

OHRNET

SHABBAT PARSHAT TERUMA · 1 ADAR I 5774 - FEB. 1, 2014 · VOL. 21 NO. 19

PARSHA INSIGHTS

A SWELL PARTY

“Let them (the Children of Israel) take for Me a portion.” (25:1)

“**W**hat a great wedding this is! The food! The flowers! The bridesmaids’ dresses! (Was that real silk?!)”

“Ah, this is nothing. You should have come to the wedding I went to last week. This guy wanted to make some impression I’ll tell you! He rented a space shuttle and the ceremony was performed while the bride and groom were floating in space wearing spacesuits!”

“Wow! That must have been great!”

“Yeah, it was okay, but somehow there was no atmosphere...”

All the preparations for a wedding are for one purpose only — to bring *simcha* (happiness) to the *chatan* (groom) and the *kallah* (bride). But there are those who focus on the trappings and miss the essence, those who come only to eat

and drink and ignore the essential point. Similarly, this world is no more than a wedding-hall bedecked with food and flowers and streamers and musicians. All for one purpose. To bring the *chatan* and *kallah* together. That the soul of Man be wedded to the Creator. But there are those who wander through life like guests at a wedding banquet, picking up a chicken drumstick here and an egg-roll there, and completely miss the point.

“Let them (the Children of Israel) take for Me a portion.”

Let them separate themselves from what is superficial and superfluous in life and connect themselves constantly to the essence. To wed themselves constantly to the Divine Presence.

• Source: adapted from *Degel Machane Efraim*

PARSHA 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 con-

tains 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.

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Abarbanel

ON PARSHAT TERUMA

By Rabbi Pinchas Kasnett

Parshat Teruma introduces us, in detail, to the portable Tabernacle that the Jewish nation constructed and brought with them throughout their 40-year sojourn in the Sinai desert. The importance of the Tabernacle cannot be underestimated, as its detailed description takes up most of the last five chapters of the book of Exodus in the Torah. Furthermore, the structure of the Tabernacle and its utensils were replicated in both the first and second Temples which stood for over 800 years. Abarbanel devotes a great many pages to the deeper meanings and symbolism of all aspects of the Tabernacle.

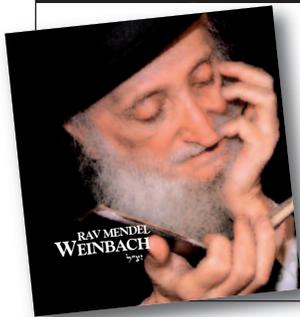
His first, and most obvious question, is why did G-d command the construction of a Tabernacle in the first place, especially using the expressions, “I will dwell with it” and “Make me a Sanctuary that I should dwell amongst you”? Does G-d have a physical dimension that can be contained in such a place? As the prophet Isaiah states in reference to G-d, “The Heaven is My throne and the earth is My footstool; what house could you build for Me, and what place could be My resting place?” Additionally, King Solomon says, “Would G-d truly dwell on earth? Behold, the heavens and the highest heavens cannot contain You, and surely not the Temple that I have built.”

Abarbanel answers that the main reason G-d commanded the building of the Tabernacle was to instill among the people a sense that the Divine presence and

providence never abandons them. An actual physical structure gave the people a tangible sense that G-d ‘dwelt among them’ in the same sense that He was providing for them and protecting them directly. This was in direct contrast to other religious beliefs that completely separated a supreme spiritual being from the physical world. Such a being has no control or influence over the details of Man or his physical environment on a daily basis. In order to remove the possibility of this errant belief from the hearts of the people, G-d commanded the construction of a holy Sanctuary which would strengthen their faith in G-d whose presence, influence and protection is tangible and eternal.

All the components of the Tabernacle were designed to reinforce this fundamental truth. They became the means through which the nation could serve the King of the Universe, not because G-d needed their service; rather the people needed to connect with G-d through that service. This fundamental idea that G-d is always with us is expressed beautifully and poetically by Solomon in Song of Songs, “I thought I would be forever alone, but, behold He was standing behind our wall, observing through the windows, peering through the lattices.” Similarly, in describing the concept of G-d’s constant presence, the prophet Isaiah states in reference to G-d, “My hand created all these things” — i.e. the nation should build the Tabernacle in order to be reminded that G-d is the Creator and Sustainer of all existence.

A Memorial Tribute on the First Yahrzeit



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Proceeds will be used for the Gemach Charity Fund established by Rav Weinbach, zt”l.

PARSHA Q&A?

1. How many types of items were the Jews to donate?
2. The donation of silver for the Mishkan differed from the donation of the other items. How?
3. What property do *techelet* and *argaman* share that *orot eilim m'adamim* do not share?
4. What property do the above three share that *shesh* and *orot techashim* do not share?
5. Onkelos translates "*tachash*" as "*sasgona*." Why?
6. What kind of trees did Yaakov plant in Egypt?
7. Describe two uses of: 1) oil, 2) spices, 3) jewels.
8. The *aron* was made with three boxes, one inside the other. Exactly how tall was the outer box?
9. Why is the Torah referred to as "testimony"?
10. What did the faces of the *keruvim* resemble?
11. On what day of the week was the *lechem hapanim* baked?
12. What does *miksha* mean?
13. What was the purpose of the *menorah's gevi'im* (cups)?
14. How did Moshe know the shape of the *menorah*?
15. What designs were embroidered into the tapestries of the Mishkan?
16. What is meant by "standing wood"?
17. How long was the Mishkan?
18. How wide was the interior of the Mishkan?
19. Why was the altar coated with *nechoshet*?
20. Which function did the copper *yeteidot* serve?

PARSHA Q&A!

Answers to This Week's Questions!

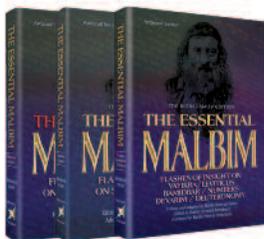
All references are to the verses and Rashi's commentary unless otherwise stated.

1. 25:2 - 13.
2. 25:3 - No fixed amount of the other items was required. The silver was given as a fixed amount: a half-shekel.
3. 25:4,5 - They are wool; *orot eilim* are not.
4. 25:4,5 - They are dyed; *shesh* and *orot techashim* are not.
5. 25:5 - The *tachash* delights (*sas*) in its multi-colors (*g'vanim*).
6. 25:5 - *Arazim* — cedars.
7. 25:6-7: 1) The oil was lit in the *menorah* and used for anointing. 2) The spices were used in the anointing oil and for the incense. 3) The precious stones were for the *ephod* and the *choshen*.
8. 25:11 - The outer box was one and a half *amot* plus a *tefach* plus a little bit, because it rose a little bit above the *kaporet*. (The *kaporet* was a *tefach* thick — see 25:17).
9. 25:16 - It testifies that G-d commanded us to keep the *mitzvot*.
10. 25:18 - The faces of children.
11. 25:29 - Friday.
12. 25:31 - Hammered.
13. 25:31 - Purely ornamental.
14. 25:40 - G-d showed Moshe a *menorah* of fire.
15. 26:1 - On one side a lion; on the other side an eagle.
16. 26:15 - The wooden beams were to be upright and not stacked one upon the other.
17. 26:16 - 30 *amot*.
18. 26:23 - 10 *amot*.
19. 27:2 - To atone for brazenness.
20. 27:19 - They secured the curtains against the wind.

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YOMA 86 - SUCCA 5

“Teshuva is so great that it lengthens the years of a person.”

This teaching by Rabbi Shmuel bar Nachmani in the name of Rabbi Yonatan is found on our *daf* and is based on a verse in Sefer Yechezkel (33:19). However, is it truly literal that a person lives more years if he does teshuva?

The “Tzlach” and others explain this *gemara* based on the concept that teshuva has the power to turn prior transgressions into merits, as taught also on our *daf*. A person’s earlier, sinful, pre-teshuva years are called by our Sages as “dead years” – but after teshuva these very same early years are considered as years of merits, righteousness and “life”, thereby adding years of life to the person.

Another approach is that the merit of doing teshuva doesn’t necessarily adds years, but rather that the importance of teshuva is so great that G-d will wait, as it were, for many years and prolong a person’s sinful life to give the person a longer chance to do teshuva (*Arvei Nachal*).

• Yoma 86b

“Teshuva is so great that that even if one person does teshuva the entire world is forgiven.”

Rabbi Meir teaches us this in a *beraita*, based on a verse in Sefer Hoshea (14:5). This far-reaching statement can be understood as follows: The world is judged based on the relative amount of merits and sins, *mitzvot* and transgressions. If the total value of merits in the world outweigh the “de-merits” the world is judged favorably, but if the majority is negative then the judgment is negative. If a person who transgressed subsequently does teshuva, those same transgressions can be changed into *mitzvot*, as we are taught above on our *daf*. In this manner an individual can alter the fate of a “50-50” world by doing teshuva, turning his transgressions into *mitzvot*, and tilting the judgment scale of the world to be positive – leading to “global forgiveness”.

• Yoma 86b

LOVE OF THE LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

ONE MOUNTAIN – FOUR NAMES

“**T**he Zidonim call Mount Hermon ‘Siryon’ and the Emori call it ‘Senir’.” (*Devarim* 3:9) “To Mount Sion which is Hermon.” (*Devarim* 4:48)

Hermon, Siryon, Senir and Sion.
Four names for one mountain!



“To teach you the praise of Eretz Yisrael, that four different nations took pride in having some connection with it, each of them demanding that the mountain should bear the name which it gave to it.” (Sifri quoted by Rashi)

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TOGETHER ALONE

From: Amy

Dear Rabbi,
I work for an Orthodox health care professional. I was wondering if the laws of *yichud* (the prohibition of a man and woman being together in private) apply in the workplace. I am asking because all day long the front door to the office is open and patients come through. However, as soon as the last patient leaves, my employer locks the office door. Is it halachically wrong? If it is wrong, and I suspect it is, is there a respectful way to tell him about this? Any advice that you could pass along would be greatly appreciated.

Dear Amy,

You're right. If the door is locked, there is a prohibition of *yichud*, even if both people are religious Jews. *Yichud* is not

so much a matter of suspicion, but rather it is an independent prohibition. The intimacy of being alone together in a private place is reserved only for husband and wife. In fact, part of the marriage ceremony is the *cheder yichud*, a private room that cannot be entered by anyone else, where the bride and groom go to be alone together for the first time.

As for telling your employer without hurting his feelings, I suggest that you not tell him, but rather ask him about it. For example, you could mention that you were reading a book about the subject and it appeared that your situation is prohibited. You could ask, "Do you know about this issue? It seems pretty easy to avoid; we just leave the door open a little, right?" In the event that he doesn't recognize the problem, you could ask him to do you a favor by asking a rabbi, since you're not comfortable with the possibility of there being *yichud*.

For sources on the subject I suggest the book "Halichos Bas Yisrael".

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The Talmud, often referred to as "The Sea of the Talmud", is vast both in breadth and depth. The *gemara* (Megillah 18b) describes the difficulty of maintaining a hold on all the Torah you learn, quoting Proverbs (23:5): "When you lift (or close) your eyes from it – and it disappears".

Chazal (Eruvin 54b) prescribe a method for gaining a true understanding and making a lasting acquisition of all the material you learn. Rav Chisda is quoted as saying, "The Torah can only be acquired with signs."

Talmud Navigator is an attempt to organize the Talmud in database form, mapping and charting the Talmud by tagging the various components and building blocks of the according to type and hierarchy. It is based

on the system outlined by the Ramchal in *Derech Tvunos*.

This system of textual organization serves as a self-help way to outline the *sugya* in a clearer fashion. It assists in promoting a better understanding of the flow of the *Gemara* and in facilitating summary and review. It is also an excellent tool for a less advanced *Gemara* learner to identify and grasp the logical flow and interconnections of its various components.

Each Thursday we will post a PDF file which maps the *gemara* studied in that week's *Daf Yomi* cycle. G-d willing, we plan in the future to make available the Excel file which enables the user to make his own condensed selections of the *Gemara*. For example: Highlighting the main statements, arguments, questions, conclusions or personalized anchor points of the *sugya* determined by the learner to facilitate his own review.

Talmud Navigator is prepared by Rabbi Hanoach Zweig and is available at www.ohr.edu

PRAYER FUNDAMENTALS - PART I

I believe with complete faith that the Creator, blessed is His name – to Him alone is it proper to pray and it is not proper to pray to any other (one of “The Thirteen Principles of Faith”).

It is hard for us to understand how, in ancient times, people worshiped idols. We often ask: “Who would be foolish enough to pray to a bunch of rocks?” But are we really so different from them?

How Idol Worship Began

Although the first generation of idol worshippers believed in G-d’s existence, and that He was ultimately in control of the world, they mistakenly concluded that the intermediaries that G-d placed in the upper worlds — such as the sun, moon, and the heavenly hosts — had the *independent* power to choose whether or not to help someone. The physical idols they prayed to represented the celestial beings above. Hence the goal of the worshiper was to cause whichever intermediary he was worshiping to grant him more wealth, power, or whatever pleasure he was seeking.

The generations that followed made a further mistake, thinking that God, after creating this world, abandoned it totally in the hands of the intermediaries that He created. They concluded that there was no point in praying to G-d;

rather all requests needed to be directed to the intermediaries. Eventually people began to forget that G-d existed, which resulted in the birth of atheism.

My Success Depends on Me - Today’s Idol Worship

After seeing the mistakes of our predecessors it is easy to say, “Of course G-d is in control. Of course we must pray to Him”. But do we truly live our life according to those beliefs?

In a time of need, to whom do we place our trust? Is it the lawyer who saves a person from a false accusation? When on the job do we place our trust in the strength of our own hands? “With my brains I will surely succeed. Who’s a better salesman than me”?

In the end, all our efforts equal nothing more than an empty vessel. It is only G-d who can fill it. The fact that we are able to provide a vessel is in itself a result of G-d’s kindness, in order to give us a feeling of self-worth. However, without G-d’s blessing the vessel would forever remain empty, while with G-d’s blessing a person will succeed no matter what.

From the above it is clear why we must place our trust in G-d, praying for His assistance. But there is yet another benefit in praying. When one asks G-d for help, he actually strengthens his own belief that it is in fact G-d’s help that makes the difference.

@ OHR *Profiles of Ohr Somayach Staff, Alumni and Students*

A TISHA B’AV RENDEZVOUS

**D. L.
Israeli Kibbutz
Alumnus of Beit Midrash
Currently - Rosh Kollel in Israel**

The wedding of a child of D. L., an alumnus of the Hebrew-speaking department of Yeshivat Ohr Somayach in Jerusalem, who is today the head of a *kollel*, brought back memories of the unusual way this Torah scholar found his way to Torah Judaism.

Raised in a secular kibbutz, he had virtually no knowledge of Jewish tradition. One Tisha B’Av, the 9th day of Av when the Jewish People fast night and day and mourn the destruction of the Beit Hamikdash, he passed a synagogue while visiting Haifa. Out of curiosity he peeked inside the hall from

which wailing sounds could be heard. When he saw the congregants sitting on the floor reading Lamentations, he asked one of them what the meaning of all this was. He was invited to sit down and hear an explanation of the day and the laws and customs associated with it.

This experience aroused his curiosity about Torah Judaism, and eventually led him to Ohr Somayach in Jerusalem. It was only at a later stage that he took a serious look at the family tree so revered by his parents, and discovered that he was a descendant of the great Chassidic leader known as the Chozeh of Lublin. What came as an even greater surprise was the discovery that the Yahrzeit (day of death) of the Chozeh was on Tisha B’Av, the day that his descendant came to life.