

O H R N E T

SHABBAT PARSHAT TERUMAH · FOR THE WEEK ENDING 6 ADAR I 5760 · FEB. 12, 2000 · VOL. 7 NO. 19

PARSHA INSIGHTS

A GILTY LILY?

“Its knobs and its blossoms will be (hammered) from it...” (25:31)

In English, we speak of “gilding the lily,” of applying unnecessary adornment. How can the lily be made more beautiful? If you paint it gold, will it be more radiant? When you paint a lily it detracts from its true beauty. It’s *ungepatchket* — overdone.

There’s a common misconception that the Torah is like a lily, and the Rabbis were lily painters.

There is not a single Rabbinic dictum or law, not an extrapolation nor an embellishment that is not hinted to in the Torah itself. Everything stems ultimately from the Torah.

We can see this idea in this week’s Parsha: *“You shall make a menorah of pure gold, hammered out shall the menorah be made, its base, its shaft, its cups, its knobs and its blossoms will be [hammered] from it.”*

The menorah was fashioned from one solid block of gold. Nothing was grafted on to it. Just as its base, its shaft and its cups were integral, drawn from the same block of gold, so too were its

knobs and its blossoms integral and drawn from the same block of gold.

The same is true with every law that the Rabbis promulgated. Nothing is grafted on. Nothing is unrelated embellishment. Just as the Torah laws — the “shaft” and the “cups” of the Torah — stem from an indivisible unity, so does every last Rabbinic dictum and decree — its “knobs” and its “blossoms” — derive from the that same “block of gold.”

The lily is ungilded.

LOVE AND FAITH

“And they will make for me a sanctuary, and I will dwell in their midst” (25:8)

The son of a well-known *Rosh Yeshiva* (Dean of Rabbinic Seminary) in Israel was finding his yeshiva studies too difficult. He just didn’t fit. His father was worried sick that his estrangement from Torah study would precipitate his fall into the wrong crowd. And from there — who knows? His son sensed his father’s anxiety. He came to his father one day and said *“Daddy. Don’t worry. I’m not going to become non-religious —*

because I know you love me.”

On the surface, this is a non-sequitur. What have religious beliefs to do with love? What is the connection between being an observant Jew and having loving parents?

“And they will make for Me a sanctuary, and I will dwell in their midst.”

There are no easy answers. Maybe this child felt his home was a sanctuary of love — of his parents’ love for him, of his parents’ love for each other, for G-d and for Torah. Maybe that brought him to a closeness to G-d that transcended his lack of success in his yeshiva, welding him with iron bands to G-d and to the Jewish People.

Let us make our homes sanctuaries of love, of acceptance, where our children sense our love of our spouses, our love of them, and our love of the *mitzvot* and service of G-d. May this love permeate the hearts of all those troubled young lives who *have* fallen by the wayside, may it remove them and their parents from all sorrow, and may G-d dwell in our midst.

Sources:
• A Guilty Lily - Chafetz Chaim

PARSHA OVERVIEW

Hashem commands Moshe to build a *Mishkan* (Sanctuary) and supplies him with detailed instructions. *Bnei Yisrael* are asked to contribute precious metals and stones, fabrics, skins, oil and spices. In the *Mishkan*’s outer courtyard is an altar for the burnt offerings and a laver for washing. The Tent of Meeting 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. The innermost chamber, the Holy of Holies, may be entered only by 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 construction of the *Mishkan*, are described in great detail.

When King Solomon built the Temple, he based his plans on the principles used in the construction of the Tabernacle, but he went further. The Tabernacle's altar was built without use of iron tools, as iron symbolizes destruction. Solomon went further: In order not to bring iron tools onto the Temple Mount, he had all the stones hewn and shaped before they were brought to the site of the Temple.

Furthermore, the Temple was exactly twice the length and breadth of the Tabernacle. Solomon also built the Temple with windows which were narrow on the inside

and wider on the outside so the "light" of the Sanctuary could spread out to all the world.

It is beyond our ability to imagine what life was like when the Temple stood; to think what it must have been like in the days when one could almost see the Divine Presence.

NOT JUST THE ELITE

The Temple was not there just for a select few. Everyone was commanded to come to Jerusalem and ascend the Temple Mount three times a year. The Temple was the point from which the light of the Torah flood-

MELACHIM I 5:26 - 6:13

ed out to all of the nation of Israel.

At the construction of the Tabernacle G-d tells Moshe that He will dwell, not "in it," but "among them," among the whole nation of Israel, from the leaders and the priests to the simple unlettered Jew. Thus, all of Israel came forth with their silver and gold and precious gems to donate to its construction.

This is reiterated when Solomon organized the construction of the Temple, as he took workers from all of Israel. Everyone is to be involved, not just a select few. Everyone must endeavor to bring G-d's Presence into the world. Only then can G-d's presence dwell in the heart and mind of every Jew.

LOVE OF THE LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

TELZ STONE - KIRYAT YEARIM

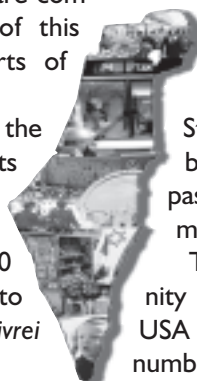
Three names and eras are combined in the name of this town on the outskirts of Jerusalem.

Kiryat Yearim is where the Holy Ark was brought after its return from Philistine captivity (*Shmuel I, 7:1-2*) and where it remained for 20 years until it was brought to Jerusalem by King David (*Divrei Hayamim I, 13:5-8*).

Near this Biblical site is the town which was established by the heads of Yeshivat Telz, which was

transplanted from Lithuania to Cleveland, through the generosity of the great philanthropist Irving Stone. (Mr. Stone, the head of Cleveland-based American Greetings, passed away this month. May his memory be blessed.)

Telz Stone is a religious community with many residents from the USA and South Africa and with a number of religious educational institutions, plus a renowned *Beit Hachlama* convalescent home for mothers following birth.



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I DIDN'T KNOW THAT!

"They shall make Me a Mishkan and I will dwell (v'shachanti) among them."
(Exodus 25:8)

The word *v'shachanti* (I will dwell) hints at the number of years that both the First and Second Temples stood, as follows: Read as two words, *v'shachan ti* means "He dwelt 410." This hints that Hashem's Presence dwelt in the First Temple for 410 years, until its destruction. Rearranged, *v'shachanti* spells *v'sheni kaf tav*, which means "and the Second, 420." This hints that the Second Temple stood for 420 years.

• *Ba'al Haturim*

THE PARAMETER OF DISQUALIFICATION

A *kohen gadol* who has relations with a widow, which is prohibited by Torah law, disqualifies her from the benefits of the priesthood. If she is the daughter of a *kohen* she may no longer eat the *terumah* to which she was hitherto entitled, and even if she is not from a *kohanite* family, she becomes forbidden to marry any *kohen*.

Is this rule limited to the woman's violation of the law in regard to the sublime status of the *kohen gadol*, or does the same disqualification result from her participation in other forbidden relationships?

Three different opinions exist regarding this question. The source for all of them is the same — the explicit situation of *kohen gadol* and widow. They diverge, however, when it comes to the matter of drawing parallels to this case.

The first Tana (in the Tosefta cited on 68a) declares that any forbidden relationship results in disqualification. Just as the *kohen gadol's* forbidden relationship with a widow disqualifies her, so too does any forbidden relationship on her part disqualify her.

Rabbi Yossi disagrees by limiting disqualification to those forbidden relationships whose prohibition extends to the next generation. This will apply in almost all cases, with the exception of an Egyptian or Edomite convert. The Torah severely limited a convert from these nations regarding his or her marriage opportunities by prohibiting their first and second generations from marrying a Jew born of a Jewish mother, in most cases. The convert's grandson, however, has no such restriction. If a second generation Egyptian or Edomite convert, therefore, had a forbidden relation with an ordinary Jewess, she would be disqualified under the broad definition of the first Tana but not so according to Rabbi Yossi. His criterion is that just as the offspring of a forbidden union between a *kohen gadol* and widow is himself disqualified, so must this extended disqualification exist for the mother to be disqualified, which does not apply to our case of the second generation Egyptian convert.

A third approach is that of Rabbi Shimon ben Gamliel who thus formulates his rule: Only if the daughter of the woman is forbidden in marriage to her mother's partner in the illicit relationship does it disqualify her mother. This again will apply to most cases except for the second generation convert of Rabbi Yossi. Where he goes one step further, however, is in regard to a woman's relationship with an Ammonite or Maobite convert. The Torah prohibited the male converts of all generations from these nations from marrying a woman born of a Jewish mother, in most cases, but placed no such restriction on their female converts. Since a *kohen gadol's* disqualification of the widow extends to both the male and female offspring, this cannot be extended to the case of these converts, whose daughters are eligible for regular marriage.

• Yevamot 69a

A FORTY-YEAR LAPSE

When the Torah relates that the Children of Israel offered a *korban Pesach* (Passover Sacrifice) a year after their exodus from Egypt, it is to be understood as criticism rather than praise, say our Sages (*Sifri Bamidbar* 9), because it was the only one offered during their 40 years in the wilderness.

The reason they did not offer these sacrifices is that they did not perform circumcision on the children born in the wilderness, and an uncircumcised child disqualifies his father from offering a *korban Pesach*. But why, asks the *gemara*, did they not perform circumcision until they reached *Eretz Yisrael* some 40 years later?

Two reasons are given in response. One is that the strain of traveling presented a danger to the life of a newly circumcised child. Another is that the northern wind necessary for allowing the healing rays of the sun to shine upon them did not blow during the day during all those years, so that it was dangerous to perform circumcision.

If so, asks Tosefot, why was the nation criticized for not performing circumcision, since they were helpless to do so? Even if we explain the criticism on the grounds that they brought upon themselves the prolonged journey in the wilderness through the sin of the spies, they should not have been disqualified from offering a *korban Pesach*. Just as a child who has not reached eight days of age does not disqualify his father from the *korban Pesach*, as he is not yet ready for circumcision and his father is helpless in this regard, so too, asks Tosefot, the helplessness of Jews in the wilderness to perform circumcision for medical reasons should not be a disqualifier.

A response to the challenge of Tosefot has been provided by the commentaries. There is a sharp distinction between the status of a child not yet old enough for circumcision and one who is of age but incapable of undergoing circumcision for medical reasons. The former is not considered an uncircumcised "*arel*," because the mitzvah of *milah* is not yet incumbent on him. He therefore cannot disqualify his father because of being an "*arel*." The latter category, however, is considered an "*arel*" because the mitzvah is there, and the helplessness to perform it does not change that status. It may be compared to the classical "*arel*" mentioned at the outset of our *perek* — one who did not undergo circumcision because the death of his brothers through circumcision indicate a family weakness which presents a danger to life.

• Yevamot 72a

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PARSHA Q&A?

1. How many types of items were the Jews to donate?
2. The donation of silver for the *mishkan* differed from the donation of the other items. How?
3. What property do *techelet* and *argaman* share that *orot eilim m'adamim* do not share?
4. What property do the above three share that *shesh* and *orot techashim* do not share?
5. Onkelos translates "*tachash*" as "*sasgona*." Why?
6. What kind of trees did Yaakov plant in Egypt?
7. Describe two uses of: a) oil; b) spices; c) jewels.
8. The *aron* was made with three boxes, one inside the other. Exactly how tall was the outer box?
9. Why is the Torah referred to as "testimony"?
10. What did the faces of the *keruvim* resemble?
11. On what day of the week was the *lechem hapanim* baked?
12. What does *miksha* mean?
13. What was the purpose of the menorah's *gevi'im* (cups)?
14. How did Moshe know the shape of the menorah?
15. What designs were embroidered into the tapestries of the *mishkan*?
16. What is meant by "standing wood"?
17. How long was the *mishkan*?
18. How wide was the interior of the *mishkan*?
19. Why was the altar coated with *nechoshet*?
20. Which function did the copper *yeteidot* serve?

PARSHA Q&A!

Answers to this Week's Questions!

All references are to the verses and Rashi's commentary unless otherwise stated.

1. 25:2 - 13.
2. 25:3 - No fixed amount of the other items was required. The silver was given as a fixed amount: A half shekel.
3. 25:4,5 - They are wool, *orot eilim* are not.
4. 25:4,5 - They are dyed; *shesh* and *orot techashim* are not.
5. 25:5 - The *tachash* delights (*sas*) in its multi-colors (*g'vanim*).
6. 25:5 - *Arazim* — cedars.
7. 25:6-7 - a) The oil was lit in the menorah and used for anointing. b) The spices were used in the anointing oil and for the incense. c) The precious stones were for the *ephod* and the *choshen*.
8. 25:11 - The outer box was one and a half *amot* plus a *tefach* plus a little bit, because it rose a little bit above the *kaporet*. (The *kaporet* was a *tefach* thick — see 25:17).
9. 25:16 - It testifies that Hashem commanded us to keep the *mitzvot*.
10. 25:18 - The faces of children.
11. 25:29 - Friday.
12. 25:31 - Hammered.
13. 25:31 - Purely ornamental.
14. 25:40 - Hashem showed Moshe a menorah of fire.
15. 26:1 - On one side a lion; on the other side an eagle.
16. 26:15 - The wooden beams were to be upright and not stacked one upon the other.
17. 26:16 - 30 *amot*.
18. 26:23 - 10 *amot*.
19. 27:2 - To atone for brazenness.
20. 27:19 - They secured the curtains against the wind.

KASHA! (KASHA MEANS "QUESTION")

"Two sockets underneath each beam" (26:19)

I can understand the purpose of everything in the Mishkan except for the silver sockets. The wooden beams were carved out on the bottom with just two wooden prongs left sticking down, and the empty space was filled with the silver sockets. What purpose did this serve? It couldn't have been just decorative, because a silver coating would have sufficed. For the same reason it couldn't have been to keep out moisture, plus, the silver didn't cover the bottom of the wood where moisture from the ground would be the worst. And it didn't connect the beams to each other in any way. So, what purpose did it serve?

• Submitted by an Ohrnet reader

Answer: It added weight to the beams, as silver is denser than shittim-wood. This added stability.

• Moznaim L'Torah

Do you have a KASHA? Write to kasha@ohr.org.il with your questions on any Parsha!

YES, YOUR HONOR

From: Name@Withheld

Dear Rabbi,
Should one accept the Valedictorian award (an award for the best academic work) when offered to him by his school? On one hand, it says in the mishna (Avot 4:28) that “jealousy, lust and honor remove a person from the world.” But I once read that at times it is proper for a person to accept an award given to him. Thank you very, very much.

Dear Name@Withheld,

There’s a difference between *pursuing* honor and *accepting* honor.

Jealousy, lust and honor remove a person from this world by capturing his focus. By *pursuing* these ends, his aim eventually becomes the fulfillment of the jealousy, lust, or honor. At that point, the person no longer is using this world for that which it was created — to come closer to G-d.

Receiving honor will not in and of itself remove a person from the world, unless from there he is pulled into pursuing it.

Sometimes it is particularly proper to accept an honor. When a specific honor is useful for your future (for example, to help you get a job), then the acceptance is considered a normal part of the effort involved in achieving that particular goal.

Receiving honor can also be an inspiration for others to do good. For

example, when one donates money to a charitable organization, allowing the donation to be known will inspire others to do similar good deeds. (Note: One should not publicize a charitable gift without the consent of the recipient.)

Sometimes one’s honor will give pride to his parents. Through this, one can fulfil the *mitzvah* (commandment) of honoring one’s parents.

If you were the one offered the Valedictorian award, congratulations! Unless your sole purpose is to have more and more honor heaped upon you, accepting the honor is fine. The right attitude is not to think of the honor as an end in itself, but rather as a means to an end.

CANOPIES MADE FROM CAN O’ PEAS

From: Minda
<ione98@hotmail.com>

Dear Rabbi,
I will be married in a little more than a year. Recently I have been to many weddings in which the marrying couple made their own *chuppah* (wedding canopy). While I have been encouraged to rent a *chuppah*, I thought this was very impersonal. Unfortunately, I have found little in the way of construction instructions, and the ones I have found seemed very odd (including a metal, three-poled ver-

sion). Are there certain requirements for construction that I should consider? Thank you!

From: Pollyana in Reykjavik, Iceland
<polly_ana@hotmail.com>

Dear Rabbi
In the Bible I read about people getting married but I don’t find any description of the ceremony. I want to know why we have a wedding ceremony like it is today and if there is any written document where I can read about it.

Dear Minda and Pollyana,

A *chuppah* is a piece of cloth draped over four poles. The only real “requirement” is that it be big enough for the bride and groom to stand under and that there be room for the bride to circle the groom.

One way to make the *chuppah* more personal would be to decorate an existing one. You could cover it completely with your own decorations to the extent that you won’t even be able to see the original one!

The Torah (Bible) is approximately 3% written and 97% explanation, given by G-d to Moses on mount Sinai! That’s why there’s so little written about the actual wedding ceremony in the Bible. For info on the Jewish wedding ceremony, visit our website: <http://www.ohr.org.il/judaism/articles/wedding.htm>

An excellent book on the subject is Rabbi Aryeh Kaplan’s “Made in Heaven” (Moznaim Publishers).

YIDDLE RIDDLE

Last week, we asked: Can you name two different occasions when Rosh Chodesh will fall during the coming week, yet no *Shabbat Mevorachim* prayers are said on the preceding Shabbat?

Answer: 1) (The easy one) The Shabbat before Rosh Hashana, which is the Shabbat before Rosh Chodesh Tishrei. 2) When Rosh Chodesh falls on Shabbat and Sunday, the 1st day Rosh Chodesh is the Shabbat. Despite the fact that there will be a Rosh Chodesh that coming week (the 2nd day on Sunday), *Shabbat Mevorachim* will not be said on Shabbat, as they were said the previous week!

• Riddle by Dani Wassner, Ministry of Industry and Trade, Jerusalem <dani@moit.gov.il>

HEY! SEND YOUR RIDDLES TO INFO@OHR.ORG.IL

Comments, quibbles and reactions concerning previous "Ohrnet" features

Re: Yiddle Riddle:

Your recent *Yiddle Riddle* stated that there is no *shalom zachor* (birth celebration) when Yom Kippur occurs Friday night, as eating and drinking are forbidden. This is incorrect. On Yom Kippur there is a "*besamim* (spice) *shalom zachor*." I attended one a few years ago. On the way home from *shul* (synagogue) you visit the parents' home, where they have set out various spices in silver or other spice cases. You say the *bracha* (blessing) over the spices "*borei minei besamin* (blessed is the One who creates all kinds of spices)" and wish the family *mazal tov*.

• Michael Hochheiser, Oak Park, Michigan
<crowne@enquest.com>

Re: Affirmations (Ohrnet Yitro):

Regarding the person who wrote regarding affirmations, I only suggest that the affirmation be phrased in the *present* tense. For example: "I, Joe Smith, AM (not "will become") a

great soccer player." Thank you, Rabbi, for answering all our questions. I look forward to OHRNET every week.

• Bob Burg, Jupiter, Florida <BBurg@aol.com>

Hungry For Ohrnet (Ohrnet Beshalach):

I enjoyed your explanations of Parshat Beshalach, especially the way you tied the miracle of the manna to the concerns about world hunger. I've been involved with Torah study for 12 years at Congregation Sha'aray Shalom in Hingham, Mass.

• Robert Miller <rkm902342@mediaone.net>

Re: Hard Issues (Ohrnet Yitro):

I truly admire your answers on various difficult issues (*aguna*, intermarriage, etc.) and the sensitivity with which you approach these issues without compromising your position.

• David Benjamin, NY <David_Benjamin@gmaccm.com>

THE OTHER SIDE OF THE STORY

Giving People the Benefit of the Doubt

Silence is golden. Unless...

MOM'S THE WORD

I was studying Talmud with my study partner one day in his house when the phone rang. He picked it up and he started talking non-stop with this person.

Although the right thing would normally be to tell the person that he's in the middle of studying and to hang up, I knew he must have had a good reason for not doing so. "He must be talking to his mother, and it's not nice to interrupt

your mother," I thought to myself.

Finally he finished speaking, said goodbye and hung up. "I'm sorry to keep you waiting," he told me, "but I was talking to my mother."

"I thought so," I said.

• Submitted by an Ohrnet Reader from Betar

CONTRIBUTE A STORY ABOUT JUDGING FAVORABLY!
WRITE TO INFO@OHR.ORG.IL

RECOMMENDED READING LIST

RAMBAN

- 25:1 The *Mishkan*, a "Portable Sinai"
- 25:10 Universal Torah Involvement
- 26:33 Making and Placing

IBN EZRA

- 25:3 The Need for Silver

OHR HACHAIM HAKADOSH

- 25:8 The *Shechina* Within Jewry

SEFER HACHINUCH

- 95 Our Need for a *Mishkan*
- 96 Utility and Form
- 97 Blessings and Benefit