



CIRCLE TIME

AT YOUR
Shabbos Table

...FOR A Meaningful and Entertaining SHABBOS WITH YOUR CHILDREN...

TELL ME A MASHAL >>

A dvar Torah with a story.

ויקחו לי תרומה (שמות כה:ב)

And they will take for Me a terumah. (Shemos 25:2)

Chaim was a very nice person. Everyone liked Chaim. He had a wonderful family that loved him very much. He had a lot of friends — neighbors, people from shul, business associates, his kids' bus driver, the mailman, the cashier at the grocery, parents of his children's classmates that he met at PTA, and more. He had old friends from his last job and house. He had cousins and distant relatives galore. In short, Chaim was a popular guy.

He had just one problem. The king didn't seem to like him.

Chaim tore open the envelope with trembling hands. It bore the official seal of King Ytsan, and that could only mean bad news. No one ever got a letter from the government that didn't spell trouble. "Dear Mister Leben," Chaim read. "You are hereby ordered to appear before the royal court of King Ytsan to answer for the three dollars and forty-two and one-half cents missing from your tax payment. Your hearing will be on Monday, one week from today. Be aware that your crime is punishable by lifetime imprisonment, or worse."

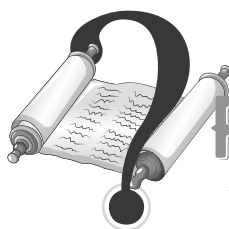


CONTINUED ON PAGE 4 >>

פרשת תרומה

CONTENTS

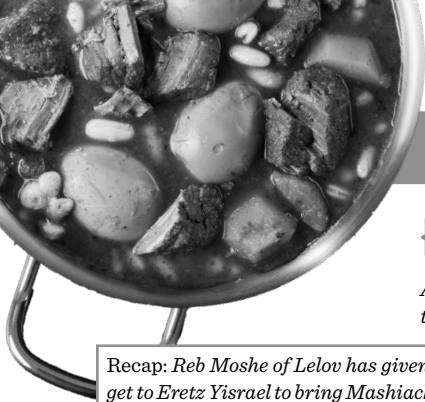
- # 1 TELL ME A MASHAL
- # 1 PARSHAH RIDDLES
- # 2 CHOLENT STORY
- # 2 HIGHLIGHTS FROM THE MIDRASH
- # 3 PARSHAH RHYME
- # 3 ANSWERS TO RIDDLES
- # 4 HAFTORAH: YOU KNOW NAVI
- # 5 TREATS FROM TARGUM
- # 5 GEMATRIA
- # 5 THIS DATE IN JEWISH HISTORY
- # 6 HALACHAH
- # 6 THE LAST WORD



PARSHAH RIDDLES

Answers to this week's riddles appear on page 3.

- 1 **Where is a unicorn mentioned in the Torah? Where is it mentioned in Navi? Is it kosher?**
- 2 **Which four things did Moshe Rabbeinu have "difficulty" understanding until Hashem showed them to him?**
- 3 **Who made the Menorah? Can you prove that from the pasuk? What else was made in this way?**
- 4 **Which four items in the parshah required a miracle to last?**
- 5 **What is the difference between kerashim and amudim, if both were boards of shittim wood covered in gold?**



SERIAL >> CHAPTER 3

CHOLENT STORY

A story told in parts, designed to get children to come back to the table for the main course!

Recap: Reb Moshe of Lelov has given away his savings and it doesn't seem like he will be able to get to Eretz Yisrael to bring Mashiach. But then a wealthy woman from Neustadt comes and asks him for a *brachah* for children.



Our rebbe, the Gitte Yid of Neustadt, has told us that you are our only hope!" the woman cried to Reb Moshe. "Please bless us with children. We have waited for 20 years, and there is no other way!"

"Certainly," Reb Moshe Lelover replied. "Hashem should bless you with children."

"Thank you, Rebbe," the woman replied. "But that is not what I meant. The Gitte Yid told us there is no way we will have children according to the rules of nature. We need a *brachah* that will override nature. We need a promise, a guarantee!"

Reb Moshe paused, deep in thought, carefully considering the woman's request. Perhaps he looked deeply into the spiritual and natural factors of the case, weighing what kind of intervention it would take to merit a child for the poor woman (who was very wealthy, but also very poor) and her husband. And perhaps he also considered the significance of Hashem sending this request to him right after he had given up years' worth of savings with which he had intended to travel to Eretz Yisrael to *daven* at the remnants of the Beis Hamikdash, which he was sure would bring Mashiach.

Finally, Reb Moshe looked up. "I am prepared to promise a child to you and your husband," he said. "But it will take a special merit. If you will give me a certain amount of money—" he named the precise amount needed to sail to Eretz Yisrael with a *minyán* of men—"I guarantee that in that merit, you will have a son."

The woman nearly fainted from joy and gratitude. "Certainly, Rebbe! Money is the least important thing in the world! I'll be happy to write a *shtar* right now!"

"Wait," Reb Moshe said. "You must consult with your husband before you give out money. I'm sure he will want to speak with the Gitte Yid before committing. Travel home and speak with them. I'll be waiting."

Reb Moshe thought again of the waning time he had left in This world.

"But be quick," he added. "Time is short!"

The woman quickly climbed into her waiting carriage and sped off. She rushed to her home in Neustadt, reported to her husband what the Rebbe had said, and the two quickly made an appointment to see the Gitte Yid. Soon, they were standing before the Rebbe of Neustadt.

The Gitte Yid listened to Reb Moshe Lelover's proposal and was silent for a long time. Finally, he spoke.

"As I said earlier, there is no way, *al pi derech hateva* or the *gezeiros* in *Shamayim*, for you to have children. But if Reb Moshe of Lelov promises something, he makes sure it happens. He must know something I do not know. If he guarantees you a child, you may trust it and give him the money he requested.

"There's just one thing. The child will be born from *maaseh nissim*, miracles. Such children often do not live long. You must get Reb Moshe to promise that the child will not only be born healthy, but that it will live a long, full life."

HIGHLIGHTS FROM THE MIDRASH

The walls of the Mishkan had a central wooden beam that ran through them. This amazing beam, which was 32 *amos* long, even wrapped around corners! When the Mishkan was assembled, the *levi'im* threaded the beam through the hole at the first wall panel and pushed it all the way through, around the corners. When the Mishkan was taken apart, it was pulled out of the wall, and it straightened itself out.

This beam had a long history. *Targum Yonasan* writes that it was made from the tree that Avraham Avinu planted in Be'er Sheva (at the end of *Parshas Vayeira*). When Klal Yisrael passed through the Yam Suf, some *malachei hashareis* went to Be'er Sheva and cut down the tree. They tossed it into the sea, and it floated along near the *Yidden* as they crossed. The *malachim* shouted, "This is the tree that Avraham planted in Be'er Sheva, and he *davened* near it in the Name of Hashem." When they left the Yam Suf, Klal Yisrael took the tree along and eventually made it into the center beam of the Mishkan walls.



TO BE CONTINUED...



PARSHAH RHYME

Review the main points of the parshah with younger children, while challenging your family to complete the rhymes (use the “grammen” tune). Answers on the side!

L

1. Through Moshe, Klal Yisrael were told

2. To collect lots of copper, silver and _____.

L

3. Wool, blue and purple, oil and precious gems,

4. Because Hashem wants to reside close within _____.

L

5. A special mikdash, to forgive our sin

6. Was made from the colorful *tachash* _____.

H

7. Yes, Hashem is close to *Yidden*, each and every one,

8. And so He told us to build a _____.

Chorus

L

9. Beautiful *Keruwim*, made of gold that shone

10. Stood atop the *heleige* _____.

L

11. Each with wings and a baby face,

12. On the *Aron* that took up no _____.

H

13. Behind the *Paroches*, but not trying to hide,

14. The *luchos*, *mann*, and a Torah _____.

L

15. Only one family was ever able

16. To make the special bread for the *Shulchan* — _____.

L

17. The Menorah was very hard to set up

18. With seven branches, buttons, flowers and _____.

H

19. Until at last, with flames reaching ever higher,

20. Formed by Hashem, it came out of the _____.

Chorus

L

21. The Mishkan itself, walls, curtains and sockets,

22. Made from the silver people had in their _____.

L

23. The *Chatzer*, a large rectangular square,

24. Covered by a roof of woven goat _____.

H

25. Our first little Mikdash, so precious and dear,

26. Lasted the longest, 480 _____.

Answers: 2. gold 4. them 6. skin 8. Mishkan 10. Aron 12. place 14. inside 16. table 18. cups 20. fire 22. pockets 24. hair 26. years

RIDDLE ANSWERS:

1. The Torah lists “*tachash* skin” as one of the materials used to build the Mishkan (*Shemos* 25:5). According to Rav Yehudah in the Gemara (*Shabbos* 28b), the *tachash* was an animal that existed only during that time, and it had a single horn in the middle of its forehead. While this may not be the *mythical* unicorn, it technically is a unicorn (unicorn just means “one horn”)! *Onkelos* seems to indicate that it was a type of horse (the Gemara says it was a kosher animal, though). *Tachash* is also mentioned in *Yechezkel* 16:10.

2. The Menorah, the new moon, the various types of *shratzim*, and the *machatzis hashekel* (see *Menachos* 29a and *Shekalim* 3) were all shown to Moshe.

3. Rashi says that Hashem made the Menorah. Moshe just threw gold into the fire, and the Menorah emerged. This is indicated by the *nikkud* of the word used for “made” – נִשְׂרָף – which means “it will be made,” i.e., by itself. (The Gemara in *Menachos* [29a] says that Moshe made it, and the Taz explains that the act of throwing the gold into the fire counted as “making it.”) *L’havdil*, the *Egel* also emerged from gold thrown into a fire.

4. a) The Menorah was made of pure gold, which is very soft and could not stand on its own.
b) The *Aron* miraculously took up no space.
c) The *Shemen Hamishchah* contained so many spices that all the oil should have been absorbed by them, were it not for a miracle (according to one opinion in *Chazal*).
d) The central bolt within the walls of the Mishkan was bent into place by a miracle.

5. The *Kerashim* formed a solid wall, while the *Amudim* were individual columns that held up the curtains.

You may be surprised to find something familiar in every haftorah.

HAFTORAH: YOU KNOW NAVI

BACKGROUND

The haftorah for *Parshas Terumah* is often skipped during a non-leap year, because that week is *Parshas Zachor*. The haftorah takes place after Dovid Hamelech has dug the foundations for the Beis Hamikdash. Shlomo Hamelech has become king, made peace treaties with surrounding countries, and been given great wisdom from Hashem.

SUMMARY

Shlomo Hamelech uses taxes to collect money for the building of the Beis Hamikdash. He orders the best building supplies and workers from the countries that have them, such as wood from Tzur (Tyre).

It takes 13 years to build the Beis Hamikdash, and it is completed in the 480th year after *Yetzias Mitzrayim*, in the month of Ziv (Iyar). The *Navi* describes the structure of the Beis Hamikdash in detail. Hashem promises Shlomo that if he and Klal Yisrael follow in the ways of Hashem, the Beis Hamikdash will last.

YOU KNOW NAVI

This week's haftorah echoes *pesukim* from *Chumash* found in this week's *parshah* (וְשִׁכְנֹתֵי בְּתוּךְ בְּנֵי יִשְׂרָאֵל) and *Parshas Bechukosai* (אִם תֵּלֶךְ בְּחֻקֹּתַי וְאֶת מִשְׁפָּטֵי תַעֲשֶׂה וְשָׁמַרְתָּ אֶת כָּל מִצְוֹתַי לֵלְכֶת בְּהֶם).

>> CONTINUED FROM PAGE 1

You have the right to one attorney to speak on your behalf."

"Oh, no!" Chaim was in a panic. How would he prove his innocence? How would he get out of this one? He couldn't speak for himself; he always got tongue-tied under pressure. He needed someone to talk for him, but everyone was terrified to go to King Ytsan's court. One wrong word, and...*oy vey!*

Chaim discussed it with his wife and family. They could not go with him to court. They would stay at home and *daven* for him, but that was clearly all they could do.

He called his most well-connected friends in town. "Sorry, Chaim, old boy," they each said. "I'm very busy that day."

With his hope fading, Chaim called his friends from shul. "*Oy*, Chaim!" each one said. "That's terrible news! I'd love to help you! I'll walk you to the king's palace, but I dare not pass the gate. Who knows what will happen inside!"

Desperate, Chaim called his *chavrusa*. "Chaim'ke, Chaim'ke!" the *chavrusa* said. "I'm here for you! I'll walk you to the palace, in the gate, and all the way to the courtroom. But I can't go in. I have a wife and children of my own to care for!"

Chaim was out of options. There was no one left to call, no one who could help him face the judge and king. He would be all on his own.... Or would he? There was one old friend, from decades before, whom he hadn't spoken to in years. Maybe...it was worth a try. He picked up the phone with trembling fingers and dialed.

"Chaim! My old friend! So nice to hear from you. Of course, I'll go with you. I'll go to the palace and stick with you across the grounds. I'll walk with you into the court and sit next to you at the stand. I'll speak for you and take care of everything. Don't worry, Chaim! I'm always here for you!"

*The Torah tells us that we should **take** our donations, instead of **giving** them. This is because the only things that really stick with us are the mitzvos we do, such as the tzedakah we give. When a person is called before the Heavenly Court after 120 years on this world, his family cannot go with him. His friends will come to the levayah, but stop there. Some may go all the way to the grave. His clothing, body, and coffin will even go into the grave with him. But they will all stop and be left behind when he goes before the Ultimate Judge. Only the mitzvos he has done and the Torah he has learned will he be able to **take** with him to the Beis Din shel Ma'alah to speak on his behalf.*

וַעֲשִׂיתָ אֶת הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֲמֻדִים
(שמות כו:טו)

לְפִי שְׁגָלוֹי הָיָה לִפְנֵי מִי שְׁאָמַר וְהָיָה הָעוֹלָם,
שִׁיטְרָאֵל חוֹטְאִים בְּשִׁטִּים. לִכְךָ תִּקַּן לָהֶם הַקְּדוֹשׁ
בְּרוּךְ. הוּא שִׁטִּים, לִכְפֹּר עַל מַעֲשֵׂה שִׁטִּים

(מדרש תנחומא)

*And you should make boards for the Mishkan
[out of] standing shittim wood. (Shemos 26:15)*

*Since it was clear to He who created the world
with speech that Yisrael would sin at Shittim,
he arranged for shittim [wood] to atone for the
actions at Shittim. (Midrash Tanchuma)*

לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֲמֻדִים = 1134 = לִכְפֹּר לַמַּעֲשֵׂה שִׁטִּים
The word שִׁטִּים is mentioned 24 times in this
parshah, for the 24,000 people who died at
Shittim as a result of the plague caused by the
aveirah done there.

(Ba'al Haturim)

TREATS FROM TARGUM

*So much more than just translation — quick insights
into Targum Onkelos!*

וְעֵרַת תְּחָשִׁים (שמות כה:ה)

וּמִשְׁכֵּי סַסְגוֹנָא (תרגום אונקלוס)

הֵייוֹ דַּמְתַּרְגְּמִין סַסְגוֹנָא שֶׁשֶׁשׁ בְּגוּוֹנִין הַרְבֵּה
(שבת כח.)

...and skin of the tachash (Shemos 25:5)

*That is translated as “sasgona,” meaning
that it is happy with its many colors
(Shabbos 28a)*

Targum Onkelos translates the word תַּחַשׁ as סַסְגוֹנָא. The Gemara in *Shabbos* (quoted by Rashi) explains that this is a combination of the word סֹס, meaning happy, and גוֹנָא, meaning colors, because the *tachash* is so proud of its colorful coat. Why does the Gemara feel the need to explain the meaning of this word in *Targum* more than any other word?

Right before those words, the Gemara says that the *tachash* was an animal that only existed in that time, as it was created then for the purpose of providing material for the Mishkan. The Gemara then has a big problem: If that is true, how could it possibly have an Aramaic name? How can *Targum* translate it? The Gemara explains that Onkelos is not telling you what the animal is **called** in Aramaic, he is just **describing** it.

THIS DATE IN JEWISH HISTORY



Today, 4 Adar, is the *yahrtzeit* of one of Klal Yisrael's most famous hidden *tzaddikim*, Reb Leib Sarah's.

Sarah was the daughter of a Jewish innkeeper who rented land from the local *poritz*. She was a well-mannered, kind, and intelligent girl. She was very modest, but the *poritz's* son somehow spotted her and begged his father to get her for him as a wife.

The *poritz* ordered Sarah's father to give his daughter to his son in marriage. To prevent it, although she was only 15, Sarah married the only unmarried Jewish man she could find — the local *melamed*, an old man who taught Torah to her brothers. The two married and moved to another village. The *poritz* dropped his demands.

The *melamed* was one of the 36 hidden *tzaddikim*. He had known that Sarah was supposed to marry him, but thought she may be drawn astray. He promised her that in the merit of her modesty and *mesirus nefesh*, she would bear a son who would carry her name to the ends of the earth. She gave birth to a boy, named Aryeh Leib, and the old *melamed* died shortly thereafter.

Reb Leib spent most of his days traveling around Europe, raising funds to ransom Jewish captives and support hidden *tzaddikim* (which he himself was). Interestingly, his *yahrtzeit*, 4 Adar, is also the day Klal Yisrael's most famous captive was released: The Maharam miRothenburg's body was ransomed on this day from a castle fortress in Ensisheim, where he was held prisoner by the Austrian Emperor for the last ten years of his life, and for an additional seven years after his passing. He had refused to allow the *kehillah* to pay the ransom.

According to some, Reb Leib Sarah's is the famous Shpoler Zeide, known for the story of the dancing bear.

HALACHAH

The Aron Kodesh

What is the level of kedushah of an aron kodesh?

Any furniture or item used to store a *sefer Torah* becomes *tashmishei kedushah*, a high level of *kedushah*. It must be treated like *sheimos*, even if it is no longer in use, and may not be thrown away. It may not even be used for a lower-level *kedushah*, like to store worn-out *sefarim*. It must be kept in storage or buried. One may not make it into a coffin for a person to be buried in.

Can anything else be kept in an aron besides a sefer Torah?

Accessories of a *sefer Torah*, such as the belt or crown, may be kept there. A *pasul sefer Torah* may be kept there. But any other *sefer*, including kosher *Nevi'im* and *Kesuvim*, may not.

Can one make a condition (tenai), when first using an aron, that it will not be exclusively for the Torah, and that other things may be kept there (as we find regarding tefillin bags)?

Yes, but there are still restrictions on what can be placed in an *aron*, even with a *tenai*. One may never place a disgraceful item there, and one should still avoid placing regular, mundane items there.

What about a temporary aron kodesh?

A temporary *aron kodesh* has the full status of an *aron* while it is being used. A *tenai* should be made when it is first used, to prevent it from being considered a full-fledged *aron* after it is no longer in use (even with a *tenai*, it may not be

used for mundane items afterward). Even if a *tenai* is not made, other *sefarim* may be stored in it after it is no longer in use as an *aron*.

Why do people throw their hoshanos on top of the aron kodesh?

The custom to place *geklopped hoshaynos* on top of the *aron* is a remnant of an old *minhag* to place them on the doorpost of the shul, as a way of clearing out the judgment of Hoshana Rabbah. Rav Moshe Sternbuch connects it to the *minhag* in the Beis Hamikdash to place *aravos* leaning over the top of the *Mizbei'ach*, which has *kedushah* similar to an *aron*.

Some *poskim* question whether it is permitted to place *aravos*, which can be thrown out, on top of an *aron*, which cannot. One justification given is that the top of the *aron* is not a surface

normally used, and it does not have *kedushah*.

Must an aron that is to be buried be wrapped in plastic?

Sefarim that are buried should be protected from the elements, either by being buried in a dry place or wrapped in plastic. That does not have to be done for an *aron*.

What is the halachic status of the paroches (curtain that hangs in front of the aron) and the rod from which it hangs?

The *paroches* and rod serve the *aron*, not the Torah, and therefore do not have *kedushah*. They do, however, have the status of shul equipment, and once retired, should only be used as a cover for the *bimah* or *amud*. In some communities, the retired *paroches* is used as a *sukkah* decoration, *chuppah*, or cover for *Kisei shel Eliyahu* at a *bris*. This is permitted only in those communities (because the custom gives it the status of a general *tenai*).

What is the status of the bimah?

The surface on which the Torah rests during *krias haTorah* is also a *tashmish kedushah*. The *bimah* itself is a *tashmish kedushah*, because the cover sometimes slips. One may not keep a mundane item, such as a tissue box, on the surface used for the Torah. While the Torah is on it, nothing may be kept there except the *tikkun* used by the *baal korei* to practice the *leining*. Even the *gabbai's aliyah* name list may not rest on it (*psak* of Rav Nissim Karelitz and Rav Yitzchak Berkovits).



THE LAST WORD

A one-liner worth remembering

"THE BEST-SELLING ALBUM OF ALL TIME SOLD 30 MILLION COPIES IN AMERICA. DO YOU KNOW WHAT THAT MEANS? IT MEANS 290 MILLION PEOPLE DIDN'T LIKE IT!"

— A musician, explaining why he is not hurt when people say they don't like his music

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