

# ב"ה Torah Tidbits

ISSUE 1649



FEB. 21<sup>ST</sup> 2026  
ד' אדר תשפ"ו

פרשת תרומה  
PARSHAT TERUMAH

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Rabbi Judah Mischel  
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כמשפטו אשר הראית בהר  
שמות כ"ו: ל'

YERUSHALAYIM SHABBAT TERUMAH ZMANIM:

CANDLES 4:54 PM • HAVDALA 6:08 PM • RABBEINU TAM 6:47 PM



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## COVER PHOTO



Submitted by Levi-Yitzchak Hullman

I'm 13 years old and I live in Jerusalem. My father made aliya in 1995. I was born and raised in Jerusalem. I like how Israel attracts so many different Jews from all over the planet. I also get inspiration from the different climates in Israel: the dessert, Negev, Hermon, beaches and towns. I just got a new camera, and before I ordered it, I said to myself: "The first picture I'll send to someone, will be to Torah Tidbits". This picture was taken in Nachal Arugot, next to the Dead Sea. The pasuk that I think matches the photo the most is from שמות יט:ב it is: "וירא אל נגד ההר".

## IMPORTANT REMINDERS

🕒 Earliest Kiddush Levana, 3 Days After Molad: 5 Adar/ Sat. night Feb. 21  
7 Days After Molad: 8 Adar/ Tues. night Feb. 24

Last Opportunity to Say Kiddush Levana until: 15 Adar/ Tues. night March 3

# CANDLE LIGHTING AND HAVDALA TIMES



## OTHER Z'MANIM



### JERUSALEM

**Ranges 11 days Wednesday - Shabbat**  
**Feb. 18 - 28 / 1- 11 Adar**

|   |                    |
|---|--------------------|
| Earliest Tallit and Tefillin            | <b>5:27-5:17</b>   |
| Sunrise                                 | <b>6:19-6:07</b>   |
| Sof Zman Kriat Shema                    | <b>9:05-8:59</b>   |
| Magen Avraham                           | <b>8:29-8:23</b>   |
| Sof Zman Tefila                         | <b>10:01-9:57</b>  |
| (According to the Gra and Baal HaTanya) |                    |
| Chatzot (Halachic Noon)                 | <b>11:52-11:51</b> |
| Mincha Gedola (Earliest Mincha)         | <b>12:22-12:21</b> |
| Plag Mincha                             | <b>4:17-4:23</b>   |
| Sunset (Including Elevation)            | <b>5:26-5:35</b>   |



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|                                  | Terumah     |             | Tetzaveh    |             |
|----------------------------------|-------------|-------------|-------------|-------------|
|                                  | Candles     | Havdala     | Candles     | Havdala     |
| Yerushalayim/Maale Adumim        | <b>4:54</b> | <b>6:08</b> | <b>4:59</b> | <b>6:13</b> |
| Aza Area (Netivot, Sderot et al) | <b>5:12</b> | <b>6:10</b> | <b>5:18</b> | <b>6:16</b> |
| Beit Shemesh/RBS                 | <b>5:13</b> | <b>6:09</b> | <b>5:18</b> | <b>6:14</b> |
| Gush Etzion                      | <b>5:10</b> | <b>6:08</b> | <b>5:15</b> | <b>6:13</b> |
| Raanana/Tel Mond/Herzliya/K.Saba | <b>5:10</b> | <b>6:09</b> | <b>5:16</b> | <b>6:14</b> |
| Modiin/Chashmonaim               | <b>5:10</b> | <b>6:08</b> | <b>5:16</b> | <b>6:14</b> |
| Netanya                          | <b>5:10</b> | <b>6:09</b> | <b>5:16</b> | <b>6:14</b> |
| Be'er Sheva                      | <b>5:12</b> | <b>6:10</b> | <b>5:17</b> | <b>6:15</b> |
| Rehovot                          | <b>5:11</b> | <b>6:09</b> | <b>5:16</b> | <b>6:15</b> |
| Petach Tikva                     | <b>4:54</b> | <b>6:09</b> | <b>4:59</b> | <b>6:14</b> |
| Ginot Shomron                    | <b>5:09</b> | <b>6:08</b> | <b>5:15</b> | <b>6:13</b> |
| Haifa / Zichron                  | <b>4:59</b> | <b>6:08</b> | <b>5:05</b> | <b>6:14</b> |
| Gush Shiloh                      | <b>5:09</b> | <b>6:07</b> | <b>5:14</b> | <b>6:13</b> |
| Tel Aviv / Givat Shmuel          | <b>5:11</b> | <b>6:09</b> | <b>5:16</b> | <b>6:15</b> |
| Givat Ze'ev                      | <b>5:13</b> | <b>6:08</b> | <b>5:19</b> | <b>6:13</b> |
| Chevron / Kiryat Arba            | <b>5:10</b> | <b>6:08</b> | <b>5:15</b> | <b>6:13</b> |
| Ashkelon                         | <b>5:12</b> | <b>6:10</b> | <b>5:18</b> | <b>6:16</b> |
| Yad Binyamin                     | <b>5:11</b> | <b>6:09</b> | <b>5:16</b> | <b>6:15</b> |
| Tzfat / Bikat HaYarden           | <b>5:01</b> | <b>6:06</b> | <b>5:07</b> | <b>6:11</b> |
| Golan                            | <b>5:07</b> | <b>6:06</b> | <b>5:13</b> | <b>6:11</b> |
| Nahariya/Maalot                  | <b>5:08</b> | <b>6:07</b> | <b>5:14</b> | <b>6:13</b> |
| Afula                            | <b>5:08</b> | <b>6:07</b> | <b>5:14</b> | <b>6:12</b> |

**Rabbeinu Tam (Jerusalem): Terumah - 6:47 PM • Tetzaveh - 6:53 PM**

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

**Daf Yomi: Menachos 41**



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## DEAR TORAH TIDBITS FAMILY

RABBI AVI BERMAN  
EXECUTIVE DIRECTOR, OU ISRAEL  
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*Parshat Terumah* is a *parsha* that fills the heart with positive emotions. *HaKadosh Baruch Hu* asks *Klal Yisrael* to donate toward something they have not yet seen: a *Mishkan* that is designed to become the spiritual center of Jewish life for them. And they give. “Gold, silver, bronze, and blue, and purple, and scarlet, and fine linen...” (Shemot 25:3-4) - the list goes on and on, item after item. We know that *Klal Yisrael* gave so generously that the *Kohanim* hardly had anything left to contribute themselves.

When I look around at the generosity of the Jewish people today, I see that that spirit of giving, which began in the desert, has never stopped. It continues today among the Jewish people in the most beautiful way. *Baruch Hashem*, every organization has its supporters, its friends, its volunteers, its board members, and the people who benefit from its work.

I don't think people support a particular organization because they themselves will

get some benefit from it. Rather, most people give because they believe in the organization, in its vision, and in the good it is doing for the world, and many times for their own loved ones. Whether it's somebody supporting Torah Tidbits in memory of a loved one or in celebration of major life events, or somebody supporting an OU Israel Teen Center, or NCSY, or JLIC – they see the impact and they say, “I want to be part of that.” That feeling gives us great confidence that we are continuing the *mesorah* of our forefathers and foremothers who built the first *Mishkan*. These incredible things cannot happen without *Klal Yisrael* reaching deep in their pockets and making sure that the resources are there.

One of the unique aspects of the OU is that it is such a massive organization, with so many different elements, that supporters are often interested in understanding not just what we do here in Israel, but also the broader *kashrut* operation – how the OU is constantly expanding to more factories, restaurants, and hotels, and the integrity and transparency that characterize our certification. Between Rabbi Yissachar Dov Krakowski, Rabbi Ezra Friedman, Rabbi Yonatan Korach, and so many others on our *kashrut* team here in Israel, people call our Gustave & Carol Jacobs Center for Kashrut Education and gain a deeper understanding of what is happening behind the scenes.

I have had the chance to join our *kashrut* team on visits to many OU-certified factories here in Israel and abroad. These are the days my children most enjoy coming to work with me. On my most recent visit, I toured a factory

In loving memory of  
**HaRav Dr. Fred S. Heuman z"l**  
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on his fourth *yahrzeit* - ג' אדר

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Azriel & Chaya Heuman  
Sheera & Chaim Shine  
Iryah Mordechai  
Judy & Bruce Listhaus  
grandchildren  
and great-grandchildren



in Sderot that manufactures Tapuchips – the Israeli version of Lay’s potato chips – as well as Doritos and Cheetos, products that are manufactured in Israel not only for the local market but also for export to the United States. Sderot holds an especially warm place in my heart, as we have an incredible OU Israel Teen Center there that works with hundreds of teens, and it is a city I love visiting, especially seeing its tremendous growth since October 7th.

Walking through the factory, I noticed differences that set it apart from factories I have visited in the United States or elsewhere. The first thing you cannot help but notice is the bomb shelters placed throughout the factory. They are clearly decorated to blend in with the décor, but the reality behind them is unmistakable. The

staff are trying to do something as simple as manufacture potato chips and snacks for families and children to enjoy, yet they must have bomb shelters within arm’s reach because the time from when a siren goes off in Sderot until you need to take shelter is roughly ten seconds, a reality that Sderot residents have been living with for decades.

Another thing you see in factories here in Israel but rarely anywhere else in the world: the factory has a designated *shul* with set times for *Mincha* every day, *sefarim* on the shelves, and people sitting and learning and

*davening*. There is even a welcoming sign outside identifying it as the *shul* of the Tapuchips factory.

The third difference is the sign for taking *terumot u’ma’asrot* (tithes) off the potatoes coming into the factory. (When Lay’s potato chips are manufactured in America, the potatoes grown locally in the United States are not subject to *terumot u’ma’asrot*, because that obligation applies specifically to produce grown in *Eretz Yisrael*.)

Walking through the factory and seeing all of these elements together – the bomb shelters, the *shul*, and the *terumot u’ma’asrot* – gave a powerful feeling of what it means for a factory to operate in Israel. Yes, there are *mezuzot* on the doors, and everything is in Hebrew, but also what it means to live in Israel and live a Jewish



In loving memory of  
my beloved husband  
**צבי מאיר בן משה יהונתן ז"ל**  
**Harry Grunstein z"l**  
on his 7<sup>th</sup> yartzeit  
May the Torah learning  
in this issue be לעילוי נשמתו  
*Tzippy Grunstein,*  
*The Grunstein, Sletatt,*  
*Henryson families*  
*his children and grandchildren*

life is woven into the fabric of everyday work.

This got me thinking about something I often share when I take families and OU supporters to visit army bases, to meet alumni of our teen centers who are currently serving in the IDF. Whether we come to do a barbecue for the soldiers, bring them *simcha*, or help them out, I always ask my guests: what is the difference between the IDF and every other army in the world? People usually answer, "Because everybody's Jewish." But that's not entirely accurate – the IDF includes Druze soldiers and others who are not Jewish.

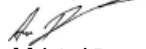
What I tell people is the following: First, on every door throughout the army there is a *mezuza*. Then, all the food in the army is kosher. An American Jewish soldier serving in the Marines or the Navy can request kosher food, but the entire army does not operate under the assumption that all food must be kosher. Here in Israel, we have a Chief Rabbinate of the army that works closely with our *kashrut* team to ensure kosher food is provided.

Another difference is that every army base has a *shul* and a *sefer Torah*.

These differences reflect the clear essence of who we are as a people. When I think about the *terumah* we give, these donations define what is important to us. Just as we gave our *terumah* to build a *Mishkan* for *Klal Yisrael*, so too in every army base and every factory here in Israel, we make sure there is a *shul* where people can *daven* and talk to *HaKadosh Baruch Hu* while at work. It is these things that bring us closer to *HaKadosh Baruch Hu* and allow us to pass on the values that are important to the Jewish people – whether it is *tzedaka* and giving *terumah*, listening to the Torah and placing *mezuzot* on our doors, eating kosher, or fulfilling the biblical commandment of *v'nishmartem me'od l'nafshoteichem* (you shall guard yourselves very carefully) by making sure there is a bomb shelter inside a factory in Sderot so that workers are as safe as possible while manufacturing food for *Klal Yisrael*.

May we all continue enjoying OU kosher products, *shepping nachas* from the great programs we are running across the country, and making sure we all try to get as involved as possible – supporting, volunteering, joining boards – giving our little *terumah* to *Klal Yisrael* every single day.

Wishing you all an uplifting and inspiring Shabbat,

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

May the learning  
in this Torah Tidbits  
be לעילוי נשמות our beloved parents

**MURRAY FISHER ז"ל**

**משה בן יהודה לב ז"ל**

on his 39<sup>th</sup> *yahrzeit*

and

**LILLIAN FISHER א"ה**

**לאה בת שמשון ע"ה**

on her 4<sup>th</sup> *yahrzeit*

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and all those who were  
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# Ad Chatzi Hamalchut: The Al Aqsa Flood and Purim

Today's Hamans set out to destroy us yet with God's help the entire story turned around, *v'nahapoch hu*. What began with a devastating attack on Israel led to the near collapse of Iran and its proxies, fundamentally changing the power dynamics in the Middle East. G-d's hand is recognized not only in exploding beepers, intercepted missiles, and buses blowing up empty, but - astoundingly - in the many remarkable stories of hostages and their families recognizing and embracing G-d from the bowels of Gaza and the depths of despair. Purim in the making!

The obsessive hatred that the Jewish people have encountered throughout history cannot be explained in geopolitical terms. Our Sages (Shabbat 89b) sourced that hatred in the world's reaction to the special relationship G-d established with the Jews at *Sinai*, causing *sinah* (hatred) to descend upon the nations of the world. Antisemitism is rooted in our chosenness and seeks to destroy our unique connection to the divine. Even the current war against the Jews - similar to the Hebron and Jerusalem pogroms of 1929 - is characterized by its perpetrators as the Al Aqsa Flood, a reaction to the perceived Jewish return to the *Mikdash*. Ramban in his introduction to our parsha (Terumah) described the *Mishkan/Mikdash* as a continuation of Sinai. That is why

any restoration of the Jewish connection to the Mikdash reawakens the *sinah* (hatred) of Sinai.

This same phenomenon is the subtext of the Purim story, occurring as it did in the period between the two Temples. This story of antisemitism was driven by the desire to keep the already exiled Jewish people away from their G-d, as the narrative begins with Achashverosh throwing a party celebrating the dashing of our dream to return to Yerushalayim (see Megillah 11b), and continues with his constant refrain limiting Esther's requests to "half the kingdom," which the Talmud (Megillah 15b) sees as drawing a firm line against allowing her to restart the rebuilding of the Mikdash. Yet despite Haman's and Achashverosh's best efforts, the Purim story led to the *kiymu v'kiblu* recommitment of Klal Yisrael to Sinai (Shabbat 88a) and to the resumption of the rebuilding of the *Mikdash* under the leadership of King Darius, son of Esther. The nations despise us for our stubborn connection to G-d, but every effort they make to disrupt that connection is doomed to failure, even if we must find our way back using a different path.

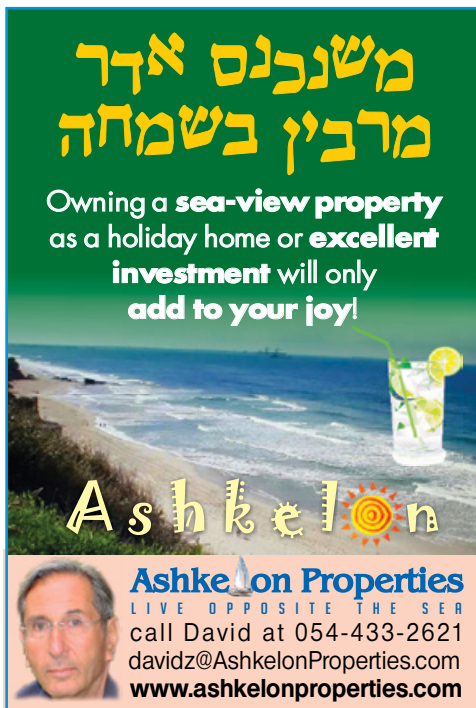
Just as we saw Hashem "face-to-face" at Sinai (Devarim 5:4), a visit to the *Beit Hamikdash* is described by the Torah (Shemot 23:17) as going to see the face of G-d, and it is only in



the *Mikdash* that Hashem's full name is said. During the period of the Purim story when we could not go to the *Mikdash* to see His face or hear His name, His miracles remained hidden and His name left unmentioned in the Megillah, but that did not mean that He was not there. On Purim we discovered that G-d remained with us but unseen, acting behind the scenes with hidden miracles, *neis nistar*. The Talmud (Chullin 139b) underscores this by connecting the name Esther to G-d's pledge (Devarim 31:18) to render Himself invisible by hiding His face from us during difficult times, *v'anochi hasteir astir* (spelled as Esther) *panai bayom hahu*. This feeds Haman's ultimate frustration, as he comes to the realization that even without our being able to see G-d's face in His *Mikdash*, we nevertheless remained connected to Him.

That is the true story of Purim, "hide and go seek". G-d may hide His face, but we will search for Him and find Him. The Jewish relationship with G-d is uninterrupted such that when He chooses to go into hiding, we undertake to bring Him out in the open, noticing and acknowledging Him in the hiddenness. That is why as we enter Adar and the Purim season of Divine hiddenness, we read the sections of the Torah instructing us to build the Mikdash, to establish His home and visible presence within us where we will be able – so to speak – to again see His face.

During these difficult days, Hashem continues to send us so many signs of His presence, of the durability of that connection. He seems to be inviting us to help Him emerge from hiding. Let's respond to that and not keep His kindness a secret. "*Shiru lo zamru lo sichu b'chol niflotav*. Sing to Him, make music to Him, tell of all His miracles." (Tehillim 105:2) ■



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## ALIYA-BY-ALIYA SEDRA SUMMARY

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### PARSHAT TERUMAH

Parshat Terumah contains the instructions to build the Mishkan. Moshe calls to bring materials. Then commands to 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 materials: gold, silver, copper, woven material, animal skins, oil, incense, and jewels. 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. And as radical as this sounds, G-d is commanding us to build Him a home in this world, a place to dwell in this world. How the Eternal, Infinite One dwells on earth is the stuff of philosophers. But dwell He (or

Shechina, She) does.

And this command to create a place for Him to dwell is the final step in the descent of G-d into our world. For the Torah is the story of G-d's reach for man.

When we view in a broad sweep the major pivotal stories in the Torah, it is the story of a step-by-step descent of G-d, moving closer and closer to man.

Beginning with creating the world. And creating man in His Image. That by itself is an expression of love. Why in the world would the Master of the Universe choose to create a being in His Image? It sounds like, not to be trite, but it sounds like He wants a friend, a partner, an engagement.

He initiates contact with Adam and Eve, blessing them, commanding them. And interacts with Cain and with Noah, even binding Himself following the flood to never again destroy the world, a statement of commitment to man despite our failings.

And in a further dramatic reach, He initiates contact with Avraham, promising the Land; a stretch of His Hand to Avraham to pull him closer.

In Egypt, the interaction changes. Up until now G-d has been at a distance, interacting, promising but letting man meander in this world. In Egypt, it all changes. He intervenes, manipulates nature to redeem the people from Egypt. Then He splits the Sea.

He has gone well beyond merely speaking to man. Now He is engaging in our world, putting His arm around our people.

Finally, Sinai: Descending on the mountain,

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This is all a process, step by step, of descent into this world.

A place to dwell consistently, not just sporadically on earth is the natural next step. Well, the natural next step in this radical process of the Master of the Universe's descent into our world. This descent is now not just sporadic. It is permanent.



### 2ND ALIYA (25:17-30)

Cover the **Aron** with a gold cover, from which 2 angels, facing 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 Aron is the home of the tablets of the 10 Commandments. These tablets are a reminder, a depiction of the momentous descent of the Divine onto the mountain. The tablets are not so much a recording of the particular mitzvot, but a recording of the meaning of the moment. The Divine descent to speak to man. Now, etched in stone, as a reminder of the moment.

And to emphasize that it is the presence of G-d that is represented by the tablets in the Aron, the cover has two angels, wings outstretched. We know from later books of Tanach, of Isaiah and of the vision in the first chapter of Ezekiel, that the Divine is depicted surrounded by winged angels.

As such, the Aron with the winged angels on top is meant to represent G-d's Presence. This is the place where He dwells.

The Holy of Holies, where this Aron will be placed, is like His private inner Chamber.



### 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 tchilet, 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.

Both the table with the bread and the Menorah are placed outside the Holy of Holies. Though not mentioned here, they are joined by the incense altar.

One could view this as a minimalist home. The inner private quarters, the Holy of Holies. And the outer chamber, with a light and a table with food. These three items cover our senses: sight, taste and smell. Menorah for light, sight. The Table with bread, taste. The incense, smell.

The Mishkan consists of these two areas, the Holy of Holies and the outer area. These two areas are covered with 3 coverings. These coverings form the roof of the building.

The 1st set of coverings is made of colored woven wool with a woven design of angels. These multiple curtains 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 create the private, sequestered 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 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).

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 Talmud says that 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.

These multiple angel designs reinforce the depiction of the Divine surrounded by angels.



#### 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 finger tips. Which would be about a foot and a half, or a half meter. 5 amot would be 7 ½ feet by 7 ½ feet. This altar is quite a bit larger than any of the other objects in the Mishkan.

There are 2 sections to the Mishkan, one covered, one open. The inner covered section houses the Menorah, the Table, the Incense Altar and the Holy 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 courtyard shall be of colorful woven wool.

The white linen curtains, open to the sky, 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 like at Sinai, the inner Holy of Holies is restricted to just one man; at Sinai it was Moshe on the mountain, in the Mishkan it is the kohen Gadol on Yom Kippur.

The outer area with the Menorah is restricted to kohanim. And the outside area is for the people. Like at Sinai, the people stand at a distance. And like Sinai, where the people withdrew from fear of the encounter with the Divine, so too here, the curtains divide the areas so the people stay at a healthy distance.

This structure communicates that 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 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." ■

## A SHORT VORT

BY RABBI CHANOKH YERES  
RAV, BEIT KNESSET BEIT YISRAEL, YEMIN MOSHE

והיו שמונה קרשים ואדניהם ששה עשר אדנים שני אדנים תחת הקרש האחד ושני אדנים תחת  
הקרש האחד (כו:כה)

"And there were eight boards, and their silver sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board." (26:25)

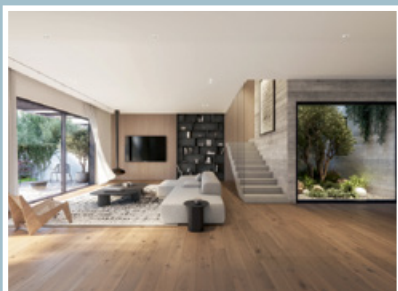
Why, when describing the building of the Mishkan, is the language of "Adanim" used in describing the sockets or bases? The word "Adanim" seems to suggest "lordship" - "Adanoot"?

The Kli Yakar (Rabbi Shlomo Ephraim from Luntschitz 1550-1619) relates that the different units in building G-d's Tabernacle have Divine hints to our behavior in general. This unit called "Adanim" teaches us an important lesson in humility. The bases or sockets were the lowest parts of the structure and the beams leaned on them. Nevertheless, they were referred to as "Adanim" - "lords". This technical aspect can hint to us that an individual should be lowly in his own eyes and not internalize when stepped on by others. Acting with such humility even when bothered and not reacting when insulted will lead G-d to raise such a person and make him great. On the other hand, upon reaching a great stature in life, he must remain humble. He should always remember, all honor received is a gift from G-d. He needs always to remember his shortcomings and that he really is nothing more than a lowly base or socket in a Divine structure. Shabbat Shalom

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## 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 a super-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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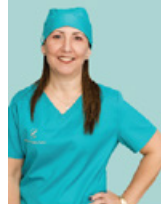
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## THE PERSON IN THE PARSHA

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

### “My House, and His House”

There is a well-known joke that is told about the Jews which I find particularly sad. The joke tells of a group of explorers who find a Jew who has been stranded on a desert island for years. As he takes them around the island and shows them how he survived, they find that he built two synagogues for himself. When asked why he needs two since he is all alone, he says that one is the one he prays in, and the other is the one he would never walk into.

This joke, if you can call it that, makes a discouraging comment about some of our people. Some of us seem to have a favorite house in which to worship and another house which we stubbornly shun.

It is true that every Jew needs at least two houses of worship. But he must enter both of them. One is his synagogue, and the other is

his home.

Jewish worship takes place in the home to an even greater extent than in the synagogue. It is in the home that we recite grace after meals, prayers upon awakening and before bedtime, special prayers before Shabbat candle lighting, and countless informal prayers and benedictions.

The synagogue, on the other hand, is the place for formal prayer and for communal worship.

In this week’s Torah portion, *Parshat Terumah*, we learn of the very first house of worship: The *Mishkan*, or Tabernacle. We also learn about some of the furnishings which were essential to the construction of this house.

I want to suggest that these furnishings are not merely of historical import but are necessary in both the public synagogue and the private home.

The first three components mentioned in this week’s Torah portion are the Ark, in which the tablets with the Ten Commandments, and according to some the entire Torah, are contained; the holy Table upon which twelve breads were placed every Sabbath; and the golden *Menorah*, exquisitely decorated.

These three vessels are also prominent features of both synagogue and home and indeed should be so.

Like the Tabernacle of old, every synagogue today has an ark in which the Torah scrolls, often along with scrolls of the Prophets and of the *Megilot*, are contained.



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In our faith, traditional holy texts are at the core of our worship. The original holy texts were housed in the Tabernacle's Ark, and later in the Ark of the holy Temple in Jerusalem. So too, in the contemporary synagogue, the holy texts are central to our worship experience, and every occupant of the synagogue faces those texts as he or she prays.

Where, you might ask, is the analog of the Ark in one's private home? I maintain that the bookcase is the Ark of one's personal dwelling. Ideally, that bookcase contains the entire Jewish Bible, along with essential commentaries and classic Jewish texts.

So the Ark, which was situated prominently in the Tabernacle, is a feature of both of our "houses of worship"; our synagogue and our home.

So too, with the table. A wooden table covered over with a layer of gold occupied a place of honor in the Tabernacle. The food kept there, the "shew bread" was distributed to the priests on duty every Sabbath. This table symbolized the divine blessings of sustenance.

Every synagogue has a *bima* that is analogous in many ways to the table in the Tabernacle. The synagogue's table is the place from which the Torah is read and from which God's spiritual nourishment is shared.

In traditional synagogues, this table is not placed up front, on stage as it were, for spectators to behold. Rather, it is placed in the middle of the synagogue sanctuary, among the people. The message is clear: The table symbolizes God's spiritual providence and bounty and as such is something of which every member of the congregation should partake.

The table in the home, equally sacred, is the place for physical nourishment. A beautiful Talmudic expression has it that "the table is like an altar." Whereas the Jew of old

expressed his ultimate sense of worship by offering a sacrifice upon the altar, the contemporary Jew worships God by sharing the food on his table with other individuals.

Again, like the Ark, the table which glorified the ancient tabernacle persists as a central feature of both of our modern houses of worship, our synagogues and our homes.

Finally, the golden *Menorah* which beautified the historic tabernacle and the later *Beit HaMikdash*. Just about every synagogue I ever attended features a *menorah* in a very conspicuous place. And Hanukkah *menorot* occupy a place of honor in the Judaic art collections of even the humblest Jewish home.

There is a symbolism to the *Menorah* which is even more apt when applied to the two houses of worship we have been discussing. The *Menorah* symbolizes light; the light of wisdom, the light of the intellect. A central feature of Judaism is that it is not a mystical religion based upon blind faith or irrational emotions. Quite the contrary. Our faith is largely based upon reason and is respectful of the power of the intellect and the gift of true wisdom. Thus, many commentators see a connection between the seven branches of the *Menorah* and the seven classical sciences, or categories of knowledge. The Torah is pre-eminently sacred, but other sources of wisdom are important and have their place.

So too, in our two houses of worship. Our synagogues must allow for the expression of knowledge from all human sources. As Maimonides put it, "We must accept the truth from wherever it comes." For him, that meant even from the ancient Greek philosophers.

Our private homes must be open to the truths of science, of literature, and of other cultures. The intellectual life should not be seen as threatening to our religious belief. A life of



Torah is made more sublime when it is appropriately enriched by the wisdom of the world.

When some people read this week's portion, they are frequently put off by the details of an ancient religious structure which seems to have little relevance for their lives. But by looking a little more deeply, and with a dose of creative contemplation, there is much to be learned from even the most technical and seemingly outdated passages of our Torah.

I hope that my suggestions in this week's column help the reader connect the Ark, the Table, and the *Menorah* of the Tabernacle in the wilderness to the ark, the table and the *menorah* of our own synagogues.

I hope, too, that the reader can take the further step and see his or her own home as a house of worship and discover, or construct, arks and the tables and *menorot* in the places dearest to us. ■

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THOUGHTS ON THE WEEKLY PARSHA

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# Two Narratives of Creation

May the learning of these Divrei Torah be לעילוי נשמת

**HaRav Ya'akov Zvi ben David Ariele zt"l**

לעילוי נשמות

פנחס בן יעקב אשר וגולדה בת ישראל דוד אייזע"ה ועזריאל בן אריה לייב ומעניה בת יצחק שרט"ר ע"ה

The Torah describes two acts of creation: God's creation of the universe, and the Israelites' creation of the Mikdash, or Mishkan, the Sanctuary that travelled with them in the desert, the prototype of the Temple in Jerusalem.

The connection between them is not incidental. As a number of commentators have noted, the Torah invokes a series of verbal parallels between them. The effect is unmistakable. The latter mirrors the former. As God made the universe, so He instructed the Israelites to make the Mishkan. It is their first great constructive and collaborative act after crossing the Red Sea, leaving the domain of Egypt and entering their new domain as the people of God. Just as the universe began with an act of creation, so Jewish history (the history of a redeemed people) begins with an act of creation:

"And you shall sanctify it and all its vessels." (Shemot 40:9)

|  |  |
|--|--|
| "And God made the beasts of the earth" (Gen. 1:25)                           | "Make a table" (Ex. 25:23)   |
| "And God saw all that He had made, and behold it was very good." (Gen. 1:31) | "Moses saw all the skilled work and behold they had done it; as God commanded it, they had done it." (Ex. 39:43) |
| "The heavens and earth and all of their array were completed." (Gen. 2:1)    | "All the work of the Tabernacle of the Tent of Meeting was completed" (Ex. 39:32)                                |
| "And God completed all the work that He had done" (Gen. 2:2)                 | "And Moses completed the work" (Ex. 40:33)   |
| "And God blessed" (Gen. 2:3)   | "And Moses blessed" (Ex. 39:43)  |
| "And sanctified it" (Gen. 2:3)   | "And you shall sanctify it and all its vessels" (Ex. 40:9)   |

The key words - *make, see, complete, bless, sanctify, work, behold* - are the same in both narratives. The effect is to suggest that making the Mishkan was, for the Israelites, what creating the universe was for God.

Yet the disparity is extraordinary. The creation of the universe takes a mere 34 verses (Bereishit ch. 1, together with the first three verses of Bereishit ch. 2). The making of

| The Universe (Bereishit)                        | The Mishkan (Shemot)                        |
|---|---|
| "And God made the sky" (Gen. 1:7)               | "They shall make Me a Sanctuary" (Ex. 25:8) |
| "And God made the two great lights" (Gen. 1:16) | "They shall make an Ark" (Ex. 25:10)        |

the Mishkan takes hundreds of verses (Terumah, Tetzaveh, part of Ki Tissa, Vayakhel, and Pekudei) - considerably more than ten times as long. Why? The universe is vast. The Sanctuary was small, a modest construction of poles and drapes that could be dismantled and carried from place to place as the Israelites journeyed through the wilderness. Given that the length of any passage in the Torah is a guide to the significance it attaches to an episode or law, why devote so much time and space to the Tabernacle? The answer is profound. The Torah is not man's book of God. It is God's book of humankind. It is not difficult for an infinite, omnipotent Creator to make a home for humanity. What is difficult is for human beings, in their finitude and vulnerability, to make a home for God. Yet that is the purpose, not only of the Mishkan in particular but of the Torah as a whole.

A Midrash puts it graphically:

"It came to pass on the day that Moses finished erecting the Tabernacle" [Num. 7:1] - Rabbi [Judah HaNasi] said, "Wherever it says 'and it came to pass', it refers to something new." Rabbi Shimon bar Yochai said, "Wherever it says 'and it came to pass', it refers to something that existed in the past, and was then interrupted, and then returned to its original situation."

This is the meaning of the words "I have come into My garden, My sister, My bride" (Song of Songs 5:1). When the Holy One, blessed be He, created the universe, He desired to have a dwelling place in the lower worlds, as He has in the upper worlds. He summoned Adam and said, "You are free to eat from any tree in the garden; but you must not eat from the tree of knowledge of good and evil" but Adam transgressed the command. The Holy One, blessed be He, said

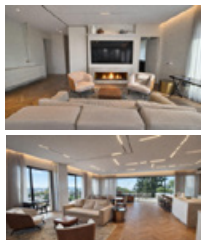


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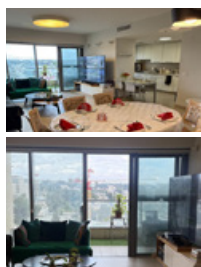
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to him: “This is what I wanted, that just as I have a dwelling-place in the upper worlds, so I wished to have a dwelling place in the lower worlds. I commanded you one thing, and you did not keep it!” Immediately, God withdrew His Presence to the heavens...

[The Midrash then lists the subsequent sins of humankind, each of which caused the Divine Presence to withdraw one more level from the earth. Then came Abraham and his descendants, each of whom brought the Divine Presence one stage closer...]

Then came Moses and brought the Divine Presence down to earth. When? When the Tabernacle was erected. Then the Holy One, blessed be He, said: “I have come into My garden, My sister, My bride” - I have come to that which I desired [from the outset]. This is the meaning of “It came to pass on the day that Moses finished erecting the Tabernacle” - the source of Rabbi Shimon bar Yochai’s statement that “Wherever it says ‘and it came to pass’ it refers to something that existed in the past, and was then interrupted, and then returned to its original situation.” (Tanchumah [Buber], Naso, 24)

The Tabernacle, small and fragile though it was, was an event of cosmic significance. It brought the Divine Presence [the Shechinah, which comes from the same root as Mishkan] down from heaven to earth. How, though, are we to understand this idea? It is contained in one of the key words of the Torah, namely *kadosh*, “holy”.

As the Jewish mystics noted, creation involves an act of self-limitation on the part of the Creator. The word *olam*, “universe” is directly related to the word *ne-elam*, meaning “hidden”. For there to be the possibility of a being with freewill, choice, and moral responsibility, God cannot be a ubiquitously

tangible Presence. When the Israelites heard the voice of God at Sinai, they said to Moses, “Speak to us yourself and we will listen. But do not have God speak to us or we will die” (Ex. 20:19). The direct, unmediated Presence of God is overwhelming.

The infinite crowds out the finite. God is like a parent; and unless a parent lets go, the child will never learn to walk. Letting go means that the child will stumble and fall, but not forever. Eventually it will learn to walk. So it is with other forms of learning-by-doing. At various stages a parent must progressively withdraw to leave space for the child to grow. So too God must withdraw if humanity - made in His image - is eventually to become His “partner in the work of creation”. Creation is an act of Divine self-limitation.

This, however, creates a paradox. If God is perceptible everywhere, there is no room for humankind. But if God is perceptible nowhere, how can humanity know Him, reach Him, or understand what He wants from us? The answer - already hinted at in the account of creation itself - is that God reserves, in several dimensions, a domain that is peculiarly His. The first is in time - the seventh day (and eventually, the seventh month, the seventh year, and the jubilee at the end of the seventh cycle of sabbatical years). The second was among the nations after their division into multiple languages and civilisations - the covenantal people, the children of Israel. The third was in space - the Tabernacle. Each of these is holy, meaning, a point at which the Divine Presence emerges from hiddenness to exposure, from concealment to revelation. As Shabbat is to time, so the Tabernacle was to space: *kadosh*, holy, set apart, God’s domain. The



When it comes to the holy, “as God commanded it” is the human equivalent of the Divine “it was very good”. *Chol* is the space God makes for man. *Kodesh* is the space we make for God. ■

These weekly teachings from **Rabbi Sacks zt"l** are part of his 'Covenant & Conversation' series on the weekly Torah teaching. With thanks to the Schimmel Family for their generous sponsorship, dedicated in loving memory of Harry (Chaim) Schimmel. Visit [www.RabbiSacks.org](http://www.RabbiSacks.org) for more.

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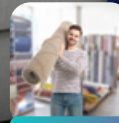
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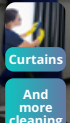
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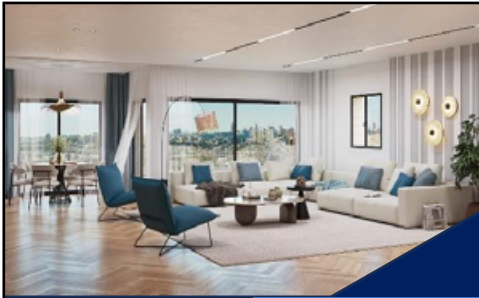
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## PROBING THE PROPHETS

BY RABBI NACHMAN (NEIL) WINKLER  
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# Construction That Led to Destruction

Parashat Terumah opens up the world of sacrificial rite to Israel by detailing the construction of the Mishkan, describing the vessels required for the rites and enumerating the raw materials necessary for the project. Our haftarah parallels the parasha, describing the construction of the Bayit Rishon in detail by including the specific dimensions of each part of the building. And, although our haftarah does not include the chapter's description of all the Temple's vessels (found in subsequent p'sukim), it does contain a closing phrase that parallels the promise we read in the parasha, i.e., Hashem's pledge to dwell in the midst of Israel through the presence of His shechina in the Mikdash, just as He promised regarding the Mishkan.

Given these common themes, there is no need to search for any “esoteric” connection between the parasha and the haftarah. Or is there?

Certainly, this sixth perek forms a perfect connection to the theme of our parasha, but, given that truth, why does the reading begin in the **fifth** chapter? What purpose was there to include the number of laborers involved in the massive undertaking (30, 000) or their division of shifts sent to Levanon for wood (3 shifts, 10, 000 @ month)? Why did our Rabbis insist on including the number of porters (70, 000), stone masons (80, 000) and overseers (3, 300) – details that we do not find in our parasha? As impressive as the entire enterprise was, did this information have to be included in our haftarah?

There must be a reason.

In order to understand the message Chazal wanted to share with us, we turn to the G'mara in Masechet Sanhedrin (21b) where it states:

“The moment Shlomo married Par'oh's daughter, the angel Gavriel embedded a reed in the bottom of the sea on which a sandbank formed and upon which the city of Rome was eventually built.”

Yet, this critique of Shlomo seems somewhat puzzling. After all, we first read of his marriage to the Egyptian princess in the beginning of the third perek, in which find no hint of criticism or reproach of the marriage, even though it includes the honor that Shlomo bestowed upon the princess by having her dwell in the royal city (Ir David)!



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It would seem, therefore, that Chazal based their discomfort of the King's actions on the verses in perek eleven that calls attention to how he married many foreign women **including the Pharaoh's daughter!** So, why do our Rabbis rely upon the negative assessment in the eleventh chapter rather than highlighting the more positive depiction described in the third perek?

I would humbly submit that Chazal understood how, in the early years of Shlomo's reign, his marriage to an Egyptian princess had both political and diplomatic impact. It solidified Israel's alliance with this powerful empire and it elevated her stature and influence within the neighboring states. For this reason, it was seen as an acceptable political and diplomatic act.. But Shlomo's increasing political unions that were commonly achieved through his marriages with foreign women, led him astray, leading him to trespass the Torah prohibition against multiple wives - a law meant to prevent any foreign influences that would lead Israel away from Hashem.

And the earliest indication of how these influences impacted Shlomo, is found in the opening verses our haftarah!

"Vaya'al HaMelech Shlomo **Mas...**" –in preparation for the massive construction, we read that Shlomo imposed a levy of **forced labor** upon thousands of his citizens. Chief Rabbi Dr. J. H. Hertz, commented: "Israel had been fatally familiar with the ugly word '**Mas**', labor, wrung from them by hard taskmasters (in Egypt)". He continues by suggesting that Shlomo may have learned this practice from his wife's father, the Egyptian Pharaoh. Rabbi Hertz adds that the nation's widespread objection to this practice eventually led to the collapse of his kingdom (see chapter 12).

In summation, while the Torah praises the collective volunteerism demonstrated by B'nai Yisra'el in building the Mishkan, the haftarah pointedly includes the contrast to the forced labor instituted by Shlomo in constructing the Mikdash. Perhaps this was the subtle lesson that our Rabbis hoped to teach by including this introductory section to the haftarah – or, perhaps, not.

Regardless, the valuable moral left for all of us –and for all generations – is that the threat to the unity of our nation lies not in avoiding idolatry, but in shunning the adoption of any culture whose values are inimical to those of Torah – even when they may be politically and diplomatically beneficial. ■

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# Give or Take

Parashat Terumah opens with the striking phrase: “וַיִּקְחוּ לִי תְרוּמָה” — **Take** a contribution for Me.

Rashi explains: הפָּרָשָׁה – יִפְרִישׁוּ לִי מִמָּמוֹנָם – נָדְבָה — *the treasurers were to take what the people themselves set aside from their possessions as a voluntary donation.*

Many commentators are puzzled by the Torah’s choice of language. Why does the Torah say וִיקַחוּ — “take” or “set aside” — rather than the more obvious ויתנו — “give”? What matters most is the act of giving, not merely the intention or designation.

The **Chayei Moshe** offers a beautiful insight, rooted in a teaching from **Pirkei Avot**. The Mishnah states: “הָיָה רֹץ לְמִצְוָה קֶלָה” — *Run toward even a simple mitzvah* (Avot 4:2).

What does it mean to “run” toward a mitzvah?

Whenever we perform a mitzvah, the object itself — the lulav, the menorah, the matzah — was ultimately provided by Hashem. The physical means are not truly ours. What *does* originate from us is something else entirely: **the enthusiasm, the eagerness, the desire to fulfill Hashem’s will.** Running toward a mitzvah expresses that inner fire, the personal excitement we bring to divine service.

## ENTHUSIASM TO DONATE

This idea is especially relevant to *tzedakah*, or donating to the Mishkan. Everything

we possess — our livelihood, our resources — is given to us by Hashem, not only for our own needs, but with an added portion meant to be shared. When a person sets aside money for charity *before* being asked, it demonstrates more than generosity; it reflects enthusiasm. It shows readiness, anticipation, and joy in fulfilling the mitzvah.

Perhaps this is why the Midrash connects the contributions to the Mishkan — described with the word וִיקַחוּ — to the declaration of נעשה ונשמע in the previous parashah. Just as Bnei Yisrael expressed their willingness to accept the mitzvot before fully understanding them, so too the Torah expects us to set aside our contributions willingly, without inner resistance or hesitation. The challenge is not merely to give, but to overcome the natural difficulty of parting with what we perceive as “hard-earned” money — and instead designate it with clarity and joy.

## “THE MONEY IS NOT MINE”

Rav Moshe Feinstein, in **Darash Moshe**, adds a profound dimension. The word וִיקַח suggests that one is taking the donation from something that does not truly belong to him. It is as if the giver is merely transferring funds from one place to another — from where they were entrusted to him, to where they are now needed.

This perspective fundamentally changes the experience of giving. If our *parnasah* is a gift from Hashem, then the portion we give to tzedakah was never fully ours to begin with. It was designated for others.



Recognizing this makes generosity less painful and far more natural — an act of faithful stewardship rather than sacrifice.

### MA'ASER BEHEMAH: NINE FOR ME

This idea is powerfully illustrated in the mitzvah of **ma'aser behemah**. One might expect that the Torah would simply require separating ten percent of one's animals. Instead, the animals pass one by one through a narrow gate, and every tenth animal is declared holy.

Why this process? Because psychologically, the owner experiences the reality that **for every nine animals he keeps, only one is given away**. The focus is not on what is lost, but on what remains. The Torah trains us to see blessing, not deprivation.

Perhaps this is the deeper message of ויק חו לי תרומה. Hashem is not asking us to give up what is ours, but to recognize what was never truly ours to begin with. Life itself, our abilities, our success — all are entrusted to us, not owned by us.

When we approach mitzvot with enthusiasm, when we set aside before we are asked, when we give with the awareness that we are partners in something greater than ourselves — then we are no longer losing. We are gaining clarity, purpose, and connection.

May we merit to “run” toward mitzvot, to recognize Hashem’s blessings in our lives, and to share them generously and joyfully. In doing so, we transform not only our resources, but ourselves — from reluctant givers into willing builders of sanctity, just as our ancestors did when they built the Mishkan. ■

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## Angelic Awareness

The *keruvim*, the two angelic figures that sat on top of the *Aron* in the *Kodesh Kodashim*, were of the most fascinating features in the *Mishkan*. We find a tremendous amount of symbolism in these figures and deep, relevant lessons.

Chazal teach us that when the Jews were living aligned with the Will of Hashem, the *keruvim* faced each other, and when their behavior was in opposition to His Will, the *keruvim* turned away from each other. Rav Gamliel Rabinovich in *Tiv HaTorah* learns an important message from this. It is well-known that the *Aron* represents the Torah. The cherubim were fashioned “*peneihem ish el achiv* — with their faces toward one another,” (*Shemot* 25:20) reflecting that the path of Torah is expressed in each person’s concern for his fellow man; this

is upholding the Will of Hashem. Indeed, most of the 48 acquisitions of Torah delineated in *Pirkei Avot* relate to interpersonal relationships — ergo, the way to truly acquire Torah is through connecting, sharing and assisting others.

This is the famous directive related by Rav Chaim Volozhin *zt”l* to his son, the purpose of human existence is not for self-indulgence, but to benefit and help others to the greatest extent possible.

A similar idea is found in the teachings of Rav Avraham Schorr in *Halekach V’Halebuv*, understanding the positioning of the *keruvim* to be a sign of unity and connection between people. This *achdut*, this harmony and alliance, is one of the clearest signs that *Am Yisrael* is living with the Will of Hashem. Rav Schorr teaches that to access this status one must have a “good eye.”

He notes that the *Ari Hakadosh zt”l* links each month with a different tribe,



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and the final month of the year, Adar, is associated with the tribe of Naftali whose *nasi*, the prince or primary leader, was Achira ben Einam. When each of the tribal leaders offered their sacrifices and gifts at the inauguration ceremony of the Mishkan, Achira was the last one, as hinted in his name, “Achira,” similar to “acharon — last.” He allowed everyone else to go before him as he possessed a “good and pleasing eye,” he was willing to give others the honor and gratification of being first.

Additionally, the mazal of Adar is fish, which are also known not to be affected by an “*ayin hara*,” an evil eye. This *middah* of brotherhood and seeing good in others is a dominant motif of the Purim holiday, celebrated by giving *mishloach manot* and gifts to those more unfortunate.

Rav Schorr further quotes *Rabbeinu B'chaye zt"l* explaining the expression in our verse, “*Ve'asita shenayim keruvim zahav*— and you shall make two golden cherubim,” (*Shemot* 25a;18). The word “*shenayim*” is employed to connote two different entities, as opposed to the form “*sh'nei*,” used to signify two equal elements. This highlights the importance of showing respect and consideration to people who are distinctly diverse. Just as the figures of the *keruvim* were male and female, it is specifically through bringing unity among those who are different from each other that the energy of the *keruvim*, “*pineihem ish el achiv*,” is manifested. The final letters of these words spell “shalom,” the ultimate goal of Torah and the Mishkan, embodying Hashem’s Wholeness and Oneness in the world. ■

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# SIMCHAT SHMUEL

BY RABBI SAM SHOR  
DIRECTOR, TORAH INITIATIVES,  
OU ISRAEL

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 teruma- 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 teruma- 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 gift on behalf of *Klal Yisrael*, and so many who have poured 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.

The **Sabba Kadisha of Slonim zy'a**, offers a unique explanation of our verse. "Really the verse should read *vayitnu li teruma- you should give to me an offering, and not vayikchu li -take for me an offering*. So what is the meaning of *vayikchu li teruma*? The verse is meant to instill in each of us the understanding that when we give *tzedaka*, it should be with the *kavana* that as much as we are giving, we too are receiving through that *mitzva* of *tzedaka*. We gain the *zechut* of bringing joy, of providing assistance to others in need. Ultimately through our acts of *chesed* we personally receive as much if not more than we actually give.

*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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The Rebbe asked a devoted Chassid, Reb Yisrael Moshe, to write out a sizeable check to someone whose home was at risk of foreclosure. When Reb Yisrael Moshe agreed to give the tzedakah, the Rebbe added a request: "Reb Yisrael Moshe, I want you to go mail the check now, while I wait on the phone. Please tell me when it's done."

"I can call the Rebbe back, he doesn't have to wait on the phone," Reb Yisrael Moshe offered.

The Rebbe thanked him and said he would wait. Reb Yisrael Moshe wrote the check, signed it,

placed it in an envelope, headed down the street, and dropped the envelope in a mailbox. Several minutes later, he lifted the receiver and told the Rebbe, who had been waiting, that the check was en route to its destination.

"Wonderful, Yasher Koach," said the Rebbe, "now I want you to do something else. Please go to the corner of the room and say, 'Ribbono Shel Olam, did I really do something so special? After all, I simply took some of the money You blessed me with and shared it with a brother of mine who is in need. Ribbono Shel Olam, You gave me this money and allowed me the *zechus* of sharing it... so Ribbono Shel Olam, thank You for letting me do my part.'"

Then the Rebbe added: "Reb Yisrael Moshe, say, '*Ribbono Shel Olam...ich hub gurnisht gotten, I did nothing at all.*'"

\*\*\*\*\*

In preparation for building the Mishkan, our sedra begins with Hashem commanding Moshe to collect funds for the necessary materials: "Speak to the Children of Israel, *v'yikchu li Terumah*, "And have them 'take' for Me a contribution," *me'eis kol ish asher yidvenu libo*, "from every person whose heart inspires him to generosity...." (25:2)

The *Meforshim* address the language of *v'yikchu* — "Take for Me." It means 'Dedicate to Me;' it does not say 'Give to Me.'

The Mishnah in Avos (3:7) instructs us, "Give Him from what is His, for you and yours are His." Rabbenu Yonah explains: when we give of our money or possessions, we part with nothing that is actually ours. Everything belongs to HaKadosh Baruch Hu;

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all we possess belongs to Him, and at best we are custodians of His property. *L'Hashem HaAretz Umlo'oh*, "The earth is Hashem's, and its fullness."

The recognition that we enjoy no proprietary interest over anything physical in this world is a cornerstone of our Emunah. Everything we have, all that we've achieved, accumulated, built and accomplished, is from Hashem alone. *Li hakesef, li hazahav ne'um Hashem*, "The silver is Mine, the gold is Mine, proclaims Hashem" (Chagai 2:8).

Rebbe Chananya Yom Tov Lipa Teitelbaum, the 'Kedushas Yom Tov' of Sighet, zy'a, (father of the *Atzei Chaim* and Rebbe Yoilish, the first Satmar Rebbe), pointed out that our *pasuk* specifically uses the term *ish*, "a person", in describing the one who contributes. Only when 'our heart inspires us to generosity' are we truly worthy of being considered an *ish*, a human being.

A 'human being' naturally gives without expectation of reward or a feeling that he or she has done "something so special". He or she recognizes that Hashem is the source of all that we are and have, and that our money and possessions are really His. Hashem has merely called on us to redistribute His resources according to needs. And Hashem 'waits on the line' to confirm the success of our *shlichus*.

*Yankeleh Kamtzan*, the most notorious miser in town, would not give even a single ruble to anyone, ever. No poor person could get through to him. No project or cause moved him. Yankeleh would never give. One day while he was crossing the river, his boat capsized. Struggling desperately to keep his head above water, Yankeleh thrashed his limbs.

A passerby called out to him. "Give me your hand! Give me your hand!" Sputtering,

Yankeleh managed to shout back, "No way! I won't give you anything!"

Again, the rescuer tried to help: "Give me your hand! Let me save you!" Yankeleh, on the verge of drowning, gasped, "Never! You'll never get anything from me!"

Finally, in desperation, the rescuer cried out: "Please, just take my hand!" Yankeleh suddenly relaxed and held out his hand: "Oh, you want me to 'take'? Sure!"

Giving Tzedaka is both a mitzvah and a *zechus*, a privilege. The Midrash (*Rut Rabbah*, 9) testifies that more than the receiver gains, the giver benefits. Parshas Terumah reminds us that when we give generously from that with which we have been blessed, we are really receiving, 'taking' so much more.

As the Tosher Rebbe said, in giving, *gurnisht geteen*, "we have done nothing at all." We are simply doing our part, 'taking' from what Hashem has given us and sharing it with others.

Let us take a moment to reflect on Parshas Terumah on the privilege of giving. *Ribbono Shel Olam*, thank you for letting us do our part! ■

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OU Kosher has been refining its ingredient approval process for many years. The system currently in use is known as the Group Ingredient System, which categorizes ingredients into six groups, numbered 1 through 6. The lower the number, the less sensitive the ingredient is from a kosher certification perspective.

This system is vital not only for kosher certifying agencies but also for consumers. In certain situations, consumers may need to use products that do not bear kosher certification yet are, in fact, completely kosher—based, of course, on the guidance of competent rabbis who understand ingredient composition and sourcing.

Ingredients in Group 1 are considered innocuous. Their source is generally irrelevant, and they can typically be used globally without concern. Group 2 ingredients are similar but somewhat more dependent on their source, since production methods may vary between countries or manufacturers. These differences can affect whether an ingredient is considered kosher-sensitive.

## COMPLEX EVALUATION

As mentioned previously, Group 1 approval is usually straightforward. The evaluation

process often involves verifying the ingredient's production and determining whether it aligns with OU kosher standards. When it comes to Pesach, however, the evaluation becomes significantly more complex. Ingredients approved for Pesach require in-depth review and, in most cases, heightened oversight. This is due to the severe prohibition against chametz, including concerns about its presence anywhere in the production environment. Additionally, for Ashkenazim, there is the added restriction of kitniyot.

This raises an important question: Is there such a thing as a Group 1 ingredient for Pesach? Can an ingredient be approved across the board, year-round, including for Pesach?

The answer is yes. The OU firmly maintains that certain ingredients can be certified for Pesach year-round, both for industrial and retail use. However, achieving this status requires more extensive research and, in many cases, additional supervision to confirm compliance with Pesach standards.

## FLUIDITY IN PESACH APPROVAL

Pesach approval for Group 1 ingredients may be more fluid than approval for other products. Because of the additional Pesach restrictions, even a minor change in production can disqualify an ingredient from being approved as Group 1 for Pesach.

A good example of this is transportation. As discussed in previous articles, OU Kosher closely monitors overseas transport of ingredients to ensure kosher integrity. There are designated classifications—such as Groups Four and Five—specifically addressing

The OU Israel Gustave & Carol Jacobs Center for Kashrut Education was created to raise awareness and educate the public in all areas of kashrut. Rabbi Ezra Friedman, Deputy Rabbinic Administrator for OU Kosher Israel is the Center's director.



transportation concerns.

It is not uncommon for simple synthetic ingredients to be fully approvable as Group 1 for Pesach from a production standpoint. However, if these liquid chemicals are transported long distances by sea, the OU must verify that the tankers carrying them have never transported chametz. When such verification is difficult or impossible, the ingredient—even if entirely synthetic—may not be approved for Pesach.

Making these determinations can be challenging. Even seemingly insignificant changes can have major implications for Pesach supervision. Therefore, OU Kosher authorities may decline to grant Pesach approval due to potential risk factors. While this approach may appear stringent, the OU is committed to verifying every detail before granting certification, regardless of the product or its intended market.

### THE STRINGENT APPROACH

Particularly in Israel, consumers may notice that some certifications label even simple, innocuous ingredients as “Not Certified for Pesach.” This disclaimer may appear on basic raw materials such as salt, virgin olive oil, or even water.

Consumers should not be alarmed by this wording. Some kosher certifying agencies require additional supervision—or even conduct reviews that go beyond mainstream halachic requirements—before approving any product for Pesach.

As noted above, Pesach involves numerous stringencies, and some certifiers choose



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to apply standards that exceed the baseline halachic requirements. OU Kosher, however, maintains a broad list of products approved for year-round use, including Pesach where applicable.

Consumers who have questions about specific products should consult both OU Kosher and their local rabbinic authority before purchasing items for Pesach. ■

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February 18 *Neve Daniel* 19:00

February 22 *Efrat* 19:00

February 23 *Carmei Gat* 20:00

February 24 *Raanana* 19:00

March 5 *Pardes Hana* 19:00

March 8 *Chashmonaim* 19:00

March 9 *Modiin* 19:00

March 11 *RBS* 19:30

March 12 *Givot Eden* 19:30

March 15 *Tel Mond* 19:30

March 17 *Yerushalayim* 19:30

Come meet Rabbi Kenny Pollach,  
Director of Camp Dror

Any questions? Contact Cindy  
Campdror@ouisrael.org



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## This Week's Inspirational

**SUNDAY  
FEB 22**

**7:30 PM**

Men's Safrut (The Bais)

**Rabbi Tzvi Mauner**

7 Hartum Street,  
2nd Floor

**SPECIAL EVENT:**

**8:00 PM**

Mother Daughter  
Purim Event

**MONDAY  
FEB 23**

**8:30 PM**

The Bais (for Men)

**Semichat Chaver Program**

**Rav Elyada Goldwicht**

@ **Bet Knesset Ohel Yitzchak**

Keren Hayesod St.

\*The schedule is subject to change



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**TUESDAY  
FEB 24**

OU Israel is supported by the Jewish  
Federation of Broward County



## COMMUNITY BEIT MIDRASH IN BAKAA

Classes @ Bet Knesset Nitzanim, 3 Asher Street, Bakaa

**9:20 AM**

Understanding Tefila  
Rabbi Yossi Goldin

**11:25 AM**

P'shat in the Parsha  
Rabbi Shmuel Goldin

**10:15 AM**

Rambam: Letters & Introductions  
Rabbi Yitzchak Breitowitz

**12:20 PM**

Unlocking the Messages of Chazal  
Rabbi Shai Finkelstein

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## TORAH TUESDAYS WITH THE WOMEN'S DIVISION

Classes @ Beit Knesset HaNassi, 24 Ussishkin St. Rechavia

**9:15AM**

Torah Tapestries with  
Mrs. Shira Smiles

**SPECIAL EVENT: 8:00 PM**

NextGen Yerushalayim  
Purim Event

---

## MODIIN-THE BAIS

Men's Programs in Modiin Yeshivat Hesder Meir Harel,  
Emek Beit Shean 53, Modiin

**10:00AM -2:00PM**

Weekly Kollel Boker-  
Instructors include

Rabbi David Fine

Rabbi Ian Shaffer

Rabbi Aschi Dick

Rabbi Avi Herzog

**1:00PM- NEW!!!**

Modiin Lunch and Learn with **Rabbi Aschi Dick**  
Masamerica Offices, 28 Dam HaMacabbiim St,  
3rd Floor, Shiur followed by mincha at 1:45pm

**7:30 PM** Men's Safrut in **MODIIN** Rabbi Phil Schajer

**7:30 PM** Men's Safrut in **BEIT SHEMESH** Rabbi Elie Levi

# This Week's Inspirational Torah Learning with OU Israel

**WEDNESDAY  
FEB 25**

## **COMMUNITY BEIT MIDRASH IN RECHAVIA**

@ Bet Knesset HaNassi,  
24 Ussishkin St., Rechavia

**9:15AM**

Holy Poetry **Rabbi Dr. Aharon Adler**

**10:20AM**

Halachic and Hashkafic Issues in  
Contemporary Society  
**Rabbi Anthony Manning**

**11:25 AM**

Mussar and Self Improvement:  
A study of Rav Kook's sefer  
Midot HaRayah  
**Rabbi Aaron Goldscheider**

**12:30 PM**

Jews in the Middle Ages:  
External Threats and Internal  
Developments **Dr. Deborah Polster**

### **SPECIAL EVENT:**

**7:00PM**

NextGen Beit Shemesh:  
Purim Event

**THURSDAY  
FEB 26**

## **COMMUNITY BEIT MIDRASH IN ARNONA**

@ Bet Knesset Shai Agnon,  
11 Rechov Leib Yaffe, Arnona

**9:15 AM**

Parshat HaShavua **Rabbi Ari Kahn**

**10:30AM**

Modern Masters **Rabbi Sam Shor**

**11:25 AM**

Trailblazing the Text of Tanach  
**Rabbi Neil Winkler**

---

## **BET KNESSET OHEL YITZCHAK**

@ Keren Hayesod Street

**8:00 PM**

Halachic Controversies  
(the Bais) **Rabbi Aschi Dick**



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To sponsor a shiur contact **Josh Churney**

054-281-4604 or to donate online:

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### **RABBI TAUBS SHIUR**

**THUR. FEB. 12<sup>TH</sup>**

Dedicated by **Nina Muller** in memory of her mother, **Rebbetzin Esther Nehama ben HaRav Alter Shmuel Aaron a"h**

### **THE FULL DAY OF LEARNING ON 30 SHEVAT - TUE. FEB. 17<sup>TH</sup>**

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We miss you every day!

### **WOMEN'S ROSH CHODESH EVENT IN BEIT SHEMESH - TUE. FEB. 17<sup>TH</sup>**

**Rachel Schaum's** shiur is dedicated  
in memory of **Eliyahu ben Yehuda z"l**

### **SHIRA SMILES SHIUR - TUE. FEB. 17<sup>TH</sup>**

Sponsored by **Robyn Pocker/Rice**  
& **Dr Rochelle Turetsky** for a  
refuah shleima for **שרה רבקה בת פרידה**

### **SHIRA SMILES SHIUR TUE. FEB. 17<sup>TH</sup>**

Sponsored by **Elizabeth Mugo** -  
With heartfelt thanks to **Rebbetzin Smiles**

### **RABBI BREITOWITZ'S SHIUR**

**TUE. FEB. 17<sup>TH</sup>**

Dedicated in loving memory of  
**Laura Spiegler a"h**  
**לעילוי נשמת אהובה בת שמריה ע"ה**  
By her family

### **RABBI YOSSE GOLDIN'S SHIUR**

**TUE. FEB. 17<sup>TH</sup>**

Sponsored by **Barbara Albek** for a refuah  
shleima for **Liam Yaakov Nissan ben Ora**

### **RABBI GOLDSCHNEIDER'S SHIUR**

**WED. FEB. 25<sup>TH</sup>**

Sponsored by **Hillel Goldscheider** in memory  
of **אלישע חנינא בן הרב אהרן אברהם**

### **RABBI YOSSE GOLDIN'S SHIUR**

Sponsored by **Hedy & Ben Lipschitz**

### **RABBI SHAI FINKELSTEIN**

**TUE. SHIUR**

Sponsored for the 2025 - 2026 academic year  
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in memory of **Mel & Sylvia David z"l**  
**מנחם מנדל בן אברהם מאיר וטויבא רבקה, ז"ל**  
**צביה חיה בת אריה לב וחיה אידל, ז"ל**

### **RABBI BREITOWITZ'S TUE. SHIUR**

Dedicated anonymously for the  
refuah shleima of **Evelina bat Galina**

### **RABBI MANNING'S WED. SHIUR**

Sponsored for the 2025 academic year  
**לעילוי נשמת**

**ברנה בת ברנדית ע"ה ודליג בן קלמן זי"ל**

### **RABBI GOLDSCHNEIDER'S**

**WED. SHIUR**

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### **RABBI TAUB'S WEEKLY**

**THUR. PARSHA SHIUR**

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refuah shleimah of their granddaughter  
**Avigayil Sara bat Shaina Ahrona**

### **RABBI ADLER'S WED. SHIUR**

Sponsored for the 2025-2026 academic year  
by the **Frist family** in memory of  
their beloved daughter and sister  
**אלישבע סימא בת דלמן ז"ל - א"י - Elisheva Frist z"l**

### **SHIRA SMILES' SHIUR**

Dedicated for the year in memory of  
**Elhanan Efram Ben Abraham z"l**  
by **Robyn Pocker**

### **RABBI GOLDSCHNEIDER'S**

### **SHIURIM FOR THE MONTH OF FEB.**

Sponsored by **Batsheva Kantor** in memory  
of her husband **Dr Reuven Kantor ben**  
**Beryl Lib Halevi z"l** who passed away on  
Feb 5th - 27th Shevat, two years ago.  
A man with a pure heart and Torah scholar.  
He is missed dearly by all the family.

### **THE WED. MORNING BEIT MIDRASH PROGRAM IN RECHAVIA**

Dedicated for the 2026 academic year  
l'ilui nishmat: **Daniel ben David z"l**  
and **Limud bat Avraham Strauss a"h**,  
and **Mordechai ben Moshe z"l**  
and **Reizel bat Yosef Meir Marcus a"h**,  
zichronam livracha,  
parents of **Judy & Menachem Marcus**

### **RABBI ASCHI DICK'S MODIIN SHIURIM FOR THE ACADEMIC YEAR**

Dedicated by **Rabbi Steven & Kim Ettinger**  
in loving memory of their parents  
**Rabbi Zvi & Jean Ettinger** and  
**Herbert & Leonore Shulman**,  
zichronam livracha

# NextGen: Purim Light and Laughter

Tuesday  
February 24 8:00PM

OU Israel Office  
7 Hartom St.  
Har Chotzvim

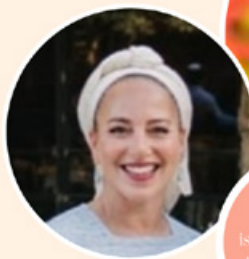
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FOR GIRLS  
AGES 9-12  
AND THEIR  
MOTHERS



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*Women's Division*

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Mother-Daughter  
Chavruta Learning

Mini-Shiur

Kahoot  
Competition

Purim  
Art Project



- Chashmonaim (Rimon Shul) - Tues Feb 17
- Yerushalayim - Baka (Matnas) - Sun Feb 22
- Beit Shemesh (Menorat Hameor) - Sun Feb 22
- Modiin - (Darchei Tzion) - Sun Feb 22
- Maaleh Adumim - Location TBD - Sun Feb 22
- Carmei Gat - (Carmei Tzion) Sunday the 22nd
- YM - Ramot (Ramatayim Tzofim) - Mon Feb 23
- Rehovot (Berman Shul) - Tues Feb 24
- Pardes Chana (Klal Yisrael) - Wed Feb 25
- Efrat - (Makom Itzmoach) - Wed Feb 25

ALL EVENTS  
RUN FROM  
7:00-9:30PM

To have your community join  
this initiative, contact  
[womens.division@ouisrael.org](mailto:womens.division@ouisrael.org)

Register at [www.ouisrael.org/events/md-purim2026](https://www.ouisrael.org/events/md-purim2026)





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## NextGen Beit Shמש: Slice of Purim

Wednesday,  
February 25  
8:00PM

Beit Knesset Kol Eliyahu  
Rechov Rav Shlomo Zalman  
Auerbach across from Park  
Yarmut in Mem3

**CUSTOM OF COSTUMES:  
UNCOVERING CLOTHING IN  
TANACH**  
Miriam White

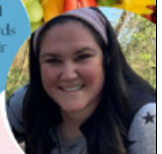
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# SEFER YEHOSHUA TIYUL FOR WOMEN

Wednesday Morning, March 11

  
Women's  
Division  
OUI ISRAEL

Join tour guide **Rivi Frankel** as we visit the Yarden River, where Bnei Yisrael crossed into the Land and enjoy a breathtaking view from Mitzpe Yericho overlooking the entire area. We'll also meet Mitzpe Yericho **Mayor Aliza Pilichowski** (a fellow Nach Yomi participant) and hear from her husband, **Rabbi Uri Pilichowski**, noted Israel advocate.

**Bus Leaving from both Yerushalayim and Beit Shemesh.  
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**Please note deadline for TT issue #1651**

**Shabbat March 6 - 7 (Ki Tisa)**

**All ads must be in by Wed. Feb. 25<sup>th</sup>**

**Regular weekly deadlines are no later than Monday morning of each week**

**For advertising information: Ita Rochel**

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Run for Yachad Israel

# MARATHON



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# 2026

Marathon, Half-  
Marathon, 5K & 10K

## ASHKELON

March 13<sup>th</sup> 2026

## JERUSALEM

March 27<sup>th</sup> 2026

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## GEULAS YISRAEL

RABBI MOSHE TARAGIN  
RAM YESHIVAT HAR ETZION  
MAGGID SHIUR ALL PARSHA AND ALL DAF, OU.ORG

# Torah at the Center of Mikdash

Though the details of the Mishkan appear in the Torah before the chet ha'egel, many maintain that the actual construction of the Mishkan took place only after the trauma of the egel.

Har Sinai had briefly restored the Jewish people to an elevated human condition. Chazal describe that moment as *batlah zuhama*, the removal of the spiritual residue that had clung to humanity since the sin of Adam and Chava. Through direct encounter with Hashem at Sinai, something corrosive was lifted. In that state of clarity and closeness, the need for atonement would have been greatly diminished.

The egel shattered that condition. What followed was moral fragility and renewed

vulnerability to failure. In response to that altered spiritual state, Hashem introduced the Mishkan, a framework that made room for korbanot, and especially for atonement. The Mishkan acknowledged who we had become after the fall and offered a path forward.

### PARSHAT TERUMAH BEFORE KI TISA

This historical reading, however, does not reflect the textual order. Although the instructions for the Mishkan were delivered after the debacle of the egel, the Torah records them earlier. The command to construct the Mishkan appears in Parashat Terumah, immediately following Har Sinai and well before the account of the egel in Parashat Ki Tisa.

This order raises an obvious question: if the command to build the Mishkan followed the collapse of the egel, why are its instructions recorded in Terumah rather than after Ki Tisa, where they would seem to belong?

Based on the Torah's sequencing, the Ramban concludes that the command to build the Mishkan preceded the sin of the egel. After the egel disaster, the project was suspended, and only following Moshe Rabbeinu's prolonged tefillah were the plans revived.

Rashi, however, maintains that the Mishkan instructions were delivered only after the egel. Why then does the Torah place them in Terumah, before the sin, rather than in Vayakhel, where the construction is carried out?

### HAR SINAI AND THE MISHKAN

The textual placement itself provides the answer. The Mishkan is positioned in Terumah alongside Har Sinai because it continues the experience of revelation. It is more than a

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site of ritual activity or daily service. It is described as a dwelling place for the Shechinah and as a setting for encounter with Hashem. To highlight this dimension, the Torah omits any detailed listing of korbanot in Parashat Terumah. The Mishkan is introduced first as a place of presence and meeting, a continuation of Sinai woven into ordinary life, not merely as a structure for korbanot.

In this respect, the Mishkan extends the revelation of Har Sinai. Sinai was a singular moment, an overwhelming giluy Shechinah that could not endure in its original form. The Mishkan translated that moment into permanence. It allowed Hashem's presence to settle into daily life, not as a fleeting event but as an ongoing reality.

For this reason, the Mishkan stands alongside Sinai in the Torah's presentation. What occurred in thunder and fire is meant to continue in quieter form, embedded within daily routine and human structure.

The name "Mishkan" reflects this purpose. It denotes a dwelling place for the Shechinah, not a technical structure for korbanot. The same theme appears in the term Ohel Moed, which the Torah repeatedly uses. It is a tent of meeting, a space of encounter. These terms draw our attention away from ritual mechanics and toward the presence of Hashem.

If the Mishkan extends the giluy Shechinah of Sinai, it must operate under the same terms that defined that encounter. Revelation at Sinai was not only a moment of divine appearance; it was mediated through the delivery of Torah.

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Collective knowledge of Hashem requires a shared text and an enduring framework. That framework was Torah. At Sinai, Hashem revealed Himself through Torah so that an entire people could know Him and carry that knowledge forward over time.

If the Mishkan was meant to preserve that encounter beyond Sinai, it could not rest on presence alone. It had to be grounded in Torah. To faithfully reflect Har Sinai, the Mishkan had to function as a center of Torah study, not merely as a place of ritual and sacrifice.

### LUCHOT AND TORAH

To ensure that Torah stood at its heart, the Luchot were placed in the Aron at the center of the Mishkan. Additionally, a Sefer Torah was placed in the Aron—or, according to some opinions, on a shelf adjacent to it. By anchoring Torah at its core, the Mishkan served as a locus of Torah and sustained the

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conditions first established at Sinai.

But Torah was not only housed there; it was taught there.

Torah was transmitted through the Mishkan itself. The Torah was delivered in the Ohel Moed, which means the Mishkan functioned as the first Beit Midrash in our history. In Shir HaShirim, Shlomo HaMelech refers to it as *cheder horati*, the chamber of my teaching. The Mishkan preserved the giluy Shechinah of Sinai because it sustained Torah study, and Torah remained the axis of that revelation.

### SANHEDRIN

This function did not end once we entered Eretz Yisrael. After settlement, Torah study spread into homes and local batei midrash throughout cities and villages. The Mikdash was no longer the only place of learning, as it may have been in the midbar. Yet it remained the central locus of Torah. The Sanhedrin HaGedolah sat in the Lishkat HaGazit, adjacent to the Mikdash. It served not only as a judicial body but as the primary conduit of Torah sheba'al peh before it was committed to writing. In that sense, it was as much a study hall as a court.

Its authority was not symbolic but functional.

As the Rambam writes (Hilchot Mamrim 1:2), the members of the Sanhedrin are the pillars of Torah teaching, and through them Torah reaches the entire Jewish people. A zaken mamre who defies the Sanhedrin does more than dispute a ruling. He challenges the integrity of the mesorah itself.

By situating the Aron HaKodesh, which housed the Luchot and a Sefer Torah, together with the Sanhedrin HaGedolah within the Beit HaMikdash, the Mikdash became the seat of both Torah shebichtav and Torah sheba'al peh. It was not only a site of korbanot,

but a place of Torah. Without Torah study, the nation could not sustain a Sinai-like encounter with the Shechinah.

To underscore the linkage between korbanot and Torah, at least one Kohen would sit on the Sanhedrin. This connection bound avodah at the mizbeach to deliberation in Torah. The Mikdash was sustained not by ritual alone, but by Torah that gave ritual its meaning. Only through this integration could the Mikdash preserve the structure of Sinai within national life.

### TORAH AS A SAFEGUARD

Beyond structure and symbolism, there was a deeper concern. There was yet another reason the Mishkan, and later the Mikdash, were anchored in Torah study. First, to perpetuate the Torah-based giluy Shechinah of Sinai. Second, to prevent ritual from becoming empty form. Without Torah at its center, the Mikdash risked devolving into ceremony detached from encounter. Sustaining Torah study ensured that the spirit of the rituals remained present, not only their structure.

Each day, after Shemoneh Esrei, we pray for the rebuilding of the Mikdash, speedily in our time. We ask that Hashem grant us our share in Torah and allow us once again to offer korbanot: v'tein chelkeinu b'Toratecha v'sham na'avodcha b'yirah. Without the Mikdash, our access to Torah is diminished. When the Mikdash is restored, our access to the divine will of Hashem will be restored as well. ■



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# Brick by Brick

**MELACHIM 1 - 5:26-6:13**

This past week, thousands of women completed the third cycle of Torat Imecha Nach Yomi. A siyum marks a moment of completion — but more deeply, it reveals what has been built, day by day, perek by perek.

This week's Haftorah describes the construction of the Beit HaMikdash. Shlomo HaMelech gathers materials and begins the sacred work. And then, in the midst of construction, Hashem speaks:

וְהָיְתָה אֲשֶׁר אֶתֶּה בְּנֶה - אִם תֵּלֵךְ בְּחֻקֶּי...  
וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל

"The House that you are building — if you walk in My statutes... I will dwell among the children of Israel." (Melachim I 6:12-13)

The structure creates the possibility of Divine presence. But it is consistency, the daily act of walking in His ways, that allows that presence to dwell.

The Abarbanel teaches that Tanach itself

reflects the structure of the Mikdash. Torah corresponds to the Kodesh HaKodashim, the innermost sanctum. Ketuvim parallels the outer courtyard. And Nevi'im corresponds to the Heichal - the space between, where the Divine word enters human life.

This is the space of Nach.

Each day of learning is another stone placed. Steadily. Deliberately. Lovingly.

The Haftorah teaches that the stones were shaped before they arrived, "no hammer or iron tool was heard in the House while it was being built." (Melachim I 6:7) The structure emerged quietly, the visible result of prior, unseen effort.

So too at a siyum. What stood before us was not simply the completion of a cycle, but the visible form of something built slowly over two years — a sanctuary formed through daily return.

And the promise of the Haftorah echoes beyond the Mikdash:

וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל

"I will dwell among the children of Israel."

We are promised that Hashem will not only dwell in sacred spaces, but within those who build them.

And so we begin again. Because the goal is never simply to finish but to build a place where the Hashem's presence can dwell. ■



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# Discovering and Celebrating the Honor in All

(Middot HaRaaya,  
Kavod (piska #8 & #9))

One of the most remarkable aspects of Rav Kook's life and teachings was the stunning emphasis he placed on deep respect and sensitivity toward others, and on the esteem one must hold even for those who pursue paths different from our own. This perspective, which he consistently extolled, is reflected in the following teaching from *Midot HaRa'aya*:

"It is essential to find honorable aspects in every situation. Then the light of the whole world, in its highest glory, will become manifest and begin to endure. 'And the reproach of His people will be taken away from all the earth' (Isa. 25:8)." (*Midot HaRa'aya*, Kavod, piska #8)

This teaching can be traced back to a well-known Mishnah in *Pirkei Avot*:

Ben Azzai used to say, "Do not belittle anyone and do not dismiss anything, for there is no man who does not have his time, nor anything that does not have its place." (*Avot* 4:3)

Rav Yisrael Meir Lau cites the classic commentary *Midrash Shmuel*, which explains that even the simplest Jew is overflowing with good deeds. As our Sages state: "Even the empty among Israel are filled with mitzvot as a

pomegranate is filled with seeds" (*Berachot* 57a; *Eruvin* 19a). Even if we notice nothing extraordinary about a person, everyone has done something good, demonstrated some kindness, and refrained from some misdeed—"there is no man who does not have his time." (Rav Lau on *Pirkei Avot*, vol. 2, p. 539)



Rav Abraham Isaac Kook zt"l

## LEARNING FROM THE SINFUL RAVEN

The Midrash offers an astounding explanation as to why Noach chose to send out the raven from the Ark. Why, of all birds, did he select the raven? According to the Midrash, Noach sought to banish it because it had sinned on the Ark. The raven had engaged in intimate relations at a time when all creatures had been commanded to refrain during the Flood. Noach felt the raven deserved exile.

Yet God instructed Noach to allow the raven to return, for the world would one day need it. Indeed, when Eliyahu the prophet hid from Achav in the wilderness, ravens brought him food (*Bereishit Rabbah* 33:5).

Why did God choose the raven, of all birds, to sustain Eliyahu? Let us recall that Eliyahu went into hiding after cursing Achav and his

generation with drought. By appointing the raven to feed him, God delivered a striking message: just as the raven—hardly known for generosity—provided sustenance for you, so too must you cultivate greater compassion.

While it is admirable to take courageous measures in defense of Heaven's honor, one must not belittle anyone, for even the most wicked individual retains the capacity for repentance. God was teaching Eliyahu that his condemnation of Achav had been overly harsh (see Rav Lau on *Pirkei Avot*, p. 540).


### A SOARING MESSAGE TO THE GENERATION

Many within the religious community were deeply distressed that the Jews returning to build the Land of Israel were not observant and were establishing communities that diverged from traditional Torah values.

Rav Kook believed it was essential to offer a religious response to this new reality. In particular, he sought to address how the religious community should relate to these pioneers. While many rabbinic leaders chose to condemn them, Rav Kook offered a revolutionary perspective in his essay *HaDor* ("The Generation") in *Ikvei HaTzon*.


Rav Kook argued that in previous generations, Jews who abandoned Torah were often morally lax or culturally unsophisticated. In contrast, the contemporary generation consisted of high-quality individuals filled with moral ambition and spiritual yearning. They were searching for absolute, exalted truth—one that would bring *tikkun* (perfection) to Israel and the entire world. They perceived Judaism and halachah as unable to address the profound questions of humanity, nationhood, and universal destiny.

Rav Kook called upon the religious community to respond with depth and grandeur. This generation, he insisted, must be addressed



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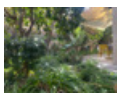





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with expansive ideas. "The less significant and simpler ideas, although filled with truth and integrity, will not suffice [for this generation]" (p. 112).

Strikingly, Rav Kook emphasized the goodness and idealism within this generation. His goal was not to strip them of their light, but to elevate it through Torah:

"We will not rob them of all the light and good, all the radiance and intensity they have obtained, but rather increase and illuminate them from the light of Life, the light of Truth, shining forth from the source of Israel's soul." (p. 109)

*HaDor* exemplifies Rav Kook's teaching: "It is essential to find the honorable aspect in every situation." Despite the darkness and the ease with which one could focus on flaws, Rav Kook chose to identify the core of truth and goodness within the generation and declared it essential. This, he taught, is the elevated



path of a Jew—especially at this auspicious moment in history. Draw out the light. Reveal the forces of goodness. In this way we elevate the generation, bring *tikkun* to the world, and pave the path to *geulah* (redemption).

### A BRILLIANT TITLE

*HaDor* appeared in *Ikvei HaTzon*, first published in 1906, two years after Rav Kook's aliyah to Yaffo. The title is drawn from Shir HaShirim: "If you do not know... go out in the footsteps of the flock" (1:8).

Traditionally, the verse implies that the flock follows the shepherd—suggesting that the generation must follow rabbinic leadership. Yet Rav Kook subtly intimates another meaning: that leadership must also learn from the flock. The pioneers returning to Israel were reclaiming noble ideals and elevated yearnings long suppressed in exile. In *Orot HaKodesh* (vol. 2, p. 364), Rav Kook cautions both rabbinic and secular intellectuals not to disconnect from the masses, whose spiritual instincts are often healthier and more authentic.

The brilliance of the title lies in its call for mutual respect and shared growth. True national success requires that both sides learn from one another.

### RAV KOOK'S HEART

Rav Kook's insistence on highlighting the good in others flowed naturally from his

overflowing heart. Two exquisite aphorisms capture this spirit:

"My beloved brothers, if only I had arms the size of the world, so that I could embrace you all with love." (*Igrot HaRa'aya*, vol. 2, p. 229)

"The purest tzaddikim do not complain about evil, but increase righteousness. They do not complain about atheism, but increase faith. They do not complain about ignorance, but increase wisdom." (*Arpilei Tohar* 80)

### MESSIANIC YEARNINGS

"When the light of Mashiach shines in the heart, it conditions us to respect people. 'It shall come to pass on that day that the nations will seek the scion of Jesse... and his resting place shall be glorious' (Isa. 11:10)." (*Midot HaRa'aya*, Kavod, piska #9)

While "glorious" is the usual translation, Rav Kook reads the verse as pointing toward *kavod*—a world suffused with mutual respect inspired by Mashiach.

Malachi famously prophesied that the final redemption would bring about "the returning of the hearts of parents to their children and the hearts of children to their parents." Once again, Eliyahu stands at the center. After condemning the Jewish people, he is rebuked by God. According to Rashi, God expresses disappointment: "I do not desire your prophecy when you prosecute My children."

As a rectification, Eliyahu returns throughout history—to a Brit Milah, to the Pesach Seder—witnessing the Jewish people's loyalty. Ultimately, he will herald the final redemption (*Pirkei DeRabbi Eliezer*, ch. 29).

Rav Kook writes that with our return to the Land, we await a "giluy Eliyahu"—a revelation of Elijah (*Igrot HaRa'aya*, vol. 1, letter 96). Perhaps this means that the lesson Eliyahu learned—compassion over condemnation—must be internalized if redemption is to

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unfold. Honor, respect, and love must stand at the center of our communal life.

Rav Yaakov Moshe Charlop echoes this theme. Just as Moshe and Aharon led the redemption from Egypt, the final redemption will unfold through Eliyahu and the Melech HaMashiach. Eliyahu's task is to restore unity—"to return the hearts of fathers to children and children to fathers." Rav Charlop stresses that this work of reconciliation is essential as we rebuild the Land (*Mei Marom, Mimaynei Hayeshua* ch. 18).

### IT'S TIME TO SIT AT THE SAME TABLE

Rav Kook teaches that as we approach messianic times, the urgency of brotherhood intensifies. Why?

The Imrei Emes, the famed Gerer Rebbe, illustrated this with a parable:

A wealthy father married off his daughters to two fine sons-in-law. One ate only dairy, the other only meat, so they sat at separate tables. When the father later fell into poverty and could serve only bread and water, the sons-in-law continued eating separately. Seeing this, the father exclaimed, "When one ate meat and the other dairy, separate tables made sense. But for dry bread—why separate?"

After centuries of suffering and exile, we sit at one table. We share one *Shulchan Aruch*. It is time to sit together in brotherhood and love.

As we near the end of the long night of exile, we must learn to see the goodness and light within every Jewish soul.

### LIFE LESSONS

- There is no greater act of *chesed* than offering sincere praise. Encouragement is among the most powerful catalysts for growth and success.
- Whenever possible, share with others the kind words spoken about them.
- A crucial tool in seeing the good in others is the teaching: "Judge every person favorably" (Avot 1:6). The *Sfat Emet* notes the Mishnah's phrase *kol ha'adam*—"the entire person"—teaching that to judge favorably we must consider the whole individual, with all the complexities of his or her life. ■



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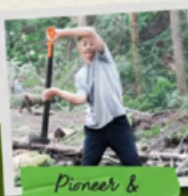
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## Late Payment?

Question: My wife hired a babysitter (=bbst) for a few afternoon hours and was about to pay her cash, when *bbst* said she preferred payment via Paybox. My wife does not have it on her phone, so she messaged me with the details. I was busy at work and did the transfer at night. Later, I was concerned that perhaps I/we violated *bal talin* (not paying late). Did it help that: I had prepared the money in time, and *bbst* decided not to take it; my wife hired her, and she did her job by providing me as an address *bbst* accepted, and I who paid late, did not hire her?

Answer: It is an honor to field a question from one who is so concerned with the minutiae of this important *mitzva* that few people think about. Ostensibly, since *bbst* worked

by the hour and finished before the end of halachic day, you/your wife had to pay before night (Bava Metzia 110b). We will analyze possible indications that you did not violate anything, some of which depend on nuanced details.

Like for most monetary rights *mitzvot* (*ribbit* is an exception), if the worker agrees to receive the money later than standard, there is no violation of *bal talin* or related *mitzvot*. (The employer may sometimes lose the positive *mitzva* of “on its day you shall pay his wages” (Devarim 24:15; see Pitchei Teshuva, Sechirut 9:(36)), but this is quite innocuous). The rights’ waiver need not be explicit or enthusiastic. For example, the *gemara* (Bava Metzia 111a) says that one whose livelihood is from periodic market days can wait to pay when that day comes because we assume the worker understood all along that this is when he would be paid (Rashi ad loc.). Even when all parameters indicate on-time payment, if the worker did not ask yet for the money, there is no *bal talin* (Bava Metzia 112a); the lack of request is sufficient indication that he does not care to get paid yet (Ahavat Chesed I:9:11).

From this perspective, it is likely that *bbst*’s mindset was as follows: “The mother is willing to pay me now, and I asked for Paybox, which she can’t do and she has to ask her husband. Who knows if he is available now to do it? I really do not care if he does it right away or in several hours.” If so, what happened is fine. On the other hand, Halacha follows psychological assumptions *Chazal* make about



cases like ours, and we are hesitant to make small distinctions between their case and ours or say that mindsets have changed – barring strong indications. In cases where we do not have an assumption of *Chazal*, like yours, it is difficult to rely on our own psychological assumptions.

Considering that the *gemara* (Bava Metzia 111a) says that *bal talin* is only when the person who must pay also hired the worker, how to view your home dynamics is significant. It sounds that your wife had both roles – until she lost the payment role. It is a good question to what extent to treat a couple as one unit or as partners (see Ahavat Chesed I:10:(10); Shevet Halevi VII:322).

According to the possibility that you entered the picture as a “player” and not just someone doing his wife’s technical bidding or a part of the “couple unit,” the following *halacha* is relevant. If the employer arranges for a storeowner to give credit to the worker on his behalf, the employer’s obligation is suspended (Bava Metzia 111a), at least if the worker agrees (see Beit Yosef, CM 339, Ahavat Chesed ibid. 5). However, if your wife assured

*bbst* that you would pay immediately and you could not, you might not be equivalent to the storeowner.

In short, it is likely that your family’s forthcoming approach was enough that *bbst* was fine with the slight delay, based on psychological grounds or halachic precedent. The halachically safest thing was for your wife to stipulate that *bbst* waive the need to pay before night if she wanted Paybox. Although *bbst* would almost certainly agree, if needed, your wife had leverage, as an employer who has cash to pay cannot be told she **must** pay in another way. However, if your wife readily agreed that *bbst* would be paid with Paybox without receiving a grace period, it **might** be a problem. ■

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## RABBI GIDEON WEITZMAN

Machon Puah for Fertility and  
Gynecology in Accordance with Halacha

### An Apology

In the last couple of articles, we started to discuss the implications of the spread of fertility treatment and the proliferation of babies conceived through in-vitro fertilization. This has impacted the importance placed on fertility treatment in the medical community, and has given rise to a number of far-reaching halachic conclusions.

In these articles I raised the question of the complete shift in Rabbinic thinking in the entire approach to fertility treatment. Originally IVF was viewed by both the medical and the halachic community as something unusual and scarce. In the medical field this was seen in the allocation of hospital resources and the exposure of medical students to this discipline, among others.

This reality also had expressions among the Poskim, who asked whether this new treatment fitted into the rubric of medical treatment, and could be performed on Shabbat, for example, as well as other questions.

I received a couple of complaints from readers who took offense to the way that I raised the question of fulfilling the mitzvah in an unusual way. They found it to be insensitive and inappropriate for the pages of Torah Tidbits.

As I have already written to the readers who turned to me or the editor with their complaints, I apologize for inadvertently causing any harm or anguish. This was not my intention at all, on the contrary, I wanted to show how fertility treatment has become the norm and is almost universally accepted and encouraged. But, in trying to present this, it may have given a wrong impression and offended people.

This impresses upon me how important it is to be careful and extremely vigilant in what we say, when we say it and how we say it. This is true in all circumstances, and even more so, when dealing with the exceedingly delicate subject of fertility treatment. This pierces the most intimate details of people's lives and essence and we need to be so particular and cautious when discussing these issues.

I still think that it is important to raise the issues and increase public awareness to the intricacies and complexities of fertility treatment, including the required sensitivity. I believe that the articles that I have written for many years here in Torah Tidbits have tried to do this, and when it is necessary, I am willing to stand corrected and try to improve.

Again, I am sorry and appreciate all readers' comments.

We will continue next time. ■

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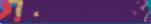
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ד"ר

# The Sun, the Moon and the Mundane

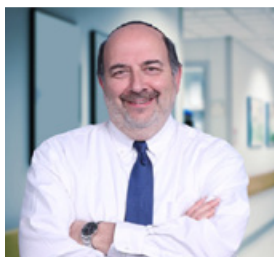
At Yehoshua's command, the sun stood still in Giv'on and the moon stopped in its path at the Valley of Ayalon. The Talmud (Berachot 58a) enumerates this episode as a link in the chain of miraculous victories on the historical continuum from Creation to the ultimate battle between Gog and Magog, including the downfalls of Rome and Amalek. Why highlight this particular miracle, rather than the cataclysmic collapse of the walls of Yericho upon the entry to the Holy Land?

In fact, one might question why this miracle was necessary at all - the battle was well in hand, with victory already in sight. Why did Yehoshua find it necessary to interfere with the course of nature and stop the sun and moon in their tracks? Moreover, what was so

extraordinary about this event that prompted the text to record it as a day unique in all of history, prior and subsequent? Malbim offers a profound answer to this question. The uniqueness of this miracle was twofold: First, it is singular in that it was brought about by Yehoshua's direct decree to the sun and moon, rather than through prayer or divine instruction. Secondly, the purpose for which this miracle was effected sets it apart from all other miracles. In most cases, a miracle occurs at Hashem's behest, either to publicize His Name or to save the Jewish people from an immediate threat. In no other instance do we find a Navi requesting a miracle for the sole purpose of demonstrating that Hashem is in control of the battle being fought by the army of Israel. In this case, the army was already winning the war, whether by natural means or a miracle cloaked in nature, so there was no pressing need for supernatural intervention. It is singular that Yehoshua decreed that the sun and moon cease their movements solely for the sake of declaring that it is Hashem, and not the army, who is in control of the battle.<sup>1</sup>

Yehoshua, the figure most representative of the transition from the openly miraculous existence of the forty year sojourn through the desert to the new era of human endeavor in the Land of Israel, recognized that military victory gives rise to tension between acknowledging the greatness of God and attributing success to man. At the height of battle, he felt compelled to exercise extreme measures to prevent the swell of ego he may have perceived burgeoning among his men. The midrash identifies

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Yehoshua's proclamation as one of the ten Shirot, songs of praise, found in all of Tanach.<sup>2</sup> Shira is mandated when one experiences supernatural salvation. According to Rav Shimshon Refael Hirsch: "שיר means: to give external form to thoughts and emotions that have been awakened within oneself; generally, to give ardent expression to what some external event has revealed to the inner self, that which is invisible to the eye, but which is clearly seen by the mind's eye. Hence, שיר primarily denotes words singing of God's work in history."<sup>3</sup>

Yehoshua was sharing with his people what he himself perceived in battle but they were failing to apprehend. By singing Shira at this juncture, Yehoshua was demonstrating that *all* victories are attributed to Hashem, even those that appear to be "natural". Hashem is in constant control of *all* natural phenomena. This message was intended to guide the Jewish army in all of its future battles, for all time.

The commentators debate whether the miracle wrought by Yehoshua was manifest throughout the world, or only in the locations specified by the text. According to the Maharsha, the miracle was experienced worldwide, magnifying the glory of Hashem and Yehoshua.<sup>4</sup> According to the Maharal, the

miracle was perceived by those in Giv'on and Emek Ayalon, but no further. The purpose of the miracle was fulfilled in its appreciation among the Jewish people alone - it was intended as a particular message for them. Time stood still for one nation in one place while continuing as usual for the rest of the world, serving to magnify Hashem's power and His wonders. The fact that two antithetical things can be true at the same time is an inherent quality of miracles.<sup>5</sup>

May we merit to follow in the footsteps of Yehoshua, and see the Hand of Hashem manifest in all circumstances, and to join together in singing the penultimate song celebrating the final Geulah. ■

#### 5. Gevurot Hashem Second Introduction

**Mrs. Leah Feinberg** is a master educator who taught at the SKA High School for Girls in Hewlett for twenty-one years, also serving as Tanach Department chairperson and New Teacher Mentor. Leah is currently on the faculty of the OU Israel Center and has taught in all three cycles of the OU Women's Initiative Nach Yomi program

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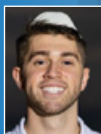
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With thanks and Toda. Love, Yoni

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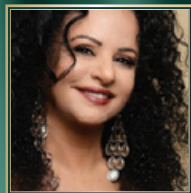
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## Imagination vs Reality

### Michael asks:

My candidate is dating a girl I set him up with, and it's going well - they have chemistry, good communication, and he enjoys her company. The only thing holding him back is that this isn't what he imagined. He had a picture in his mind of who his wife would be, and this doesn't match it. What can I tell him?

### Aleeza answers:

Many people walk into the dating world holding an image they've carried for years. Sometimes it's shaped by family, sometimes by culture, sometimes by quiet dreams we've built in our heads and hearts. And there's nothing wrong with having a picture in mind. The question now is: Is this picture preventing him from seeing what's real and in front of him?

A vision can lead us in a direction, but connection lives in the present. If he's feeling warmth, respect, enjoyment, and growth, those are not small things. Those are the foundations of something real. The yetzer hara can sometimes dress itself up as "clarity," whispering, But this isn't exactly what you had in mind. And suddenly, a living, breathing person is being compared to an idea that never had to exist in reality.

You can gently help him get curious about his picture instead of being controlled by it. Ask him: What part of your vision is missing? Listen as he reflects what's different from his vision. We are often comforted in finding what we were searching for. Instead we should be comforted by what we found, even if it's different from what we imagined. Discomfort exists when reality does not align with our vision. As we know, Hashem doesn't always send us what we want. He sends us what we need to grow into the person we're meant to become.

Another question that can open his heart is: How do you feel when you're with her, and who do you become in her presence? Does he feel more grounded? Kinder? More himself? Those are deeper indicators there is something real and good here.

It's also important to reassure him that doubt doesn't mean something is wrong. Transitioning from fantasy to reality can feel disorienting. The shift from "imagined spouse" to "real human connection" requires a little time. And time passing to become more comfortable can feel scary.





You're not trying to convince him to ignore his thoughts. You're helping him listen more deeply. If there's genuine chemistry, communication, and joy that's rare and a great sign. There's nothing to decide right now. Although he feels like something is holding him back my advice is to keep dating. Nothing is wrong. He's just not sure if it feels right...and for now it doesn't exactly feel right. I imagine for him it feels different and different is uncomfortable. Just to be clear, different isn't bad. it's just not what he expected.

Sometimes the greatest love stories begin not with, "This is exactly what I pictured," but with, "This feels good, even though it's different than who I had in mind."

May your guidance help him to gracefully navigate dating.

Blessings, Aleeza ■

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### Buruya, Old Katamon

**Reduced Price!** Rare family home, spacious 200 sqm, 55 sqm garden, 6 rooms (Large Safaroom), 3.5 bath. Private entrance, Parking, opt. for guest unit, best location!

### Harav Hertzog, Rasko

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### Elazar Hamodai, Greek Colony

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### Quiet Street Minutes From Baka

Brand-new 146 sqm in a boutique building, 4 beds, 2.5 bath, accessible, parking & storage. Excellent value for an oversized luxury unit minutes from Baka! **Call for more info**

### Ibn Ezra, Rechavia

**Lowest Priced Apartment On The Market In Rechavia!** only 5 steps, 54 SQM, 2 beds, AC, high ceilings, balcony. Well-kept, near great synagogue, perfect Shabbat apartment!

### Bayit Vagan Luxury Unit

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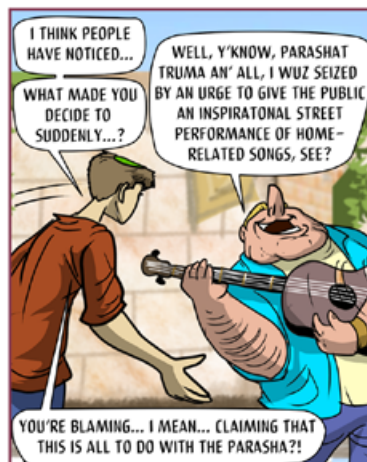
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# TORAH 4 TEENS

BY TEENS NCSY ISRAEL



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MADRICHA

## HASHEM WITHIN US

In this week's parasha, Terumah, Hashem gives Am Yisrael specific instructions for constructing the Mishkan. Throughout the Torah, we see a recurring request to create a place for Hashem to dwell. However, we have to ask: how is it possible to create a worldly space for an otherworldly Being such as Hashem?

We find an answer in the parasha. Hashem says, "וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְתוֹכָם" (Shemot 25:8), which translates to, "Let them make Me a sanctuary so that I may dwell among them." The word בְּתוֹכָם ("among them") seems grammatically unusual when referring to a physical structure; it should say "in it," not "in them." Rabbi Jonathan Sacks ז"ל explains that the structure itself makes no difference; rather, Hashem dwells in the hearts of those who build it.

This teaches us that Hashem dwells within all of us—we just need to open our eyes and recognize His presence.



**YOSEF BEGOUN**  
11TH GRADE, JERUSALEM

## BEING AN AUTHENTIC JEW

Parashat Terumah teaches us that only those motivated to contribute to the Mishkan should donate. In most cases of communal responsibility, everyone is required to donate—for example, with the machatzit hashkeel. Why, when it comes to giving terumah for the upkeep of the Mishkan, is it given only by those whose hearts motivate them?

Terumah means setting aside something of your own and giving it to Hashem. The pasuk tells us that the donation must be given with an attitude of יָדַבְנוּ לָנוּ. Rashi explains that the word יָדַבְנוּ is an expression of voluntary contribution coming from within one's own heart. The idea is that when B'nei Yisrael see individuals giving generously of their own portion to Hashem, they will be inspired to do so themselves.

The pasuk tells us, וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְתוֹךְכֶּם—"They shall make a sanctuary for Me so that I may dwell among them" (25:8). This shows that authentic Judaism is about making a place for Hashem within our hearts.

We should strive to serve Hashem in the most authentic way, avoid simply "going through the motions," and, by doing so, inspire others to grow in Torah and mitzvot. ■

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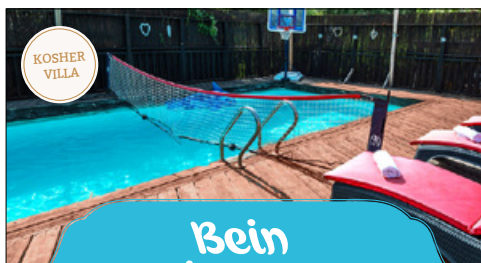
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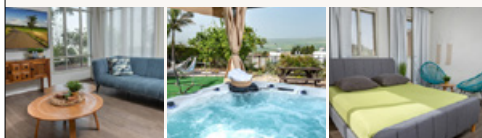
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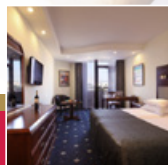
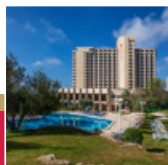


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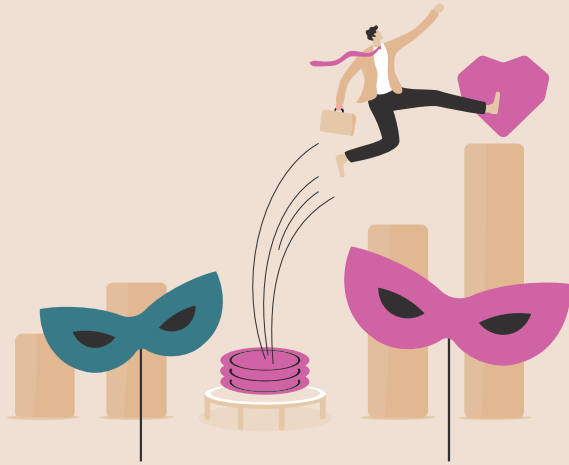
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