

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Terumah

February 4, 2022 / 3 Adar I 5782

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Candlelighting: 5:28 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, February 4

7:00am Shacharis

5:28pm Candlelighting
5:30pm Mincha / Maariv

8:20pm Parsha Class
2362 Milton

Shabbos, February 5

8:45am Shacharis

4:50pm Laws of Shabbos
5:20pm Mincha / Shalosh Seudos /
Maariv

Sunday, February 6

8:00am Shacharis
9:15am **Parsha Class**
(R. Nisenbaum)
10:00am **"The 613 Mitzvos"**
(R. Stoll)

Monday, February 7

7:00am Shacharis
8:00pm **Understanding Emunah:
Faith after the Holocaust**
(4 / 10) (R. Nisenbaum)

Tuesday, February 8

7:00am Shacharis
8:00pm **Avos D'Rav Nosson**
(R. Stoll)

Wednesday, February 9

7:00am Shacharis
8:00pm **Nach Still Speaks**
(R. Stoll)

Thursday, February 10

7:00am Shacharis
8:00pm **The 12 Jewish Months**
(R. Stoll)
in person, Zoom & audio
10:15pm **Parsha Class**
(R. Nisenbaum)

Class Connection

R. Nisenbaum:
425-436-6200 #352171

R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Terumah

G-d instructed Moshe about the construction of the Mishkan, the Tabernacle. The Mishkan provided an opportunity for the people to create a dwelling place for G-d's presence to rest amongst them. The commentaries point out that prior to the sin of the Golden Calf this would not have been necessary, as the people themselves would be a repository for His presence. Only after the sin did they have to build a dwelling place for G-d's presence.

The voluntary donation of materials for the *Mishkan* also served as atonement for the donations of gold that were used to build the Golden Calf.

The *Mishkan* was designed to be easily assembled and disassembled in order for it to remain portable. The *Mishkan* accompanied the Jews for over five hundred years, from the forty years in the desert until King Solomon built the First Temple in Jerusalem.

Materials were collected for the various vessels needed in the *Mishkan*. The Ark, or *Aron*, was made of wood, covered on the outside and inside with gold. It was placed in the Holy of Holies, the innermost section of the

Mishkan. The Torah and the tablets of the Ten Commandments were kept in the Ark.

A wooden *shulchan*, or table, covered with gold, held twelve specially shaped breads. These breads remained on the table throughout the week, and were changed each Shabbos. An elaborate Menorah was carved of pure gold. The Menorah was kindled each night and remained lit until morning. Two *mizbeichos*, or altars, were also built. One outside of the *Mishkan* was made of wood and covered with copper. This was used to offer sacrifices. Another one, inside the *Mishkan*, was made of wood and covered with gold. It was used to burn incense. A copper basin, the *kiyor*, was needed for the *kohanim* to wash their hands and feet before their service.

Each one of these vessels also represented some element of G-d's relationship with the Jewish people in particular, and the world in general. The *Aron* represented Torah, the *Shulchan* represented material success, and so on. By donating the materials, and building all the vessels needed for the *Mishkan*, the people would ensure G-d's continued influence.

Insights: Terumah

The poles should remain in the rings on the sides of the Ark . (Exodus 25:15) The commentators see an allusion in the poles on the side of the Ark to the supporters of Torah, who must remain at the side of the yeshivas. During the presidency of Ronald Reagan, Congress was deliberating whether the government should decrease federal aid to private schools, including yeshivas. Many of the Jewish organizations were concerned how that could affect Torah learning in the country. When the issue was brought to the attention of Rav Moshe Feinstein, however, he did not seem concerned at all. He said, "It is not President Reagan's responsibility to support the yeshivas. If he grants support—fine, but the primary responsibility lies solely in the hands of the Jewish community."

Did You Know?

A person should be careful to show the proper respect for mitzvah objects. For example, one may not wear a tallis or a pair of tzitzis inside out. Even if it could be worn either way, once it is worn one way, it may not be reversed. Similarly, a tallis may not be worn upside-down. It is for this reason some have the custom to sew a decorative strip across the head of the tallis, called an atarah, to differentiate between the top and bottom. Other opinions discourage sewing a fancy atarah, as it implies that the main part of the tallis is that which covers the head, when the main part is really that which covers the majority of the body, and not merely the head. A head covering does not require tzitzis, even if it has four corners.

Thought for the Week: *One who is bored when he is not doing anything is not doing anything when he is bored!* (A Candle By Day)