

FEB. 17 2024 • ח' אדר א' תשפ"ד

<mark>פרשת תרומה</mark> PARSHAT TERUMAH

UNITED WE STAND



The Three Wars Rabbi Moshe Taragin Page 40

100008

Divine Design Rebbetzin Dr. Adina Shmidman Page 46

ועשית מנרת זהב טהור שמות כ׳ה:ל׳א

YERUSHALAYIM SHABBAT PARSHAT TERUMAH ZMANIM CANDLES 4:50 PM • HAVDALA 6:04 PM • RABBEINU TAM 6:44 PM

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A SHORT VORT BY RABBI CHANOCH YERES Rav, Beit Knesset Beit Yisrael, Yernin Moshe

(That they take for me an offering" 25:2" - (בה:ב) ויקחו לי תרומה (Rashi explains the words "for me" as for my sake.

Every mitzvah requires the correct intentions. Rabbi Gedalyah Aharon Rabinovitz (1815-1878) in his Sefer Chen Aharon asks why specifically here, at the command of collecting funds for the Mishkan, does the Torah emphasize the need for such donations to be given for the sake of G-d?

The Talmud (Pesachim 8a) explains that Charity-Tzedakah is still considered to be perfect even if one fulfills this mitzvah for an ulterior motive. "If one says that I am donating this Tzedakah in order that my son will live", such a person is considered completely righteous. We seem to judge the result of the poor person receiving the charity.

Rabbi Rabinovitz explains that by our pasuk there is a difference. By the building of the Mishkan, under the auspices of G-d, lack of funds was certainly not to be a problem. G-d miraculously can provide all that is necessary. The entire emphasis of this mitzvah was, therefore, on the giving itself. For that reason, if one would give to the Mishkan for some other reason than for the sake of this mitzvah itself, it would be lacking and insufficient. Shabbat Shalom

THIS WEEK'S COVER PHOTO

Photographed by Yaakov Adler, Ramat Beit Shemesh

I took this picture in Mini Israel. It is a rendition of the מנורה הזהב was in the Bais Hamikdash . I just can't wait to see the real thing.



HELPFUL REMINDERS

KIDDUSH LEVANA:

Earliest Kiddush Levana, 3 Days After Molad: 5 Adar Aleph/ Tues. night Feb. 13 7 Days After Molad: 9 Adar Aleph/ Motzei Shabbat Feb. 17 Last Opportunity to Say Kiddush Levana until: 14 Adar Aleph/ Thurs. night Feb. 22

CANDLE LIGHTING AND HAVDALA TIMES

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	TERUMAH		TETZ	TETZAVEH		
	CANDLES	HAVDALA	CANDLES	HAVDALA		
Yerushalayim / Maale Adumim	4:50	6:04	4:55	6:10		
Aza Area (Netivot, Sderot et al)	5:08	6:07	5:14	6:12		
Beit Shemesh / RBS	5:09	6:05	5:15	6:11		
Alon Shvut	5:06	6:05	5:12	6:10		
Raanana / Tel Mond / Herzliya / K. Saba	5:06	6:05	5:12	6:11		
Modiin / Chashmonaim	5:06	6:05	5:12	6:10		
Netanya	5:06	6:05	5:12	6:11		
Be'er Sheva	5:08	6:06	5:13	6:12		
Rehovot	5:07	6:06	5:13	6:11		
Petach Tikva	4:50	6:05	4:55	6:11		
Ginot Shomron	5:06	6:04	5:11	6:10		
Haifa / Zichron	4:55	6:04	5:01	6:10		
Gush Shiloh	5:05	6:04	5:11	6:09		
Tel Aviv / Givat Shmuel	5:07	6:06	5:13	6:11		
Givat Zeev	5:10	6:04	5:15	6:10		
Chevron / Kiryat Arba	5:06	6:05	5:12	6:10		
Ashkelon	5:08	6:07	5:14	6:12		
Yad Binyamin	5:07	6:06	5:13	6:11		
Tzfat / Bikat HaYarden	4:57	6:02	5:03	6:08		
Golan	5:03	6:02	5:09	6:08		
Nahariya/Maalot	5:04	6:04	5:10	6:09		
Afula	5:04	6:03	5:10	6:09		
Rabbeinu Tam (Jerusalem) - 6:44 PM • Next Week - 6:49 PM						

Rabbeinu Tam (Jerusalem) - 6:44 PM • Next Week - 6:49 PM

All Times According to MyZmanim (20 mins before Sunset in most Cities; 40 mins in Yerushalyim and Petach Tikva; 30 mins in Tzfat and Haifa)

Daf Yomi: Bava Kama 107



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OTHFR z'manim



JERUSALEM

Ranges 11 days Wed - Sh Feb. 14 - 24 / 5 - 15 Adar A					
Earliest Tallit and Tefillin	5:31 - 5:22				
Sunrise	6:22 - 6:12				
Sof Zman Kriat Shema	9:08 - 9:02				
Magen Avraham	8:31 - 8:26				
Sof Zman Tefila	10:03 - 9:59				
(According to the Gra and Baal HaTanya)					
Chatzot (Halachic Noon)	11:53 - 11:52				
Mincha Gedola (Earliest Mincha	12:23 - 12:22				
Plag Mincha	4:15 - 4:21				
Sunset (Including Elevation)	5:28 - 5:36				

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OU ISRAEL CENTER 3

DEAR TORAH TIDBITS FAMILY

RABBI AVI BERMAN Executive Director, OU Israel

As I write these words, I am waiting to board an El Al plane to America on my way to meet with some of our many generous friends and partners to raise much needed funding, so much more now during the war. At this moment, while I prepare to leave Israel, I keep thinking of how many groups have done the opposite these last four months, and have instead come *to* Israel, to volunteer and to help in any way possible.

By the end of February, the OU will have brought twenty OU missions to Israel since October 7th. The first one was in October, just a short time after the tragedy that sent us all reeling from shock, and since then, one after another after another has come, filled with leaders and laypeople, all volunteers who just desire to do what they can for the Jewish People.

These missions have been incredibly popular. I've noticed it, and it warms my heart. Every Jew from North America that I speak to tells me how they plan on coming



to Israel, sooner rather than later. They want to be here and to be part of this. They aren't saying, maybe I'll just wait it out, wait until the war is over and things have calmed down. They want to come now.

And so it is no mystery how we have been able to bring these twenty unique and powerful missions through the OU. We have had rabbinic missions, NCSY missions, women's missions, father and son missions, and so many others. They have come to see what their brothers and sisters are going through in Israel, in order to deepen their *davening*, to motivate their contributions, to enhance their involvement, to connect their hearts to their people, to educate their children, get their rabbis and rebbetzins involved, to get their schools to teach what is going on and how we can all play a role in assisting Israel and their fellow Jews.

When you see the amount of tears that are shed by these rabbis, rebbetzins, community leaders, parents and children it is apparent that everyone is in awe and has great appreciation for their brothers and sisters who are putting their lives on the line in order to protect the homeland of the Jewish People. When you see the love and care expressed by all types of people, from so many different backgrounds, who join these missions, it's just remarkable. I've sat with men wise in age, having seen so much in their lifetimes, and they tell me, "Avi, it's too much." Their hearts are so pained because they see and feel that their fellow Jews, who they don't know, are in pain themselves.

These participants put themselves through an intense schedule to be on these missions. Some of them begin the day with *Shacharit* at 6:00 am

and end at 11:00 pm at night every single day. They did this to make sure they could accomplish as much as possible. It was exhausting, but they knew it was worth it.

I must give a tremendous amount of *hakarot hatov* to the entire OU family, not just the OU Israel team, but also the OU global team. I am so proud to be a part of this organi-

zation in which everyone has been working around the clock to bring unity to *Am Yisrael*, including making sure these missions are the best they can be. Every OU-chartered bus is carrying those who will give more love and care to our beautiful country and be our ambassadors when they return to their communities in North America.

With every mission I go on, I get to meet such incredible people. This past week, we had three OU missions simultaneously. One was with Rabbi Gideon Black, another with Mimi Jankovits, and another one with Rebbetzin Aliza Bixon. I spent a lot of my time with Rebbetzin Bixon's mission, which had women from all over, from Montreal, Florida, Chicago, New York, New Jersey, and more, coming to Israel. Seeing mothers coming with their adult daughters to experience it together was incredible. Everyone I met on the mission was kind, empathetic, and a good friend.

The most common line of these missions

has been, "I have no idea how I can go back to my community and explain what we just went through. It is just impossible to explain it. How can we put it into words? We all

> just became one family!" And it's really true. Every time a mission comes, my family grows bigger. The OU family grows. I look forward to many more missions, *be'ezrat Hashem*, where people can connect and unify as one together.

I recommend that they tell their loved ones that if they can, they should go on one of these missions to

Israel - whether through the OU or any other organization. I encourage everyone to come because the experience is not one you can read about and connect with on the same level from afar. Right now, we need as many Jews as possible to join together, to connect, and be there for each other.

As I sit on this plane to America and write these words, I can tell you that so many of the people on this plane are Jews coming back after one of these missions. They have told me how much the mission has meant to them, how they feel that every Jew is embracing each other right now. And with the help of G-d, the unity we're seeing, the love we're seeing, will bring the *Beit HaMikdash* very, very soon.

Wishing you all an uplifting and inspiring Shabbat, Watch

Rabbi Avi Berman Executive Director, OU Israel aberman@ouisrael.org









OU... BEYOND KASHRUT Chaverim Makshevim Crisis Hotline

Since the outbreak of Operation Iron Swords, OU Israel has been providing a listening ear for Israel's teens, young adults and soldiers who are either on the frontlines fighting the war or are currently braving this crisis from hotels throughout the country or at home. These teens and young adults are experiencing tremendous conflict and need someone to urgently talk with in order to share their fears and anxieties.

OU Israel launched a Hebrew emotional support crisis hotline called Chaverim Makshevim (Friends that Listen) which is providing support for thousands of Israeli teens who are suffering emotionally and mentally from the trauma,

loss, anxiety and more since the start of the war. Call center staff provide teens and young adults with practical advice on how to cope with the stress of the current war such as how to overcome an anxiety attack, how to maintain a positive attitude, and the importance of keeping a routine. The hotline is run by trained social workers, rabbis, educators and volunteers who provide a listening ear, support and care to help people cope and become more resilient.

Chaverim Makshevim crisis hotline number: *8298 or WhatsApp 052-468-3927

Each week we share one of OU Israel's impactful programs helping English-speaking Olim with their Klita and impacting Israeli society.



"Your botline enabled me to express myself for the first time in a while and provided me with strength to keep my head up."

- Shmuel



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OU ISRAEL CENTER 7



ALIYA-BY-ALIYA SEDRA SUMMARY

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PARSHAT TERUMAH

Parshat Terumah contains the instructions to build the Mishkan. Moshe calls: bring materials. Build the Mishkan. The Aron to house the 10 commandments. The Table for the breads. The Menorah. The coverings over the Mishkan. The structure of the Mishkan. The Altar for offerings. The structure of the courtyard surrounding the Mishkan.



1ST ALIYA (25:1-16)

Moshe is instructed to tell the people to bring donations of mate-

rials: gold, silver, copper, woven material, animal skins, oil, incense, and jewels. And make Me a sanctuary and I will dwell amongst them. Make an Aron: wood overlaid with gold, poles with which to carry. And place into the Aron the tablets that I will give you.

The word Mishkan means a place to dwell. From the word "shachen", to dwell. The Shechina is G-d's Dwelling in this world. A Shchuna is a neighborhood. A Shachen tov is a good neighbor. And a Mishkan is a place to dwell. How the Eternal, Infinite One dwells on earth is the stuff of philosophers. But dwell He (or Shechina, She) does.

In memory of our beloved Husband, Father, Grandfather and Great-grandfather

Hazzan Benjamin Stein z"l בנימין בן יעקב ופייגה ז״ל on his 9th Yahrzeit - 1 Adar Aleph

This dwelling on earth, in His Abode fits seamlessly in the flow of the narrative of the Torah. The Torah is the story of G-d's reach for man. He begins distant, and step by step He moves closer and closer. He creates a world. That by itself is an expression of love. He initiates contact with Adam and Eve. with Cain and with Noah. He initiates contact with Avraham, promising the Land; a stretch of His Hand to Avraham to pull him closer. He intervenes in nature to redeem the people from Egypt. Splits the Sea. He has gone well beyond merely speaking to man, rather now putting His arm around the entire Jewish people. And then Sinai: Descending on the mountain, pulling the veil away in speaking with the entire people at Sinai. This is all a process, step by step, of descending into this world. A place to dwell consistently, not just sporadically on earth is the natural next step. It matches the love of a man and woman: initiate a conversation, make a promise and commitment, help and assist each other, close and intimate contact like Sinai and then a home.

*

2ND ALIYA (25:17-30)

Cover the **Aron** with a gold cover, from which 2 angels, fac-

ing each other, with outstretched wings emerge. I will meet and speak with you there, from between the angels that are on the Aron. Make a **table** of wood overlaid with gold, with poles with which to carry. The Lechem Hapanim shall be placed there permanently.

The immanence of G-d that is inherent in the Mishkan is tempered with excessive coverings. The tablets of the 10 Commandments are to be sealed in the Aron, covered and hidden in the Holy of Holies. Never to be seen. That is striking: the very symbol of G-d's communication with mankind, the luchot, the tablets are never seen by anyone. They are placed in the Aron, with a heavy gold cover, never to be seen. I would have taken them, propped them up high on a pedestal, displaying them in the most public of places. Yet, the opposite of a public display is done. Place the tablets in the Aron. Cover it. Place the Aron in the Holv of Holies. Cover it with a curtain. No one sees the Aron in the Holy of Holies, certainly not the luchot themselves. Only the Kohen Gadol 1 time a year may enter the Holy of Holies. Only 1 person per year will ever see the Aron, though certainly not the luchot that are in it.

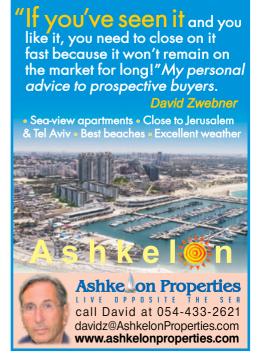
The immanence of G-d in the Mishkan is countered with the mystery of transcendence, the inability of man to grasp any understanding of Him: symbolized by covering the very thing that represents His intimacy, the tablets of the 10 Commandments. He is close, yet concealed. Dwelling in your midst, yet unattainable. Present, yet imperceptible.



3RD ALIYA (25:31-26:14)

Fashion a **Menorah** from solid gold, decorated with cups, knobs

and blossoms with 7 lights. Make it in the form you saw at Sinai. Fashion **curtains** woven of tchelet, purple and red with cherubim. These long curtains are to overlay the entire Mishkan as both a roof and covering of the sides of the building. They are to be made in sections and then joined. On top of these, fashion curtains of goat hair.



And on top of that a cover of red ram and tachash skins.

The Mishkan consists of a building that is covered with 3 coverings. Inside the building, in the innermost room of the Holy of Holies is the Aron, hidden by a curtain. Outside this curtain are the Table with the breads, the Menorah and an altar for incense. (Some of this will be described in the ensuing aliyot). This is all covered on top by 3 curtains. These curtains form the roof of the building. The 1st set of curtains is made of colored woven wool with a woven design of angels. These multiple curtains

Condolences to Rabbi Nathan Weiss and family on the passing of his wife LEAH a"h

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

are draped all the way from the ground on one side of the building, up over the top and down on the other side, reaching almost all the way to the ground. The 2nd set of draped curtains is made of goat hair. These were placed on top of the first, completely covering them, reaching closer to the ground. The beautifully woven 1st set of curtains was not seen at all to those on the outside of the Mishkan. They would only be seen by the Kohanim who entered the Mishkan. The 3rd set of leather or fur curtains lay on top of the black goat hair curtains.

These curtains reinforce the private, sequestered, mysterious nature of the Mishkan.

4TH ALIYA (26:15-37)



Make **panels** of wood overlaid with gold. These will sit in silver

sockets. The series of gold overlaid panels will be 30 amot, in total, along the sides. One end will have 10 amot of these panels.

The Kohanim were permitted to enter this Mishkan. They would see gold walls and peering up would see the colored woven curtain with the angel design.



5TH ALIYA (27:1-8)

Make a **parochet**, a curtain of woven colored wool with the

design of an angel. This will divide the Holy of Holies from the outer area. The

In loving memory of Rabbi Yakov Chaim Hilsenrath ב״ו הרב יעקב חיים ב״ר משה ז״ל on his 10th yahrzeit - י״,

Deeply missed by his children: Chaya and Azriel Heuman Baruch and Sima Hilsenrath Rochelle and Phil Goldschmiedt Aviva and Michael Rappaport grandchildren/great grandchildren Aron will be in the Holy of Holies. The Table and Menorah will be outside of this curtain. The entrance at the opposite end of this building from the Holy of Holies shall have a woven curtain as its wall.

The Aron was not visible to the Kohanim; it is hidden behind a colored woven curtain with the angel design. They would see the Menorah and Table with breads as well as an incense altar (not yet described).

One could view this as a minimalist home: light, food, table. And the inner private place where He dwells.

This parochet, or curtain, is made of colored wool, woven with a pattern of Cherubim or angels. This same design of wool woven with cherubim or angels, is found 3 times. The parochet in front of the Holy of Holies. The curtain hanging at the entrance to the Mishkan. And the curtains or drapings that cover the entire Mishkan, visible from the inside. What did these cherubim in the design look like?

The cover over the entire Mishkan and the Parochet in front of the Holy of Holies had a different design on the 2 sides of the curtain. On one side was a winged angel that looked like an eagle. The other was a winged angel that looked like a lion. The curtain that hung at the entrance to the Mishkan had only a lion angel design on both sides.

2

6TH ALIYA (27:9-19)

Make an **altar** of 5 square amot with horns at its corners,

overlaid with copper. All the utensils, the pots, shovels, pans, and forks shall be of copper. Poles of wood overlaid with copper are placed in rings to carry the altar.

An ama, or cubit, is the length from the elbow to your fingertips. Which would be

about a foot and a half, or a half meter. 5 amot would be 7 1/2 feet by 7 1/2 feet. This altar is quite a bit larger than any of the other objects in the Mishkan.

There are 2 sections to the Mishkan. The inner chamber that is covered with the 3 coverings. It houses the Menorah, the Table, the Incense Altar and the Holv of Holies with the Aron. In front of this covered chamber or building is a large courtyard described in the next aliya. This is where the large altar is placed. While the Mishkan building was covered entirely, this altar and courtyard area is open to the sky.



7TH ALIYA (27:9-19)

Make **curtains** of fine white linen for the Courtyard surrounding the Mishkan. The curtains shall hang from poles. The Courtyard shall be 100 amot long by 50 amot wide. The curtain at the entrance of the courtvard shall be of colorful woven wool.

The white linen curtains could give the feeling of clouds, of the heavens. The light of the Menorah and the smoke of the incense could evoke the fire and smoke of Mt. Sinai, And the 2-fold structure, of the inner section and the outside section could evoke the scene of Mt. Sinai; the people at a distance and Moshe closer in.

As such, the Mishkan is the home of the Shechina dwelling in our midst, like its descent at Sinai. And while we are elated at the notion of an earthly place of contact between man and G-d, we also recoil at His transcendence. This tension is conveyed through the coverings, a symbolic way to convey a message of the sublime, mysterious, hidden, ineffable experience of the Divine contact with the earthly.

HAFTORAH 1 MELACHIM 5:26 - 6:13.

This week's haftorah describes the building of the Holy Temple under the leadership of King Shlomo, echoing this week's Torah portion which describes the construction of the Desert Mishkan

The haftorah discusses the manpower that Shlomo recruited for the building of the Holy Temple. Also discussed are the transportation of the stone, the laying of the foundation, as well as the dimensions of the Holy Temple.

The haftorah concludes with G-d's word to King Shlomo: "This house which you are building, if you walk in My statutes. and execute My ordinances, and keep all My commandments to walk in them: then will I establish My word with you, which I spoke to David your father. And I will dwell among the children of Israel, and will not forsake My people, Israel."



STATS

19th of 54 sedras; 7th of 11 in Shemot. Written on 154.8 lines in a Torah (43rd). 9 Parshiyot; 4 open, 5 closed. 96 pesukim - ranks 38 (9th in Shemot). 1145 words - ranks 45 (10th in Shemot). 4692 letters - ranks 41 (9th in Shemot). Terumah is a short sedra with very short pesukim.

MITZVOT

3 mitzvot; 2 positive, 1 prohibition. One of the mitzvot asei in the sedra is asuper-mitzvah, in that it includes the many commands to make all the furnishings of the Mikdash. Further, the fulfillment of this mitzvah facilitates many others.

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THE PERSON IN THE PARSHA

BY RABBI DR. TZVI HERSH WEINREB OU EXECUTIVE VICE PRESIDENT, EMERITUS

One of the Angels

My grandmother was one of the angels. Like every Jewish grandmother, she loved each and every one of her grandchildren. As her oldest grandchild, I believed that I was surely her favorite. But I eventually discovered that my siblings and cousins were all equally convinced that they were her favorites.

She had a way of making us each feel special. I remember distinctly how even as a very young boy, I knew that in her eyes I could do no wrong. She was a typical grandmother in almost every way.

I say "almost" because in some ways, she was very different from her peers. She was one of the first women in New York State to receive a driver's license. I vividly remember the newspaper clipping on the bulletin board in her kitchen. It showed her receiving a certificate from some public official under the headline "Brooklyn Grandma is in the Driver's Seat." It didn't mention that said driver's seat was in a huge Packard, one of the most glamorous cars then on the road.

Something else was unique about

Dedicated L'iluy Nishmat Janet Claire bat Chanah a"h המקום ינחם אתם בתוך שאר אבלי ציון וירושלים Grandmother. She was devoted to synagogue life. She spoke perfect English and rarely spoke to us in Yiddish, but she never used the word "synagogue." Instead, she called every Jewish house of worship "*ah heilige sheel*, a holy *shul*." She prayed privately twice a day and only attended *sheel* on the Sabbath and festivals. But those were the most glorious moments of her week.

It is at this time of year, when the weekly Torah portion of *Terumah* (*Exodus* 25:1-27:19) is read, that I am reminded of Grandmother's dedication to the synagogue. *Parshat Terumah* enumerates the components of the Tabernacle that the Jews built in the wilderness and describes what can be termed the first fundraising campaign in synagogue history.

Grandmother spearheaded synagogue building campaigns wherever she lived: the Lower East Side of Manhattan, Harlem, and finally Brooklyn. But it was not as a community activist that she conveyed her spiritual fervor to me. Rather, it was when she drove me and my cousin, in the shiny black Packard, to purchase kosher groceries in the "old neighborhood" every Sunday morning. She would drive over the Manhattan Bridge, and just as we crossed the river, she would point to a large gray stone building just under the bridge. Her eyes would tear and her voice would choke every time we passed that building. In a very subdued voice, she would deliver this message: "That building was once a sheel, built by angels. Now it is no longer a sheel.

It is a kloyster. Non-Jews worship there."

When we asked her why "we" lost it and whether it was really built by angels, she would respond evasively, in typical grandmotherly fashion, "You are too young for me to answer you. One day, when you are older, you will understand."

Grandmother passed away more than fifty years ago. Gradually, after her passing, I began to understand who the angels were who built the *shul* and why "we" lost it. I discovered the angels when perusing the *Midrash Rabba* on the *Book of Kohelet* one Sukkot afternoon. I came across this passage:

"Rabbi Chanina ben Dosa observed the people of his city bringing materials for the reconstruction of the Holy Temple. He wished to follow their example. He found a large boulder that would serve well as part of the Temple's new wall. He sculpted the stone and polished it. But it was far too heavy for him to carry up to Jerusalem. He asked passersby to help him, but they would only do so for a fee, which he could not afford. Finally, he beheld five strangers approaching him. They agreed to carry the stone, but only on the condition that he would place his hand on the stone. He did so and suddenly found himself, and the stone, miraculously transported to Jerusalem. The five men were nowhere to be found. He entered the Temple chamber in which the Sanhedrin sat and inquired after them. The sages told him that they were not men, but angels."

That passage in the Midrash taught me that those who simply lend a hand to a holy project are granted the assistance of the angels. Angels build synagogues.

That's the good news. The sad news is that only angels can sustain synagogues once



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they are built. Only when those who attend synagogue behave like angels, in a decorous and reverent manner, do synagogues endure. Improper behavior in a house of prayer results in its ultimate destruction. More than one of our great sages has identified irreverence in the synagogue as the reason that many former Jewish houses of worship are now churches or mosques, theaters or museums, and often entirely destroyed.

I can hear Grandmother speaking to me today: "Synagogues are built by angels, but we must behave in them as angels would. If we don't, we lose them." She recognized that the old grey building in Lower Manhattan may have been built by angels, but it wasn't maintained by angels. It was maintained by those who came to synagogue to chatter idly, gossip maliciously, and cynically mock the rabbi and the cantor. No wonder "we" lost it.

Achieving proper synagogue decorum has been a perennial problem for the Jewish community. When a community gathers to build a new synagogue, it does so as a group of angels with noble motives. But as we grow accustomed to the synagogue, as it becomes too familiar to us, we lose our "angelic" enthusiasm.

The holy Zohar, the magnum opus of Jewish mysticism, devotes much of its commentary on this week's Torah portion to this very problem. It is excited by the Torah's description of a successful building campaign, of men and women generously donating gold and silver to the new Tabernacle. But then the Zohar offers these words of caution: "Woe to the person who engages in mundane conversation in the synagogue. He causes a cosmic schism, a degradation of faith. Woe to him, for he has no portion in the God of Israel. He demonstrates by his levity that God does not exist, and that He certainly is not to be found in the synagogue. He asserts that he has no relationship with Him, that he does not fear Him, and that he is indifferent to the disgrace of the Upper Celestial Realm."

With these words, the holy Zohar expresses in mystical terms what my Grandmother knew with her ample common sense. How well she taught me the lesson of our need to remain "angels" in the synagogue. I can still hear her tearfully grieving for that *heilige sheel*, and all too numerous other sacred spaces, which "we" lost because of our callous indifference to the Almighty's presence.

Mrs. Gussie Hartman, Gitel bat Tzvi Hersh HaLevi, rest in peace knowing that I am older, and that I understand, and that many others have just read your heartfelt message.



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THOUGHTS ON THE WEEKLY PARSHA

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לעילוי נשמות

פנחס בן יעקב אשר וגולדה בת ישראל דוד אייז ע״ה ועזריאל בן אריה לייב ומעניה בת יצחק שרטר ע״ה

Building Builders

As soon as we read the opening lines of Terumah we begin the massive shift from the intense drama of the Exodus with its signs and wonders and epic events, to the long, detailed narrative of how the Israelites constructed the Tabernacle, the portable Sanctuary that they carried with them through the desert.

By any standards it is a part of the Torah that cries out for explanation. The first thing that strikes us is the sheer length of the account: one third of the book of Shemot, five *parshiyot* – Terumah, Tetzaveh, half of Ki Tissa, Vayakhel and Pekudei, interrupted only by the story of the Golden Calf.

This becomes even more perplexing when we compare it with another act of creation, namely God's creation of the universe. That story is told with the utmost brevity: a mere thirty-four verses. Why take fifteen times as long to tell the story of constructing the Sanctuary?

The question becomes harder still when we recall that the Mishkan was not a

permanent feature of the spiritual life of the Children of Israel. It was specifically designed to be carried on their journey through the wilderness. Later, in the days of Solomon, it would be replaced by the Temple in Jerusalem. What enduring message are we supposed to learn from the construction of a travelling Sanctuary that was not even designed to endure?

Even more puzzling is that fact that the story is part of the book of Shemot. Shemot is about the birth of a nation. Hence Egypt, slavery, Pharaoh, the Ten Plagues, the Exodus, the journey through the sea, and the covenant at Mount Sinai. All these things would become part of the people's collective memory. But the Sanctuary, where sacrifices were offered, surely belongs to Vayikra, otherwise known as *Torat Kohanim*, Leviticus, the book of priestly things. It seems to have no connection with Exodus whatsoever.

The answer, I believe, is profound.

The transition from Bereishit to Shemot, Genesis to Exodus, is about the change from family to nation. When the Israelites entered Egypt, they were a single extended family. By the time they left they had become a sizeable people, divided into twelve tribes plus an amorphous collection of fellow travellers known as the *erev rav*, the "mixed multitude."

What united them was a fate. They were the people whom the Egyptians distrusted and enslaved. The Israelites had a common enemy. Beyond that they had a memory of the patriarchs and their God. They shared a past. What was to prove difficult, almost impossible, was to get them to share responsibility for the future.

Everything we read in Shemot tells us that, as is so often the case among people long deprived of freedom, they were passive and they were easily moved to complain. The two often go together. They expected someone else, Moses or God Himself, to provide them with food and water, lead them to safety, and take them to the Promised Land.

At every setback, they complained. They complained when Moses' first intervention failed:

"May the Lord look on you and judge you! You have made us obnoxious to Pharaoh and his officials and have put a sword in their hand to kill us." (Ex. 5:21)

At the Red Sea they complained again. They said to Moses:

"Was it because there were no graves in Egypt, that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? Didn't we say to you in Egypt, 'Leave us alone; let us serve the Egyptians'? It would have been better for us to serve the Egyptians than to die in the desert!" (Ex. 14:11-12)

After the division of the Red Sea, the Torah says:

"When the Israelites saw the mighty hand of the Lord displayed against the Egyptians, the people feared the Lord and believed in



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Eta Morris Realty, Ltd. etamorrisrealestate@gmail.com Eta: 054-723-3863 etamorrisrealty.co.il Him and in Moses His servant." (Ex. 14:31)

But after a mere three days they were complaining again. There was no water. Then there was water but it was bitter. Then there was no food.

The Israelites said, "If only we had died by the Lord's hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death." (Ex. 16:3)

Soon Moses himself is saying:

"What am I to do with these people? They are almost ready to stone me." (Ex. 17:4)

By now God has performed signs and wonders on the people's behalf, taken them out of Egypt, divided the sea for them, given them water from a rock and manna from heaven, and still they do not cohere as a nation. They are a group of individuals, unwilling or unable to take responsibility, to act collectively. Their first response is always to complain.

And now God does the single greatest act in history. He appears in a revelation at Mount Sinai, the only time in history that God has appeared to an entire people, and the people tremble. There never was anything like it before; there never will be again.

How long does this last? A mere forty



days. Then the people make a Golden Calf. If miracles, the division of the sea, and the Revelation at Mount Sinai fail to transform the Israelites, what will? There are no greater miracles than these.

That is when God does the most unexpected thing. He says to Moses: speak to the people and tell them to contribute, to give something of their own, be it gold or silver or bronze, be it wool or animal skin, be it oil or incense, or their skill or their time, and get them to build something together – a symbolic home for My Presence, a Tabernacle. It doesn't need to be large or grand or permanent. Get them to make something, to become builders. Get them to give.

Moses does so. And the people respond. They respond so generously that Moses is told, "The people are bringing more than enough for doing the work the Lord commanded to be done" (Ex. 36:5), and Moses has to ask them to stop giving.

During the whole time the Tabernacle was being constructed, there were no complaints, no rebellions, no dissension. What all the signs and wonders failed to do, the construction of the Tabernacle succeeded in doing. It transformed the people. It turned them into a cohesive group. It gave them a sense of responsibility and identity.

Seen in this context, the story of the Tabernacle was the essential element in the birth of a nation. No wonder it is told at length; no surprise that it belongs to the book of Exodus; and there is nothing ephemeral about it.

The Tabernacle did not last forever, but the lesson it taught did. It is not what God does for us that transforms us, but what we do for God. A free society is best symbolised by the Tabernacle. It is the home we build together. It is only by becoming builders that we turn from subjects to citizens. We have to earn our freedom by what we give. It cannot be given to us as an unearned gift.

It is what we do, not what is done to us, that makes us free. That is a lesson as true today as it was then.

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RABBI SHALOM

ROSNER

Rav Kehilla, Nofei HaShemesh Maggid Shiur, Daf Yomi, OU.org Senior Ra"M, Kerem B'Yavneh

Curtains - Protecting the Beauty of the Torah

וְהָאַפָּה מָזֶה וְהָאַפָּה מָזֶה בָּעֹדֵף בְּאֹרֶך יְרִיעֹת הָאֹהֶל יְהְיֶה סָרוּחַ עַל־צִדֵי הַמִּשְׁכָן מָזֶה וּמִזֶּה לְכַסוֹת: (שמות כו:יג)

And the cubit from here and the cubit from there of the excess in the length of the curtains of the tent shall hang over the sides of the Mishkan from here and from there to cover it. (Shemot 26:13).

The Torah describes the intricate details of the manner in which the curtain hung over the Mishkan. Why is this worthy of being depicted? What lesson are we to derive from the fact that the curtains extended to cover the sides of the Mishkan?

Rashi explains אַרֶּה אָרֶך אֶרֶך אָרָר דָּרָה דָּרָה לִמְדָה תוֹרָה דָּרָה אָרָס עַי הַיָּפָה - אָדָם חָס עַל הַיָּפָה - The Torah teaches us manners, that one should protect the beautiful.

חס על היפה - PROPER DRESS

Rav Pam suggests that hidden in Rashi is a crucial lesson. A Ben-Torah, or anyone who abides by the principles of the Torah, must dress in a dignified manner. Their appearance must be viewed by others favorably. That is what is meant by אסטר דעל על היפה. If a Torah scholar dresses in ripped or stained clothing it is an embarrassment for the Torah. To protect the Torah, one's appearance must be respectable.

חס על היפה - PROPER BEHAVIOR

Rav Pam extends this not only to the way

one dresses, but to the way one conducts themselves as well. People are easily identified by the way they act. A Ben-Torah must act in a considerate, kind, friendly and regal manner. The Gemara in Yoma states: איר שירא שיהא כחש שיה - One should conduct themselves in a manner that sanctifies God's name. When others witness our behavior they should state "there must be something special written in the Torah, if that is what dictates that individual's conduct."

The Rambam discusses the importance of acting in a manner that sanctifies God's name in Chapter 5, Halacha 11 of Hilchot De'ot. One should be friendly to others and judge them favorably. Never speak badly about others or yell at others. In modern terms, we need to be that guy in the office that when in the room, others avoid certain speech. The person that others trust and respect. To constantly serve as a positive influence on others. To be שמים מקדש שם in the way we conduct ourselves at work, not only in the bet midrash.

May we be successful in protecting the Torah – חס על היפה – and in living a life where we are able to constantly sanctify God's name. Throughout the generations many people died *Al Kiddush Hashem*- may we be privileged to live a life of *Kiddush Hashem*.



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We find one of the most well-known verses in this week's *parashah*, "Ve'asu Li mikdash ve'shachanti betocham – Make Me a sactuary and I will dwell among them." (Shemot 25:8) Torah lessons are eternal and relevant for all generations. How can we fulfill this injunction today when we have no Beit Hamikdash?

On the simplest level, we insure that every Jewish community has shuls and places of learning. Seforno (Vayikra 26;2) explains that since the Beit Hamikdash was destroyed, our shuls serve as its substitute. Indeed, the directive of "U'mikdashi tira'u - revere my sanctuary," applies to shuls in our times. In his responsa, the MaHarik tells us that *batei kenesset* have the same level of holiness as the Beit Hamikdash. The Ohr Hachayim Hakadosh (Breisheit 46:4) maintains that *beit kenesset* has such holiness to the degree that the Divine Presence rests there. Noam Megadim adds that a shul's holiness is so potent that it has the potential to bring a person to ruach hakodesh, even if he lives outside of Eretz Yisrael. Fascinatingly, the Bat Avin asserts that a shul outside of Israel has the *kedusha* of Eretz Yisrael. Clearly, when we understand a shul's inherent holiness, we will act with

proper decorum and awareness of the intense Presence of Hashem.

In *Avodat Avodah*, the Tosher Rebbe teaches that every concept in the outer world exists within each person. Just as there is a physical Mikdash where Hashem dwells, likewise, every person has potential to "house" Hashem. A person creates his inner Mikdash by doing mitzvot with the intention to connect to Hashem and do His Will. The Rebbe further notes that this is why our verse uses the term *'mikdash'* and not *'mishkan.'* A *'mishkan'* is where Hashem chooses to dwell. A *'mikdash'* is a place where we create the *kedushah* for Hashem to dwell, the initiative comes from **us**.

In addition, the Tosher Rebbe believes that this verse refers to building the third Beit Hamikdash; all of us are charged with taking part in its building. *Arvei Nachal* teaches that the third Beit Hamikdash will encompass the holiness of all the shuls in the world. Hence, when one donates money to a shul, he is essentially contributing to the *kedushah* that will ultimately comprise the future Beit Hamikdash. Furthermore, this mitzvah becomes an inspiration for all of one's mitzvot to create merit for the rebuilding of the Beit Hamikdash.

Rav Elimelech of Lizhensk writes that the third Beit Hamikdash has already been completed, the only thing missing is the *aron*, the holy Ark of the Covenant. Rav Yitzchak Eizek of Kamarna expounds on this and says it means that we are missing the aspect of '*nora*' (the same letters as '*aron*'), that is the inner dimension, the *yirat shamayim* in our service of Hashem. When we live with awareness that we are standing before Hashem and activate mindfulness in everything we do, we can hasten the coming of the time when the complete manifestation of Hashem's glory will be apparent to all.



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Executive Director, Camp HASC Author of Baderech: Along the Path of Teshuva (Mosaica 2021)

Perfectly Imperfect

The Previous Rebbe of Lubavitch, Reb Yosef Yitzchok Schneersohn once delivered a mind-blowing maamar — complicated and profound, clarifying each person's experience of that moment in history. Every question was answered perfectly, everything was symmetrically composed and perfectly timed, like the most masterful symphony. Every point was brilliantly referenced, and the *chidushim* were astounding. The hearts of the chasidim assembled were overwhelmed with emotion having beheld such a Divine epiphany, and were about to burst into song. Then suddenly the Rebbe abruptly stopped speaking, stood up and unceremoniously walked out of the hall. The chasidim were stunned; there was no signal to start a celebratory nigun, no 'post-game show', no time to bask in the afterglow, nor even a moment of silent contemplation.

Nobody could understand how such a beautiful, revelatory *ma'amar* could have been displeasing to the Rebbe. Afterwards, one of the Rebbe's close attendants asked him what had happened, and the Rebbe replied, "I heard from my father, that when everything flows perfectly and is flawless and comes out without any effort, it's not a good sign. It lacks blessing. *Az es is zu*

kelekhtik, is nit gut — if everything is 'perfect', then it's not *good.*"

•••••

Our *sedra* centers around the commandment to build the Mishkan, and details the contributions made toward its construction. These instructions include the parameters for the vessels used in holy service, including the *menorah*, *shulchan*, coverings and *mizbeach*, the copper altar. At the center of the *Kodesh haKodashim*, the Holy of Holies, sat the *Aron*:

וְעָשׂוּ אֲרוֹן עֲצֵי שִׁטִּים אַמָּתַיִם וָחֵצִי רְכּוֹ וְאַמָּה וַחֵצִי חִבּוֹ וָאַמַה וַחֵצִי קֹמַתוֹ:

They shall make an ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high....

ונַתַתַּ אֵל־הַאַרֹן אֵת הַעֵדָת אֲשֵׁר אֶתֵּן אֵלֵיךָ:

...And deposit in the Ark [the tablets of] the Testimony which I will give you.

(Shemos, 6 & 16)

Built with Divine inspiration by Betzalel, the *Aron* represented Hashem's love for Klal Yisrael. For this spiritual-physical masterpiece, Hashem transmitted a very specific design: 2.5 cubits long, 1.5 cubits wide, and 1.5 cubits high. One might expect that this central vessel of the Mishkan would have measurements that are whole — with complete *amos*, not halves. After all, ה' תמימה תורת, the Torah of Hashem is *temimah*, complete, it restores the soul" (*Tehillim*, 19:8). Why all the half measurements?

•••••

My family and I have the privilege of

being part of the Camp HASC community, the Hebrew Academy for Special Children. For more than fifty years Camp HASC has served *Klal Yisrael* as the largest and most comprehensive summer program for individuals of all ages with specialized needs, intellectual and physical disabilities. During the summer and throughout the year, dedicated staff members serve the complex medical, therapeutic, academic, recreational, social and spiritual needs of our campers, providing an unforgettable sleep-away camp experience they deserve, just like their siblings and friends.

With full accessibility and true *ahavas Yisrael* in action, disabilities disappear, and each individual is seen for who they are and who they can be — they are free of any perceived limitations or handicaps.

••••••

The Aron contained two kinds of *luchos*: the whole Second Tablets, and the *shivrei luchos*, the fragments of the First Tablets, which were shattered at the foot of Mount Sinai during the *Cheit haEgel*. The contents of the Aron are a representation and testament to our covenant with Hashem and our *kesher* with Torah. We belong to Hashem and to His Torah whether we appear broken or whole.

Rav Binyomin Eisenberger, Marah d'Asra of Khal Heichal haTefillah in Boro Park visited camp HASC and shared a thoughtful insight:

Why are the measurements of the Aron half sizes, not whole ones? This is to teach us an important lesson in our lives. We strive to make things appear 'just right', *shalem*, symmetrical and even. However, this perfectionism is itself a manifestation of *ga'avah* which needs to be expunged. Only the Ribbono Shel Olam is perfect and complete. The *avodas Hashem* of mortals is by definition, incomplete: "The Torah was not given to angels" (*Yoma*, 30a).

Regardless of our abilities, regardless of our level of intellectual ease or challenge, we are all *perfectly imperfect*. Each of us is 'half', incomplete, always in-process, *ba-derech*. We might not "measure up" according to all the world's standards. And in the end, "No one dies having fulfilled (even) half of his desires" (*Midrash Koheles Rabah*, 1:32).

The Ark and the Luchos show us how we are to carry Torah within ourselves. Just as the measurements of the Ark are incomplete, and some of the *luchos* broken, so must we be aware of our 'incomplete' nature and the fact that our knowledge is really only a few small 'fragments' of the Divine Intellect. As we continue to strive for great levels in our Divine service, may we humbly recognize that no matter how much we learn and accomplish, our *avodah* is never complete — by design.

"There's a crack in everything...*that's* how the light gets in."

— Leonard Cohen

Az es is zu kelekhtik, is nit gut — "If everything is 'perfect', then it's not good."

— The Frierdiker Rebbe



OU ISRAEL CENTER 29

SIMCHAT SHMUEL BY RABBI SAM SHOR Program Director, OU Israel Center

In our *sedra* this week, Hashem instructs *Moshe Rabbeinu* to construct the *Mishkan*, a sacred space for Hashem's presence among the Jewish people.The opening verses of *Parshat Terumah* set forth the mandate that each member of *Klal Yisrael* must participate by contributing to the enterprise of the *Mishkan's* construction *-vayikchu li terumah- take and present for me a gift.*

The Great Chasidic Sage, **Reb Simcha Bunim of Peshiska**, *zy*'a explained the intention behind our verse- vayikchu li terumah- take and present for me a gift as follows:

Every individual desires that they should indeed themselves be 'gift worthy'. Each person strives to ascend to a high and holy state of consciousness, and only when we have achieved that heightened consciousness are we worthy to experience and intuit the gift of the divine presence which resides within each of us.

The *Tiferet Shlomo*, the Rebbe of Radomsk, *zy'a*, clarifies this point:

During those sacred moments when a person expresses their dedication, when they commit to contribute to the needs of the community and begin to see the innate holiness within one another and within each member of the community, then the divine presence is felt in the most palpable way.

Indeed, during these past many months, there has been so much giving, so much desire to give on behalf of *Klal Yisrael*, so many who have given the ultimate sacrifice on behalf of *Klal Yisrael*, and so many who are pouring out their hearts to support our holy *chayalim*. This capacity to give to one another, to express our love and support for one another, and to see the good in one another, has certainly transformed our understanding of what it means to give, and to give unconditionally.

However, **Rabbi Gedalia Schorr** *zt'l*, adds a slightly different take on the meaning of our verse, *vayikchu li terumah. Rav Gedalia Schorr* explains that a person must have a strong desire for Torah, and give their heart fully toward Torah, and with this desire, it becomes possible to achieve and feel the divine presence resting within each of us.

Yehi Ratzon, may we indeed be blessed to continue giving, to continue to see the good in one another and to feel Hashem's presence in every moment.

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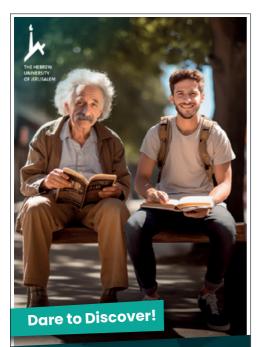
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SPECIAL EVENT

7:30PM Israel, Hamas, and the United Nations Dr. David Luchins

MONDAY FEB. 19

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9:15 AM The Different Shades and Colors of Prayer Rabbi Dr. Aaron Adler

10:20 AM Am Yisrael At War: Rabbi Anthony Manning

11:25 AM Deepening our Eternal Relationship with Eretz Yisrael: Timely teachings from the Wisdom of Rav Kook Rabbi Aaron Goldscheider

12:15 PM Israel's Continuing Struggle for Survival Dr. Deborah Polster

8:30 PM The Bais-Semichat Chaver Program Rabbi Elyada Goldwicht

TUESDAY FEB. 20

Torah Tuesdays in Bakaa-All Classes @ Kehilat Nitzanim, 3 Asher Street

10:15 AM Minchat Chinuch-Meaning in Mitzvot Rabbi Yitzchak Breitowitz

11:15 AM Sefer Breisheet-Chumash B'Iyun Rabbi Yossi Goldin

12:15 PM Unlocking the Eternal Wisdom of Chazal Rabbi Shai Finkelstein

SPECIAL EVENT 9:15AM-1:00PM L'Ayla Day Launch @ OU Israel Center-Rebbetzin Shira Smiles,Mrs. Leah Feinberg, Rebbetzin Zemira Ozarowski and Rabbanit Shani Taragin

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WEDNESDAY FEB. 21

Evening Classes @OU Israel Center

7:30 PM The Bais (For Men)-Safrut-Mezuzot Course (For graduates of

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8:30 PM The Bais (For Men) War Time Halachic Dilemmas Rabbi Aschi Dick

SPECIAL EVENTS 9:00AM-1:30PM

L'Ayla Sefer Yehoshua Tiyul for Women

8:00PM L'Ayla and WPCJ Improv Comedy Evening for Women

THURSDAY FEB. 22

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9:30 AM Parshat HaShavua Rabbi Ari Kahn

10:45 AM Iron Sword-Perspective for Today from Parshat HaShavua Rabbi Baruch Taub (will not meet this week)

12:00 PM Lunch and Learn with Rabbi Neil Winkler 40 NIS per person

2:00 PM Men's Gemara Chabura Rabbi Jeff Bienenfeld





VIRTUAL SCHEDULE (Zoom Only Classes):

Rabbi Taub Parsha, 7:00pm Mon Halacha, 7:00pm Wed https://us02web.zoom. us/j/88363420460 Password: ouisrael

Rebbetzin Shatz (L'Ayla)-Insights of Chazal- Tues, 5:00pm https://us02web.zoom. us/j/85177782268 Password: ouisrael

Rabbi Goldwicht Parshat HaShavua Wed. 8:30pm https://us02web.zoom. us/j/2244321902 Password 18

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11:10AM Tefilla with Mrs. Zemira Ozarowski A Bite of Tefilla - Sandwiches and Davening Insights



12:00PM Halacha with Mrs. Shani Taragin Delving into the Halachot of Shabbat

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GEULAS YISRAEL

BY RABBI MOSHE TARAGIN Ram, Yeshivat Har Etzion

The Three Wars

The world around us is swirling in confusion. Our people and our Land were brutally attacked by barbarians bent on murder, rape, and destruction. A war of survival has been involuntarily thrust upon us. Predictably, our enemies have seized the opportunity to falsely accuse us of ghastly and baseless crimes. The ugly monster of anti-Semitic hatred has been reawakened. Just when we thought we had entered a new, modern period of enlightenment and tolerance, we were dealt a harsh lesson: the struggle for Jewish destiny continues. Our homeland witnessed horrors we thought were relics of our tortured past, living in exile. Wanton violence against defenseless Jews could not possibly occur in Israel. Unfortunately, it did, and the pogrom reminded us that we haven't fully redeemed our people or our Land. The struggle for Jewish destiny continues.

Alongside the military battle in Azza, our enemies are waging a war of hatred and historical denial, protesting our rights to live in our homeland. Astonishingly, minority groups, whose own legitimate rights we have traditionally championed, have turned their backs on us. Regrettably, many in the African-American Community as well as 40 TORAH TIDBITS 1553 / TERUMAH many in the LGBTQ community, are spewing venomous and inciteful hatred against us. There is a shadow war being fought, both on the campuses of America and on the promenades of Europe.

Surprisingly, there is a third front to this war. Over the past three decades disturbing cultural narratives have upended many of our sacred traditional values. Many modern perspectives on human identity, religion, family, and community are corrosive to Jewish values. Unexpectedly, many of these postmodern narratives are surfacing in protests against Israel and in the endless discussions about our rights to our homeland. We have a nagging sense that the modern cultural wars have become entangled with the war in Azza.

This threading of cultural wars with our war in Azza is confusing. What does the war in Azza have to do with Wokism or with postmodernism? They seem to be completely unrelated. However, as with everything in Jewish history, nothing is random. THE SUN RISES FOR ALL

Jewish redemption is pivoted upon a people and a Land. We were meant to inhabit the Land of Hashem, but repeatedly failed Him, and were banished to a two-thousand year odyssey of wandering this Earth. We are slowly climbing our way back to peoplehood and back to historical relevancy, but redemption will only conclude when we are resettled in our homeland, living under the eye of Hashem. Redemption is national, and it is geographical.

Though redemption is pivoted upon a people and their Land it isn't a phenomenon limited to Jews. Judaism is unique, in that its redemption radiates outward to all of humanity. As we reconvene back in our homeland, all of humanity recognizes Hashem, accepts His authority, and enjoys widespread prosperity. Jewish redemption is a microcosm for a broader redemption.

wOne popular metaphor for redemption is the rising sun. The Yerushalami in Yoma (3:2) documents two Tanaim who witnessed the sun rise above the Kinneret lake. They commented that a sunrise mirrors redemption: just as the sun rises gradually or קימעא קימעא , similarly, redemption unfolds in stages.

Additionally, the sunrise metaphor accentuates the *universal* nature of Jewish redemption. The sun rises above the horizon and provides light and life for *all of humanity*, *not just for Jews*. Redemption is a universal event, powered by a nationalistic experience.

As redemption is universal, Moshiach will heal all social illnesses and repair all human failings. War will cease, poverty will be eliminated, and social strife will abate. The great advances of the past few centuries are all part of the leadup to redemption. The political, industrial, technological, and economic revolutions of the past four hundred years are harbingers of Moshiach. As humanity surges toward a better state, the whisper of Moshiach can be heard.

THE MORAL COST

Progress though, has come at a steep moral cost. Human experience has been enhanced and individual freedom has been extended, but moral values and ethics have each declined. With its emphasis on individualism and personal expression, modernity has thrown core elements of human identity into question. Fundamental social hierarchies have been abandoned while the basics of human identity are no longer self-evident. We are more comfortable than ever, but feel morally adrift.

Just as redemption must advance human material prosperity, it must also repair moral decline. Moshiach must deliver moral clarity.

PART OF THE REDEMPTIVE PROCESS

It is obvious that this war isn't a local geopolitical skirmish, but part of the historical battle to advance Hashem's presence in our world. Though we are left with many perplexing question marks, we know that this war is part of the redemptive arc and that, one day, the mystery of Oct. 7 will become clear. If this historical war is part of a Messianic trajectory, it must also begin to repair the toxic cultural narratives which afflict humanity. Any war which is part of redemptive Jewish history must also advance moral clarity.

Therefore, it is totally expected that the war in Azza be interlocked with the cultural wars. We are designated by Hashem to defeat evil. We defend humanity against its darker self.



We are placed on this earth to defeat evil and to help repair broken cultural narratives. **POSTMODERNISM**

This war has showcased the perils of postmodernism which asserts that that truth isn't absolute or objective, but subjective. Postmodernism claims that truth is merely a social construct and that different communities or cultures may "construct" different truths. This counterfeit ideology has obliterated any abiding notion of a fixed and factual truth. Every fact can be manipulated, and every narrative can be justified based on falsifications masquerading as socially constructed truth.

Throughout the war we continually faced baseless accusations, as casualty figures were glibly falsified and pictures from Azza doctored and photoshopped. No sane or civil conversation is possible, since there isn't a baseline of truth and fact. Everything is up for grabs in the postmodern swirl of confusion.

A former dean of a major US college clarified to us that rabid and violent calls for the murder of Jews must be understood in the "context" in which they were stated. Truth, we are taught, is always contextual.

Our battle, in part, is to restore the concept of truth. Hashem is the ultimate אמת and any forgery or counterfeit blocks His presence in this world. Our battle for truth is a battle for His presence.

INTERSECTIONALITY

Intersectionality theory asserts that all forms of oppression or discrimination are interconnected. Therefore, all marginalized groups with grievances must support one another in their respective battles for equality. The battle for freedom and equality for an African American has become fused to the war in Azza. An ignorant world, intoxicated with intersectionality and seething with antisemitic fury, has thoughtlessly adopted a colonialist narrative, recasting the war in Azza as a battle between an indigenous population and their foreign occupiers. Depicting Jews as white male occupiers, criminalizes us in the eyes of every underprivileged group.

We have nothing to do with bigotry or discrimination. We have built one of the most liberal democracies in the world, which grants freedom of worship to every religion. Intersectionality, though, blinds its naïve victims into hating whoever they deem to be the "oppressor". It leaves no room for facts, education, or nuance. The weak must hate the strong.

We are fighting three concurrent wars. We will defeat the evil murderers of Azza. We will defy antisemitism. Slowly but surely, we will help humanity recover its senses, and repair its broken cultural narratives.



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HAFTORAH INSIGHTS

BY REBBETZIN DR. ADINA SHMIDMAN



Divine Design

In this week's Haftorah, we read about the design and construction of the Beit HaMikdash. While the structure was an aesthetic masterpiece, the design had spiritual meaning as well. אַטוּמִים וויַעָש לָבָיָת חַלוֹנֵי שָׁקָפִים, And for the house he made windows wide without, and narrow within. The windows are but one example of the intentional messaging of Hashem's holy House.

Rashi explains that these windows were unique in that they were narrow on the inside and wide on the outside, not like typical windows that are intended to let in light. Because Hashem does not need natural light, the windows were designed as such. In fact, the Midrash highlights that the command for the kindling of the Menorah was to provide merit to the Jewish people as Hashem does not need our light.

So what is the message of the windows? When we engage with the world around us, we must approach it with a broad, expansive perspective, שָׁקְכָּים, taking in diverse viewpoints and experiences. Yet, while it is essential to maintain a wide perspective when looking outward, we must not neglect the importance of introspection. The word, אַטּרָמִים, suggests a narrow and laser focus, reminding us of the need to turn our gaze inward from time to time. When we examine ourselves, we must be willing to confront our flaws and shortcomings with honesty and rigor, holding ourselves accountable to high standards of self-improvement and personal growth.

Ultimately, the image of the windows of the Beit HaMikdash challenges us to embrace a dual perspective – one that is both expansive and introspective. As we navigate our relationships with others, let us strive to see the world through wide-open windows, with a sense of understanding and a welcoming stance. Simultaneously, let us also cultivate an inner landscape characterized by self-awareness and accountability, guiding us towards a deeper understanding of ourselves and our place in the world.





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BY REBBETZIN ZEMIRA OZAROWSKI Director of OU Israel L'Ayla Women's Initiative

Challah and Understanding our Minhagim

There was once a Ba'alat Teshuva named Sarah, who was eating a Shabbat meal at the home of her neighbors, the Cohens. When it was time to wash Netilat Yadayim, Sarah turned to Mrs. Cohen and asked if she could borrow her ring. Mrs. Cohen was a bit taken aback and asked Sarah what she wanted the ring for. Sarah responded that she knew there was a custom to place a ring in between one's teeth when washing. She was not wearing a ring that day so asked Mrs. Cohen to borrow her ring in order to fulfill this Minhag. Mrs. Cohen looked at her incredulously and then realized the mistake – over the course of many Shabbat meals, Sarah had watched her hostess remove her ring in order to wash Netilat Yadayim (so that it would not be a chatzitza). Mrs. Cohen had the habit of keeping the ring in her mouth as she washed, so as not to misplace it. Sarah had assumed that this was not just a practical habit but an obligatory minhag of real significance and made sure to follow this minhag every week.

While this story is amusing, it hints at something larger. Though many of us have grown up religious, there are many things that we do simply because that is what we've seen our parents or others do. We don't really understand the deeper significance of what it is that we are doing. And sometimes, we think we understand, but actually have gotten everything upside down.

Another story is told of a baker from Kovno who had the privilege to host Rav Yisrael Salanter for Shabbat. This baker was very excited to have such a big Rabbi at his Shabbat meal and wanted to make sure to do everything exactly right. When he sat down at the table, he realized that the challah was not covered. He velled to his wife to come cover the challah right away! Rav Salanter turned to the baker and asked, "Do you know why we have a minhag to cover the challah?". The baker answered, "Of course! Usually, we make the bracha over bread before we make the bracha over wine. On Shabbat, we make an exception because we are sanctifying the Shabbat over the cup of wine, and that needs to happen at the very start of the meal, before we eat the challah. But since the challah would expect to have its bracha recited first, we cover the challah so as not to embarrass it". Rabbi Salanter responded. "If that is the case, you have understood the minhag all wrong. Bread does not have any feelings! We go through this whole exercise of making sure not to embarrass the challah in order to teach ourselves a lesson in being sensitive and not embarrassing other people. If you embarrass your wife in order not to embarrass your challah, you have everything upside down!".

As we move into discussing hamotzi and challah in the next couple of articles, these two stories remind us that everything we do, especially our Shabbat rituals, is full of meaning. We see from these stories how important it is for us all to take the time to really explore all of our Shabbat practices and minhagim. We need to look at everything with fresh eyes and try to understand and gain the deeper messages behind everything we do. In this column, we have begun and will continue bezH to analyze many of the different aspects of Shabbat. If we are able to do this successfully, our entire Shabbat experience will be transformed and enriched.





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Are Newly Ripe Avocados *Muktzeh*?

FROM THE VIRTUAL DESK OF THE OU VEBBE REBBE

RAV DANIEL MANN

לעילוי נשמת יואל אפרים בן אברהם עוזיאל זלצמן ז״ל

Question: Today, Friday, our avocados are not quite ready to eat. If they become ripe enough on Shabbat, may we eat them then?

Answer: Fruit that are so unripe that they are inedible are *muktzeh* (see Shulchan Aruch, Orach Chayim 308:31). When Shabbat begins, during *bein hashemashot* (twilight), several matters of halachic status are set for the entire Shabbat. One such matter is *muktzeh*, i.e., what is *muktzeh* when Shabbat begins, remains so throughout, even when the situation that made it *muktzeh* no longer exists (*migo d'itkatza'i* ... – Shabbat 43a). Thus, there is reason to suspect that an avocado that entered Shabbat as *muktzeh* would remain *muktzeh*.

However, there are a few reasons why the avocados in question will not be *muktzeh*. One is that since avocados usually ripen slowly, it is very likely that if you will **want to** eat it on Shabbat, it was halachically **edible** when Shabbat began. Foods do not need to be at their optimal state in order to be non-*muktzeh*; barely edible suffices. For example, the *gemara* (Shabbat 128a) and Shulchan Aruch (ibid.) state that uncooked meat is not *muktzeh* because it can be eaten raw, as can raw eggs (ibid. 328:38). Many poskim (including Igrot Moshe, OC 22) say that nowadays, raw meat is muktzeh because people no longer eat it, so that it must be practically feasible. So too, the gemara (Beitza 26b) discusses a food that is borderline fit to eat, i.e., only some would eat it, and instructs that one who wants to eat it must make an indication in advance to end the *muktzeh* status. Nevertheless, we assume that your avocados, if desirable to you on Shabbat, would have been marginally fit when Shabbat began. (One does not need to be aware before Shabbat that this was the case – ibid.)

A further reason that your avocados will not be *muktzeh* is that *migo d'itkatza'i* probably does not apply here. The *gemara* (Beitza 27a) points out that food that is cooking when Shabbat started is often not fit then, and still one may eat it when it is ready. The *gemara* explains that this is because it is "finished by the hand of man (*gomro biydei adam =gba*)," (as opposed to fruit drying in the field, which needs time with a strong sun to be fit for Shabbat and therefore stays *muktzeh*). The expectation that the food will become fit prevents him from removing the prospect of using it from

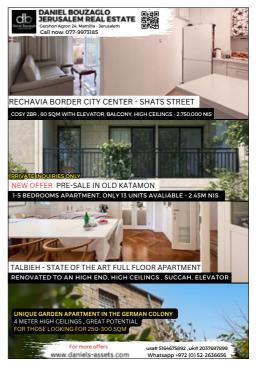
The Orthodox Union - via its website - fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt", to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and OU Israel's Torah Tidbits.



his mind (which is what *muktzeh* means).

It is likely though that *gba* requires certainty that the object will be usable on Shabbat (Tiltulei Shabbat p. 246; Orchot Shabbat 19:(556)) and some posit that this happens by human action (see ibid.). If something is reliant on an unpredictable stimulant (e.g., the sun), it remains *muktzeh*. Avocados are apparently not affected by the sun; rather, time and/or exposure to ethylene gas (from ripening fruit) are catalysts. There may be a machloket (Ha'amek She'ala 47:7 suggests it could be a *machloket* between Bavli and Yerushalmi) whether one can extrapolate from the fact it ripened during Shabbat that it should have been clear on Friday that this would happen.

In any case, a further leniency solves the problem here. The classic case of migo d'itkatza'i is one who puts edible fruit to dry, an action that causes them to "push" them into a period of being unfit. In cases where the object was never fit and pushed off and becomes fit on Shabbat, many poskim say that it loses its muktzeh status as soon as it becomes fit (see Shulchan Aruch, OC 324:7). On the other hand, some *poskim* posit that even in cases where a status of being fit was not removed, the muktzeh status can continue unless people were "sitting and looking forward" to its becoming fit (see Tosafot, Chulin 14a). However, this level of expectation does not require certainty it will occur, and one who saw the avocados were "not quite ready" and hoped they would



be ready on Shabbat definitely qualifies to have their *muktzeh* status fall off (Orchot Shabbat 19:370; Chut Shani 308:7.8 permits it but uses the term *gba*).

Therefore, for one or more reasons, if the avocado will be to your liking on Shabbat, it will be permitted to eat it.





RABBI AARON GOLDSCHEIDER

EDITOR, TORAH TIDBITS RAV, THE JERUSALEM SHUL - BAKA, JERUSALEM

To Give is To Get

The *parashah* opens with a call to the Jewish people to open their hearts and make a donation towards the greatest building fund of all time. "God spoke to Moses, saying: Speak to the Children of Israel so that

they take a donation for Me" (Exodus 25:1-2). Rav Avraham Yitzchak Hakohen Kook asked two questions about this passage. First, why does the Torah say "so that they take (חקוויק)" and not "so that they give (יוָיקווי)"? Additionally, in his mystical diary titled *Magid Meisharim*, the great halachist and kabbalist Rabbi Yosef Caro



wrote that it was of utmost importance that there be no coercion whatsoever, not even verbal, in the fundraising.¹ Why, Rav Kook asked, was this so?

Like others, Rav Kook read this passage in the *parashah* as the template for all

1. Magid Meisharim, Terumah (beginning).

Jonathan Rosenblum, DPM 050-595-5161

Pediatric and Geriatric Foot Care, Bunions, Hammertoes, and Diabetic Wound Care charitable giving, since it is the first time donations were made by the entire nation. He posited that there are two aspects to tzedakah.² In general, we think of it as a way of filling the lack of others. This is of course correct, but it is only part of the story. Charity also brings to expression the goodwill and altruism latent in the giver, thereby elevating them. The verb "to take" is used three times in the space of two short verses (חקחנ...דקחנ... דקחנ... דקחנ... דקחנ... דקחנ... דקחנ...

> emphasis is placed not on the recipient but on the giver, who takes from their own assets to transfer to others. Every act of kindness contributes towards one's spiritual growth.

> The Talmud tells of a group of schoolchildren who came to the study hall and began speaking about the meaning of the letter names in the Hebrew

alphabet. When the sages heard their insights they were astounded. Among the children's many incisive observations was that the letters *gimel* and *dalet* in succession stand for *gemol dalim*, "give charity to the poor." The letterforms in sequence (τ), graphically bear this out. The *gimel* (λ) has two legs, of which the forward leg extends itself to the impoverished *dalet* (τ).³ In Jewish mystical thought, starting with *Sefer Yetzirah*, the letters of the Hebrew alphabet

 The following analysis is based on Tzuriel, Otzerot ha-Re'iyah, 2:189–190.
 Shabbat 104a. are viewed as the building blocks of creation, and their forms contain worlds upon worlds of meaning. If the *gimel* "chases" the *dalet*, it reflects that the drive to benevolence is part of the fabric of the universe.

The Talmud says elsewhere, "More than the calf wants to suckle, the cow wants to nurse."⁴ We can adapt this adage to our concept of tzedakah: "More than the poor wants to receive, the giver wants to give." When man develops a personality of generosity, it fulfills the divine plan of creation and completes his own soul. For this reason, the Rambam opined that it is preferable to give charity to many different people in small doses than to give a small fortune all at once to a single person. The more times we perform an act, the more of an effect it has on us. The act of giving makes us better people.⁵

At the funeral of Rabbi Aharon Lichtenstein, one of the Talmudic giants and Modern Orthodox leaders of our generation, his son Rabbi Yitzchak said:

"Many of us here know of my father's Torah scholarship and mastery of the Talmud, but few people know about the following aspect in my father's life. Whenever he gave charity, he gave it with pronounced joy."

Rabbi Ezra Bick, a long-time student and colleague of Rabbi Lichtenstein, commented that at a funeral of a great person, our tradition teaches that one must take away a practical lesson. "Now that I have learned about the unique way my teacher gave charity—with joy—I will attempt to do the same going forward whenever I give."⁶ The classic work of exposition of the 613 commandments, *Sefer ha-Chinuch*, begins its presentation of the mitzvah of *tzedakah* with the following words: "Giving *tzedakah* to whoever needs it with joy and generosity."² But where does joy fit in with the obligation to give *tzedakah*?

This joy has multiple sources. At the most basic level, we receive satisfaction from knowing we have helped someone else. Additionally, with each act of giving we better ourselves, a cause for celebration. At the deepest level, we have been touched by God: "when you experience the overwhelming desire to be good to all, realize that an illumination from the supernal world has come to you."⁸

Parashat Terumah is the locus classicus for the mitzvah of charity. It focuses on "taking" in order to underscore the less immediately obvious, but crucial element, of tzedakah, separating from one's own God-given money to give to others. That is why the original act could not have been subject to even the slightest coercion, guilting, or sermonizing. The ideal act of giving tzedakah comes from within, and engenders character refinement, spiritual expression, and true delight. ■

7. Sefer ha-Chinuch, §479.

8. Orot ha-Kodesh, 3:316.

Rabbi Goldscheider is the author of the newly published book 'Torah United' (OU Press), featuring divrei Torah on the weekly parasha from Rav Kook, Rabbi Solovetichik, and the Chassidic Masters.

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^{4.} Pesachim 112a.

^{5.} Perush ha-Mishnah, Avot 3:18.

^{6.} These sentiments were heard by the author at the funeral.

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THE DAILY BY SIVAN RAHAV-MEIR PORTION

Gluing the Broken Pieces Back Together

Sharon Negri, mother of Neriya Negri, who fell in battle on Simchat Torah, sent me the two pictures below and wrote as follows:

"Several days ago, I attended a mosaic workshop. In order to create a mosaic, it is first necessary to shatter whole tiles into pieces with a hammer.

I came to the workshop in a highly emotional state and released all my pain in breaking the tiles. And then, while shattering the tiles, and afterwards in gluing the pieces together, I felt how deeply significant and healing it was to have found a workshop like this following the loss of my Neriya.

My reality was shattered and I am gathering up the pieces. But I am not just gathering them up; I am making a new creation out of them. I really and truly believe that this is what is demanded from me. It's a divine demand and also a demand from myself: *to take my broken heart, my broken reality, and create life. A new and different life, but life*.

If they would show us a woman breaking tiles with a hammer and tell us that she is creating something, we would raise an eyebrow. After all, she is destroying, not creating. But without seeing the continuation of the story, how she glues the broken pieces back together, we would only see destruction.

I truly believe that this is what all of us are

going through together at this time. The shattering has been so great that we might think that everything has been destroyed. But we must create something new, with God's help, out of the broken pieces. Our story will continue."



Pictured here are the broken shards and the mosaic that Sharon Negri created

Sivan Rahav-Meir is a media personality and lecturer. Married to Yedidya, the mother of five. Lives in Jerusalem, and formerly served as the World Mizrachi Shlicha to North America. Sivan lectures in Israel and overseas about the media, Judaism, Zionism and new media. She was voted by Globes newspaper as most popular female media personality in Israel and by the Jerusalem Post as one of the 50 most influential Jews in the world.

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Yoni thanks Hashem for having

the opportunity of having Tziporah in his life, to learn of her caring, patience and happiness, to overcome her challenges. May Tziporah's Neshama be a light onto the world, in a time of darkness, and may her Neshama shine to Gan Eden. Yoni misses Tziporah with tears in his eyes, as Hashem gave him a gift, a crown jewel, now he returns her to Hashem. With thanks and Toda Love. Yoni

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Performing Mitzvot With Purpose

Moshe's task of constructing the Mishkan, which included building its outer walls, specified them to be upright wooden boards. The Gemara in Succah derives from this directive that the wooden beams must be laid "דרך גדילת," in the way they grew. But why does the orientation of the beams matter? Rav Moshe Feinstein teaches us that performing a mitzvah isn't merely about fulfilling an obligation, rather "דרך גדילת," it's about growth. When we engage in mitzvot, we do so with the intention of personal development and growing closer to Hashem. This concept is exemplified in the Mishkan's construction. The first thing visible upon entering the Mishkan was the upright wooden beams, reminding us to approach all mitzvot with the right mindset.

In Masechet Shabbat, the Mishna discusses the melacha of writing, mentioning that Bnei Yisrael inscribed letters on the beams of the Mishkan for organizational purposes to show which beams goes next to which. Why bother labeling identical beams? Bnei Yisrael understood that matching slight imperfections between beams made for smoother construction. This illustrates another aspect of performing mitzvot "דרך גדילת". Engaging in a mitzvah thoughtfully and meticulously allows for growth. By preparing and contemplating our actions beforehand: asking ourselves "Why am I performing these mitzvot? What is the purpose?", we ensure that our mitzvot will cause us to grow.

Shabbat Shalom!



Yehuda Sunshine Raanana 12th Grade

The Power of Giving

In this week's parsha, Hashem commands us to build the Mishkan, ".ועשו לי מקדש ושכנתי בתוכם." But this doesn't make sense, why does Hashem need a house? If Hashem is everywhere, it's unnecessary to build Him a house, so why do we? Furthermore, the pasuk itself doesn't make any sense. If Hashem were to dwell in the Mishkan, the pasuk should say ",רבתוכם" so why does it he "בתוכם".

To better understand the answer, we will first learn the reason behind the building of the Mishkan. The Mishkan was built because after אסא העגל, Hashem saw that without Moshe we didn't think that we could communicate to Him, and that we needed a bridge. For this reason, Hashem commanded us to build the Mishkan, to be the bridge between us and Him.

With this understanding, we can answer our question. When Hashem commanded us to build the Mishkan, he said to take only from the people who wanted to give, "מאת כל איש אשר ידבנו ליבר". "He was teaching us, that the שכינה will rest upon people who give. It doesn't matter the quality of the wood or steel, rather the purity of the heart. The Kabbalah tells us that the purpose of the world is to achieve Dvekut - to attach ourselves to Hashem. We do this by trying to emulate Hashem, by mirroring the way that He acts. As Hashem is the ultimate giver, we too should be givers.

Rabbi Sacks sums this all up by teaching us that Hashem doesn't dwell in the building, rather he dwells in the builders. Hashem wanted us to build the Mishkan through giving, in order that he could dwell in us. Which is why the pasuk says "בתוכם" in them, Hashem dwells in the people who want to give.





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