

Terumah
Mishnayot

מסכת שבת

This week we will cover the fourth Mishna in Perek Bet, Messechet Shabbat.

The Mishna says, on a Friday, if you are lighting your Shabbat candles with oil, you may not pierce an egg shell, fill it with oil, and place it so that it will slowly drip through on Shabbat, keeping the lamp full.

This is because the shell is a separate container and not connected to the lamp. Therefore, we are worried that one might, by mistake, come to take the oil that was set aside for the lamp and use it on Shabbat. That would count as extinguishing a light which is forbidden on Shabbat.

This is forbidden even if the oil is in a container which will spoil it and make it unpleasant to use (other than when burnt).

However, Rabbi Yehudah permits all of the above as he says that when one sees the oil dripping, one will know to be careful.

If the container of oil which will be dripping was attached to the lamp when made, it is permitted by all. This is because you will not forget that the oil was set aside to be burnt.

'Parasha Digest – Terumah'

1st Aliya: A list of raw materials necessary for building the Mishkan was presented to the Bnei Yisrael: gold, silver, copper, wool dyed sky-blue, dark red, and crimson, linen, goats wool, ram skins, acacia wood, oil, spices, incense, and precious stones. The Ark is described in detail.

2nd Aliya: The cover of the Ark and the Cherubim are detailed. The weight of the cover alone, without the Cherubim, is between 150 lb. and 2500 lb. of pure gold! The Shulchan - Table and the Showbread are described.

3rd & 4th Aliyot: The Menorah and her utensils are described. Her weight was 1 Talent = 3000 Shekels = 150 lb. of pure gold. The basic structure of the Mishkan, consisting of beams, decorative materials and leather coverings, is outlined.

5th Aliya: The Parochet- dividing partition separating the Holy of Holies from the rest of the Mishkan is described.

6th & 7th Aliyot: The ramped, copper, Mizbeach is described. The outer enclosure surrounding the entire Mishkan is described.



The Hasmonean High School Weekly



Web Address:
www.hasmonean.co.uk/livingtorah/main.php

Email us at:
livingtorah@hasmonean.co.uk

Pick up
your copy of the Living Torah in school, online, at your local synagogue or by email. View all past issues at our online archives.

Editorial Team: Eli Gaventa
Avi Greenberg
George Kestel
Raphy Meyer
Contributor: Rafi Stemmer
Avi Halberstadt
Director: Rabbi D Meyer

אליהו רחמים בן מאיר 'לעלוי נ"מ ר
עבדאללה פרג בן מאיר 'ה ואחיו ר"דוד ע
ה"דוד ע

No.	Parashat	תש"ע	20th
329	Terumah	5770	February 2010

Home Sweet Home

“And they shall make Me a Sanctuary and I will dwell amongst them...” (Shemos 25:8). After having given the Jewish people the Torah the Midrash states that G-d desired a place in the lower realms, a place amongst them. Rabbi Schneur Zalman of Liadi states that this is the sole purpose of creation, to create a home for G-d in this world. G-d desires a dirah b'tachtonim, a home in the physical world. G-d's desire to dwell in a home in this world at first gives rise to a difficult question – if G-d is everywhere, why and how can I create a home for him in this world? Surely he is already here? Our Sages resolve the problem, teaching us that a home is not just a place but somewhere that is receptive to Hashem, some place that welcomes him, that praises him, that embraces him when he enters.

The Midrash Rabba tells of a story of a King who gives his only daughter over in marriage. He asks her husband to decorate and designate a room for him in their house, so when he comes visit his daughter he feels at home, and his daughter is never truly without him. Today despite being in exile the Jewish people still have a positive com-

mandment to create a place for G-d in this world; and we have so many opportunities. Shabbos alone is filled with plentiful opportunities to create a home for Hashem; a person's table is considered an altar to Hashem, and one should decorate their Shabbos table so it is fit for a king. Welcome Hashem to your table, for as it says in Pirkei Avos “if three have eaten at one table and have spoken over it words of Torah, it is as if they had eaten from the table of G-d”. Every time we talk about Judaism and embrace it, we welcome G-d with open arms; every time we miss out on an opportunity we inadvertently reject Him. A Shul is a room set aside in this world for the sole purpose of serving Hashem. And we should do all we can to not only to honour the building by decorating it nicely, but we should respect it as well.

Trying not to chat unnecessarily during davening is something we should all try to work on, and in that zchus please G-d may we merit the coming of Moshiach and the ability to turn the Beis HaMikdash into a home beautiful enough for the presence of Hashem to once again dwell amongst us (Amen).

The Living Torah Blog: <http://thelivingtorahweekly.blogspot.com> - extra Divrei Torah, extended articles, early access to content and interactive comment facility.
The Living Torah Archives and Mailing List: <http://www.hasmonean.co.uk/livingtorah/main.php> - get PDF versions of the Living Torah each week and access past issues.

A Way to Return

One Friday morning, Mr. Josh Braunstein of Brooklyn was driving to Manhattan through the Battery Tunnel when he remembered that he had to make an important phone call. He knew there was a phone booth at the corner of West Street near the mouth of the tunnel since he had used that booth before; and so as he exited the tunnel, he drove to that particular corner, stopped his car alongside the phone booth, and entered to make the call.

Before he had even lifted the handset, he noticed a thick office-planner book bulging with papers and notes, resting on top of the phone. Obviously someone had forgotten it there. Josh's first impulse was to leave it there and not get involved with the hassle of locating the owner, but he had been a "baal korei" for the past 30 years and the next morning he would be reading the portion which contains not only the commandment to return a lost item, but also the negative commandment forbidding a Jew to ignore such an item if he finds it (Devarim 22:1-4).

He examined the planner and looked in vain for the owner's name and address. He flipped through the pages in the book and saw that there were addresses and phone numbers of people from San Francisco to Boston. Among them were those of two rabbis in Brooklyn, which led Josh to assume that the owner was not only Jewish but probably observant. Seeing the countless entries of business meetings, appointments, and reminders strewn all over every page, Josh could imagine the owner's frustration at having carelessly lost this "portable office."

Josh made his call and took the office-planner with him to his office. Once there, he opened the diary to the page for that particular day, hoping to find the phone numbers of people the owner might be meeting that day. It was to no avail. There were no numbers, only names, none of which Josh recognized. Josh imagined that he might well keep this planner book for years without finding the owner. When Josh came home that Friday afternoon, he showed the book to his wife and asked if she had any suggestions. Mrs. Braunstein leafed through

the book trying to find a clue, but no name or address seemed familiar. After Shabbat, she picked up the book again, turned to the inside of the back cover and noticed a listing for "Mom" with an area code of 305. It was a number in Florida.

Mrs. Braunstein dialed the Florida number and told the lady who answered the phone what her husband had found in a phone booth in Manhattan. After giving a brief description, Mrs. Braunstein said, "We are observant Jews, and it is a mitzvah to return a lost item. Tonight we found your number. Do you have a child who may have lost this?"

"It sounds like it might be my daughter's," said the lady from Florida.

After giving her daughter's name and number to Mrs. Braunstein, the two women chatted amiably, long distance, for close to half an hour.

On Sunday morning a young woman came to the Braunstein home, identified herself, and thanked them profusely for making the effort to find her. "I was lost without that book," she said. The next Friday she came back with a huge bouquet of flowers with a note attached. She explained the reason for the gift.

"Five years ago," she began, "I returned to Judaism. My mother found it difficult to accept my new life, and the relationship between us became strained. When you called her long distance and explained all you were doing to try and locate me, she was overwhelmed. She called me and said, 'If this is the type of people you are trying to be like, then I understand now where you are coming from and why you want to be that way.' All week long she has been telling her non-religious friends about you, and we are speaking more often and with more warmth than we have in years!"

We often fail to understand the consequences of our actions. The extent of the effect that even a small act can have is in one way scary, but in another motivational. We never really know how far our deed will go, but by comprehending how far-reaching a simple mitzvah could potentially be, we will think twice about letting it slip past. *(adapted from torah.org)*

Thought of the Week

In his commentary on Pirkei Avot (3:19) Rambam discusses an interesting question. If one has £100 to distribute to charity, is it preferable for him to make one large contribution to one needy person or distribute it among many? Rambam writes that it is preferable to disburse it among many. A single large contribution may be the result of a temporary act of sympathy. Only through continuous acts of charity does one acquire a giving personality.

Understanding Torah

Once R' Chaim Volozhener came to the inside of the larger outer box and then be covered by the outside of the smaller inner box. The question is though why does the Torah use this seemingly funny expression and not just write ומבית תצפנו and we would have understood it normally.

The פסוק says:

(יא, כה) מבית ומחוץ תצפנו, וצפית אותו זהב טהור Rashi:

שלישה ארונות עשה בצלאל: מבית ומחוץ תצפנו נתן של עץ בתוך של... שתיים של זהב ואחד של עץ וחפה שפתו העליונה, זהב ושל זהב בתוך של עץ נמצא מצופה מבית ומחוץ, בזהב:

Rashi explains that there were three boxes, one of wood and two of gold. The wooden one was placed inside a larger gold one, and a smaller gold one was placed inside the wooden one, thereby covering the inner wooden one completely with gold. It is logical to assume that this was how it was actually done as otherwise they would have had to lift both the wooden and golden one together into the larger golden box. However the question arises as to why the Passuk says מבית ומחוץ תצפנו which implies that they put the inner box in first, and then they put it in the outer box.

The Gaon answers that the Passuk is not referring to the wooden box which was being covered, rather to the outer golden boxes that were doing the covering. The wooden box should first be covered by the

The Gaon explains that the three boxes of the Aron correspond to man and to the Torah. The wooden box refers to man like the Passuk which states כי עץ השדה האדם. The gold refers to torah like the Passuk in Sefer Tehillim of מזהב הנהמדים referring to the Torah. Like the Aron, it is fitting for a person to be covered with Torah. There are two parts to the Torah. The first is the revealed Torah which is the outer gold box as it can be seen by everyone. There is also the hidden part of the Torah which is the inner golden box as it is not so easily learnt. The Vilna Gaon tells R' Chaim that it is only the revealed Torah that one can be able to learn fully and understand its greatest depth. This is why its inner side is next to the wooden box/man. The Hidden Torah one can only see the surface and not reach the levels of its inner depth, which is why its outer side touches the wooden box. Therefore the Gaon told R' Chaim that his lack of understanding of a Zohar was meant to be that way, and that this was why the Gaon did not answer his question.

By Avi Halberstadt

Riddle for the Week

The Torah in Parshat Terumah speaks of the components and vessels of the Mishkan. Three of the items are spelled with the same letters, just in different orders. What are these items?

(Answer in next week's Living Torah)

Answer To Last Week's Riddle:

Q: If I say innocent, he will be killed, if I say guilty he will get off free. How can this be?

A: Eidim Zomimim