

United We Stand

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Parshas Terumah

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The Parsha's Paths

...and you shall make for it a gold crown all around(25:24).

In this week's Parsha, G-d instructs Moshe regarding the construction of the Mishkan and its implements. The central, inner chamber of both the Mishkan and the Beis-Hamikdash was known as the *Kodesh*, or "Holy." In this room there were three implements: The Menorah, which was lit each night (and possibly in the day as well); the Altar of Gold, a small, square altar on which the incense was burned; and the *Shulchan*, a special table that held the Show-Bread and was replaced weekly, the old batch being eaten by the Kohanim.

In describing the Shulchan, G-d Says that it shall have a gold crown. Rashi explains that its function was to be a symbol of royalty, as the table itself is a representation of wealth and greatness, as the expression goes "A table of kings." Ramban concurs with Rashi, but goes a step further. He explains that from the time of Creation, G-d never created out of nothingness. However, G-d will bestow blessing once there is a "root matter" for the blessing to take effect on, as we see in the story of Elisha, who helped a poor woman by taking a jug of oil *she already had* but pouring from it endlessly. So too, the blessing of material wealth comes from the Table with the Show-Bread and extends with plenty for all of Israel. This, Ramban explains, is the basis for the statement (Yoma 39a) that a tiny piece of Show-Bread could fill a Kohen to satiation.

On 25:30, there is another fascinating Ramban, describing the origin of the word Show-Bread (*Lechem HaPanim*) itself. While Rashi understands this as referring to the shape of the bread, which had several "faces" (sides).

[*"Panim"* can be translated as faces.] However, Ramban says this is only supported by one view of the shape of the Show-Bread (that it was like an open box), but the other view says it was shaped like a fast boat. Thus, in order to satisfy all opinions, Ramban cites the view of Ibn Ezra, that *"Panim"* should be translated as "presence." This is in accordance with the next words in the same Pasuk, that the *Lechem HaPanim* should be *before Me[G-d], continually*. Thus, the Show-Bread personifies the idea of constant presence before G-d.

I think that these two ideas are very much connected. Both the Rambam and Ramban are known to hold that the entire idea of Divine Providence is actually dependant on how much one chooses to see G-d in their lives. Meaning, someone that always blinds himself to G-d's Presence will have a life void of Divine Providence (at least on an individualized level; there is still a Providence governing the continuation of the world and life as a whole), while one that constantly sees Him will have a life full of Providence. Thus, it seems that the very idea of the *Lechem HaPanim*- of constantly honing in on our dependence before G-d for sustenance- results in the blessing of sustenance that they provide.

It is arguable that all three implements in the Holy represent different focus points to merit Providence- the Table for sustenance, the Incense Altar for richer aromas in our lives, and the Menorah (light) for aesthetic beauty and vision. Together, they demonstrate the necessity to constantly see G-d in every aspect of our physical life as the key to physical success. While we may not have the tremendous opportunity of the Beis-Hamikdash to give us focus and raise the level of Providence, we can take its message to

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heart, putting G-d constantly at the forefront of our minds, and then may we merit to have the Show-Bread once more.

Deeper Meanings

You're one among three explorers who get stranded on an island in the middle of nowhere. You have a map which indicates that 10 miles on either side of the island is another, larger island, with plenty of supplies that can comfortably satiate all of you for the rest of your lives. Your current supplies are running out, and you have to make a choice: try to get to the island that's against the current, which is the largest and most bountiful; stay on the island, which is obviously the easiest option but detrimental in the long-term; or make the long but manageable swim with the current to the other island, which has all the basics if not as luxurious as its alternative.

"I'm going to the island against the current," one friend declares.

"But that's ridiculous! Not only will you fail, you'll wear yourself out and will be needlessly risking your life!" your other friend says. "The safest option is to just stay on the island and hope things will get better."

"Now, wait a second," you hear yourself saying. "We can't just stay on the island- our supplies are almost out! On the other hand, I agree that it's ridiculous to try to swim against the ocean current. We'd drown before half a mile. Let's go to the island that's in the direction of the current."

"No," says your first friend. "We're talking about taking steps that will have an impact on how we live the rest of our lives. How can anyone choose the easy path? It may be difficult, but with faith, confidence, and determination, I'm sure we can reach the island against the current."

"Either option sounds like way too much effort, and there's no guarantee of success," repeats your second friend. "The safest and most secure option isn't doing anything. Things have a way of working themselves out."

Each person refusing to change positions, the first friend starts swimming against the current, you start swimming with the current, and your

other friend remains behind. After several hours, you're worn out, but the current helps you just make it to shore. You use your binoculars to see the fate of your friends: The one that swam the other way is nowhere to be seen, and the one that remained on the island is frantically searching, utterly out of food.

There is a famous passage in the Sefer HaYashar that discusses how each of us have "days of hate" and "days of love." Sometimes, we feel closer to G-d and the Torah and doing the right things come easy and with excitement. Other times, we hardly feel motivated at all, and maybe even the opposite. On those days, it becomes incredibly difficult to accomplish everything we want to and reach the heights we know we can reach; we are like a helpless explorer stranded on an island. As the Alei Shor writes, during these times we can't be expected to accomplish everything we could when it comes easy, but at the same time we can't just sit back and do nothing, waiting for our de-motivation to pass. We have to do what we can, but within reason and an understanding of our limitations. This will ensure some level of success and give us a continuity that will enable us to achieve the "days of love" once more. The more we strive to stay on a path we can handle and be consistent, the less frequently we will have "days of hate" and we will find the island of true happiness and closeness with G-d. Let us all strive to do what we can while recognizing that we can't always go against the current, and embrace our limitations as a guide to success.

Goal of the week

Evaluate whether your current goals are pushing you to frustration or maybe not pushing you enough.

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This week's bulletin is dedicated for a Refuah Sheleima for HaRav Gedalia Dov Ben Perel, Yosef Shalom Ben Shira Miriam, Yisroel Altar Ben Chava Chana, Shlomo Moshe Ben Rachel, and Gavriel Margoliot Ben Malka. Please have them in mind in your Tefillos. [Have A Great Shabbos!](#)

Our Mission is to bring the third Beis- Hamikdash by facilitating the only thing that will cause it: Unity. The Beis Hamikdash was destroyed due to Sinas-Chinam, blind hatred. Thus we must stop and reverse this deed, for nothing else can save us from Galut. Unity is key.