

OHRNET

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PARSHA INSIGHTS

A PACKAGE DEAL

“The Keruvim shall be with wings spread upward, sheltering the cover with their wings with their faces towards each other...” (25:16)

Rabbi, who is better? Someone who is scrupulous in observance of Jewish ritual, has Grade-A *tefillin*, is super-careful what he puts in his mouth, but when it comes to what comes out of his mouth he’s not so vigilant — he can be hurtful and angry; sometimes he speaks malicious gossip?

Or:

Someone who drives to golf on Shabbat but just endowed an entire wing in the hospital, and is universally loved by everyone he meets?

Many people think that you can be a good person without keeping the *mitzvot*. But what does it mean to be a “good person”? Judaism defines being a “good person” as someone who does what G-d wants. And what does G-d want? He told us in the Torah. G-d wants us to be good to each other, to care for the sick and the orphaned, to love converts and to protect widows. The human values that society cherishes are long-time Torah gifts to mankind-at-large.

However, for a Jewish person, G-d also wants us to keep Shabbat and to refrain from eating cheeseburgers. These are His desires no less than clothing the naked and visiting the sick. Torah observance is complete only when we commit to both a correct relationship with our Creator as well as our fellow man.

One without the other is only half the picture.

Look above the Holy Ark in any synagogue and you’ll notice a representation of the two tablets on which the Torah was engraved. Why weren’t the Ten Commandments all written on just one tablet of stone? Why did G-d hew two pieces of rock for His contract with

the Jewish People?

Obviously you can’t say that G-d couldn’t find a piece of stone big enough for all ten — a little bit of quarrying is infinitely less than a blink of the eye for He Who carved the Milky Way out of nothingness.

And you also can’t say that He made two just in case one got lost — a “Cosmic Data Backup” — because what was written on the first tablet was different from what was written on the second.

In fact, if you examine what is written on the first tablet, you’ll notice that the commandments that they contain pertain to the relationship between G-d and man: *“I am G-d... You shall not recognize other gods in My presence... Don’t make a carved image... Don’t take the Name of G-d, your G-d in vain... Remember the day of Shabbat to sanctify it...”*

The second tablet speaks of commandments between man and his fellow: *Don’t murder... Don’t commit adultery... Don’t covet...*

“The Keruvim shall be ... with their faces toward each other...”

The *Keruvim* on the cover of the Ark contained the Ten Commandments symbolize the Torah itself. The fact that they faced each other teaches us that it’s impossible to observe the Torah unless our relationship with our fellow man mirrors our relationship with G-d, and vice versa.

One without the other is only half the picture.

For the Torah is a package deal.

• Source: based on the Malbim

PLEASE JOIN US...

...in saying Tehillim/Psalms and a special prayer to G-d for the safety and security of all of Klal Yisrael in these times of conflict and conclude with the following special prayer:

“Our brothers, the entire family of Israel, who are delivered into distress and captivity, whether they are on sea or dry land – may G-d have mercy on them and remove them from stress to relief, from darkness to light, from subjugation to redemption now, speedily and soon.”

GITTIN 65 - 71

The Sage Shmuel said in the name of Rabbi, “The halacha is according to the teaching of Rabbi Yossi, who stated that ‘words’ are not delivered to an agent’.”

We are taught on our *daf* that if a husband tells his agents to write and sign a get for his wife, the agents may *not* appoint a different agent (e.g. a scribe) to take their place, because of the principle that “words are not delivered to an agent”. When the husband initially appointed his agents, he commanded them with words, and that is the only item he “gave” them. And these words are non-transferable.

However, if the case would be that the husband gave a get to his agent to deliver to his wife, the agent may indeed give the get to a second agent to take his place to deliver the get to the wife. The difference is that in this case the agent was given the actual get and not just “words” telling him to write and sign a get. In this scenario, where he was given the get, the Torah teaches that “an agent may appoint an agent”, since the first agent was given more than a statement of words. He was given a “physical” get, and he is now an agent to deliver the get, as opposed to being an agent to fulfill the “words” of the person who appointed him, without any physical or tangible item to transfer to a second agent. (Rashi, and see Masechet Kiddushin 41a.)

• Gittin 66b

“Hush, my son, hush. You never saw Rabbi Yossi. Had you seen him you would understand why the halacha is like his teaching, since ‘nimuko’ is with him.”

These are the words that Rabbi said to his son Rabbi Shimon when asked by his son why he ruled like Rabbi Yossi that “words cannot be delivered to an agent” despite the dissenting opinions of other great Sages.

But what is the meaning of “nimuko”?

Rashi offers two possibilities. On our *daf* he writes that Rabbi Yossi’s “explanation was with him”, i.e., he could give a reason for everything he said, and he would explain and clarify everything he said. In this sense the word “nimuko” means “reason”, a clear and solid reason.

In Masechet Eruvin (51a), however, Rashi explains “nimuko” to mean “straight like a plumb line” (a string with a weight tied to the end that hangs down in a perfectly straight manner). According to this explanation it seems that the word “nimuko” is based on the Hebrew word for “straight line”, a “kav” (“ko” at the end of “nimuko” is spelled “kuf, vav”, which can be read as “ko” or as “kav”). Accordingly, Rabbi is stating that Rabbi Yossi’s rulings are straight, and fitting to follow as the halacha.

• Gittin 67a

LOVE OF THE LAND

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

TIBERIUS HOT SPRINGS — TOMB OF RABBI YIRMIYAHU

It is not often that the tomb of a Talmudic Sage is reached on a main road. Rabbi Yirmiyahu’s tomb is on the grounds of the Ganei Hamat Hotel next to the Tiberius Hot Springs.



Tradition has it that this Sage asked his disciples to bury him on a main road so that he would be prepared to rise the moment that the Mashiach arrives.

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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Abarbanel

ON THE PARSHA

BY RABBI PINCHAS KASNETT

Terumah

Symbolism of the Menorah, the Table and the Incense Altar

The section of the Tabernacle outside of the Holy of Holies contained three objects: the table, the menorah and the golden incense altar. These three objects represent three different types of reward that G-d grants to those who observe the commandments.

The first type of reward, material wealth and honor, is represented by the table, which was made of pure gold and always contained twelve loaves of bread. Gold represents honor, while the bread symbolizes the Divine Providence that insures the material success of the Jewish People. Each level of the table was rimmed by a gold border or “crown” which symbolized G-d’s protecting our honor even when His Divine protection is hidden, i.e. when the righteous suffer and the evil prosper. The number twelve hints at numerous things: the twelve tribes, the twelve months of the year, the twelve signs of the Zodiac — all of which symbolize G-d’s constant involvement in the physical world.

The second type of reward, knowledge and wisdom, is symbolized by the menorah. As it states in Proverbs (2:6), “For G-d grants wisdom; from His mouth comes knowledge and understanding.” This is the earthly reward granted to man’s soul. The seven flames represent the seven branches of wisdom which are found in the Torah. The flames incline toward the middle flame which was opposite the Holy of Holies. This is to indicate that all the other wisdoms defer to the one true wisdom of the Torah resting in the Holy of Holies. The menorah was fashioned from pure gold to indicate that G-d’s wisdom is pure and unadulterated by false ideas. The cups, knobs, and flowers on each branch indicate that all of the branches of wisdom are derived from each other and interconnected. Each one is a preparation for the other. The menorah was also fashioned from only one piece of pure gold to indicate the total unity of all knowledge, wisdom and understanding through the Torah. This metaphor

also appears in the reference to the wise woman in Proverbs 9:1: “With all forms of wisdom did she build her house; she carved out its seven pillars.” There is only one house, but there were seven different skills that were required for its construction.

The third type of reward, the eternal existence of the soul and its connection to G-d after death, is symbolized by the golden altar. The smoke that rises upwards represents the soul, which also “rises” after death. This altar was not connected to either the menorah or the table to symbolize that the reward of eternal existence is not acquired through wealth and honor, or through knowledge and wisdom, but rather through the true unifying of the self with the Torah. To indicate that this reward is the highest and most valuable, the Kohen Gadol on Yom Kippur took the incense and placed it on the ark. The Kohen lit the incense morning and evening, and it was referred to as a “continual incense” — another indication of the eternal existence of the soul. It is also referred to as “holy of holies to G-d”, an expression notably absent from the services of the table and the menorah. This eternal and pure spiritual reward is totally different from the other two. Finally, even though the incense altar is referred to as the golden altar, it was not fashioned from pure gold. Rather, it was made of wood with a gold covering. This indicates that it is by means of our earthly physical existence — which is as ephemeral as wood — that we can obtain the priceless eternity that the gold covering symbolizes.

These three types of reward are also contained in the Kohen Gadol’s blessing of the people: “May G-d bless you and safeguard you” is a reference to material success and physical safety. “May He illuminate His countenance for you and be gracious to you” refers to the illumination of wisdom and knowledge and the fact that G-d’s granting them to us is an example of His graciousness. “May He turn His countenance to you and establish for you peace” is a reference to the only true peace — the connection of the soul to G-d after death.

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.

SPIRITUAL GREEN CARD

From: Mathew in Oregon

*Dear Rabbi,
Is there some kind of promise that all Jews will be in the World-to-Come? Is there some kind of a "spiritual green card"? This doesn't make complete sense to me. Isn't the World-to-Come something that one has to earn?*

Dear Matthew,

Your intuition is right. There's no favoritism regarding entry to the World-to-Come, and a person has to earn it.

The teaching you're referring to is a statement in the Ethics of our Fathers that says, "All Israel have a portion to the World-to-Come." This is the source for the popular misconception that every Jew automatically gains entry on what would be akin to what you refer to as a "spiritual green card". However, a close look at the original Hebrew reveals the true meaning of the statement.

The phrase in Hebrew is "*kol Yisrael (all Israel) yesh lehem chelek (have a portion) l'olam haba*". Now if "*l'olam haba*" meant "*in*" the World-to-Come, grammatically the phrase should read "*b'olam haba*", with a "*beit*". But, rather than a "*beit*", there's a "*lamed*", which means not "*in*", but "*to*". So, grammatically speaking, what the teaching is saying is that every Jew has a portion "*to*" the World-to-Come.

So what does this mean? What's the difference?

The idea is exactly as you guessed. By G-d's giving the Torah and commandments to the Jews, He gave them a venue through which to earn a portion in the World-to-Come. But there's no automatic membership. A Jew has to earn it by living his life according to G-d's will. What he's

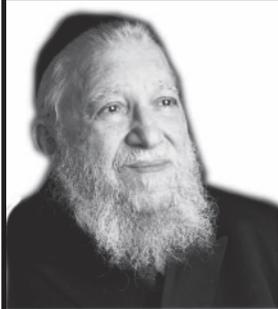
guaranteed is that if he does lead a life of Torah and *mitzvot*, this will get him to the World-to-Come. By the way, other sources (Sanhedrin 102b, Rambam Hilchot Teshuva 3:5) assert that righteous non-Jews also merit the World-to-Come, but this particular teaching is referring specifically to Israel.

In that vein, there is an idea that links this particular teaching to the Jews. The word "Yisrael" used here is spelled "*yod*", "*sin*", "*reish*", "*alef*" and "*lamed*". This forms an acronym which refers to all of the Patriarchs and Matriarchs of the Jewish People: "*Yod*" – Yitzchak and Ya'akov; "*Sin*" – Sarah; "*Reish*" – Rivka and Rachel, "*Alef*" – Abraham; "*Lamed*" – Leah. Their descendants were given a sure path to the World-to-Come by following in their footsteps.

Another inspiring idea associated with this teaching's use of the term "Yisrael" is related to its usage in the Torah. Recall that Jacob wrestled through the long, dark night with a spiritual being who tried to overcome him. Jacob tenaciously held on till morning when he demanded a blessing from this spiritual foe-turned-friend. To mark Jacob's triumph over spiritual opposition, he was given the name "Yisrael".

Accordingly, when the teaching says, "all Yisrael have a portion to", it reveals the central prerequisite for finding the path and embarking on the journey to the World-to-Come. Namely, the need for a Jew, each individual according to his own level and abilities, to wrestle with spirituality, tenaciously strive for truth and ultimately transform the struggle to a spiritual asset and blessing. Thus, one whose approach to spirituality is that of "Yisrael" is on a sure path to earning a portion in the World-to-Come.

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Rav Bulman^{zt"l}
on the
Torah Portion of the Week

BIRKAT HAMAZON — THE BLESSING(S) AFTER A MEAL

We are taught, “He (G-d) gives bread (sustenance) to all mankind, for His kindness is forever.” (Tehillim 136:25)

My five-year-old son and I were travelling on the train on a particularly hot summer day. We both noticed a family making a dash to make it onto the train. Once seated, the children were given some soda to drink to help them cool off. Each one guzzled down his drink, returning his empty cup for a refill. My son and I couldn't help notice that they weren't making *berachot*. I explained to my son that not everyone makes blessings when they eat and drink.

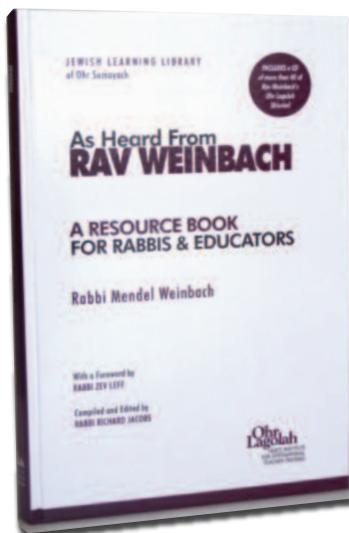
All of G-d's creations require some kind of nourishment. For people it comes in the form of tasty food and drink. This is a great kindness on G-d's part, making the eating process a pleasurable one. After all, it could have been like filling the tank at the gas station. For this we owe G-d a big “Thank you”. Although this idea includes all people, only the Jewish People were commanded to recite blessings before and after we eat and drink.

While other blessings for food are Rabbinical in nature, it is a positive mitzvah from the Torah to recite “*birkat hamazon*”. This is comprised of three *berachot* that are “Torah *berachot*”, and a fourth, “Rabbinical *beracha*”. They are said after one eats a sustaining meal that includes bread, as it is written, “You shall eat and be satiated, and you shall bless the L-rd your G-d... (Devarim 8:10).” The requirement is of a Biblical

nature only when one is *satiated*, as is evident from the verse. There is, however, still a Rabbinical requirement to recite *birkat hamazon* when one eats even only a *kezait* (about one ounce in volume, usually one slice) of bread, even though this amount will not fully satisfy the average person's appetite. (Rambam, Laws of Blessings 1:1, 3:12; Shulchan Aruch Orach Chaim 168:9; Mishnah Berurah 184:22)

There is a general rule regarding after-blessings: Since blessings said after food in general are only a Rabbinical requirement, when there is a doubt regarding a blessing, one is lenient and does not recite it (Aruch Hashulchan Orach Chaim 7:5). Accordingly, if one is not sure if he recited *birkat hamazon* on a *kezait* of bread, he does not recite it (again). When one has eaten bread and is satiated, then his requirement to recite *birkat hamazon* is mandated by the Torah. In this case, if he is in doubt he must be strict and recite *birkat hamazon*. This is in accordance with the rule that when there is a doubt regarding a Biblical obligation one must be strict. (Shulchan Aruch Orach Chaim 184:4; Mishnah Berurah 184:15)

Therefore, in a situation of doubt, one says only the first three blessings of *birkat hamazon*. This is because only the first three blessings are a Biblical requirement. The fourth blessing was instituted by the Rabbis in the Talmudic era (Rambam) and is a Rabbinical requirement (Ben Ish Chai, Laws of Birkat Hamazon 9).



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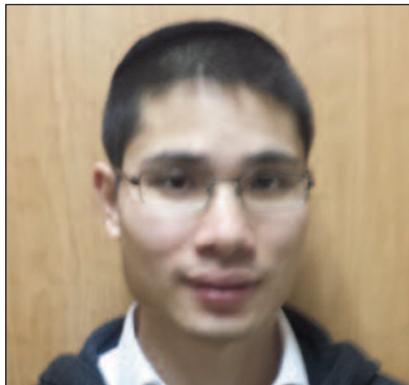
OSHER JOSEPH

Age 24 - Maroubra, Australia
University of New South Wales, BSc. Food Science
Center Program

The next time you bite into a kosher hot dog think about Osher Joseph. Not that he has anything to do with it, but, if he had, it would probably be a lot healthier. That's what food scientists do – they check processed food for impurities and additives and work to make it better for the consumer.

Osher was educated in Jewish schools in Sydney from kindergarten through high school, and then continued his education at one of the top universities in Australia — New South Wales.

His background is a bit unusual, even for an “Aussie” at Ohr Somayach. His paternal grandfather, an Iraqi Jew from the Baghdadi community in India, married a non-Jewish woman, and after Osher’s father was born they moved to Australia. His mother, originally from Malaysia, also moved to Australia as a young girl. The two met in University in Australia and married. They both converted to Judaism and started their *bayit ne’eman*, their Jewish home.



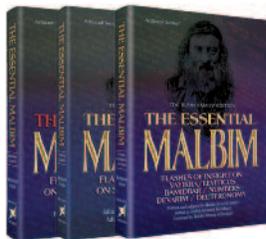
Osher studied at Mount Sinai School for his primary education and then at Moriah College for high school, but the spark of Torah lay dormant until he came to the Mechina Program at Ohr Somayach for three months during his gap of time between high school and university in 2010. He came back again during a vacation break from university for another three-month stay. In 2014, after completing his university degree, he enrolled in the Center Program, where that spark was ignited and where he is studying today. “I love learning. I love the environment in the Yeshiva. I have wonderful friends and wonderful rabbis,” says Osher.

Osher eventually plans to get married and find work in his field, but learning will always be the most important part of his schedule. In this he has the good example of his father, who works as a financial analyst for a bank in Sydney, but is *kovei’a itim* (sets fixed times) for Torah study every day.

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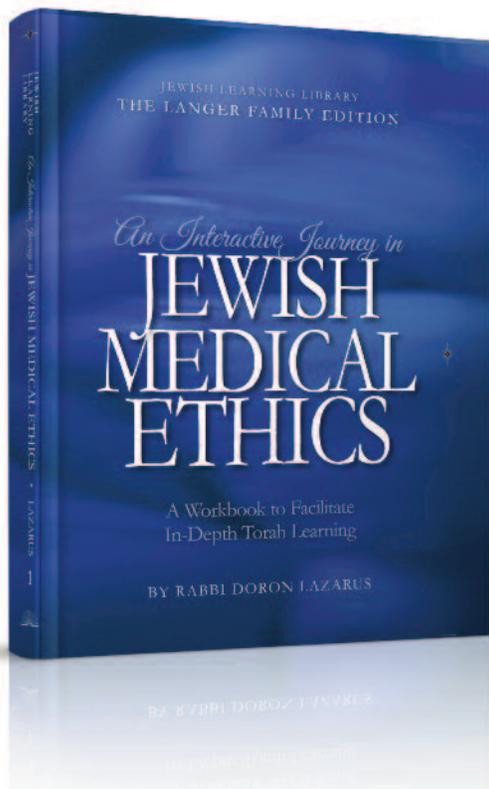
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