

THE COMMUNITY PARSHA SHEET



PARSHAT TERUMAH

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

IF EVERYTHING IS G-D'S WHAT CAN WE GIVE HIM?

Every day your heart pumps more than 2,000 gallons of blood into your blood vessels that are more than 60,000 miles long. It pumps the blood with such force that the blood covers more than 60,000 miles and comes back to your heart. It pumps blood again, and this process continues 24/7. This process is essential for our being and the best thing of all is that we barely even notice it.

We all feel gratitude to G-d on a daily basis and praise G-d for his Kindness. But whenever someone does something good to us, we feel a need to repay the kindness, a need to act. King David said in Tehilim (116:12)

"How can I repay Hashem for all His bounty to me?

No matter what I would give Him or do for Him, "all His bounty is to me!" No matter what I would do, my very ability to do it comes from Him, so I am stuck in an endless cycle of indebtedness! The answer seems to be in the next verse.

"I will raise the cup of salvations and the Name of Hashem I will invoke."

But how has that answered the question?

Let us look at this week's Parasha for a formidable insight.

The Parasha begins with Hashem speaking to Moshe saying: "Speak to the children of Israel, and have them take for Me an offering Teruma" (Shemot 25:1).

The word Teruma needs to be explored.

The word TERUMA is connected to the word LEHARIM which denotes a raising. As if to say an elevating of an item to a higher and more sanctified level.

As a result we come to understand that the gift is not meant to impact the Receiver but rather to impact and change the giver.

By 'giving to G-d' we elevate ourselves. And by Giving we elevate the actual thing that we are giving to a higher level of sanctity.

But how and what can we give to the infinite G-d? The answer can be found in the words "from every person whose heart inspires him to generosity, you shall take My offering."

The true offering is the generous heart.

What Hashem yearns for as an offering is the heart that inspires him to generosity. It is that yearning and inspired heart that will be the ultimate treasure and offering.

All things belong to G-d, yet the choices of the heart are left in the control of His creations.

In some cultures of this world the "Grace of G-d" is defined as G-d choosing us. In Judaism the concept of Grace is defined as G-d giving us the power to choose Him. This is in fact one of the greatest gifts G-d has given mankind.

The power and the freedom to choose.

In the words of the Sages "Everything is in the hand of Heaven, except the awe of Heaven" (Megillah 25a).

When the people are inspired and yearn to bring Hashem an offering, then that yearning heart and that will is the ultimate offering.

Rav Chaim Rabinovitch, known as Rav Chaim of Volozhin, had a vision to establish a yeshiva that would produce great Jewish scholars and leaders. In 1806, the Yeshiva Etz Chaim Volozhin opened its doors and became the mother yeshiva of Lithuanian Jewry.

As the prime student of the Vilna Gaon, Rav Chaim implemented the Gra's new methodology of teaching that became the pattern and prototype of Yeshivot throughout the future centuries.

Yeshiva Etz Chaim Volozhin became one of the main Jewish sources of learning whose influence reached all four corners of the earth.

The Gedolei Hador who studied in Yeshiva Etz Chaim Volozhin spread its spirit and legacy leaving a timeless impact on the Jewish world in general and the Torah world in particular.

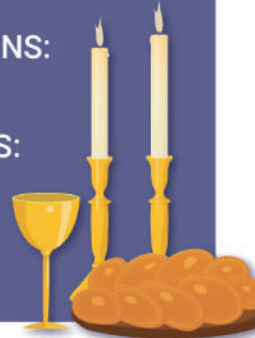
The Yeshiva had several charity collectors who went around from city to city and from village to village in various locations in Eastern Europe to raise funds for the Yeshiva.

For a few consecutive years one collector had managed to secure a wealthy man's annual donation of 50 Rubble (which was a massive amount in those days). The collector eventually approached R Chaim and asked if he could be provided a horse and wagon which would make his journey easier and more efficient. The Rabbi agreed and also gave him new clothes so that he would look respectable. That year when the collector approached the wealthy man for a donation, the wealthy man refused and was

4TH ADAR 5783

SHABBAT BEGINS:
17:17pm

SHABBAT ENDS:
18:20pm



DVAR TORAH
What can we give G-d?
By Rabbi Jonathan Tawil



DVAR TORAH
Parsha Insights
By Rabbi David Baadani



DVAR TORAH
Parshat Terumah
By Rabbi Danny Fisher



OUR CHAHAMIM
Rabbi Avraham Ibn Ezra



HALACHOT
By Rabbi Eli Mansour



KIDS ZONE
Comic & quiz



Shabbat
Shalom

This newsletter contains Divrei Torah and may contain Sheimot - Please dispose of accordingly

THE ORIGINAL COMMUNAL PARASHA SHEET, SERVING THE COMMUNITY FOR OVER 12 YEARS!

upset at what he had given in the past. Upon his return, R Chaim inquired as to what happened. The collector told him he wasn't really sure as to why the wealthy man seemed upset.

R Chaim was perplexed and said that he would come with the collector back to the wealthy man and personally ask him again for a donation.

They both travelled and arrived knocking on his door. The wealthy man was blown away that the greatest Rabbi of the generation, the famous disciple of the Gaon of Vilna, was standing before him! He invited them in and after the initial refreshments, R Chaim got to the purpose of his visit. "What happened? All these years you gave us such a nice donation, and this year you cut us off completely?"

The simple Jew responded as follows. Every year when I sacrificed and gave my contribution, I thought to myself: "I am giving to the Volozhiner Yeshiva – the pre-eminent Torah institution in the entire region – so young men can sit and learn Torah and develop into great Jewish leaders." But when I saw your well-dressed collector come with his own cart and his own horse I asked myself "Is this what I'm giving my money for – for a horse and cart and finery? I wanted my money to go for the study of Torah not for transportation costs and a uniform!"

R Chaim asked him if he knew Gemarah.

The man shook his head negatively.

"But I am well versed in the written Torah." "That's great", answered R Chaim, "lets open a Chumash I would like to show you a Pasuk and a question that is bothering me." "The artisan of the Mishkan was Bezalel, he had been given special form of Ruach HaKodesh [Divine Spirit]. The Torah explains (35:31) that: "And G-d filled Bezalel with the 'Spirit of G-d, with wisdom, insight and knowledge and with every craft...to think thoughts and to do with the gold silver and copper."

What is greater the fact that G-d blessed Bezalel with the knowledge of creation and the understanding of how heaven and earth were built or the fact that he knew all forms of work?

Surely the Kabbalistic deeper knowledge of the universe surpasses the knowledge of artisanship. After praising someone with knowledge of all the secrets of heaven and earth, isn't it a little demeaning to add, "By the way, he's also a great goldsmith and carpenter!?"

R Chaim explained that there were separate areas in the Mishkan: the courtyard, the inside and the Holy of Holies. There were also several types of donors. Those that gave out of Kavod (expecting honour), those that gave both for honour and with the intent of performing the Mitzvah, and those whose sole purpose was to give in honour of G-d.

The Pasuk here praises Bezalel that he was blessed with knowing the intention behind each donation and could thus apportion their donations to the right spot. Those whose intentions were purely for G-d had their donations end in the Holy of Holies. Those who intended for their honour only, had their donations go to less holy components.

R Chaim turned to the wealthy man and explained that everything the collector had was to increase the potential donations and make him work more efficiently.

If your intention is for your own honour then the donation will go towards the horse and carriage, but if your intent is to donate for G-d's sake, so that the Yeshiva boys will learn Torah, G-d will ensure that your money will go towards that end.

We can now understand what King David meant when he said, "I will raise the cup of salvations and the Name of Hashem I will invoke." My way of giving thanks to G-d is by performing his Mitzvot in the Name of G-d, with only G-d in mind, with a full ready heart to serve G-d. That is the secret of the gift that mortal man can "give" to the immortal G-d.

The right intent has the power to transform to uplift our service. Let us utilise this understanding to improve our heart warming service of G-d and may our 'gifts' always be pleasant in the eyes of G-d.



RABBI DAVID BAADANI
Director - TAL Chazanut Program

PARSHAT TERUMAH

משנכנס אדר מרבין בשמחה. What increases happiness?

The most basic way to increase happiness is by thinking about all the kindness and wonders that G-d does for us every moment. Doing that gives us the feeling of gratitude to ה' and when one recognises and appreciates it, it brings happiness upon

them. As our Sages instructed us, one should be 'מודה על העתיד' 'מודה על העבר ומבקש על העתיד', first be grateful and thankful for the past, and after, ask for the future. In תפילת שמחה, the Thanksgiving blessing comes at the end of the תפילה.

Why in this teffilah do we first ask for forgiveness, health, redemption, and only afterwards we thank, מודים? One of the answers is that the purposes of davening, is to instill in us the understand that

everything that we have is from ה'. After we ask all these requests, forgiveness, health, redemption, and so on, we recognise that everything we have is from G-d.

Now we don't take anything for granted, now we have a new appreciation, a new sense of gratitude for everything that ה' in his kindness has granted us, and therefore our מודים - thanksgiving and our gratitude is on a different level. Tuning in to this awareness brings upon each of us tremendous happiness.



RABBI DANNY FISHER
Director - TAL Boys After School Programs

פרשת תרומה

In this week's Parsha, we find that Hashem tells Moshe to build for Him a Mishkan. A place where the Shechina would dwell. Moshe trembles and asks how it is possible for man to build a house for Hashem.

Hashem replies, not according to my strength do I want from you, rather I want you to use your capabilities to build my dwelling place. As the Posuk says ועשית את חמש אמות ארך וחמש אמות רחב. We also find a similar idea, when the Jewish people are instructed to offer up Korbonos. Moshe is bewildered and says if he offers up all the animals in the world,

even that wouldn't suffice as a fitting Korbon for Hashem. Hashem replies "אלא זאת הכבש אחד תעשה בבוקר". Lastly, when Hashem tells Moshe about redeeming ones soul כופר נפשו, Moshe finds it hard to understand how man can redeem his soul. Hashem says "מחצית השקל בשקל הקודש". The Chofetz Chaim, explains from this Chazal we see that Hashem only expects us

to try and push ourselves within our capabilities. Shlomo Hamelech the wisest of all men says, "כל אשר תמצא ידך לעשות בדרך" (עשה) when a situation arises one should arise to the challenge with the strength that Hashem has given to him. We only need to

do what we are capable of doing. Everyone is obligated to learn Torah, some through learning Mishna, others through Gemorah and others through Halacha. This also applies to giving Tzedakah. Everyone should give according to his needs.

ly'H when we put in our maximum effort and Daven to Hashem, Hashem will give us the strength to achieve our goal in life.

Good Shabbos.



OUR CHAHAMIM

Rabbi Avraham Ibn Ezra

The following story is one that pertains not only to Rabbi Avraham Ibn Ezra, but also to Shabbat.

In 1159 (4919), more than 840 years ago, Rabbi Avraham Ibn Ezra had a dream. It took place on a Friday night, and after Shabbat ended, he wrote down what he had dreamt.

"I was pleasantly sleeping, and in my dream I saw an angel standing in front of me that resembled a man. He was holding a sealed letter, and he said to me, 'Take this letter. It is on Shabbat that I send it to you.' I bowed before G-d and I blessed Him for having granted me such a great honor. I took hold of the letter with both hands and read it. It was like honey in my mouth.

"This is how the letter began: 'I, Shabbat, crowned by those who are valued, the fourth of the Ten Commandments, an eternal covenant for all the generations. ... Every day one may find the doors of understanding open, but on Shabbat a hundred doors are opened. My honor desires that one not behave on Shabbat as during the week, neither in moving about, nor in business, nor in speech. And I kept

watch over you everyday because you carefully guarded me since the days of your youth.'"

However when Rabbi Avraham Ibn Ezra arrived at the end of the letter, he saw that it contained an open rebuke. Stunned, he began to tremble.

"My heart is hot within me, and my soul almost escapes me, and I ask the one who is standing in front of me, 'What is my error, and what is my sin? For since the day that I knew awesome G-d – Who created me and from Whom I learned His mitzvot – I have always loved Shabbat, for whose arrival I would go out to greet it with all my heart, and for whose departure I would accompany it with songs of joy. Who was more faithful among its followers than I, and why am I being sent this letter?'"

The angel let him know that one of his disciples had let himself become seduced by false ideologies that had "decided" that Shabbat began on Saturday morning and continued until Sunday morning. It was as simple as that, a "discovery" without any foundation, contrary to all tradition that we

hold since Moses, and contrary to what is written in the Torah: "And there was evening" followed next by "and there was morning." Thus in all eras there arise "Sages" that propose all sorts of things. This one believes that such and such is not considered forbidden work on Shabbat, another gives "proof" for neglecting something else on Shabbat, and so on and so forth. However the Torah is eternal, and Shabbat complains about the insults that it receives.

Rabbi Avraham Ibn Ezra ends by writing, "Whoever adopts such an explanation, G-d will take vengeance on him in honor of Shabbat. Whoever reads this explanation, may his tongue stick to his palate. And whoever writes this explanation, may his arm be torn off and his eye grow dim. Thus there will be light for all the house of Israel!" This letter was published for the first time at the end of the Arizal's Shulchan Aruch, and it teaches us just how much one should watch over the honor of Shabbat.



HALACHOT BY RABBI ELI MANSOUR

If One Comes Late to the Synagogue and Will Not Complete the Amida Before the Hazan Reaches Modim

If a person arrives at the synagogue late, after the congregation has recited Nakdishach, or if he prays slower than the Hazan and has not begun the Amida before Nakdishach, he should not begin the Amida unless he can catch up to the Hazan before Modim. There is a Misva to bow together with the congregation when the Hazan recites Modim in the repetition. In order to ensure that one fulfills this Misva, he should not begin the Amida unless he feels capable

of catching up to the Hazan in time to join the congregation at Modim. Otherwise, he should wait until the Hazan reaches Modim, bow with the congregation, and then begin his recitation of the Amida.

There is an alternative solution in such a case if the individual figures that if he begins the Amida, he will reach the Beracha of "Magen Abraham" at the same time as the Hazan reaches Modim. Since one bows while reciting the Beracha of "Magen Abraham," he can fulfill the Misva of bowing with the congregation at Modim if he

recites "Magen Abraham" as they recite Modim.

This Halacha is codified by Hacham David Yosef in his work Halacha Berura (p. 81; listen to audio recording for precise citation).

Summary: A person who comes late to the synagogue, after Nakdishach, should not begin the Amida unless he feels he can catch up to the Hazan in time for Modim, or he can reach "Magen Abraham" just as the Hazan reaches Modim.



WEEKLY PARSHA OVERVIEW

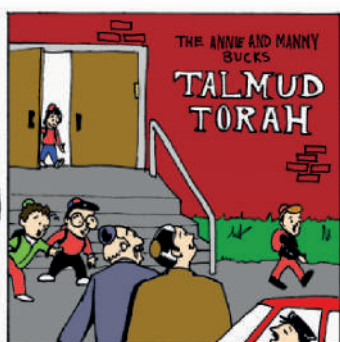
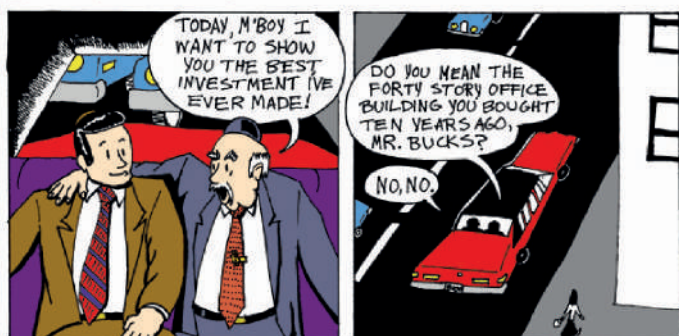
Parshat Terumah

Hashem commands Moshe to build a Mishkan (Sanctuary) and supplies him with detailed instructions. The Jewish People are asked to contribute precious metals and stones, fabrics, skins, oil and spices. In the Mishkan's outer courtyard there is an Altar for the burnt offerings and a Laver for washing. The Tent of Meet-

ing is divided by a curtain into two chambers. The outer chamber is accessible only to the Kohanim, the descendants of Aharon. This contains the Table of showbreads, the Menorah, and the Golden Altar for incense. Entrance to the innermost chamber, the Holy of Holies, was permitted only for the Kohen Gadol, and only once a year, on Yom

Kippur. Here is the Ark that held the Ten Commandments inscribed on the two tablets of stone which Hashem gave to the Jewish nation on Mount Sinai. All of the utensils and vessels, as well as the instructions for the construction of the Mishkan, are described in great detail.

Rabbi Sinclair, Seasonsofthemoon.com



1

How many types of items were the Jews to donate?

25:2 - 13.

2

The donation of silver for the mishkan differed from the donation of the other items. How?

25:3 - No fixed amount of the other items was required. The silver was given as a fixed amount: A half shekel.

3

What property do techelet and argaman share that orot eilim m'adamim do not share?

25:4,5 - They are wool, orot eilim are not.

4

What property do the above three share that shesh and orot techashim do not share?

25:4,5 - They are dyed; shesh and orot techashim are not.

5

Onkelos translates "tachash" as "sasgona." Why?

25:5 - The tachash delights (sas) in its multi-colors (gvanim).

