

קהל בני ישראל
זבארוב זאלאזיץ

K'HAL B'NEI YISRAEL

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Ohr Pinchas Parsha Sheet

in loving memory of Reb Pinchas Mandel, Z.L. H.K.M.

Terumah

Have a great and joyous Shabbos!

A CHASIDISHE VORT

Terumah

1. Midrash and Tana Dvei Eliyahu (authored by Elijah the Prophet) both say when the Jewish Children said, “We will do and we will hear,” [end of P’Misphatim] the Holy One Blessed be He Said, “And you shall take to Me an offering [*Heb. Trumah*].”

Commentaries say if Hashem is referred to as a King, then He can not forgive one who disgraces His honor. If He is considered a Father, then a father may forgive a child who disgraces his honor.

When Hashem forced the Mountain over the Jewish Children, this was on the level of His being a King and a king may marry a woman against her will [Rambam Hilchos M’lachim, Ch. 4]. But then, He cannot forgive us for the Sin of the Calf—and we know the Mishkan is an atonement for the sin of the calf. That is why the Mishkan is referred to as the Mishkan Ha’eidus [see Rashi beginning of Pikudei, because when the Jewish Children said, “We will do and we will hear,” and they accepted and longed for the Torah out of love, then Hashem is considered a Father. Therefore, the Mishkan was a source of forgiving the Sin of the Calf.

-T’chelas Mordechai, Rebbe Shalom Mordechai HaKohen Shwadron of Brezhan, z.y.a.

2. “Take My offering from everyone whose heart impels him to give.” 25:1

Another way of reading this verse is: Take My offering from everyone who impels—take his heart!

-Mimayanos Hanetzach quotes G’dolei Chasidus, z.y.a.

3. Midrash: Moshe had aggravation as a result of his not taking part in giving for the Mishkan. Hashem appeased him by saying, “Your words are more loved by Me than anything.” Moshe thought of himself as the lowest of all Jews—he saw every Jew as having a pure heart except for him. Therefore, he felt he can not give with a pure heart; this caused him aggravation.

- M.M.

4. “Philanthropy of the heart.”

All the natural desires and lusts, etc. that we have can be ‘raised’ to Hashem. If one has a love for something prohibited, one can

channel it to love of your fellow Jew or of Hashem. A fear of doing the wrong thing can be channeled to fear of Hashem, fear of sin, etc. No human feeling is bad, it just has to be channeled to the service of Hashem, which is its purpose.

-M.H. quotes Baal Shem Tov, z.y.a.

5. 25:7

There were 15 various types of precious materials. Rashi comments that these were 13 types, because t’chales, argman and tolaas [translates as sky-blue wool, dark red wool, and wool dyed with crimson worm] are all enumerated as one type; but basically, there were 15 types--in the merit of the 15 years that our Patriarchs lived together in This World, resulting in the accomplishment of wondrous things in the Higher World (with their kavanos and yichudim) which, as a result, allowed their descendants to build the Mishkan.

-Nachal K’Dumim, Chida, z.y.a.

6. “Make two golden cherubim” 25:18

Jewish Children should be like a baby in two ways: a) one should always be ready and anxious to study as if it is his first experience in learning, and b) to be cleansed from sin like a baby.

-Nachal K’Dumim, Chida, z.y.a.

7. “Ark...cover for ark...cherubim on its two ends...shall face one another.”” 25:16

Chasam Sofer, z.y.a. quotes his Rebbi, Rebbe Nassan HaKohen Adler, z.y.a. who interprets this verse as follows. The Ark and its accessories are a symbol of **Torah and life itself**: The **ark** stands for the Torah; the actual tablets were inside. The **cover for the ark** symbolizes modesty, both in dress and character that is honorable for Hashem’s Children. The **cherubim** are a symbol for those who study the Torah—of whom, even if they are in their views on, “two separate ends,” still they, “face one another,” in respect and love. The **poles** (in verse 28) symbolize the supporters of Torah: “She is a tree of life to those that strengthen her and those that support are rich.”

-A.H.