

RED ALERT!

T'RUMA

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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