

Candle Lighting

5:56

S"Z Kriat Shema

9:45

Sunset

6:14

Motzei
Shabbat

6:50



Parshat HaShavuah

תרומה

TERUMAH

FEBRUARY 16, 2013

ו' אדר תשע"ג

A PUBLICATION OF

The Weinbaum
Yeshiva
High School
INSPIRE & CHALLENGE

Ashreinu

חלקינו מה טוב

Enriching and Enhancing Your Study of the Weekly Torah Portion

RABBI BEN SUGERMAN 1-2

DANIEL FELDAN ('16) 2

MATTHEW SILKIN ('14) 2-3

EFRAIM SCHACTER ('16) 3

ISAAC KURTZ ('14) 4

CONSTANCY
RABBI BEN SUGERMAN

Steven Spielberg has some knack for making movies. Do you remember that iconic moment from that first scene of Raiders of the Lost Ark? Indiana Jones is hunting a lost treasure in a dark cave and knows that in order not to trigger all the booby traps he needs to replace the artifact with a sand bag of equal weight.

He deftly makes the transfer thinking that he fared well, only to then be assaulted by poison-tipped arrows and rolling stones 20 feet in height – movie making at its finest.

This week we are introduced to the Mishkan and the *keilim* that accompany it. Placed inside the Mishkan is the *shulchan*, the table, where the *lechem hapanim* are placed. The showbread is organized in two columns of 6 loaves stacked on top of one another.

The Torah describes, "ונתת על השולחן לחם פנים לפני תמיד" (פרק כה, פסוק ל). The order of operations for the 12 loaves of bread is that they are baked on Friday and placed on the table on Shabbat, where they are left for a full week. The following week, 12 new loaves are placed on the *shulchan* and the old loaves are taken off and allocated to the kohanim who are performing temple service that week.

The transfer between the old loaves and the new is beautifully described in the gemara in Menachos 99b: עד שמושכין את הלחם הישן מן השולחן כהנים מניחין עליו את החדש וטפחו כל זה בצד טפחו של זה משום שמאמר לחם פנים לפני תמיד

Because the Torah states that the loaves should always remain on the table, the transition between old and new is seamless and not for a moment does the table exist without the bread.

Continued page 2





Rabbi Sugerman continued

The Torah places tremendous value on constancy. A midrash is cited at the beginning of the ספר עין יעקב where we find a group of חכמים debating as to what is the most important pasuk of the Torah. The likely candidates of שמע ישראל, ה' אנכי, are posited, but then the midrash resolves the debate by citing what it believes is the most important pasuk in all of chumash: “את הכבש האחד תעשה בבקר ואת הכבש השני תעשה בין הערביים”, the one that discusses the daily *tamid* offering that is offered in the Beit Hamikdash.

As humans we are conditioned by the actions that we repeat again and again. Any character trait and good deed that we want to really internalize can only be achieved through a steady diet of repetition. (Ask sharpshooter and newer member of the Miami Heat Ray Allen how often he practices his shot.) The secret to mastering the learning of Torah, davening, and character improvement is constancy, a relentless and tenacious approach of waking up every morning committed to not let a day go by without תורה, עבודה, and גמילות חסדים.

THE GOLDEN MEAN

DANIEL FELDAN ('16)

In this week's parsha the Torah describes how to build the Mishkan and all the *keilim*. In the beginning of His instructions, Hashem commands the Jews to build the aron and says, “וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר, מִבֵּית וּמִחוּץ תְּצַפְּנֶנּוּ; וְעָשִׂיתָ עָלָיו זָרָהָב, סָבִיב” — “You shall coat it with pure gold, coating it inside and out.” Why does Hashem command that the ark be created out of wood-plated gold? Would not solid gold be more impressive?

One of the explanations is that Hashem does not want to burden the kohanim with an ark too heavy to lift. Yet, this conflicts with another idea — the idea that the ark is actually self-propelling and “carries the carriers.” This is described in Sefer Yehoshua: “the soles of the kohanim's feet were removed from the dry ground.” If this is true, what difference does it make how heavy the ark is? Hashem could have ordered it made of solid gold, and the burden on the kohanim would have been no different.

Rabbi Dovid Orlofsky offers a beautiful insight. He explains that Hashem chooses to make it light enough for us to be able to lift it, but heavy enough for us to feel the burden. The lesson is in serving Hashem and being his partner in *tikun olam*. We should always feel the weight our responsibilities on our shoulders. However, once we accept that burden, Hashem will lift our feet from the ground and carry us the rest of the way.

POUR IT ON

MATTHEW SILKIN ('14)

The beginning of this week's parsha deals with the funding of the Mishkan. When Hashem asks Moshe to go around for donations, He does not use the word “give,” instead Hashem tells Moshe to “let them TAKE for Me...” This is certainly strange wording. They are asked to contribute; it is not forced upon them!

The Sforno tells us that this command is directed towards the leaders of the people, who should pressure Bnei Yisrael into giving. However, this “giving” should not be felt as a tax on the people. Therefore, Hashem uses the word “take.”

Continued page 3





Silkin continued

However, the Sforno does not stop there. He goes on to explain that Bnei Yisrael are so happy to donate that they do not even wait to be asked. Rather, they quickly fill the coffers of the treasury and it is from there that Sforno deduces that being generous will be beneficial in the long run.

Purim is coming soon, and there are two ways one can be generous on Purim: mishloach manot and matanot l'evyonim. While there are those who seek to give only the bare minimum of two items, there are also those who will give much more than what is required. Hopefully, we are blessed enough to be like the latter of groups this Purim, and this parsha teaches that we must give willingly and enthusiastically to those in need.

AN HONEST MISTAKE

EFRAIM SCHACTER ('14)

In parshat Terumah we learn about the detailed process of building the Mishkan. The Mishkan was the portable sanctuary that accompanied Bnei Yisrael in the wilderness.

Once Bnei Yisrael enter and conquer the Land of Israel, the Mishkan is replaced by the permanent structure of the Beit Hamikdash. The building of the Mishkan is a communal process, which includes every single Jew and begins with the important work of “fundraising” from among all the people. This “fundraising” is initiated when Hashem relates to Moshe:

Speak to the Children of Israel and they shall take for Me a portion (terumah), from every man whose heart will motivate him you shall take My portion (terumah). This is the portion (terumah) that you shall take from them: gold, and silver, and copper; and turquoise wool, and purple wool, and scarlet wool; and linen and goats' hair; and ram skins that are dyed red, and techashim skins, and shittim wood; oil for the [menorah] light; spices for the anointing oil and for raising the smoke of the incense; shoham stones and filling stones, for the ephod [apron of the High Priest] and for the choshen [breastplate of the High Priest]. They shall make Me a Sanctuary (mikdash), so that I may dwell among them. (25:1-8)

The Or Hachayim notes that there is an order to all of the materials listed in the pasuk. They are all listed in decreasing value, beginning with the precious gold and silver and progressing down to the oil and spices. The only exception to this order are the last two items, the precious shoham stones and filling stones which appear last on the list. It is the *nesi'im* (the princes) who donate the *avnei shoham*, and when the Torah describes their donation, the word *nesi'im* is written without a yud. The missing yud signifies that something is improper in the manner in which the *nesi'im* make their donation. Rather than immediately volunteering the best they can afford to the Mishkan like the rest of Bnei Yisrael, the *nesi'im* decide to make their contribution in a fashion that will bring themselves the most honor. They wait to see what everyone else offers and only then do they plan to donate some costly item for the completion of the Mishkan, an item that they assume Bnei Yisrael will not be able to afford. Although their donation is the most valuable by physical standards, it is the least valuable by spiritual standards because their intentions are not proper.

We learn that the performance of mitzvot should not be viewed as an opportunity to glorify ourselves and enhance our own reputations. Rather, Hashem values our actions by the purity of our intentions. May Hashem bless us with a zealousness and love for His Torah and mitzvot which will outweigh any of our egotistical needs.



MISHKAN MAYHEM ISAAC KURTZ ('14)

Parshat Terumah brings to the forefront what will be the focus of the rest of Sefer Shemot—the construction of the Mishkan. The Mishkan is usually considered a great accomplishment for Bnei Yisrael. A sanctuary for Hashem built in the midst of an arid desert.

However, the revered Mishkan comes to being only through a mistake. A mistake that has haunted the Jews throughout time. A mistake so erroneous that it almost causes the annihilation of Bnei Yisrael. This terrible mistake is, of course, the construction of the Golden Calf. It is only through this misdeed that the concept of a Mishkan comes into being—representing Bnei Yisrael's search for forgiveness from Hashem.

This explanation is cited by several *rishonim*. The Sforno explains that following the revelation at Sinai each and every Jew is worthy of having Hashem's *shechinah* rest upon him. It is only once Bnei Yisrael have sinned that they must construct a specific place—a Mishkan—for Hashem to rest His presence upon.

The Mishkan therefore became a central rallying point for Bnei Yisrael. It represented their failures as a people, but it also exemplified Hashem's willingness to forgive a "stiff-necked nation." The Ramban goes on to say that while the purpose of the exodus was to reach Har Sinai, this supernatural achievement is something Bnei Yisrael must strive to reach throughout the remainder of Sefer Shemot. The Ramban goes on to prove this by introducing striking parallels between the revelation at Sinai and the Mishkan, the simplest of which is that Hashem directly speaks to Moshe while he is on top of Har Sinai and while he is in the Mishkan.

We can now see that the true purpose of the Mishkan, and later on the Beit Hamikdash, is to recreate the experience at Sinai. These resting places for Hashem provide each and every Jew with the opportunity to connect with Hashem individually, through his or her own sacrifices. And while these structures may no longer be in place during our exile, it is important for us to recognize Hashem's presence in our "miniature sanctuaries." For it is in them and through them that Bnei Yisrael will be able to harken back to the sounds of Har Sinai and the radiance of the Beit Hamikdash.

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