



TORAH WEEKLY

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Parshas Teruma

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A Taste of Torah

Distanced Closeness

by Rabbi Yitzzy Melamed

The Jewish People are commanded to build a *Mikdash* (Sanctuary) in which Hashem's *Shechina* (Divine Presence) could rest. This *Mikdash* took the form of the *Mishkan* (Tabernacle) in the desert and for a number of centuries after the Jewish People entered the Land of Israel, and later as the *Bais Hamikdash* (Temple). The question is that the whole world is filled with G-d's presence. This is reflected by the verse in Isaiah (6:3) which states, "The whole world is filled with His glory." That being the case, what need is there for a special place for Hashem's *Shechina* to reside?

The answer is that although an honest person can see Hashem through His handiwork in every facet of Creation, it is still hidden and concealed behind the veil of nature. The *Mikdash*, however, was a place where Hashem's presence was tangible and clear. This manifested by way of numerous miracles that occurred continuously in the *Mishkan* and *Bais Hamikdash*, as enumerated by the Sages in the Talmud. Thus, although Hashem's presence can be recognized everywhere in Creation, it is still only in a hidden manner, while in the *Mishkan*, His presence was clear for all to see.

However, we must understand why Hashem's presence is hidden in the world and why the *Mikdash* was different. The Ramchal (Rabbi Moshe Chaim Luzzatto; 1707-1746), in his work *Derech Hashem*, explains that the manifestation of Hashem's glory is clouded in this world as a result of our *aveiros* (sins), as the verse in Isaiah (59:2) states, "For your sins separate between you and your G-d." The converse is true, too; Hashem's glory is revealed in this world as a result of our observance of His mitzvos. Thus, the reason that we lack the ability to experience Hashem's presence in this world is because our *aveiros* create a barrier between us and

Hashem. However, when we draw close to Him, we merit a tangible manifestation of His presence in this world.

The Ramchal further explains that the *Mikdash* actually serves as a place for people to build, maintain and repair their relationship with Hashem. This is demonstrated by the chief activity performed in the *Mishkan*, the bringing of *korbanos* (offerings). The word *korban* itself is derived from the word *karov*, close, indicating that a *korban* functions as a means for connection with Hashem. For example, one could atone for certain severe sins by way of the *chatas* (sin) offering, and an *olah* (burnt) offering could be brought to raise oneself to a higher spiritual plane, as well as atone for certain spiritual shortcomings.

However, we still need to understand why we specifically need a *Mikdash*. Why couldn't the Jewish People maintain their relationship with Hashem from outside the confines of a *Mikdash*?

The Seforno (Rabbi Ovadia Seforno; c. 1475-1550) explains that in truth, a relationship with Hashem was actually attainable without the *Mishkan* before the *Chet Ha'egel* (Sin of the Golden Calf). This can be seen from the verse (Shemos 20:24) where Hashem instructs the Jewish People, "Build for Me a *mizbe'ach* (altar) of earth, and sacrifice your burnt offerings upon it, as well as your peace offerings - flock and cattle. In every place that I shall mention My name, I will come to you and bless you." The Seforno notes that the verse states "in every place... I will come to you," for at that point it was still possible to draw close to Hashem from anywhere.

This idea can be seen from the Ramban's introduction to the Book of Shemos, where he states that the true redemption from Egypt meant a return to the level of closeness to Hashem that the Patriarchs attained in their day, and so the creation

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Stories for the Soul

Cornerstone of Generosity

When Rabbi Ben Zion Brodie and Rabbi Betzalel Rudinsky founded Yeshivas Ohr Reuven in Monsey, the cornerstone for the building was donated by Rabbi Brodie's grandfather, Yaakov Rosenbaum, for the sum of \$25,000.

Not long after the building was completed and the yeshiva was functioning normally, Rabbi Rudinsky realized that he would be unable to meet an upcoming payroll. He asked Rabbi Brodie if he could ask his grandfather for a \$10,000 loan to carry them over. Mr. Rosenbaum agreed, but told his grandson that, as a businessman, he expected the loan to be paid back - and on time. The two agreed on a three-month period in which to repay the loan.

It was nearly three months, and both rabbis realized that they'd have a hard time coming up with money to repay the debt. As the due date approached, Mr. Rosenbaum reminded Rabbi Brodie of the loan; Rabbi Brodie, with confidence he didn't feel, assured his grandfather they'd have the money.

The day before the loan was due, Mr. Rosenbaum called Rabbi Brodie and asked him to come over to his home. Rabbi Brodie nervously entered the house, not sure what he'd tell his grandfather.

Mr. Rosenbaum told his grandson that he'd been doing some thinking, and had decided that the cornerstone he had dedicated several years earlier had been a bargain at \$25,000. "I think the price was too cheap. So I've decided to forgive the \$10,000 you owe, plus add another \$1,000. This will make it \$36,000 for the cornerstone. Still a great deal - but at least I don't feel

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Kollel Happenings

BUILD YOUR LEGACY AND SECURE THE FUTURE OF TORAH WITH LIVE ON/LIFE & LEGACY

The Kollel is part of Rose Community Foundation's Live On/LIFE & LEGACY program, which focuses on creating financial stability for the future through planned giving. Think it's not for you? Think again! Anyone can make a planned gift, no matter the amount. Visit www.denverkollel.org, email rmh@denverkollel.org or call 303-820-2855 for more information.

A DEEPER LOOK AT THE PARSHA WITH RABBI SHACHNE SOMMERS

Join Rabbi Shachne Sommers as he discusses a number of difficulties encountered in the weekly Torah portion, and develops a comprehensive approach to resolve the issue, simultaneously conveying a deeper understanding of the material being discussed. Tuesday nights on Zoom at 8:15 for men and women; email info@denverkollel.org for Zoom link info.

TALMUDO BIYADO GEMARA CLUB FOR MIDDLE SCHOOL BOYS

Learn, review, and acquire a masechta! Boys in grades 6-8 are invited to join Rabbi Chaim Gross at the Southeast Kollel Torah Center/Ohel Yissochor weeknights Mon.-Thu. from 8-8:30 pm for a Gemara shiur followed by review. Contact Rabbi Nesanel Kipper at rnk@denverkollel.org for further details.

Halacha Riddles

Last week we asked: In two near-identical scenarios, a major aspect of *zimmun* changes due to movement. What is the nature of this movement and what aspect changes?

Answer: If a group of people are in transit and ate together (e.g., in a car, train, airplane, or the like), they can form a *mezuman*. However, they cannot include Hashem's name despite the presence of

ten men (Mishna Berura 193:26; see there for further discussion).

This week's question: Two identical scenarios wherein people are eating on separate tables and wish to form a *mezuman* together. One detail that differs between the two allows one group to do so, while the other group cannot. What is this detail?

Lives of Our Torah Leaders

Rabbi Meir Shapiro - Part XXXVII

Rabbi Shapiro was a world-class fundraiser. His charisma, oratorical skills and determination helped him

succeed in raising enormous sums of money. However, there were some serious challenges he faced.

A Taste of Torah

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of the *Mishkan* is part of this Book of the Torah. It is of note that the Patriarchs obtained their connection with Hashem even without a *Mishkan*.

However, after the *Chet Ha'egel*, the Jewish People required a *Mishkan* to create that level of relationship with Hashem. The further we stray from Hashem, the more is required of us to regain our relationship with Him.

In a similar vein, Rabbeinu Yona teaches us in his famed work *Shaarei Teshuva* that for a habitual sinner to properly do *teshuva* (repent), he requires extra boundaries and tactics in order to prevent regressing to his old way of life. This is because as one becomes accustomed to his sins, the guilt and sense of wrong associated with them subsides, until transgression feels no different than anything else. The Talmud (Kiddushin 40a) expresses this idea succinctly when it says, "Once one has transgressed and has repeated the sin, [the

sin] seems to have become permissible." The effects of sin cause a distancing that results in this desensitization.

Therefore, once Bnai Yisrael committed the *Chet Ha'egel*, a new conduit was required to maintain their relationship with Hashem. Bringing *korbanos* in any location would no longer suffice to bring one close to Hashem. They need to be brought through a venue that exhibits an extra level of sanctity, as the name *Mikdash* implies.

We have thus learned that the *Mishkan* (and the *Bais Hamikdash* after it) served not only as a place where Hashem's presence was experienced in a revealed and open way, but also as the conduit for His presence to be openly revealed in the rest of Creation as well. This is accomplished by continuously building our relationship with Hashem and maintaining a keen awareness of the gravity of sin and the need to go the extra mile to repair the damage caused by our sins to our relationship with Hashem.

Stories for the Soul

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guilty."

In this week's parsha, the Hashem tells Moshe to obtain the materials for the

Mishkan (Tabernacle) from those who are generous-hearted. It is one thing to donate to a cause. But to be a generous-hearted individual is a whole different level.