

Teruma 5777

March 3, 2017

# A Taste of Torah

## True Exodus

by Rabbi Chaim Yeshia Freeman

We know that the Torah is divided into five books, each section with its own particular themes. The second volume, Shemos, referred to as the Book of Exodus, primarily describes the exile of the Jews in Egypt and the hardships they encountered, followed by the miraculous salvation that Hashem performed to redeem them. It therefore seems strange that much of the latter part of this book, beginning with this week's parsha, Teruma, discuss the building of the *Mishkan* (Tabernacle); what does this have to do with the Exodus from Egypt?

The explanation to this question is found in the Ramban's classic commentary to the Torah. In his preface of the Book of Shemos, the Ramban writes that true redemption is not merely leaving physical exile, for the Jewish People were tremendously affected spiritually from being part of Egyptian culture for so long. Therefore, the Torah added the parsha of Yisro, which discusses the awesome revelation of Hashem at Sinai and the Giving of the Torah to teach that true redemption is achieved only when we have our spiritual existence intact. Nonetheless, this still does not suffice, for as long as we don't have a befitting place for Hashem to dwell amongst us, we are still incomplete. To that end, the *parshios* (sections) that describe the preparations and construction of the *Mishkan* and all of its vessels are the culmination of the Exodus from the Egyptian exile.

While the Torah only describes the mitzvah of building the *Mishkan*, the same is true regarding the *Beis Hamikdash* (Temple). Today, unfortunately, we are lacking this holy edifice, and, even more tragically, we lack a proper appreciation of what we are missing. The words of the Ramban reveal to us how vital a *Bais Hamikdash* is for our existence, as without it we are unfinished. Luckily,

there are still two areas accessible to us in our everyday lives which resemble this holy place.

The first place is a little more obvious: the synagogue. The Talmud refers to a synagogue as a *mikdash me'at*, a miniature Temple. That is why there are so many laws regarding proper conduct in a synagogue as well as for the proper construction and setup of a synagogue. The second place, perhaps not as well-known, is one's own home. The Talmud in Tractate Sotah (17a) teaches us that if a couple lives together harmoniously, Hashem's Divine Presence resides with them in their home.

With this we can understand a phrase often used to bless a bride and groom upon their engagement. We bless them by saying "*zivug olah yafe*," literally, their partnership should be beautiful. The Satmar Rebbe (Rabbi Yoel Teitelbaum; 1887-1979) asks, why do we specifically use the word *yafe* (beautiful) and not the more standard word *tov* (good)? He explains that the word *olah* can also mean "numerically equivalent;" the blessing thus hints that the partnership should be numerically equivalent to the Hebrew word *yafe*, whose *gematria* (numerical equivalent based on the numerical values of the letters) is 95. This alludes to the 95<sup>th</sup> commandment in the Torah, which, in the mitzvah listing of the Sefer Hachinuch, is the commandment to build the *Mishkan*. This blessing thus includes the hope that the home that will be built by the new couple be like the *Mishkan* itself, where the Divine Presence rests.

These ideas should help us focus on the fact that the Divine Presence dwells in our synagogues and homes. If we can internalize this properly, it will strengthen us in our service toward Hashem both in our synagogues and in our homes.

## Stories For The Soul

### Fruitful Charity

Their once lived a man who was very charitable and never turned away anyone in need. Unfortunately, he was not a man of means, and he did not have very much money left for himself.

On Hoshana Rabbah (the final day of Sukkos), the man's wife gave him ten shekels and asked him to go purchase something for the children.

As he strode to the market, the two town charity collectors met him and implored him to help them in raising funds for an orphan girl. The man handed them the ten shekels and continued on his way, now without any money. As he walked, he discovered a bunch of *esrogim* (citrons), discarded after their final use on Sukkos. Having nothing else to do for funds, he filled a sack with the *esrogim* and boarded a ship, hoping he could sell them elsewhere.

The ship docked at a province where the king was suffering from a severe stomach ailment. The king had a dream, wherein he was informed that he would be cured only through eating *esrogim* used by the Jews as part of their Hoshana Rabbah prayers.

The king's servants hurried to procure the fruits, but could find none, until the arrival of this man. As the fellow disembarked, his bag was checked by the servants, and they discovered his *esrogim*. Upon being told that they were used by the Jews, they hastened

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## Kollel Happenings

### THE TAIL OF THE SNAKE

Join Denver Community Kollel Women's Division Director Esti Schwab for *A Tail Tale: The Tail of the Snake, Purim, and Total Turnaround* on Monday, March 6, 7:30 pm, at the home of Irit Bean, 184 S. Pontiac St., and celebrate the deepest Purim of your life! For more info, email [jlitzman@denverkollel.org](mailto:jlitzman@denverkollel.org) or call 303-820-2855.

### THE M.B. GLASSMAN FOUNDATION GOLD LUNCH & LEARN PROGRAM

The M.B. Glassman Foundation GOLD Program is a division of the Denver Community Kollel dedicated to bringing Torah study to seniors in the community. Don't miss a great Lunch and Learn class on the weekly parsha at the East Side Kosher Deli, 499 S. Elm St. at 12:00 am. There is no charge for the lunch or the learning! Transportation can be arranged. For more information, contact [rmf@denverkollel.org](mailto:rmf@denverkollel.org) or call 303-820-2855.

### LEARN 2 LEARN

You have long dreamed of acquiring the tools to achieve proficiency in learning Gemara on your own. But how? The Denver Community Kollel offers a comprehensive, step-by-step, level-by-level program crafted for people just like you. All you need is the ability to read Hebrew; we will teach you the rest. For more information, contact [rmh@denverkollel.org](mailto:rmh@denverkollel.org).

# Increase Your Jewish IQ

By Rabbi Yaakov Zions

**Last week we asked:** What prayer-related halacha is based upon whether one was obligated in the annual *machatzis hashekel* (half-shekel)?

**A:** There is a discussion among the halachic authorities whether women are obligated to pray *mussaf*. All agree that she may recite it should she wish to do so. One of the reasons given to exempt women was provided by Rabbi Akiva Eiger (1761-1837). He wrote that since women aren't obligated to provide the funding for the *korbanos* (sacrifices), they are exempt from this prayer. The *mussaf* (literally, additional) prayer is entirely sacrifice-based, recited only on days when there were extra communal sacrifices. This is in contrast to other

prayers which are only somewhat, but not entirely, connected to the *korbanos*. Many argue with Rabbi Eiger's reasoning; they claim that according to his argument, even males between ages 13 and 20 may be exempt from the obligation to pray *mussaf* according to those who maintain they were exempt from *machatzis hashekel* (as was discussed in last week's column)! (Sources: Responsa of Rabbi Akiva Eiger 1:9, *Ishei Yisroel* pg. 72)

**This week's question:** Which Purim-related custom is related to the obligation to provide the annual *machatzis hashekel* (half-shekel) to provide for the *Bais Hamikdash* (Temple) service?

To submit an answer to Rabbi Zions, email [ryz@denverkollel.org](mailto:ryz@denverkollel.org).

## Lives of Our Torah Leaders

### Rabbi Yosef Caro – the Bais Yosef, Part XV

Another major publication of Rabbi Caro was a work titled *Maggid Maisharim*. The background of this work is fascinating. The story was recorded by his friend, the great Kabbalist Rabbi Shlomo Alkabetz, and is related by the Shelah (Rabbi Yeshaya Horowitz; 1565-1630) in his writings on Tractate Shavuos (par. 6-13). Rabbi Alkabetz relates that he, Rabbi Caro and a number of other scholars stayed awake Shavuos night, and they studied a compendium of passages from across the entire Torah (known today as *Tikkun Lail Shavuos*, recited by many communities, especially among the Sephardim, on Shavuos night) without distraction or stoppage.

After studying Mishnah for some time,

a voice began to emanate from Rabbi Caro's mouth. The voice was loud and clear, and even the neighbors could hear the sound, though they did not understand what was being said.

The voice was very sweet, and it grew stronger and stronger, and all present fell on their faces and could not look up out of fear.

The voice identified itself as the Mishna (i.e., the spiritual source of the Mishna, the Oral Law). It praised those present for their prodigious efforts in studying it, stating, among other things, that "it is now many years that my crown has fallen and there are none to console me. And I am cast into the dust, and now you have returned my glory of old."

## Stories For The Soul

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back to the palace with their treasure. Sure enough, the king ate of them and recovered. In gratitude to the man, he emptied the sack of *esrogim* and filled it with gold coins. The man returned home a wealthy man.

In this week's parsha, Hashem asks those of generous heart to contribute to the construction of the *Mishkan* (Tabernacle). While giving charity is important, cultivating a generous heart within oneself is a loftier goal that yields great results.