



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

February 13, 2016 ■ 4 Adar I, 5776 ■ Shabbos Terumah
Candlelighting: 5:52P ■ Shabbos Ends 7:01P

Kiddush this Shabbos is sponsored by Rabbi Avraham Chaim & Shuli Bloomenstiel in honor of the Bar Mitzvah of their son, Manny. Shalosh Seudos this Shabbos is sponsored by the shul. Please contact Rabbi Yaakov Rich at 972-835-6016 if you are interested in sponsoring kiddush or shalosh seudos in the future.

■ SHABBOS SCHEDULE

Friday Night, February 12th

- » Mincha/Kabbalos Shabbos/Maariv-5:50P
- » Candlelighting-5:52P

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- » Shacharis followed by Kiddush-8:30A
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■ WEEKDAY SCHEDULE

- » Weekday Shacharis-6:40A
- » Mincha-6:00P / Maariv-9:00P (Sunday-Thursday)

■ REFUAH SHELAIMA

MEN

- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)
- » Mattisyahu Chaim ben Ettl (HaRav Mattisyahu Solomon)

WOMEN

- » Pesha Chaya bas Sora Feiga (Tricia Sutkin's Aunt)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU AT CTC

» **Mazel Tov** to Rabbi Avraham Chaim & Shuli Bloomenstiel on the occasion of Manny's Bar Mitzvah. The Bloomenstiels invite the entire community to a kiddush following Shabbos morning davening to celebrate this wonderful milestone.

» New physical upgrades:

- New staircase
- New platform under Aron Kodesh
- New shtenders (coming)
- New Ner Tamid
- New bookshelves in Beis Medrash
- New paint and floor upstairs
- New hospitality suite and bathroom
- New play structure for children in backyard (coming)
- New "Watch Your Step" decal [|:^) >
- New front door safety upgrades (coming)
- New mechitza
- New chimney "Now you see it, now you don't" prestidigitation
- New Beis Medrash window extension (coming)

» **Membership Renewal & Makov Kevuah Program:** Time to pledge our allegiance to the shul. Not just with words, but with dollars and cents. In addition, we have a very exciting program to announce that everyone will love. Brass seat plaques with your name engraved in black letters. Your makov kevuah for just \$180 per year. For men and women. The first batch have already been ordered. Resrve you plaque and seat today.

■ SYMBOLISM OF THE MENORAH, THE TABLE AND THE INCENSE ALTAR: RABBI PINCHAS KASNETT

The section of the Tabernacle outside of the Holy of Holies contained three objects: the table, the menorah and the golden incense altar. These three objects represent three different types of reward that G-d grants to those who observe the commandments.

The first type of reward, material wealth and honor, is represented by the table, which was made of pure gold and always contained twelve loaves of bread. Gold represents honor, while the bread symbolizes the Divine Providence that insures the material success of the Jewish People. Each level of the table was rimmed by a gold border or "crown" which symbolized G-d's protecting our honor even when His Divine protection is hidden, i.e. when the righteous suffer and the evil prosper. The number twelve hints at numerous things: the twelve tribes, the twelve months of the year, the twelve signs of the Zodiac — all of which symbolize G-d's constant involvement in the physical world.

The second type of reward, knowledge and wisdom, is symbolized by the menorah. As it states in Proverbs (2:6), "For G-d grants wisdom; from His mouth comes knowledge and understanding." This is the earthly reward granted to man's soul. The seven flames represent the seven branches of wisdom which are found in the Torah. The flames incline toward the middle flame which was opposite the Holy of Holies. This is to indicate that all the other wisdoms defer to the one true wisdom of the Torah resting in the Holy of Holies. The menorah was fashioned from pure gold to indicate that G-d's wisdom is pure and unadulterated by false ideas. The cups, knobs, and flowers on each branch indicate that all of the branches of wisdom are derived from each other and interconnected. Each one is a preparation for the other. The menorah was also fashioned from only one piece of pure gold to indicate the total unity of all knowledge, wisdom and understanding through the Torah. This metaphor also appears in the reference to the wise woman in Proverbs 9:1: "With all forms of wisdom did she build her house; she carved out its seven pillars." There is only one house, but there were seven different skills that were required for its construction.

The third type of reward, the eternal existence of the soul and its connection to G-d after death, is symbolized by the golden altar. The smoke that rises upwards represents the soul, which also "rises" after death. This altar was not connected to either the menorah or the table to symbolize that the reward of eternal existence is not acquired through wealth and honor, or through knowledge and wisdom, but rather through the true unifying of the self with the Torah. To indicate that this reward is the highest and most valuable, the Kohen Gadol on Yom Kippur took the incense and placed it on the ark. The Kohen lit the incense morning and evening, and it was referred to as a "continual incense" — another indication of the eternal existence of the soul. It is also referred to as "holy of holies to G-d", an expression notably absent from the services of the table and the menorah. This eternal and pure spiritual reward is totally different from the other two. Finally, even though the incense altar is referred to as the golden altar, it was not fashioned from pure gold. Rather, it was made of wood with a gold covering. This indicates that it is by means of our earthly physical existence — which is as ephemeral as wood — that we can obtain the priceless eternity that the gold covering symbolizes.

These three types of reward are also contained in the Kohen Gadol's blessing of the people: "May G-d bless you and safeguard you" is a reference to material success and physical safety. "May He illuminate His countenance for you and be gracious to you" refers to the illumination of wisdom and knowledge and the fact that G-d's granting them to us is an example of His graciousness. "May He turn His countenance to you and establish for you peace" is a reference to the only true peace — the connection of the soul to G-d after death.

■ A PACKAGE DEAL: RABBI YAAKOV ASHER SINCLAIR

"The Keruvim shall be with wings spread upward, sheltering the cover with their wings with their faces towards each

other...” (25:16)

Rabbi, who is better?

Someone who is scrupulous in observance of Jewish ritual, has Grade-A tefillin, is super-careful what he puts in his mouth, but when it comes to what comes out of his mouth he's not so vigilant — he can be hurtful and angry; sometimes he speaks malicious gossip?

Or:

Someone who drives to golf on Shabbat but just endowed an entire wing in the hospital, and is universally loved by everyone he meets?

Many people think that you can be a good person without keeping the mitzvot. But what does it mean to be a “good person”? Judaism defines being a “good person” as someone who does what G-d wants. And what does G-d want? He told us in the Torah. G-d wants us to be good to each other, to care for the sick and the orphaned, to love converts and to protect widows. The human values that society cherishes are long-time Torah gifts to mankind-at-large.

However, for a Jewish person, G-d also wants us to keep Shabbat and to refrain from eating cheeseburgers. These are His desires no less than clothing the naked and visiting the sick. Torah observance is complete only when we commit to both a correct relationship with our Creator as well as our fellow man.

One without the other is only half the picture.

Look above the Holy Ark in any synagogue and you'll notice a representation of the two tablets on which the Torah was engraved. Why weren't the Ten Commandments all written on just one tablet of stone? Why did G-d hew two pieces of rock for His contract with the Jewish People?

Obviously you can't say that G-d couldn't find a piece of stone big enough for all ten — a little bit of quarrying is infinitely less than a blink of the eye for He Who carved the Milky Way out of nothingness.

And you also can't say that He made two just in case one got lost — a “Cosmic Data Backup” — because what was written on the first tablet was different from what was written on the second.

In fact, if you examine what is written on the first tablet, you'll notice that the commandments that they contain pertain to the relationship between G-d and man: “I am G-d... You shall not recognize other gods in My presence... Don't make a carved image... Don't take the Name of G-d, your G-d in vain... Remember the day of Shabbat to sanctify it...”

The second tablet speaks of commandments between man and his fellow: Don't murder... Don't commit adultery... Don't covet...

“The Keruvim shall be ... with their faces toward each other...”

The Keruvim on the cover of the Ark which contained the Ten Commandments symbolize the Torah itself. The fact that they faced each other teaches us that it's impossible to observe the Torah unless our relationship with our fellow man mirrors our relationship with G-d, and vice versa.

One without the other is only half the picture.

For the Torah is a package deal.

■ PARSHA Q&A: TERUMAH

1. How many types of items were the Jews to donate? 25:2 - 13.
2. The donation of silver for the Mishkan differed from the donation of the other items. How? 25:3 - No fixed amount of the other items was required. The silver was given as a fixed amount: a half-shekel.
3. What property do techelet and argaman share that orot eilim m'adamim do not share? 25:4,5 - They are wool; orot eilim are not.
4. What property do the above three share that shesh and orot techashim do not share? 25:4,5 - They are dyed; shesh and orot techashim are not.
5. Onkelos translates “tachash” as “sasgona.” Why? 25:5 - The tachash delights (sas) in its multi-colors (g'vanim).
6. What kind of trees did Yaakov plant in Egypt? 25:5 - Arazim -- cedars.
7. Describe two uses of: (a) oil, (b) spices, (c) jewels 25:6-7: (a). The oil was lit in the menorah and used for anointing. (b). The spices were used in the anointing oil and for the incense. (c). The precious stones were for the ephod and the choshen.
8. The aron was made with three boxes, one inside the other. Exactly how tall was the outer box? 25:11 - The outer box was one and a half amot plus a tefach plus a little bit, because it rose a little bit above the kaporet. (The kaporet was a tefach thick -- see 25:17).
9. Why is the Torah referred to as “testimony”? 25:16 - It testifies that G-d commanded us to keep the mitzvot.
10. What did the faces of the keruvim resemble? 25:18 - The faces of children.
11. On what day of the week was the lechem hapanim baked? 25:29 - Friday.
12. What does miksha mean? 25:31 - Hammered.
13. What was the purpose of the menorah's gevi'im (cups)? 25:31 - Purely ornamental.
14. How did Moshe know the shape of the menorah? 25:40 - G-d showed Moshe a menorah of fire.
15. What designs were embroidered into the tapestries of the Mishkan? 26:1 - On one side a lion; on the other side an eagle.
16. What is meant by “standing wood”? 26:15 - The wooden beams were to be upright and not stacked one upon the other.
17. How long was the Mishkan? 26:16 - 30 amot.
18. How wide was the interior of the Mishkan? 26:23 - 10 amot.
19. Why was the altar coated with nechoshet? 27:2 - To atone for brazenness.
20. Which function did the copper yeteidot serve? 27:19 - They secured the curtains against the wind.

Good Shabbos

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■ CLASSES

» Before Shacharis Gemara Taanis for men (M-Fr, 6-6:35A)

» NQ Daf HaYomi Chagigah for men (Sunday-Thursday 8-9P)

» Chumash for men & women (Shabbos one hr before mincha)

» Hilchos Taaruvos for men (Sunday 7:00-8:00A)

» Supercharge Your Sundays for men (Sunday after Shacharis for 45 mins. with R' Noach Klug)

» Marriage Chaburah for women (Tuesday 7:15-8:00P)

» In-Depth Hilchos Shabbos for women (Wed, 11:30-12:15P)