From: Shema Yisrael Torah Network [shemalist@shemayisrael.com]

Sent: February 10, 2005 To: Peninim

PENINIM ON THE TORAH

BY RABBI A. LEIB SCHEINBAUM

PARSHAS TERUMA

And let them take for Me a portion. (25:1)

The root of the word terumah is rom, to uplift. Hence, one who contributes his wealth elevates it, as well as himself. The mitzvah of tzedakah, charity, and gemillus chasadim, performing acts of loving kindness, is different from all other mitzvos in the sense that performance of any other mitzvah is a response to a Heavenly command. To observe the mitzvah of tzedakah, however, is more than a response; it is an act of representing Hashem. It is an opportunity to serve as Hashem's emissary, to be proxy for Him in carrying out acts of

benevolence and compassion. If I do not help the poor and the needy, Hashem will. He is their protector, I am merely His agent.

There is another noteworthy aspect to the mitzvah of tzedakah: its accompanying reward. Chazal tell us clearly that one who contributes freely, will himself be reimbursed, as Chazal say, Aseir-bishvil she'tisasheir, "Tithe, so that you will become wealthy." The Satmar Rav, zl, explains why this idea applies only to the mitzvah of tzedakah.

The Torah teaches us that one who is a worker in another person's vineyard, may partake of the grapes only during the time that he is actually harvesting the grapes. Rashi explains that only when the worker is cutting down the vines and placing the grapes into the owner's vessels, is he permitted to eat from the grapes. Placing the grapes into the owner's vessels allows the worker access to the grapes. Likewise, when one contributes to a charitable endeavor, when he sustains a poor man, when he supports a Torah scholar, he is in the process of filling Hashem's vessels. The poor belong to Hashem. They are His vessels, so to speak. When one is placing fruits in his master's vessels, he is allowed to take for himself also. When one supports the poor, Hashem sees to it that the benefactor's pockets are also filled.

The Satmar Rebbe, zl, was well-known for his generosity. Every penny that reached his desk during the course of the day was handed to the poor and needy before the end of that day. Once a man came to him asking for financial assistance. He lamented to the Rebbe the various vicissitudes which plagued him. Broken-heartedly, he related how his wife had died, leaving him with a number of young orphans to raise single-handedly. He was himself physically infirm, ever since one of his legs was amputated due to a serious illness that left him weak and disoriented. Between his ill health and his many responsibilities at home, he found it difficult to hold down a reasonable job. He looked at the Rebbe pleadingly and stretched out his hand. The Rebbe did not let him down, giving him everything that had accumulated during the course of that day, which was a considerable sum of money.

A few moments after the man left, the gabbai, Rebbe's assistant, entered the room in a furor. "What is wrong?" asked the Rebbe.

"Rebbe, the poor man that was just here claiming to be an amputee - is not. I just saw him walking outside on two legs!" the gabbai exclaimed.

As soon as the Rebbe heard this, he stormed up from his chair. The gabbai was sure that the Rebbe would ask him to seize the charlatan and bring him back. How shocked was he when the Rebbe said, "You caused me such joy. Baruch Hashem he has both legs!"

A few minutes later, the gabbai returned once again and said, "Rebbe, that man is no widower. I just saw him at the store with his wife." The Rebbe's second reaction paralleled his first - he was excited and filled with joy that the man had not lost his wife. This is what gedolei Yisrael reflected - true love of all Jews.

They shall make an Ark of shittim wood, two and a half amos, its length; an amah and a half, its width; and an amah and a half, its height. (25:10)

The architecture of the Mishkan and its Keilim, appurtenances, is not detailed in the Torah for the purpose of sharing with us the great beauty and splendor that was manifest in the Mishkan of old. Indeed, everything about the Mishkan is there to teach us significant lessons that should shape our ethical character and give meaning to our lives. This idea is demonstrated by the "broken", fractioned measurements of the Aron. Unlike the other Keilim, the Aron's measurements were in half amos, cubits. The Shlah Hakadosh tells us that this serves as a lesson portraying the stature of a talmid chacham, Torah scholar: His heart must be broken internally, symbolic of his humility and lowly spirit with respect to Hashem and the community. Regardless of his achievements and erudition, he must maintain an anivus, sense of humility, with regard to others. He must view himself as broken, not yet complete, whose achievements pale in comparison to what is expected of him.

A talmid chacham's unpretentiousness enhances and embellishes the Torah that he has learned. One cannot draw a parallel between the Torah studied with humility, with clarity, with a desire to listen to others, to the Torah studied with arrogance, with an air of contemptuousness and conceit. Torah studied with humility includes

Hashem as part of the study structure. The arrogant person, however, causes the Shechinah, Divine Presence, to depart from his proximity.

Our Torah leaders reflected this demeanor. Indeed, the more they studied and the greater their erudition, the more profound was their sense of humility. They truly viewed themselves as simple people carrying out the will of the Almighty. Horav Yosef Chaim Sonnenfeld, zl, the legendary guardian of Yerushalayim, exemplified this character trait in every fibre of his being. At a young age, when the spirit of Torah and his genius began to inspire him, the first deficiency from which he sought to protect himself against was vanity.

He so truly despised vanity that an accurate portrayal of his true humility is difficult to depict. He viewed the outside world from a perspective of such complete humbleness that he sought to conceal his greatness even from his own mentors and family. Rav Yosef Chaim would use his incredible genius towards cultivating modesty to the point that even those closest to him often failed to realize that many of his activities masked his true purpose.

The issue of humility versus nobility came into play when circumstances caused it that Rav Yosef Chaim became leader of the religious community in Yerushalayim. Several of his closest associates maintained that, by downplaying the true extent of his greatness, he was playing into the hands of the secular elements who sought to undermine his opinions and religious positions. Alas, their protests did not accomplish much. Rav Yosef Chaim's humility had become so much a part of his nature that it was immune to change even when, according to the opinion of many, the exigencies of difficult times would have implored a different attitude.

Rav Yosef Chaim would truly despise reading or hearing titles and accolades heaped upon him by those seeking his advice in person or by letter. He would often quote his rebbe, Horav Avraham Shaag, zl, who said that there was no person more foolish or degraded than one who sought the esteem of others, for then, his own self-respect was dependent on their whims. Such a person was a fool for placing his self-image in the hands of others, and he demeaned himself by constantly seeking their approval.

He never rendered judgment by imposing his view, but rather, by saying, "it seems that the proper course of action to take would be to..."

In his conversations, Rav Yosef Chaim always emphasized his feeling that he had still not achieved the purpose for his creation. This was said despite the fact that he spent every waking moment either learning Torah or performing acts of loving-kindness. He viewed himself as someone who had yet to succeed in serving Hashem properly. He would remark that he did not know what he would tell the Heavenly Tribunal when he would be called to task to justify his being created.

This feeling of worthlessness was manifest by a number of tzaddikim. Horav Avraham, zl, the Trisker Maggid, a scion of the Chernobler chasidic dynasty was noted for his piety. Thousands flocked to him for advice and guidance in all areas of life. One year, on the first night of Succos, he offered the following insight.

It was after Maariv and a group of his close followers walked with him to his Succah. As he came close to the door of the Succah, he stopped and went no further. The chasidim were puzzled by the Rebbe's behavior. They stood there and waited, watching for some sign from the Rebbe that all was well. After a short while, one of the chasidim queried the Rebbe as to why he just stood there.

The Rebbe smiled as he responded, "It was just a few days ago that we said that man is similar to an earthen vessel. Like the clay in the hand of the potter, so are we in Your hand. Out of respect for the sanctity of the Succah, it is forbidden to bring pots made of earthenware into a Succah. If so, how do we dare to enter the Succah - for we too are like earthenware?"

"The answer is," continued the Rebbe, "that the only way to remove tumah, spiritual contamination, from an earthenware vessel is to shatter it. Thus, if we accept upon ourselves to be humble and shatter the impurity of haughtiness from our hearts, we can merit to enter the Succah. Is it not David Hamelech who writes in Sefer Tehillim 51:19, 'A heart broken and humbled, O G-d, You will not despise?'"

When the Rebbe finished his remarks, he entered the Succah with a sense of awe and reverence, recognizing what he was and where he was going and before Whom he stood. Before entering the sanctity of the Succah, he had to prepare himself.

We may add that humility and lowering one's esteem does not apply across the board. It is applicable only to oneself. With regard to the respect we owe others, we must seek every opportunity to raise their esteem in our eyes and in the eyes of others.

>From the Kapores shall you make the Keruvim and its two ends. (25:19)

Chazal say that the image of the Keruvim resembled that of a child. The Bais Halevi derives from here that the Torah chinuch, education, of children is the foundation upon which the Shechinah, Divine Presence, rests among Klal Yisrael.

The Keruvim are the guardians over the Luchos, Ten Commandments, which are placed in the Aron Hakodesh, Holy Ark. The children are likewise the guardians of our future. They are our destiny.

Indeed, Rav Yoshe' Ber, the Bais Halevi, lived what he preached. Jewish education was in his eyes the lifeblood of our People and he approached it with a sense of mesiras nefesh, dedication to the point of self-sacrifice. At a rabbinic conference in St. Petersburg, it was decided to nominate a superintendent of education who would oversee the Torah chinuch of the area, ensuring that it remained al taharas hakodesh, on a high level of spiritual purity and sanctity. The person that was selected for the position happened to be an individual who enjoyed a close relationship with Rav Yoshe' Ber. It was therefore very surprising to everyone when Rav Yoshe' Ber rose from his seat and declared that he was against their decision.

The various rabbanim immediately looked at Rav Yoshe' Ber and asked, "Brisker Rav, is this individual not a close friend of yours? How often have you expounded about his unusual virtue and piety. Why are you so negative about his assuming the position?"

Rav Yoshe' Ber replied, "True, he is G-d-fearing and virtuous. Nonetheless, I oppose his selection. Chazal tell us that if one deposits a gold coin with a woman, telling her that it is silver; if through her negligence, it is lost, she pays only the value of a silver coin, since the man indicated to her that it was only silver. She, therefore, accepted a guardianship for silver and not for gold. In other words, had the woman been aware that in fact this coin was gold, she would have watched it differently, with greater care and intensity. A person applies himself more for gold than he does for silver.

"I view the education of our children as a gold coin. It is sacrosanct and must be protected with the greatest care. My friend also cares about Torah chinuch, but he views it only as a silver coin. He does not agree with me that without Torah education our People will disintegrate. He can picture a Klal Yisrael without Torah chinuch. I cannot!"

There is no shortage of stories which portray Klal Yisrael's devotion to chinuch ha'banim. Parents throughout the millennia have sacrificed everything from money to their health and happiness to avail their children a Jewish education al taharas hakodesh. They understood that this was our future, without which our nation could not endure. I recently came across an insightful story of a grandfather's devotion to the education of his descendants.

A man who had been successful in life was getting on in his days and was concerned for the future of his grandchildren. He had raised his son well, but unfortunately his influence on him was no longer that compelling. Thus, the son's devotion to Torah ideals had waned. His father was concerned that, being given the option of sending his own children to a Torah day school or to a secular school, the Torah would lose out. He could not permit this to occur.

One day, the grandfather visited the local Day School which adhered to the proper hashkafos, Torah views and values, and was known to prepare its students well for a life of Torah and mitzvos. He spoke with the principal about his hopes and aspirations for his grandchildren who were yet very young. Then he asked, "How much is full tuition for each child - for the duration of their stay in the school?" After the principal calculated the amount, the grandfather took out his checkbook and wrote a check for the complete amount of tuition for each child for the duration of their education in the school!

The grandfather did not live much longer. In his will, he wrote that any grandchild who chose to study in that Day School, could do so for free. He supplemented this saying that any grandchild that received a Torah education would also receive a special bequest from his grandfather's estate. When the man's son and daughter-in-law took note of their father's commitment to Torah chinuch, they themselves changed their own perspective, as they readily raised a generation of Torah loyal Jews.

No paper about Torah chinuch would be complete if mention was not made of those who lay down their lives daily in the field: the mechanchim, Torah educators, both men and women, who have traded opportunities for financial success for a life of Torah dissemination. Horav Shraga Feivel Mendlowitz, zl, the architect of Torah in America, felt that the only cure for American Jewry was Jewish education. Accordingly, he encouraged his close students to seek positions in the field of Torah chinuch. Nonetheless, he felt this was a vocation as any other, and hence, demanded professionalism and expertise. His mandate to his talmidim then should serve as a mantra for all mechanchim today, as well. He would say that, "Only those capable of crying over the state of American Jewry, would be able to change it." Only those who were aflame with the desire to bring Torah to America Jewry that had lost its connection with its glorious heritage would find the necessary means to convey the Torah legacy. "How are we to teach Torah?" he would ask. "The answer is to be found in the first paragraph of the Shma. 'And these words that I command you this day shall be al levavcha, on your hearts, and you shall

teach them to your children.' From an overflowing heart, from your heart to their souls - there is no other way."
This mandate has not changed.



From: Yeshivat Har Etzion Office [office@etzion.org.il] Sent: Tuesday, February 08, 2005 7:07 AM To: yhe-parsha@etzion.org.il Subject: PARSHA65 -19: Parashat Teruma By Rav Yaakov Medan
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Parashat Teruma
CONCERNING THE MISHKAN
BY RAV YAAKOV MEDAN

A. "Mikdash" vs. "Mishkan"

We generally use the terms "Mishkan" and "Mikdash" as names for the various structures in which G-d's Shekhina rested. The Mishkan (Sanctuary) refers to the portable structure that Moshe established in the desert, as well as to the temporary edifice that Benei Yisrael established in Shilo under Yehoshua's leadership following fourteen years of conquest and division of the land. The Mikdash is the building that King Shelomo built in Jerusalem and which Nevukhadnetzar destroyed (the First Temple), as well as the building that Zerubavel and Yehoshua ben Yehotzadak built with the return of the Babylonian exile under Persian rule (the Second Temple); King Herod renovated this building and Titus destroyed it. It is this building that we pray will be built again speedily in our days, and it will stand forever - Amen, and so may it be G-d's will.

The Gemara tends to mix up these two terms: "We find that the Mikdash is called "Mishkan" and the Mishkan is called "Mikdash" (Eruvin 2a)

In fact, these two terms have additional, more specific significance. This Gemara mentions the verse that describes how "the Kehatim, bearers of the 'Mikdash,' shall bear..." where it is in fact the Ark of the Covenant that is referred to as the "Mikdash." Perhaps we should interpret in the same light the verse mentioning the "Mikdash" in our parasha (although the Gemara interprets it as referring to the entire building): "THEY SHALL MAKE ME A MIKdash AND I shall dwell in their midst. As all that I show you, the form of the Mishkan and the form of all its vessels - so shall you fashion [them]. AND THEY SHALL MAKE AN ARK of shittim wood, two cubits and a half long, and a cubit and a half wide, and a cubit and a half high." (25:8-10)

From verse 10 onwards the Torah specifies the form of the Ark, referred to in verse 8 as a "Mikdash." Verse 9, dividing between these two stages, is the conclusion of the first section - a sort of summary of the sections that follow in the parasha (compare 25:40 and 26:30). In the next verse, the word "Mikdash" again refers to the Ark of the Covenant: "See, now, that G-d has chosen you to build A HOUSE FOR THE MIKdash; be strong and do it" (Divrei Ha-yamim I 28:10); at the beginning of the same chapter, David tells the officers of Israel:

"Hear me, my brethren and my people: I had it in my heart to build A HOUSE OF REST FOR THE ARK OF GOD'S COVENANT..." (ibid. verse 2).

A comparison of the two verses shows that the "Mikdash" means the Ark, and the entire edifice is named after it.

* The "Mishkan" in its more specific sense refers to the bottom layer of curtains: "YOU SHALL MAKE THE MISHKAN OF TEN CURTAINS, fine twisted linen and blue and purple and scarlet, [with] artistic keruvim shall you fashion them" (26:1). In contrast, when it comes to the construction of the boards, we are told: "You shall fashion the boards FOR THE MISHKAN..." (26:18). The boards are FOR the Mishkan, while the curtains themselves are the Mishkan.

Indeed, when the Mishkan was established in Shilo, it was built of stone; the boards were put away, since they were not essential to the Mishkan. But the stone edifice in Shilo was built without a permanent roof; the curtains of the Mishkan that Betzalel and Oholi'av had made in the desert were placed over it. It is these very curtains that gave the building its name - Mishkan.

* Let us now address the relationship between the specific references of the terms "Mishkan" and "Mikdash." The Mikdash, as we have said, was the Ark - the ARK OF TESTIMONY (Aron ha-Eidut), named after the Tablets of Testimony which it housed. The Mishkan, too, is referred to as the "Mishkan ha-Eidut" (Mishkan of testimony), named for the Tablets of Testimony within it:

"These are the accounts of the Mishkan, the MISHKAN OF TESTIMONY, as they were counted by Moshe's word, the work of the Leviim being by the hand of Itamar ben Aharon the Kohen" (38:21). The rest of the shiur will focus on this name for the Mishkan.

B. "Mishkan" and "ohel"

As we have noted, in Sefer Shemot and in Sefer Bamidbar, the name by which the building is usually known is "Mishkan." In Sefer Vayikra, on the other hand, it is referred to as the "ohel mo'ed" (tent of meeting). Sometimes both names appear together: "He abandoned the Mishkan of Shilo, the tent (ohel)

where He dwelled among people" (Tehillim 78:60). In these verses and in Sefer Vayikra, "ohel" is the general name for the whole building. More specifically, "ohel" refers to the goat skins that were spread over the curtains of the Mishkan: "You shall fashion curtains out of goatskins as a covering (ohel) over the Mishkan; you shall make eleven curtains" (26:7).

Let us examine more closely the difference between the curtains of the 'Mishkan' and the curtains of the 'ohel'. The curtains that comprise the Mishkan are splendid, royal items, fashioned from the finest of materials: blue, purple and scarlet thread, fine twisted linen, with artistic keruvim woven into them. Their loops are made of blue thread, with gold clasps joining them. These curtains are relatively short; they drape over and hang in the air - nowhere do they reach the ground.

The curtains comprising the ohel, on the other hand, are not necessary beautiful. They are black - the color of goat hair in this region in biblical times. (White goats were imported to the area only much later on.) When these curtains covered the Mishkan curtains, the Mishkan would probably have looked like one of the Bedouin shepherd tents familiar to us from the Negev; a black tent made of goat hair. The loops here are regular loops, and the clasps are made not of gold but of brass. These curtains are longer; they reach the ground, even trailing along the ground. Needless to say, they have no artistic images woven into them. There is an obvious, technical explanation for the difference between the two sets of curtains: the Mishkan curtains are the bottom - i.e., inner - layer. They are visible to anyone who stands inside the Mishkan, and they are the essence of its content. These curtains are beautiful, but they are delicate and cannot withstand desert weather conditions without fading or tearing. Desert weather features drastic changes in temperature between day and night, sand storms, sudden showers, etc. The ohel curtains surround the Mishkan curtains on the outside. They are less beautiful, but sturdier and more resistant to weather damage.

But perhaps there is also a more fundamental, qualitative difference between the two sets of curtains. Let us consider this difference through the perspective of Shir Ha-shirim:

"I am black but beautiful, O daughters of Jerusalem; like the tents of Kedar, like Shelomo's curtains" (Shir Ha-shirim 1:5)

Chazal, in their midrashim, note the contrast between "black" and "beautiful." As they understand the concepts, "black" means ugly. Actually, the parallel in this verse seems to be as follows: "I am black - but comely, O daughters of Jerusalem, like the tents of Kedar - like Shelomo's curtains" - as though it was saying, "I am black like the tents of Kedar, but beautiful like Shelomo's curtains." The nation of Israel is compared in this verse to the Mishkan: on the inside, they are as beautiful as the Mishkan curtains - which are indeed beautiful, precious and royal - "Shelomo's curtains." But on the outside, because of the goatskin curtains covering it, the Mishkan looks like one of the tents of Kedar, tents of desert nomads.

The image of G-d, who dwells in the Mishkan and the ohel, is similar to that of Keneset Yisrael. G-d is the Supreme King of kings, and the nation of Israel is His royal flock. As King, it is appropriate that a magnificent palace be built for Him from the finest of materials: Shelomo's curtains, the curtains of the Mishkan. But G-d is not only King; He is also a Shepherd, and Am Yisrael is His flock in the wilderness - the natural grazing site for sheep. And thus G-d is likened by the prophets: "He will feed His flock like a Shepherd, gathering

the lambs in His arm and carrying them in His bosom, and leading those that have young" (Yishayahu 40:11). "Therefore, so says the Lord G-d of Israel concerning the shepherds who feed My people: You have scattered My flock and led them astray, you have not watched over them. Behold, I will punish you for the evil of your doings, promises G-d. And I shall gather the remnant of My flock from all the lands to which I have driven them, and I shall restore them to their folds, and they shall be fruitful and multiply" (Yirmiyahu 23:2-3).

"For so says the Lord G-d: Behold, I shall search for My flock and seek them out. As a shepherd seeks out his flock on the day when he is among his sheep that have strayed, so I shall seek out My sheep and save them from all the places to which they have been scattered on the cloudy, misty day. I shall take them out from among the nations and gather them from the lands, and will bring them to their land, and feed them at the mountains of Israel by the streams and in all the

inhabited places of the land. I shall feed them in a good pasture; the high mountains of Israel shall be their fold. There they shall lie in a good fold, and feed in a fat pasture, upon the mountains of Israel. I shall feed My flock and let them lie down, promises the Lord G-d. I shall seek out that which was lost and bring back that which has strayed, and bind up the crippled, and strengthen the sick; I shall destroy the fat and the strong; I will make them graze with justice" (Yechezkel 34:11-16).

Like a shepherd pasturing his flocks in the desert, so G-d feeds and sustains His nation with bread and water, and protects them from all enemies and troubles.

It appears that Moshe's staff - symbolizing G-d's outstretched arm - was also originally a simple shepherd's staff. It obviously served him to ward off bandits and animals of prey while he shepherded the flocks of Yitro, his father-in-law, in the wilderness. This same weapon came to be used against Pharaoh and against Amalek, symbolizing the arm of G-d leading His people in the wilderness for forty years. And G-d's resting place is in the ohel made of goat hair curtains and brass clasps. *

Let us return to Shir Ha-shirim. G-d's two images in this text are the Beloved ("My Beloved answered and said to me: "Arise, My love, My fair one, and come..."), and Shelomo ("Go out and see, O daughters of Jerusalem, King Shelomo, wearing the crown that his mother crowned him with on the day of his wedding, on the day of his heart's gladness"). Closer examination shows that as "the Beloved," G-d appears "from the desert," as a shepherd and as a gazelle; an appearance that seems spontaneous and sudden, while as "Shelomo," G-d's appearance is royal and grand. G-d's appearances parallel the images of David - the shepherd and warrior defending his people, whose life amongst the nation is replete with ups and downs, love and alienation; and Shelomo - the magnificent king, ruling over all the lands, whose life amongst the nation is fixed and institutionalized; his status clear and unequivocal.

C. Testimony and Meeting We have noted that the Mishkan is referred to as the "Mishkan of Testimony," while the ohel is called the "Ohel Mo'ed" (tent of meeting). Just as the ohel curtains are laid upon the Mishkan curtains, so the kaporet (covering) is laid over the Ark. The Ark contains the Tablets of Testimony, while the function of the kaporet is: "When Moshe came to the Ohel Mo'ed to speak with Him, he heard the voice speaking to him from above the kaporet that was upon the Ark of Testimony, from between the two keruvim, and it spoke with him" (Bamidbar 7:89). The "testimony" (edut) is the Written Law, the written Tablets. The "meeting" (hiva'adut) is the giving of the Oral Law. G-d meets with Moshe in the Ohel Mo'ed (tent of meeting), and speaks with him. The Tablets of Testimony represent the institutionalized relations between Am Yisrael and the King Who appears at Mount Sinai, with all His entourage, and gives fixed, unchanging instructions. This testimony is like G-d's appearance in Shir Ha-shirim as "Shelomo"; it is reminiscent of the fixed, institutionalized relationship of marriage. The "meeting" (hiva'adut), on the other hand, is the element of the Oral Law. This meeting is one of direct speech with Am Yisrael, through Moshe. This is revelation at whatever time G-d chooses - like the dramatic appearances of the Beloved in Shir Ha-shirim. It is reminiscent of the period of engagement; it is dramatic and immediate, but not permanent.

In both appearances - both 'edut' (testimony) and 'hiva'adut' (meeting), both Ark (aron) and kaporet (covering), both Mishkan and ohel, both Written Law and Oral Law, Shepherd and King, David and Shelomo - the relationship between G-d and His people is realized in the Mishkan.

D. Middot We have addressed the Mishkan as a "Mishkan of testimony," but the Kodesh ha-Kodashim also houses another item - a container of manna. The Torah takes care to specify exact measurements for the construction of the Mishkan: two cubits and a half is the length of the Ark, a cubit and a half is its width, and it is a cubit and a half high. Likewise measurements are stipulated for the Table, the altars, the boards and the curtains. Even more elaborate and exact measurements than those given for the Mishkan and its vessels are provided for the Mikdash and its vessels (Melakhim I, chapters 6-7). Special elaboration on the measurements of the Mikdash appears in the prophecy of Yechezkel: "In the visions of G-d He brought me into Eretz Yisrael, and placed me upon a very high mountain, upon which was a structure like that of a city to the south" (Yechezkel 40:2). "In the man's hand was a measuring rod of six cubits, by a cubit and a handbreadth" (Yechezkel 40:5). Yechezkel goes on to rebuke the people: "...Let them be ashamed of their sins, and measure the form" (Yechezkel 43:10). Yechezkel sees an angel measuring the spaces, porches, openings, and posts; the angel goes on to measure chambers and floors, courtyards and tables, the house and its sides, the galleries, and the walls; the altar and the courtyards; the measurements

of the Temple Mount and of Jerusalem, the areas for the Kohanim and Leviim, and - finally - the portion of the prince. It would seem that the minute detail of Yechezkel's specifications is meant to lead up to his concluding prophecy: "So says the Lord G-d: You have done enough, O princes of Israel. Remove violence and spoil, and perform judgment and righteousness. Take away your exactions from My people, declares the Lord G-d. You shall have just balances and just quantities and just measurements. The 'efa' and the 'bat' shall be of one measure, so that the 'bat' shall be a tenth of a 'chomer,' and the 'efa' shall be a tenth of a 'chomer': it shall be measured according to the 'chomer'. And the 'shekel' shall be twenty 'gera'; twenty shekels, twenty-five shekels, and fifteen shekels shall be your portions." (Yechezkel 45:9-12)

All the exactness and precision of the measurements of the Mikdash comes to teach us the proper precision of a judge in judgment and of a shopkeeper in his measurements. If a proper 'efa' is missing from the market, the yardstick for measuring G-d's Sanctuary is likewise absent. The container of manna placed in the Mishkan is "an omer-full." In our shiur on Parashat Beshalach we discussed at length the manna's function as a test for Benei Yisrael: could the entire nation gather "each person in accordance with his eating," or would one person exceed what he needed and gather part of his neighbor's portion? Measures and weights, in addition to serving as a test for Benei Yisrael in the wilderness, are also a precondition for G-d resting His Shekhina in His Mishkan. Translated by Kaeren Fish

Comments regarding this shiur may be sent to Parsha@etzion.org.il . If you wish to participate in a discussion group with other subscribers, including questions or comments about the shiur, please subscribe to YHE-Par-D . This shiur is dedicated in memory of Yaddidya ben Aaron Koster z"l. Please pray for a refuah sheleimah for Chaya Chanina bat Marcel.

We wish a very warm mazal tov to Rabbi Zvi Ziegler, who is being honored by Westchester Day School upon his retirement after forty years as a teacher and administrator there. Former students who would like to send greetings to Rabbi Ziegler are invited to write to ziegler@etzion.org.il. Yasher koach and thank you from all your students!

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TORAH WEEKLY - For the week ending 12 February 2005 / 3 Adar I 5765 - from Ohr Somayach | www.ohr.edu

Written and compiled by Rabbi Yaakov Asher Sinclair

OVERVIEW

G-d commands Moshe to build a Mishkan (Sanctuary) and supplies him with detailed instructions. The Children of Israel are asked to contribute precious metals and stones, fabrics, skins, oil and spices. In the Mishkan's outer courtyard are an altar for the burnt offerings and a laver for washing. The Tent of Meeting is divided by a curtain into two chambers. The outer chamber is accessible only to the kohanim, the descendants of Aharon. This contains the table of showbreads, the menorah, and the golden altar for incense. The innermost chamber, the Holy of Holies, may be entered only by the kohen gadol, and only once a year, on Yom Kippur. Here is the ark that held the Ten Commandments inscribed on the two tablets of stone that G-d gave to the Jewish nation on Mount Sinai. All of the utensils and vessels, as well as the construction of the Mishkan, are described in great detail.

INSIGHTS

The Best Merchandise "...from every man whose heart motivates him..." (25:2) Question: "How do you make a small fortune in Israel?" Answer: "Come with a large fortune."

The current macroeconomic climate makes the very thought of starting a new company an act of a courageous soul. Private Israeli companies raised only half as much money in 2002 as they did in 2001, and a third fewer companies raised money at all. Seed stage companies seemed to be hardest hit, constituting only two percent (\$23 million) of the total funds raised in 2002, compared to five percent (\$95 million) in 2001 (IVC survey).

Against this background, the fact that there are still entrepreneurs out there with a willingness to start new companies and dream about bringing their innovative ideas to millions verges on the miraculous.

There is, however, one industry whose growth is never in doubt, whose dividends are totally safe, and whose entrepreneurs go to bed with a feeling of total security about their investments.

Many years ago, a group of business people were traveling on a ship. Amongst the other passengers was a talmid chacham (Torah scholar). Competitive as business people are apt to be, they were eager to compare their wares.

"What line of business are you in? Where are your goods?" they asked the talmid chacham.

"I cannot show them to you," he replied. Coming from a world of what-you-see-is-what-you-get, this answer provoked their ridicule. In fact, the main pastime on the journey was mocking the scholar and telling him that since he wouldn't show them his wares, they were obviously of inferior quality.

When the ship finally reached its destination, the Customs and Excise promptly confiscated the entire cargo. The merchants found themselves penniless.

The Jews amongst the merchants asked to be directed to the local Jewish community. They made their way to the Beit Midrash (study hall) and found a group of men engaged in a lively debate. The group was learning a difficult section of the gemara. Questions and suggestions were flying in all directions. The talmid chacham, who had accompanied the merchants to the shul, quickly ascertained the subject of the debate and joined the discussion. Within a few minutes, he had clarified all the difficulties. The group began to realize that there stood before them a man of great stature and learning. They brought him food and drink and gave him great honor. The president of the shul approached him and offered him a prominent position in the community.

Seeing what was happening, the business people now began to crowd around him and importune him to help them, "Please tell these Jews to provide for us as well. After all, we were on the same ship as you. We deserve their help."

Suddenly they realized that the Torah is the best merchandise. Its worth is beyond pearls and it can never be stolen or impounded.

When two business people trade goods, each one remains with only one item. The loss of the first item was the price of the new one. When two talmidei chachamim meet and exchange ideas, however, they end up with twice what they started with. Each has passed on his own learning without loss, and has acquired the wisdom of the other.

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