

INTERNET PARSHA SHEET ON TERUMA - 5759

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* TORAH WEEKLY * Highlights of the Weekly Torah Portion Parshas Terumah http://www.ohr.org.il/tw/5759/shmos/terumah.htm

A Swell Party "Let them (the Children of Israel) take for Me a portion." (25:1) "What a great wedding this is! The food! The flowers! The bridesmaids' dresses! (Was that real silk?)" "Ah, this is nothing. You should have come to the wedding I went to last week. This guy wanted to make some impression I'll tell ya! He rented the Space Shuttle, and the ceremony was performed while the bride and groom were floating in space wearing spacesuits!" "Wow! That must have been great." "Yeah, it was okay, but somehow there was no atmosphere..." All the preparations for a wedding are for one purpose only: To bring joy to the chassan (groom) and kallah (bride). But there are those who focus on the trappings and miss the essence, those who come only to eat and drink, and ignore the essential point. Similarly, this world is no more than a wedding-hall bedecked with food and flowers and streamers and musicians. All for one purpose. To bring the Chassan and Kallah together. That the soul of Man be wedded to the Creator. But there are those who wander through life like guests at a wedding banquet, picking up a chicken drumstick here and an egg-roll there, and completely miss the point. "Let them (the Children of Israel) take for Me a portion." Let them separate themselves from what is superficial and superfluous in life and connect themselves constantly to the essence. To wed themselves constantly to the Divine Presence.

Give and Take "And they shall make for Me a sanctuary, and I will dwell within them." (25:8) An entity and its parts have a symbiotic relationship. They both must give and take from each other. Take the body of a man. Without limbs there can be no body. The limbs comprise the body. But when the limbs are all connected and the current of life flows within them, the body itself now takes on an existence which is greater than the sum of its parts. And then it gives back to the limbs the power of life. It's the same way with Torah and mitzvos. The Torah is the body which comprises the limbs, the mitzvos. Without the Torah, the mitzvos have no value, no point, for we would have no idea how to do even one mitzvah without the Torah to teach us. But, on the other hand, without mitzvos, the Torah itself loses its value, for without action, the grandeur of Torah study loses its greatness. "And they shall make for Me a sanctuary, and I will dwell within them." Sometimes, the Torah mentions the construction of the Mishkan before its vessels and implements, and sometimes the reverse. This is to teach us that Torah and mitzvos are an indivisible team. The flow of

influence is in both directions. One cannot function without the other.

The Furniture Was Divine "They shall make an ark..." (25:10) In the desert kingdom of Mukhtar, things changed a lot after they discovered the oil.

The sheik, eager to benefit his people and to add to his own prestige, built roads and hotels, palaces and airports. They had everything. Everything, that is, except water. The only liquid that was abundant in Mukhtar was black and viscous. It may have been black gold -- but you still couldn't drink it. Short of towing an iceberg from the Antarctic (a idea which was under consideration), no one had yet found a solution.

The sheik decided that he himself would go to America, for America was a country where there were solutions for people who didn't even know they had problems. The sheik stayed in the Waldorf Astoria for under a week. When it was time to leave, he summoned the bell-hop to take down his luggage.

The bell-hop's jaw dropped when he opened the door to the sheik's suite. There, sitting in the middle of the state-room, was an enormous sea-trunk. It was so improbably large that it looked almost like a stage-prop. Realizing that he was easily out-manned by such an object, he retreated and returned with reinforcements. It finally took six able-bodied porters and a truck to move the trunk out to Kennedy airport. Sure enough, the trunk caught the eye of a watchful customs officer.

"Good morning, sir! May I ask you what you have in this trunk?" "Oh it's nothing officer, just a few presents for my people back home." "Yes sir... Would you mind opening it up, please?" When the lid of the trunk opened, the officer's eyes widened in disbelief. The entire trunk was filled with taps, faucets of all kinds and shapes, stainless steel, copper, modern, antique. Nothing but faucets. Faucets and faucets...and more faucets.

"You see officer, in my country, we have no water. On my first day in this country, I went into the kitchen and turned one of these things, and miracle of miracles, water just started to pour out of it! So now, I am taking home to my people this brilliant invention. You westerners know a thing or two, I have to admit!" Hashem told Moshe to tell Betzalel "make Me a Mishkan (Sanctuary), an ark, and kelim (the furnishings of the Sanctuary)." When Moshe told Betzalel, he reversed the order and told sir him to build an ark, kelim and a Mishkan. Betzalel said to Moshe, "Moshe, our teacher, the way of the world is that a person builds a house, and then afterwards furnishes it. You're telling me to build the furnishings first. Where am I supposed to put them?" Why did Moshe change the order? Moshe wasn't giving Betzalel building instructions. He wasn't talking to him like an architect to a building contractor. Moshe was speaking conceptually -- stressing the essence and purpose of the Mishkan. The aron was the centerpiece of the Mishkan. The word aron comes from the Hebrew word for light, "ohr." The aron was the light of the Mishkan for it contained the Holy Torah, which is the light of the world. Without the aron, the Mishkan would have been merely a shell, merely a dry faucet -- without the living waters of the Holy Torah.

Sources: * A Swell Party - Degel Machane Efraim * Give and Take - L'Torah U'Imoadim * The Furniture Was Divine -- Talmud Berachos 55a, Rabbeinu Bachya, Rabbi Uziel Milevsky zt"l

Haftorah: Kings I 5:26-6:13 Built To Last "This Temple that you build -- if you follow My decrees, perform My statutes, and observe all My commandments..." (6:12) Just as in this week's parsha, the Torah speaks of the construction of the mishkan, the Divine "residence" in the desert, so too the Haftorah describes the first Beis Hamikdash which was built by Shlomo Hamelech 480 years after the Exodus. Even though the physical statistics of Shlomo's construction are staggering, what is important to Hashem is that the real construction should be built from the giving heart.

This is what Hashem is saying to Shlomo in the above verse: Don't think that the construction of My house is by mere material means; by the lavishing of silver and gold. All these are mere illusions -- not the real Beis Hamikdash. Rather, "if you follow My decrees, and perform My statutes" -- this is what the Beis Hamikdash is really built of. And since the "materials" of its construction are really spiritual, so the Beis Hamikdash, even after its physical destruction, even after its material components have disintegrated, continues to exist: "I will dwell within Bnei Yisrael, and I

will not forsake My people Israel..." * Kochav M'Yaakov

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"RavFrاند" List - Rabbi Frاند on Parshas Teruma

These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frاند's Commuter Chavrusah Tapes on the weekly portion: Tape # Tape # 182 - Davening Towards Mizrach.

Placing Plaques on Shtenders and Benches -- An Idea Whose Time Has Come There is great symbolism to real life in the vessels that existed in the Mishkan [Tabernacle]. The Menorah, for example, symbolizes wisdom. (Therefore a person who wants to become wise should tilt his head during davening [prayers] toward the position where the Menorah was placed -- namely, South). The Shulchan [Table] symbolizes one's livelihood. (Therefore if a person is seeking Parnassah, he should tilt his head during davening toward the position where the Shulchan is placed -- namely, North). So too, we are taught, the Aron [Ark], which has within it the Luchos [Tablets of the Covenant], symbolizes the Torah scholar. The Aron is that which carries the Torah. Therefore a person who is a Torah Scholar is compared to the Aron. Rabbeinu Sadya Gaon lived in Egypt. He was asked to become the head of the Academy in Sura, Babylonia. But, like many Roshei Yeshiva, he had to begin with a building campaign to raise money for the new Yeshiva building in Sura. He solicited money from a wealthy Jew in Egypt who gave him a great sum of money. The donation was given with the condition that the Aron Kodesh in the Yeshiva in Sura be dedicated in the name of the donor. Rabbeinu Sadya Gaon took the money and traveled to Sura. When he arrived, he discovered that there was already a plaque by the Aron Kodesh, indicating that someone else had already donated it. Rabbeinu Sadya Gaon consoled his donor with the following insight: With Jews there are two Torahs -- the Oral Torah and the Written Torah. The Written Torah's place is in the Aron, but where is the place of the Oral Torah? Each Yeshiva student who is sitting and learning is the Aron Kodesh of the Oral Torah. The chair where the Rabbi sits and the lectern on which he leans are the equivalent of the Aron Kodesh for the Oral Law. Consequently, by giving a general donation to help people learn -- the Aron Kodesh of the Oral Law would be dedicated in his honor.

The Reason for Rabban Gamliel's Depression The analogy of the Ark symbolizing the Torah Scholar must be carried one step further. The verse tells us concerning the Aron, "And you shall cover it with pure gold -- inside and outside" [Shmos 37:2]. The Talmud teaches from this verse "Any Torah scholar who is not the same on the inside as on the outside, is no Torah scholar" [Yoma 72b]. The Ark was sterling gold. It was gold on the inside and on the outside. If a person wants to claim the lofty title of Talmid Chochom [Torah Scholar], he must likewise be the same on the inside as on the outside. It must be a situation where "what you see is what you get". He must have a sterling character through and through. The Talmud tells us [Brochos 27b] of the famous incident involving Rabban Gamliel and Rabbi Yehoshua which led to the appointment of Rabbi Eleazar ben Azariah as Nasi, leader of the Rabbinic community. Rabban Gamliel's approach as Nasi had been to put a guard at the door of the house of study. He said any Torah scholar whose inner commitment did not match his outer commitment should not enter the study hall. Not every "Tom, Dick, and Harry" who wanted to enter the Yeshiva was admitted! Rabban Gamliel's approach was "I'd rather have a Yeshiva with 200 quality students than have a Yeshiva with 800 students, some of whom are less than 100%." When Rabbi Eleazar ben Azariah was appointed as the Nasi, he changed the policy, and admitted anyone who wanted to come into the Beis Medrash. There were no requirements, no tests, and no guards at the door. Everyone was welcome.

The Gemara relates that on that day, many benches had to be added to the Yeshiva. Rabban Gamliel, upon seeing this, became depressed and feared that his policy caused Torah to be withheld from Jews desirous of learning.

The Gerrer Rebbe (Chidushei haRim) wonders about Rabban Gamliel's reaction. After all, Rabban Gamliel must have known what was going on. He must have had 600 applications on his desk from students interested in enrolling into his Yeshiva. He knew all along that he could have quadrupled the enrollment, but he wanted quality, not quantity. So why now, all of a sudden, should Rabban Gamliel be depressed? The Gerrer Rebbe answers that the reason for Rabban Gamliel's depression was that he saw that after the 600 new students (who he had refused to let into the Beis Medrash because they were not worthy enough) came into the Yeshiva, they did develop sterling character -- inside and outside. By spending the time in the Beis Medrash, learning and working on themselves, they, in fact, became "tocham k'baram". That is what depressed Rabban Gamliel. In retrospect, he saw the influence that a place of Torah and a place of holiness had on these students. He saw with his own eyes what a place of Torah can accomplish. That was behind Rabban Gamliel's fear that "Chas v'Sholom I held back Torah from Israel".

The Power of A Place of Torah -- Not Just Whistling Dixie Recently I was in Georgia, as a Scholar in Residence for a Torah retreat sponsored by Beth Jacob Congregation of Atlanta. When one comes as a Scholar in Residence, he thinks that he will pontificate and shower the residents with his wisdom. He expects that he will do the influencing and the audience will be the ones influenced. However, it is usually a two way street. In Georgia, I hope I influenced some others, but I know that I was greatly influenced. I witnessed the affect that a place of holiness, a place of prayer, and a place of learning can have on a community. Rabbi Emanuel Feldman left Yeshivas Ner Israel in 1952, as a 24 year old Rabbi, and went to Atlanta where he did not have even a minyan of Shomrei Shabbos, of Sabbath-observing Jews. Thirty-seven years later -- 37 years of work and patience, honesty and authenticity later -- there is a congregation that on a regular Shabbos attracts between 350 and 400 worshippers. Of this number, over 80% are people who, to some degree, have returned to religion (chozrim b'Teshuva). The influence of an authentic place of Torah can totally revolutionize a city. This is the power of a Beis Medrash and this is the power that Rabban Gamliel saw. We are not just talking about influencing the unaffiliated to become religious. The influence that a Beis Medrash can have on any community is amazing - as long as it is sincere, honest, and authentic. As long as it is the real thing, it can remake a person and remake a city. This, the Chidushei haRim said, is what Rabban Gamliel underestimated. He thought that he could not take those who were not 100% pure into the Beis Medrash. But, when they opened the doors and people came in and drank from the holiness of that Beis Medrash, it influenced them and transformed them into 100% pure students. Such is the power of a place of Torah.

Sources and Personalities Rabbeinu Sadya Gaon -- (882-942) Head of famous Babylonian center of Jewish learning; authored Emunos v'Deyos. Chidushei haRim -- (1799-1866) Rav Yitzchak Meir of Ger, founder of Ger Chassidism. Transcribed by David Twersky; Seattle, Washington twerskyd@aol.com Technical Assistance by Dovid Hoffman; Yerushalayim dhoffman@torah.org Tapes or a complete catalogue can be ordered from the Yad Yechiel Institute, PO Box 511, Owings Mills MD 21117-0511. Call (410) 358-0416 for further information. Now Available: Mesorah / Artscroll has recently published a collection of Rabbi Frاند's essays. The book is entitled: Rabbi Yissocher Frاند: In Print RavFrاند, Copyright (c) 1999 by Rabbi Y. Frاند and Project Genesis, Inc. Project Genesis: Torah on the Information Superhighway learn@torah.org 6810 Park Heights Ave. http://www.torah.org/ Baltimore, MD 21215 (410) 358-9800 FAX: 358-9801

NCYI Weekly Divrei Torah - Terumah Parshat Terumah
Rabbi Sholom Steinig Young Israel of Bayside, NY

The focal point of the Mishkan, whose construction is described in this week's Parashah, is the Aron Kodesh. This golden vessel which contained the Luchos, the stone tablets of the Ten Commandments, has long been the subject of much discussion and conjecture, and even a top-drawing film in the 1980's. For us, the Aron has always stood as the symbol of the Torah itself, and by extension, the act of Torah study as well as Torah scholars themselves. Just as the creation of the Torah preceded the existence of the world itself, so too did the command to make the Aron precede all the other components of the Mishkan. When we read the text, we immediately note

that the description of the design of the Aron begins with the words, "V'asu Aron", "You (plural) make an ark" using the plural form. All of the other utensils of the Mishkan are introduced with the words "V'asisa" or "Ta'asu," both singular forms. In his commentary on the verse, Ramban, quoting the Midrash Rabbah, tells us that the plural form for the Aron is meant to be inclusive--that all should come and participate in the building of the Ark, either by giving gold towards its construction, or by offering a "little help" to Betzalel, who was in charge of the building of the Mishkan, and who fashioned the golden Aron himself. In this way, all could legitimately claim to be partners in Torah, a model which we continue today. The fashioning of the Aron was itself an unusual procedure. The Torah describes what is essentially the construction of three arks-- a wooden ark was lined with a golden one, and overlaid with another golden one. This leaves us with one unified structure, gold on the outside and inside, with a wooden internal frame. The appearance of the ark would have been entirely of gold, as the wood was completely covered on the inside, outside, top and bottom. We can easily understand that the outer appearance was meant to have an impressive look--the two stone tablets were our most important religious symbol. The rich appearance of the outer casing was a testimony to the even greater value of what was inside it. Why, though, did the Aron need a lining of gold? The Aron was not opened or inspected. No one would have seen the wooden liner, which could have served adequately as the innermost part of the Aron.

First, let us understand why even part of the Aron was made of wood at all. Wouldn't an Ark made entirely of gold have been much more prestigious? The obvious answer--that the wooden component made the Aron much lighter to carry--is inconsistent with the Talmudic source (Sotah 35a) which tells us that the Aron actually carried those who were assigned to carry it! We can possibly respond that the use of wood to make the Ark a manageable weight was actually meant to enhance the miracle of the Aron carrying itself and its bearers. If the Aron had been made entirely of gold, there would have been no way for a few individuals to carry it on poles. Therefore, people would have presumed that the miracle of the Ark carrying its bearers was a necessity, due to its great weight. Making the Aron of wood with golden linings and overlays took away that thought--the Ark was certainly manageable. Why, then, did HaShem give it the special quality of carrying itself and its bearers? The Gemara in Shabbos 141b tells us that "a living thing carries itself." In miraculously bearing itself aloft, the Ark itself testified to the Jewish People that the Torah inside it is a living thing, and it behaved like a living thing.

Further discussion of this point would bring out the arrangement of the poles used to carry the Ark. If the rings through which the poles were fitted had been placed on the wider sides of the Aron, the poles themselves would have been quite close together--only one-and-a-half Amos (cubits) between them--not enough room for two people to stand. By placing the rings on the narrower sides, there was now a space of two-and-a-half Amos between the poles, enough room for two people to stand comfortably. This purposeful arrangement required that four, rather than two, people would carry the Ark. This made it even more clear that the individuals who carried the Aron were superfluous, and that the miracle of the Ark carrying itself was not to relieve its carriers of their burden, but indeed to show that the tablets of stone inside were bearing themselves.

Why, then, did the inner lining of the Aron have to be of gold as well? As indicated earlier, no one was ever going to see the inside of the Ark. The answer is well known--to teach us that we must emulate the Aron in that the outside and the inside must be consistent. We understand this to mean that while we concern ourselves with outer appearances--the physical performance of Mitzvos, we can not be less concerned with our inner selves--the motivation that drives us to do the Mitzvos. Our love, respect and awe of HaShem must be on a comparably high level as our deeds. The Talmud tells us that we must reject a Torah scholar who is not, *tocho k'boro* - internal as external, that it is not only his ability to learn that makes a man great, but the source of his inspiration as well. While the Talmud in Brachos 28a shows us that this is indeed a difficult level to reach, it is one to

which we must all aspire. We are told that we must do Mitzvos even if we do not have the proper motivating feelings. However, we perform the Mitzvos anyway in the hope that ultimately we will do them for the right reasons. The Aron is our ultimate role model--a living being whose insides are on a consistently lofty level with a beautiful outer appearance.

May we soon see the day when we are privileged to have the Aron once again in its rightful place--in the Beis HaMikdash which will stand forever in a re-built Jerusalem speedily in our days.

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Hamaayan / The Torah Spring Edited by Shlomo Katz Contributing Editor: Daniel Dadusc Terumah Today's Learning: Pe'ah 4:2-3 Orach Chaim 55:15-17 Daf Yomi: Yoma 47 Sponsored by the Katz family on the yearzeits of Avraham Abba ben Avigdor Moshe Hakohen Katz a"h and Etia (Etush) bat Avigdor Moshe Hakohen Landau a"h

Beginning with this week's parashah, most of the remainder of Sefer Shmot is devoted to the construction of the mishkan/Tabernacle (the precursor to the Bet Hamikdash). Following this, in Sefer Vayikra, we read of the korbanot/sacrifices which were to be brought in the mishkan. R' Moshe Isserles z"l ("Rema"; 1525-1572) authored a lengthy work containing philosophical and ethical lessons that are derived from the structure of the Bet Hamikdash and the laws of the korbanot. In the introduction to that work, he wrote (in part) as follows: The Midrash Tanchuma states: "The Torah is greater than all of the sacrifices, as it is written (Vayikra 7:37), 'This is the Torah of the olah/burnt offering, the minchah/the meal offering, the chatat/guilt offering etc.' One who studies the Torah, i.e., the laws, of the olah is deemed to have brought an olah; one who studies the laws of the minchah is deemed to have brought a minchah; and so on." Similarly, Rema writes, the early commentaries state that if one studies the structure of the mishkan and its utensils, he fulfills a great mitzvah. How much more so is this true if we merit to understand the inner meaning of even one of the things to which the mishkan or its utensils alludes! In reality, there are two benefits from studying the inner meaning of the mishkan, the Bet Hamikdash, the utensils and the sacrifices, Rema writes. One is that this study will cause us to mourn for the Temple, for we will understand what we are missing. The second benefit is that we will be able to "bring sacrifices" in our minds when we sin; this is relevant to us all, as it is written (Kohelet 7:20), "There is no man in the world who is a tzaddik who does only good and does not sin." (Torat Olah)

"You shall make the planks of the mishkan/Tabernacle of acacia wood, standing erect." (26:15) The midrash comments: "From those acacia trees which were already standing for this purpose. Avraham had planted these trees in Be'er Sheva. When Yaakov went to Egypt, he transplanted these trees there. Then, before he died, he told his sons that Hashem would one day command that they build a mishkan, and they should use these trees." Surely there were suitable trees in Egypt! Why did the Patriarchs go to all this trouble? R' Yaakov Kaminetsky z"l (died 1986) explains that the Patriarchs acted thus in order to raise the spirits of their descendants who would be enslaved in Egypt. It was not enough to promise the Jews that they would be redeemed; the groves of acacia trees that Yaakov planted in Egypt were a tangible reminder to the enslaved Jews that their eventual salvation was a reality. Similarly, R' Kamenetsky writes, this is one reason that the authors of the sidra included the order of the korbanot/sacrifices in the daily prayers. The more we are familiar with what took place in the Bet Hamikdash, the more real that the eventual rebuilding of the Bet Hamikdash will seem to us. (Emet Le'Yaakov)

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Drasha Parshas Terumah Support System Rabbi Mordechai Kamenetzky

Parshas Terumah Support System The Aron Kodesh in the Mishkan, the Tabernacle, contained the most precious spiritual gift that was transmitted by Omnipotent to mortal - the two Luchos - the Tablets handed from Hashem to Moshe at Sinai. The receptacle had to be worthy of the insert. It therefore had to be intricately constructed with its symbolism as meticulously configured as its beautiful design. The Aron consisted of three contiguous boxes of gold, wood, and gold, each inserted in the other. It contained a golden crown bordering its edge and a golden cover adorned with cherubim. These angelic figures faced each other, their wings spread, as they represented the profound love of a nation and their Creator. But a seemingly insignificant item which was connected with the Aron holds perhaps the most symbolic of all the many peripheral adornments. The Torah tells us that the Aron was to be fitted with gold plated wooden staves. Then Moshe is told, "You shall insert the staves in the rings on the ark, with which to carry the ark" (Exodus 25:13). The Torah goes on to state: "The staves shall remain in the ark; they shall not be removed" (Exodus 25:14). The sages explain that the Torah is thus meting a prohibition for anyone to remove the staves that were used to carry the ark from place to place in the Jewish sojourn in the desert and beyond. What needs examination, however, is the phraseology of the command. When referring to the staves, instead of commanding, "You shall not remove them," the Torah is seemingly prophesizing, "they shall not be removed." Why didn't the Torah just command, "the staves shall remain in the ark; you shall not remove them"? By stating, "they shall not be removed" it seems that instead of talking to us - the Torah is talking to history. Can it be that the Torah is foreshadowing the relationship between the Holy Ark itself and the staves that carry it? What important symbolism do the staves bear that intrinsically connects them with the Holy Ark they are meant to support? Can insignificant staves actually become part and parcel of the arks very essence?

During World War II many young Jewish children were harbored by a myriad of monasteries throughout Europe. At the end of the war, the Vaad Hatzalah sent representatives to the monasteries to try and reclaim the orphaned children to their heritage. Many of the children who found refuge did so at a young age and they had but a few recollections of their birthright. When Rabbi Eliezer Silver, who was the Rabbi of Cincinnati, Ohio and a very influential member of the Vaad, came to a particular hermitage in the Alsace-Lorraine region of France, he was met with hostility. "You can be sure, Rabbi, if we had Jews here we would surely hand them back to you immediately!" exclaimed the monk in charge. "However, unfortunately for you, we have no Jewish children here." Rabbi Silver was given a list of refugees and was told that they were all Germans. The monk continued, "the Schwartzs are German Schwartzs, the Schindlers are German Schindlers and the Schwimmers are German Schwimmers." Rabbi Silver had been told that there were definitely close to ten Jewish children in that hermitage and was not convinced. He asked if he could say a few words to the children as they went to sleep. The monk agreed. Rabbi Silver returned later that evening with two aides, and as the children were lying in their beds about to go to sleep, they entered the large dorm room. He walked into the room and in the sing-song that is so familiar to hundreds of thousands of Jewish children across the globe he began to sing "Shema Yisrael Ado..." unexpectedly -- in mid sentence -- he stopped. Suddenly from six beds in the room the ending to that most powerful verse resounded almost in unison. "Hashem Echad!" He turned to the priest. "These are our children. We will take them now!" The children were redeemed, placed in Jewish homes, and raised as leaders of our community.

Perhaps the Torah is make a powerful prophecy in addition to a powerful regulation. The Torah talks about the peripherals that help bear the burden of the Torah in a unique way. "In the rings of the ark the staves shall remain - they shall never leave!" Perhaps it is a prediction in addition to a charge. The wooden staves that are adapted to carry the message of Torah, the tunes, the customs, and the small nuances, are much more than gold-plated sticks. They may not be as holy as the ark, but they will never leave its sides. They will be remembered long after the Aron has been captured. They will be cherished long after the golden ark has been buried. And it may very well be

that when the cherished handles of those staves, jutting ever so slightly from the ground, are pulled from the mire, the entire Torah is eventually raised with them.

Good Shabbos Rabbi Mordechai Kamenetzky Dedicated in memory of our grandfather, Chai bat Samuel Libkind This dedication is in conjunction with her Yartzeit, by her loving children and grandchildren, Vladimir, Zhanna, Alex & Miriam Libkind, and Sveta & Victor Svirnovsky. Drasha, Copyright (c) 1999 by Rabbi M. Kamenetzky and Project Genesis, Inc. Drasha is the e-mail edition of FaxHomily, a Project of the Henry and Myrtle Hirsch Foundation. Rabbi Mordechai Kamenetzky is the Associate Dean of the Yeshiva of South Shore, <http://www.yoss.org/>. Project Genesis: Torah on the Information Superhighway learn@torah.org 6810 Park Heights Ave. <http://www.torah.org/> Baltimore, MD 21215 (410) 358-9800 FAX: 358-9801

Peninim Ahl HaTorah by Rabbi A. Leib Scheinbaum Hebrew Academy of Cleveland yated-usa@ttcc.com

"And tachash skins and shittim wood." (25:5) Rashi says that the Mishkan, its vessels, and the priestly garments were made from thirteen types of raw materials. When we count the materials, however, we find that there were actually fifteen. The commentators offer a number of explanations to reconcile this disparity. Interestingly, Rashi questions the desert origin of two of these materials. Rashi specifically wonders how Bnei Yisrael were able to obtain the shittim wood and the tachash skins in the desert. He explains that Yaakov Avinu brought the shittim wood to Egypt for the sole purpose of using it in the future Mishkan. The tachash was a beautiful, multi-colored animal that existed only at that time and later became extinct. These two materials were different in the respect that the people did not actually bring them. They may have been gifts from Hashem Who created the tachash for this purpose. Alternatively, Yaakov Avinu might have bequeathed them. Bearing this in mind, Horav David Shneur, Shlita, suggests that this is the underlying meaning supporting Rashi's count of thirteen materials. While there were actually fifteen materials, only thirteen of them were direct contributions of the people. The other two either came from Hashem or were handed down from their ancestors. Horav Shneur infers from this pasuk that when we are about to create a Mishkan, we must consider the notion that no edifice can have viability if a single person believes that he alone is its initiator and builder. If an individual thinks this way, he falls prey to the devastating spiritual malady of kochi veotzem yadi, "It is my power and the strength of my hand that has made for me this army." Delusions of grandeur, arrogance and feelings of invincibility are among the most self-destructive attitudes. In building the House for Hashem-or any edifice or other endeavor-one should include three ingredients: his own portion, be it material or personal, his ancestor's portion, and Hashem's portion. These three components must be included, for they all play a vital role in the continued existence and success of the endeavor. This idea applies whether we are about to build a shul, a home, a school or any function we undertake. We must maintain our belief that only if Hashem sends His blessing will the endeavor succeed. We also supplement our personal endeavor by building upon the foundation which our ancestors laid for us, with their devotion to Yiddishkeit. We have only to open our eyes to perceive that the success of the organizations that have been blessed with Siyata Dishmaya, Divine assistance, may be attributed to their dedication l'shem Shomayim, acting for the sake of Heaven. If one acts solely for the sake of sanctifying His Name, he will be accordingly blessed. Those who foolishly believe that their own power and strength effected their success will achieve only temporary fulfillment. The area of z'chus Avos, merit from our ancestors, is also an integral component upon which to build. The Briach HaTichon, middle bar, that extended through all of the beams of the Mishkan originated with Avraham Avinu, who planted it in Be'er Sheva. Yaakov replanted this tree, which eventually Bnei Yisrael took with them when they left Egypt. This beam miraculously wound itself around the corners through all of the beams. When the Mishkan was dismantled, it stood erect once again like the wooden beam that it was. Why was this "beam" zocheh? What merit did it have that it should be the prime catalyst for "holding up" the Mishkan? Obviously, it was the z'chus Avos, the ancestral heritage of Avraham Avinu and Yaakov Avinu that gave this beam unique qualities. In comparison to the Batei Mikdash, the Mishkan was built with very little material expense. Yet, it was never destroyed; it never fell into the hands of our enemies. It was built by Moshe Rabbeinu, Betzalel, and our ancestors who were determined to infuse it with a legacy from the past. Neither the money nor the aesthetics alone will bring the Shechinah to rest in an abode. The incorporation of man and z'chus Avos will bring the third component-Hashem. When a chasan says to the kallah, "K'das Moshe v'Yisrael," according to the law of Moshe and Yisrael, "he implores Hashem that his adhering to the laws passed on through the generations will render him worthy of having the Shechinah rest in his new home. Only after the Divine component is included in the marriage, will all the blessings which are conferred upon the chasan and kallah be fulfilled.

"And shittim wood." (25:5) Rashi cites the Midrash that explains how Bnei Yisrael were able to secure shittim wood in the desert. These trees did not grow all over the wilderness. Yaakov Avinu had brought these cedars to Egypt. He "saw" that one day his descendants would leave Egypt and build a Mishkan which would require this type of wood for its construction. Let us take a moment to think about Yaakov's foresight. He prepared for his children's spiritual future. What about their material/physical existence? What did he provide for them? Nothing! Indeed, Bnei Yisrael are lauded for following Hashem into the desert, trusting in Him for sustenance and relying on Him for their physical needs. Horav Eliyahu Meir Bloch, zl, derives a profound lesson from here regarding the Torah's perspective in distinguishing between spiritual and physical needs. In regard to spiritual needs, concerning building a Mishkan or any edifice that serves a spiritual function, one should not rely on a miracle. He must go out and act, doing whatever is in his power to create a m'kom kedushah that will inspire himself and others with spiritual ascendancy. When it comes to material necessities, however, one should be bote'ach b'Hashem, trust in the Almighty, that He will sustain, support and provide for his needs. Yaakov Avinu concerned himself with the spiritual needs of his descendants. For the fulfillment of their physical needs, he relied upon Hashem.

"And they shall make for Me a sanctuary and I will dwell among them." (25:8) The Midrash tells us that when Moshe was commanded to build a Sanctuary for Hashem, he trembled and asked, "How can a man make a house for G-d if even the heavens cannot contain You?" Hashem

responded, "I do not ask them to make anything commensurate with My capacity. I ask of them only that they build in accordance with their own capacity." The words of the Midrash, are ofj hpk, "according to their own unique abilities." They must attain their own potential-theirs and not another's! When Hashem asked Moshe to sacrifice upon the Mizbayach, Moshe asked, "If all the animals in the world were assembled would that then be considered a fitting enough sacrifice to You?" Hashem responded, "It is not as you think, for Me one lamb a day will suffice, for the rich man an ox and for the poor man a sheep." But if a rich man brings that which is fitting for a poor man to offer, it is a desecration. Horav Moshe Swift, zl, claims that herein lies the lesson of the parsha. Every man must act in accordance with his own ability and capacity. If the rich man gives tzedakah like a poor man, he profanes the mitzvah. If one has the ability to be an active participant in the Jewish community and instead he is passive, he degrades both himself and Judaism. If one exchanges attending a shiur, Torah study class, for a sports event or any other form of media entertainment, he has failed to execute his duty. In order to bring the Shechinah into our midst, we must do our part by maximizing our potential. Whatever our ability, we must demonstrate a proclivity to go "all the way" in serving Hashem. When we reorganize our priorities in accordance with the will of Hashem, we will succeed in having the Shechinah reside among us.

"And they shall make an ark of shittim wood and you shall plate it with pure gold, from inside and out shall you plate." (25:10,11) In the Talmud Yuma 72b Chazal emphasize that one must cultivate an inner purity. They derive this from the Aron Ha'Kodesh, the symbol of Torah. It was to be plated with pure gold, inside and out. Chazal infer from this pasuk that "any talmid chacham, Torah scholar, whose inner essence is not in consonance with his outward purity/ appearance can not justifiably be considered a talmid chacham. One must be "tocho k'baro," maintain a symmetry between his essence and the image he projects. All too often, we focus upon our external image and the impression we make upon others, while we seek to conceal our inner faults and deficiencies.

We may question Chazal's source, the Aron Ha'Kodesh. If one's inner self must be coordinated with the personality he projects outward, why was wood used in the Aron altogether? Should it not have been fashioned completely out of gold? Horav Yosef Leib Bloch, zl, suggests an insightful explanation which takes human nature into account. Regardless of his ability to attain and achieve spiritual distinction, man must reckon with his physical dimension. We must note that we are a composite of both physical and spiritual elements. It is impossible to totally divorce ourselves from our physical component with the desires that accompany it. Consequently, the inner essence and its metaphor, the inner section of the Aron Ha'Kodesh, cannot consist entirely of gold. We must make room for wood, which symbolizes man's human instinct and personality. Why is wood the material that serves as a metaphor for the human component? We suggest that wood is a natural material that grows from the ground. It symbolizes growth and development. Hence, the lesson is that even the physical aspect of man can serve a higher potential. Under the influence of the gold/spiritual dimension, one can sanctify his physical self, using it as a vehicle with which to reach greater spiritual heights. What actually is the meaning of "tocho k'baro"? What transforms a talmid chacham into an inferior person? Horav Avraham Grodzensky, zl, offers a remarkable insight into the meaning of inconsistency within a Torah scholar. One does not have to sin excessively to be inconsistent. It is possible for one to study Torah with intensity and still be considered corrupt. A Torah scholar must be in total harmony with himself so that he performs all his actions in accordance with the Torah. His actions/deeds must be in consonance with his level of Torah scholarship, in congruence with his acquired wisdom and stature. Any form of evil or inconsistency is viewed as unsuitable to his essential character. The litmus test of a talmid chacham is whether his heart acts in concert with his good deeds, whether his outward actions truly reflects them in consciousness. One's internal perspective, motivation and intentions must be in harmony with his outward appearance. To have a sterling reputation for scholarship and erudition, while one's inner motivation is not absolutely good, is considered an inconsistency. If one's deeds do not emanate from a source of truth, if they do not reflect the feelings of his inner heart, then they are false. Such a scholar is not a Torah scholar.

The Torah scholar must be totally symmetrical, his good deeds emanating from the heart with an emes, truth. Otherwise, while they are not considered aveiros, they are blemished mitzvos. They do not reflect the truth, indicating, therefore, that the individual is not "tocho k'baro."

<http://www.jpost.co.il/Columns> The Jerusalem Post Internet Edition 3 Adar 5759 Updated Fri., Feb. 19 02:40

SHABBAT SHALOM: Child warriors By RABBI SHLOMO RISKIN (February 18) "I [God] will speak from above the ark cover from between the two cherubim." (Ex. 25:18-22) What did the cherubs look like? Only if we can picture them can we begin to suggest what it is that they symbolize. Rashi's commentary, which paraphrases a talmudic statement (in B. T. Succa, 5b), is enlightening: "The image of each was in the form of a child's face." The picture is one of purity and spirituality. But this is not the first time that we meet cherubs in the Torah. Indeed the first time they are mentioned suggests a brutal contradiction to the symbolism we have just presented. "So He drove out the human being; and He placed at the east of the Garden of Eden the cherubs, and the revolving flaming sword to guard the way to the tree of life." (Gen. 3:24) This context seems to be a far cry from the scene in the Sanctuary. Rashi minces no words about these sword-toting cherubs: "Angels of destruction," he calls them. So what message do they convey, serene spirituality or deadly destructiveness?

A child has almost infinite potential - either for spiritual innocence or for destruction. Fundamentally, it depends on where we place the child. If he stands in the Sanctuary, atop the ark which contains the Tablets of the Law, then he will express purity, idealism and spirituality. If, however, he is

placed outside of the Garden of Eden and given a fiery sword, then he will convey desolation and doom.

Tragically, our generation is witness to the truth of this interpretation. The well-known author and critic Michael Medved recently wrote that the average American views 26 hours of television a week! How many children are being educated - because television has replaced school and parents as primary educators - with the fiery sword rather than the tablets of testimony! Is it any wonder that violence so characterizes Western culture!

Be that as it may, I would like to offer another interpretation. Remember that both cherub accounts include the cherub as being an angel with the face of a child as well as a protector or guardian. A well-known Midrash recounts that when God decided to give the Torah to the children of Israel, He first wanted a guarantor, a surety that the Torah would not simply disappear. Moses initially offered the patriarchs, who were rejected; then the prophets, and then the leaders of each generation, each time to suffer rejection from the Almighty. Finally Moses offers the children as a surety, and this time God accepts. This concept of children as the only real protection and guarantee for the eternity of Torah resonates from the Talmudic comment that the cherubs had the face of children. After all, the very cover of the ark, the very protective coat of the tablets of testimony, of the Torah of the Divine, is graced by the figures of the cherubs. Torah is authentically guarded and protected when it is studied and observed by children, continued from generation to generation. Our Sages teach us that the world continues to exist only by merit of children studying Torah. Moreover, God speaks through the cherubs, that is the Torah sages, human beings who dedicate themselves to the law and its commentaries. It is these dedicated individuals who protect the Torah by interpreting it meaningfully for each generation, by enacting decrees and additional practices which enable Torah to be relevant to the exigencies and cultural temper of every era and environment. And a truly great sage, even when he achieves grand old age, often retains a countenance of child-like innocence; his countenance is often smooth and alive with light.

Such was the face of the legendary Rabbi Moshe Feinstein, the last sage in America who was considered to be the spiritual father, the gadol, of the entire generation. Reb Moshe Feinstein was a phenomenon of intellectual breadth, a master of Torah and all of its interpretations, but always gave the impression - through his twinkling eyes and unfurrowed brows - of child-like inquisitiveness and purity.

Unfortunately, however, Torah cannot always merely be protected from within against assimilation, the deterioration of learning and weakening of commitment. Tragically, we also have enemies from without, who will stop at nothing to destroy us. This has been especially true since the establishment of our Jewish State, where we have been forced to fight five wars in order to survive. And when our enemies face us with guns, tanks and missiles, the necessary response is to fight back in kind. In our generation, many yeshiva deans together with the Israel Defense Forces encourage yeshivot hesder and machonim where committed students of Torah must combine sacred books and swords, protecting their future not only by studying Bible, but also by fighting back, by striking out against the enemy with Uzis and M-16's, by driving tanks and capturing hills. My youngest son Yoni recently completed his time in one of the most elite and dangerous units fighting the Hizballah. His face, greased almost beyond recognition for the sake of camouflage, was even featured on the covers of the Shabbat supplements of leading newspapers of Israel. Whenever I looked at his face and the faces of his comrades-in-arms, youngsters who deeply believe in the dream of Zion as an expression of their commitment to the study and observance of Torah, as well as to the eternity of Israel, I also saw the cherubs, protecting the Tablets of Testimony and the eternal tree of life of Eden. They are needed to protect our future with the fiery sword - but without in any way sacrificing their childlike purity and idealism.

May the time soon come when the cherubs of the sword become cherubs of the Sanctuary, when all of our whole-hearted youngsters will have the luxury of spending all of their time near the Holy Ark of the Tablets of Testimony.

Shabbat Shalom _ 1995-1999, The Jerusalem Post

Yeshivat Har Etzion Israel Koschitzky Virtual Beit Midrash (Vbm) Student Summaries of Sichot Delivered by the Roshei Yeshiva Parashat Teruma Sicha of Harav Yehuda Amital Shlit"a Obligation and Offering Summarized by Jeremy Spierer

"And God said to Moshe: Speak to the children of Israel and have them bring Me an offering (teruma). Take My offering from everyone whose heart impels him to give. The offering that you take from them shall consist of the following: gold, silver, copper... They shall make Me a sanctuary, and I will dwell among them." (Shemot 25:1-3, 8) "Meanwhile [the Israelites] were bringing more gifts each morning. All the craftsmen engaged in the sacred work [left] the work they were doing, and came [to Moshe]. They said to Moshe, 'The people are bringing much more than is needed for the work that God commanded to do.'" (Shemot 36:4-5) The Torah refers to an outpouring of generosity, nedivut lev. Not only did Benei Yisrael bring supplies voluntarily, but they brought in excess. The Torah's portrayal of these events is extremely positive. Rashi, in the beginning of our parasha, explains (based on Megilla 29b) that the three appearances of the word "teruma" here refer to three separate donations to the mishkan: the mandatory half-shekel for the adanim, the bases of the beams, the mandatory half-shekel for the communal offerings, and the voluntary offering of an unspecified amount for the construction of the rest of the mishkan. The Maharal (Gur Aryeh) finds this comment difficult. The Torah overtly relates only to the voluntary drive for the mishkan materials; there is no apparent reference to the other donations. The Maharal answers that logically, the demand for the mandatory half-shekels must precede the call for voluntary donations. The element of compulsion is indispensable in constructing the mishkan. Had the call for voluntary donations been issued first, the people might voluntarily have provided all of the resources for the Mishkan, thereby eliminating the need for the mandatory contributions (see notes on the Gur Aryeh). The Maharal's comments contain an important message. Nedivut lev, voluntary avodat Hashem, is certainly positive, but only if rooted first in a spirit of obligation, of commitment. The funds for the physical base of the mishkan came from an obligation, not from an act of altruism. The Torah describes the Jews' voluntary acceptance of the Torah, "We will do and we will understand" (24:7). Yet Chazal describe an acceptance through coercion: Hashem hoisted a mountain above their heads and said, "If you accept [the Torah], good; if not, here will be your burial place" (Shabbat 88a). Their voluntary acceptance, however positive, was not sufficient. Hashem required a firm commitment. Western culture, particularly that promoted in America, preaches individualism, personal choice. Nothing can infringe upon a person's rights. In our world this has taken many forms. People desire to keep mitzvot, to lead a religious life, but only because they want to, not because they feel they have to. In addition, people shy away from commitment - to family, to society. I visited a shul in America where I found very few children. After inquiring regarding the reason, I discovered that most of the members were single. They were not getting married; they were unwilling to commit. In Israel society, people speak of lack of motivation in the armed forces. People do not feel a commitment to defend the country; commitment smacks of coercion. "One thing I ask from Hashem ... that I may dwell in His house all the days of my life, to behold the beauty of Hashem and to visit in His temple" (Psalms 27:4). King David asks to establish permanent residence in Hashem's house - but at the same time to maintain the excitement and enthusiasm of a first-time visitor. Similarly, we should always strive to learn Torah with this enthusiasm, to arrive at the beit midrash as if it were our first time. But some days we wake up without this longing for the beit midrash. Yet we still have to come. Again, the overflowing generosity Benei Yisrael displayed was extremely positive. However, Rashi places this voluntary donation third, after the mandatory gifts. The first teruma for the adanim represents the need for an underlying obligation. The second teruma for the communal

offerings represents an objective goal. Avodat Hashem is rooted first in obligation and defined goals, not in subjective desire. This is the message of the terumat. (Originally delivered Leil Shabbat, Parashat Teruma 5757.) Yeshivat Har Etzion's Israel Koschitzky Virtual Beit Midrash www.vbm-torah.org (c) 1998 Yeshivat Har Etzion

Yeshivat Har Etzion Israel Koschitzky Virtual Beit Midrash (Vbm) Parashat Hashavua Parashat Teruma The Aron Ha-Kodesh by Rav Moshe Taragin

In memory of Ruth Balter (Rachel bat R. Chaim) a"h.

Parashat Teruma describes the construction of both the actual structure of the Mishkan as well as the holy utensils (keilim) which were housed therein. The first item which is detailed is the "aron" - the ark which contained the "luchot" and which was placed in the Kodesh Ha-Kodoshim (the inner sanctuary). This section begins in 25:10 and concludes with 25:22. There is one instruction which repeats itself twice within the parasha - the command to place the "eidut" (either the luchot, a Sefer Torah or both) into the aron: 25:16 - And you should put in the aron the eidut which I will give you. 25:21 - and in the aron you should place the eidut which I will give you. This blatant and superfluous restatement immediately attracts our attention as it did Rashi's as well. Rashi asserts that the second repetition of the command actually reminds Moshe to place the eidut in the aron PRIOR to covering it with the "kapporet" (the gold 'cover' of the aron). Rashi's interpretation however seems to raise more questions than it solves. Why must Moshe be specifically instructed to insert the eidut prior to covering the aron? Wouldn't practically dictate as much? If on the other hand from a technical standpoint the luchot can be inserted even AFTER the aron has been covered by the kapporet, why must Moshe insert them PRIOR to covering the aron? Shouldn't the aron begin to house the eidut only after it has been entirely completed (this second question is posed by the Ramban)? These difficulties in Rashi's interpretation suggest an alternate reason for the repetition of this command.

I. Two Sections Detailing the Aron's Construction: A closer inspection of the section detailing construction of the aron reveals several features which might suggest that this 'parasha' of 13 pesukim must itself be split into two sub-sections. Generally in Parashat Teruma first the actual 'item' is described and only subsequently does the Torah delineate the ancillary utensils or other material which was placed 'on' or within the actual utensil. For example, in the case of the "shulchan" only after the dimensions and specifications of the actual shulchan are given do we learn about the various plates and 'bread-holders' which were placed on the shulchan's racks. The 'breads' themselves are only described in the last pasuk of the shulchan section. Yet, in the case of the aron we learn of the eidut in the 7th pasuk BEFORE being informed about seemingly integral aspects of the aron - such as the kapporet and the "keruvim" which are only described in the last 6 pesukim of the parasha. By describing the eidut at this early stage the Torah might be signaling that one 'section' of aron instructions has concluded. This first section describes the eidut but does not include the kapporet and the keruvim. An additional aspect surrounds the description of the keruvim. Though commonly associated with the aron, the Torah itself continuously aligns them with the kapporet. In a span of five pesukim the keruvim are associated with the kapporet four times and not once directly with the actual aron - which apparently is the base of both the kapporet and the keruvim: 25:18 - make two KERUVIM of gold... at the two ends of the KAPPORET 25:19 - from/of the KAPPORET make the KERUVIM on the two ends 25:20 - and the KERUVIM should spread their wings, covered with their wings the KAPPORET 25:22 - and I will speak with you from above the KAPPORET between the two KERUVIM Evidently the last few pesukim comprise a separate and independent section describing the kapporet and the keruvim which arose from it, making little mention of the actual aron.

SUMMARY: A 'simple' reading of the parasha detailing the construction of the aron yields a parasha which seems to be subdivided into two distinct sections each concluded by a separate command to insert the 'eidut.' While the first section (25:10-16) speaks of the aron and makes no mention of the keruvim, the second section (25:17-22) firmly associates the keruvim with the kapporet. What is the Torah's intent in slicing the aron instructions in two? Are there really two aron's, or more exactly, TWO DISTINCT ROLES which the aron should play, reflected by a double list of instructions?

II. Aron of Torah/Luchot - Aron Ha-eidut: The most striking feature or function of the aron is that it contained the luchot and/or the Sefer Torah. (See the Yerushalmi in Shekalim 6:1 regarding what was actually inserted.) The Ibn Ezra likens this aron to a safe or box in which valuables are stored (25:16). It was fashioned from gold to highlight the value of the item which was being stored - similar to a jewelry box ("li-havdil") which is adorned or made from precious metal to distinguish it from a breadbox. Chazal repeatedly emphasized the storing of the 'eidut' as a characteristic feature of the aron: "...just as TORAH preceded all, similarly the construction of the aron was stated first..." (Shemot Rabba 34:2) "THEY should make an aron: why does the Torah employ a plural tense? Hakadosh Baruch Hu said that everyone should participate in its construction so that they should all merit TORAH learning (Shemot Rabba 34:3, cited by the Ramban (25:9). "...why when describing the crown of the aron does the Torah write 'they should make ABOVE it (alay) (25:11)? To symbolize that the crown of TORAH 'supersedes' the crowns of priesthood and royalty (Shemot Rabba 34:2; see also Rashi (25:11)). "It should be gold without and without" - from here we derive that any TALMID CHOCHOM whose inner thoughts do not reflect his outward gestures (She-ein Tokho Ki-baro) is not truly a Talmid Chochom (Yoma 72b). "R. Yochanan noted: the word 'zer' (the crown of the aron) is written in a manner which suggests the reading 'zar' (strange). If a person merits s, his TORAH becomes a crown, if not his TORAH becomes strange as he forgets it (Yoma 72b). These repeated statements by Chazal confirm that which is already obvious from the text itself. A primary function of the aron was to store the eidut, on a practical level protecting them and facilitating transport, and on an aesthetic level glorifying and honoring them. It is this role which lent the aron its title as ARON HA-EIDUT (Shemot 25:22, 26:33,34, 30:6,26, 39:35, 40:3,5,21).

III. The Aron as the 'Seat' of the Shechina: There does, however, appear to be a second role which the aron played. The Mishkan/Mikdash in general was intended as the site of the

greatest concentration of God's presence on this world (Shechina). Though this is true of the Mikdash in general, the aron served as a miniature "Kisei Ha-kavod" (royal throne) to the Shechina, corresponding to the actual Kisei Ha-kavod in heaven. The Rabbeinu Chananel (25:10), Ramban (25:21), and Chizkuni(25:18,20) all make this association, and their view is based upon the Midrash in Bemidbar Rabba (4:13). Throughout Tanakh we witness the aron symbolizing no less than the presence of Hashem Himself during several national experiences: 1) Travel - During travel the aron paced the nation to select a suitable site for rest (Bemidbar 10:33). This scouting was obviously performed by Hashem as the Torah announces two pesukim later: "When the aron traveled Moshe declared 'May God arise... and when the aron rested Moshe said 'May God return to the tens of thousands of his people'" (Bemidbar 10:35). 2) Parting of the Yarden - This miracle which marked their entry into Israel was centered around the movement of the aron. The third and fourth chapters of Yehoshua provide an elaborate description of the nation's crossing, coordinated and led by the aron's crossing. "...as soon as the soles of the feet of the Kohanim who carried the ARON rested in the Yarden... they [the waters] shall stand in a heap" (Yehoshua 3:13, see also 4:7). The presence of the Shechina during the parting of the Red Sea so prominently described by the pasuk "Zeh Keili - This is my God," is symbolized here by the spotlight upon the aron. 3) The Conquest of Yericho - The first 'battle' in the acquisition of Israel is spearheaded by the aron which circled Yericho along with the Kohanim blowing the horns. This battle initiated the tradition of carrying the aron out to war, a practice which reflected God's presence in the battle-camp, as indicated by the verses in Devarim: Devarim (23:15) - "...for God walks in the midst of your camp to deliver you..." Devarim (19:4) - "...for God goes with you to fight your enemies..." Hashem's presence in leading us to battle is symbolized by the location of the aron in the center of the camp. 4) The Oath at Har Eival - Upon entering Israel, Yehoshua fulfills the command given to Moshe to recreate Har Sinai in Israel. The nation assembles as the covenant of Ki Tavo is read aloud, with the aron situated at the center to symbolize the presence of God (see Yehoshua 8:33). These national events all require the presence of God, which is supplied by the aron serving as a miniature 'Kisei Hakavod.' This role of the aron, as the seat of the Shechina, ends the aron with another 'title,' what one might call the "aron Hashem," a phrase which doesn't appear in Parashat Teruma, but recurs persistently in later sections of the Torah (and more so in Tanakh - particularly in Sefer Yehoshua in which this role of the aron is most often manifest).

IV. The Keruvim and the Kapporet: It is possibly the keruvim and the kapporet which are the components of the aron most vital toward establishing it as a 'Kisei Ha-kavod.' Similar to the actual 'Merkava,' the Holy 'chariot' in Heaven which is comprised of Angelic creatures and serves as the seat of God's presence (see Yechezkel 1), the aron contains two angel figures, their WINGS outspread and their GAZE CAST DOWN (a gesture symbolic of the awe in the presence of God - see the Chizkuni and Rabbeinu Chananel). The wings and the averted eyes are images which are reminiscent of the description of the actual Kisei Ha-kavod provided in Yeshayah (6:1-2): "...I saw God sitting upon a throne... Serafim stood above Him, each had six WINGS, with two he COVERED HIS FACE" (see Chizkuni for the actual parallel). The keruvim as components of a miniature Kisei Ha-kavod, the site of God's presence, is connoted as well by the recurring phrase "Yoshev Ha-keruvim" - God who rides upon the keruvim (Tehillim 80:2, Shemuel II 6:2).

The keruvim in turn were molded from the kapporet (they were Miksha - hammered from the same piece of gold, rather than fastened to the kapporet) and are constantly affiliated with the kapporet. In truth the aron as Kisei Ha-kavod does not require a BOX capable of storing material items but rather necessitates only Merkava (KERUVIM) and a PLATFORM (KAPPORET). It is understandable that the keruvim, the most visible symbol of the miniature Kisei Hakavod, rise specifically from the kapporet and not from the aron proper. This area of the aron (beneath the keruvim on top of the kapporet) factored heavily in two momentous experiences in the Mikdash. It was upon the kapporet under the keruvim where the Shechina 'appears' on Yom Kippur during the burning of the incense: Vayikra 16:2 "...in a 'cloud' I will appear upon the KAPPORET..."

Vayikra 16:13 "...the 'cloud' of the ketoret should COVER the KAPPORET..." It was also through this 'window' or 'route' that the voice of God was heard by Moshe when he entered the Mishkan - as the pasuk attests: "and there I will meet you and I will speak with you from above the covering from between the two keruvim..." (25:22). Each of these events demonstrated the ability of the kapporet to serve as the 'seat' of the Shechina in the Mikdash. During the entire year God's spoken word emanates from this area and reverberates in the Ohel Mo'ed. On Yom Kippur a human is actually permitted to approach this Kisei Ha-kavod for the purposes of achieving atonement (kappara=kapporet).

It is now quite obvious why the Torah divided the aron section into two - to underscore the two different functions of the aron. The first pesukim describe the aron Ha-aidut, an ornate gold chest intended to store the luchot or Torah. Alternatively, the second part of this section describes the aron Hashem, a base upon which stood angel figures, representing a miniature Kisei Ha-kavod for the presence of the Shechina within the Mikdash. These two roles amply reflect the two functions of the Mikdash itself. One the one hand it is the site of the concentrated presence of Shechina. Alternatively it is also an epicenter from which Torah knowledge emits (Ki Mi-tzion Tezei Torah). As such it was a center of the written Torah (symbolized by the aron Ha-aidut housing the luchot/Torah, but also a hub of Oral Torah. The Sanhedrin - the embodiment of Torah She-be'al Peh, referred to by the Rambam (Hilkhot Mamrim 1:1) as the "pillars of the Masorah" charged with guiding the unfurling of Torah She-Be'al Peh, resided in the Lishkat Ha-gazit adjacent to the Azara.

V. Complementary or Independent: Are these two roles of the aron distinct? Are we to view the aron ha-aidut and the aron Hashem as two different logical structures? Was the aron really one ornate chest storing the eidut/Torah and a separate platform upon which stood keruvim signifying the concentrated presence of the Shechina? Is the aron of Torah distinct from the aron of Shechina? One might have arrived at this conclusion but the Torah specifically campaigns against this notion. The warrant for a Mikdash, for the concept of God revealing himself to human beings, is the fact that we were given His Torah - the closest approximation of His essence in this world. Were it not for Torah and our ability to understand Hashem by studying and performing His will, there would be no sanction for the concept of Mikdash, and for the indwelling of Shechina on this limited physical world. Just as the Divine revelation at Har Sinai was 'channeled' through the experience of Torah, similarly the Shechina's presence in the Mikdash rested - literally and figuratively - upon the presence of Torah within the Mikdash. These two roles of the aron reflect the

symbolic relationship between Torah and Shechina which characterizes the Mikdash itself. For this very reason the Torah reiterates the command to insert the eidut/Torah into the aron. After firmly establishing the concept of an aron Hashem - a miniature Kisei Ha-kavod, the Torah highlights that this VERY SAME ARON must contain the eidut/Torah else it cannot be a Kisei Ha-kavod in this world, in this Mikdash. Though the ARON might have TWO functions, they are very much integrated and mutually dependent.

AFTERWARD: As stated above, one can detect two functions which the aron Ha-kodesh in the Mikdash performed; our parasha intentionally highlights the difference. Throughout our unfortunate history of Galut we have retained one aron but lost another. Each Jewish community or Beit K'nesset has taken great care to erect an aron Ha-kodesh to house its most precious possession - the Torah. These arks have played significant roles in the evolution of Jewish history as they were often transferred across many seas from one community to another as a sign of Jewish continuity. Sadly, the aron Hashem, the site for the revelation of the Shechina, has been hidden for centuries. It is highly symbolic that the Torah describes the "badim" (the poles used to transport the aron) in the first section describing the aron Ha-aidut. Historically it is only this aron which has enjoyed portability and has been preserved in Galut. The aron Hashem has not enjoyed 'historical badim' and has been an object and experience rooted in the Mikdash proper. May we merit the rebuilding of the Mikdash, the re-establishment of the "dual aron" and the realization of the following prayer which again fuses Torah with the overall revelation of Shechina: She-yibaneh Beit Ha-mikdash bimheira bi-yameinu, vi-tein chelkeinu BI-TORATEKHA, Vi-sham NA'AVODKHA bi-yir'a.... (...that the Beit Ha-mikdash be rebuilt, we be provided our SHARE IN TORAH, and in that site WORSHIP you in the awe of your PRESENCE).

Further points and questions: 1. In different places in Tanakh, the aron is called by different names. Upon examining the context of each, can we determine the meaning of each name, with today's shiur being used as the basic distinction. a. "Aron" (Yehoshua, from ch. 3) b. "Aron Ado(shem)" (I Melachim 2:26) c. "Aron Ha-Elokim" (I Shmuel ch. 3) d. "Aron Elokei Yisrael" (I Shmuel ch. 5) e. "Aron ha-kodesh" (II Divrei Ha-yamim 35:3) f. "Aron ha-brit" or "aron brit Hashem" (Yehoshua 3:6; 3:11; Bemidbar 10:33; Shoftim 20:27 et. al.) g. "Aron ha-aidut" (Shemot 25:22 et. al.)

2. Note that the luchot themselves are sometimes called "luchot ha-brit" and sometimes "luchot ha-aidut." What is the difference, for the luchot and the aron, between brit ("covenant") and aidut ("testimony," or possibly "meeting").

3. There is a disagreement in the Yerushalmi (Shekalim 6:1) whether there were two or one aronot. See Rashi and the Ramban (Devarim 10:1), who reflect the different opinions. The main question revolves around the practice of taking the aron out during battle. According to Rashi, one aron had the broken luchot and one had the whole luchot, or a copy of the Torah.

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HAFTARAH - PARSHAT TERUMAH [I Melachim 5:26-6:13]

PART I - WHAT TOOK SO LONG? In this week's Parsha shiur, we discussed the difference between the MIKDASH, a permanent sanctuary, and the MISHKAN, a portable and more temporary structure. We posited that the Mishkan was only necessary for the time period of Bnei Yisrael's stay in the desert and their conquest of the Land. Afterward, once stability was achieved, it would have been more ideal for Bnei Yisrael to construct the PERMANENT Mikdash. [See Devarim 12:5-13]

This week's Haftara describes the actual construction of that PERMANENT Mikdash, the Temple built by King Solomon. However, this only takes place some 480 years LATER (see 6:1). What took so long? In Sefer Yehoshua (chapter 18), we are informed that after the first wave of conquest, the Mishkan was set up in the city of Shilo. Chazal tell us that this Mishkan was a semi-permanent structure, as it had stone walls (instead of the "krashim"), but its roof remained the same as in the original Mishkan. [See Ramban Hilchot Bet Ha'bchira 1:1-4] In Sefer Shoftim, it appears that the Mishkan in Shilo was quite neglected, for it is barely mentioned. At the beginning of Sefer Shmuel we find that Elkana and Chana visit Shilo quite often, however the priests who work there are corrupt (I Shmuel 2:11-17). Shilo is then destroyed. The ARON is taken captive by the Philistim and then returned to Bet Shemesh. From there it moves to Kiryat Yearim and finally (in the time of David) to Jerusalem. Even though the Mishkan moved from Shilo to Nov and later to Givon, the ARON was never returned to the MISHKAN until the first Bet HaMikdash is built! [Our conclusion that the Mishkan had been neglected throughout this entire time period can be supported from I Divrei Hayamim 13:1-5, note "ki lo drashnuha b'yemei Shaul"] David ha'melech is the first leader who actually desires (i.e. he asks God) to build the PERMANENT Mikdash (see II Shmuel 7:1-8:15). God tells him YES and NO. YES - that the MIKDASH will be built by a king from the HOUSE OF DAVID, but NO - that in his own lifetime it will not be built, for only his son can build it. Even though David desired to build the Mikdash, neither the country nor the monarchy had reached the state of stability necessary for the BET HA'MIKDASH to be built. Despite his conquests, David's generation was one of war, both against their enemies and among themselves. God told David that the Mikdash can only be built once a generation of peace is secured. [See I Divrei Hayamim 22:5-19/ read carefully!] In the time of Shlomo, this level of peace and security is finally achieved. Thus, God allows him to build the Mikdash. The first five chapters of Sefer Melachim describe how Shlomo secures the kingdom and establishes a military and economic empire. Am Yisrael had reached an unprecedented level of prosperity, security, and fame. With this background, let's take a closer look at some details in this week's Haftara.

PART II This week's Haftara opens with several details concerning the cooperation between Shlomo ha'Melech and Chiram, the king of Tyre (Lebanon). [See 5:26-32.] Why is this 'treaty' (see 5:26) with Chiram so worthy of prophetic mention? In Part II we provide both a technical and thematic explanation.

BIBLICAL BEAMS! For a very technical reason alone, it is crucial for Shlomo to have good connections with the kingdom of Tyre - he needs lumber! Let's explain why: Shlomo wants to build a HOUSE of respectable size for God (and for himself as well). But as any engineer can tell

you, the maximum expanse of a roof is determined by the length of the largest available beam. Today, we use reinforced concrete to make beams of almost length we desire, but back in Biblical times, it was the longest available wooden beam which determined the maximum width of a building.

The best source for wooden beams available to Shlomo in Eretz Canaan was the trunk of the sycamore tree ["ha'shikmah" / see Amos 7:14]. However, in Lebanon, there were (and still are) an abundance of cedar trees ("ha'erez" / they grow much taller). Therefore, to build the Temple and his own palace to the size that he desires, Shlomo needs to import long wooden beams from Lebanon to support the large roofs of these buildings. For example, the Temple's design called for a "heichal" TWENTY cubits wide (x60 long x30 high / see 6:3), therefore it was necessary to IMPORT cedar trees from Lebanon that were at least twenty cubits in length. In fact, Shlomo's own palace, which the Tanach refers to as "beit yaar ha'lvanon" - a house of the FOREST of Lebanon (see 7:2), boasted a roof FIFTY cubits wide and one hundred cubits in length! To build this palace, it was necessary to chop down an entire forest in Lebanon - and hence its name! As Shlomo's construction plans for Jerusalem called for numerous other edifices, he imported numerous trees from Lebanon. In fact, later in Sefer Melachim we are told that: "In the time of Shlomo ha'Melech, silver in Jerusalem [was common] like stone, and CEDAR wood like the sycamore trees in the "shefela" (the lowlands of Israel's coastal plain)." [See I Melachim 10:27] The imported CEDARS of Lebanon had replaced the more common sycamore trees of Israel. Throughout Tanach, the "erez" - the cedar tree of Lebanon - is often used as a symbol of strength and pride. [See also Tehilim 29:5, note we recite this psalm in Kabbalat Shabbat.] [Note how Yeshayahu (several hundred years later) uses this comparison between 'cedars' & 'sycamores' to describe the haughtiness of the people of Yehuda who do not understand why God had punished them: "... with pride and a haughty heart the people said: * 'Ivaynim nafalu, v'gazit nivveh' [Bricks have fallen, but we will build hewn stones instead] * 'SHIKMIM gu'dau - v'ARAZAIM nichali' [SYCAMORE beams have been broken, but we shall replace them with CEDAR instead!] (Yeshayahu 9:7-9 see the entire perek!)] Therefore, the mention of Shlomo's treaty with Chiram, king of Lebanon, in the first pasuk of this week's Haftara is more than incidental. It is this treaty that makes Shlomo's massive building projects possible. [Note as well that a large building in Tanach is often referred to as a "beit arazim" - a house of Cedar Trees, see Shmuel II 7:1-2.] Later on, we see that Shlomo widens this treaty, and includes Chiram in other business ventures as well. He joins with Chiram to build ships in Eilat and develops a shipping route to bring gold from Ofira in the Red Sea, which will later be transported via Israel to Lebanon. See Melachim 9:26-28. [See also 9:10-17.]

PART III - FOREIGN AFFAIRS In addition to its technical importance, this treaty carried religious significance as well. Recall that Shlomo's father David ha'Melech had already made a similar treaty with Chiram: "And Chiram king of Tyre sent messengers to David, and CEDAR wood, and artisans, to build a palace for David. Then David knew that God had desired him to be king over Israel, for the his kingdom had become famous for the sake of His people - Israel" (see Shmuel II 5:11-12) [Note, that soon after, David himself desired to build a House for God - see Shmuel II 7:1-4, note use of "arazim" there as well.] Note, that it is specifically this event, i.e. when a neighboring nation recognized the greatness of his kingdom, that led David to recognize the Hand of God in his rise to power. Why is this treaty so significant to David? Recall, that from the time of Yetziat Mitzraim, Am Yisrael has been an isolated nation. Until the time of David, the Tanach does not record even one instance where Am Yisrael enjoys a positive relationship with another nation. [Yitro does come for a visit, but not as the king of Midyan, but rather as "choteyn Moshe" - Moshe's father in law. (Even when the Givonim come to make peace with Yehoshua, it is only in trickery.)] From the time of Yehoshua until David ha'melech, Israel's neighbors: Aram, Edom, Moav, Ammon, Mitzraim, and Plishtim, are enemies (see Sefer Shoftim). The time period of David is the FIRST instance in Jewish History when other nations begin to look up to Am Yisrael. The reason why is simple - it is also the first time that Israel becomes a nation that has something to look up to!

Under Shlomo ha'Melech, Am Yisrael finally establishes itself as a 'super power' in the Middle East. Not only does Israel controls the main trade route between Egypt and Mesopotamia [the Via Maris], their treaty with Chiram, opens trade via the shipping routes of the Mediterranean as well. Not only do we find positive relations with Chiram, the other nations of the area are at peace with Shlomo as well (see 5:4-5). Even the Queen of Sheba comes to meet him (see chapter 10). Therefore, it is very significant that Shlomo builds the Mikdash specifically at this high point in our national history. When Am Yisrael becomes a nation which other nations look up to, the time is ripe to build the permanent Mikdash in Jerusalem for its doors are open to foreign nations as well. As Shlomo explains in his famous prayer (when the Mikdash is dedicated): "And even for the non-jew... who comes from a distant land for the sake of Your Name, for they shall hear of Your great Name... and they shall come to pray in this House. Listen from Your seat in Heaven to his prayer, in order that all the nations will come to know Your Name, and to fear You, just as Your nation of Israel fears you, and to know Your Name which is associated with this House which I have built." (see I Melachim 8:41-43) Hence, Shlomo's treaty with Chiram is much more than just a convenient business deal, it reflects a critical stage in the fulfillment of Am Yisrael's ultimate goal to become a 'model' nation that will spread God's Name to all mankind. The Mikdash serves as a vehicle through which Bnei Yisrael can achieve that goal. In closing, it is not by chance that the Haftara concludes with God's most important reminder to Shlomo (& to Am Yisrael) concerning the potential success of this endeavor: "This House which you are building, IF you follow My laws... then I will keep My promise [concerning the kingdom of the House of David]. Then My Presence shall dwell among the people of Israel, and I will not leave My nation." (6:11-13) Should Bnei Yisrael leave God, then they no longer fulfill their function as God's special Nation, and hence God will take away their prosperity and ultimately the Mikdash itself could be destroyed (see 9:6-9). Unfortunately, the messianic time-period of Shlomo was short-lived. [See the story of Yerovam's revolt in chapter 11.] The reason, as usual, leaving God and "sinat achim" (the hatred between fellow jews' that led to the division between Yehuda and the Ten Tribes). Let's hope that we learn from our mistakes, shabbat shalom, & Chodesh Adar Samayach, menachem <http://www.tanach.org> If you would like to support the TSC Project or dedicate a shiur, please e-mail: ml@tanach.org <http://www.ou.org> Copyright (c) 1999 Menachem Leibtag.

agunah problem predicated on the wholesale abandonment of the Jewish marriage rite whose goal it is to discourage people from entering into valid Jewish marriages generally. That proposal is fraught with public policy objections of a serious type, as well as intense halachic problems, but would solve the agunah problem, I noted. It was that observation that I made to Eric Greenberg in a private conversation after the lecture was over, and which he misunderstood and misconstrued. There is an enormous halachic difference between a prospective decision to decline to enter into Jewish marriages, and a retrospective attempt to void valid Jewish marriages. The latter is always a nullity in the eyes of Jewish law. The lecture, which was taped, and whose tapes can readily be purchased clearly indicates that it is my view that the conduct of Rabbi Rackman's bet din is a naked violation of Jewish law, and ineffective in terminating marriages. The Jewish Week and HAF should quite capable of reviewing the tape of my two presentations to determine that its report was completely erroneous, and thus vastly damaging to the cause of Jewish law in the United States. I await a retraction and an apology, and am considering an action for slander and libel if one is not forthcoming. The tragedy of the agunah problem is compounded by this type of reporting. Rabbi Michael Brody Member, Beth Din of America 212.8012

The Weekly Daf #262 Yoma 44 - 50 Parshas Terumah <http://www.ohr.org.il/yomi/yomi262.htm>

Feminine Dignity Kimchis was a remarkable woman. She had seven sons and each served as kohen gadol. When asked how she had merited such great honor, she explained that even the beams within her own home never saw her hair exposed. The connection between such modesty and its reward is explained in the Jerusalem Talmud cited by Rashi: "The dignity of a princess is in her modesty," writes King David (Tehillim 45:14), "and her garment is made of gold embroidery." A woman of such outstanding modesty deserves children who will wear the golden garments of the kohen gadol. But how does one woman see seven sons achieve this honor when there can be only one kohen gadol at a time? It can hardly be that one succeeded the other upon his death, because this would mean that this righteous woman buried six of her sons! The answer is supplied by the gemara's account of what happened to one of the sons of Kimchis by the name of Yishmael. One year he became spiritually impure just before Yom Kippur and his brother Yeshaiyov substituted for him until he regained his purity. On another occasion the same thing happened to him, and his brother Yosef took over for him. Although these incidents are mentioned only in regard to three of the sons, we can infer, says Tosefos Yeshanim, that this happened more than twice to these brothers, and eventually all seven of them had at least a momentary opportunity to serve as kohen gadol, to the delight of their righteous mother. Maharsha raises an interesting question regarding the Yishmael mentioned in these two stories. The stories imply that he served as kohen gadol from before one Yom Kippur until the next Yom Kippur, a period of at least one year. An earlier gemara (Yoma 9a) informed us that during the Second Beis Hamikdash unscrupulous people bought the position of kohen gadol from corrupt kings, even though they were not suited for it. Because of this, none of them, except for three or four, lived out the year of his appointment. How then could Yishmael, son of Kimchis, have been around for two successive Yom Kippurs as a kohen gadol? One of those few exceptions, explains Maharsha, was Yishmael the son of Pavi who served for ten years. He and the Yishmael mentioned in our gemara are one and the same. In the earlier gemara he is identified by his father's name, as is customary. Our gemara mentions only his mother, Kimchis, because it was the merit of her modesty that gained this honor for him. * Yoma 47a

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From: owner-daf-discuss[SMTP:owner-daf-discuss@shemayisrael.com] Subject: Re: Yoma 22b: King David's sins brought to you by Kollel Iyun Hadaf of Har Nof Rosh Kollel: Rabbi Mordecai Kornfeld

Re: Yoma 22b: King David's sins Chaim Mateh <chaimm@infolink.net.il> had written: >>To complete the picture of K.David's "sins"> 1. The Abarbanel (on Shmuel-A, chapters 11-12) goes with the simple p'shat all the way and doesn't accept the drushim regarding the (retroactive) get, but rather that it was real adultery.<<

C. Shaw <yshaw@dafyomi.co.il> notes: Just a quick note: The Abarbanel is the ONLY opinion who says that (it is in Shmuel II, by the way, not Shmuel I). The Malbim -- who almost always agrees with the approach of the Abarbanel -- here takes strong issue with the Abarbanel and attacks his opinion and says "I do not see why the Abarbanel saw fit to go against the words of Chazal." Even though the Metzudos, Radak, and Rashi all seem to be explaining this Inyan as if David had sinned, they are just explaining the P'shat as it seems, and in addition they subtly include (see end of Metzudas David for example) that "even though she wasn't really an Eshes Ish..." I have heard that the reason they don't spell out explicitly that David ha'Melech did *not* sin with an Eshes Ish, is because this was part of his punishment -- whenever this is learned, people are struck with the initial impression that he did sin. C. Shaw

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From: IKASDAN@GKGLAW.COM [mailto:IKASDAN@GKGLAW.COM] Subject: Statement by Rabbi Michael Brody 2 Adar 5759 February 18, 1999 Eric Greenberg's sidebar article (Jewish Week, 2/19/99 at page 17) concerning my comments at the EDAH conference about the bet din of Rabbi Rackman and Morgenstern are completely incorrect and misleading in that they imply that I do not find the conduct of that bet din to be fully void according to Jewish law. As was clear from my twice repeated presentation at the EDAH conference as well as my published letters mailed out to all RCA members, it is my view that what Rabbi Rackman and his bet din are engaging in is a naked violation of Jewish Law, with no foundation, and the conduct of that bet din is a nullity. Women released by Rabbi Rackman's bet din remain married in the eyes of Jewish law. There are no qualifiers and modifiers attached, and none were expressed at the conference or in any of my other writings on this topic! Note that there have been solutions to the