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from: **Rabbi Yissocher Frand** <ryfrand@torah.org>
to: ravfrand@torah.org
date: Feb 2, 2022, 11:47 AM
subject: Rav Frand - Once It's Your Money, It Is Hard to
Part With It
Parshas Terumah

These divrei Torah were adapted from the hashkafa
portion of Rabbi Yissocher Frand's Commuter Chavrusah
Tapes on the weekly portion: #1194 Your Father's

Nussach Or Your Grandfather's Nussach. Good Shabbos!
On the pasuk "Speak to the Children of Israel that they
may take for Me an offering..." (Shemos 25:2) the Yalkut
Shimoni asks: How is it that the Creator of Heaven and
Earth, who created and owns everything that exists in the
universe, needs man to offer him anything? The Yalkut
answers that He clearly does not need our gifts but rather
the words here, "Speak to the Children of Israel (Daber el
Bnei Yisrael) are similar to the words elsewhere in the
famous Haftorah of Parshas Nachamu (Yeshaya 40:2).
Dabru al Lev Yerushalayim v'Kir'u eileha – Speak to the
heart of Jerusalem and call upon her – which are words of
appeasement. The connotation of Daber in our pasuk is
not a stern commandment, but rather it implies
appeasement—cajole them into giving money to the
Mishkan.

Apparently, the expression Dibur can also imply piyus
(appeasement). The striking fact about this Yalkut
Shimoni is that after the Destruction of the Bais
Hamikdash (the time period that the prophet Yeshaya
addresses in that Haftorah), Klal Yisrael certainly needed
to be spoken to in a soft and encouraging voice. They had
just lost everything. The Beis HaMikdash was destroyed.
Hundreds of thousands of people were killed and exiled.
They were in galus and they were starving. They needed
words of nechama (consolation). So, we understand
Dabru al Lev Yerushalayim v'Kir'u eileha to be words of
appeasement.

But over here in Parshas Teruma, why does the Medrash
say that Moshe needed to speak to them softly, to mollify
them and appease them? What is the comparison between
merely asking people for money and offering them
comfort after an unprecedented national tragedy?

The Tanna d'Bei Eliyahu shares the same concept. "Once
Bnei Yisrael accepted the Dominion of Heaven with joy
by saying 'All that Heaven speaks, we will do and we will
listen' – the very next parsha is "Speak to the Children of
Israel and take for Me an offering." Here too, one of the
most glorious moments in the history of the Jewish
people—their utterance of the famous pledge "Na'aseh
v'Nishmah"—is seen as a trigger for the Almighty giving
them yet a further opportunity to draw close to Him: Now
that they are inspired and they are rearing to go – now is
the opportune time to ask them that they should take for
Me a Teruma offering. As if to say, "Strike while the iron
is hot."

What is the interpretation in both of these teachings of Chazal?

The answer is that we see from here one of the great truths of life: It is very hard to get people to part with their money. This does not come as a surprise to anyone who has ever tried to raise money for anything. People like their money, and they don't want to part with it. Therefore, the short answer to this question is that the reason they needed appeasement (piyus) is because they were being asked for money. Likewise, the reason Moshe was told "chap arayn" (e.g. — Act now! They just said Na'aseh v'Nishma, quickly go ask them now for money) is because if that mood of enthusiasm and spiritual elevation is allowed to dissipate, it will be much harder to get them to part with their gold and silver.

This nugget of wisdom is encapsulated by Shlomo HaMelech in Mishlei (19:22): "Longing for a person is his kindness (ta'avas adam chasdo), but a pauper is better than a (rich) man who deceives (v'tov rash m'ish kazav)." The commentaries explain this pasuk. Many times, we think that if we had tons of money, how generous would we be! Oh how much money would I give to every needy institution in the world!

Every once in a while, a Power Ball lottery reaches \$300,000,000 or \$350,000,000. Have you ever fantasized what you would do with that money? I have! I would not quit my job. I love my job. I would still work because there are certain things I like to do. But I would like a Learjet because I hate going through TSA and having to take my shoes off each time I board a commercial flight. Beyond the Learjet, I am not sure what I would want. Perhaps, an apartment in Eretz Yisrael, perhaps in a prime location in the Old City. Maybe a couple of other things, but that is basically it.

Let us take off \$20,000,000 for these few items. I am still left with \$330,000,000. What am I going to do with that? Everyone thinks, "I would build for every Mosad in town the kind of building they would like to have. I would pay all the Rebbeim fantastic salaries. I would give away huge sums of tzedaka. I would have my own gabbai tzedaka to distribute my wealth appropriately."

Shlomo HaMelech says that the Ribono shel Olam knows that whenever someone has something in the abstract—the 350 million dollars that he is GOING TO WIN—then he is a great baal tzedaka. But when people actually have the 350 million dollars, something happens to them. This

is what the pasuk testifies: ta'avas adam chasdo. Everyone pretends that his desires are to dispense chessed (if and when they had the wherewithal), but the Almighty says "I would rather have an honest poor man than a rich man who has hallucinated prior to obtaining his windfall." Once you get it, then it becomes YOURS and it becomes very hard to part with.

On the one hand, we could think – why would it be so hard for Klal Yisrael to part with their money? Did they earn it? Did they work for it? They received the silver and gold as presents. They all left Egypt with donkeys laden with gold and silver. They were fabulously wealthy from the spoils of Egypt and the spoils of the Yam Suf. Furthermore, for what did they need money? Their garments did not wear out. They did not need to buy clothes and they did not need to buy food. They didn't need to pay health insurance, rent or tuition. For what did they need the money?

The answer is that "It is my money now." Maybe it was just a gift from Hashem, but "It is my money now." Once it is YOUR money, it is hard to part with it.

This is an apocryphal story, but the story goes that Stalin, the dictator of the Soviet Union, was trying to inculcate his comrades into the concepts of Communism—everyone needs to share. He would ask them "If you had two cows, what would you do with the two cows?" They had to say "I would take one for myself and give one to Comrade Stalin." "If you had two houses, what would you do with them?" "One for myself and one for Comrade Stalin." "If you had two cars, what would you do with them?" "One for myself and one for Comrade Stalin." "And if you had two planes...?" "One for myself and one for Comrade Stalin."

Finally, he asked, "And if you had two chickens what would you do?" The response was "I would keep both chickens." Stalin asked, "You were willing to give me the cows, the houses, the cars, and the planes, but not the chicken not! Why is that?" The comrade answered: "True. Because I don't have a cow, a house, a car, or a plane, but I have two chickens!" If you have the two chickens, you don't want to part with the two chickens because you have it, and once you have it you can't part with it.

Someone once sent five hundred rubles in cash to the Yeshiva of the Chofetz Chaim in Radin. I assume that the Polish Postal Service was no more reliable than the

United States Postal Service. A fellow put five hundred rubles into the mail and sent it to the Chofetz Chaim. This was not a check, not a money order – CASH!

The Chofetz Chaim asked the secretary to find out what the story was behind this donation. The secretary investigated and contacted this donor based on his return address and asked him why he sent five hundred rubles through the mail. He said, “I was about to make a deal and I thought to myself, “If this deal goes through, I am going to give five hundred rubles to the Yeshiva in Radin.” The deal went through, but it was already late in the evening when the deal went through. The banks were closed. I could not get a money order. I could not get a check. At first I figured I would wait until the next morning to send the money in the normal fashion. But then a little voice went off in my head: “And if you gave fifty rubles to the Chofetz Chaim’s Yeshiva, they would not be happy?” I started thinking that fifty rubles is a lot of money. Why do I need to give five hundred? I saw myself weakening. I saw that if I waited until the next morning, it would not even be fifty rubles, it would be five rubles. So, I took the cash and put it all in an envelope and sent it.”

He knew that if he waited any longer, he would not be able to part with his money because that is the way human beings are. It is hard to part with your money.

That is what the Medrash says: Speak to the Children of Israel—Lashon piyus, a language of appeasement and mollification, as it is written, “Speak to the heart of Jerusalem”.

Rav Aharon Kotler zt”l once commented that (according to Chazal) the pasuk in Tehillim refers to those who observe Shmittah as Giborei Koach (Tehillim 103:20), mighty people. The Torah promises that if someone keeps Shmittah, then in the sixth year he will see a bountiful crop that will last him for the sixth year, the seventh year, and even the subsequent year. If he just had a major windfall in his sixth year’s crop, why is it so hard to take off the seventh year, such that one who does so is called a mighty person?

Rav Aharon said that this is human nature. The farmer will say, “Yes I had a windfall last year – double and triple my normal income, but imagine if I work the seventh year also. How much larger an income will I have then?” It is very difficult to walk away from that. That is why the Shomrei Shevi’is are called Giborim.

This is what Shlomo HaMelech meant when he said those words “Ta’avas adam chasdo” – A person can talk big, but “ v’tov rash m’ish kazav” – the Ribono shel Olam prefers the poor person, rather than the rich person who talks big, but when he writes the check, he suddenly becomes a deceitful man.

Transcribed by David Twersky; Jerusalem
DavidATwersky@gmail.com

Technical Assistance by Dovid Hoffman; Baltimore, MD
dhoffman@torah.org

This week’s write-up is adapted from the hashkafa portion of Rabbi Yissochar Frand’s Commuter Chavrusah Series on the weekly Torah portion. A complete catalogue can be ordered from the Yad Yechiel Institute, PO Box 511, Owings Mills MD 21117-0511. Call (410) 358-0416 or e-mail tapes@yadyechiel.org or visit <http://www.yadyechiel.org/> for further information.

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<http://www.torah.org/learn@torah.org> (410) 602-1350

from: **Rabbi Yitzchok Adlerstein**

<ravadlerstein@torah.org>

to: targumim@torah.org

date: Feb 3, 2022, 10:41 AM

subject: **Reb Yeruchem** - Hiddenness Is Not Only Divine
Parshas Terumah

Hiddenness Is Not Only Divine

Make an Aron of shitim-wood[2]

Apparently puzzled[3] (as Bezalel was!) by the directive to make an Aron before the mishkan that was meant to

house it was commanded, Chazal[4] find a powerful lesson about contraction. Iyov, they tell us, had reminded his friends that all their praise of Hashem could not do justice to Him; they merely reflected “the far edges of His ways.”[5] Elihu, one of Iyov’s companions, observed, “Sha-dai – we have not found Him to be of such great strength.”[6] Reading those words should elicit a gasp. They sound blasphemous!

Rather, Chazal continue, what Elihu meant is that we do not find that He uses His full strength in dealing with human beings who would be overwhelmed by it. He does not deal oppressively against people, asking them to do the impossible. Instead, He relates to them according to the strengths and abilities of each individual.

At Matan Torah, HKBH did not overpower the Bnei Yisrael gathered at the foot of the mountain. “The voice of Hashem is spoken with power.”[7] With power – but not His power. The power of His voice was appropriate to the listener, but hardly an indication of His real strength.

Similarly, add Chazal, when Hashem made known His decision to establish a place for His Shechinah on earth, Moshe was puzzled. The cosmos cannot possibly contain Him. How could a small mishkan? “He who sits hidden, He is elevated over all His creatures!”[8] Hashem answers him: “Indeed, ‘in the shade of Sha-dai He will dwell.’” He agreed to limit Himself – consistent with the Name Sha-dai, or the One who limits Himself by saying dai/enough – not only to a mishkan, but to a single square amah, upon which the Aron stood.

What does it mean that His dwelling on earth is with the Name Sha-dai? It means that Hashem reveals Himself with a strict measure. He reveals Himself according to need, and according to the preparedness and ability of a person to receive. Nothing more. While His Kavod fills the earth, it is not where most of it can be found. The rest remains hidden. All that shows is according to this measure. He restrains Himself – He says dai/enough to the rest.

We have said before that descriptions of Hashem’s midos are meant to instruct us how to live. What is the takeaway from His selective self-revelation? The gemara[9] tells us that a rebbi should utilize concise language to teach his students. Rashi says that this is for the benefit of the students, whose memories will have an easier time preserving the lessons. This is certainly true, but not the end of the story. It is even more important for the rebbi!

To him as well applies the maxim “He who sits hidden, is elevated.” He should reveal only as much of his knowledge as is necessary for his students. The rest should remain within.

The rebbi whose words flow on and on without real need, is not the elevated one, who sits hidden. There is something profoundly wrong about his inability to say “Enough!” And that means that his Torah is not really Torah!

1. Based on Daas Torah, by Rav Yeruchem Levovitz, Shemos pgs. 258-260

2. Shemos 25:10 ↑ 3. See Yefei Toar to Shemos Rabbah 34:1 ↑ 4. Shemos Rabbah 34:1 ↑ 5. Iyov 26:14 ↑ 6. Iyov 37:23 ↑ 7. Tehillim 29:4 ↑ 8. A reinterpretation of Tehillim 91:1 ↑ 9. Pesachim 3b ↑ Reb Yeruchem © 2020 by Torah.org. Torah.org: The Judaism Site Project Genesis, Inc. 2833 Smith Ave., Suite 225 Baltimore, MD 21209 <http://www.torah.org/> learn@torah.org (410) 602-1350

from: Shabbat Shalom <shabbatshalom@ounetwork.org>
date: Feb 3, 2022, 8:34 PM

The Labour of Gratitude **Rabbi Lord Jonathan Sacks zt"l**

There is an important principle in Judaism, a source of hope and also one of the structuring principles of the Torah. It is the principle that God creates the cure before the disease (Megillah 13b). Bad things may happen but God has already given us the remedy if we know where to look for it.

So for instance in Chukat we read of the deaths of Miriam and Aaron and how Moses was told that he would die in the desert without entering the Promised Land. This is a terrifying encounter with mortality. Yet before any of this, we first hear the law of the red heifer, the rite of purification after contact with death. The Torah has placed it here to assure us in advance that we can be purified after any bereavement. Human mortality does not ultimately bar us from being in the presence of Divine immortality.

This is the key to understanding Terumah. Though not all commentators agree, its real significance is that it is God’s answer in advance to the sin of the Golden Calf. In strict chronological terms it is out of place here. It (and Tetzaveh) should have appeared after Ki Tissa, which tells the story of the Calf. It is set here before the sin to

tell us that the cure existed before the disease, the tikkun before the kilkul, the mending before the fracture, the rectification before the sin.

So to understand Terumah and the phenomenon of the Mishkan, the Sanctuary and all that it entailed, we have first to understand what went wrong at the time of the Golden Calf. Here the Torah is very subtle and gives us, in Ki Tissa, a narrative that can be understood at three quite different levels.

The first and most obvious is that the sin of the Golden Calf was due to a failure of leadership on the part of Aaron. This is the overwhelming impression we receive on first reading Exodus 32. We sense that Aaron should have resisted the people's clamour. He should have told them to be patient. He should have shown leadership. He did not. When Moses comes down the mountain and asks him what he has done, Aaron replies:

"Do not be angry, my lord. You know how prone these people are to evil. They said to me, 'Make an oracle to lead us, since we do not know what happened to Moses, the man who took us out of Egypt.' So I told them, 'Whoever has any gold jewellery, take it off.' Then they gave me the gold, and I threw it into the fire, and out came this Calf!"

Ex. 32:22-24

This is a failure of responsibility. It is also a spectacular act of denial ("I threw it into the fire, and out came this Calf!").[1] So the first reading of the story is of Aaron's failure.

But only the first. A deeper reading suggests that it is about Moses. It was his absence from the camp that created the crisis in the first place.

The people began to realise that Moses was taking a long time to come down from the mountain. They gathered around Aaron and said to him, 'Make us an oracle to lead us. We have no idea what happened to Moses, the man who brought us out of Egypt.'

God told Moses what was happening and said:

"Go down, because your people, whom you brought up out of Egypt, have wrought ruin."

Ex. 32:7

The undertone is clear. "Go down," suggests that God was telling Moses that his place was with the people at the foot of the mountain, not with God at the top. "Your people" implies that God was telling Moses that the people were his problem, not God's. He was about to

disown them.

Moses urgently prayed to God for forgiveness, then descended. What follows is a whirlwind of action. Moses descends, sees what has happened, breaks the tablets, burns the Calf, mixes its ashes with water and makes the people drink, then summons help in punishing the wrongdoers. He has become the leader in the midst of the people, restoring order where a moment before there had been chaos. On this reading the central figure was Moses. He had been the strongest of strong leaders. The result, though, was that when he was not there, the people panicked. That is the downside of strong leadership.

But there then follows a chapter, Exodus 33, that is one of the hardest in the Torah to understand. It begins with God announcing that, though He would send an "angel" or "messenger" to accompany the people on the rest of their journey, He Himself would not be in their midst "because you are a stiff-necked people and I might destroy you on the way." This deeply distresses the people. (See Ex. 33:1-6)

In verses 12-23, Moses challenges God on this verdict. He wants God's Presence to go with the people. He asks, "Let me know Your ways," and "Pray let me see Your glory." This is hard to understand. The entire exchange between Moses and God, one of the most intense in the Torah, is no longer about sin and forgiveness. It seems almost to be a metaphysical inquiry into the nature of God. What is its connection with the Golden Calf?

It is what happens between these two episodes that is the most puzzling of all. The text says that Moses "took his tent and pitched it for himself outside the camp, far from the camp" (Ex. 33:7). This must surely have been precisely the wrong thing to do. If, as God and the text have implied, the problem had been the distance of Moses as a leader, the single most important thing for him to do now would be to stay in the people's midst, not position himself outside the camp. Moreover, the Torah has just told us that God had said He would not be in the midst of the people – and this caused the people distress. Moses' decision to do likewise would surely have doubled their distress. Something deep is happening here.

It seems to me that in Exodus 33 Moses is undertaking the most courageous act of his life. He is, in essence, saying to God: "It is not my distance that is the problem. It is Your distance. The people are terrified of You. They have witnessed Your overwhelming power. They have

seen You bring the greatest empire the world has ever known to its knees. They have seen You turn sea into dry land, send down food from heaven and bring water from a rock. When they heard Your voice at Mount Sinai, they came to me to beg me to be an intermediary. They said, ‘You speak to us and we will hearken, but let not God speak to us lest we die’ (Ex. 20:16). They made a Calf not because they wanted to worship an idol, but because they wanted some symbol of Your Presence that was not terrifying. They need You to be close. They need to sense You not in the sky or the summit of the mountain but in the midst of the camp. And even if they cannot see Your face, for no one can do that, at least let them see some visible sign of Your glory.”

That, it seems to me, is Moses’ request to which this week’s parsha is the answer.

“Let them make for Me a Sanctuary that I may dwell in their midst.”

Ex. 25:8

This is the first time in the Torah that we hear the verb sh-ch-n, meaning “to dwell,” in relation to God. As a noun it means literally, “a neighbour.” From this is derived the key word in post-biblical Judaism, Shechinah, meaning God’s immanence as opposed to His transcendence, God-as-One-who-is-close, the daring idea of God as a near neighbour.

In terms of the theology of the Torah, the very idea of a Mishkan, a Sanctuary or Temple, a physical “home” for “God’s glory,” is deeply paradoxical. God is beyond space. As King Solomon said at the inauguration of the first Temple, “Behold, the heavens, and the heavens of the heavens, cannot encompass You, how much less this House?” Or as Isaiah said in God’s name: “The heavens are My throne and the earth My foot-stool. What House shall you build for Me, where can My resting place be?” (Is. 66:1)

The answer, as the Jewish mystics emphasised, is that God does not live in a building, but rather in the hearts of the builders: “Let them make for me a Sanctuary and I will dwell among them” (Ex. 25:8) – “among them,” not “in it.” How, though, does this happen? What human act causes the Divine Presence to live within the camp, the community? The answer is the name of our parsha, Terumah, meaning, a gift, a contribution.

The Lord spoke to Moses, saying ‘Tell the Israelites to bring Me an offering. You are to receive the offering for

Me from everyone whose heart moves them to give.’

Ex. 25:8

This would prove to be the turning point in Jewish history. Until that moment the Israelites had been recipients of God’s miracles and deliverances. He had taken them from slavery to freedom and performed miracles for them. There was only one thing God had not yet done, namely, give the Israelites the chance of giving back something to God. The very idea sounds absurd. How can we, God’s creations, give back to the God who made us? All we have is His. As David said, at the gathering he convened at the end of his life to initiate the building the Temple:

Wealth and honour come from you; you are the ruler of all things ... Who am I, and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand.

I Chronicles 29:12, 29:14

That ultimately is the logic of the Mishkan. God’s greatest gift to us is the ability to give to Him. From a Judaic perspective the idea is fraught with risk. The idea that God might be in need of gifts is close to paganism and heresy. Yet, knowing the risk, God allowed Himself to be persuaded by Moses to cause His spirit to rest within the camp and allow the Israelites to give something back to God.

At the heart of the idea of the Sanctuary is what Lewis Hyde beautifully described as the labour of gratitude. His classic study, *The Gift*,^[2] looks at the role of the giving and receiving of gifts, for example, at critical moments of transition. He quotes the Talmudic story of a man whose daughter was about to get married, but who had been told that she would not survive to the end of the day. The next morning the man visited his daughter and saw that she was still alive. Unknown to both of them, when she hung up her hat after the wedding, its pin pierced a serpent that would otherwise have bitten and killed her. The father wanted to know what his daughter had done that merited this Divine Intervention. She answered, “A poor man came to the door yesterday. Everyone was so busy with the wedding preparations that they did not have time to deal with him. So I took the portion that had been intended for me and gave it to him.” It was this act of generosity that was the cause of her miraculous deliverance. (Shabbat 156b)

The construction of the Sanctuary was fundamentally important because it gave the Israelites the chance to give back to God. Later Jewish law recognised that giving is an integral part of human dignity when they made the remarkable ruling that even a poor person completely dependent on charity is still obliged to give charity.[3] To be in a situation where you can only receive, not give, is to lack human dignity.

The Mishkan became the home of the Divine Presence because God specified that it be built only out of voluntary contributions. Giving creates a gracious society by enabling each of us to make our contribution to the public good. That is why the building of the Sanctuary was the cure for the sin of the Golden Calf. A society that only received but could not give was trapped in dependency and lack of self-respect. God allowed the people to come close to Him, and He to them, by giving them the chance to give.

That is why a society based on rights not responsibilities, on what we claim from, not what we give to others, will always eventually go wrong. It is why the most important gift a parent can give a child is the chance to give back. The etymology of the word Terumah hints at this. It means not simply a contribution, but literally something “raised up.” When we give, it is not just our contribution but we who are raised up. We survive by what we are given, but we achieve dignity by what we give.

[1] In Deuteronomy 9:20, Moses discloses a fact which has been kept from us until that point: “God also expressed great anger toward Aaron, threatening to destroy him, so, at that time, I also prayed for Aaron.”

[2] Lewis Hyde, *The Gift: How the Creative Spirit Transforms the World* (Edinburgh: Canongate, 2006).

[3] Maimonides *Hilchot Shekalim* 1:1, *Mattenot Ani'im* 7:5.

Rabbi Lord Jonathan Sacks ztz"l was a global religious leader, philosopher, the author of more than 25 books, and the moral voice for our time. Until 1st September 2013 he served as Chief Rabbi of the United Hebrew Congregations of the Commonwealth, having held the position for 22 years. To read more from Rabbi Sacks, please visit www.rabbisacks.org.

from: **Rabbi Chanan Morrison**
<chanan@ravkooktorah.org>
date: Feb 3, 2022, 9:37 AM

subject: **Rav Kook on Terumah: "I Will Dwell in Their Midst"**

Terumah: "I Will Dwell in Their Midst"

Why did God command us to construct a Temple?

When introducing the Temple and its vessels, the Torah states the purpose for this holy structure:

“Make for Me a Sanctuary - and I will dwell in their midst” (Exod. 25:8).

The goal of the Temple was to enable God’s Presence to dwell in the world. The Mikdash was meant to “open up” channels of communication with God: enlightenment, prophetic inspiration (ruach hakodesh), and prophecy (nevu'ah).

Three Channels

Rav Kook distinguished between three different channels of Divine communication. Each of these channels corresponds to a particular vessel in the Temple.

1. The first conduit relates to the holiest vessel in the Temple: the Holy Ark in the Holy of Holies, which housed the luchot from Mount Sinai. From the Ark emanated the highest level of prophetic vision, the crystal-clear prophecy that only Moses was privileged to receive. As God told Moses:

“I will commune with you there, speaking to you from above the ark-cover, from between the two cherubs that are on the Ark of Testimony” (Exod. 25:22).

This unique level of prophecy is the source of the Torah’s revelation to the world.

2. The second conduit corresponds to the vessels outside the Holy of Holies, especially the Menorah, a symbol of enlightenment and wisdom. This conduit for disseminating the wisdom of Israel extended beyond the inner sanctum and encompassed the Kodesh area of the Temple.

3. The final conduit relates to the Altar of Incense. This is the channel of ruach hakodesh. The phenomenon of prophetic inspiration - which originates in the innermost depths of the soul - parallels the inner service of incense, which was performed in secret within the Sanctuary (דָּבָר יְשֻׁבְהֶשָׁא - see Yoma 44a).

The Atonement of Yom Kippur

The special Temple service performed on Yom Kippur seeks to attain complete atonement. It aspires to cleanse and purify all three levels of communication between man and God.

For this reason, the High Priest would sprinkle blood

from the Yom Kippur offerings on precisely these three locations in the Temple:

Between the poles of the Holy Ark;

On the parochet-curtain that separated the Kodesh - including the Menorah - from the Holy of Holies;

On the Incense Altar.

(Adapted from Olat Re'iyah vol. I, pp. 167-168).

Illustration image: "The Prophecy of the Destruction of the Temple" (James Tissot, 1886-1894)

from: Rabbi Kaganoff <ymkaganoff@gmail.com>

to: kaganoff-a@googlegroups.com

date: Feb 1, 2022, 4:35 PM

subject: Taking out the Sefer Torah attached

Taking out the Sefer Torah

Rabbi Yirmiyohu Kaganoff

The Mishkan surrounds the Aron, which contains the Torah...

Question #1: Confused genealogist asks: Which?

Which Keil erech apayim should I say?

Question #2: Caring husband/son asks: Who?

My wife is due to give birth shortly, and I am saying kaddish for my father. On the days that the Torah is read, should I lead the davening ("daven in front of the amud"), open the aron hakodesh, or do both?

Question #3: Concerned davener asks: When?

When do I recite Berich She'mei?

Background

Prior to taking the sefer Torah out of the aron hakodesh, various prayers are recited, all of which have been part of our liturgy for many hundreds of years. This article will discuss the background and many of the halachos of these prayers.

Introduction

Reading the Torah, which is a mitzvah midrabbanan, is actually the earliest takkanas chachamim that was ever made. It was instituted by Moshe Rabbeinu in his capacity as a community leader, which placed on him the responsibility of creating takkanos when necessary. As a matter of fact, one of Moshe Rabbeinu's names is Avigdor, which refers to his role as the one who created fences to protect the Jewish people (see Midrash Rabbah, Vayikra 1:3). In this instance, after he saw what happened at Refidim (see Shemos 17:1), he realized that three days should not go by without an organized studying of the

Torah. Therefore, he instituted that the Torah be read every Monday, Thursday and Shabbos (Bava Kamma 82a; Rambam, Hilchos Tefillah 12:1).

Over a thousand years later, Ezra expanded this takkanah to include a reading on Shabbos Mincha, in order to provide those who did not study Torah regularly an extra boost of Torah learning. Ezra also instituted that when the Torah is read, three people are called up, each aliyah contains at least three pesukim, and the entire reading should be a minimum of ten pesukim. (There is one exception to this last rule -- on Purim, we read the story of Vayavo Amaleik that is exactly nine pesukim. This is because the topics both before and after this section have nothing to do with the Amaleik incident, and it is therefore better to keep the reading focused rather than add an extra posuk.)

Keil erech apayim

On weekdays, prior to removing the sefer Torah on days that tachanun is recited, we say a short prayer that begins with the words, Keil erech apayim, "Hashem, You who are slow to anger and are full of kindness and truth, do not chastise us in Your anger! Hashem, have mercy on Your people (Israel), and save us (hoshi'einu) from all evil! We have sinned to You, our Master; forgive us, in keeping with Your tremendous compassion, O, Hashem." The prayer Keil erech apayim should be said standing, because it includes a brief viduy, confession, and halacha requires that viduy be recited standing (Magen Avraham, introduction to Orach Chayim 134).

Am I German or a Pole?

In virtually every siddur I have seen, two slightly variant texts are cited, the one I quoted above, which is usually recorded as the "German custom" or "German version" and a slightly variant version described as the "Polish version." Some siddurim provide greater detail, presenting the "first" version as the "custom of western Germany, Bohemia and parts of 'lesser' Poland," and the "second" version, as the "custom of 'greater' Poland." In one siddur, I saw the an even more detailed, halachic explanation, describing the "first" version as the custom of the areas in and near "western Germany, Prague, Lublin and Cracow," and the second text for the areas around "Posen and Warsaw."

But, if your family came from somewhere other than Germany, the Czech Republic (where Bohemia and

Prague are located) or Poland, which one do you recite? Many people are bothered by this question, myself included, since my father was born in Ukraine, as were all my grandparents and greatgrandparents on his side of the family, and my mother's side of the family was from Lithuania.

Eidot hamizrah

A more intriguing question is that both versions of this prayer are in eidot hamizrah siddurim, and their custom is to recite both, "German" version first. I found this or a similar custom mentioned in several rishonim from very different times and places – in the Machzor Vitri, of 11th century France, the Kol Bo of 13th century Provence, and the

Avudraham of 14th century Spain. Some rishonim record a custom of reciting both versions, but having the chazzan recite the first and the community respond with the second (Machzor Vitri). According to either of these approaches, the question is why recite both prayers, since they are almost identical. The answer given by the Machzor Vitri is that the first version uses the word hoshi'einu whereas the second uses the word hatzileinu. Both of these words translate into English as "Save us." However, their meaning is not the same; hoshi'einu implies a permanent salvation, whereas hatzileinu is used for a solution to a short-term problem. The Machzor Vitri, therefore, explains that the first prayer is that Hashem end our galus. After asking for this, we then ask that, in the interim, He save us from our temporary tzoros, while we are still in galus.

Ancient prayer

The facts that these prayers are in both Ashkenazic and Eidot hamizrah siddurim, and that rishonim of very distant places and eras are familiar with two different versions, indicate that these prayers date back earlier, presumably at least to the era of the ge'onim. Clearly, although our siddur refers to a "German custom" and a "Polish custom," both versions were known before a Jewish community existed in Poland – earlier than when the words "Polish custom" could mean anything associated with Jews!

Atah hor'eisa

In some communities, reading of the Torah is introduced by reciting various pesukim of Tanach, the first of which is Atah hor'eisa loda'as ki Hashem Hu Ha'Elokim, ein od milevado, "You are the ones who have been shown to

know that Hashem is The G-d, and there is nothing else besides Him" (Devorim 4:35). The practice among Ashkenazim is to recite the pesukim beginning with Atah hor'eisa as an introduction to kerias haTorah only on Simchas Torah. However, in eidot hamizrah practice, Atah hor'eisa is recited every Shabbos, just before the aron is opened, and a shortened version is recited any time that tachanun is not said. (Essentially, these pesukim are said instead of Keil erech apayim, which is only recited on days that tachanun is said.)

According to the ruling of the Ben Ish Chai, as many pesukim should be recited as people who will be called to the Torah that day. Therefore, on Shabbos, the posuk, Atah hor'eisa, is the first of eight pesukim; on Yom Tov, the first two pesukim, including the posuk that begins with the words Atah hor'eisa, are omitted (Ben Ish Chai year II, parshas Tolados, #15). On weekdays when no tachanun is recited, only three pesukim are recited, beginning with the posuk, yehi Hashem Elokeinu imanu ka'asher hayah im avoseinu, al yaaz'veinu ve'al yi'tesheinu (Melachim I 8:57). The Ben Ish Chai emphasizes that, apparently because of a kabbalistic reason, it is incorrect to recite more pesukim than the number of people who will be called to the Torah that day. Most, but not all, eidot hamizrah communities follow this approach today.

Opening the aron

Having completed the recital of either Keil erech apayim, Atah hor'eisa, neither or both, the aron hakodesh is opened. The poskim rule that the aron hakodesh should not be opened by the chazzan, but by a different person, who also removes the sefer Torah. (In some minhagim this is divided between two honorees, one who opens the aron hakodesh and one who takes out the sefer Torah.) The chazzan himself should not remove the sefer Torah from the aron hakodesh, as it is a kavod for the sefer Torah that someone else remove it from the aron and hand it to the chazzan. The honor is in that the extra people involved create more pomp and ceremony with which to honor the reading of the Torah (Aruch Hashulchan, Orach Chayim 282:1, based on Mishnah, Yoma 68b).

The opener

A minhag has developed recently that the husband of a woman who is in the ninth month of pregnancy should open the aron hakodesh and close it, afterward. The idea

that opening the aron is a segulah for a smooth and easy opening of the womb is recorded in eidot hamizrah kabbalistic authorities (Chida in Moreh Be'etzba 3:90; Rav Chayim Falagi in Sefer Chayim 1:5). To the best of my knowledge, this custom was unheard of among Ashkenazim until the last thirty or so years. As I see it, this custom has value in that it might ameliorate a husband's feelings that he is at least doing something to assist his poor wife when she goes through highly uncomfortable contractions. And, it also makes his wife feel that he did something for her, so there may be a sholom bayis benefit. As to whether there is any segulah attached to this practice, I will leave that for the individual to discuss with his own rav or posek.

Caring husband

At this point, let us address the second of our opening questions:

"My wife is due to give birth shortly, and I am saying kaddish for my father. On the days that the Torah is read, should I lead the davening ("daven in front of the amud"), open the aron hakodesh, or do both?"

Let me explain the question being asked. Well-established practice is that an aveil davens in front of the amud (leads the services) on days other than Shabbos or Yom Tov as a merit for his late parent. (There are many variant practices concerning which days are considered a "Yom Tov" for these purposes; discussion of this issue will be left for another time.) Based on the above information, our very caring husband/son is asking: since he should not take both honors of leading the services and of opening the aron hakodesh, which honor should he take?

In my opinion, he should lead the services, which is a custom going back hundreds of years, whereas the custom of taking the sefer Torah out of the aron hakodesh is mentioned much more recently, and was not even practiced by Ashkenazim until a few years ago. However, I will leave it to the individual to discuss this issue with his rav or posek.

Berich She'mei

At this point, we can discuss the third of our opening questions: "When do I recite Berich She'mei?"

The Aramaic words of Berich She'mei comprise a prayer that is recorded in the Zohar (parshas Vayakheil). When we trace back the customs on which days this prayer is recited, we find many different practices:

1. Recite it only before Shabbos Mincha reading.
 2. Recite it on Shabbos at both morning and Mincha readings.
 3. Recite it not only on Shabbos, but also on Yom Tov.
 4. Recite it on Shabbos, Yom Tov and Rosh Chodesh, but not on weekdays or fast days (other than Yom Kippur).
 5. Recite it whenever the Torah is read.
 6. A completely opposite custom -- never recite it at all.
- Allow me to explain the origins of these various practices.

1. Only Shabbos Mincha

Although I saw different sources mention this practice, I did not see any explanation.

I can humbly suggest two possible reasons for this custom. One is that since the kerias hatorah of Shabbos Mincha was not part of the original takkanah of Moshe, but was established subsequently to provide those who did not learn Torah during the week the opportunity to study some extra Torah while they were in shul for davening, the kerias hatorah represents the entire Jewish people studying Torah together, creating a level of kedusha that justifies recital of the beautiful prayer of Berich She'mei.

Another option: Shabbos has three levels of sanctity, Friday evening, Shabbos morning and Shabbos afternoon. There are several ramifications of these differences, including that the central part of the three shemoneh esrei tefilos of Shabbos -- Maariv, Shacharis and Mincha -- are three completing different prayers (as opposed to all other days when the main parts of these three tefilos are identical). These three tefilos represent three historical Shabbosos and their spiritual ramifications:

- (1) Maariv, or, more accurately, the Friday evening part of Shabbos, represents the Shabbos of creation.
- (2) Shabbos morning represents the Shabbos of the giving of the Torah.
- (3) Shabbos afternoon represents the future Shabbos of the post-redemption world.

These three aspects manifest themselves also in the three meals of Shabbos, and, for this reason, seudah shelishis is traditionally approached as having the pinnacle of spirituality. This explains why Shabbos Mincha is the time that the prayer, Berich She'mei, specifically addresses.

2. Only Shabbos, but both morning and Mincha

This approach is quoted in the name of the Arizal --

presumably, it has to do with a level of kedusha that exists only on Shabbos. (See also Magen Avraham, introduction to 282).

3. Only Shabbos and Yom Tov

4. Only Shabbos, Yom Tov and Rosh Chodesh

These two customs are both based on the concept that Berich She'mei should not be recited on a weekday, but is meant for a day when there is special sanctity. This is based on the words in Berich She'mei, Berich kistrach, "May Your crown be blessed." In kabbalistic concepts, we praise Hashem in this special way only on Shabbos and Yomim Tovim, and that is why the kedusha in nusach Sefard for Musaf begins with the words keser yitnu, which refers to Hashem's crown.

I saw this practice quoted in the name of the Arizal and the Chida, and most eidot hamizrah siddurim include Berich She'mei prior to the Shabbos and Yom Tov readings, but not prior to weekday reading.

Many authorities note that those who follow this practice regarding Berich She'mei should also recite it on Rosh Chodesh, since the practice is to recite the words keser yitnu also as part of the kedusha of Rosh Chodesh (Ben Ish Chai year II, parshas Tolados, #15).

5. Always

This is the common practice among Ashkenazim and in nusach Sefard (Elyah Rabbah, 141; Be'er Heiteiv, Pri Megadim, Machatzis Hashekel, Mishnah Berurah; all at beginning of 282).

The Seder Hayom, an early Sefardic kabbalist, mentions the laws of reciting Berich She'mei when he discusses the laws of reading the Torah on weekdays. From this, the Elyah Rabbah (134:4) notes that the Seder Hayom appears to hold that Berich She'mei should be recited whenever the sefer Torah is taken out of the aron hakodesh. In other words, he disagrees with the approach followed by the other mekubalim mentioned, the Arizal and the Chida.

6. Not at all

In some communities in Germany, the practice was not to recite Berich She'mei at all. There appears to be a historical reason why not, based on the words of the prayer Berich She'mei itself, which states, lo al bar elohin samichna, "We do not rely on the 'sons of G-d.'" Apparently, some of Shabsai Tzvi's proponents claimed that the term "sons of G-d" alluded to Shabsai Tzvi, and, for this reason, it was decided to omit the entire prayer.

Several sources quote this position in the name of the Noda BeYehudah, although I have been unable to find any place where he wrote this. It is certain that the Noda BeYehudah was strongly opposed to the introduction of kabbalistic ideas into our tefilos; for example, he attacks very stridently the custom, which he refers to as "recently introduced and very wrong," of reciting lesheim yichud prior to fulfilling mitzvos (Shu't Noda BeYehudah Orach Chayim 2:107; Yoreh Deah #93).

Those who do recite Berich She'mei assume that this term bar elohin refers to the angels, and they certainly exist, just as it is certain that it is prohibited to pray to them.

When to say it?

When is the best time to recite the prayer Berich She'mei? In a teshuvah on this subject, Rav Moshe Feinstein notes that the Zohar prayer does not mention specifically whether it should be said before the Torah is removed from the aron hakodesh or afterward. However, the Sha'ar Efrayim, authored by Rav Efrayim Zalman Margolios, one of the great early nineteenth century poskim, rules that the optimal time to recite Berich She'mei is after the sefer Torah has been removed from the aron hakodesh, and this is the conclusion that Rav Moshe reaches. In other words, it is preferred that the person being honored with taking the sefer Torah out of the aron hakodesh should do so as soon as practical, and then hold the sefer Torah while Berich She'mei is recited. Someone who was unable to recite Berich She'mei then, can still say it until the sefer Torah is opened to lein (Seder Hayom, quoted by Elyah Rabbah 134:4).

Conclusion

In the introduction to Sefer Hachinuch, the author writes that the main mitzvah upon which all the other mitzvos rest is that of Talmud Torah. Through Torah learning, a person will know how to fulfill all of the other mitzvos. That is why Chazal instituted a public reading of a portion of the Torah every Shabbos, twice, and on Mondays and Thursdays. Knowing that the proper observance of all the mitzvos is contingent on Torah learning, our attention to kerias haTorah will be heightened. According the Torah reading the great respect it is due should increase our sensitivity to the observance of all the mitzvos.

from: **Rabbi Berel Wein** <genesis@torah.org>

reply-to: do-not-reply@torah.org
to: rabbiwein@torah.org
date: Feb 3, 2022, 1:42 PM
subject: Rabbi Wein - Lessons in How to Take
Weekly Parsha TERUMAH 5782
Rabbi Wein's Weekly Blog

It is interesting to note the choice of verbs used by the Torah, regarding the collection of materials that will be necessary in the building of the Mishkan in the desert of Sinai. The Torah places emphasis on the collectors and takers of the donations and does not emphasize the intent on the part of the givers. It is true that the Torah instructs Moshe that he should take from those who have a heart that is willing to voluntarily give.

The emphasis in the verse is that everything should be taken on behalf of God and the holy noble project which is being undertaken – the building of a physical Tabernacle that will have within it the ability to somehow capture the spiritual and moral greatness of the Torah and of the people of Israel.

I have been in Jewish public life for well over 65 years. In those years, I have been engaged in building schools, synagogues, Torah learning platforms, book publishing and film production. I can testify that without raising funds and collecting money from others to sponsor and facilitate these projects, it would be impossible to see any to fruition. So, one must learn and train oneself to become a taker.

For many years, I foolishly dreamt that, somehow, I would win the lottery or otherwise become wealthy enough to sponsor the projects that I had in mind to accomplish with my own funds. I would never have to ask anyone for money to fulfill my ambitions and complete my projects. As you can well understand, Heaven has mocked my dreams of personal wealth, as all projects have required intensive and continuous fundraising on my part. Since, by nature, I never have liked to ask people for favors or donations, all of this has been a trying experience.

However, the great Rabbi Yosef Kaheneman taught me a valuable lesson during the years that I was able to accompany him in Miami Beach on his fundraising visits and forays. He taught me that the taker who was asking for the money was really the one that was doing the ultimate favor for the giver who was writing the check. He used to tell me every morning before we journeyed to

visit people, that we were going to do a great favor today for these Jews, by requesting their help in building Torah in the land of Israel. And he said this to me in sincerity. Even when we were rebuffed, and for various reasons left empty-handed, he would remark to me that some people just did not know how to grasp an opportunity and appreciate the favor that is being done for them.

Heaven instructs Moshe to help others participate in projects of eternity and holiness. And I imagine that this is the proper attitude that all who raise funds for noble causes should possess.

Shabbat shalom
Rabbi Berel Wein

from: **Rabbi Yochanan Zweig** <genesis@torah.org>
reply-to: do-not-reply@torah.org
to: rabbizweig@torah.org
date: Feb 3, 2022, 11:17 AM
subject: Rabbi Zweig on the Parsha - A Prior Commitment

Parshas Terumah - Rabbi Yochanan Zweig
This week's Insights is dedicated in loving memory of Moses ben Daniel and Estrella bat Freja. Sponsored by Jose Moreno.

Mi Casa es Su Casa
Speak to Bnei Yisroel and they shall take for Me a portion from every man whose heart will motivate him [...] (25:2).

The first Rashi (ad loc) in this week's parsha makes a cryptic comment on this verse: "for Me" means dedicated to My name. Many of the commentators (e.g. Maharal in the Gur Aryeh etc.) wonder what exactly Rashi is clarifying. In other words, what in this possuk bothered Rashi to the point where he felt it necessary to say that taking something for Hashem means dedicating it to His name?

There is a fascinating Gemara (Pesachim 112a) that lists the seven directives by which R' Akiva charged his son R' Yehoshua to abide. One of those directives is to never enter one's own home suddenly. Rashbam (ad loc) quotes the Midrash (Vayikra Rabbah 21:8) that R' Yochanan would make his presence known before entering his own home (presumably by knocking or making some other sound to announce his arrival and intent to enter).

The Midrash says we learn this from next week's parsha, which describes the vestments of the Kohen Gadol. One

of these garments was the me'il (a robe-like article of clothing), which had seventy-two bells sewn onto its bottom hems. The Torah explains: "It shall be on Aharon to minister; its sound shall be heard when he enters the sanctuary before Hashem..." (28:35). That is to say, the bells ringing announced the Kohen Gadol's presence as he entered the sanctuary. The Midrash says that from here we see that upon entering a home one has to announce his presence. This would also explain R' Akiva's directive to his son.

However, this requires further clarification: Obviously if one is entering another person's home one cannot simply barge in, and this can readily be seen from the Kohen Gadol being required to wear ringing bells as he entered Hashem's "house" via the sanctuary. But how can Rashbam see from this Midrash that one must knock on the door when entering one's own home?

From here we see that the Mishkan isn't Hashem's house; it is our house. Yes, the Mishkan is designated to be used as the place for the presence of the Shechina to occupy, but the Shechina is coming to stay in our house. Thus, the Shechina is actually a guest in the house we built for it. This is similar to homeowners who add an "in-laws quarters" onto their property designated for the use of their family. They may be called "in-laws quarters," but ultimate ownership stays with the homeowner.

From here we now understand a fundamental principal of being a host; anyone who is an invited guest to our home is entitled to his own privacy and space. That is, in order for a guest to feel completely comfortable I must relinquish some of my space and designate it as theirs. Therefore, when entering one's own home – while there are others inside – you must honor their presence and their space by making your presence known before entering.

This is the same message that Rashi is teaching us at the beginning of this parsha; the gifts collected to build the Mishkan weren't to acquire a house for Hashem nor to buy a piece of property for Hashem. These gifts were for us to build a home within our community that was designated for Hashem's presence.

Emotional Dissonance

You shall make an Aron of shittim wood [...] and you shall make a golden crown all around (25:10-11).

You shall make a Shulchan of shittim wood [...] and you shall make a golden crown all around (25:23-24).

You shall make a Mizbeach on which to bring the incense [...] and you shall make a golden crown all around (30:1-3).

The three holy vessels mentioned above, the Aron, Shulchan, and Mizbeach, were ringed with a golden "crown." In Hebrew, this crown is referred to as a "zeir." The Gemara (Yoma 72b) poses an interesting question: "Rabbi Yochanan asked, the word is read as zeir (crown) yet it is written as zar (stranger)!" In other words, the proper way to have written the word zeir is with a yud between the zayin and the reish, without a yud the word could be read as zar. So, R' Yochanan wants to know, why did the Torah choose to spell it differently than it was meant to be read?

R' Yochanan answers the question with a somewhat cryptic statement: "If one merits (to properly study) the Torah it becomes a crown (zeir) for him, but if he does not merit it then it becomes estranged (zar) to him." R' Yochanan's statement is a bit puzzling. In general, when one receives something he then has it, and if not then he just doesn't have it. For example, if someone were to get a promotion then he has it and it may even be a "crowning" achievement. But if he doesn't get a promotion then the only result should seemingly be that he wasn't promoted. Why does R' Yochanan say that if one doesn't merit the Torah then it becomes estranged to him?

We find a similar statement by marriage: The Gemara (Yevamos 63a) says, "R' Elazar said 'What is meant by the verse 'I will make him a helper opposite him (Bereishis 2:18)'? If man merits it she will be a helpmate, if not she will oppose him."

We see from this Gemara an interesting lesson: when something is intrinsic to who you are and a part of your very being – like a wife – and you merit a proper relationship, then you have something amazing. When you don't merit a proper relationship it is far, far worse than not having a relationship at all. A terrible marriage damages the very core of both the husband and the wife.

The same is true by the Torah. The Torah is meant to be intrinsic to who we are. If we don't merit the Torah it becomes estranged to us and we begin to fight it. Anyone who has worked in Jewish communal affairs knows how true this really is. For example, most cities that have issues with putting up an eruv or establishing a new shul find little opposition from the non-Jewish populace. It is

almost always the virulently anti-religious segment of the Jewish population who puts up the biggest fight and court challenges.

The reason for this is exactly what the Gemara is teaching us; the Torah is meant to be an intrinsic part of us and it isn't possible to have a non-relationship with it. You either have an amazing and fulfilling life with it or you, God forbid, have a terrible and antagonistic relationship to the Torah without it. This, by its very definition, means you will fight it every opportunity you have. Hashem wants each and every one of us to be crowned by the Torah; as the Gemara in Yoma (ibid) says, the crown of the Torah is there waiting for anybody who wants to pick it up and make it their own.

from: Esplanade Capital

<jeisenstadt@esplanadecap.com>

date: Feb 3, 2022, 11:31 PM

subject: **Rabbi Reisman's Chumash Shiur**

Rabbi Reisman – Parshas Terumah 5782

1 – Topic – The GR”A’s Pshat in the Ketores

As we prepare for Shabbos Parshas Terumah. The Vilna Gaon in his Pirush on Shir Hashirim talks much about topics related to the Mishkan and today I would like to share with you three thoughts that come from the Gaon. One regarding the Ketores, one regarding the Kerashim and one regarding the Keruvim. Three thoughts. The GR”A’s words are like K’torah Mi’sinai, really very clear and revealing thoughts.

Let us start with the Ketores. 25:6 (בְּשָׂמִים לְשֵׁמוֹן הַמִּשְׁחָה,) Many Meforshim ask why it mentions the Besomim for the (קִטְרֵת הַסָּמִים). The Ketores after all is a type of Korban. Items brought as a Korban are not listed. The beginning of Parshas Terumah lists things which are needed for the building of the Mishkan and not for the use of the Mishkan. Therefore, when it mentions the (שֵׁמוֹן הַמִּשְׁחָה) we understand the (שֵׁמוֹן הַמִּשְׁחָה) is for the building, the (קִטְרֵת הַסָּמִים) needs an explanation.

The GR”A in his Pirush on Shir Hashirim says the following. I should be Makdim that it should say Samim Lik’tores Hasamim, why Besomim Lik’tores Hasamim? At any rate the GR”A says the following. In Parshas Ki Sisa we have the Parsha of the Ketores which I hope you say every morning. 30:34 (וַיֹּאמֶר ר' אֵל מִשָּׁה קָח לָךְ סָמִים נְטֹף) It mentions the different parts of the Ketores.

We know that there are 11 ingredients in the Ketores, yet the Torah mentions only 4 (וְהִלְבֵּנָה סָמִים וְלִבְנָה) (זָכָה). The Siman is an abbreviation Shulchan – (שְׁחֵלְתָּ), (נְטֹף) and (לִבְנָה). Those are the four that are mentioned. The question is why does it mention 4 and it doesn't mention all 11. The Gemara learns from a Ribui that there are 11, but the Torah only mentions specifically 4.

The GR”A explains the following as Poshut Pshat in the Ketores. The Ketores is made out of 11 ingredients. ((א) (ב) וְהִצְפוּרָן. (ג) וְהִלְבֵּנָה. (ד) וְהִלְבוּנָה). The first four are seventy portions (measures) each which total 280. Those four form the bulk of the Ketores. The entire Ketores is 280 Maneh of those four and 88 Maneh of the other seven. Says the GR”A there is a major difference. You know why the Torah mentions 4? Those 4 are the Samim (קָח לָךְ סָמִים נְטֹף וְשְׁחֵלְתָּ וְהִלְבֵּנָה סָמִים וְלִבְנָה זָכָה). It is not Besomim but Samim. Sam is the essence of different plants or whatever particular item it is made from. The Sam is the essence of it. Those 4 says the GR”A that is the Ketores. Those 4 are the Samim of the Ketores, the Etzem Ketores, the core Ketores. Then there are seven other ingredients, the other 7 parts that are added and they are added to give a proper pleasant fragrance and to enhance the Ketores. Meaning to say, you need all 11 but the 4 are the core Ketores. Those are the 4 mentioned in the Torah. The other 7 are meant to enhance and improve on the Ketores. Mimeila says the GR”A the Torah only mentions 4, the 4 that we call Samim.

Coming back to Parshas Terumah, it says (בְּשָׂמִים לְשֵׁמוֹן) (הַמִּשְׁחָה, וְלִקְטֹרֶת הַסָּמִים). The four that are the core Korban, they are not mentioned. The seven that are Machshirin, they are things that make the Ketores be good, they are mentioned. Just like everything else here they are the Machshirin, they are the things that adorn or develop the Ketores.

So now we have an understanding. Every morning you should be saying at the very least even if you don't say all of the Korbanos, the 8 Pesukim of the Korban Tamid and the 5 Pesukim of the Ketores which begin Shemos 30:34 (וַיֹּאמֶר יְרוּר אֶל-מִשָּׁה קָח-לָךְ סָמִים, נְטֹף וְשְׁחֵלְתָּ וְהִלְבֵּנָה, סָמִים, וְלִבְנָה) 30:35 (וְעָשִׂיתָ אֹתָהּ קִטְרֵת, רִקְחָ מַעֲשֵׂה רוּקְחָ, זָכָה: בַּד בָּבַד, יְהִיָּה). (מְמַלְחָ, טָהוּר קֹדֶשׁ). You can learn it by heart it is not hard, those 5 Pesukim. Notice that it only mentions 4 of the 11. That is the GR”A’s insight, the Pshat in the Ketores.

2 - Topic – The GR”A’s Pshat in the Kerashim

An amazing insight of the GR”A. Rashi brings that Yaakov Avinu prepared the wood for the Kerashim and the way Rashi brings it Yaakov Avinu planted the Arazim in Mitzrayim so that when the Yidden leave they would have wood ready to go. Of course it needs an explanation why Yaakov Avinu planted it as opposed to just having the Jews buy wood like they bought other things. Well maybe wood was not available in the Midbar. Still you can prepare wood in Mitzrayim?

Here the GR”A says an incredible thing. One piece of the GR”A is well-known but there is more to it. This GR”A is in his Likutim in the beginning of Bi’urai Hazohar (his Biurim to the Zohar) and the GR”A asks that Rabbi Shimon Bar Yochai and his Talmidim they went out to fields to connect to HKB”H. What they call Tachal Tapuchim, an apple orchard. Why did they go out to fields, why weren’t they in the Beis Medrash or Beis Hak’neses, why did they go outdoors? The Ari went outdoors to greet the Shabbos. Why outdoors why not indoors?

The GR”A says the following. He says Chok Hu B’teva. G-d put a rule into the world that a place that has Kedusha, a place that is going to be a place of elevating people in Kedusha has to have walls that are made B’kedusha. The place has to be prepared for Kedusha.

The GR”A says that the influence on those who make the building that you are in when you sit and learn has an influence on the ability of those that are inside to be able to grow. Most famously, the GR”A says this about Rav Chiya in the Gemara in Bava Metzia where he says that he would plant flax and make nets to catch deer to use their skin to make Chumashim for children to learn. Why the whole process? We want the whole process to be B’kedusha V’tahara. When a process is done with Kedusha V’tahara then the learning is a purer learning.

In Even Shlomah Perek Daled, Rav Chaim Volozhin brings that Sefarim should be printed in a printing press of an Adam Kasher because that is Mashpia that the learning should go well. The more Kosher the physical part of the building you are in, the physical Sefer that you are learning, the more Kosher it is the more there is growth and ability to learn. Therefore, says the GR”A they went outside to connect. Rav Shimon Bar Yochai’s highest level of Kedusha was outdoors. It wasn’t in a

building where he would be limited by the lack of Kedusha in those who put up the building.

This GR”A opens our eyes to a Pele. In Melachim Beis we find that Elisha and his Talmidim building a Beis Medrash to learn in. Building with axes and chopping wood. A Davar Pele! Why didn’t they hire workers to do it while they were sitting and learning? The answer is this answer. Elisha was a Navi, they were on a Madreiga of Rav Shimon Bar Yochai plus. They wanted a building so they built it themselves and that building is the building that is able to give the proper Kedusha to the people that are inside.

Of course it goes without saying, people have to be careful not to G-d forbid have money which maybe stolen or maybe gotten improperly and use that to build a Shul to build a Beis Medrash, it is not going to be Matzliach. There won’t be Kedusha in something which is improper. It has to be done in the best Ofen.

There is a Sefer Shiras Dovid from Rav Dovid Heksher who brings this GR”A and he adds and explains that is why Shidduchim are outdoors at a B’air. We know Chazal say in a number of places in the Torah where we find Shidduchim. We find it in Parshas Shemos 2:15. Rashi brings (למד מיעקב שנודווג לו זווג על הבאר) that Moshe went to the (בְּאֵר) for a Shidduch because that is where Shidduchim are found.

The Maharal on that Posuk says Sham Makom Shefa. It is a place of a Shefa of Beracha. Why? According to the GR”A we understand it is outdoors where there is a natural Shefa, it is a Makom that is not inhibited by what people do. People didn’t even dig the Bor, it is a (בְּאֵר), it is a natural source of water. HKB”H’s building so to speak and it brings Beracha.

I don’t understand. Chazal say this. Why when people go out on dates, why don’t they think of going to the places where there is water. I would think that that would be the normal thing to do. I remember my first date I went to the Ferry. I took the person who would ultimately be my Kallah and my wife, but I took her on the Ferry to Liberty Island and that was our date. We went to water. Why did we go to water? Chazal say go to water so I went to water. It definitely beats a lounge in a hotel.

I know. It is in middle of the winter and it is cold and you can’t do it. Okay. But when you could do it, it is what Chazal say to do. Why isn’t everybody doing it? I don’t know. Such a strange thing. The one piece of advice on

dating we find in Chazal and we find it in Rashi in Chumash about where to go on dates and it is ignored. Anyway, it is not a Chiyuv. You can do what you like but Chazal say (שנזדווג לו זוגו על הבאר) and the Shiras Dovid says it fits with this GR”A.

3 – Topic - The GR”A’s Pshat on the Keruvim

This GR”A I don’t where it is in its Mekor but I saw it in the Pachad Yitzchok on Pesach in the section called Kuntres Rishimus, Maimar Vav, Os Beis (Page Shin Lamed). Rav Hutner brings from the GR”A something quite fascinating. We know that Moshe Rabbeinu had two Keruvim that were on the Aron. We also know that Shlomo Hamelech built two Keruvim besides those two that were in the Kodesh Hakadashim. Moshe’s two Keruvim were on top of the Aron. Shlomo Hamelech’s two Keruvim stood in the Kodesh Hakadashim and also their wings were spread out over the Aron. So there were two sets of Keruvim.

When it says in the time of the Churban the two Keruvim were M’urav Zeh Im Zeh, people are aware of Chazal saying that at the time of the Churban they saw the Keruvim hugging each other. The Kasha is the Aron wasn’t there. Melech Yoshiahu already hid the Aron so how were there Keruvim? The answer is that Moshe’s Keruvim were hidden but Shlomo Hamelech’s Keruvim were still there.

The GR”A has a wonderful insight into why Shlomo Hamelech built two Keruvim and he says the following. The Keruvim were not just decorative, not just a Cheftza Shel Mitzvah, they were the source of Torah She’baal Peh. We know that Moshe Rabbeinu got Nevua everywhere, but the Nevua that was instruction of Halachos of Torah She’baal Peh he got Mi’bain Shnei Hakeruvim as it says B’feirush in the Posuk. That is why the Keruvim were the source of Ahava, when Klal Yisrael behaved they were hugging each other and looking towards each other. When Klal Yisrael didn’t behave G-d forbid it was different. Because the source of Ahava, the Kodesh Hakadashim is called the source of Ahava, it is called the Bais Hamittos, the private bedroom of Klal Yisrael and the Ribbono Shel Olam. It is a source of Ahava and from there Torah comes forth. Says the GR”A that Shlomo Hamelech built in the Beis Hamikdash a source for the Ahava of the Avodah that he was building in the Beis Hamikdash.

Chazal say that (שאין העולם כולו כדאי ביום שניתנה בו שיר) השירים לישראל--שכל הכתובים קודש, ושיר השירים קודש (קודשים). This is in Mishnayos Yadaim 3:5. There was no time that was K’dai (ביום שניתנה בו שיר השירים). Zagt Rav Hutner what is (ביום שניתנה בו)? Which day? He brings that it was the day that the Aron was built and brought into the Kodesh Hakadashim by Shlomo Hamelech and then he gave forth Shir Hashirim. What does the Aron have to do with Shir Hashirim? The Aron is the source of Ahava. Just like Moshe Rabbeinu’s Keruvim were the source of Ahava that dealt with the Torah, so too Shlomo Hamelech who built the Bais Hamikdash was the source of the Ahava of the Avodah of Klal Yisrael and that is why there were two more Keruvim.

from: Rabbi Kaganoff <ymkaganoff@gmail.com>

to: kaganoff-a@googlegroups.com

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subject: Taking out the Sefer Torah attached

Taking out the Sefer Torah

Rabbi Yirmiyohu Kaganoff

The Mishkan surrounds the Aron, which contains the Torah... Question #1: Confused genealogist asks: Which?

Which Keil erech apayim should I say?

Question #2: Caring husband/son asks: Who?

My wife is due to give birth shortly, and I am saying kaddish for my father. On the days that the Torah is read, should I lead the davening (“daven in front of the amud”), open the aron hakodesh, or do both?

Question #3: Concerned davener asks: When?

When do I recite Berich She’mei?

Background

Prior to taking the sefer Torah out of the aron hakodesh, various prayers are recited, all of which have been part of our liturgy for many hundreds of years. This article will discuss the background and many of the halachos of these prayers.

Introduction

Reading the Torah, which is a mitzvah midrabbanan, is actually the earliest takkanas chachamim that was ever made. It was instituted by Moshe Rabbeinu in his capacity as a community leader, which placed on him the responsibility of creating takkanos when necessary. As a matter of fact, one of Moshe Rabbeinu’s names is Avigdor, which refers to his role as the one who created

fences to protect the Jewish people)see Midrash Rabbah, Vayikra 1:3(. In this instance, after he saw what happened at Refidim (see Shemos 17:1), he realized that three days should not go by without an organized studying of the Torah. Therefore, he instituted that the Torah be read every Monday, Thursday and Shabbos (Bava Kamma 82a; Rambam, Hilchos Tefillah 12:1).

Over a thousand years later, Ezra expanded this takkanah to include a reading on Shabbos Mincha, in order to provide those who did not study Torah regularly an extra boost of Torah learning. Ezra also instituted that when the Torah is read, three people are called up, each aliyah contains at least three pesukim, and the entire reading should be a minimum of ten pesukim. (There is one exception to this last rule -- on Purim, we read the story of Vayavo Amaleik that is exactly nine pesukim. This is because the topics both before and after this section have nothing to do with the Amaleik incident, and it is therefore better to keep the reading focused rather than add an extra posuk.)

Keil erech apayim

On weekdays, prior to removing the sefer Torah on days that tachanun is recited, we say a short prayer that begins with the words, Keil erech apayim, "Hashem, You who are slow to anger and are full of kindness and truth, do not chastise us in Your anger! Hashem, have mercy on Your people (Israel), and save us (hoshi'einu) from all evil! We have sinned to You, our Master; forgive us, in keeping with Your tremendous compassion, O, Hashem." The prayer Keil erech apayim should be said standing, because it includes a brief viduy, confession, and halacha requires that viduy be recited standing (Magen Avraham, introduction to Orach Chayim 134).

Am I German or a Pole?

In virtually every siddur I have seen, two slightly variant texts are cited, the one I quoted above, which is usually recorded as the "German custom" or "German version" and a slightly variant version described as the "Polish version." Some siddurim provide greater detail, presenting the "first" version as the "custom of western Germany, Bohemia and parts of 'lesser' Poland," and the "second" version, as the "custom of 'greater' Poland." In one siddur, I saw the an even more detailed, halachic explanation, describing the "first" version as the custom of the areas in and near "western Germany, Prague, Lublin and Cracow," and the second text for the areas

around "Posen and Warsaw."

But, if your family came from somewhere other than Germany, the Czech Republic (where Bohemia and Prague are located) or Poland, which one do you recite? Many people are bothered by this question, myself included, since my father was born in Ukraine, as were all my grandparents and greatgrandparents on his side of the family, and my mother's side of the family was from Lithuania.

Eidot hamizrah

A more intriguing question is that both versions of this prayer are in eidot hamizrah siddurim, and their custom is to recite both, "German" version first. I found this or a similar custom mentioned in several rishonim from very different times and places – in the Machzor Vitri, of 11th century France, the Kol Bo of 13th century Provence, and the

Avudraham of 14th century Spain. Some rishonim record a custom of reciting both versions, but having the chazzan recite the first and the community respond with the second (Machzor Vitri). According to either of these approaches, the question is why recite both prayers, since they are almost identical. The answer given by the Machzor Vitri is that the first version uses the word hoshi'einu whereas the second uses the word hatzileinu. Both of these words translate into English as "Save us." However, their meaning is not the same; hoshi'einu implies a permanent salvation, whereas hatzileinu is used for a solution to a short-term problem. The Machzor Vitri, therefore, explains that the first prayer is that Hashem end our galus. After asking for this, we then ask that, in the interim, He save us from our temporary tzoros, while we are still in galus.

Ancient prayer

The facts that these prayers are in both Ashkenazic and Eidot hamizrah siddurim, and that rishonim of very distant places and eras are familiar with two different versions, indicate that these prayers date back earlier, presumably at least to the era of the ge'onim. Clearly, although our siddur refers to a "German custom" and a "Polish custom," both versions were known before a Jewish community existed in Poland – earlier than when the words "Polish custom" could mean anything associated with Jews!

Atah hor'eisa

In some communities, reading of the Torah is introduced

by reciting various pesukim of Tanach, the first of which is Atah hor'eisa loda'as ki Hashem Hu Ha'Elokim, ein od milevado, "You are the ones who have been shown to know that Hashem is The G-d, and there is nothing else besides Him" (Devorim 4:35). The practice among Ashkenazim is to recite the pesukim beginning with Atah hor'eisa as an introduction to kerias haTorah only on Simchas Torah. However, in eidot hamizrah practice, Atah hor'eisa is recited every Shabbos, just before the aron is opened, and a shortened version is recited any time that tachanun is not said. (Essentially, these pesukim are said instead of Keil erech apayim, which is only recited on days that tachanun is said.)

According to the ruling of the Ben Ish Chai, as many pesukim should be recited as people who will be called to the Torah that day. Therefore, on Shabbos, the posuk, Atah hor'eisa, is the first of eight pesukim; on Yom Tov, the first two pesukim, including the posuk that begins with the words Atah hor'eisa, are omitted (Ben Ish Chai year II, parshas Tolados, #15). On weekdays when no tachanun is recited, only three pesukim are recited, beginning with the posuk, yehi Hashem Elokeinu imanu ka'asher hayah im avoseinu, al yaaz'veinu ve'al yi'tesheinu (Melachim I 8:57). The Ben Ish Chai emphasizes that, apparently because of a kabbalistic reason, it is incorrect to recite more pesukim than the number of people who will be called to the Torah that day. Most, but not all, eidot hamizrah communities follow this approach today.

Opening the aron

Having completed the recital of either Keil erech apayim, Atah hor'eisa, neither or both, the aron hakodesh is opened. The poskim rule that the aron hakodesh should not be opened by the chazzan, but by a different person, who also removes the sefer Torah. (In some minhagim this is divided between two honorees, one who opens the aron hakodesh and one who takes out the sefer Torah.) The chazzan himself should not remove the sefer Torah from the aron hakodesh, as it is a kavod for the sefer Torah that someone else remove it from the aron and hand it to the chazzan. The honor is in that the extra people involved create more pomp and ceremony with which to honor the reading of the Torah (Aruch Hashulchan, Orach Chayim 282:1, based on Mishnah, Yoma 68b).

The opener

A minhag has developed recently that the husband of a woman who is in the ninth month of pregnancy should open the aron hakodesh and close it, afterward. The idea that opening the aron is a segulah for a smooth and easy opening of the womb is recorded in eidot hamizrah kabbalistic authorities (Chida in Moreh Be'etzba 3:90; Rav Chayim Falagi in Sefer Chayim 1:5). To the best of my knowledge, this custom was unheard of among Ashkenazim until the last thirty or so years. As I see it, this custom has value in that it might ameliorate a husband's feelings that he is at least doing something to assist his poor wife when she goes through highly uncomfortable contractions. And, it also makes his wife feel that he did something for her, so there may be a sholom bayis benefit. As to whether there is any segulah attached to this practice, I will leave that for the individual to discuss with his own rav or posek.

Caring husband

At this point, let us address the second of our opening questions:

"My wife is due to give birth shortly, and I am saying kaddish for my father. On the days that the Torah is read, should I lead the davening ("daven in front of the amud"), open the aron hakodesh, or do both?"

Let me explain the question being asked. Well-established practice is that an aveil davens in front of the amud (leads the services) on days other than Shabbos or Yom Tov as a merit for his late parent. (There are many variant practices concerning which days are considered a "Yom Tov" for these purposes; discussion of this issue will be left for another time.) Based on the above information, our very caring husband/son is asking: since he should not take both honors of leading the services and of opening the aron hakodesh, which honor should he take?

In my opinion, he should lead the services, which is a custom going back hundreds of years, whereas the custom of taking the sefer Torah out of the aron hakodesh is mentioned much more recently, and was not even practiced by Ashkenazim until a few years ago. However, I will leave it to the individual to discuss this issue with his rav or posek.

Berich She'mei

At this point, we can discuss the third of our opening questions: "When do I recite Berich She'mei?"

The Aramaic words of Berich She'mei comprise a prayer

that is recorded in the Zohar (parshas Vayakheil). When we trace back the customs on which days this prayer is recited, we find many different practices:

1. Recite it only before Shabbos Mincha reading.
2. Recite it on Shabbos at both morning and Mincha readings.
3. Recite it not only on Shabbos, but also on Yom Tov.
4. Recite it on Shabbos, Yom Tov and Rosh Chodesh, but not on weekdays or fast days (other than Yom Kippur).
5. Recite it whenever the Torah is read.

6. A completely opposite custom -- never recite it at all.

Allow me to explain the origins of these various practices.

1. Only Shabbos Mincha

Although I saw different sources mention this practice, I did not see any explanation.

I can humbly suggest two possible reasons for this custom. One is that since the kerias hatorah of Shabbos Mincha was not part of the original takkanah of Moshe, but was established subsequently to provide those who did not learn Torah during the week the opportunity to study some extra Torah while they were in shul for davening, the kerias hatorah represents the entire Jewish people studying Torah together, creating a level of kedusha that justifies recital of the beautiful prayer of Berich She'mei.

Another option: Shabbos has three levels of sanctity, Friday evening, Shabbos morning and Shabbos afternoon. There are several ramifications of these differences, including that the central part of the three shemoneh esrei tefilos of Shabbos -- Maariv, Shacharis and Mincha -- are three completing different prayers (as opposed to all other days when the main parts of these three tefilos are identical). These three tefilos represent three historical Shabbosos and their spiritual ramifications:

- (1) Maariv, or, more accurately, the Friday evening part of Shabbos, represents the Shabbos of creation.
- (2) Shabbos morning represents the Shabbos of the giving of the Torah.
- (3) Shabbos afternoon represents the future Shabbos of the post-redemption world.

These three aspects manifest themselves also in the three meals of Shabbos, and, for this reason, seudah shelishis is traditionally approached as having the pinnacle of spirituality. This explains why Shabbos Mincha is the time that the prayer, Berich She'mei, specifically

addresses.

2. Only Shabbos, but both morning and Mincha

This approach is quoted in the name of the Arizal -- presumably, it has to do with a level of kedusha that exists only on Shabbos. (See also Magen Avraham, introduction to 282).

3. Only Shabbos and Yom Tov

4. Only Shabbos, Yom Tov and Rosh Chodesh

These two customs are both based on the concept that Berich She'mei should not be recited on a weekday, but is meant for a day when there is special sanctity. This is based on the words in Berich She'mei, Berich kistrach, "May Your crown be blessed." In kabbalistic concepts, we praise Hashem in this special way only on Shabbos and Yomim Tovim, and that is why the kedusha in nusach Sefard for Musaf begins with the words keser yitnu, which refers to Hashem's crown.

I saw this practice quoted in the name of the Arizal and the Chida, and most eidot hamizrah siddurim include Berich She'mei prior to the Shabbos and Yom Tov readings, but not prior to weekday reading.

Many authorities note that those who follow this practice regarding Berich She'mei should also recite it on Rosh Chodesh, since the practice is to recite the words keser yitnu also as part of the kedusha of Rosh Chodesh (Ben Ish Chai year II, parshas Tolados, #15).

5. Always

This is the common practice among Ashkenazim and in nusach Sefard (Elyah Rabbah, 141; Be'er Heiteiv, Pri Megadim, Machatzis Hashekel, Mishnah Berurah; all at beginning of 282).

The Seder Hayom, an early Sefardic kabbalist, mentions the laws of reciting Berich She'mei when he discusses the laws of reading the Torah on weekdays. From this, the Elyah Rabbah (134:4) notes that the Seder Hayom appears to hold that Berich She'mei should be recited whenever the sefer Torah is taken out of the aron hakodesh. In other words, he disagrees with the approach followed by the other mekubalim mentioned, the Arizal and the Chida.

6. Not at all

In some communities in Germany, the practice was not to recite Berich She'mei at all. There appears to be a historical reason why not, based on the words of the prayer Berich She'mei itself, which states, lo al bar elohin samichna, "We do not rely on the 'sons of G-d.'"

Apparently, some of Shabsai Tzvi's proponents claimed that the term "sons of G-d" alluded to Shabsai Tzvi, and, for this reason, it was decided to omit the entire prayer. Several sources quote this position in the name of the Noda BeYehudah, although I have been unable to find any place where he wrote this. It is certain that the Noda BeYehudah was strongly opposed to the introduction of kabbalistic ideas into our tefilos; for example, he attacks very stridently the custom, which he refers to as "recently introduced and very wrong," of reciting lesheim yichud prior to fulfilling mitzvos (Shu't Noda BeYehudah Orach Chayim 2:107; Yoreh Deah #93).

Those who do recite Berich She'mei assume that this term bar elohin refers to the angels, and they certainly exist, just as it is certain that it is prohibited to pray to them.

When to say it?

When is the best time to recite the prayer Berich She'mei? In a teshuvah on this subject, Rav Moshe Feinstein notes that the Zohar prayer does not mention specifically whether it should be said before the Torah is removed from the aron hakodesh or afterward. However, the Sha'ar Efrayim, authored by Rav Efrayim Zalman Margoliyos, one of the great early nineteenth century poskim, rules that the optimal time to recite Berich She'mei is after the sefer Torah has been removed from the aron hakodesh, and this is the conclusion that Rav Moshe reaches. In other words, it is preferred that the person being honored with taking the sefer Torah out of the aron hakodesh should do so as soon as practical, and then hold the sefer Torah while Berich She'mei is recited. Someone who was unable to recite Berich She'mei then, can still say it until the sefer Torah is opened to lein (Seder Hayom, quoted by Elyah Rabbah 134:4).

Conclusion

In the introduction to Sefer Hachinuch, the author writes that the main mitzvah upon which all the other mitzvos rest is that of Talmud Torah. Through Torah learning, a person will know how to fulfill all of the other mitzvos. That is why Chazal instituted a public reading of a portion of the Torah every Shabbos, twice, and on Mondays and Thursdays. Knowing that the proper observance of all the mitzvos is contingent on Torah learning, our attention to kerias haTorah will be heightened. According to the Torah reading the great respect it is due should increase our sensitivity to the observance

of all the mitzvos.