

# TAL TorahActionLife

## COMMUNITY PARASHA SHEET

This week's edition is sponsored  
Leiluy Nishmat Yedidya Ben  
Chorshit Z'L. Tihyeh Nishmato  
Betsurat Hachaim

### TERUMA

4<sup>th</sup> ADAR 5776

Shabbat begins: 16:55

Shabbat ends: 18:00



**RABBI JONATHAN TAWIL**  
DIRECTOR, TAL  
Education

Have you ever felt in an awkward situation where you really want to let your feelings be known, but it's been hard to portray them well? The key to success boils down to communication. Portraying your message clearly and accurately to the other side is important. Recently advertisers spent an average of \$3.5million on a 30 second advert during the Superbowl, which was shown close to 100 million viewers.

However in a generation that has grown up with communication as key, we seem to be lacking the most important factor – communicating with our children.

Many people struggle with the generation gap between parents and children. Indeed, parents and children are from different generations and have grown up with different circumstances. How do they communicate? What common ground do they have?

Children can be great fun. They are innocent and inquisitive of our lifestyles, they show great potential in their intelligence and it is up to us to utilise that potential and cultivate it.

Our Parasha lends insight. Hashem relates to Moshe that the time has come to build the Mishkan – the temple in the wilderness. The Mishkan is to be built in splendour together with its vessels. One vessel stands out – the Aron – the Holy Ark. This was the place that harboured the Luchot. It was the place that

Hashem's voice would emanate from and communicate to Moshe and Am Yisrael. The Aron represented the Torah which it housed, and was the only vessel towards which every member of the Jewish people made a direct contribution. This symbolised the necessity for everyone to participate in Torah study.

Upon the Aron rested the Kaporet – a magnificent covering out of which the golden Keruvim (Cherubs) were fashioned. What were these Keruvim? (25:17-22)

Rashi (25:18) explains these were (angelic) figures with a face of a baby. What is the significance of these figures?

Rabbi Zev Wolf Frank in Toldot Zev gives an awesome insight. The Gemara states (Talmud Shabbat 119b), "If not for the vapour of the mouth of the little children who pray and learn Torah; the world would not continue to exist."



Furthermore it states (Kallah Rabati 2), "Each day an angel comes before Hashem and requests to destroy the world. But when Hashem sees the children in the Batei Midrash learning and praying, His din is converted to mercy and He sends the angel away empty handed."

It is the Torah and Tefillah of the little children, pure in heart and spirit, which keeps the world from reverting to chaos.

The Aron represented the Torah. Yet on top of the Aron, the Keruvim were placed. This represented that the children's Torah is above all and should remain our focus.

Rabbi Frank continues; we see that the Kaporet (cover to the Aron) which

encompassed the Keruvim was made in one go. The bottom part was not made first and then fixed to the Keruvim; rather the base, as well as the Keruvim were made together. Why?

This symbolises an essential feature in education. When it



1. Why are all the measurements of the Aron with halves?
2. What was kept inside the Aron?
3. What did the addition of the Keruvim come to represent?
4. How was the place of the Aron different to all the other vessels of the Mishkan?
5. How many *badim*, sticks, did the Aron have?
6. The *badim*, staves, of the Aron needed to remain there permanently. What did they do to ensure this?
7. Rashi (25:11) brings that the Aron had three boxes. Where does Rashi get this from as you could learn that there was only one box?

Answers On Page 3

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comes to teaching our children Torah, there should be no gap. There must be continuation.

The Gemara Succot (42a) asks, "When is a father obligated to teach his son Torah?" The Gemara answers, "as soon as the child begins to *Speak*, the father should teach him the verse; *Torah Tziva Lanu Moshe, Morasha Kehillat Yaakov* - Moshe commanded us the Torah, the inheritance of the congregation of Yakov, and also the first verse of the Shema." Rabbi Frank explains that we do not wait to teach our child Torah. As soon as they are able to speak, we immediately permeate them with the words of Torah. This is the significance of the Kaporet being carved out in one go. The Keruvim and the base are all one - there is immediate continuation and flow; as soon as the child is ready to speak, they are taught Torah.

There is a fascinating idea brought down by the Rama (Rav Moshe Iserles). He asks when

does a child qualify *Olam Haba*? He quotes a Midrash that says as soon as a child says *Amen* he merits *Olam Haba*.

This is where the custom came from to get little children to say *Amen* as soon as possible. One *Amen* gets a child into *OLAM HABA*! Eternal reward for such a simple yet potent act.

Rabbi Eliyahu HaCohen writes a similar idea. In the Megilla of Purim, it says *Vayehi Omen et Hadassah*, referring to the fact that Esther had no parents, her uncle Mordechai raised her and a miracle happened and he was able to nurse her. Rabbi Eliyahu explains *Vayehi Omen* also means *Vayehi Amer*, that he trained her to say *Amen*.

We find the same idea with David HaMelech. In Tehilim he states *Lulay He'amanti Lerot Btuv Hashem Be'erez Chayim*. David HaMelech says that the Zechut to get him to *Eretz Chayim* - the everlasting world is *Lulay He'amanti*; I was trained to say Amen as a child.

Communicating with the younger generation is difficult. Yet we have been given the most powerful gift by Hashem that enables us to continue and communicate - the Torah. Our Torah is eternal and when learnt and taught with fervour can instil a child with a lifetime of wisdom and merit.

When parents and children sit down to learn together they are bringing G-d into their relationship, which helps strengthen the unity and bond between them. This bond is not only between parents and their children, but spans generations going all the way back to Mount Sinai.

When we are learning we are linking up with all of the generations that have come before us. We are not just learning on our own, or strengthening a bond between parents and children; we are linking ourselves back in time, all the way back to Mount Sinai.

Let us cherish this powerful experience and communicate Hashem's gift to our children and all future generations.



## Gifts - Its The Thought That Counts

Why did Hashem command that the Jews "TAKE for me a donation" when donating to the construction of the Tabernacle? Conventional language would say that they should "GIVE a donation." The use of the word "TAKE" reveals a powerful message as to the correct mindset of both the giver and receiver, which is illustrated by the following parable:

A pauper is invited to the home of a wealthy man. The wealthy man gives him a luxurious room in which to lodge. He provides him with new clothes and a delicious banquet; filled with all types of delicacies. The more the pauper receives, the more his sense of indebtedness grows. However, he has nothing, and cannot repay his host in any way. So he decides to approach the wealthy man and asks him "what is your favourite

wine?" The wealthy man points to an ornate bottle in his cabinet. "May I pour you a glass of that wine?" "Of course!" replies the wealthy man. The pauper pours him a glass, the rich man accepts it with a broad smile, and without a hint of sarcasm he tells the pauper "Thank you very much. You are so kind and thoughtful!"

all that he wants from a human being. As we say in English, "it's the thought that counts."

Clearly, our wealthy man reacted with the same character trait of Hashem. However, he could quite easily have said "You call this a gift!? You're pouring me my own wine!"

This lesson can be extended to all kinds of social interactions. If a child gives a gift to the parents, the parents could say "Huh! You bought this with the pocket money I gave you! That's not a gift!" A child could make the excuse of "what's the point in buying a gift for my parents? They don't need anything and whatever I buy is with money they gave me!"

Some people will receive gifts on special occasions such as weddings, or from guests they invite for Shabbat, and they may appreciate the more expensive gifts over the cheaper gifts. Some guests may not bring any gifts at all because they believe "well I can't afford a really expensive gift that my host will appreciate, so I won't bring anything at all!"

The only correct behaviour is that which we can emulate by understanding the simcha Hashem has when receiving a gift which he already owns, and his hope that we should give him a gift, whatever the value.

If a child gives a gift to the parents, the parents could say "Huh! You bought this with the pocket money I gave you! That's not a gift!"

In reality, when we donate anything to a holy cause, we are giving from money or possessions that already belong to Hashem. We have nothing that actually belongs to us to give. So we are in the position of the pauper in the above story and Hashem is in the position of the wealthy man. Hashem's reaction is that he (*kivvachol*) receives pleasure from being given back his own possessions, because the attempt to give to him is



However, there is one incongruity in the above parable of the pauper and the wealthy man. The pauper attempted to pour for the wealthy man the wine that was most precious to him. Hashem, on the other hand, does not want us to donate what is precious to HIM, but rather what is most precious to US. The Apter Rav, in his sefer "Ohev Yisrael," says that the physical world was created with the letter "Heh" of Hashem's name, and the next world was created with the letter "Yod." The verse in this week's parsha says that the person who can afford to give should bring his "TerumaH (spelled with a "Heh" – a physical quality)," and it

continues that the "one with the willing heart" (but no money) brings "TerumatY" (spelled with a "Yod" – a spiritual quality).

A Jew who possesses money will usually consider that to be precious to him, and to donate is a significant sacrifice on his level. However, he may not have the purest of intentions (Kavana). The Jew who does not have money, may be more righteous and would donate money with the purest *kavana* if he could. The Gemara in Chullin 7b states "The Jewish people are holy! Some want to donate, but do not have. Some have money but do not want to

donate." Tosafot and Rashi explain that the ones who don't want to give, still give anyway due to needing the approval of others.

Reb Zushe then provides an amazing explanation; they are all holy because Hashem fuses the action of the donor who has the incomplete *kavana* with the *kavana* of the sincere person who yearns to donate - and makes a Shidduch! As a team effort, the Jewish people create a perfect mitzvah by combining the action and the *kavana* of two different Jews.



HALACHA  
RABBI DOV LEV  
KOLLEL NETZACH YISRAEL

Tevilat Keillim

### Electrical Appliances

*As mentioned previously, electrical appliances need to be immersed before use. However it should be done with caution, making certain the circuitry dries before use.*

Immersing electrical appliances in water is dangerous. Water corrodes the circuit board, causes short circuits and damages components, potentially leading to electric shock and fire. How can the Halachah encourage such action?

You are correct that there is a danger associated with such a procedure. However the obligation to fulfil the mitzvah of tevillah demands we examine closely whether, if done carefully, there is any real danger. It's essential

the water is evaporated with direct heat immediately after immersion or the appliance is left to dry immediately, on a radiator or in a warm airing cupboard. Just leaving it out to dry is not good enough. If you can't be reasonably confident that you'll be able to dry out residual liquid, don't immerse it.

What should I do if I can't immerse it?

There are leniencies available which your Rabbi can suggest.

Are you writing this because someone wrote in to complain?

How did you guess? Comments, criticism and suggestions are always welcome!



1. The Aron holds the Luchos and represents the Keser Torah. We learn from here that in order to learn Torah one must view himself as half. This means that a person must feel incomplete both in the need to be humble and also in viewing the Torah as infinite and therefore no matter how much you learn you are never fully complete.
2. The Gemora Bava Basra (14b) brings that inside the Aron there was the second unbroken Luchos; the sefer Torah that was written by Moshe (all rolled around one stick); the Shem HaKodesh and all seventy Names (Rabbeinu Gershom ibid).
3. One Keruv represented Hashem and the second one represented the Jews. These reflected the relationship between the Jews. When the Jews did not sin, the keruvim faced each other representing unity. However, if they sinned then the keruvim would turn away from each other, reflecting distancing from each other.
4. The Gemora in Megilla (10b) states that there is a tradition that the place of the Aron did not take up any physical place! Rashi (ibid) explains that even though the Aron should have stretched across the whole allotted area there was still space all around it!
5. Rashi learns that it had two staves. However, Tosfas (Yuma 72a) holds that it had four badim, of these two permanently remained attached while the other two were added when travelling (like by the other vessels).
6. The Gemora (Yuma 72a) brings that they made the outer ends of the badim thicker and forced one end into the rings. The inner part was thinner enabling some movement whilst the thicker outer ends ensured that they did not fall out the rings.
7. The Sifsei Chachomim explains that the Aron contained the Luchos that contained all the letters of the Aleph-Beis. All these letters appear in the parsha of the Aron with the exception of the Gimmel that is the gematria of three. Therefore it must be seen in the number of boxes of the Aron!

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### STORIES OF OUR CHACHAMIM

RABBI  
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ELIYAHU zt'l

Rabbi Mordechai Eliyahu zt'l was very careful to guard himself from all forms of avodah zarah (idol worship). Once he was on a visit to Canada, and the mayor invited him to the museum which had all sorts of christian statues which are essentially idols of silver and gold. When they came out of the museum, Roni, the driver, saw the Rav lift his eyes to the heavens and say "Master of the world, please clean me from this tuma now".

They started to drive away and suddenly the car slipped on the snow and fell into a channel. Everyone came out of the car and saw that, thank G-d, nobody was hurt. But when they returned, Roni heard the Rav say "Master of the world, thank you."

The wife of Rav Yitzchak Kaduri (the late chief sefardi kabalist) told over that one time she arrived at the home of Rav Mordechai Eliyahu, and saw him learning with a man dressed in white who had an extremely impressive appearance. Since she did not want to disturb their learning, she decided to return the next day. When she returned the next day, she told the rav that she came the day before but didn't want to disturb his learning with the man in his room. The rav asked surprisedly, "you saw him?" she answered "yes, why is the rav surprised?", "if so", he answered "you merited to see Beniyahu ben Yehoyada!" (see Shmuel II ch.23:20-22)

**Thanks to everyone who came to our thoroughly entertaining Melave Malka and live concert! TAL and Heichal Leah were proud to host this exciting event and thank the special panel of Chazanim who performed!**



Mazal Tov to Yakir Benouaich and Rachel Menohem on their engagement

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