

SHABBAT SHALOM FROM CYBERSPACE

TERUMAH

Haftarah: Melachim I 5:26-6:13

MARCH 3-4, 2017 6 ADAR 5777

**DEDICATION: Refuah Shelemah for Kol Cholei Amo Yisrael
And in memory of Simcha Ben Shelomo**

To subscribe or to unsubscribe, please reply to
ShabbatShalomNewsletter@gmail.com
Newsletter archives now at BenaiAsher.Org

Shabbat Shalom From Cyberspace E Mail Edition is published each week since 1995 and is distributed to 20,000 readers. Our goal is to spread torah knowledge. Articles are downloaded from sites and from e-mail forwarded to us. We encourage you to reprint the newsletter and distribute it to co-workers, friends and family. You can retransmit copies by fax, mail or by hand. Be a part of the Mitzvah of spreading torah. It takes so little to make copies and distribute them. And with E Mail it just takes a click to send this along. To subscribe directly or have us send to a friend or family member, click the link or send a request to SephardicCongregation@Gmail.com with your name, phone, fax and E-Mail Address

Daily Minyan Mon – Thurs at 979 Third Avenue, 17th Floor, Artistic Frame – New Time through Purim 5777/ Daylight Savings at 4:30PM – Please join us! 212-289-2100 – Mincha – The most important tefilah of the day – Followed by Arbit – Give us 18 minutes and we'll give you the World To Come!

Editors Notes

Comparing our Luxuries with our Donations – Terumah 5777

This week's perasha begins Vayik-chu Li Terumah. And let them take for me a portion or a donation. With these words begins the first Jewish fundraiser for the building of the mishkan - the tabernacle in the desert. And unlike almost any other fundraiser in our history, this one ended three days later with Moses telling the people, "we don't need anymore, we have enough".

When it comes to building beautiful edifices, the Jewish people have always given generously. Solomon built the magnificent Temple in Jerusalem and the Romans referred to the second Temple as one of the wonders of the world. We continued this tradition over the next two millennia to this day with splendid synagogues built throughout the world.

But can setting aside Terumah - a portion of what we have - be for more than building Temples and synagogues?

We received lots of feed back to last week's article where we wrote about our requirement to help this less fortunate and those in need.

When I began looking at this week's portion on Saturday night, I came across a haunting Midrash brought about King David.

The Midrash teaches that when David killed Goliath, the Israelite girls stood at the windows, and, as he walked by, they showered him with silver and gold. David put all this money aside and consecrated it to the building of the Temple. He thus [told his son Solomon], "When I was impoverished, I prepared talents of gold".

Although David was very poor at the time he fought Goliath, he was able to set aside all that money that he was given for his great victory.

Later, there was a time when there was famine for three continuous years and the Israelites asked King David to give them that money to sustain them. This is in accordance with the law, because if a community raises money to build a synagogue, and then they need it to redeem captives or to support the poor who are dying of hunger, if there is no other money, that which was raised for the synagogue must be used."

King David, however, did not want to give the money. He felt that there was a vast difference between building the Holy Temple and building an ordinary synagogue. Hashem told him, "Since you did not have pity on the poor, and did not give them the money, you will not be worthy of building the Temple during your lifetime."

This is the meaning of Hashem's word to King David, "Since you have shed so much blood . . . you will not build the Temple". Hashem considered David's refusal to support the poor as an act of bloodshed, especially since many died of hunger. Hashem said, "Since you kept the money to build the Temple, you will not be the one to build it. Rather, it will be built by your son, Solomon, after you die".

Hashem also arranged that Solomon would not need any of the money that David had set aside. Since David did not have pity on the poor, the money was set aside, and not used by anyone."

The Meam Loez comments, from all this, we see how careful the officials must be to support the poor. This

is true of everyone. Our main obligation is to support the poor and not to spend money for luxuries, even in the observance of commandments.

Rav Yaakov Culi continues, Alluding to this, Hashem said, "Let them take an offering for Me." He did not say that they should "give it to Me." This teaches that the main reason charity was collected was so that it would be taken by those in need. The rest was to be consecrated for the Tabernacle.

I saw a beautiful thought related to this and so pertinent to us in our times by Rabbi Haim Palachi who was the chief rabbi of Izmir in Turkey during the mid-19th century. The Haham Bakshi, appointed by the Sultan, was a renowned scholar authoring close to 80 books. His influence extended throughout the world and he felt a personal responsibility for all Jews. He had a close friendship with both Baron de Rothschild and Sir Moses Montefiore. During the blood libel in Damascus in 1840, he called for the support of these two friends along with Don Abraham Kamando of Egypt. Through their intercession, the innocent Jewish victims in Damascus were exonerated. During his lifetime the Jewish community of Turkey experienced what we would consider for the times to be a good and protected life. Understanding the scholar and the socio economic conditions during his life time always gives us better insight into their explanations and teaching.

The Rabbi as cited by Rav Yitzchak Zilberstein, notes that the word *terumah*, which is interpreted here as a contribution, has the same letters - taf, resh, vav, mem, heh - as the word *hamotar*, that which is extra or a luxury.

Haham Haim Palachi derives a noteworthy lesson from the similarity between these two words. This implies that there is a correlation between the extras or the luxuries -*hamotar*- of life that one enjoys and the charity - *terumah*- which one gives.

A person's commitment to charity is measured against the luxuries he allows himself. If it is clear from his lifestyle that he is not frugal and is prepared to spend money on luxuries and extras, then Heaven pays careful heed to what occurs when someone comes knocking on the door collecting for a worthy cause. Is he as free with his charity - *terumah* - as he is with his -*hamotar* - luxuries? Does the same generosity that manifests itself in his own life style manifest itself in his spending on for fulfilling the *misvot*- Commandments?

The rabbi comments, aside from the primary danger of luxuries, which is that people become accustomed

to indulging in unnecessary pleasures, luxuries also cause judgment to be brought on the person in Heaven. "If you had money for these luxuries", he will be asked after 120 years, "where were you when you were asked to give charity"?

Do we do the same for the poor, or do we assure them that suddenly we have no liquid assets available? If there is money for extravaganzas, we are obligated to have funds available to assist those who are in need.

What a timely message this week as we are only days away from Purim and the *misvah* of *matanot laEvyonim* - gifts to the poor in addition to Pesach with the requirement of *Kimcha D'pischa* relating to the age-old custom of giving charity before Pesach to the city's poor so they will be able to afford all their Passover needs. What a perfect time to do a review of our own giving and our requirement to set aside our *Terumah*.

As we noted last week, there are so many great charities out there, but as always if you are looking for a charity where all the funds go to the poor for *matanot laEvyonim* for Purim, you can send us a check or donate on line. Email me for details at RabbiDavidBibi@gmail.com

Shabbat Shalom,

David Bibi

א למנצח בנגינת, מזמור שיר.

ב אלקים, יחננו ויברכנו יאר פניו אתנו סלה.

ג לדעת בארץ דרךך בכל-גוים, ישועתך.

ד יודוך עמים אלקים יודוך, עמים כלם.

ה ישמחו וירננו לאמים כי-תשפט עמים מישר ולאמים, בארץ תנחם סלה.

ו יודוך עמים אלקים יודוך, עמים כלם.

ז ארץ, נתנה יבולה יברכנו, אלקים אלהינו.

ח יברכנו אלקים וייראו אותו, כל-אפסי-ארץ.

This 67th *Perek* is full with *Remazim*. The Hida (*Sefer Midbar Kadumos* 4:22) reveals that Hashem showed *David HaMelech* the words of this *Perek* inscribed on the finest gold plate in the shape of a *Menorah*. *David HaMelech* then

engraved it on his shield and when he would contemplate its meaning, his enemies would fall before him.

The *Abudraham* informs that if one recites this *Perek* every day, it is as if he kindled the *Menorah* in the *Beit HaMikdash* and greeted the *Shechinah*. The 7 *Pesukim* (not including the introductory *Pasuk*) signify the 7 branches of the *Menorah*. The 49 words represent the 49 decorative cups, balls, flowers and candles of the *Menorah*. (There were 22 cups, 11 balls, 9 flowers and 7 candles). The 4 words of the opening introductory *Pasuk* symbolize the 2 spoons and 2 pans used to light and clean the *Menorah*.

The *Tehillah LeDavid* points out that the name **דִּינָא** is mentioned 5 times, which is the name of Hashem which represents *Din* - Judgment and has a numerical value of 86. $5 \times 86 = 430$, corresponding to the word **נפץ** which is also 430. This refers to a rectification of the *Nefesh* of *Adam HaRishon* that was necessary after he sinned in *Gan Eden*.

To atone for the sin of *Adam HaRishon*, *Bnei Yisrael* was supposed to be slaves in Egypt for 430 years, but instead the exile lasted 86 years from the birth of Miriam. In reality *Bnei Yisrael* only served 1/5 of the suffering. In the future the sin will be rectified after *Am Yisrael* has completed the remaining 4 exiles that they will endure.

When all 5 sets of *Din*, represented by **דִּינָא** will be complete, the total numerical 430, corresponding to **נפץ** which is 430, then the sin of *Adam HaRishon* will be atoned for.

Then *Mashiach* will come and bring the **גְּאֻלָּה** **שְׁלֵימָה** - *The Complete Redemption*, which is also the *Gematria* of 430.

Courtesy of Saul@SaulKassin.com

Summary of the Perasha Terumah - A description of the mishkan and its kelim

Hashem tells Moshe to collect materials for the mishkan. A description of the aron.
2- A description of the kaporet (the cover of the aron which contains the cherubim) and the shulchan
3- A description of the menorah and the yerirot (the fabric and skin coverings over the mishkan)
4- A description of the kerashim (the beams that formed the walls of the mishkan)
5- A description of the parochet (the curtain that partitioned off the kodosh ha'kodashim) and the masach
6- A description of the copper mizbeyach (where the korbanot were brought)
7- A description of the courtyard (its walls and dimensions)

FROM THE RABBIS OF THE JERSEY SHORE

**“And they shall make an Aron of shittim wood...you shall cover it with pure gold.”
(Shemot 25:10-11)**

Our parashah begins the important subject and beautiful story of the building of the Mishkan. Of all the beautiful objects created, the Aron which contains the two Tablets stands out. It is to be made of shittim wood coated with pure gold. Why not pure gold through and through? Is there a purpose for the wood? Most definitely; the wood represents our most important quality.

Rabbi Dovid Kaplan tells: It started as a gag. John Flemington went online looking to trade a paper clip for a pencil. Someone agreed to the deal, more out of looking for something to break the monotony in his life than out of any need for a paper clip. John then managed to trade a pencil for a pen. The pen went for a stapler, which went for a flashlight, which was then traded for a basketball. The ball traded for a fan, which then went for a chair, then for a table, then for a bicycle, then for a moped, then for a motorcycle, that was traded for a role in a movie and that for a boat, then for a van, and eventually John and his wife ended up trading for...a home in Saskatchewan. That trade-up process took about a year and John ended up in the Guinness Book of World Records for the most successful trade-up in history!

I know it's Saskatchewan, but a home is a home. For the price of a paper clip, it's not bad. Of course, better than the home is the mussar lesson that John has taught us. We all know that one must always strive to grow. But there is something that we often forget that we can strive to unimaginable

heights. Our Sages put it differently. They said one must always ask himself when his actions will reach the actions of his forefathers.

The Aron which holds the Torah is essentially of wood. Wood is something that grows; it teaches us that a Jew must always grow like the wood grows on a tree. Rabbi Reuven Semah

"Make an Ark of cedar wood...and cover it with gold." (Shemot 25:10-11)

The Aron (Ark), which held the two Tablets in them, had to be made out of cedar wood and covered with gold from within and from without. Since this is one of the most important vessels in the Mishkan, shouldn't it be made totally out of gold? What is the significance of the wood between the layers of gold?

The answer is that the Torah must be kept in something wooden because wood is a substance which symbolizes growth. The scholar and the layman both must be like wood in the sense that they are constantly growing and improving. The gold covering symbolizes the midot, the character, which must be sterling and pure like the pure gold in the Mishkan, but the main substance which can hold the Torah is wood. The lesson for us is that no matter what our level of understanding is, we must try to increase our learning and be constantly on the move towards perfection. Rabbi Shmuel Choueka

Planning to Fail

"Plan ahead!" ordered the plaque on the wall of the supervisor's office. "Don't get caught napping!" warned the paperweight on his desk.

The boss had the right idea about work – and life. A person who does not plan will often miss a good opportunity for success and achievement. Planning, however, is not the same as dreaming. A planner assesses problems and potential solutions, collects facts and materials, and anticipates possible setbacks. A person who dreams, on the other hand, focuses on the results and ignores the difficulties that may arise en route to achieving a goal. The planner deals with each new challenge as it arises; the dreamer may give up in frustration when progress is blocked by unanticipated obstacles.

As you face each new day, you must expect both ups and downs. Problems, when they occur, should be viewed as challenges and used to propel you forward towards successful completion of a task. Those who fail to plan, plan to fail. A good plan anticipates difficulties that are not in the original strategy and converts them into propellant, accelerating the drive towards success. (One Minute With Yourself – Rabbi Raymond Beyda)

RABBI ELI MANSOUR Visit DailyHalacha.com, DailyGemara.com, MishnaBerura.com, LearnTorah.com Don't Ever Stop

The Torah in Parashat Teruma describes the Mishkan, at the center of which was the Aron, the holy ark which contained the tablets from Mount Sinai. In describing the Aron, the Torah (25:12) tells us that rings were attached to the four "Pe'amot" of the ark. Poles were then inserted through these rings, and the Leviyim would use the poles to transport the ark.

What is the definition of the word "Pe'amot"?

Rashi explains this word to mean "corners," and thus the Torah refers here to the four corners of the Aron. Ibn Ezra, however, disagrees, noting that the word "Pe'amot" elsewhere in Tanach means not "corners," but rather "legs." One example is a verse in Shir Hashirim (7:2): "Ma Yafu Fe'amayich." Accordingly, Ibn Ezra asserts that, contrary to conventional thinking, the Aron had legs, and the rings for the transport poles were affixed to the legs of the Ark. Ibn Ezra notes that it would be disrespectful to have the Aron, the holiest of all objects, sit directly on the floor, and it therefore stands to reason that it had four legs on which it stood.

The question arises, however, according to Ibn Ezra's theory, why did the Torah refer to the ark's legs with the unusual term "Pa'amotav"? Why didn't it use the more common word for legs, "Raglayim"?

The answer, perhaps, is that these two words have different connotations. They both refer to legs, but to different contexts. "Regel" is used in reference to a leg that is stationary and stays in place, whereas "Pa'am" refers to a leg that is walking, that is in motion.

If so, then the Torah's use of the word "Pa'amotav" in reference to the Aron's legs becomes very significant. The Aron, which contained the Torah, had legs that were, symbolically, always moving. The message to us is that in Torah life, we must never stand still. There is never a point where we've learned enough or accomplished enough. Until our final breath of life, we must be striving to grow, to improve, to progress, to advance to the next level.

The Gemara teaches us how the Yeser Ha'ra (evil inclination) attempts to lead us to sin: "Today he says, 'Do this,' tomorrow he says, 'Do this,' until eventually the person worships idols." The simple reading of the Gemara's comment is that the Yeser Ha'ra works incrementally, luring us to make one

minor compromise in our religious standards, and then another, until eventually we commit grave sins, Heaven forbid. But there is also another interpretation of the Gemara. "Today he says, 'Do this,' tomorrow he says, 'Do this'" – each day, he tells us to do the same thing we did yesterday, to be the same person we were the day before. The Yeser Ha'ra's greatest asset, according to this reading, is the natural tendency to feel complacent, to remain in one's comfort zone, to continue doing what he has always done, rather than putting in the effort to grow and advance.

There is a saying in the business world that if you're not making money, you're losing money. This is true in Torah, as well. If we're not growing, then we're falling. The vain pleasures of the world draw us like a magnet, and we resist this pull only by actively pursuing higher aspirations. If at any point we just sit back and relax, we will fall.

This is why great Torah scholars are referred to with the term "Talmid Hacham" – "bright student." Even the generation's leading scholars are called "students" because they still have more to learn and are always trying to reach new levels of achievement. The process never ends, and is never supposed to end. Human beings in this sense are greater than angels. The angels will always be who they already are, whereas we, by definition, have the unlimited capacity to grow. No matter what we've achieved, we can achieve even more, and we must try to achieve even more.

The Aron did not have "Raglayim," it had "Pa'amot," to teach us to always "be on the move." It would be a terrible mistake to feel satisfied with the Rabbi's weekly sermon and reading an occasional English book about Torah concepts. The majority of us can and must do more than that. We have to set our sights higher, and work to achieve more. Like the Aron, we must always be working to move, to progress, reaching ever higher standards of Torah study and observance.

**VICTOR BIBI
SOD HAPARASHA**

**Will be distributed under a separate list
If you want to receive this article every week,
please let us know and we will add you to that list**

Rabbi Wein A LITTLE TOO JEWISH

There were a number of articles written here in the Israeli newspapers about the determined opposition of Reform in America to the appointment of David Friedman as the American ambassador to Israel. The shameful behavior of a number of Jews at the Senate confirmation hearing of Friedman – shofar blowing and all – only points out the great fault line that exists in American Jewish society today. It is tearing out the heart of American Jewish society.

The century long erosion of Jewish life, practice and observance has led to the appalling rate of assimilation and intermarriage that numerically threatens the very existence of the American Jewish community. President Trump, whether we voted for him or not, is the president of the United States of America. He has the ability to choose the person that he wishes to represent the United States to the State of Israel.

He chose David Friedman because of personal and perhaps even ideological reasons. There is no question as to Friedman's abilities or credentials. The problem with Friedman is that he is too openly Jewish. He is an Orthodox Jew, a Sabbath observer and in his civilian, private life, an advocate for the State of Israel's existence and success.

As ambassador he will follow the directives of the president and of the State Department who will set policy and in effect tell him what to say and how to say it. So it is hard to understand all of the shofar blowing over his nomination to become the ambassador to Israel. His main fault is that he is a little too Jewish for the liberal, assimilationist, intermarried establishment, which Reform Jewry in America represents and supports.

If we are but honest with ourselves this is probably the main problem why there are Jews who are constantly critical and destructive of the Jewish state. The problem with Israel is that in spite of all efforts, internal and external, to make it resemble Switzerland or Sweden, it still remains a little too Jewish for the taste of the world generally and for the tastes of certain sections of Jewry particularly.

In the opening pages of Herman Wouk's masterful presentation of Judaism and Jewish values entitled This Is My God, he describes the feeling of shame, bewilderment and the prick of conscience experienced by a wealthy professional, assimilated Jewish person who comes upon a black – clad

Orthodox Jew in the lobby of the skyscraper in New York where he has his offices.

The man is embarrassed by the presence of this “exotic” coreligionist. He is uncomfortable by the fact that the other person is certainly a little too Jewish. And in extrapolating this feeling to nation states as well, this is the basic problem of the State of Israel as far as the world generally is concerned and as far as certain segments of Jewish society, especially in the United States, is also concerned.

It is not really the settlements that are difficult to defend in a world of hypocrisy and selected values. It is the fact that El Al does not fly on the Sabbath that makes it difficult for Jews who have long ago abandoned the Sabbath to accept and appreciate. It is just a little bit too Jewish.

In Israel itself there is the mantra that the state is democratic and Jewish at the same time. However, no matter how equal we want things to be, no two things are ever completely equal. So the question arises, is Israel a Jewish state primarily and a democratic one secondarily. And, when the Jewish and the democratic occasionally clash, the Jewish should prevail or is it primarily a democratic state and only privately and secondarily a Jewish one and when the inevitable contradiction arises, the secular democratic idea must prevail.

This latter opinion has certainly been that of the Israeli Supreme Court over the past number of decades. The court is now being subjected to ever harsher and continued criticism from that section of Israeli society, which, no one can argue, represents a majority of its citizens that sees Israel as first and foremost being a Jewish state with all that that connotes.

This struggle is being played out in the political, legislative and social arenas of Israeli life. It is a problem like all problems confronting the State of Israel, that is not given to any immediate or clear-cut solution. The State of Israel, which is already a little too Jewish for some tastes, may yet become even a little more too Jewish in the future.

Rabbi Sir Jonathan Sacks The Architecture of Holiness

From here to the end of the book of Exodus the Torah describes, in painstaking detail and great length, the construction of the Mishkan, the first collective house of worship of the Jewish people. Precise instructions are given for each item – the

Tabernacle itself, the frames and drapes, and the various objects it contained – including their dimensions. So for example we read:

“Make the tabernacle with ten curtains of finely twisted linen and blue, purple and scarlet yarn, with cherubim woven into them by a skilled worker. All the curtains are to be the same size—twenty-eight cubits long and four cubits wide... Make curtains of goat hair for the tent over the tabernacle—eleven altogether. All eleven curtains are to be the same size—thirty cubits long and four cubits wide... Make upright frames of acacia wood for the tabernacle. Each frame is to be ten cubits long and a cubit and a half wide...” (Ex. 26:1-16)

And so on. But why do we need to know how big the Tabernacle was? It did not function in perpetuity. Its primary use was during the wilderness years. Eventually it was replaced by the Temple, an altogether larger and more magnificent structure. What then is the eternal significance of the dimensions of this modest, portable construction?

To put the question more sharply still: is not the very idea of a specific size for the home of the Shekhinah, the Divine presence, liable to mislead? A transcendent God cannot be contained in space. Solomon said so:

“But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less this Temple I have built.” (1 Kings 8:27)

Isaiah said the same in the name of God Himself:

“Heaven is My throne, and the earth is My footstool. Where is the house you will build for Me? Where will My resting place be?” Isaiah 66:1

So no physical space, however large, is big enough. On the other hand, no space is too small. So says a striking midrash:

When God said to Moses, ‘Make Me a tabernacle,’ Moses said in amazement, ‘The glory of the Holy One blessed be He fills heaven and earth, and yet He commands, Make me a tabernacle?’... God replied, ‘Not as you think do I think. Twenty boards on the north, twenty on the south and eight in the west are sufficient. Indeed, I will descend and confine My presence even within one square cubit.’ (Shemot Rabbah 34:1)

So what difference could it make whether the Tabernacle was large or small? Either way, it was a symbol, a focus, of the Divine presence that is

everywhere, wherever human beings open their heart to God. Its dimensions should not matter.

I came across an answer in an unexpected and indirect way some years ago. I had gone to Cambridge University to take part in a conversation on religion and science. When the session was over, a member of the audience came over to me, a quiet, unassuming man, and said, "I have written a book I think you might find interesting. I'll send it to you." I did not know at the time who he was.

A week later the book arrived. It was called 'Just Six Numbers', subtitled 'The deep forces that shape the universe'. With a shock I discovered that the author was the then Sir Martin, now Baron Rees, Astronomer Royal, later President of the Royal Society, the oldest and most famous scientific body in the world, and Master of Trinity College Cambridge. In 2011 he won the Templeton Prize. I had been talking to Britain's most distinguished scientist.

His book was enthralling. It explained that the universe is shaped by six mathematical constants which, had they varied by a millionth or trillionth degree, would have resulted in no universe or at least no life. Had the force of gravity been slightly different, for example, the universe would either have expanded or imploded in such a way as to preclude the formation of stars or planets. Had nuclear efficiency been slightly lower the cosmos would consist only of hydrogen; no life would have emerged. Had it been slightly higher there would have been rapid stellar evolution and decay leaving no time for life to evolve. The combination of improbabilities was immense.

Torah commentators, especially the late Nechama Leibowitz, have drawn attention to the way the terminology of the construction of the Tabernacle is the same as that used to describe God's creation of the universe. The Tabernacle was, in other words, a micro-cosmos, a symbolic reminder of the world God made. The fact that the Divine presence rested within it was not meant to suggest that God is here not there, in this place not that. It was meant to signal, powerfully and palpably, that God exists throughout the cosmos. It was a man-made structure to mirror and focus attention on the Divinely-created universe. It was in space what Shabbat is in time: a reminder of creation.

The dimensions of the universe are precise, mathematically exact. Had they differed in even the slightest degree the universe, or life, would not exist. Only now are scientists beginning to realise how precise, and even this knowledge will

seem rudimentary to future generations. We are on the threshold of a quantum leap in our understanding of the full depth of the words: "How many are your works, Lord; in wisdom You made them all" (Ps. 104:24). The word "wisdom" here – as in the many times it occurs in the account of the making of the tabernacle – means, "precise, exact craftsmanship" (see Maimonides, The Guide for the Perplexed, III:54).

In one other place in the Torah there is the same emphasis on precise dimensions, namely, Noah's ark: "So make yourself an ark of cypress wood. Make rooms in it and coat it with pitch inside and out. This is how you are to build it: The ark is to be three hundred cubits long, fifty cubits wide and thirty cubits high. Make a roof for it, leaving below the roof an opening one cubit high all around" (Gen. 6:14-16). The reason is similar to that in the case of the tabernacle. Noah's ark symbolised the world in its Divinely-constructed order, the order humans had ruined by their violence and corruption. God was about to destroy that world, leaving only Noah, the ark and what it contained as symbols of the vestige of order that remained, on the basis of which God would fashion a new order.

Precision matters. Order matters. The misplacement of even a few of the 3.1 billion letters in the human genome can lead to devastating genetic conditions. The famous "butterfly effect" – the beating of a butterfly's wing somewhere may cause a tsunami elsewhere, thousands of miles away – tells us that small actions can have large consequences. That is the message the Tabernacle was intended to convey.

God creates order in the natural universe. We are charged with creating order in the human universe. That means painstaking care in what we say, what we do, and what we must restrain ourselves from doing. There is a precise choreography to the moral and spiritual life as there is a precise architecture to the tabernacle. Being good, specifically being holy, is not a matter of acting as the spirit moves us. It is a matter of aligning ourselves to the Will that made the world. Law, structure, precision: of these things the cosmos is made and without them it would cease to be. It was to signal that the same applies to human behaviour that the Torah records the precise dimensions of the Tabernacle and Noah's ark.

AS HEARD FROM RABBI AVIGDOR MILLER Z'TL**“When Adar enters Joy is increased.”**

In order to increase our simha and pleasure in life we must examine the joys that are already in our possession. The gift of being able to see all of the wonderful and splendorous creations which Hashem created just for our enjoyment. “And Elokim said Let there be Light...and it was Good” (Bereshheet 1:3)

The question is posed that since Hashem made the light than certainly it is ‘Good’, so why is Hashem telling us that the Light is ‘Good’? Because He wants us to see and realize how good this gift of light is that He is giving us. Like a father who loves his child, when he brings him a new bicycle he wants his child to get maximum enjoyment. Therefore the father tells his child how excellent the bicycle is and how much he will enjoy it.

To see, in full color, the blue sky, yellow sun, red apples, golden oranges, the kind face of your mother, father, wife, husband, child, colorful flowers, blue sea, starry sky, birds, animals...

This is a tremendous Joy in life. Other pleasures include eating/tasting, walking, sleeping, thinking, clothing, living in a free country, breathing, speaking, hearing, teeth, water, heartbeat, life, being Jewish, Torah....

And now that we are focusing on some of the Gifts that we possess, we can smile (all day) and realize how wealthy we are right now. This is simha/happiness, to be aware of our possessions. It is the Awareness of our wealth that makes us rich. We are wealthy! Sometimes we just don't know it.

“Happiness is a state of mind. You cannot buy it in any store or find it on a vacation.

Happiness is in the mind. And it is peace of mind that is the only true happiness in this world.

When a man has nothing to worry about and his mind is completely at rest, that is the ultimate form of Happiness in this world/Olam Haze’.

An idealist cannot have peace of mind unless he is making progress in learning Torah.

Unless he is able to perform more Mitzvot. Unless he can have more children to bring up in the ways of the Torah.

Accomplishments are necessary for obtaining peace of mind.

Happiness is accomplishing something worthwhile. This is wealth that lasts forever.”

Peace of mind (Menuchat Ha-Nefesh) is the common denominator.

Bitachon (Trust in Hashem) is one of the great forms of Peace of Mind.

Bitachon: To know that Hashem is in charge of the Universe.

And in charge of the affairs of mankind. And in charge of our private individual history.

Hashem is constantly thinking about it and is planning the very best for us.

Therefore, whatever has happened in the past to us has been for our maximum benefit”.

Rabbi Avigdor Miller ZT'L
Tape#466 Introduction To Bitachon