

Snapshot Torah



GUIDE TO THE WEEKLY PARSHAH ISSUE 19

1st February 2014

TERUMAH

1st Adar 5774

Kohen - First Aliya:

Chapter 25, verses 1 - 16

- ✚ Moshe, acting on Hashem's instruction, asks Bnai Yisrael to donate willingly from the heart, all the materials required for the construction of a portable sanctuary/ tabernacle (the Mishkan).
- ✚ Hashem then relates to Moshe what vessels are also required to be made from the donations; along with all the sizes and dimensions that he would like them to be.
- ✚ The Aron (Ark) must be 2½ cubits long (1 cubit is approx. 2 feet), 1½ cubits wide and 1½ cubits high. It is to be made from wood, and covered, both inside and out with layers of gold.
- ✚ Also 4 rings made from gold should be fixed onto the corners so that 2 staves made from acacia wood, also covered in gold; can be slotted through, enabling the Aron to be carried.

Levi - Second Aliya:

Chapter 25, verses 17 - 40

- ✚ The Aron cover must be 2½ cubits long & 1½ cubits wide. It's to be made from a block of pure gold. Two K'ruvim (cherubs) are to be carved out on top, so that they are facing each other with their wings outstretched. This will be the place where Hashem will communicate to Moshe from, in the future.
- ✚ The Shulhan (Table) constructed from wood should be 2 cubits long, 1 cubit wide and 1½ cubits high. It is to be also covered with a layer of gold.
- ✚ 12 loaves of bread called Lechem Hapanim are to be placed on the Shulhan at all times.

Sh'lishi - Third Aliya:

Chapter 26, verses 1 - 14

- ✚ A Menorah (candelabrum) fabricated from one solid block of gold must have six branches which extend out from a seventh, primary branch.
- ✚ The Mishkan itself is to be surrounded by ten large tapestries that are then sewn together and attached to the K'rashim (wooden beams), using hooks to hold them in place.

R'VI' - Fourth Aliya:

Chapter 26, verses 15 - 30

- ✚ The walls of the Mishkan are made from planks of acacia wood, standing 10 cubits high and 1½ cubits in depth. These are joined and held together with sockets made from pure silver.

Chamishi - Fifth Aliya:

Chapter 26, verses 31 - 37

- ✚ A Parochet (partition wall) using interwoven purple, turquoise and scarlet wool is made in order to divide up the Mishkan between the Kodesh (holy) section and the Kodesh Hakodashim (the holy of holies)

Shishi - Sixth Aliya:

Chapter 27, verses 1 - 8

- ✚ The Mizbayah (Altar) is made from a hollowed out slab of wood, measuring 5 cubits long, 5 cubits wide and 3 cubits tall. Horns are then carved out on each corner and then covered in a layer of copper.
- ✚ Next suitable vessels are required to be made so that the accumulated ash from the korbanos (Sacrifices) can be gathered up afterwards.

Sh'vi'i - Seventh Aliya:

Chapter 27, verses 9 - 19

- ✚ .Finally the Hatzer (the courtyard of the Mishkan) is to be enclosed with finely twined woven linen, 100 cubits long and 50 cubits wide. These are supported on pillars with bases made from copper.
- ✚ All the other additional equipment and vessels used for the Mishkan also must be formed from copper.

Maftir – 2nd day ROSH CHODESH, Bamidbar Chapter 28 Verses 9 - 15

- The Maftir relates to the special additional korbanos (Sacrifices) which were brought up to the Beis Hamikdash (Temple) which were offered up on Rosh Chodesh

Haftorah – 2nd day ROSH CHODESH YISHAYAH (ISAIAH) chapter 66 verses 1 - 25

OVERVIEW:

- Yishayah relates to the fact that today is also Rosh Chodesh.
- He describes the ultimate downfall of all our enemies during the war of Gog and Magog.
- Yishayah explains that this world is the manifestation of Hashem's presence and glory. Yet, we are incapable and sometimes unwilling to properly recognize his existence at all.
- Even when the Beis Hamikdash (Temple) stood the Bnai Yisrael (Children of Israel) did not appreciate their opportunity to be close to Hashem as they were at Sinai and serve Him with great love and awe.
- Yishayah forewarns that insincere expressions of devotion are tantamount to offering blemished sacrifices and Hashem will punish those who lack sincerity and devotion.

LINK TO SEDRA READING:

- In Parshas Terumah, In order to recognise Hashem's presence, Bnai Yisrael are asked to donate all the necessary materials for the construction of the Mishkan from their hearts whereas Yishayah in the Haftorah is warning the people of the consequences if they lack devotion in their giving.

WEEKLY DISCUSSION: How relevant is the Mishkan in our everyday lives today?

I've always found the quote "...make a sanctuary for me, and I will *dwell* among them", in this week's sedra, a very intriguing one. My limited understanding of Hashem is that his presence is everywhere. So why precisely did Hashem require a specific place to be built, enabling him to dwell among us?

The Mishkan was to be more than just a dwelling place. All of its components were part of an intricate visual aid to illustrate Hashem's relationship with his beloved nation. One aspect of this relationship was Hashem's requirement for complete obedience. Hashem told Moshe to create the Mishkan exactly the way He commanded; right down to the exact size and measurement of each component (including all the vessels which were to be used once erected), and the specific materials Bnai Yisrael had to donate, to make them.

This may have seemed cumbersome to someone like you and me, but these rules were not intended to burden the people, but to show Hashem's unquestionable authority and holiness in the world. The main emphasis and focus of the construction was that the people could only come to 'Hashem's House' on his terms and not on their own. They had to obey in awe; not only in the way it was built, but also in the way they were required to Davern (pray) there, in front of Hashem's divine presence.

Today we come and pray in synagogues. These places of worship are sometimes referred to as being a *mikdash me'at* - a miniature temple. Just as the Mishkan must foster better relationships amongst all Bnai Yisrael with Hashem, so too our shuls must be a place where we can improve as human beings, spiritually. We must always be cognizant of the primary purpose of both the Mishkan and our synagogue. A shul is also known as a *Beit Knesset* - a place of gathering. It is not only a place just to come and socialise with fellow Jews (which is acceptable) but the importance of davening (praying) to Hashem as a minyan must take precedence.

Once we can accomplish this feat on a regular basis, we can then turn our focus onto the future; dedicating ourselves to the service of Hashem inside the 3rd Beis Hamikdash.

