

## Terumah

## תרומה

Volume 1 - Issue 19 6 Adar, 5767

***And take to me Terumah (Shmos 25:1).***

Rashi explains, *To Me: to My Name*. We can understand this by way of a comparison to a Chasuna, a wedding. All the preparations for the Chasuna and everything needed for the Chasuna are solely to bring joy to the bride and groom. There are people, though, that are attracted only to the trappings of the wedding and come only to eat and drink and ignore the main reason for the wedding. This world is compared to a wedding hall (Eruvin 54a). Everything Hashem made in His world is for the sole purpose of uniting the Bride and Groom. There are many people who just want to eat and drink and follow after the physical pleasures, forgetting the main reason they are here. However, a wise person realizes why he is here and is always working towards the Kabbalistic concept of uniting the Bride and Groom, Hakodosh Boruch Hu and His Shechina. He disregards the physical pleasures of this world.

This is alluded to in this Posuk. And take to me Terumah, *to My Name*. Terumah refers to something separated. A person should separate himself from the insignificant and grab hold of that which is meaningful, to unite Hakodosh Boruch Hu and His Shechina. *And take to me, My Name*. Take Me to the Shechina, which is the Name of Hashem: *In all places where I mention My Name (Shmos 20:24)*. The Targum there says, 'Where I rest My Shechina'. We should be working towards bringing a complete and true unification of Hashem to the Holy Shechina.

--Degel Machaneh Efraim

***Within the rings of the Aron the staves shall remain. Do not remove them (Shmos 25:15).***

The Mizbeach (Altar) also had staves (Shmos 27:6) but there is no similar Mitzvah of leaving them in always. Perhaps this alludes to the following.

It is known that the Mishkan is comparable to the entire world and a person is a microcosm of the entire world (see Medrash Tanchuma Pekudei 3). A person is also like a small Mishkan. The 'Aron' of the person is the brain in which resides the knowledge of Torah and Mitzvos to remember them always and perform them and to not allow the Yetzer Hora to entice him with the physical pleasures of this world. Rather, one must remember always that he was created in this world to serve his Creator and fulfill His Mitzvos. This is stated in the Posuk, *Guard yourself lest you forget Hashem, your Al-mighty (Devarim 8:11)* and, *And stray from the path upon which I commanded you (ibid. 11:28)*. The battle with the Yetzer Hora is an inner struggle, constantly within one's thoughts as mentioned by the Chovas Halevavos (Gate of Unity of Action Ch. 5) that the war with the Yetzer Hora is more difficult than any other war. He lists 10 reasons why, one of which is that this war is internal and other wars are external.

One needs great tenacity and stubbornness to ward off the Yetzer Hora, like the Mishna (Avos 5:23) states, *Be brazen like the leopard*. Brazenness and stubbornness should only be directed towards the Yetzer Hora. Towards people, Chazal say, *R' Elazar ben Shimon expounded, 'A person should be flexible like the reed and not stiff like the cedar' (Taanis 20b)*.

This is the allusion being made by the staves of the Aron. Inside, the staves are made of cedar wood. A person must be hard like cedar internally when fighting the inner battle against the Yetzer Hora. The staves were also covered with pure gold outside. There is nothing as malleable as pure gold. Outside, towards others, a person must be congenial with everyone. A person must remember Hashem always, and to always remember to fulfill His Mitzvos and be tenacious internally against the Yetzer Hora and congenial externally with other people. *Within the rings of the Aron the staves shall remain. Do not remove them* from his 'Aron', his mind, where the testimony of the Torah and Mitzvos resides. The battle of the Yetzer Hora should also not be removed from his thoughts. He must maintain constant vigilance.

--Orach L'Chaim

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## Zemanim and Halachos

תְּרוּמָה

Zemanim are for Chicago, IL	Krias Shema	Tefilla
According to the Vilna Gaon	9:19 AM	10:14 AM
According to the Magen Avrohom	8:43 AM	9:50 AM
Sunset Friday: 5:33 PM	Sunset Saturday: 5:34 PM	

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For Parshas Zachor, we read from Parshas Ki Seitzei from the Posuk, *Remember what Amalek did* until the words, *Do not forget (Devarim 25:17-19)*. This reading contains a positive and negative commandment to always remember the wicked acts of Amalek and to let our hatred of Amalek penetrate deep within our hearts to never forget what this nation did to us. Women are obligated in this Mitzvah according to some authorities while others maintain they are exempt. It is customary that women come to the Shul to hear this reading. It is appropriate to speak at the Seudah with the women about this Mitzvah.

--Nitei Gavriel

\*\*Please consult your local Orthodox Rabbi for Halachic decisions.\*\*

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## Kids' Korner

### Last week's answers

1. *Where does the Torah tell us that a Doctor's fee must be paid?*  
V'Rapo Y'Rapei, Shmos 21:19, Rashi (Rashi quotes the Targum, *and the fee for the doctor shall be paid*).
2. *What Aveirah are we told to distance ourselves from?*  
Lying (Shmos 23:7).
3. *Posuk 24:8 states that blood was sprinkled on the people. Is this what actually happened?*  
The blood was sprinkled on the Altar on **behalf** of the people (Rashi from the Targum).
4. *Why does a thief have to pay back 5 cows for a stolen cow but only 4 sheep for a stolen sheep?*  
Since a person must carry a sheep on his back when he steals it, the thief only has to pay back 4 sheep due to his embarrassment. An ox can be led away on its own feet and no embarrassment is suffered. The thief must therefore pay back 5 oxen. The Torah has mercy on the honor of people. (Rashi 21:37).

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1. How many Arons (Arks) did Betzalel make?
  2. How many boards were used on the right and left sides of the Mishkan?
  3. Where did Betzalel get the cedar wood used in the Mishkan?
  4. Did the Aron have legs on the bottom or did it sit flat on the ground?

**Answers next week!**

*And you will place on the table Lechem Hapanim before Me always (Shmos 25:30).*

From the moment that Hashem created the world ex-nihilo, blessing could only fall on something that exists. There must be something for the Brocha to take hold of for it to be effective. The Table in the Mishkan alluded to Parnossa and Divine Blessing. Therefore, bread needed to be placed on the Table for the Brocha to be effective.

--The Ramban

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