

PHILOTORAH

לה"י

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף לפצועי המלחמה, ולנפגעי מעשי טרור ואנטישמיות בישראל ובכל מקום שהם - עם שאר חולי ישראל. אמן.

May HaShem protect our soldiers and the hostages; may He send Refu'ah Sh'leima to the many injured; may He console the bereaved families and all of Israel, may He end this war with total success and peace for Medinat Yisrael and Klal Yisrael wherever they are.



YERUSHALAYIM times for

T'RUMA-R"Ch-SH'KALIM

אדר א' • February 28 - March 1, '25

 **5:01PM** PLAG **4:25PM**  **6:14PM** R' Tam **6:49PM**

Use the Z'MANIM link for other locales and other times

משנכנס אדר מרבנים בשמחה



AHCMIS'BMIBRAM RADASANHCINEHSIM

This coming Shabbat, we begin the period of the year of the ARBA PARSHIYOT, the four special Maftirs (with special Haftarot) - SH'KALIM, ZACHOR, PARA, and HACHODESH.

I realize that the following will be known to some readers, confusing to others, and of little interest to others. I'm reviewing the situation (Oliver) anyway, and hope that it will be useful to some readers.

Because of the LO ADU ROSH "rule" of the calendar, which applies to 295 days of the 385 dates of our calendar, including this period, there are four possible configurations of the ARBA PARSHIYOT.

They are coded according to the day of the week that the first of Adar (or Adar Sheini) is on - as follows:

BET-VAV means that 1 Adar is a Monday (BET) and the 6th of Adar (VAV) is a HAFSAKA - meaning that in a BET-VAV year, the ARBA PARSHIYOT span five Shabbatot - SH'KALIM, a break (HAFSAKA), ZACHOR, PARA, HACHODESH.

DALET-DALET means that 1 Adar is on Wednesday and there is a

HAFSAKA on the 4th of Adar.

VAV-BET-YUD/VAV means that when 1 Adar is on Friday, there will be two HAFSAKOT - SH'KALIM, A break on the 2nd of Adar, ZACHOR, a second break on the 16th of Adar, then PARA and HACHODESH.

The fourth possibility - this year's - is ZAYIN-TET/VAV, meaning that the 1st of Adar is on Shabbat (ZAYIN) and the HAFSAKA is on the 15th of Adar (Jerusalem's Purim). SH'KALIM this coming Shabbat, then ZACHOR, then a break, and then PARA and HACHODESH.

Notice that there is sometimes a HAFSAKA between SH'KALIM and ZACHOR, sometimes between ZACHOR and PARA, and sometimes both, but never between PARA and HACHODESH. This is so because the rule for PARA is that it is the Shabbat before HACHODESH.

T'ruma-R"Ch-Sh'kalim

Parshat Sh'kalim on Shabbat Parshat T'ruma occurs in only one year-type out of the 14 year-types of our fixed calendar. That one year-type is coded PEI-HEI-SHIN, meaning P'shuta (a 12-month, one Adar year), beginning on HEI (Rosh HaShana being Thursday and Friday, and the year is SHALEIM (both Marcheshvan and Kislev have 30 days). It is the rarest year-type with a frequency of 3.31%. This year is one such year. The previous

one was 31 years ago - 5754 (1994).

And yes, the only T'ruma-Sh'kalim match-up is when it is also Rosh Chodesh.

The rule for SH'KALIM is the Shabbat of or before Rosh Chodesh Adar.

Sh'kalim is R"Ch with T'ruma (3.31%), with Mishpatim (4.33%), and with P'kudei (3.87%). Sh'kalim is Shabbat-Rosh Chodesh 11.51% of the time. The other 88.49% of years, Sh'kalim is the Shabbat before Rosh Chodesh.

So T'RUMA goes like this:

In all 7 year-types of Shana M'uberet (13-month years), Parshat T'ruma is read weeks before the ARBA PARSHIYOT begin. In one of those year-types, T'ruma is on Shabbat Rosh Chodesh Adar Rishon two Torahs).

In the 7 year-types of Shana P'shuta, T'ruma is "involved" with the Four Parshiyot -

as a HAFSAKA mostly (5 of the year-types), in one year-type it is Sh'kalim (this year), and in one year-type it is Zachor.

As to SH'KALIM -

It is on Shabbat Parshat Mishpatim 55.53% of the time (two Torahs) and another 4.33% of years also on Rosh Chodesh (three Torahs), for a total of 59.86%.

And, as already mentioned (more than

once), Sh'kalim is on T'ruma-R"Ch 3.31% of the time - like this year.

It is on Shabbat Parshat Vayak-hel 26.3% of years;

It is with P'kudei 10.53% of years - 6.66% of which it is not R"Ch and 3.87% of years it is a 3-Torah Shabbat.

I think that's it for CALstats, for now.

This week's PTD T will give you more of the T'ruma-Sh'kalim match-up than the numbers.

Kiddush L'vana

With the molad of Adar this year being on Thursday evening, the first opportunity for KL according to Minhag Yerushalayim is Sunday night, but not before 6:53pm (in Israel). With sunset on that Sunday being 5:37pm (Jerusalem), there will be a wait after Maariv before one can say KL. This might necessitate saying it on your own - which is preferred, rather than waiting for the next day or Motza'ei Shabbat, when most shuls will say KL, weather-permitting. The Moon will set at 8:30-ish, say pay attention to the KL-window of time on Sunday night.

Seven-day-after-the-molad people will have their first op on Thursday night, March 6th from 6:52pm.

As mentioned above, Motza'ei Shabbat Parshat T'tzaveh-Zachor will be the popular time for KL this month.

T'RUMA



19th of 54 sedras;
7th of 11 in Sh'mot

Written on 154.8 lines in a Torah (43)

9 Parshiyot; 4 open, 5 closed

96 p'sukim - ranks 38 (9th in Sh'mot)

T'ruma is more Tzav than Tzav!

1145 words - ranks 45 (10th in Sh'mot)

4692 letters - ranks 41 (9th in Sh'mot)

T'ruma is a short sedra with very short p'sukim (especially in words per pasuk)

MITZVOT

3 mitzvot; 2 positive, 1 prohibition

One of the mitzvot asei in the sedra is a super-mitzva, in that it includes the many commands to make all the furnishings of the Mikdash. Further, the fulfillment of this mitzva facilitates many others.

Aliya-by-Aliya Sedra Summary

[P>] and [S>] indicate start of a parsha p'tucha or s'tuma. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha

Numbers in [square brackets] are the Mitzva-count of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI; L=LAV (prohibition). X:Y is the perek & pasuk from which the mitzva comes.

Kohen - First Aliya - 16 p'sukim - 25:1-16

[P> 25:1 (9)] G-d tells Moshe to tell the People to donate materials in amounts that "each person sees fit". The donations were to be of gold, silver, copper; dyed wools (blue, purple, red), fine linen; goat-hair fabric, red-dyed sheep-skins, Tachash skins; acacia wood; oil for light, spices for the anointing oil and the incense offerings; gem-stones for the Eifod and Choshen.

SDT: In the list of materials donated by the people, the gems for the Eifod and Choshen are mentioned last. They were the most valuable of the gifts - why mention them last? Rav Moshe Sternbach quotes two reasons from different sources. One, that they were brought to us by the Heavenly Clouds, without any effort on our part. Human effort is a major factor in the value of a contribution to the community. Two, that the N'si'im waited until last to give what was lacking. As valuable as was their gift and as noble were their motives - they should not have followed; they should have led.

It seems that silver was not as "as each person sees fit" as the other materials. Almost all of the silver (used for the ADANIM, foundation blocks of the Mishkan) came from the mandatory and specific collection of the silver half-shekel. Some addi-

tional silver that was donated was used for Mishkan "decorative trim" and holy vessels. It is significant that it was specifically the foundation of the Mishkan that came from the silver half-shekels, that donation that all who participated share in it equally.

"And they shall make for Me a Sanctuary, and I will dwell in their midst" [95, A20 25:8]. This well-known pasuk constitutes the mitzva to build the Mishkan in that generation, and to build the Beit HaMikdash in later times (including our own). Each time the Mishkan was taken apart, transported, and reassembled, the mitzva was fulfilled. It was fulfilled by Shlomo HaMelech and his generation, and by Ezra HaSofer and his generation. It will be fulfilled IY"H when the third Beit HaMikdash will be built, IY"H in our own time.

SDT: Some interpret the word B'TOCHAM as "within each Jew", not just in the midst of the People, thereby personalizing the relationship between G-d and each Jew.

V'YIKCHU rather than **V'YITNU**. "Take" rather than "give". Famous question. The Malbim answers it this way. Really, everything belongs to G-d. So how can we give to Him. Our first step is to take from Him by using worldly goods for sacred purposes. Just as making a bracha enables us to take possession of food which is actually G-d's, so too did the dona-

tions of materials for the Mishkan make those materials ours to give (and the balance to keep).

MITZVAnotes

Rambam gives 14 rules for the counting of the 613 mitzvot. Rule #12 is that it is not "appropriate" to count as separate mitzvot those commands that are part of a more all-encompassing mitzva. Therefore, Rambam does NOT count among the 613 the mitzvot to make the Aron, Menora, Shulchan, Altars, etc. since they are included in Building the Mikdash. In other words, ALL of the details of the building of the Mikdash are included in this one single Mitzvat Asei.

Other mitzva-counters disagree (in part). E.g. Ramban counts the making of the Aron as a separate mitzva (but not the other sacred vessels).

And, as you will see, there are specific details that are counted as separate mitzvot by Rambam too.

G-d will show the various forms that the work should take as models for the people to follow in M'lechet HaMishkan, the sacred task of building the Mikdash.

[S> 25:10 (13)] The first specific command is that of making the Aron (Ark). It is to be made of wood, gold-plated inside and out. Four gold rings are to be fixed to its sides to

receive the Carrying Poles (also made of gold-plated wood). The Carrying Poles, once inserted into the rings, may never be removed [96, L86 25:15].

MITZVAnotes

Note that although all the positive commands related to the details of each of the vessels are included within the "master-mitzva" of building the Mikdash (and everything in it), this prohibition is counted separately. In other words, the commands to make the Aron, to plate it with gold, to attach rings, to make poles, to cover them with gold, to put a decorative border around the top of the Aron, to make the lid, to fashion the K'ruvim from the Kaporet (lid), etc. etc. are all part of the mitzva to make the Sanctuary. The prohibition of removing the carrying poles is its own mitzva. To put the carrying rods into the rings is not its own mitzva, but the prohibition of ever removing them is.

The "Testimony" (the LUCHOT, the Tablets) shall be placed in the Aron.

Clarification: Some commentaries describe the ARON as three nested, open-top boxes - an outer box of gold, a middle box of wood, and an inner box of gold which had a rim to cover over the thickness of the wooden box, so that only gold would

be visible both from the outside and inside of the ARON. There are different opinions as to how thick the gold plating was.

Levi - Second Aliya - 24 p'sukim - 25:17-40

A thick, solid gold lid (called the KAPORET) is to be made for the Aron. From the lid are to be formed two Cherubs (K'ruvim) facing each other with their wings spread out above the lid. Communication from G-d to Moshe will be from "between the two K'ruvim".

Think about this... It seems a bit strange, does it not, that we would be commanded to make the K'ruvim in light of the strong prohibitions against graven images. And more so, if we note the chronology of the events in the months following the Exodus - specifically, that the command to build the Mikdash was given to the People in the wake of the Golden Calf fiasco. Golden Calf, no - but K'ruvim, yes? The "answer" is that **G-d is the Boss**. He says no graven images - then we dare not. And so, the Golden Calf is the ultimate affront to G-d. He commands us to make the K'ruvim, then we do. There are many examples of this same idea. Lighting fire is forbidden on Shabbat. In the Mikdash it is required. Piku'ach Nefesh situations also require it. This is not

contradictory. This is recognizing G-d's mastery of the world and our commitment to follow His commands.

[P> 25:23 (8)] A special table of gold-plated wood shall be made; a frame and decorative border to the frame are to be made of gold. Four gold rings are to be attached to the legs of the table as receptacles for the carrying rods. Shelves and supports for the shelves complete the Shulchan.

The Lechem Panim (Showbread) are to be placed on the Shulchan at all times [97, A27 25:30].

MITZVAnotes

This is not considered a detail of the making of the Shulchan, it is its own mitzva. The mitzva involves baking 12 special loaves (they were halachic matza) on Friday to replace the previous week's loaves on Shabbat. Tradition records a weekly miracle that the one-week-old Lechem HaPanim was found to be fresh by the kohanim on duty who shared in eating it. This mitzva makes the statement that we should not view food as only the physical necessity that the rest of the world sees it as, but rather we are challenged to add a spiritual dimension to even this most basic of our human activities. Lechem HaPanim are the symbol; our laws of kashrut, brachot, and more, help us achieve the spiritual levels of this concept. In the Shabbat Z'mira KI

ESHM'RA SHABBAT, we sing that G-d gave a Torah-mitzva to the Kohanim to put Lechem HaPanim on the Shulchan on Shabbat. THEREFORE, we are forbidden to fast on Shabbat (except for Yom Kippur) according to our Sages. In other words, G-d did not include a food in the Temple service just to feed Kohanim. G-d is showing us the potential spirituality of food. Take this lesson, He says, from the Mikdash into your homes. Food is not incidental to Shabbat; it is a significant part of our observance of Shabbat. We can see this from the earlier (Parshat B'shalach) introduction of Shabbat to the people of Israel. We were first taught Shabbat in the context of the manna. "And Moshe said - Eat it TODAY, for TODAY is Shabbat to HaShem, TODAY you will not find it in the field." As significant to Jewish Life as is fasting, so too is eating. It is part of our Judaism, not just a physical need we have to satisfy.

Some Chumashim put Shlishi here

[P> 25:31 (10)] The Menorah is to be made of solid gold, one continuous piece, a central branch with six side branches (3 on each side), decorative orbs, flowers, and cups adorned the ends of each branch, with additional ones on the central branch. The Menorah's utensils were also made of gold. Additionally, there was a 3-step platform that was used by the Kohen when he tended and lit the Menorah -

not that he wouldn't be able to reach the lamps, but so that he wouldn't have to raise his hands above his forehead, which is problematic for a Kohein Gadol because of the Tzitz he wore there. (The oil cups were separate and either attached or placed at the top of the branches.)

SDT: All parts of the Menorah were integral to the whole; none was "merely" attached. Torat Moshe applies this to the People of Israel and, with a play on words, says that even Jews who have strayed from Torah and mitzvot are part of the whole.

Shlishi - Third Aliya - 14 p'sukim - 26:1-14

[S> 26:1 (14)] The MISHKAN was a roofless structure covered with three layers of coverings. The first was called the MISHKAN (the term is used for the whole structure as well as the first fabric covering - don't be confused) and was made of 10 panels of woven fabric made from three different colors of dyed wool, plus white linen. Five panels were attached to form one section; similarly for the other five panels. The two sections thus formed were linked with buttons of gold through loops of blue wool, the buttons being attached to the edge of one section and the loops woven onto the edge of the other section. The weave of the Mishkan included images

known as K'ruvim (again, don't be confused).

Above the Mishkan was an 11-panel covering (sections of six and five panels joined with copper buttons) made of goat hair. The Mishkan was decorative; this covering, known as the OHEL, was utilitarian, affording protection from the elements. The OHEL and MISHKAN covered the sides of the structure as well as the top.

The topmost covering (some say it was just on the top, not the sides; others say it too draped down the walls of the Mishkan) was made of red-dyed sheepskin and Tachash skins.

FYI - it is well-known that Moshe's name is not to be found in T'tzaveh. Interesting to note that it only occurs once in T'ruma - in the opening pasuk.

FOR YOUR INFORMATION...

The Mishkan, as described in the Torah, functioned for the 40 years of the Wilderness (actually 39 years), and the first 14 years in Eretz Yisrael (in GILGAL), the years of conquest and settlement. After that, a stone structure - with the same dimensions as presented in Parshat T'ruma for the Mishkan - was made in SHILOH to replace the gold-covered wooden wall sections. (The K'rashim of the Mishkan were not used; they were buried.) The three coverings were the same, as were the furnishings inside the Mishkan. The Mishkan stood in SHILOH for 369 years. After ELI

HAKOHEN died, the Mishkan was set up in NOV, where it stood for 13 years, and then (after Shmuel's death) in GIV'ON for 44 years. That's a total of 480 years, from the Exodus until the first Beit HaMikdash was begun. It took 7 years to finish the first Bayit. The dimensions of the Beit HaMikdash were very different from those of the Mishkan.

R'vi'i - Fourth Aliya - 16 p'sukim - 26:15-30

[P> 26:15 (16)] The walls of the Mishkan were gold-plated wood planks. Each board had two pegs to be inserted into silver foundation blocks. Boards were joined by square gold rings into slits at the top of the boards; connecting rods through rings mounted on the sides, above and below their mid-lines; and a central bolt through the thickness of the boards, internally. There were to be 20 boards each for the north and south walls, eight on the west. The east side had no boards; it was covered by a special curtain.

SDT: Rashi brings a Midrash that Yaakov Avinu foresaw with Divine Vision that wood would be needed by his descendants upon their departure from Egypt. He brought saplings with him to Egypt which he planted and told his children to take the wood with them when they left Egypt.

Chamishi - 5th Aliya - 7 p'sukim - 26:31-37

[S> 26:31 (7)] A woven curtain (like the first covering of the Mishkan) was to be hung from four gold-plated wooden pillars to separate between the Holy of Holies and the main hall of the Sanctuary. This curtain is called the PAROCHET, and gives its name to the curtain which we place on the Aron Kodesh in shul. Rashi explains that Parochet means Mechitza, partition, or in the language of our Sages, Pargod, a partition between a king and his subjects. As such, the Parochet in shul also separates the congregation from the Torahs.

MA'ASEI CHOSHEIV, Rashi explains is highly skilled weaving (maybe involving embroidery?) which results in different designs on each side of the fabric.

The Aron is to be put into the Holy of Holies. The Shulchan on the north wall (2½ amot from the north wall) opposite the Menorah on the south wall (also 2½ amot from the south wall) are placed outside the Parochet in the main section of the Mishkan.

During Chanuka, the custom is to place the Chanukiya on the south wall of the shul (when practical), to commemorate the Menorah's position in the Mikdash.

A curtain similar to the Parochet was to be hung across the entrance of the

Mishkan. This MASACH is to be hung on five wooden pillars plated with gold, fitted with gold hooks, and inserted into gold foundation sockets. The Masach measured 10 amot by 10 amot, as did the Parochet.

Some commentaries say that each curtain hung from hooks on the supporting pillars. Others say that a rod was inserted at the top of each curtain and the rod was suspended from the hooks on the pillars. This allows the Parochet and Masach to hang evenly without sagging (just like today's curtain rods).

Shishi - Sixth Aliya - 8+11 p'sukim - 27:1-19

When three Torahs are read from on a Shabbat, Shishi and Sh'vi'i are combined for Shishi, the second reading (Rosh Chodesh) is Sh'vi'i (rather than Maftir), and the special reading is Maftir.

[S> 27:1 (8)] The Mizbei'ach (Altar) is to be made of wood, plated with copper. It is a square with raised corners. All vessels and utensils for this Altar were to be made of copper, as are the rings for the carrying rods. This Altar was outside the Mishkan, in the courtyard of the Mikdash and was used for most of the sacrifices. (Unlike the internal, gold, incense Altar - not yet mentioned in the sedra).

The Torah says that this Altar was 3

amot tall. R. Yehuda says: understand it as it is written. R' Yosi says just as the internal Altar is twice as tall as it is wide and long, so too is this one. It measures 5 amot on each side of the square, therefore, it is 10 amot tall. But the Torah says three? That is, measured from its SOVEV.

The Aron, Shulchan, Menora are 1,2,3 in Parshat T'ruma. Then the structure of the Mishkan, then the External Altar. And then, the courtyard of the Mishkan. Internal (golden, incense) Altar doesn't come until T'tzaveh - after the garments of the Kohanim. The Washing Basin and its Stand don't show up until the beginning of Ki Tisa. When the actual construction is described in Vayak-hel and P'kudei, the order is different.

[S> 27:9 (11)] Linen curtains were to be made, as were wooden columns, decorated (trimmed, not totally covered) with silver. The courtyard curtains were to be hung from silver hooks on these columns. Each column was supported by a copper foundation socket. An entrance curtain was to be woven in the style of the Mishkan and the Parochet, and this Masach was to be hung across the eastern side of the courtyard. Copper spikes anchored the curtains that surrounded the Mishkan.

Sh'VII Seventh Aliya in the second Torah - 7 p'sukim - Bamidbar 28:9-15

Chapters 28 and 29 in Bamidbar (Parshat Pinchas) deal with the daily and Musaf korbanot in the Mikdash. The two Shabbat p'sukim followed by the five that deal with Rosh Chodesh combined for the Maftir of Shabbat Rosh Chodesh (or, in this Shabbat's situation, for Sh'vi'i of Shabbat-Rosh Chodesh-Sh'kalim).

Note that when any holiday is on Shabbat, the maftir is only about the Musaf of the holiday, and Shabbat's Musaf is not mentioned. The plain reason is that the two p'sukim about Shabbat Musaf are not continuous with any other Musafim besides that of Rosh Chodesh. And the skipping that would be necessary on any of those other days is not sanctioned. But perhaps, we can see something additional in the Shabbat - Rosh Chodesh situation, namely that Shabbat Rosh Chodesh is not just Shabbat and Rosh Chodesh that coincide, but it is a fusion of the two days, each of which represents a different facet of K'dushat Z'man - Sanctity of Time.

Shabbat and Rosh Chodesh cover everything. Shabbat is the culmination of the week. It belongs to the week. Its Musaf is an extension of the daily korbanot - two lambs. Rosh Chodesh is the starting point for all the

holidays. All holiday exists because the first day of the month of each holiday was sanctified as Rosh Chodesh. No Rosh Chodesh - no holiday in that month.

Rosh Chodesh is linked to the holidays by its Musaf, as Shabbat is linked to the days of the week. Two bulls, one ram, seven lambs plus one sin-offering goat - identical to some of the holidays and similar enough to the rest.

The penultimate (next to the last, but if you can say penultimate, why not?) pasuk of Yeshayahu (66:23), which is read a second time after the final pasuk of the Navi, links Shabbat and Rosh Chodesh: "And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come to worship before Me, says HaShem."

That last perek of Yeshayahu would have been the haftara this Shabbat, except that the haftara of Sh'kalim pre-empts it.

Maftir in 3rd Torah - 6 p'sukim, Sh'mot 30:11-16

Maftir for Parshat Sh'kalim is from the beginning of Parshat Ki Tisa, deals with the mitzva of Machatzit HaShekel, the silver half-shekel that was collected from every adult Jewish male each year. If a woman wanted to give, it was accepted from her. Not so with a non-Jew.

Although the ½-Shekel collection was used for the census, its main purpose

was to provide funds (to which all Jews contributed equally) for communal offerings throughout the year. All Jews - rich or poor - have the same share in the communal fund.

Reading the maftir of Sh'kalim is a ZEICHER, a remembrance of the mitzva, past and future. So too, the practice of giving half shekels (or half dollars, half Euros, etc.) before Megila reading. A commemorative of the mitzva, but not (yet) the actual mitzva - may we be privileged to fulfill it in our time.

Haftara - 17 p'sukim - Melachim Bet 12:1-17

The haftara is designated to reflect the theme of Sh'kalim rather than the weekly portion of T'ruma or Rosh Chodesh. The Navi relates how the young King Yeho'ash collected the funds for the rededication of the Beit HaMikdash.

In the year 3084 (677BCE), Yeho'ash, the King of Yehuda, decided to strengthen and re-decorate the 155 year old Beit HaMikdash. Yeho'ash instituted a simple system of collection, known today as the "Pushka". A special box was designated next to the Mizbei'ach where all collected moneys were deposited. The money was then counted and given to the contractors who dispersed the funds, as needed, to the workmen. The Navi specifically states that no accounting was made

with the contractors, because they were men of integrity.

From A Candle by Day by Rabbi Shraga Silverstein z"l

In death, our bodies are the after-birth of our entry into the afterlife.

We must learn to hit the nail on the head without breaking it.

Bringing the Prophets to Life

Weekly insights into the Haftara
by Rabbi Nachman (Neil) Winkler

Author of Bringing the Prophets to Life (Gefen Publ.)

SH'KALIM - 17 p'sukim
- Melachim Bet 12:1-17

Machatzit HaShekel It's Not Just Money

This Shabbat, we begin the series of "pre-Pesach" haftarot, selections from SIFREI NEVI'IM, each of which contains a theme meant to remind us, one way or another, of the approaching Yom Tov of Pesach. These selections are considered so important that they override the customary readings - even that of Rosh Chodesh - as it does this week. The haftara for this Shabbat Shekalim, is linked to the Torah's charge to donate annually a "Machatzit HaShekel - a silver half-shekel to the Sanctuary, a mitzva that was publicized at the beginning of

Adar and, therefore, is read as maftir this Shabbat.

Our haftara from Sefer Melachim Bet (12:1-17) relates the fund-raising campaign urged by King Yeho'ash for the purpose of making the necessary repairs in the Beit HaMikdash - hence the connection to the Machatzit HaShekel donations. However, as we have learned previously in our study of haftarot, the navi's message may not always be understood from the selected text alone. This also true of our haftara where the preceding p'rakim clarify the events described in the haftara and where we find a more fully detailed report in Divrei HaYamim Bet 24. This additional source helps explain much of the haftara and gives us a fuller understanding of the events described in the haftara. And, to do so, we must begin with the story of the story's protagonist: King Yeho'ash.

Yeho'ash was the sole survivor of the Davidic royal family that had been wiped out by his wicked grandmother, Ataliya, who was a daughter of the infamous Izevel (Jezebel) and Achav, and, therefore, a member of the royal family of the Northern Kingdom. This evil woman married into the Davidic line and, upon the death of her son, King Achazyahu, took over the throne of Yehuda. In order to retain her power, she killed every one of her grandsons so that

none of these rightful heirs could challenge her position. Yeho'ash, then only one year old, was rescued by his aunt, Yehosheva, the wife of the Kohen Gadol, Yehoyada. This surviving heir of the royal line was hidden for six years (in the Kod'shei Kadoshim!) until the people removed the corrupt queen and placed the seven-year-old legitimate heir upon the throne.

The Malbim points out that the reason for the young regent's campaign to repair the Beit HaMikdash is found in Divrei HaYamim. There, we read that the "fund-raising" drive, though an annual "crusade", was especially necessary that year, for, as the King tells: "Ataliya, the evil doer, and her sons had breached the walls of the Mikdash and defiled the holy objects, using them for idolatrous purposes!" The Radak adds that the breaches in the walls of the Temple were made in order to steal its treasures. With this background, we better understand the need for King Yeho'ash, under the influence of the righteous Yehoyada, to repair the Holy Temple. We can also understand the King's urgency to raise the funds by establishing a national campaign to press the masses to make voluntary contributions beyond the required half-shekel donation. Additionally, Yeho'ash attempted to enlist the Kohanim and Leviyim to travel throughout the land

as "mendicant monks" (in the words of RSR Hirsch), to raise the money! A most unpopular (and failed) decree.

The saga of King Yeho'ash reminds us of the mitzva of tz'daka, its importance and the need to continue contributing on a regular basis. But beyond that, the haftara's story of the Beit HaMikdash demands that we retain a respectful attitude toward sanctity, KEDUSHA: toward our holy places, our holy prayers and our holy rituals... and those individuals who guide and guard those holy ways.

Machatzit HaShekel... It's not just money. ★



The fun way to go over the weekly sedra with your children, grandchildren, Shabbat guests

MISHPATIM

• one Unexplained, a bit challenging to get exactly right

BITUL CHAMETZ is said twice - once at the end of B'DIKAT CHAMETZ on the eve of the 14th of Nisan (this year on the eve of the 13th), and once while the chameitz is burning in the morning of Erev Pesach (or the day before, as this year). The texts are slightly different, and in the morning there is the phrase D'CHAMITEI UD'LO CHAMITEI, (all chameitz) that I have seen or not seen...

The choice of this phrase for the Unexplained is to focus on getting rid of Chameitz before noon (Rabbinic law requires no eating after 4 hours into the day and no benefit after 5 hours into the day). The goal is not to have any chameitz at the time of the bringing of the Korban Pesach - which is one of the prohibitions from Parshat Mishpatim.

T'RUMA



Three coins - one of gold, one of silver, and one of copper/bronze - here representing the 3 precious metals that were collected for use in the construction of the Mishkan and its furnishings <> two cabbages. In Hebrew - K'RUV, as in the K'RUVIM

(cherubs) on the KAPORET of the ARON, VAASEI K'RUV ECHAD MIKATZA MIZEH UCHRUV ECHAD MIKATZA MIZEH - one on each side <> Many of the other items in this ParshaPix represent the materials that were collected, and mentioned, in the beginning of the sedra <> The colorful gemstones represents the stones for the CHOSHEN <> The gold rings stand for the rings through which were inserted the carrying poles of some of the furnishings of the Mishkan <> And also, the rings that connected adjacent wallboards - even though those rings were rectangular rather than round <> The skeins of wool represent the different colored wool and linen that were used to weave the coverings in the Mishkan <> bouquet of flowers, in Hebrew - ZEIR. That is the term used in the Torah for the decorative border of gold that was made for the ARON and the SHULCHAN <> Popeye's Olive Oyl stands for the olive oil, which had several purposes in the service of the Mikdash. Remember that not only was olive oil used in the day-to-day service of the Mikdash (for the lighting of the Menora and as an ingredient in most Menachot), it was also used to consecrate each vessel <> three logs, standing (pun intended, as in Atzei Shitim Om'dim) for the ATZEI SHITIM, the acacia wood used extensively in the construction of the Mishkan <> three decorations of the

Menorah. The trophy cup is called a GAVI'A. The computer key is KAFTOR and the flower is the PERACH. The actual Menora shapes did not necessarily resemble these, but the names match <> sewing machine to facilitate various sewing jobs that were needed in the Mishkan. Remember, weaving was the main skill used to make the Mishkan (the first roof-like covering), but the 10 panels of the Mishkan were sewn together, as were the 11 panels of the Ohel covering <> column or pillar, of which there were many in the Mishkan - to support the PAROCHET, the covering of the entrance of the Mishkan, the curtains of the courtyard, and the entrance to the courtyard. Many AMUDIM <> a frame, MISGERET in Hebrew. The word is used in the description of the SHULCHAN <> In the frame is a Matza with a face on it standing for the LECHEM HAPANIM, which also reminds us that those special loaves were halachic matza - not Chametz <> Notebook is MACHBERET, a term used in the sedra (but not for a notebook) <> The computer screen is called a MASACH in Hebrew. The Biblical use of the word applied to the curtains that covered the entrance to the Mishkan and to the courtyard of the Mishkan <> the snail is our old friend, MUREX TRUNCULUS, the snail from which the T'CHELET and ARGAMAN dye for the Mishkan and

garments of the Kohein Gadol (regular kohanim too, according to the opinion that their AVNEIT was also multi-colored) was and is extracted. This dye is used today by many people for the P'til T'cheilet of their tzitzit <> VI is 6 in Roman numerals. 6 is SHEISH, which also means linen in the context of Parshat T'ruma <> B'SAMIM box represents the B'SAMIM that was collected for the anointing oil and the Ketoret <> The three good looking young fellows are grandsons Dvir, which is one of the names for the Kodshei Kodashim <> Naveh, another name for the Beit HaMikdash <> and Shoham, as in the stones that were used for the EIFOD and the CHOSHEN. In addition, Shoham and family live on Rechov Leshem (another stone of the Choshen) corner Avnei HaChoshen, in Modi'in <> Velcro logo represents the button & loop method of joining parts of the fabrics <> Davka Judaic Clipart collection includes the pieces shown - Mishkan, Aron, Shulchan, Menorah <> and an Aron Kodesh from shul, which gets its name and its parochet from its namesake in the Mishkan <> there is a well-known optical illusion: the white on black looks like an old champagne glass. For this context, let's call it a GAVI'A, as in the decoration of the Menora. The black on white are two faces, facing each other. Like the K'RUVIM on the ARON and also like the description of the

two sections of the MISHKAN and the two of the OHEL, where the term ISHA EL ACHOTAH is used a number of times in the sedra <> 2 perfect numbers in the sedra are 6 and 28 <> the almonds - SH'KEIDIM are for the term M'SHUKADIM, referring to the design on the G'VI'IM of the Menorah <> A domino's shape is a rectangle, one of whose dimensions is twice the other. In other words, two squares combined into a rectangle. The courtyard of the Mishkan measures 100 amot by 50 amot. A domino. So too the HEICHAL of the Mishkan - that part inside, not counting the Kodesh Kodashim was 20 by 10 amot, another domino <> no point in leaving the half-shekels Unexplained <> which leaves one Unexplained that remains Unexplained.

לע"נ
 הרב יעקב צבי ב"ר דוד אריה ז"ל
 Rabbi Jonathan Sacks z"l

The Architecture of Holiness T'RUMA

From here to the end of the book of Sh'mot the Torah describes, in painstaking detail and great length, the construction of the Mishkan, the first collective house of worship of the Jewish people. Precise instructions are given for each item - the Mishkan itself, the frames and drapes, and the

various objects it contained - including their dimensions. So, for example, we read:

"Make the Mishkan (here referring to the first covering of the structure) with ten curtains of finely twisted linen and blue, purple and scarlet yarn, with cherubim woven into them by a skilled worker. All the curtains are to be the same size - 28 cubits long and 4 cubits wide... Make curtains of goat hair for the tent over the Mishkan (the second ceiling covering) - eleven altogether. All 11 curtains are to be the same size - 30 cubits long and 4 cubits wide... Make upright frames of acacia wood for the Mishkan. Each frame is to be 10 cubits long and a cubit and a half wide..." (Sh'mot 26:1-16)

And so on. But why do we need to know how big the Mishkan was? It did not function in perpetuity. Its primary use was during the wilderness years. Eventually it was replaced by the Beit HaMikdash, an altogether larger and more magnificent structure. What then is the eternal significance of the dimensions of this modest, portable construction?

To put the question more sharply still: is not the very idea of a specific size for the home of the Shechinah, the Divine Presence, liable to mislead? A transcendent God cannot be contained in space. Solomon said so:

"But will God really dwell on earth?

The heavens, even the highest heaven, cannot contain You. How much less this Temple I have built" (Melachim Alef 8:27).

Yishayahu (66:1) said the same in the name of God Himself:

"Heaven is My throne, and the earth is My footstool. Where is the house you will build for Me? Where will My resting place be?"

So no physical space, however large, is big enough. On the other hand, no space is too small. So says a striking Midrash:

When God said to Moshe, 'Make Me a Mikdash', Moshe said in amazement, 'The glory of the Holy One blessed be He fills heaven and earth, and yet He commands, Make me a Mikdash?'... God replied, 'Not as you think do I think. Twenty boards on the north, twenty on the south and eight in the west are sufficient. Indeed, I will descend and confine My presence even within one square cubit' (Sh'mot Rabba 34:1).

So what difference could it make whether the Mishkan was large or small? Either way, it was a symbol, a focus, of the Divine Presence that is everywhere, wherever human beings open their heart to God. Its dimensions should not matter.

I came across an answer in an unexpected and indirect way some

years ago. I had gone to Cambridge University to take part in a conversation on religion and science. When the session was over, a member of the audience came over to me, a quiet, unassuming man, and said, "I have written a book I think you might find interesting. I'll send it to you." I did not know at the time who he was.

A week later the book arrived. It was called 'Just Six Numbers', subtitled 'The deep forces that shape the universe'. With a shock I discovered that the author was the then Sir Martin, now Baron Rees, Astronomer Royal, later President of the Royal Society, the oldest and most famous scientific body in the world, and Master of Trinity College Cambridge. In 2011 he won the Templeton Prize. I had been talking to Britain's most distinguished scientist.

His book was enthralling. It explained that the universe is shaped by six mathematical constants which, had they varied by a millionth or trillionth degree, would have resulted in no universe or at least no life. Had the force of gravity been slightly different, for example, the universe would either have expanded or imploded in such a way as to preclude the formation of stars or planets. Had nuclear efficiency been slightly lower the cosmos would consist only of hydrogen; no life would have emerged. Had it been slightly higher

there would have been rapid stellar evolution and decay leaving no time for life to evolve. The combination of improbabilities was immense.

Torah commentators, especially the late Nechama Leibowitz, have drawn attention to the way the terminology of the construction of the Mishkan is the same as that used to describe God's creation of the universe. The Mishkan was, in other words, a micro-cosmos, a symbolic reminder of the world God made. The fact that the Divine Presence rested within it was not meant to suggest that God is here, not there, in this place, not that. It was meant to signal, powerfully and palpably, that God exists throughout the cosmos. It was a man-made structure to mirror and focus attention on the Divinely-created universe. It was in space what Shabbat is in time: a reminder of Creation.

The dimensions of the universe are precise, mathematically exact. Had they differed in even the slightest degree, the universe, or life, would not exist. Only now are scientists beginning to realise how precise, and even this knowledge will seem rudimentary to future generations. We are on the threshold of a quantum leap in our understanding of the full depth of the words:

"How many are Your works, Lord; in wisdom You made them all" (T'hilim 104:24). The word "wisdom" here - as

in the many times it occurs in the account of the making of the Mishkan - means, "precise, exact craftsmanship".

In one other place in the Torah there is the same emphasis on precise dimensions, namely, No'ach's Ark:

"So make yourself an Ark of cypress wood. Make rooms in it and coat it with pitch inside and out. This is how you are to build it: The Ark is to be 300 cubits long, 50 cubits wide and 30 cubits high. Make a roof for it, leaving below the roof an opening one cubit high all around" (B'reishit 6:14-16).

The reason is similar to that in the case of the Mishkan. No'ach's Ark symbolised the world in its Divinely-constructed order, the order humans had ruined by their violence and corruption. God was about to destroy that world, leaving only No'ach, the Ark, and what it contained as symbols of the vestige of order that remained, on the basis of which God would fashion a new order.

Precision matters. Order matters. The misplacement of even a few of the 3.1 billion letters in the human genome can lead to devastating genetic conditions. The famous Butterfly Effect - the beating of a butterfly's wing somewhere may cause a tsunami elsewhere, thousands of miles away - tells us

that small actions can have large consequences. That is the message the Mishkan was intended to convey.

God creates order in the natural universe. We are charged with creating order in the human universe. That means painstaking care in what we say, what we do, and what we must restrain ourselves from doing. There is a precise choreography to the moral and spiritual life as there is a precise architecture to the Mishkan. Being good, specifically being holy, is not a matter of acting as the spirit moves us. It is a matter of aligning ourselves to the Will that made the world. Law, structure, precision: of these things the cosmos is made and without them it would cease to be. It was to signal that the same applies to human behaviour that the Torah records the precise dimensions of the Mishkan and No'ach's Ark.

Around the Shabbat Table:

- (1) If you were to lead the creation of a sacred space, what elements would you include to reflect how you see the universe?**
- (2) How do you create order in your life, and why does it matter?**
- (3) Where else in Tanach do we see exact measurements carrying both physical and spiritual significance?**

Y'HI ZICHRO BARUCH

רַדִּיקָלִי
RADIKALI



That's Hebrew? Not really, but Morfix gives it as the Hebrew translation of RADICAL.

Probably, the real Hebrew word is KITZONI, קִיצוֹנִי, extreme.

Actually, one meaning of radical as an adjective, is extreme.

Walk through the Parsha

with **Rabbi David Walk**



T'RUMA-SH'KALIM

There's Giving & There's T'ruma!

This week we have the opportunity to observe two radically different types of giving or philanthropy. In this week's Torah reading we read: Tell the Israelite people to bring Me gifts; you shall accept gifts for Me from every person whose heart is so moved (Sh'mot 25:2). Plus, we also read this Shabbat the first of the four special Torah readings which surround the Holiday of Purim, namely Parshat Sh'kalim, which is about the yearly head tax of one silver half-SHEKEL which went to the Beit HaMikdash to purchase the communal offerings.

In the first case of T'RUMA, everyone

gave whatever their 'heart moved them to give'. In the second instance, everyone, from the richest to the poorest, must pay exactly the same amount.

The first voluntary donation of T'RUMA consisted of the money and material for the building of the Mishkan or portable Temple used in the desert. The second obligatory payment was dedicated to the purchase of the communal offerings which were to be sacrificed in that structure.

There is something inspiring about each payment. The T'RUMA gifts were mostly brought from the booty brought out from Egypt. Here were people with disposable wealth for the first time in generations immediately donating it for the greater good of the community. We were placing the Egyptian experience behind us by using the plunder to build for the national future by establishing our relationship with God.

On the other hand, the Silver Half-Shekel payments made a very different impression on our psyche. We had just spent centuries in a rigidly stratified society. Everyone knew their place in the massive pyramid of social norms. Now, in the desert we are being taught that everyone's contribution must be viewed through a prism of social equality. From the throne of the

monarch to the hovel of the needy, emerges an equal payment for the communal worship of God.

Many have pointed out the significance of the half-Shekel. To make a full Shekel requires partners working together for the common good.

Rav Yehuda Amital wrote a couple of decades ago that the half-Shekel is, perhaps, even more meaningful to our generation: One's service of the Almighty must be based first and foremost upon an ingrained sense of obligation, duty, commitment - not good will and voluntarism. One must feel obligated to fulfill the mitzvot, and cannot perform them merely because he finds them interesting or appealing. Some people think that a good Jew is one who fully identifies with everything he does and does not perform religious acts as if they have been forced upon him... One must inculcate within himself, before anything else, a profound sense of commitment. This message takes on particular significance today, when Western society seeks to avoid any form of burden and obligation, a tendency that has made its way into our community, as well. The prevalent attitude encourages one to do only what his heart desires, and any type of coercion is considered harmful and threatening... We must rise above this dangerous attitude. Within the religious community, there are those

who promote Torah study only because it is interesting and enjoyable. We must understand that Torah study must be based primarily upon a sense of commitment, and only thereafter can one speak of the enjoyment and interest generated therefrom. As symbolized by the sacrifices (which are the primary purpose of the Mishkan), commitment forms the very basis and foundation of serving God, its bottom line and ultimate purpose.

Very well said and cool. On the other hand, the Maor V'Shemesh suggested, that when the Jews gave the T'RUMA from the 'generosity of their heart' -

It's as if (if it were possible) that we were actually taking the Holy One, Blessed is He, that is to say Godliness, for the purpose of clinging (perhaps 'uniting') to God and the Divine Presence. That's what our verse meant when it said, 'Take the offering for Me!' It could be construed to mean actually 'Take ME!' When each person separates off the assets (HAFRASHA) to donate, each individual is really separating (MAFRISH) themselves from the physical realm and humanity to find seclusion (HITBODIDUT) with God. That's the T'RUMA, the ascendant aspect of the donation. Actually, the separating of the donation also separates the person from money

and physicality. One, as it were, separates himself from the lower realms to unite with the Supernal Realms and with Infinity (EIN SOF).

Both of these attributes, becoming equal partners in the common weal and aspiring to connection with the Infinite, are worthy goals. Maybe it's impossible to ever describe one as more 'worthy' or 'noble' than the other. However, my gut is saying that the aspiration for the voluntary quest for spiritual attainment is just more sublime and pure. At least that's how I feel this year.

The half-shekels buy the offerings whose smoke rises heavenward direct to God. On the other hand, the heartfelt donations to build the Mishkan, actually bring God down here, to earth, to dwell amongst us. The latter is just too marvelous to ignore!

Happy Rosh Chodesh Adar! 🌸

Rav Kook Torah

by Rabbi

Chanan Morrison • www.ravkooktorah.com



TACHASH SKINS IN THE MISHKAN

The uppermost covering of the Mishkan, the mobile Mikdash of the desert, was made from the colorful skins of the Tachash (and red-dyed

sheepskin). The exact nature of this unusual animal (the Tachash) is not clear. The Sages (Shabbat 28b) were not even sure whether the Tachash was a kosher animal. According to Rabbi Meir, it was a unique, multi-colored creature, with a single horn in its forehead. After the Tachash made its appearance in the time of Moshe, it disappeared from sight.

How could the holy Mishkan be constructed from an impure animal? What purpose would this serve?

The difference between pure and impure is similar to the difference between good and evil. These distinctions are true and valid, and it is necessary for our moral development to recognize and emulate good, while abhorring evil and corruption. However, these distinctions are really only by way of comparison. Good and evil are in fact relative terms. On a very fundamental level we recognize – at least intellectually – that everything has some ultimate purpose and value. Nothing can exist, nothing was created, which is absolute evil. Everything must relate, on some level, to the underlying good of the universe.

This abstract recognition of the hidden value of evil has no practical application, since morality is based upon the strongest possible feelings of hatred for evil and love for good. Therefore, when it comes to fulfilling

mitzvot, which are practical ethical guidelines, it is not appropriate to use impure objects.

The Mishkan, however, may have been an exception to this rule.

The generation of Jews who lived in the desert for forty years was a special generation. Their spiritual achievements were for all times. They encompassed the essence of all future generations, so that the covenant they made with God – and the Torah which they accepted upon themselves – obligated not only their generation, but all future ones as well.

Like the special generation of the desert, the Mishkan embodied timeless aspects of the universe. The Holy Sanctuary of the desert was not a matter of specific morality for a particular era, but encompassed the expanse of all times and all things. It reflected the beautiful harmony of the entire universal order, and the divine aim of elevating all of creation. It was therefore possible that its outermost covering was made from an impure animal. The Tachash, with its many hues and colors, represented the ultimate value of the many forces in the world, in all their variations. Its inclusion in the Mishkan, albeit in its outermost layer, enabled an expression of our intellectual recognition of God's essential unity, that nothing exists

outside of Him, and that all was created in His Glory.

*Gold from the Land of Israel, pp. 147-148.
Adapted from Ein Eyah vol. III, pp. 105-107*

Parsha Story

Stories and Parables from
the famed Maggid of Dubno
by Rabbi Chanan Morrison

The Palace of the King

T'RUMA

The Palace Visitor

Jack was touring the capital city when he came across a beautiful complex of buildings.

"What is this beautiful place?" he asked.

"This", a guard announced proudly, "is the king's palace!"

Jack entered inside the palace gates, accompanied by the palace guard. Among the splendid paths and breathtaking gardens, he saw many houses and buildings.

"What are these houses?"

"They belong to various ministers of the king."

Jack continued to walk until he arrived at an exquisite structure,

decorated with stunning marble columns and ornate carvings.

"And what is this building?" he asked.

"This is the king's palace!"

"Before you told me that the entire complex is the king's palace, and now you say that this building is the palace?"

"That is correct. The entire complex belongs to the king, with houses and gardens for his many servants and ministers. But this building is the inner palace where only the king lives. His servants may only enter when they are called, and they must be dressed appropriately."

The Palace of the King

V'ASU LI MIKDASH...

"They shall build for Me a sanctuary, and I will dwell among them" (Sh'mot 25:8).

It says that "The entire universe is full of His glory", and "The Heavens are My throne, and the earth is My footstool" (Yishayahu 6:3, 66:1). If God's Presence fills the entire universe, why does He need a Mishkan or Beit HaMikdash?

The Maggid of Dubno explained using the above parable. True, the entire world belongs to God. But the Beit HaMikdash is God's inner palace. That is where the Divine Presence fully dwells.

Not everyone is allowed to enter the inner sanctuary. Only his servants, the

kohanim, may enter. And even they must wear special clothing to serve Him.

Adapted from Meshalim Vegam Sipurim, p. 66

The Daily Portion - Sivan Rahav Meir

5 Things for Shabbat

1. This week's Torah portion is Parshat T'ruma, the seventh parsha in the Book of Sh'mot. The entire parsha deals with building the Mishkan, which was the spiritual center that accompanied the people during their 40-year journey in the desert. The Torah commands us to build a spiritual center in every place, like a synagogue, and the people did not wait until they reached the Land of Israel to build the Mikdash. We always need a holy place that goes with us.

2. After the Exodus from Egypt, the splitting of the Red Sea, and receiving the Torah at Mount Sinai – there is a change of direction in this portion: now God demands that we begin to act and do. Not just receive gifts and an abundance of kindness from Him, but to perform things ourselves. To contribute to the Mishkan and build it.

3. The creation of the world is described in the Torah in about 30

verses, while the building of the Mishkan is described in about 400 verses. Our commentators explain that the Torah is not a book of history or science; it does not deal with the world but with what humans need to do in this world. This is the essence.

4. In the parsha there is a famous verse: "And they shall make Me a sanctuary - and I will dwell among them." God asks us to establish a holy place, to act and do, but reminds us that He also dwells within our hearts, within us.

5. Rosh Chodesh Adar is Thursday night - Friday and Shabbat and in about two weeks we'll celebrate Purim. When Adar begins, we increase in joy, and here it has already begun.

From these challenging days - may we have a Shabbat Shalom, a good month, and good news.

To receive Sivan Rahav-Meir's daily WhatsApp: tiny.cc/DailyPortion



by Rabbi Dr Raymond Apple z"l

INSIDE & OUT

The portion of T'ruma details the layout and appurtenances of every part of the Mishkan.

One of the most famous verses is Sh'mot 25:11, which says, MI-BAYIT UMICHUTZ T'TZAPENU - "You shall overlay the ark with gold, both inside and out."

The Talmud (Yoma 72b) applies this verse to the human being, and says that these words define a "talmid chacham".

He must be a golden-class, superior person both inside and out. If his greatness is all on the outside whilst on the inside he is a fallible, problematical personality, he is no talmid chacham. We have to judge someone by how he (or she) is, as an overall human being.

We can extend the Talmudic comment and say that someone who is high-quality in the street shows only part of himself. The other side is what he is like inside his own house.

A person who is a tzadik in his public life but a mean, nasty, tyrannical husband and father at home is no tzadik. Instead he is a "miskein", a

poor unfortunate who deserves to be pitied, not to be admired.

T'ruma & the Elevator

The British word for it is a lift: the American word is an elevator, and in Hebrew it is a MA'ALIT. You have to choose the right word or you might not be immediately understood.

Interestingly, not only do all these words both have the meaning of raising up, but there is another Hebrew word - T'RUMA, the title of this week's portion - which is not used for a lift/elevator but conveys the same idea.

Not that the Torah portion is concerned with how you get up and down a tall building, but when it speaks of a T'RUMA it means a gift or offering, implying that when you nominate a gift of any kind for the purposes of religion and the community, the gift takes on a new nature.

It is no longer mere money or just a physical item: it has been elevated and now serves a higher purpose.

It transforms the giver too: when you make an offering in the name of God you yourself are elevated.

Some donors realise this so well that they almost treat their gift like a bribe (God forbid) which assures

them of immortality - or least of earthly notability.

I know people who would only give if their donation earned a physical reward like naming rights for a building or at least a plaque on the wall.

It is probably better to name a building or erect a plaque than for the community to be left without financial support, but the Jewish ideal is to do the good deed for its own sake even if no reward eventuates.

There was a certain quiet member of my congregation to whom I once went for a donation of several thousand dollars to create a particular facility for the synagogue. He said to me, "I'm happy to give, but on condition that there are no votes of thanks and that it's completely anonymous!" -OZ

Y'HI ZICHRO BARUCH

Sedra Highlight

- Dr Jacob Solomon

T'RUMA

The construction plans for the Mishkan open with:

They shall make a sanctuary for Me, so that I may dwell amongst them (25:8).

Made according to G-d's instructions out of the most exquisite and valuable possessions of the Israelites, this portable structure would enable the Shechina to embrace the community at large: "so that I may dwell amongst them". Rabbeinu Bachya emphasizes that "dwelling amongst them" means bringing G-d's presence to every individual. The Mishkan was a way, indeed a medium, for the Shechina to become more accessible to all wherever they may be. Abarbanel adds another dimension in contrasting with cultures whose deities are remote, distant entities that do not watch closely and interact with communities and individuals on any level.

Abarbanel therefore suggests that the details of the construction of the Mishkan were to enable Mankind to join with the Creator in three different ways.

The first is at the physical level. The Shulchan - the gold-plated table bordered with a solid gold crown - was designed for the neat and orderly arrangement of twelve loaves of bread. Gold radiates honor. Bread, fresh and regularly replaced, conveys prosperity and material success. The Rashbam goes as far as translating LECHEM HAPANIM as bread that is accepted by the faces of the wealthiest, and most influential of society: of the highest quality, and

immediately recognized by them as such.

Thus the Shulchan took part in an interaction that fits in with the first of the three p'sukim of Birkat Kohanim (Bamidbar 6:24-6). "May G-d bless you" with material success, "and safeguard you" so that prosperity will promote the honor represented by the gold and not the spiritual decline that can follow over-indulgence.

The second is at the spiritual level: in this world. The Menorah - the seven-branched candelabrum - represents knowledge, understanding, and wisdom. It was shaped out of a single block of gold to symbolically teach that all branches of knowledge should have unity, the unity of Truth. The S'forno suggests that the three right branches signify applying the mind to understanding the environment and the Creation, and the three left branches represent applying the mind to making a living. These six branches stem from the central shaft and shine onto that central shaft (25:27). That is to communicate that all branches of our activities should flow from the Truth and should illuminate the Truth as expressed by the Torah and its Traditions.

The Menorah took part in an interaction that fits in with the second of the three p'sukim of Birkat Kohanim. "May He shine His face on

you and favor you" refers to His interacting by helping us to acquire wisdom. Indeed, we refer to this every morning in the b'racha thanking G-d for His assistance in "teaching Torah to His People, Israel". As Kohelet (8:1) observes: "It is wisdom that makes a man's face radiate with light".

The third is at the spiritual level: in the World to Come. The MIZBACH HA-K'TORET (at the end of the next Parasha), the inner incense altar, symbolizes eternity. It was made of wood and covered in gold (30:1,3). Wood is short-lived, transient, as life itself. But it is of living origin and making the right choices when alive that ultimately accesses the precious eternity indicated by the gold overlay. Indeed, the Torah connects the MIZBACH HA-K'TORET with "Holy of Holies to G-d" (30:10). It was from there that Kohen Gadol brought the Ketoret into the innermost sanctuary once a year on Yom Kippur.

The MIZBACH HA-K'TORET took part in an interaction that fits in with the third pasuk of Birkat Kohanim. "May He turn His face towards you and give you peace" refers to the eternal peace of the neshama following "returning to G-d, Who gave it" (Kohelet 12:7).

What stands out, though, is that the order in which they occur in the Torah. Parashat T'ruma opens with

three separate items. Firstly with the Aron which was to contain the Tablets of Stone. Then the Shulchan. Then the Menorah. Then the details of the structure of Mishkan followed, in the next Parasha, by the details of the garments of the kohanim. And only much later, at the end of Parashat T'tzaveh, comes the MIZBACH HA-K'TORET. The Rashbam explains that the Torah presents the Aron, Shulchan, and Menorah first because these three are the key components of the Mishkan. Perhaps, one might add, they are the key components of what supports the world: Torah, Avoda (Temple Service and sincere prayer), and Gemilut Chasadim, acts of kindness towards others. Torah: the revelation of way the Creator requires us to direct our lives is a special unit, only in the KODESH KODASHIM, the holiest part of the Mishkan. Avoda at its purest as well as the Torah is symbolized by the Menorah. And the Shulchan expresses that our work in helping out in different ways under Gemilat Chasidim should be of the very highest quality.

But what of the MIZBACH HA-K'TORET, left until the end? Maybe its connection to Olam Haba, the World to Come, needs perspective. Mitzvot are to be observed because that is what G-d wants, out of respect for G-d, and out of love for G-d and the privilege of being part of the people

entrusted by the Torah to promote its ideals and lead in bringing the Creation closer to the Creator. Not for "What is there in it for me"? As Perek Avot puts it: "Do not be like those who serve their masters for a reward, but be like those who serve their masters without thought of a reward, and may the respect of Heaven be on you" (Avot 1:3). 📖



The Mishkan: A Mutual Abode

Our Parsha informs us that the people "shall make a sanctuary for Me so that I may dwell among them" (Sh'mot 25:8). We might then ask how it is possible for the Infinite G-d to dwell in a finite dwelling. How can the Infinite be confined, as it were, into a small space which, to cite Rabbi Avishai David, was to be a permanent, irreplaceable, and exclusive abode for G-d?

One answer is given above: the Sanctuary is for Hashem but, in reality, it serves as a conduit so that the Shechina can dwell within us.

Indeed, for the Ramban, the Mishkan was a receptacle for Hashem's communication with the people,

albeit through Moshe who heard G-d's voice through the Cherubim hovering over the Aron HaBrit.

Following Rashi, the Mishkan served as testimony of Hashem's teachings, which is why the Aron would contain the two stone tablets of the Ten Commandments. For the Rambam, the Mishkan was a rallying point for sacrifices to Hashem (later, the Beit HaMikdash), of particular significance following the Golden Calf. With all these possibilities, we return to our question: "Behold the highest heavens cannot contain you and surely not this Temple" (Melachim Alef 8:27). For Rabbi David there is no clear answer because, following the Midrash, G-d tells Moshe "your thinking is not my thinking."

Perhaps, following Kabbala, we might suggest that the all-powerful Hashem is able to "reduce Himself" (the supernal light), as it were, through a process of TZIMSUM, just as tinted glass allows us to view the blinding sun. G-d thus communicates with us so that we might know Him and fulfil His will and bask in the goodness that He wishes to bestow upon us.

Through the Mishkan, we get to share the same abode with Hashem: We are so close that His message filters down to us, while our sacrifices and prayers arch up to His Heavenly throne. The Mishkan is like the Chupa

where a mutual bond is created – now between Hashem and his beloved people. **MP**

CHIZUK & IDUD

*Divrei Torah from the weekly sedra
with a focus on living in Eretz Yisrael
Chizuk for Olim & Idud for not-yet-Olim*

by **Rabbi Yerachmiel Roness**

Ramat Shiloh, Beit Shemesh

T'RUMA 2020

In one of the verses from this week's parsha we are commanded to build a Mikdash: V'ASU LI MIKDASH V'SHACHANTI B'TOCHAM, Let them make me a sanctuary that I may dwell among them (Shmot 25:8). There are those who say that the Mishkan was a 'portable Har Sinai'. Har Sinai was a deeply memorable but a passing event. To anchor that event it was necessary to keep it alive. This was accomplished with the Mishkan.

The Midrash writes that the Almighty directed Moshe that while transmitting the Mitzva of building the Mikdash he should add the following explanation. Tell the People of Israel: "It is not because I have nowhere to dwell that I tell you to build a Mishkan. Before the world was created My sanctuary was on high. 'A glorious throne on high from the beginning is the place of our sanctuary' (Yirmiyahu 17:12). How-

ever, because of my love for you, I will descend from My sanctuary on high and go down to dwell amongst you as it says, V'ASU LI MIKDASH V'SHACHANTI B'TOCHAM (Tanchuma Yashan, as quoted in the Torah Sheleima, T'ruma p. 19).

The rationalist camp of Jewish thought suggests that we focus on the effect the mitzva has upon Man. Seen from this vantage point, the Mishkan is not for Hashem but rather for us. The Mikdash is not an abode for the Creator of the Heavens and the Earth, but rather a place of worship where one's thoughts are directed to the Divine. The Mikdash serves as a reminder of our ability of transforming the physical into a vehicle for spiritual transformation. If not for the commandment of V'ASU LI MIKDASH one could have concluded that the realm of the spiritual and metaphysical could not be integrated into this world. This is the educational message one is supposed to come away with after visiting the Mishkan. These are the thoughts that are to occupy our minds and hearts when we come to Yerushalayim three times a year to 'see' G-d. The Mikdash is a physical representation of the belief underlying our life-mission dedicated to the combining of the spiritual together with the physical.

Without negating any of the above,

we move to a competing Midrash, which demands that we look at the question from a radically different perspective. This competing Midrash attributes the sense of disbelief to Moshe himself: 'When Moshe was told V'ASU LI MIKDASH, he was shocked and perplexed. The Almighty is the Master of the Universe - could he conceivably dwell on earth? It says: "Behold the heaven, and the heaven of heavens cannot contain Thee, how much less this home that I have built?" (Melachim Alef 8:27). How is this paradoxical combination of transcendence and immanence made possible?

The answer provided in this Midrash, brings the mystical viewpoint to the forefront: The Almighty answered Moshe saying: "It is not as you think Moshe, I will M'TZAMTZEIM, constrict Myself and descend into the world" (Pesikta D'Rav Kahana 4).

HaKdosh Baruch Hu is at once both transcendent and other-worldly, while at the same time he is immanent and near. M'LO KOL HA'ARETZ K'VODO, He suffuses the world with His glory. The quality and character of this Divine Immanence is not that of an impersonal radiation of goodness (like the light rays radiating from the Sun). KAROV HASHEM L'CHOL KOR'AV - Hashem is close, and intimately near, to all who call out to him. ASHER YIKRA'UHU BE'EMET -

They who call out in truth .

The use of the word TZIMTZUM to explain how this can be possible, demands that we turn our focus away from the rationalists. This Midrash brings to mind the well-known Kabbalistic concept, explaining how the Almighty - who by definition is: Kadosh Kadosh Kadosh, holy, holy, holy - wholly transcendent and beyond the world, yet can reside within a corporeal world. The Kabbalistic answer is that the Almighty willfully contracts Himself (TZIMTZUM) thereby making room for the world. [In a certain vein this can be compared to a professor of theoretical mathematics or physics talking and playing with a small child. The professor makes "room" for the child by contracting himself. So, too, the Almighty makes room for the world by limiting Himself].

This description of the manner in which the Almighty engages with His creation, is one which we are called upon to emulate - MA HU AF ATA! When a couple becomes engaged to one another, they are thereby promising to make room in their heart - inviting their partner to enter therein. Whether it is explained rationally or mystically, the deep spiritual significance of visiting the M'KOMOT HAK'DOSHIM (holy places) cannot be denied.

This truism can be attested to by

Olim who have made their home in Eretz Yisrael. There are those who question whether this geographical relocation has any real significance. The answer is that when we enter Eretz Yisrael, and come near Yerushalayim and M'kom HaMikdash, the Almighty leaves His heavenly abode and accompanies us as we go about our hallowed task to be M'TAKEIN the world. This is the difference between continuing life in one's place of birth, in the old country, and replanting oneself in our spiritual place of rebirth in the Holy Land! 🏠🕯

These weekly words of Torah wisdom can be found in my recently published book "Eretz Yisrael and Aliyah in the weekly Parsha". It can be ordered by calling 052-336-0553 or by ordering it on Amazon

Dvar Torah by **Rabbi Chanoch Yeres**

to his community at
Beit Knesset Beit Yisrael, Yemin Moshe
Graciously shared with PhiloTorah

T'RUMA

The Parsha we read this week, Parshat T'ruma is the beginning of a sequence of parshiyot that describes in detail the building of the Mishkan. It always seems peculiar that the Torah spends so much time with intricate instructions at this particular time in the Book of Sh'mot. It

would seemingly make more sense to integrate this comprehensive description of constructing the Mishkan in the Book of Vayikra where most of the book dedicated to the works, sacrifices and rituals in the Mishkan. Sh'mot itself, is about our freedom from Egypt and transformation from slavery to Nationhood. The text relates to us the confirmation of the covenant that takes place between our nation and G-d, at Mount Sinai.

In addition, as so many commentaries ask, why such intricate details that spans over many chapters, spent on the building of the Mishkan. Built only as a temporary structure, which would be replaced by a permanent Mikdash with different features.

Rabbi Jonathan Sacks z"l once wrote that the answer to this question is a profound one. It has to do with the history of the Israelites. Until now, the Israelites portrayed as constant complainers. Their complaints began as early as when Moshe first intervened in Egypt. That he had worsen their situation, they exclaimed. At the crossing of the Red Sea, they drilled Moshe with the inquiry "Was it because there were no graves in Egypt that you led us out to the desert to die?" (Sh'mot 14:11). The complaints never ceased on the part of the Israelites. After all that, they built golden calf soon after G-d's revelation at Sinai.

The building of the Mishkan transformed the people. This was G-d's idea. It is no longer, people saying do for me; rather we will build the Mishkan together. Analyzing the text, one finds not even one complaint during the building process. They donated their own gold, silver, copper, and not one complaint. They engrossed themselves in the task that eventually, Moshe had to order them to stop. The question reversed: It is not what is done for us that changes us into a nation but rather what can we do for G-d that transforms us into a vibrant people.

Every crisis that took place until now, the Israelites were in a state of dependency. This a call from G-d for us to take responsibility. He wants us to refrain from being dependent and relying on miracles. He wants us to become partners; to think about what strengths and capabilities we have to offer to help find the solution.

The building of the Mishkan was the first great project the Israelites worked together. It took into account each one's generosity and skills. It gave the Jewish people the feeling that they can give back and not just receive. Perhaps this is why the building mentioned in such detail specifically in the Book of Sh'mot as we are transforming into a viable nation.

G-d feared that after all that provided

to the people, they complained instead of acting. Despair was in the air. Instead, G-d commands us to build the Mishkan to see things differently and to take upon ourselves responsibility to shape our own destiny. 🛠️



ParshaPlates is a concept and website - parshaplates.com - which makes a Parsha Connection between the weekly sedra and a recipe for your Shabbat Table that will hopefully trigger conversation about Parshat HaShavua, in addition to providing a tasty treat in honor of Shabbat.

Stuffed Meat (Money) Bags

In this week's Parsha, the people of Israel give their T'ruma donations to build the Mishkan. They give generously of money and gifts that they end up telling the people to stop bringing donations. The food of this week is stuffed meat bags resembling the stuffed money bags.

Shabbat Shalom & B'tayavon!

Ingredients

- 1 Tbsp oil
- 1 pound (half kilo) of ground meat
- 2 peppers, chopped
- 1 onion, chopped
- 16-ounce tomato sauce
- Puff pastry dough slices
- Cilantro stems

Instructions

- 1] Defrost the puff pastry dough slices.
- 2] In one pot on medium heat, add oil and chopped peppers and onions.
- 3] Meanwhile, bring another medium pot of water to a boil. Set aside a bowl of cold/ice water. Place the cilantro stems in the boiling water for 5-10 seconds and then quickly put them into cold water to stop the cooking process.
- 4] After peppers and onions are softened, add the ground meat to the pot.
- 5] Once the ground meat is cooked, add in the tomato sauce to the pot and mix together the ground meat and vegetables with the tomato sauce
- 6] Place a Tbsp of the meat and vegetables in the middle of each puff pastry dough slice
- 7] Gently close the puff pastry dough over the filling by pinching the bundle together.
- 8] Use of the cilantro string stems to tie

the puff pastry together.

- 9] Repeat the process until the filling is used or desired amount.
- 10] Bake in the oven at 350 degrees F (175 C) for 10 minutes.



The Weekly 'Hi All' by Rabbi Jeff Bienenfeld

SH'KALIM

The Half Shekel: The Ethics of Money

Let us begin with a few questions regarding the half-shekel donation. First, Rashi (Sh'mot 30:13), quoting the Midrash (Tanchuma 9), states that Moshe was perplexed by this command and in response HaShem showed Moshe a "coin of fire" and said, "They [the people] should give a coin like this." Why was Moshe puzzled, and how did a fiery coin, in particular, resolve his dilemma?

Second - the famous question - why only a half-shekel and not a whole one?

And a final inquiry: how does Parshat Sh'kalim relate to Purim - and even Pesach - as it is the first of the Four Chapters leading up to Pesach?

The answer begins with analyzing this important Talmudic aphorism (Eiruvim 65b): "A person's character can be measured by three yardsticks: his cup, his wallet and his anger, and some add, his laughter." To explain: If we wish to assess a person's true makeup insofar as the goodness of his character or the lack thereof, we would do well to examine four aspects of that person's behavior. One, KOSO (his cup) - how does he/she handle liquor, or to put it more generally, how does a person discipline and restrain his/her physical appetites. Is he a glutton - a voluptuary, or does he satisfy these bodily pleasures in a refined and dignified manner?

Two, KAASO (his anger) - since everyone - everyone - gets angry at one time or another, how does one manage his rage. Is he impatient - a hothead, or can he control his temper and act with calmness, judiciously and wisely?

Three, S'CHACHO (his laughter) - how does a person enjoy himself; what defines his happiness? Is his life primarily one of only "fun and games", or does he find immense joy

in pursuing the finer things of life - in study and accomplishment?

And now - to our subject at hand - the fourth criterion, KISO (his pocket) - how does a person spend his money? Is it spent, for the most part, on lavish, extravagant material pleasures, or is it disbursed with a generous eye to those in need, and spent in acquiring the many virtuous and worthy commodities that make for a noble and sacred life? In this regard, Rav Moshe Shapira zt"l, in a lecture, explained the essential purpose of money; in a word, an ethic of money. By itself, money is inherently worthless. What intrinsic value is there in a piece of paper, or for that matter, in a coin. Can it be eaten; does it have any practical utility? Rather, when we spend money on something, we telegraph its value; we demonstrate how much it means to us. If, to illustrate, someone spends \$2000 for a suit when a good suit can be purchased for \$500, such an acquisition broadcasts the high value that person places upon clothing. Money then has only instrumental value. It openly declaims what we consider important and worthwhile.

In the Mikdash, although the half-shekel was spent for a variety of sacral needs, its initial purpose was as a method to take a census of the people. To count people directly was

forbidden. Only by indirectly counting up the half-shekels could the tally be determined. By reckoning people in this fashion, the message to each individual was clear: "This coin is only a fraction of your worth; for your value is infinite." It was this very quandary that troubled Moshe: If you count people by giving them a number, you are reducing them to an item - an "it", thereby degrading their humanity. How then, Moshe questioned, can I count the people? And to this concern, HaSheM responded with the half-shekel solution.

Following this understanding of money, an important ethos emerges. Money is much like fire; as a double-edged sword, it can be both beneficial and harmful; hence, the "coin of fire" shown to Moshe. As such, if how a person spends his wealth is a window into his character, then by constantly splurging on items and activities that, while providing immediate gratification, have little lasting value - such foolish fiscal behavior will diminish his divine essence and can eventually bring about his ruination and shame. However, should a person wisely spend his financial resources on HaSheM's mitzvot which, by definition, are of ultimate worth, his human capital is thereby enriched and elevated to a mark of greatness.

This leaves our last question: how might Parshat Sh'kalim with its money-ethos be a lead-in to both Purim and Pesach? The connection to Purim is clear from the Talmud (Megila 13b): "It was certainly known [by Gd] ... that Haman was destined to weigh out sh'kalim for [the purpose of destroying the] Jews. Therefore, He [Gd] caused the Jews to precede their sh'kalim to [Haman's] sh'kalim..." Therefore, the Mishna states (Sh'kalim 1:1) that on the first of Adar - two weeks before Purim - the Sanhedrin proclaimed that the time had come to begin collecting the half-shekels from the people. Framing this passage in terms of the ethic of money spending, the Chazal might be asserting something quite significant: that in the merit of how we spend our fiery half-shekels, the destructive fire of Haman's anti-semitic shekels can be extinguished. No wonder, with the advent of Adar, our joy is compounded (Ta'anit 29a), as we now happily realize how we must demonstrate what must be truly important in our lives and thus shield us from our enemies.

And finally, the relevance of Shabbat Sh'kalim to Pesach should also now become clear. The great R. Akiva prayed (Pesachim 10:6) that our Pesach be the harbinger of our future deliverance. His prayer is recited by us all each year at our Pesach Seder

in the Haggada. How, though, may we deserve such a magnificent reward? Perhaps one of the answers might be this: If how we spend our "shekels" can nullify and neutralize the evil designs of our foes - if, through the proper allocation of our funds, we can reveal and signify what we sincerely and truthfully value - then that same "coin of fire" can "purchase" our ultimate redemption!

Indeed, there is much for us to ponder on this coming Shabbat Sh'kalim. 🙌

Afterthoughts

- Yocheved Bienenfeld

CREATION OF B'REISHIT

The proper time for this entry would normally, be around the time when we read Parshat B'reishit, right after Sukkot. The current events, however, push me to include it now:

This is not the first time I've read through and learned the sedra of B'reishit. Somehow, though, either I am noticing things I hadn't noticed before, or even if I had noticed them, now these things are bothering me. And the reason, I think, is because much of what I learn and daven is infused with the awareness of the events we are currently experiencing. I felt completely befuddled by what I was learning this time. I came away with the impression that so much of

what was supposed to happen, didn't; what was supposed to be, wasn't.

From reading what Rav Moshe Shapira zt"l teaches about the parsha, I learned that the word SHAMAYIM is from the word SHAM, there, as destiny - a place to which to go; while ARETZ derives from the word RATZ - to run. B'REISHIT BARA ELOKIM EIT HASHAMAYIM V'EIT HA'ARETZ. Gd created the heavens, the destiny, and the earth, which was to aspire to achieve its goal, which was to increase the honor of HaShem, as in KOL MA SHEBARA HAKADOSH BARUCH HU B'OLAMO, LO BARA ELA LICHVODO - all that Gd created was to increase His honor on earth. This was its goal. Rav Shapira points out that from the very beginning, there was a problem. In the first verse, it mentions the ARETZ as secondary to the SHAMAYIM, with the word V'EIT telling us they were connected. In the next verse, however, it talks of HA'ARETZ on its own, implying that the earth wanted to "go it alone" and become a separate entity, with an independent identity.

We are told of how the Moon challenged Gd as to "sharing a crown" with the Sun. Further on, we are told that the earth - ARETZ - continued on its independent path and didn't do what Gd commanded it to do. When He commanded it to bring forth EITZ

PRI OSEH PRI L'MINO (1:11), trees whose bark would taste like the fruit itself, it didn't do so (Rashi, s.v. EITZ PRI). Then Adam and Chava don't listen to HaShem and sin; and let's not forget Kayin killing Hevel and how the earth becomes so filled with sinful people that Gd decided to destroy the world with a flood.

I can't understand what is going on here. Isn't it Gd who determines what we do, Who is in charge, Who creates and supports? How is it possible that this Creation looks like a total failure? I can't understand how these beings, or their MAL'ACH in SHAMAYIM determine not to listen to Gd? It leaves me totally confused, a little depressed and very worried. What is the message here? What am I supposed to take away from all this? There has to be a message! What is it? Chazal knew, but I don't. I need to come away with something. I've certainly learned that Gd purposely created an imperfect world so that man could perfect it as Gd's partner in Creation. But that doesn't explain all the disobedience.

Again, since I'm so influenced by the state of affairs in Israel (and in the world at large, as regards the Jews), I see all this original negative as part of what we're living through now, but how? Then I found it again in one of the parts of davening in which I previously found a number of other "hidden" lessons. L'KEL BARUCH

N'EIMOT YITEINU. This paragraph tells us that in His mercy, Gd recreates the world every day, rather than leaving it: HAM'CHADEISH B'TUVO... MA'ASEI V'REISHIT. Maybe that's it. It's MA'ASEI V'REISHIT all over again. The lack of perfection, the disobedience, the land filled with beings who are "going it alone", not aspiring to bring KAVOD L'BOR'O and worse. So, what am I supposed to do with this information? A repeat of MA'ASEI V'REISHIT? If this is truly what is happening, how do I deal with it?

The answer should lie in the words that follow that prove His active involvement in recreating every day: L'OSEI ORIM G'DOLIM KI L'OLAM CHASDO. Exactly how does this serve to encourage me? I could understand the meaning of ORIM to mean more than the simple definition of Sun and Moon, but to somehow refer the Torah. As the Anaf Yosef on the siddur says: "There is another source of light greater than the sun and that is the Torah and mitzvot." But this repeats a lesson we have always learned, which is that learning Torah and living according to its dictates will perfect the world. Unfortunately, at the moment, the majority of Jews might not be involved in that, so I remain with an important (to me) question, the situation regarding our world.

Actually, I really shouldn't be surprised at my confusion because, I believe, Shlomo HaMelech had the same problem I'm having, as he expresses in Kohelet: happiness is good, happiness is bad; wisdom is good, wisdom is bad; women are good, women are bad; wealth is good, wealth is bad. It is confusing. And he was significantly greater and wiser than I am. His conclusion is exactly what I was so willing to dismiss and he says it a number of times: "I realized that whatever Gd does will endure forever... and Gd has acted so that man should stand in awe of Him." Gd has done this so that man will fear Him. And as Rashi explains, when Gd brings changes to Nature, e.g. flood during the days of Enosh, the flood; time "standing still" at certain times; it is for the express purpose of having us fear Him. It's clear that this is the conclusion of Shlomo, as he says at the end of Kohelet: SOF DAVAR, HAKOL NISHMA... "In sum, after all has been heard, fear Gd and keep His commandments; for that is all of man" (12:13). And as Rashi explains, ZEH KOL HA'ADAM - it is for this, that men were created. Yes, this is nothing new to any observant Jew. We are supposed to follow the dictates of the Torah, for that is what Gd wants from us.

Does this answer my initial confusion as to how the Creation seems to have

"defied" Gd? No. And it didn't answer Shlomo either, as it says: "All this I tested with wisdom; I thought I could become wise, but it is beyond me. What has happened in the past is far beyond me and so profound as to defy discovery."

And now, to the point: Rashi: RACHOK - this refers to the Creation; MI YIMTZA'ENU - I have no permission to ponder it.

What it is telling us is "that's not important. It's not for you to understand. Don't let it affect your life, confuse you or depress you, because that's basically "none of your business" - that's not what it's all about, that's not what should concern you." Ultimately, you have the ability to influence the world and affect the outcome simply by doing your little part. Keep the Torah, do the mitzvot and leave the rest up to Gd, KI ZEH KOL HA'ADAM - that's the reason you were created.

I think I now understand why we read Kohelet on Sukkot, right before we read B'reishit. It lets us know that we're just not going to understand it and we will be confused, as I am, but bottom line: focus on yourself and what Gd wants of you, not on how Gd operates and what you want of Him. And, hopefully, that will make the difference. 🌸

T'RUMA

Check out the **WHOLE FILE** for more GMs for this sedra.

GM In preparation of the building of the Mishkan, the people were commanded to donate (voluntarily) many materials for the task. Sh'mot 25:2 is the beginning of the whole Mishkan Project (if we can call it that).

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְיִקְחוּ־לִי תְרוּמָה בְּמֵאֵת כָּל־אִישׁ
אֲשֶׁר יִדְבְּנֵנוּ לָבוֹ תִּקְחוּ אֶת־תְּרוּמָתִי:

(G-d tells Moshe to) Speak to the children of Israel, and have them take for Me an offering; from every person whose heart inspires him to generosity, you shall take My offering.

This pasuk has a regular gimatriya of 5045 and an AT-BASH gimatriya of 5063. (Side point - regular and AT-BASH of words, phrases, or p'sukim can be far apart or close; neither should be a surprise. For this pasuk, the values are close.)

It has been said that the MIKDASH - the Mishkan and Beit HaMikdash to follow - is the continuation (for all time) of the one-time experience we had at Har Sinai.

The search found a pasuk whose regular gimatriya is 5063, making it sort of a mirror image of our pasuk, above. We go back to Parshat Yitro

for Sh'mot 20:5 -

וְכָל־הָעָם רָאוּ אֶת־הַקּוֹלֹת וְאֶת־
הַלְפִידִם וְאֶת קוֹל הַשּׁוֹפָר וְאֶת־הָהָר
עֹשֵׂן וַיֵּרָא הָעָם וַיִּזְעֻוּ וַיַּעֲמְדוּ בִּירוּזָק:

And all the people saw the voices and the torches, the sound of the shofar, and the smoking mountain, and the people saw and trembled; so they stood from afar.

As I mention often, this GM does not prove anything; it just points in a numeric way to the connection between Revelation at Har Sinai and the MIKDASH that we are commanded to build for HaShem...

SH'KALIM

GM Sh'mot 30:13, from the beginning of Ki Tisa, which is also from Parshat Sh'kalim, we find the mitzva of the MACHATZIT HASHEKEL.

וַיֵּהָא אִתְּנֻ כָּל־הָעֵבֶר עַל־הַפְּקָדִים
בְּמוֹצֵית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ
עֶשְׂרִים גֵּרָה הַשֶּׁקֶל בְּמוֹצֵית הַשֶּׁקֶל
תְּרוּמָה לָהּ:

Everyone included in the census must give a half shekel. This shall be by the sanctuary standard, where a shekel is 20 gera. It is half of such a shekel that must be given as an offering to God.

Longish pasuk with a relatively high gimatriya - 5921.

Searches with large gimatriyas do not usually return many other p'sukim that match. In fact, 5921 showed only one match, a pasuk in Melachim Bet that did not lend itself to an interesting comment.

But the NISTAR gimatriya of the above pasuk did result in an interesting match.

The NISTAR gimatriya of Sh'mot 30:13 is 5722. Two p'sukim in Tanach have that gimatriya. The one from Yirmiyahu did not present a usable match. But the other one did!

Divrei HaYamim Alef 21:17 -

First, the context.

The perek tells of David HaMelech who ordered a census of the people be taken. It was a direct count - not with a half-shekel or other means of indirect counting. G-d got angry (so to speak) and a plague cost thousands of lives. David admitted that he had sinned and begged G-d to punish him but not the people. The pasuk in question -

וַיֹּאמֶר דָּוִד אֶל־הָאֱלֹהִים הֲלֹא אֲנִי
אָמַרְתִּי לְמַנּוֹת בָּעַם וְאֲנִי־הוּא
אֲשֶׁר־וָזָטְאֵתִי וְהָרַע הָרַעוֹתִי וְאֶלֶּה
הַצָּאֵן בְּיַד ה' אֱלֹהֵי תְהִי נָא
יְדִךָ בִּי וּבְבֵית אָבִי וּבְעַמּוֹךָ לֹא
לְמִנְפָּה:

And David said to God, "Did I not say to count the people? Then I am the one who has sinned, and I have committed evil, but these sheep, what have they done? O Lord, my God, I beg that Your hand be against me and against my father's house, but not against Your people for a plague."

We are not just dealing with a match of gimatriyas (two different kinds), but specifically, with a Torah pasuk that states the mitzva, and a match to its NISTAR value that shows the dark side of the mitzva - the tragedy that occurred when it was disobeyed.

RED ALERT!

T'RUMA

*by Rabbi Eddie Davis (RED)
of the Young Israel of Hollywood -
Ft. Lauderdale (Florida)*

DIVREI TORAH

- The concept of K'dusha, Sanctity, is defined as separating a place or object or time as distinctive from others which are like it. When Moshe approached the Burning Bush, he was told to take off his shoes because the ground was holy. When Hashem descended upon Mt. Sinai, the entire mountain became holy, and no one else was permitted to ascend it. When Hashem's presence departed the mountain, what happened to the holiness? We will read in these sedras

that Hashem's holiness was inserted into the Mishkan. Eventually, after traveling with the Israelite nation, this same Sanctity was brought to Mt. Moriah, the place of the Holy Temple. There the Sanctity found its permanent resting place. Even with the Temple having been destroyed and replaced by an Islamic Mosque, the K'dusha still remains.

- The positioning of the societal laws of Mishpatim so near the effort to build a Mishkan teaches us a lesson. It teaches us that all the voluntary gifts to build the Mishkan must be acquired by honest and righteous means. Gifts that were obtained through theft or deceit were not acceptable. They were termed Mitzva acquired through sin! Another worthy lesson derived from the positioning of these laws is to remind us that acquiring possessions also requires us to give charity, even beyond the definition of doing what is kosher and correct. Having possessions should motivate us to seek ways of sharing what we have with others, even going beyond the letter of the law.

- After the nation responded NAASEH V'NISHMA, we will do and we will hear (understand), they heard to give to the holy building fund appeal. One Chassidische Rebbe claimed that this is why we are called upon to pledge a donation to Tzedaka when we receive an Aliya to the Torah. My Rebbe, Rav Soloveitchik, used to remind us

before we broke for summer vacation, that when visit another community and receive an Aliya, we should donate something to the hosting Minyan, even for an Aliya on a Monday or a Thursday when we do not receive a blessing of a Mi Shebeirach. Receiving an Aliya is an exercise of NAASEH V'NISHMA, hearing and accepting the Torah. We must attach to this NISHMA an act of NAASEH, of doing an immediate act of giving charity.

- While traveling through the desert, loaded with valuable objects that they received in Egypt, they were not carrying the certain items needed to create a Mishkan. Where did they get acacia wood? Rashi quotes a wild Midrash that says that our patriarch Yaakov brought acacia trees with him from Canaan when he came to Egypt. He planted them in Egypt and told his descent o take the trees with them when they exited Egypt. The Ibn Ezra, an anti-Midrash commentator, made up his own answer, that there must have been a small forest of acacia trees in the vicinity of Mt. Sinai. Where did they get all the spices needed? Rav Steinsaltz, in his Chumash, suggests that they have purchased them from the traveling caravans loaded with various merchandise that came through the desert. Where did they get the bluish dye, the T'cheilet, when they were nowhere near the sea? I think that the

more appealing answer is - I Don't Know.

- In our lifetime we experience so many requests for our Tzedaka funds. And currently, we can state that we are overwhelmed by the abundance of worthy causes. In the history of our Shul, when we conduct our annual Yom Kippur appeal, less than half of our synagogue participates in the appeal. Yet we read the Torah narrative of the appeal to build a Mishkan, the response by the people was astounding. Never in our lifetime have we seen a similar response. A small amount of the Torah appeal was obligatory. The far majority was optional. I do note that those Israelites left Egypt with some wealth and they had no place in the desert to spend any of their money. No malls. No shopping centers. They were easily receptive to an appeal at this time, especially if we accept the opinion that this appeal was after the sin of the Golden Calf.

- “And they shall make a Sanctuary for Me, and I will dwell amongst them” (25:8). Today we have been living a successful religious life without a Holy Temple or a Mishkan. How do we manage this? If we interpret the Mishkan as a model for our homes, then we can experience Hashem’s presence in our lives. And we do so. Our dining room table is our Altar. We put salt on our bread as we placed salt on our sacrifices in

ancient times. When we spend a Shabbat in a religious home, we can smell the aroma of delicious food and feel the ambiance of the holy atmosphere in our lives. Then we can feel Hashem’s presence amongst us. A Baptist minister once admitted to me that we Jews have a better system of religion than Christians. The church teaches that God is in the church. Jews teach that God is in the synagogue but primarily He is in our homes. He excessively pointed out the holidays of Pesach and Chanuka that our home oriented holidays.

- MIDRASH. Why did Hashem insist on acacia wood? Hashem insisted that we use a non-fruit bearing tree to build the Mishkan. This was to instruct us not to use fruit bearing trees when we build our homes. (Each type of tree had a function. Fruit bearing trees exist to give us its fruit.)

Questions by RED

From the text

1. How many raw materials were needed to make the Mishkan and the kohen's clothing? (Chapter 25)
2. What was the first item commanded by Hashem for the people to make for the Mishkan? (25:10)
3. What was constructed to be on top of the Ark? (25:18)

4. How many coverings were placed on top of the Mishkan? (26:14)

5. What were the Mishkan coverings made from? (26:1-14)

From Rashi

6. What is a Tachash? (25:5)

7. Where did they get acacia wood in the desert? (25:5)

8. What did they need spices for in the Mishkan? (25:6)

9. Who made the first Menorah? (25:31)

10. What filled up the hollow insides area of the Copper Altar? (Rashi on 20:21)

From the Rabbis

11. What is the root of the Hebrew word T'RUMA? (Hirsch)

12. Why are poles attached permanently to the sides of the Ark? (Hirsch)

13. Does the Menorah represent the Written Law or the Oral Law? (Rav Gedaliya Schorr)

Midrash

14. How do we know that a true Talmid Chocham is pure inside and outside?

Haftara - Sh'kalim (M'lachim Bet)

15. How old was Yeho'ash when he

became king?

Relationships

a) Terach - Haran

b) Avraham - Lot

c) Nachor - Milka (2 answers)

d) Hagar - Pharaoh

e) Aharon - Pinchas

ANSWERS

1. Thirteen

2. The Aron (Ark)

3. The two K'ruvim, golden figures with wings.

4. Three or four.

5. Two from fabric. The other(s) were of animal hide.

6. An animal that existed only at that time. It was multi-colored. (There are many other opinions)

7. A Midrash stated that Yaakov brought them from Canaan and planted them in Egypt and then told his descendants to take them with them when they left Egypt.

8. For anointing oil and for the daily incense offering.

9. Hashem, according to a Midrash.

10. It was filled with earth.

11. The root word in Hebrew is RUUM, which means to elevate, to uplift the giver.

12. To tell us that the Torah is not tied to any one place. Where the Jew

goes, the Torah will go with him.

13. The Oral Law.

14. From the Aron which was plated with gold inside and out.

15. Seven years old.

Relationships

a) Father & Son

b) Uncle & Nephew

c) Husband & Wife, Uncle & Niece

d) Daughter & Father

e) Grandfather & Grandson