



## Rabbi Reisman – Parshas Terumah 5783

### 1 – Topic – A thought regarding the Mishkan

As Mishenichnas Adar Marbim B'simcha, we come to a joyous Shabbos Parshas Terumah. Of course Parshas Terumah is about the building of the Mishkan. (עצי שטים עומדים), the Torah says that the (עצי שטים עומדים) are still standing. At least that is how the Gemara interprets it. The Gemara says in two places, in Sukkah 45b (13 lines from the top) and Yoma 72a (second line from the bottom) that the (שעומדין לעולם ולעולמים) of Moshe Rabbeinu's Mishkan (עצי שטים), they are standing forever. The Atzei Shittim of Moshe Rabbeinu are permanent. What does it mean that they are permanent? Probably we understand the Gemara to mean in line with the Gemara in Sotah 9a (6 lines from the bottom) that (משנבנה מקדש ראשון נגזז אהל מועד קרשיו ובריחיו ועמודיו ואדניו). When the Beis Hamikdash was built, the Ohel Moed was put into storage so to speak. (נגזז) It was put not away, not that it means it was buried, it means that it was put away standing. (נגזז) it was put up. That is what Chazal mean (קרשיו ובריחיו ועמודיו ואדניו), the (עצי שטים) are still standing. Wherever they are they are still standing.

The question is what is the purpose in that, what is the To'eles in that? What is the To'eles in (עצי שטים עומדים) that the Atzei Shittim are still standing. What exactly is the benefit in that? When you have a Sefer Torah and it is no longer usable, you bury it. It is done with. You move on and now you have a new Sefer Torah. The Sefer Torah was there for a purpose and it served its purpose, it has Kedusha, but what is the sense of (שעומדין לעולם ולעולמים)?

I saw a Pshat in (עברא דדשא) Ivrah D'dasha. He says something really beautiful. As you know, the Mishkan was not the Shleimus, was not the complete building of the Beis Hamikdash. It was temporary, if you compare it in its structure to the Beis Hamikdash it is a shadow of the Beis Hamikdash, it is a small Mai'in of the Beis Hamikdash. It served its purpose as Klal Yisrael was in the Midbar. The Mishkan was really physically and structurally much less than the Beis Hamikdash. It had only one Menorah while the Beis Hamikdash had 11 and so on.

The Torah says in Devarim 12:9 (כי לא-באתם, עד-עתה--אל-הַמְנוּחָה, וְאֶל-הַנְּחִלָּה). In the Mishkan we have not yet come (אֶל-הַמְנוּחָה, וְאֶל-הַנְּחִלָּה), to your place of inheritance which Chazal say is Zu Beis Hamikdash. So it was only sort of a temporary or the Mishkan was a Binyan that would work until the Beis Hamikdash was built.

That means that as long as the Mishkan stood it was still incomplete, it still was not a completed Beis Hamikdash. The Yesod of the Beis Hamikdash as you know, was the Cheishek and the Teshuka that Klal Yisrael had. Totzuf Ratzu Ahava, the Ahava and the Cheishek for it is the fundamental really of the entire Mishkan. As long as it was incomplete, there was still a Teshukah,

there was still a very strong desire to see it be completed by Klal Yisrael. Klal Yisrael understood that the Beis Hamikdash was going to be the real one. This is something that is in between. This is something that is for now and there was a certain amount of Cheishek and Ratzon. They knew that there will be a permanent Beis Hamikdash IY”H when they get to Eretz Yisrael, and certainly there was a Cheishek and a desire for it. Many years later when the Beis Hamikdash was built, the Cheishek and Ratzon that existed is now transformed into the actual building.

It is something like what I heard B’sheim the Amshinover Rebbe, The Amshinover came to Eretz Yisrael after WW II, after the Holocaust. He was actually in Shanghai with the Yeshivos during the Holocaust. He came and he settled in Eretz Yisrael. He said Eretz Yisrael is wonderful. There is one thing I miss. The Gaguim for Eretz Yisrael. Before I came to Eretz Yisrael, I had a strong desire to be in Eretz Yisrael, a Cheishek to be in Eretz Yisrael. That I am now missing because I am in Eretz Yisrael. The Cheishek isn’t there anymore. In other words, the Cheishek is gone because you realized it and it happened.

The same thing with the Mishkan. While the Mishkan was there, there was a Cheishek for a Beis Hamikdash. When the Beis Hamikdash is built now of course you move on. However, (עצי שטים, עומדים). The Cheishek of the original Beis Hamikdash had to stand. It had to keep on going. It had to continue. Klal Yisrael wanted the Cheishek should be there. The Ribbono Shel Olam wanted the Cheishek should be there. Therefore, the Beis Hamikdash was the accomplishment, but the Mishkan was the symbol of the desire. (עצי שטים עומדים). Therefore, it kept on standing.

That is a beautiful lesson. Very often, people have the Cheishek for something, for something to happen, for a relationship, for a Chasunah, and then after the Chasunah is over the ideas and the Cheishek they fade into the background. The original desire fades into the background because look, now you are up to the reality and you are not up to the background. The idea that that Cheishek should remain, that is the (עצי שטים עומדים). A beautiful Hesber.

## **2 – Topic – A second thought regarding the Mishkan**

This thought takes us to an old rule. We have an old rule that we have said many times (Ed. Note: Parshas Mattos-Massei 5769, Parshas Vayeitzei 5772, Parshas Beraishis 5781, Parshas Yisro 5781 to name some of those times) and the Ohr Gedalyahu quotes it from Rav Tzaddok Hakohen in many places. It comes to mind in the beginning of Parshas Mattos (page 159) as one of them, that anything that we find in the Torah goes according to the first time. What do I mean that it goes according to the first time? That when you see something the first time that is an example of the way it should be.

In Parshas Mattos Rav Schorr talks about Nedarim, about taking an oath. There is a lot in the Torah about oaths. There is Masechtas Nazir, Nedarim, Shevuos, Eiruchin, a lot about making an oath. Zagt Rav Schorr the first Shevua is Yaakov Avinu in the beginning of Parshas Vayeitzei when he takes an oath to HKB”H that if HKB”H brings him back B’shalom that he will give Maisei. From the first oath we learn out that the idea of Shevuos is to be Mechazeik Avodas Hashem. To take an oath to do the right thing. That is the purpose of Shevuos. Of course there are a lot of Dinnim of Shevuos, but that is the real purpose of Shevuos.

What about the Beis Hamikdash? The first Beis Hamikdash is the Mishkan. In what way is the Mishkan the example? The Mishkan is not the example! The example is the Beis Hamikdash, the Mishkan is only temporary. Okay, maybe it is that way.

I would like to share with you a beautiful thought. In Amos Perek Tes, Amos who has very tough Nevuos throughout the eight Perakim, in the second half of the 9<sup>th</sup> Perek he ends with a Nevuah L'tov. There in a Nevuah about the Yemos Hamoshiach the Navi says in the name of Hashem 9:11 (אָקִים אֶת-סֶכֶת דָּוִד הַנִּפְלֵת). The Ribbono Shel Olam promises that the Sukkos Dovid that fell will be rebuilt. What is (סֶכֶת דָּוִד הַנִּפְלֵת)? There are two Peshatim. Rashi there says it means Malchus Beis Dovid, the kingdom of Dovid will come back and the Mari Karo says it means the Beis Hamikdash.

On Sukkos we say (הִרְחַמְנוּ הוּא יָקִים לָנוּ אֶת סֶכֶת דָּוִד הַנּוֹפֵלֶת), it became a song. I think that most of us understand the rebuilding of the Beis Hamikdash like the Pshat of the Mari Karo which is the Pshat of the Medrash.

The question is why is the Beis Hamikdash called a Sukkah? The Beis Hamikdash is a Bayis, why is it called a Sukkah? I once heard from Rav Moshe Shapiro who was speaking during the nine days, and now I have seen in the Kochov Mi'yaakov which is on the Haftoras from the Dubno Maggid. He says why is the Beis Hamikdash called a Sukkah?

He says there are two things about a Sukkah as compared to a Bayis. A Bayis is superior in that it is a permanent dwelling and a Sukkah is inferior in that it is a hut, it is a temporary, smaller building. On the other hand, a Sukkah is superior in the fact that if you take it apart and you put it together again, you are putting together the same Sukkah. Even when you take it apart for 12 months and you put it up next Sukkos it is the same Sukkah. But a house because it is permanent when it gets destroyed and you build, you are not rebuilding the same house. You are putting up a different house, a new home. The old home is destroyed and you are putting up the new home.

Zagt the Dubno Maggid, why is the Beis Hamikdash called a Sukkah? Because HKB"Y wants us to know that Akum Es Sukkos Dovid Hanofales, when it will come the time of the Yemos Hamoshiach, and HKB"Y is going to Akum Es Sukkos Dovid Hanofales, the Ribbono Shel Olam is going to rebuild the Beis Hamikdash, don't think that is a new Beis Hamikdash. There was a Beis Hamikdash that stood and now it is going to be a different Beis Hamikdash. Well, you want to know something? It may be that the new Beis Hamikdash is going to look different. The structure may be different. The Bayis Shlishi will be different than the Bayis Sheini. But don't make any mistake, it's not a different Beis Hamikdash, it is the same Beis Hamikdash coming back. Akum Es Sukkos Dovid Hanofales, it is a Sukkah and a Sukkah is something that can be taken apart and put back together. It is a Hemshech. It is Sukkos Dovid Hanofales. This is what the Dubno Maggid says.

Coming back to our Klal which is that everything goes according to the first time. The first time it was built it was a Mishkan. We said if everything goes by the first time the Beis Hammikdash is the real structure while the Mishkan is temporary. Aderaba, the Mishkan Tak'e, the Mishkan is built and taken apart and put back together again. But that is the Mashul of the Beis Hamikdash. Something that even if you take it apart and put it back together again, it is the same thing. It is the same Beis Hamikdash, it is a Hemshech of an Avodas Hashem. Klal Yisrael has a Cheishech and

a Teshukah for the Bayis Shlishi because it is a Hemshech of the Avodas Hashem that we once had.

And so two thoughts that go hand in hand. The first thought was that the original Mishkan was a place of Cheishek and desire and it has to stay forever, and the second thought is that the first Mishkan was a Sukkah, something that you can take apart and put together and that is also forever. The idea that it is all a Hemshech, it may be 2,000 years since the Beis Hamikdash was destroyed, but it is all a Hemshech, it is a pause. IY”H we will come back to the Beis Hamikdash. That is a thought regarding the Beis Hamikdash and the Mishkan.

### **3 – A Thought Regarding Mishenichnas Adar Marbim B’simcha**

We go back to Adar. It might be a new Adar because it is Adar Taf Shin Pei Gimmel (5783), but the calendar by Yidden is a cycle. It goes back to the sense, the feeling, the Hergish that you had in the very first Purim when we tried to touch base with that original feeling. Somebody had once said and had given a Mashul. He said when he was a little boy growing up here in America and he came to visit his grandparents in NY, they took him on a circle line ferry ride around Manhattan Island. As a little boy when he went around the highlight was Yankee Stadium. When they passed Yankee Stadium that was his highlight of the circle line boat trip. As the boat went around the little boy fell asleep on the bench of the ferry. Had it been his parents, when they docked they would have just woke him up and gotten off the boat. But it was his grandparents, so they just paid for another time around and let him sleep. So he slept. When he woke up he saw Yankee Stadium again. He said wow, there are two Yankee Stadiums? How can it be? The grandparents said it is the same Yankee Stadium it is just that we went around twice.

The same thing with Purim. It is not a new Purim. It is the same Purim. It goes around and it comes around. We come to the same Purim and we try to connect to the feelings of Purim, the Hergeishim of Purim. IY”H we should be Zoche to have the Cheishek of the first Purim like the Cheishek of the first Beis Hamikdash and the desire, the Ratzon and the Hatzlacha. A Freilicha Adar to one and all!

### **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 (בְּשִׂמִים לְשֶׁמֶן הַמִּשְׁחָה, וְלִקְטֹרֶת הַסַּמִּים) (קְטֹרֶת הַסַּמִּים). Many Meforshim ask why it mentions the Besamim for the (קְטֹרֶת הַסַּמִּים). 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 (בְּשָׂמִים לְשִׁמּוֹן הַמִּשְׁחָה) we understand the (שִׁמּוֹן הַמִּשְׁחָה) is for the building, the (קִטְרֶת הַסַּמִּים) 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 מֹשֶׁה קַח לְךָ סַמִּים נְטֹף וּשְׁחֵלֶת וְחֵלְבֵנָה סַמִּים וּלְבֵנָה זָכָה בַד בְּבַד יִהְיֶה) . It mentions the different parts of the Ketores.

We know that there are 11 ingredients in the Ketores, yet the Torah mentions only 4 ( נְטֹף וּשְׁחֵלֶת ( וְחֵלְבֵנָה סַמִּים וּלְבֵנָה זָכָה ( וְחֵלְבֵנָה סַמִּים וּלְבֵנָה זָכָה ). The Siman is an abbreviation Shulchan – (לְבֵנָה), (שְׁחֵלֶת), (חֵלְבֵנָה) and (נְטֹף). 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) הַזָּרִי. (ב) וְהַצִּפּוּרָן. (ג) וְהַחֵלְבֵנָה. (ד) וְהַלְּבוּנָה). 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 ( קַח לְךָ סַמִּים נְטֹף וּשְׁחֵלֶת ) ( וְחֵלְבֵנָה סַמִּים וּלְבֵנָה 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 לְשִׁמּוֹן הַמִּשְׁחָה, וְלִקְטֹרֶת הַסַּמִּים). 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 יְרֵנָה אֵל-מֹשֶׁה קַח-לְךָ סַמִּים, נְטֹף וּשְׁחֵלֶת וְחֵלְבֵנָה, סַמִּים, וּלְבֵנָה זָכָה בַד בְּבַד, יִהְיֶה) . 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 שנזדווג לו זוגו 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 ביום שניתנה בו) שיר השירים). 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.

#### **4 – Topic – A Question of the Week**

Let me end with a question. Mishlei 10:8 (קָח מִצְוֹת לֵב, חֲכָם-לֵב). We say that Moshe Rabbeinu was great because Kol Yisrael was Osek in Bizas Mitzrayim and Moshe Rabbeinu was taking Atzmos Yosef into the Midbar. So we give him a lot of credit. He wasn’t busy collecting money he was busy doing a Mitzvah.

I don’t understand. There were Jews that were busy carrying the Atzei Arazim, somebody carried it. Rashi says that Yaakov planted them in Mitzrayim. People say that Yaakov left them in the Midbar, that is not what Rashi says. Rashi says that he planted them in Mitzrayim. Somebody had to carry out the Atzei Arazim. Isn’t it harder to carry multiple big beams 10 Amos long then to take the Atzmos Yosef?

So we give Moshe Rabbeinu all this credit that he was Osek with the Atzmos Yosef which he deserves of course but at the same time there should be credit for the unknown people that took out the Atzei Arazim. I don’t know why it is not mentioned in Chazal, I am sure there is a good reason that somebody will come up with at your Shabbos table. Wishing one and all an absolutely wonderful Shabbos!

#### **Rabbi Reisman – Parshas Terumah – Parshas Zachar 5781**

#### **Public Service Announcement regarding Mishmar on Leil Purim**

As we prepare for Shabbos Parshas Terumah with an eye on the upcoming Purim IY”H on Erev Shabbos. Purim Chal on Erev Shabbos in Chutz L’aretz is very rare. The last time it happened was in the year 2008. It is happening this year in 2021. It is scheduled for 2025 and scheduled for 2045. Who knows how many of us will still B’ezras Hashem be around for 2045, but it doesn’t happen too often an Erev Shabbos that is a Thursday night Purim. Very very rare. Why did it happen this year?

HKB”H set up the world many many thousands of years ago. 5781 years ago. He knew there would be a Covid-Purim and planned it for a night when Thursday night would be a Mishmar night. Very depressing because it comes Purim night and there are not going to be Mesibos and Chagigos like

there usually are. So the Ribbono Shel Olam said I will do it on a Thursday night and you can come to Mishmar and B'ezras Hashem next Thursday night Leil Purim we do plan to have a Mishmar with an adjustment to the timing from 9:30 until 10:30 for learning. I will say a Dvar Torah for 10 – 15 minutes and there will be refreshments downstairs B'ezras Hashem so that you can still have a Simchas Purim in an appropriate way.

### **1 – Topic – Will there be an Aron in the Bayis Shlishi?**

At the Mishmar we are coming to the end of Divrei Hayamim. We have been learning Divrei Hayamim for some 72 or so Mishmar evenings and we are coming to the end. In the back of the Orim Gedolim print of Tanach there is printed a Kuntras Mayanei HaYeshua after Divrei Hayamim. The Mayanei HaYeshua was written by one of the Talmidai Ha'GR"A and it was a 16 page Kuntros reviewing the parts of Tanach that deal with Yemos Hamoshiach. There I saw something that totally surprised me. There they write B'sheim Ha'GR"A that in the Bayis Shlishi there will not be an Aron. The language they use is that in the Bayis Sheini there was no Aron Mi'pnei Hag'ri'yusa, it was unfortunate. In the Bayis Shlishi there will not be an Aron for a good reason. The explanation is that the main function of the Aron is that the Kol Hashem, HKB"H Kavayochels message came from between the Keruvim on top of the Aron and L'asid Lavo where all of Klal Yisrael will be Zoche to Madreigas Hanevua there there will be no need for an Aron and there won't be an Aron. This absolutely surprised me.

This morning I was at a Bris and I mentioned it to a Talmid Chochom and he mentioned something to me that it mentions in the Mikdash Dovid. He said B'sheim the Mikdash Dovid that the Rambam when he brings the Klei Hamikdash does not bring the dimensions of the Aron, he brings the dimensions of the other Keilim but not the Aron. The Mikdash Dovid gives a reason. He says because the Aron cannot ever be built. Only the original Aron is good and you can never build a replacement Aron. Why?

When a new Menorah, a new Mizbaiach or a new Shulchan is built, the Chinuch, in other words the installation of these Keilim as appropriate Keilim, Avodosan Mechancham. The Chinuch is that the first time you do Avoda, the first time you light on the Menorah, the first time you put bread on the Shulchan, the first time you bring Korbanos on the Mizbaiach, Avodosan Mechancham. But he said regarding the Aron that there is no Avodah with the Aron, so there is no Avodosan Mechancham. Therefore, there is no ability to build an Aron later. It may be a bit of an explanation into this Chiddush Gadol that it says there B'sheim the Vilna Gaon, B'sheim the GR"A.

### **2 – Topic – The Koach Hatzibbur**

I would like to talk a little bit about the idea of a central Bais Hamikdash, Mishkan in Klal Yisrael. The idea that Avoda needs one centralized place. The Tzibbur has to be together in order for Avoda to function properly. The same thing is true about a Shul. When you have Tefilla B'tzibbur it is important that it be the function of the Tzibbur, of a Tzibbur that feels together, feels an Achdus. There has to be extra care that there should be no Machlokes in a Tzibbur of Klal Yisrael. There never should be Machlokes but what can you do as sometimes there is. But when a Tzibbur Davens

together, it is extra important because the Hatzlacha of a Tefilla comes from the fact that it comes from the Tzibbur of Klal Yisrael, from the Jewish people all together.

In the Teshuvah Chavis Ya'ir, Teshuva Kuf Pei Vav, he tells a Halacha Shaila of a city that had 13 over Bar Mitzvah people. You can't even call it a city, it was a little town. When it came time for Tekias Shofar on Rosh Hashana none of them knew how to blow a Shofar. It costs money to pay somebody to come for Rosh Hashana to blow Shofar. Some people in the city said we should spend the money and others said we should not. They put it up to a vote. 7 of the 13 voted not to pay somebody to come to blow Shofar as they felt that they were Anusim, that what could they do if they don't have a Tokea and they won't have Tekias Shofar.

6 of the 13 did want to bring in someone to blow Shofar. So the 7 outvoted the 6 and they were not going to bring in anyone to blow the Shofar. Obviously the 6 were very distraught and they decided that they themselves would pay to bring in someone to blow Shofar. However, they said they are going to instruct him only to be Motzi those people who contribute to pay for the Baal Tokea to come. Those who did not contribute they won't be Yotzi as they say that they are Anusim so let them be Anusim. This was the decision.

The other 7 were very upset and they said Zeh Ne'hene V'zeh Lo Chaseir and once you are bringing them in you be Yotzi everybody. The Shaila came to the Chavis Ya'ir and the Chavis Ya'ir first writes that really everybody should chip in, everybody should pay and it was wrong as a person has to spend up to a fifth of his Nechasim in order to perform a Mitzvas Asei. Then he writes, however, there is no argument of Zeh Ne'hene V'zeh Lo Chaseir. He doesn't explain, however, anyone who knows anything about Zeh Ne'hene V'zeh Lo Chaseir knows that when something costs and there is a price to be paid for something, if you have a place that is designated for a cost and the language of the Gemara when you have a place of Avida B'schar then there is no Zeh Ne'hene V'zeh Lo Chaseir so the Chavis Ya'ir writes against the 7. Then he writes, however, if you are going to have someone to be Motzi the Tzibbur then he must be Motzi everybody or else no one is Yotzei. He says that if you have someone blowing Shofar and he has in mind to only be Motzi part of the Tzibbur nobody is Yotzei.

He says look if you are going to pay him and instruct him to be Motzi only part of the Tzibbur a Shaliach can only do Sh'lichuso, he can only do what he was hired to do. He is not allowed to be Meshaneh, he will only be able to blow and be Motzi them. But if that happens he says, nobody is Yotzei. That is the Psak of the Chavis Ya'ir.

The Rama is Siman Taf Kuf Pei Aleph S'if Aleph says that. He says that a person has to be Motzi the whole Tzibbur or nobody is Yotzei. The Mishna Brura in Siman Nun Gimmel S'if Nun Zayin writes that about a Baal Tefila in general. If you have a Baal Tefilla that has in mind to be Motzi some and not all, nobody is Yotzei. Incredible! That is a message there. Even though here the 7 are wrong it doesn't matter. It is either the Tzibbur or nothing.

Rav Zilberstein in his Chashukai Chemed on Maseches Rosh Hashana Daf Chaf Ches has a contemporary version, a 21<sup>st</sup> century version of this Shaila. That is, in a Shul where they want to limit the Tzibbur to people who are careful not to have what he calls Hamachshir Hatamei (a smartphone), they want to limit the Shul. They want to keep people who don't have smartphones,

who don't have that Yeitzer Hora. So they said that in their Shul they are only inviting people who don't have smartphones. The Chazzan will have in mind to be Motzi only those who don't own smartphones. The Shaila that Rav Zilberstein was asked is if anybody is Yotzei at all. You have to know it is a different mentality in Eretz Yisrael. In Eretz Yisrael they don't understand how a Frum Yid could have a smartphone.

I remember when I was in Eretz Yisrael and a Yid came over to me and he gave me Shalom and he said hello to me. Then he asked me so innocently, is it true that in America there are some Rabbanim who have smartphones? I looked at him and I said what, no that could never be. Because in Eretz Yisrael they are not as sophisticated as us, they are backwards, they don't expose themselves to the distractions of smartphones.

Anyway, so he was asked a Shaila. Now, I want you to ask yourself which is worse not being Motzi people who don't want to pay or not being Motzi people who have smartphones. I don't know what you think but I'll tell you what Rav Zilberstein writes. Rav Zilberstein writes that the restriction makes sense. The restriction not to be Mozti people with smartphones makes sense. He says there are people who reject in being careful in serving Hashem and that is what he writes. It is a Chiddush. I don't know if he would write it in 2021. I don't know if he would write it in America. In America there are people who need it for their business purposes to have certain tools. I only mention it to you, the Chavis Ya'ir I mentioned to you for one Mussar and that is either it is the whole Tzibbur or it is no part of the Tzibbur. The Tzibbur must be together. That is really my goal.

Agav, it is a little cold water thrown on our face to see that there is an Ehrliche society and Rav Zilberstein is not a caveman, he is a person who is well versed in medicine and in much that goes on in the world today and yet he writes such a Lashon. I don't know what to say. But it should be a Mussar to us too, at least those who have smartphones to put on some type of a filter.

So many times parent's come to me and they tell me that they caught their children doing things and the language they say, I thought the Rabbanim are nuts, I thought they were Cuckoo but now I see... Oy, don't come to that point. Have a proper filter on your phone. Your kids are smart, they know how to use your phone. Especially mothers. The boys in Yeshiva tell me to get their father's phone is very hard, however, to get the mother's phone it is always left all over the place. At any rate, this is the message, the Koach Hatzibbur and what Rav Zilberstein writes.

### **3 – Topic - A Thought on an aspect of Hilchos Purim!**

Let me mention something from Hilchos Purim. I was learning Hilchos Purim yesterday and I came to a Chiddush. In Taf Reish Tzaddik S'if Yud Daled. It is interesting that it says in Shulchan Aruch (אין מדקדקין בטעיותיה). The Halacha is and I know that the Minhag is not this way, that if the Baal Korei makes a mistake that doesn't change the meaning of the word, (אין מדקדקין בטעיותיה). We are not Medakdeik. We let him Lain it. If instead of saying (Esther 6:1) (בְּלִילָהּ הַהוּא, נִדְּרָה שְׁנַת) he would say (בְּלִילָהּ הַהוּא, נִדְּרָה שְׁנַת הַמְּלָךְ) (הַמְּלָךְ) he would say (בְּלִילָהּ הַהוּא, נִדְּרָה שְׁנַת הַמְּלָךְ) you don't correct him. I am sure that in our Shuls we would correct him. But really the Ikkur Hadin is that we don't correct him. (אין מדקדקין בטעיותיה). This is the Halacha that I was learning yesterday.

I mention it because I was just thinking in general, in life we are too Medakdeik in the Te'usim that other people make. (אין מדקדיקן בטעיותיה). Why be Medakdeik? It is interesting that it is Lashon Nekaiva. It should be Ain Medakdikin B'tu'yasov. A Baal Korei is a man not a woman. I guess he means (אין מדקדיקן בטעיותיה) with the mistakes of the Kriya. Kriya is Nekaiva. Krias Hamegilla (אין מדקדיקן בטעיותיה).

But there may be a hidden message and I don't say that it is the Kavana of the Rama, the Kavana of the Shulchan Aruch but it may be a good message to take home. (אין מדקדיקן בטעיותיה). Go make a copy of that line in the Mechabeir and enlarge the copy and hang it up in your house. (אין מדקדיקן בטעיותיה). We are not Medakdeik at all in the mistakes she makes. What a great lesson. A perfect Purim gift. (אין מדקדיקן בטעיותיה). A gift for someone who has everything. (אין מדקדיקן בטעיותיה). Shulchan Aruch Taf Reish Tzaddik, S'if Yud Daled.

With that I wish one and all a Freilichin Purim. Be very careful out there. If you are eligible for the vaccine please get it. There are new strains of this disease coming and we don't want to G-d forbid come to a point where we have to close again. Be very careful. If you are eligible and if your doctor recommends you get it, the Shulchan Aruch doesn't say to listen to the internet to see if it is safe. It says go to your doctor. Ask your doctor as it says in Hilchos Yom Kippur, Hilchos Sakana. So I'm telling you, ask your doctor. If he says it is good go and do it. Be safe, be well and have a Freilichin Purim, a wonderful Shabbos. I hope to talk to you once again IY"H on Taanis Esther!

## **Rabbi Reisman - Parshas Terumah 5780**

1 - Topic - An extraordinary insight by Rav Chaim Shmuelevitz into why Dovid Hamelech couldn't build the Bais Hamikdash.

As we prepare for Shabbos Parshas Terumah. Let me begin with a Nach topic. This week we build the Mishkan. Shlomo Hamelech built the Bais Hamikdash. Dovid Hamelech was unable to build the Bais Hamikdash because he fought many wars. In the Sichos Mussar of Parshas Terumah he gives a tremendous insight, an extraordinarily new insight into the Kavana of the Ribbono Shel Olam in not allowing Dovid Hamelech to build the Bais Hamikdash. He begins by pointing out that (וַיִּקְחוּ-לִי תְרוּמָה), that the very first words about building the Bais Hamikdash is that it has to be Li Lishmi. V'asu Li Mikdash. Everything has to be done Lishma. After all, this is the Bais Hamikdash, this is The place.

We find in Melachim I 5:16 (וַיִּשְׁלַח שְׁלֹמֹה, אֶל-חִירָם לְאֹמֶר). That Shlomo sent a message to Chiram saying (אֲתָהּ יִדְעָתָהּ אֶת-דָּוִד אָבִי, כִּי לֹא יָכַל לְבַנוֹת בַּיִת לְשֵׁם יְיָ אֱלֹהֵינוּ, מִפְּנֵי הַמְּלָחָמָה, אֲשֶׁר סָבְבוּהוּ). That Dovid can't build a Bais Hamikdash because of the wars that he was involved in. Now he can't mean that he was too busy, because we certainly know that Dovid Hamelech requested to build the Bais Hamikdash after the wars were done. So it needs a little bit of an explanation what does it mean because of the wars?

The typical understanding of because of the wars is that the wars were Mitzvos and why would that prevent it? We find in Divrei Hayamim I 22:8 (וַיְהִי עָלַי דְּבַר-יְיָ, לְאֹמֶר). That Hashem spoke to

Dovid saying, (דָם לְרַב שָׁפַכְתָּ, וּמִלְחָמוֹת גְּדוּלוֹת עָשִׂיתָ: לֹא-תִבְנֶה בַּיִת, לְשָׁמִי) you have spilled much blood and fought many battles. You will not build a Bayis Lishmi. It seems to be saying clearly that the reason is because he fought Milchamos. The conventional understanding that Dovid Hamelech fought Milchamos is Midas Hadin and Shlomo Hamelech with Midas Harachamim, he would build the Bais Hamikdash.

Rav Chaim Shmuelevitz suggests something totally different. The Bais Hamikdash has to be built Li Lishmi. Dovid Hamelech was busy with wars for the majority of the time of his kingdom, his conquering. Dovid Hamelech stretched the boundaries of Eretz Yisrael as far as they have ever gone. That is a Chisaron in Lishmi. Because it would have to have been that when Dovid Hamelech will build the Bais Hamikdash that he would see it as a place where Yidden could come and Daven for Hatzlacha in their wars. For Hatzlacha in the battles that they fought.

After all, it pained Dovid Hamelech anytime that a Yid died in a battle. It is a Chisaron in Lishma. To build a Bais Hamikdash because you would be able to ask for things, that is something wrong. It fits beautifully into the Posuk. It says (דָם לְרַב שָׁפַכְתָּ, וּמִלְחָמוֹת גְּדוּלוֹת עָשִׂיתָ: לֹא-תִבְנֶה בַּיִת, לְשָׁמִי). You will be unable to build a Bais Hamikdash Lishmi. That is totally Lishma. There is something missing in the Lishma of your building of the Bais Hamikdash. You were so involved in the needs of Klal Yisrael that certainly you will build it for that reason.

That also fits well into the Posuk that I quoted earlier from Melachim I 5:16 where Shlomo says to Chiram (אִתָּהּ יִדְעָתָא אֶת-דְּוִד אָבִי, כִּי לֹא יָכַל לִבְנוֹת בַּיִת לְשֵׁם יְרֹנָה אֱלֹרִיּוֹ) L'Hashem Elokav, it says L'sheim. It was missing in the Lishma. So that Shlomo Hamelech had an extraordinary insight into the reason that his father was not allowed to build the Bais Hamikdash.

Says Rav Chaim Shmuelevitz that with this it is answered in Melachim I 5:21 where the Posuk says (וַיְהִי כִשְׁמַע חִירָם, אֶת-דְּבָרֵי שְׁלֹמֹה) And it was when Chiram heard the words of Shlomo, (יִשְׂמַח) (מְאֹד; וַיֵּאמֶר, בְּרוּךְ יְרֹנָה הַיּוֹם, אֲשֶׁר נָתַן לְדָוִד בֶּן חָכָם) and he rejoiced, Boruch Hashem that He gave Dovid a wise son. A wise son? What did he do? He said my father can't build so I'm going to build. Why is that a wise son? He understood the depth of why you can't build the Bais Hamikdash because you fought wars. Wars? It is a Mitzvah to fight wars. Because you fought wars, and therefore, the needs of Klal Yisrael at war time was foremost on your mind so it is a Chisaron in the Lishma. What a beautiful extraordinary insight by Rav Chaim Shmuelevitz.

## 2 - Topic - A beautiful thought from Rav Schwab

The Keruvim that were on the Aron we find something strange in 25:16 right before Sheini we find (וַנִּתְּנָה, אֶל-הָאָרוֹן--אֵת, הַעֲדוֹת, אֲשֶׁר אָתַן, אֱלֹהִים) Place the Luchos into the Aron. 5 Pesukim later in Posuk 21 (וְאֶל-הָאָרוֹן--תִּתֵּן אֶת-הַעֲדוֹת, אֲשֶׁר אָתַן אֱלֹהִים) it repeats that into the Aron you should put the Luchos that I will give you. What is going on? This is doubled up?

Zagt Rashi right there on the spot (לֹא יָדַעְתִּי לָמָּה נִכְפַּל). I don't know. When Rashi says I don't know he means I didn't find in the Gemara or the Midrashim any reason why it is mentioned twice. Rashi goes on to say that maybe it wants to tell you that you have to put the Aron first and the Keruvim second and you shouldn't get the order wrong, so it says the order the second time. It is a little

Shver as the Ramban asks that it doesn't fit into the Posuk as the Posuk doesn't say, and as a matter of fact it seems to be that the order is the other way around. That is what Rashi says.

The Daas Zekainim Mi'baalei Tosafos say a different Teretz, however, the Teretz needs explanation, and Rav Schwab in Parshas Shoftim (Ed. Note: page 424 - 425 and part of this topic was spoken about in Shoftim 5778) explains this Daas Zekainim Mi'baalei Tosafos and you will see clearly that this is what the Daas Zekainim is saying. The Daas Zekainim Mi'baalei Tosafos says that the Ikkur Tzivui (commandment) was the second Posuk, Posuk 21. The first Posuk, Posuk 16 is by way of explanation. Rav Schwab explains as follows. In Parshas Shoftim we find the concept of Hazmana Milsa Hi and Hazmana Lav Milsa Hi which is what he is referring to there. That when you have something that is Guf Hakedusha, Haz'mana, just preparing it, Milsa Hi, that counts and gives it Kedusha.

Over here it says in 25:15 right before Posuk 16, (בְּטַבְעֵת, הָאֶרֶן, יְהִיוּ, הַבְּדִים: לֹא יִסְרוּ, מִמֶּנּוּ). Put the Badim in the rings of the Aron and they may never be removed again. They are permanent, never to be taken out again. Why is it permanent? When he puts it in now why can't he take it out? Later when he will put in the Luchos and put it in the Mishkan I understand that it is permanent. But now?

Zagt the Posuk (בְּטַבְעֵת, הָאֶרֶן, יְהִיוּ, הַבְּדִים: לֹא יִסְרוּ, מִמֶּנּוּ) why? Comes along the next Posuk and says (וְנִתְּתָה, אֶל-הָאֶרֶן--אֵת, הָעֵדֻת) because the Aron is prepared for the Luchos. The Luchos are Guf Hakedusha. It is something holy and Hazmana Milsa Hi. Therefore, preparation counts. Hazmana Milsa Hi by Guf Hakedusha. When you prepare something for a Mitzvah you can change it. When you prepare something for Guf Hakedusha you can't change it. Since the Luchos are there, Ai that is the reason. That is the reason for this. Once you put in the Badim now you can never take it out again.

It reminds me about once L'havdil when I got a bicycle for one of my children and now I had to assemble it. I am not a very patient person unfortunately and I quickly tried to put it together using my own Seichel. The bicycle had a nut or a bolt that you put on and can never be removed. It was permanent. I put it on too early. The bicycle was gone. Once I put it on, it can never come off. Slight problem. L'havdil. The Aron you are putting it together and you are working on it and you are going to put in the Badim. Listen, when you put in the Badim it is permanent right away. You say, wait a minute it is still under construction so I can take it out. Zagt the Torah, no. (וְנִתְּתָה). You are going to put in the Luchos. Preparation for something that is Guf Hakedusha is permanent.

Zagt Rav Schwab, Gevaldig. It says in Pirkei Avos (Perek 4) that this world is like a hallway for Olam Habo which is a banquet hall. (הָעוֹלָם הַזֶּה דוֹמֶה לְפֶרֶזְזוֹדוּד בְּפְנֵי הָעוֹלָם הַבָּא; הַתֵּקֵן עֲצֻמָּךְ בְּפֶרֶזְזוֹדוּד, כְּדִי ) (שְׂתִיכְנֶס לְטֶרְקֵלִין) Prepare yourself in the hallway so that you should be able to go into Olam Habo which is a palace. Zagt Rav Schwab, Hazmana Milsa Hi. If you make yourself Guf Hakedusha, you prepare by doing things that bring a person to Olam Habo, it is permanent. It is like the screw you put on the bike that is never going to come off. You are a Ben Olam Habo already while on this world. Why? Hazmana Milsa Hi. If you prepare yourself properly to do the things that Chazal say make you a Ben Olam Habo. (הַתֵּקֵן עֲצֻמָּךְ בְּפֶרֶזְזוֹדוּד, כְּדִי שְׂתִיכְנֶס לְטֶרְקֵלִין).

Zagt Rav Schwab, that is why it says in numerous Divrei Chazal, Aizehu Ben Olam Habo or Kol Shoneh Halachos Bechol Yom Zoche She'hu Ben Olam Habo. What do you mean you are a Ben Olam Habo? You won't know until the day you die and you get all of your Zechusim together. No!. Hazmana Milsa Hi. A person can be a Ben Olam Habo in this world but he has got to be devoted, he has got to be dedicated, he has got to be a person who decides this is what I am doing.

I told a young man who is starting to learn seriously that you will get there when you see that you are a Ben Torah. He said to me what is a Ben Torah? I told him that a Ben Torah is somebody who is committed. Somebody who has made up his mind this is it, this is what he is doing. No more struggle. It is still a struggle. You have to learn. You have to get up in the morning, you have to do a lot of things. When the given is that you are committed to be a Ben Torah then you are a Ben Torah. It is a Hazmana Milsa Hi. It is a preparation. A preparation makes you the person.

Mimeila says Rav Schwab, Kol Yisrael Yeish Lahem Cheilek L'olam Habo. What does it mean? It should say Kol Yisrael Yeish Lahem Cheilek B'olam Habo, in Olam Habo. What is towards Olam Habo? L'olam Habo? What does that mean? Zagt Rav Schwab, Kol Yisrael, referring of course to a Yid who commits himself, Yeish Lahem Cheilek, has a Cheilek even in this world L'olam Habo, towards Olam Habo. Beautiful!

### 3 - Topic - A Kasha on the Parsha

By Tefillin it says that if you take the Tefillin and coat it with gold then it is Posul. All of the Rishonim say not only gold, but even if you coat it with copper or you coat it with cardboard. If you coat it with anything it is Posul. Even though you are beautifying it with gold it is also Posul. Tzitzis may not have a coating on them. Fine. We find in this week's Parsha the Chiyuv of Tzipui. The Aron has to be Metzupa with gold. Says Rashi, how did they do that? They made a golden box on the inside a golden box on the outside the Aron in middle which they sandwiched it in and that is (וְצִפִּיתָ אֹתוֹ זָהָב טְהוֹר). That is called Tzipisa, that is called coating. It is a Chiddush of the Torah that even though one is placed snugly over the other and it is not attached to it, everyone knows that.

I don't understand. We put a cardboard box on our Tefillin Shel Yad. We do exactly what they did with the Aron with gold and we put a cardboard box over the Tefillin Shel Yad. But Tzi'pai'u Posul. The language is the same language. You are coating it. I would think that coating it is attaching it. How do I know snugly fit over it? That is what happened by the Aron. There is a problem because the whole Klal Yisrael covers the Shel Yad with a cardboard covering or a plastic covering. I am not saying it is Posul but I have a Kasha. With that Kasha I wish you all a great Shabbos until next time Kol Tuv!

## **Rabbi Reisman's Shiur- Parshas Terumah 5779**

It's the wonderful month of Adar Rishon, a month that we are marbim b'simcha. There is an extra month this year, may it be a chodesh of simchah for all of us.

I'd like to share Rav Isaac Sher's machshava with you, regarding the Mishkan, and then the machshava from Beis Ger - a chassidish vort, and you'll see there's a connection; all of Torah is connected.

We'll start with Rav Isaac Sher. Rav Isaac Sher, on Parshas Terumah, in his Sefer Leket Sichos Mussar, talks about the contribution of the Mishkan in the formation of Klal Yisroel.

What I mean to say is this: Klal Yisroel experienced yetzias Mitzrayim, then Krias Yam Suf, then getting the manna, the be'er shel Miriam, and then Matan Torah, and then finally, the Mishkan. The question is, what exactly did the Mishkan contribute in this whole chain of development of Klal Yisroel?

For that, Rav Isaac Sher offers the following explanation. A concept in successfully being an eved Hashem, in serving Hashem properly, is to be able to do so with consistency.

Hisorerus, when a person is inspired, is a wonderful thing. But no matter how great the inspiration, no matter how strong the chizuk that a person gets, it eventually passes, and hopefully something remains.

What remains and becomes permanent in a person, is really the development of the person. When Klal Yisroel went out of Mitzrayim, they developed as a nation; yetzias Mitzrayim, krias Yam Suf, the manna, Matan Torah.

Then Hakadosh Baruch Hu said, there's a Mishkan. The Mishkan is something that's temidi - it's constant. It's always there, day after day. It has a set avodah. Of course, on Yom Tov it has a special avodah, but the basics of the Mishkan were consistent. They had a consistent set of things that had to be done. That is the Mishkan.

As a matter of fact, there is an explanation of 'V'asah Li Mikdash v'shochanti besochem'. Now, this was actually called the Mishkan, and not the mikdash. Rav Isaac Sher says, [Hashem said] I'm giving you a Mishkan, a place where I reside. It's your job to turn this into a mikdash - a place that is a source of kedushah, of holiness, for all of you.

That is the yesod. Now, agav, Rav Isaac Sherer explains Yechezkel, Perek 46, that is a nach yediah.

But that's not the point that I want to bring out. The point I want to bring out is that the Mishkan, the Beis Hamikdash - or today's yeshiva or shul in which you learn, is supposed to be the anchor of stability in your serving of Hashem.

Life has twists and turns, and ups and downs. When you walk into a beis midrash, everyone counts the same; the rich, the successful, the people who are having a difficult time, or may not have an adequate parnassah.

The Beis Hamikdash, or today's mikdash me'at, is the place where whatever is going on outside, takes a person and makes him into a part of a kehal, of a group, in which there's a consistent avodas Hashem.

There's a halachah that tadir v'sh'eino tadir, tadir kodem. In serving Hashem, when you have to do two things, you do the tadir, the one which is performed often, prior to the one that's done infrequently.

For example, in the Beis Hamikdash, the korban that was tadir went before the one that wasn't. When you say bentsching, and it's Shabbos rosh chodesh, you say Retzei V'hachlitzeinu first, and Ya'aleh V'yavo second. The one that's tadir, the one that comes all the time, is kodem.

Rav Elchonon klers, why does tadir go first? Is it because it's more choshuv, like Kohen, Levi Yisrael? Or is it just an order, like Avraham, Yitzchok, Yaakov have an order and it doesn't mean it's more choshuv? What is tadir?

The yesod that Rav Elchonon establishes, is that tadir is a chashivus. Something that's constant, that's temidi, is something that's choshuv.

That's Rav Isaac Sherer's lesson; that the Mikdash provides the chashivus of something that's constant, of something that's tadir. That is the yesod of the Beis Hamikdash.

Ad kan. These are the words of Rav Isaac Sherer.

I'd like to move on to a second topic. For this, I'd like to share with you the kashya of the Sfas Emes, on Mesechtes Shabbos, Daf 102b, as follows.

As you know, we learn the Meleches Shabbos from the Mishkan. The 39 Melachos that are assur on Shabbos, are derived from the avodah in the Mishkan. The Gemara says, on Daf 102, 'Kama yivneh v'yehei chayav' - in the melachah of building, how much do you have to build to be chayav? 'Kol she'hu' - any amount. There's no shiur.

Why isn't there a shiur? The Gemara says, 'Sh'kein keresh shenafla bo darna, matif letocho ever vesosmo' - if there was a keresh, one of the boards - or pillar, that formed the wall of the Mishkan, and an ant or worm dug a hole into it, they would drip lead into the hole to fill it up. And that is boneh of a kol she'hu. Azo shteit in Gemara.

The Sfas Emes, in his sefer on Shas, asks: The Mishna says in Mesechtes Middos, Perek 2, Mishna 5, that in the Beis Hamikdash there was room called Lishchas Ha'eitzim. It was the storage place of the firewood. 'ששם הכהנים בעלי מומין מתליעין העצים וכל עץ שנמצא בו תולעת פסול מעל גבי המזבח' - for this a ba'al mum is kosher, so a kohein bal mum would be the one to do it.

Well, what did they do - masli'in ha'eitzim - they looked if any of the wood had worms or ants in it, 'nimtza bo tola'as' - and if they found a worm, 'pasul mei'al gabei hamizbei'ach' - it was not used in the mizbei'ach. After all, it was a piece of wood that was wormy. Once you had a worm in it, you didn't use it.

Fregt the Sfas Emes, I don't understand. If a firewood, which is burnt and destroyed, and is perhaps in the Beis Hamikdash for an hour, if there's a wormhole in this wood, the wood is pasul. Yet for the keresh, the wood that formed the wall of the Mishkan, if there was wormhole, you used it?! The keresh stood permanently, day in, day out!

You would think that wood that's there all the time, has to have a greater hiddur mitzvah. And what did they do with the wood? They dripped in some lead, and they used it!

It's an amazing kashya. How could it be that a wormhole in firewood pasals, yet a wormhole in the wall of the Beis Hamikdash or the Mishkan, doesn't? A gevaldig kashya.

The grandson of the Sfas Emes, the rosh yeshiva today in Ger Beis midrash Yerushalayim, in his sefer Ivreh D'dasha, answers beautifully.

He says, the Mishkan is the bayis; it represents the home. In life, there are things that are moments of inspiration. And those moments of inspiration, of course they're important. But then there's the timidius; the constant, the home.

Every home is imperfect; nobody is perfect. In life, in the consistency of life, in the things that a person does day in, day out, he knows that nafal bo darna - sometimes a worm makes its way in, it's imperfect.

Your obligation is lesosmo - to seal up - whatever hole is made by this worm, by this imperfection. And the Mishkan represents that.

The firewood represents the hislahavus, the moments of growth, that aish hamizbei'ach tukad bo. Chassidim teitch 'aish hamizbei'ach' - the firewood, 'tukad bo' - burns on the mizbei'ach. That aish hamizbei'ach should also burn in the person, in the human being.

When a person gets a bren, an inspiration, you've got to be careful with it. You've got to treasure it and use it right.

So in that, there are two parts to the avodah. The moments of inspiration that have to be treasured, and the consistency, which is the Mishkan, which is the bayis, which can have imperfections - that's the nature of it.

And so we have two lessons: Rav Isaac Sher's lesson that temidi in a bayis is most important. And the lesson of the Ivreh D'dashah, that while the bayis is most important, it's imperfect. The moments of inspiration have to be treasured, you have to hold them very dearly.

A third vort to this week, and this comes from Rav Druk, is beautiful. Rav Druk, in this week's parshah, says atzei shitim, they had the wood of the Mishkan. The Midrash says, in Shir Hashirim Rabah, there was a briach hatichon, there was a piece of wood that went through the center of the kerashim, which was extraordinarily long. It was more than thirty amos long, and according to the Midrash, it was even longer than that. Where did they get a piece of wood that was so long?

Vayitah aishel b'Be'er Sheva - Avraham Avinu planted a tree in Be'er Sheva. That tree was going to give the wood for the Mishkan. Later, when Yaakov Avinu goes down to Mitzrayim, the posuk says in Vayigash, they came to Be'er Sheva, and then from Be'er Sheva, went down to Mitzrayim.

Why mention this stop? Zugt di Midrash in Shir Hashirim, yes, he went to Be'er Sheva to pick up the wood - Avraham Avinu's wood. He then took it with him to Mitzrayim, and it was there when Klal Yisroel needed it later. Perhaps they left it in the midbar, perhaps they took it to Mitzrayim. I think this part is well-known.

Zugt Rav Druk, I learned Parshas Vayigash, and listen to the two pesukim that describe Yaakov Avinu's descent to Mitzrayim.

'Vayiso Yisroel v'chol asher lo, vayavo Be'eiro Shava' (41:1) - Yisroel - that's Yaakov Avinu - went to Be'er Sheva. A few pesukim later, 'Vayakem Yaakov m'Be'er Sheva' (41:5) - then Yaakov got up from Be'er Sheva, 'vayisu Bnei Yisroel es Yaakov avihem' - and his children carried their father, Yaakov, 'v'es tapam v'es nesheihem' - and the families, 'ba'agalos' - in the wagons, 'asher shalach Paraoh laseis oso' - that Paraoh sent to carry him.

Fregt Rav Druk, wait a minute. The wagons were only used on the second leg of the trip? The first leg of trip, it says, 'Vayisa yisroel v'chol asher lo' - it doesn't say anything about the wagons.

Why didn't he use the wagons for the entire trip? Until Be'er Sheva, he went without the wagons, in Be'er Sheva, he went with the wagons. Why?

Amazing diyuk in the posuk. Rav Druk tells a story about R' Aharon Kotler. R' Aharon used to raise money for Chinuch Atzmai. Chinuch Atzmai brought him a more dignified, and newer, frock to wear when he went collecting for Chinuch Atzmai.

One day, he was collecting for Chinuch Atzmai, and he told his driver, "Drive me home for a moment and then I'm going to a wedding."

The driver was perplexed; it was out of the way to go home. Later, he asked R' Aharon, "Why did you go home before you went to the wedding?"

R' Aharon answered, "Chinuch Atzmai bought me a frock to go collecting for Chinuch Atzmai. When I go to a wedding, I'm not allowed to wear it; it's considered stealing. So take me home, I'll change, and then I'll go to the wedding."

Zugt Rav Druk, Paraoh sent the agalos to take Yaakov to Mitzrayim. Yaakov made a detour, he went out of his way to Be'er Sheva to get Avraham Avinu's wood, so he said, 'Listen, send the

wagons to Be'er Sheva. I'll make my own way there. Once I finish my business, I'll go from Be'er Sheva with the wagons from Paraoh.'

Rav Druk makes the point of the honesty, the absolute honesty, that's needed in developing a Beis Hamikdash, and developing a beis hamidrash, and developing the future of Klal Yisroel.

Everything that's done, has to be done with an honesty, with an ehrlichkeit, and then there's Siyaata Dishmaya.

It reminds me of the Chasam Sofer's words. The Chasam Sofer says that Klal Yisroel made the eigel from the gold that they got at bizas hayam. Klal Yisroel made the Mishkan from the gold they got at bizas Mitzrayim.

In Mitzrayim, they didn't want the money, but Hashem said, 'Do it for a mitzvah.' So they did it.

At yam suf, it says the opposite; they were so engrossed in the money, that Moshe Rabbeinu had to pull them away. What they did for the sake of the money, that money was their downfall; it was the eigel.

But what they did l'shem mitzvah, that money was the Mishkan. The honesty that's needed in a person's life to achieve kedushah, has to be an honesty that has perfection to it.

And with that, I wish one and all an absolutely wonderful Shabbos Parshas Terumah!

## **Rabbi Reisman - Parshas Terumah 5778**

### **1 - Topic - A Halacha thought regarding the Kevesh - the ramp.**

Mishenichnas Adar Marbim B'simcha as we stand on Rosh Chodesh Adar preparing for Shabbos Parshas Terumah. I would like to share with you today one Inyan of Halacha and one Inyan of Machshava. Let me begin with the Halacha topic.

The Halacha topic has nothing to do with Halacha Bizman Hazeh but it has to do with the Mishkan. In this week's Parsha as you know all the Klei Hamishkan are enumerated. The Kiyor in next week's Parsha. But one thing is missing and that is the Kevesh. The ramp which was used to go up to the Mizbaiach, is not mentioned. Not in this week's Parsha and not in last week's Parsha. It is something that gives us pause, why isn't the Kevesh mentioned and why doesn't any Rishon, any Meforash, anybody seem to make any comment about this glaring omission.

So first let me tell you what I was thinking and then let's see what the truth is. What I was thinking is one minute. We had in the end of Parshas Yisro a Lo Sasei as can be found in 20:22 ( וְלֹא-תַעֲלֶה (עַל-מִזְבְּחִי בְּמַעֲלֹת, עַל-מִזְבְּחִי). You are not allowed to go up with steps to the Mizbaiach. I have a Kasha. Why are you telling me that you are not allowed to go up with steps to the Mizbaiach, why was that necessary. There were no steps on the Mizbaiach. Even if I wanted to go up with steps to the Mizbaiach I couldn't because there is a ramp on the Mizbaiach. It would not be possible for me to go up with steps no matter what.

The conclusion that I would draw from here, from these two questions is I get it. There really is no Halacha that you need a Kevesh. The Halacha is that you have to have a Mizbaiach and all of the Keilim mentioned in this week's Parsha. The Kevesh is a practical necessity because you have to get up. So normally I would make steps or a ladder. Since the Torah says (וְלֹא-תַעֲלֶה בְּמַעֲלֹת, על-) (מִזְבְּחֵי) therefore, we have a ramp, but not because there is a Halacha that you need a ramp it is just a matter of practicality. This is what I would think.

As a matter of fact I even have a Raya to this. This is because of another Kasha. The ramp in the Bais Hamikdash was 32 Amos long. That is how the Rambam brings it in Hilchos Bais Habechira. 32 Amos long. In the Bais Hamikdash which was gigantic, of course there is plenty of room. But in the Mishkan I have another Kasha. The whole Mishkan is only 50 Amos wide and the Mizbaiach has to be opposite the opening of the Ohel Moed.

The Gemara in Zevachim 58b (10 lines from the bottom) says that Rav Yehuda says that the Mizbaiach was smack in middle (אמר רב אדא בר אהבה הא מני רבי יהודה היא דתניא ר"י אומר מזבח) (ממוצע ועומד באמצע העזרה ושלישים ושתים אמות היו לו). If the Mizbaiach was in the middle that leaves only about 20 Amos for the ramp. But the ramp was 32 Amos. What is going on?

This third Kasha would also be answered with my Yesod. There is no Halacha that you need a ramp. You have to have a way of getting up. Nu, so if you have less space you make it smaller. If you have more space then you make it bigger. Mai Nafka Mina. It is only an issue of practicality and not an issue of Halacha and therefore, a Geshmake Dvar Torah for the week.

It would come out according to what I am saying that even though you are not allowed to build the Mishkan at night but the ramp you would be allowed to build because the Mishkan would not be one of these Keilim. Sounds great.

However, it is not true because if you look in the Rambam Hilchos Bais Habechira both in Perek Aleph and again in Perek Bais he counts the Kevesh as one of the Keilim of the Bais Hamikdash. The Rambam writes in Hilchos Bais Habechira Perek 1:16 (אבן שנפגמה או שנגע בה ברזל אחר שנבנית) במזבח או בכבש אותה האבן פסולה והשאר כשירי'. ומלבנין את המזבח פעמים בשנה בפסח ובחג וכשמלבנין אותן (מלבנין במפה. אבל לא בכפיס של ברזל שמא יגע באבן ויפסול) that a stone on which metal was used is Posul for the Mizbaiach and the Kevesh. The stone that is Nifgima, that is not complete, that is not squared off properly is Posul both for the Mizbaiach and the Kevesh. So the Kevesh does have Dinim of the Kli Bais Hamikdash. If that is the case then the Kasha comes back. And the Kasha is a) why is the Kevesh not mentioned, b) (וְלֹא-תַעֲלֶה בְּמַעֲלֹת, על-מִזְבְּחֵי) who needs the Lav if it is not possible to go up with (מַעֲלֹת) as there were no steps, and c) how did the Kevesh fit in the Mishkan.

I don't know answers to a) and b) but c) is a Kasha that Tosafos in Zevachim 63a in Dibbur Hamaschil (כל) asks. Rav Chaim Kanievsky in his Sefer Derech Chochmo on Hilchos Bais Habechira Perek Bais S'if Kattan Samech Bais and also in his Sefer Braissa D'mleches Hamishkan 11:5, Rav Chaim Kanievsky writes in both places that the Kevesh in the Mishkan which was too long to fit straight due north from the Mizbaiach, was at an angle. It was at an angle north east and it was necessary because it didn't fit. This is what Rav Chaim writes. He shows that the Rambam can't hold of Tosafos Teirutzim and therefore, this is what he writes.

It comes out that the diagrams in most or all of the Mishkan Seforim which tend to show the Kevesh straight like it is in the Bais Hamikdash, is incorrect at least according to Rav Chaim Kanievsky. It even has a hand drawn diagram to show how the Kevesh went in the Mizbaiach. And so, some food for thought regarding the Kevesh.

There is a Mussar here. You learn Parshas Terumah so many years, year after year. Torah is so big and so great there is always a new Ho'ara on the horizon.

## **2 - Topic - A Machshava regarding the Koach of the Kosel Hama'aravi**

Let's move on to a second thought for Parshas Terumah. This is a Machshava. It is a Machshava regarding the Koach of the Mishkan, the Bais Hamikdash and even the Kosel Hama'aravi today. I heard this from Rav Nota Schiller the Rosh Yeshiva of Yeshivas Ohr Sameach. He commented on the fact that the Kosel Hama'aravi has such a pulling power, such an influence power on so many people who are not Frum. Not everybody but so many. Where does this power come from?

He said in the name of the Imrei Chaim the following. Someone who is a Baal Gaiva generally tends to have a feeling of always being right. A Baal Gaiva has certain Shittos in life, he lacks humility, doesn't listen to others, and therefore, it is very hard to take someone and convince him that his way of life is wrong. This is because people by nature have a certain amount of Gaiva, they are Baalei Shitta.

The Shechina would influence such a person. However, HKB"H says that the Shechina leaves when a Baal Gaiva walks in. Ain Ani V'hu Yecholin Ladur B'makom Echad. When the Baal Gaiva walks in it is so offensive that the Shechina leaves and therefore, the Baal Gaiva remains with his Shitta and he is not influenced.

However, the Mishkan is the place where the Shechina dwells and we have a Kabbala that L'olam Lo Zaz Hashechina from the Kosel Hama'aravi, the Shechina stays by the Kosel Hama'aravi. Therefore, when the Baalei Shitta come to the Kosel Hama'aravi and they come with their Gaiva, the Gaiva is influenced. It sways, it wanes and they start listening and they start thinking. The Gaiva is what the Kosel Hama'aravi has the power to overpower, has the ability to overpower.

It fits well because the Remez to the Kosel are the first letters of the words (וּנְפִשִׁי כְּעֶפֶר לְכָל תְּהִיָּה) which means (וּנְפִשִׁי כְּעֶפֶר לְכָל תְּהִיָּה), I will practice humility. The Kosel influences humility. The Mishkan which is the place in which the Shechina dwells, the Bais HaMikdash and today the Kosel has this ability.

But I would add, it seems to me sadly that more people who don't have a religious background are influenced or awed by the Kosel then people with a religious background.

According to this I understand, somebody who has a Be'shitta, for whom Gaiva is a Nisayon that person the Kosel sways him, the Kosel changes him. However, those who suffer from today's maladies, the Nisyonos that we have today, not of Gaiva but of Taiva. Frum Yidden with their desires. If you talk to Frum Yidden they can't undertake things that limit the amount of pleasure that they could have in this world Rachmana Litzlon. That, the Nisayon of Taiva, the Nisayon of wanting to even Shmuz during Davening. These are all desires that the Kosel doesn't have the same influence over.

It is a tremendous insight over this Koach that the Kosel Hama'aravi has. Which should be such an influencing pull, it should be something that affects us in our lives and we go visit, we are there and we are unchanged. We need to be changed. We need to swallow the Nisyonos of Taiva and let ourselves be influenced. And so, these are two thoughts regarding this week's Parsha.

I would add Mishanichnas Adar Marbim B'simcha. Of course, Mishanichnas Av Mima'atin B'simcha. When it comes to Mishanichnas Av Mima'atin B'simcha we have some very specific instructions, we have practices that we do to be Mima'atin B'simcha. Why is it that when it comes to Marbim B'simcha we don't have any specific ideas or specific thoughts?

It would seem that this is our Avoda. Simcha is an opportunity, it is an opportunity that we have. It is something that we have to make the most of. There are people for whom the Simcha of this time of the year is virtually meaningless. They continue on their regular ways and the Purim atmosphere has become meaningless to them. To them it is sad that the opportunity is lost.

Take the opportunity and be Marbeh B'simcha. How are you Marbeh B'simcha? One example would be to come to Mishmar and another example would be to be conscious of the Simcha of Klal Yisrael. The joys of Klal Yisrael. The extraordinary moments in Klal Yisrael. The times that we have the opportunity to serve HKB"H with a Simchas Hachaim. Be Misameach in your Avodas Hashem. Let us be Zoche. Halevai! A wonderful Guttan Shabbos and joyful Adar to all of you!

## **Rabbi Reisman - Parshas Terumah 5777**

### **1 - Topic - Mizbaiach Chodosh B'tzion Tachin**

Of all the Keilim in the Bais Hamikdash and the Mishkan the Keili that is mentioned the most often in our Davening is the Mizbaiach. Not the Menorah, not the Shulchan, not even the Aron Hakodesh. When we talk about our desire for the rebuilding of the Bais Hamikdash we mention the Mizbaiach most often.

In the Rosh Chodesh Mussaf we say Mizbaiach Chodosh B'tzion Tachin. We talk about the Mizbaiach. The reason for this is that the Rambam in Sefer Avodah, Hilchos Bais Habechira, Perek 6:14 and 6:15 says a Chiddush. He says ( מקריבין הקרבנות כולן אע"פ שאין שם בית בנוי ). That we are allowed to bring Korbanos even if there is no Bais Hamikdash. That is a Chiddush but it comes from the Gemara. The Gemara as a matter of fact says that Chaggai the Navi presented this Chiddush at the time that the Jews returned for the second Bais Hamikdash that Makrivin, you can bring a Korban even without a Bais Hamikdash.

What the Rambam adds is that you can be Makriv without a Bais Hamikdash but you need to build a Mizbaiach. Without a Mizbaiach you can't be Makriv. The other Rishonim hold that you are Makriv on the Makom Hamizbaiach. You don't need a Bais Hamikdash means that you don't need anything at all. Not so the Shittas Harembam because he holds that you need a Mizbaiach. Therefore, we understand the consistent mentioning of the Mizbaiach independent of the Bais Hamikdash. ( וְעַל מִזְבֵּיחַךָ. וְעַל הַיְקָלְךָ ) We thank HKB"H for the Mizbaiach. In Selichos, we say Asei L'man Yerushalaim Ir Kodshecha, Asei Lman Tzion Mishkan Kivodecha, Asei Lman Shimimos

Heichalecha and then Asei Lman Harisos Mizbachecha. We don't talk about the destruction of the other Keilim of the Bais Hamikdash only the Mizbaiach.

In the Sefer Shiras Shmuel he explains this idea. That it is most unique that it is the Mizbaiach because the Mizbaiach in and of itself has a significant value. Then he adds an interesting Nekuda. In the Mussaf of Yom Tov we don't mention the Mizbaiach specifically. He suggests the following. He says that on Yom Tov we are missing the whole Aliya L'regel. The whole idea of having a Bais Hamikdash to be Oleh Regel to. Oleh Regel that is not the Mizbaiach itself, that is the entire Bais Hamikdash and since that is the entire Bais Hamikdash therefore, there is no reason to mention the Mizbaiach even though regarding the Korbanos it does make a difference having the Mizbaiach, but since we are Nis'abeil on the whole Aliya L'regel that is a different story. And so, that is my first Nekuda for the day. A special notice that we have regarding the Mizbaiach. Two Aveilos that we have no Bais Hamidash and no Mizbaiach.

## 2 - Topic - The squaring of the Mizbaiach

Let me go to a Dvar Halacha. In the beginning of Perek 27:1 we mention the Mizbaiach and it says (חָמֵשׁ אַמּוֹת אֶרֶב וְחָמֵשׁ אַמּוֹת רָחֵב, רְבִיעַ יְהִיָּה הַמִּזְבֵּחַ). I have taken notice of this last year that once it says 5 Amos one and 5 Amos the other way (רְבִיעַ יְהִיָּה) saying that it has to be square seems to be redundant, it seems to be repeating itself because 5 x 5 is a square.

I have mentioned to you in the past that in Tosafos in Maseches Zevachim 62b that it comes to teach us that Ravua is M'akeiv (וְהָא דְכָתִיב חָמֵשׁ אַמּוֹת אֶרֶב וְחָמֵשׁ אַמּוֹת רָחֵב לְמַצוּהָ וְהָאֵי קָרָא (לְעַכָּב וּמִיָּהוּ קָשָׁה דְלַעֲכָב מִהַמְזַבְחָ נִפְקָא). That squaring is M'akeiv even if the exact measurement may or may not be a Davar that is M'akeiv. This is what it says in Tosafos on Daf 62b.

What I would like to add to you is a Biyur Halacha in Hilchos Tzitzis of all places in Siman 10:9 that discusses the fact that for Tzitzis the corners of the Begeg have to be square. If a corner is rounded then of course it does not count as a corner. The Biur Halacha there is M'supak how much of a break in the squaring of the Begeg constitutes a rounded corner. How square, how rounded.

The Mishna Brura is Mesupeik and says that it should be like the Mizbaiach where it says Ravua Yi'yeh. The Gemara in Chullin 18a (top of the page) says (מִיָּתִיבֵי כַּמָּה פְּגִימַת הַמְזַבְחָ) how much can it be Pagum? Rav Shimon Ben Yochai says Ad Tefach (ר' שִׁמְעוֹן בֶּן יוֹחָאִי אוֹמֵר טֶפַח) and another Man D'omar says Ad K'zayis (ר"א בֶּן יַעֲקֹב אוֹמֵר כֹּזִית). There is a certain amount that constitutes an imperfect corner. Just being rounded a little is not a problem. That is in the Mizbaiach it is not a problem and in the Begeg of Tzitzis it is not a Psul. The Mishna Brura says that maybe it should be like the Mizbaiach but he says that the Mizbaiach was so big and a Tefach is a Pgam, so in our Tzitzis which are much smaller it is not logical that the Shiur should be exactly a Tefach.

Rav Ahron Leib (Shteinman) says in the Ayeles Hashachar (page # 222 on 27:1) on the Parsha brings the Biyur Halacha and says that the Biyur Halacha should have said take a proportion for the Mizbaiach being a Tefach to our Bigdei Tzitzis and maybe that amount is the amount.

I mention this to you because many people take notice about a different Mitzvah which has to be squared and that is the Tefillin. The Tefillin Shel Rosh tend often to become imperfect. The pointy

square gets worn away, gets touched and it is not perfect anymore. And so I say to you that we see from here that a small rounding of a corner doesn't count. How much? Ad Tefach. Well our whole Tefillin are not a Tefach wide. Certainly a small amount is not an amount that is a problem and therefore, this Ravua Yi'yeh in this week's Parsha teaches us something that is Halacha L'mayseh. The idea of the measurement of Ravua.

Two thoughts regarding the Mizbaiach, one the Mizbaiach Chodosh B'tzion Tachin and the other regarding the squaring of the Mizbaiach.

### **3 - Topic - What area in the Bais Hamikdash was covered?**

Let me move on to a third topic for the Parsha. I would like to mention to you a Shittah Michudeshes of the Rambam. Sometimes people who give Drashos mention a Mechudashdika Shittah to raise eyebrows and people talk about it as if it is a normative Shittah. I tell you right away that this is a Mechudashdika Shittah but nevertheless listen and you will see a Shtikel Lomdus and maybe you will have the time to go into.

We all know when we read the Parsha that the Mishkan had the outdoor area which was the majority of the area of the Mishkan and the Ohel Moed the (indoor area) which was covered by 3 different coverings and that was the indoor area. Everything else was uncovered.

Similarly in the Bais Hamikdash, the Heichal, the Ulam, the building was covered and everything else was uncovered. Right? Not so simple!

The Rambam in Hilchos Bais Habechirah 5:1 writes that the Har Habayis was 500 Amos by 500 Amos which is the gigantic are which is behind the Kosel Hamaravi. The Rambam says (הר הבית) והוא הר המזרייה היה חמש מאות אמה על חמש מאות אמה והיה מוקף חומה. וכיפין על גבי כיפין היו בנויות (מתחתיו. מפני אהל הטומאה. וכולו היה מקורה) it was covered. If you think about it it must have rained sometime so it would make sense to be covered. Well if we know it is not it is not (covered). The Rambam says it was covered.

The Markeves Hamishnah asks that in the Mishkan we find that only the Heichel was covered not the outdoor area. The Markeves Hamishnah says (אין זה קושיא) this is not a question because covering the Heichal or the Ohel Moed is an obligation, it is a Chiyuv. (דמכסה ההיכל היה לעיכוב). However, the outdoor area, the Azara is a Reshus to cover it and the Kavod of the Azara is that it should be covered as after all people come and therefore, the Markeves Hamishnah explains the Rambam that it was covered not out of an obligation but as a sign of respect of Kavod, that in a place that Yidden gathered to serve Hashem should be covered. Perhaps in the summertime when it was hot they had a retractable roof.

There are a few Kashas regarding this that I am calling a Mechudashdika Shittah. I am aware of 3 Kashas. 1) The Tiferes Yisrael in his Pirush on Maseches Middos Perek 2 in Boaz Aleph (the first of his long notes there). He brings the Rambam and he asks a Kasha that we find in Pesachim 13b that around the Azara there were bleachers (places where people sat) and Rashi says in both Pesachim 13 (גג האיצטבא. גג היה בנוי למעלה מפני הגשמים) and Sukkah 42b (seven lines from the bottom

ע"ג האיציטבא. רחבה של הר הבית היתה מוקפת איציטבאות לישב שם ומסוככת למעלה מפני הגשמים. על) (in Rashi) that there was a roof was built above these bleachers because of the rain. It is not Mashma that everything else was covered. It seems only that bleacher area was covered?

Kasha # 2, in the back of the Mishnayos Yachin Uboaz there is a Pirush on the Tiferes Yisrael I believe it is called Tiferes Yaakov, and he asks a second Kasha. The Gemara says in Sukkah 51a (bottom line) (לא היה הצר בירושלים שאינה מאירה מאור בית השואבה) that there was no Chatzeir in Yerushalayim that didn't have light from the Menoros of the Simchas Bais Hashoeva. The question is if it was all covered so then how did that light spread to all of Yerushalayim?

Kasha # 3 - The Aruch Hashulchan Ha'asid 11:12 says that it can't be that it was covered. Why? It can't be that it was covered because the Mizbaiach that was heavy with smoke because it was burning wood and Korbanos? What is going on?

He says that the Rambam who writes that the Har Habayis was covered must be talking about the Har Habayis itself and not the Azara.

We have 3 Kashas, how can you say it was all covered, first of all the Gag Haitz'taba, second of all the light of the Simchas Bais Hashoeva and third of all the smoke of the Mizbaiach, which are all Mashma that it was not covered.

It is interesting that Rav Chaim Kanievsky in his Pirush on the Rambam on Hilchos Kodshim he writes that the Har Habayis was Mikura and someone wrote to him commenting bringing these 3 Rayas and he wrote that the Rayas are not proof.

And so we have something to think about the Azara, our image of the Azara. What is fascinating to me is that when we learned Maseches Tamid on 28a there is a Raivid's Pirush. The Raivid who is always the Bar Plugta of the Rambam, here it says that the Azara was covered except in the area of the Mizbaiach and the Makom Hash'chita which needed air where it was not covered. But the rest was covered.

So suddenly a Mechudashdika image of something that we didn't have until now and as I told you at the outset it is a Chiddush. I don't know if this is a so to speak normative Shittah but Torah Hi Ulilamda Ani Tzorech. It is a B'feirsh in the Rambam. Take a look and bring it to the Shabbos table. Read it. The Rambam in Hilchos Bais Habechira 5:1. You can read it as if you are pretending you never heard of it before. Just reading it to the people around the table B'derech Chiddush. A Geshmake thing to talk about. Parshas Terumah the Binyan Hamishkan. May we speedily see the Binyan Bais Hamikdash Bimihaira B'yameinu Amen!

## Rabbi Reisman - Parshas Terumah 5776

This week's Parsha of course deals with the building of the Mishkan and there are both technical Halachik issues in the Parsha and Mussar issues in the Parsha. I would like to start with a Halachik issue, something that comes from the Parsha and has a ramification in Din.

1. It says in the Parsha that when the ceiling which consisted of different embroidered material was assembled, (וְהָיָה הַמִּשְׁכָּן, אֶחָד) the assembling made the Mishkan all into one. We find this here in 26:6 by attaching the hooks that connected the Yerios, the roof became one.

In the Ayalas Hashachar (page # 220), Rav Shteinman wonders what this Posuk is telling us. (וְהָיָה אֶחָד, הַמִּשְׁכָּן). He makes the following comment. He says that maybe it is a Halachik statement that it becomes one by being connected. He wonders then, because the Poskim deal at great length with a Shaila whether the Parshios of Tefillin that are sown together become one. The Tefillin Shel Yad have to be one. Whether sown together they become one or not. Here (וְהָיָה הַמִּשְׁכָּן, אֶחָד) sounds like it does become one and somehow this is not brought as a source for that Din.

Rav Shteinman ends with the words Shechibar Kraism, the connecting with hooks certainly couldn't be considered one when it came to other Halachos, and therefore, he wonders why the Posuk (וְהָיָה הַמִּשְׁכָּן, אֶחָד). Ad Kan, these are the words of Rav Shteinman.

I discovered that this idea that Rav Shteinman introduces is actually a Teshuva in the Terumas Hadeshen Siman 296 which is one of the earliest of the Teshuva Seforim, and the way he explains this not only is it a Halachik point (וְהָיָה הַמִּשְׁכָּן, אֶחָד) but it is a Halacha that has to do with assembling the Mishkan.

Let me preface this with the following. If you read the Parsha you see that when the Yerios were assembled, at the center each half had a hook and the two hooks were connected with an S shaped hook which attached itself to both. If the S remained open it would be a rather loose connection. Of course it can stay together. Naturally if you took plyers and closed the S tightly then it would stay together well and even a wind would not shake it and make it fall apart. Yet we don't find anywhere in the Parsha that they were actually pressed together to stay close together.

The Terumas Hadeshen was asked in Hilchos Shabbos if someone has a vest made out of linen and he wants to attach to it sleeves which were made out of wool but they are not being sown together they are being connected Al Yedai K'nepel, through some type of a hook or button which connects it together. Is this Shatnez?

The Terumas Hadeshen answers that if they are connected through something that is loose and can easily fall apart, that is not considered connected and then there is no problem of Shatnez. However, if they are connected by something that stays together tightly then it is Shatnez.

For example, if you were to have a lining in your coat which is zipped together with the coat, since the zipper is a solid connection he says there is an Issur Shatnez. Naturally he is not talking about zippers he is talking about hooks. He writes the following words. He says even though we find by the Mishkan that they were connected through hooks so that would seem to say that that is enough

of a connection despite the fact that it is loose. He says NO because it says (וְהָיָה הַמְּשָׁכָן, אֶקָד). It says that there was a connection (וְחִבְרָתָא אֶת-הָאֵהָל וְהָיָה אֶקָד) it says in Posuk 11 and that indicates that the hooks were not left open and that they were pressed together like with plyers and therefore, only a case where they are pressed together (וְהָיָה הַמְּשָׁכָן, אֶקָד) is it considered one, when they are loose they are not considered one. Hence this Din in Hilchos Shatnez.

So we learned a Halacha that in order to be Halachically considered one there needs to be some type of a tight connection. We also learned a new Teitch to the Posuk. When you teach a class (וְהָיָה הַמְּשָׁכָן, אֶקָד), it is not just telling you that the result is that they were one, but it is a command that they be connected in a way that they become Halachically one which means in a tight fitting way. It is a Beautiful Halachik thought in a way that a Posek Teitches up a Posuk in the Torah.

2. Let's move on to an Inyan of Machshava something to do with what the parts of the Mishkan represent. As you know, every part of the Mishkan represented one aspect of service of Hashem. We know the Shulchan represented the need for Parnasa and that Parnasa comes from the Ribbono Shel Olam. We know that the Mizbayach Ketores represents Kapparah. Forgiveness comes from the Mishkan. The Aron as well as the Menorah represent Torah. Why two things, two ideas that represent Torah?

The answer is that it really lies in a Posuk at the end of the Parsha. At the end of the Parsha we are told that HKB"H spoke to Moshe Rabbeinu from between the Keruvim. (וְנוֹעַדְתִּי לְךָ, אִשָּׁם) And I spoke to you there (וְדַבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבַּיִן שְׁנֵי הַכְּרֻבִים). This can be found in 25:22. This is not just a piece of history. It explains the difference between the Aron and the Menorah. The Aron represents those Halachos which are Mekubalim Misinai, that we received straight from the Ribbono Shel Olam at Har Sinai or the Ohel Moed that comes to us in a Mesorah. The backbone of all of Yiddishkeit is Mesorah, are the things that we received clearly without question, Naaseh V'nishma and we accept as the Mesorah of Klal Yisrael. It is Kodesh to us, it is holy to us, and that is the Aron.

The Menorah on the other hand represents the Koach Hapilpul, the Koach Hachidush. When Shailos come up, Klal Yisrael can be Mechadeish things through its wisdom. We know that the seven sticks of the Menorah represent the Sheva Chochmos, the seven secular wisdoms which are all Mishubadim to Torah, which are all connected to Torah.

We find in Rabbinic writing that when someone says a beautiful Chiddush the expression would be Kaftor Vaferach which literally means a ball and a flower. Meaning, that the Menorah represents the Koach Hachiddush. A Zayis represents wisdom. The Gemara in Masseches Berachos 57a (9th wide line) says (הַרְוֵאָה שֶׁמֶן זֵית בַּחֲלוּם יִצְפֶּה לְמֵאוּר תּוֹרָה). So there are two very distinct parts of Chochmos Hatorah. That which we have Halacha L'Moshe Misinai, Mesorah given to us which is not a result of Pilpul and that which is Pilpulai D'oraissa which is the Menorah.

Once we understand these two Nekudos, everything about the Keilim becomes clear. The Aron is hidden it is barely accessible. Only the Kohen Gadol on Yom Kippur. Mesorah is something we learn. We don't touch it, we don't change it, we don't fashion it. We accept it as it is. The Menorah on the other hand was outside in a place which is accessible by great people. It is lit. It is a Keili which interacts with Klal Yisrael. As we know, with light that lit far beyond its physical abilities,

the light of the Menorah lit everything, the entire Yerushalayim. We know the Aron was Nignaz. When the Bais Hamikdash was going to be Chorev, King Yoshiyahu hid the Aron because we no longer have access to direct Mesorah. However, the Menorah was not only not Nignaz, not only wasn't it hidden, but the Koach of the Menorah became even greater with the miracle of Chanukah and the celebration of the Menorah all the time. Not only on Chanukah but on Sukkos too by the Simchas Bais Hashoeva where the Gemara says in Maseches Sukkah 51a (in the Mishnah 5 lines from the bottom) (מנורות של זהב היו שם וארבעה ספלים של זהב בראשיהם וארבעה סולמות לכל אחד ואחד) (וארבעה ילדים מפירחי כהונה ובידיהם כדים של מאה ועשרים לוג שהן מטילין לכל ספל וספל מבלאי מכנסי כהנים (ומהמייניהן מהן היו מפקיעין ובהן היו מדליקין ולא היה חצר בירושלים שאינה מאירה מאור בית השואבה) Haya Sham Menorah Shel Zahav. Not only were there Menoros but there were gigantic ones. The Gemara discusses that there were buckets of oil above them. The Pirchei Kehunah would climb up with ladders. Because after the Nevuah was gone and the ability to have direct Mesorah was gone, the Pilpulai D'oraissa became something extraordinarily great. In the Bais Hamikdash there was no Aron, there was no Torah B'mesorah but the Menorah remains, Pilpulai D'oraissa.

The Meshech Chochmo writes that Moshe Rabbeinu was not allowed to be Mechadeish Chiddushim in Pilpulai D'oraissa. Since everything that Moshe Rabbeinu taught was assumed by Klal Yisrael as Halacha L'moshe Misinai, something we don't question but accept as G-d's word, Moshe Rabbeinu had no Reshus to be Mechadeish Pilpulim because people would think that is also Halacha L'moshe Misinai and that would be inaccurate.

The Meshech Chochmo says Yehoshua too, because he was given a few Mitzvos to add in the Geder of Mesorah. He added Priya to Bris Milah, he added cities to the Arei Miklat. So Yehoshua too could not add to the Pilpulai D'oraissa.

This answers a difficult question. When hundreds of Halachos were forgotten during the days of the Aveilos for Moshe, Yehoshua called for others to come forth and through Pilpul be Mechadeish those Halachos. Ultimately Osniel Ben Kenaz came and did so. Why didn't Yehoshua himself succeed in at least returning some of those Halachos through Pilpulai D'oraissa?

Says the Meshech Chochmo he couldn't because the Pilpulai D'oraissa was outside the purview, the right of Moshe and Yehoshua who had a key to direct Mesorah. What a beautiful insight into the Menorah and the Aron.

3. Let me end with an insight into the beams, the Kerashim which formed the walls of the Mishkan. The Kerashim represent individual Jews, the army of Hashem. The many Kerashim which together lined and created a wall which surrounded the Aron and the Menorah, and the Shulchan, and the Mizbaiach Hazahav. Here too, there is a beautiful symbolization in what a human being needs.

A human being has his feet which touch the ground, his head which is closest to heaven, and his heart in middle. The Kerashim had two feet on bottom. A person has to stand on his own feet. However, on top the Kerashim were connected one to the other with golden rings. Every person needs a good Chavrusa, a good friend, a good somebody with whom he develops his wisdom in Torah. That is why on top every Keresh was connected to another Keresh, to a Chavrusa. In middle, there were Brichim, there were bars that connected. The bars came in two types. There were bars which connected the 10 Amos of Kerashim individually, a group individually. Then there was the

Briach Hatichon which went through all the Kerashim and connected them all. At the center is the heart of a person. In his heart, a person must be connected to other Jews. We are connected in two ways. We are connected to the group around us which is represented by Brichim and connected to all of all Yiddishkeit, to all Jews, to the Briach Hatichon. That represents the heart. A person is not complete. A person cannot stand. You think you can stand on your own two feet, you can't. You need the connection on the one hand, of your head, the Chavrusas, the people with whom we connect in Torah, and also in the middle in the heart, in the Leiv of a person. To connect to varying degrees to groups of Yidden or to all Yidden together. Naturally, the best way to connect in the head is through a Mishmar night, through a Chavrusa, through someone you learn with at a time that you are tired and when it is difficult. How Geshmak!

Therefore, we call on everyone to be a Keresh, to be one Jew together with everyone else that forms a wall with all that is holy, of all that is Mikdash, of all that is Mishkan. Be a Keresh and join with others. Be part of Klal Yisrael. Strengthen yourself as part of Klal Yisrael. The Kerashim.

And so with that, I wish everybody an absolutely wonderful Shabbos, Shabbos of Parshas Terumah, a day to renew the Kedusha of your home and make it a true Mishkan of Torah, Avodah, and Yiras Shamayim. A Good Shabbos to all!

### **Rabbi Reisman Parshas Terumah 5774 - (Shabbos Rosh Chodesh Adar Rishon)**

#### Tzniyus in the Mishkan

1. I would like to focus at least at the beginning on a part of Parshas Terumah which is not often focused on and that is the (תריעת). In Perek 26 it describes the covering of the Mishkan. The Yerios were not only a covering to the Mishkan but as the Posuk says that the first two layers draped over the walls on the side. The third side Rashi says was the roof alone. There is something very significant about this.

We read in Sefer Micha in the Haftorah to Parshas Balak which can be found in Micha 6:8 (וְהִצְנִיעַ עַם-אֱלֹהֵיךָ לְכַת, עַם-אֱלֹהֵיךָ) a commandment to behave in a manner of Tzniyus. Tzniyus means many different things to different people. What is (וְהִצְנִיעַ לְכַת, עַם-אֱלֹהֵיךָ) go in an Ofen Tzanua (עם) together with HKB"H. Where do we find that the Ribbono Shel Olam is described as a Tzanua, there is no physical body for which the usual ideas of Tzniyus could be used?

Rav Schwab in his Sefer on Chumash Mayan Bais Hashoeva (page # 360) explains the following about the Haftorah to Parshas Balak. The Mishkan had many components that were made out of very valuable metals. The Menorah must have been beautiful. The Shulchan, Mizbaiach Hazav, certainly the Aron, and the Keruvim. Who ever saw this beautiful golden Menorah? Only Aaron and his two sons who entered the Ohel Moed. No one else entered the Ohel Moed. It was seen only by them. Even the Kerashim, the magnificent walls, tall beams that surrounded the Mishkan, what covered them? They were covered by these Yerios. As a matter of fact if someone would look at the Mishkan from outside what would he really see? He would see the side walls covered with a blanket of (תריעת עזים), with the hair of goats. I don't know exactly what the hair of goats looks like when it is made into material but given that in this century we don't hear much about this type of

material I would assume that it is not the most elegant or beautiful, certainly not (תְּכֵלֶת וְאַרְגָּמָן). The first covering was made out of (תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי) but it was covered. What was really visible to someone looking at the Mishkan was a neat but unimpressive building.

The idea of Tzniyus is for a person who has valuables to hold them to himself. To be restrained in the way that it is exhibited to others. As a matter of fact, we find here in the Parsha of the Yeri'os that the Yeri'os even hung a bit over the entrance of the Ohel Moed as it says in 26:9 (וְכַפְלֶתָ אֹתָם). It says that the last Yeria of the set of six was folded (אֶל-מִיֵּל פָּנֵי הָאֹהֶל). Rashi says on that in Posuk 9 (חֲצִי רַחְבָּהּ הָיָה תְלוּי וְכַפּוּל עַל הַמַּסָּךְ שֶׁבְּמִזְרַח כִּנְגַד הַפֶּתַח) that it was covering a little bit over the entranceway (דְּוָמָה לְכֻלָּה צְנוּעָה הַמְּכֹסָה בְּצַעֲרֵי עַל פְּנֵי) similar to a Tzniyusdikah Kallah which the Mishkan is now being compared to. So we see that the idea of Tzniyus was very much in the Mishkan very much in the (וְהִצְנִיעַ לָכֵת, עִם-אֶלְרִיף). Despite all of the beauty of the different Kailim in the Mishkan nevertheless it was not exhibited and not something shown to others it is something which Klal Yisrael knew existed but it was there to teach this idea, the Tzniyus of (עִם-אֶלְרִיף) all the beauty of the Mishkan was Bifnim and not Bachutz.

### **Yeish MeiYeish or Yeish Mai'ayin**

2. I would like to move back to a Ramban in the Parsha of the Shulchan. Ramban on the Posuk 25:24 (זֶר וְזָהָב) the Zer around the Shulchan talks about the purpose of the Shulchan and the Ramban tells us and reveals to us part of the Amkus Hatorah. One of the ideas of depth in the Torah. Now before I tell you the Ramban, the Ramban alludes to an episode or two in Nach which I think are well known. We find that when Elisha gives the blessing to the Isha Hashunamis that her oil will be multiplied he asks her when he wants to give her a Beracha as is found in Melachim II 4:2 (מַה-יְשֵׁנִי בְּבֵית) what do you have in the house. She has a little bit oil. He commands her to lock the doors, take Kailim into the house ahead of time as many Kailim as possible and then to lock the doors and miraculously the oil she pours will continue to flow until all the Kailim are finished as many Kailim as she brings together. The idea that is mentioned here by (אֶלְיִשָׁע) is the idea that a miracle comes with a little bit from which to begin. Here he asked what do you have in the house and she said I have a little oil. So he said from that oil you can pour and pour and pour and it will not stop. The idea that the Beracha comes when there is something on which the Beracha should be Chal.

The question is why should it be that way. Does G-d need a little bit of oil to create a miracle? Why is that in the Seder of the Nisai Hab'ria. Coming back to the Ramban. The Ramban says (וְכֵן הַדְּבָר, שֶׁזֶה סוּד הַשּׁוּלְחָן, כִּי בְרַכַּת הַשֵּׁם מַעַת הַיּוֹת הַעוֹלָם לֹא נִבְרָא יֵשׁ מֵאֵין, אֲבָל עוֹלָם כִּמְנַהֲגוֹ נוֹהֵג, דְּכַתִּיב (בְּרֵאשִׁית אֵל) וִירָא אֱלֹרוּיִם אֵת כֹּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד. אֲבָל כֹּאֲשֶׁר יֵהִי שֵׁם שֶׁרֶשׁ דְּבַר תַּחוּל עָלָיו הַבְּרָכָה וְתוֹסִיף בּוֹ, כֹּאֲשֶׁר אָמַר אֱלִישָׁע הַגִּידִי לִי מָה יֵשׁ לְךָ בְּבֵית (מ"ב ד ב), וְחֻלָּה הַבְּרָכָה עַל אֶסוּךְ שֶׁמֶן וּמְלֵאָה כֹּל הַכֵּלִים, וּבְאֵלֵיהֶוּ כַד הַקְּמַח לֹא כֻלְתָּה וְצַפְחַת הַשֶּׁמֶן לֹא חָסַר (מ"א יז טז). וְכֵן הַשּׁוּלְחָן בְּלַחֵם הַפְּנִים, בּוֹ תַחוּל הַבְּרָכָה, וּמִמֶּנּוּ יֵבֵא הַשּׁוֹבֵעַ לְכֹל (יִשְׂרָאֵל. וְלִכְךָ אָמְרוּ כֹל כּוֹהֵן שֶׁמְגִיעוּ כְּפוּל אוֹכֵל וְשֶׁבַע (יּוֹמָא לט א)) that the bread which was on the Shulchan was the source of Berachos for all of Klal Yisrael. The Ramban explains that after the days of creation where Hashem created Yeish Mai'ayin, something from nothing, one of the conditions of continuity of the Briya is that never during the years of Olam Hazeih would there again be Yeish Mai'ayin something created from nothing. You need something from which it begins.

The idea says the Ramban is that before the Cheit of Adam and Chava in Gan Eden that Eden itself was a place that had a Beracha of Yeish MeiYeish. From a little bit came a lot. In Gan Eden if you

had a jug with a little oil you would pour from it and pour from and pour from it forever. This is because that is the blessing of Gan Eden, the Garden of Eden. This is a Beracha we see from a tiny seed. A tiny seed, a pit that we throw out when we eat an apple or an orange that seed could be planted in the ground and from that seed comes a tremendous tree, a tree that gives forth many Peiros (fruits) for an extended period of time. That seed is the seed of this idea of Gan Eden Kodem Hacheit. A Shefa Beracha that just needs a little bit on which to be Chal. The Gan is a place of seeds a place of planting. A place of planting, whatever it is not just a planted seed but anything a person had would have that Beracha of a Ribui a Shefa coming from a little bit.

The Mishkan was a Gan Eden on this world, was a place of Adam Kodem Hacheit and to that degree a small amount of bread brings a Ribui Beracha. We know that the Magen Avraham says that when a person says Birchas Hamazon at his own table he should leave some bread on the table on which the Beracha will be Chal. We don't really understand what that means "on which the Beracha will be Chal." But the concept is this concept. That if there is something on which the Beracha could be Chal the miracle of Adam B'Gan Eden the Metzios of Adam Kodem Hacheit is such that from a little comes a Shefa of Beracha. This is the Ramban's Yesod here in this week's Parsha.

Rav Hutner in the Mamarei Pesach Maimar 89 adds to this Ramban. He says that in Ruchnios (spiritual things) the blessing of Gan Eden remains. Chazal say for example Adam Mikadeish Atzmo L'mata M'at Mikadshim Oso Milmala Harbei. Or the expression Pischu Li Pesach K'pischei Shel Machat V'ani Eftach Lachem Pesach K'pischei Shel Ulam. There is an idea that in Olam Hazeh when a person does something, he begins, he starts something spiritual, there is a Shefa of Beracha that comes with it and a Ribui and a person who starts to learn with the right attitude a person who starts to do Mitzvos with the right attitude is Zoche to that Shefa of Beracha, where a person achieves more than he ever thought that he would achieve.

Eretz Yisrael is called Eretz Zavas Chalav Ud'vash. Rav Hutner explains that Chalav (milk), Devash (honey) is found in every country it is not special about Eretz Yisrael, it is not the milk and honey. It is the Zavas (the flow), a Shefa. Eretz Zavas Chalav Ud'vash the Beracha of Eretz Yisrael when Eretz Yisrael is used properly it is a Beracha of this type of Shefa of Adam Kodem Hacheit. Therefore, in Ruchnios we have to understand that sometimes achieving certain things seems impossible. I am sure most people who started Daf Yomi imagined that it wouldn't last too long. It is just impossible to go so many years and continue every day to keep up with the pace of a Daf Yomi. It is very very difficult. Nobody thought that it would come easily. But there is a Beracha. You start with a little and there is a Shefa and a Hashpa'a, a Shefa of Beracha.

Agav, we are learning Maseches Kiddushin this year in Yeshiva. On Daf 7 there is a concept of Hispashtus which essentially means that if someone puts Kedusha on part of an animal it spreads to the whole animal. Hispashtus. Whatever that Din is the concept is this concept. That by Devarim Shebik'dusha the original Beracha remains. If there is a seed then it will grow, then it will spread, then it will expand. You just have to be Mikabeil it. When there is a Hispashtus of a little bit of Kedusha it spreads to the whole animal. The Gemara compares it to Kiddushin, to marriage. In marriage too if there is a small amount of effort, a small of desire to put Kedusha into a marriage it spreads, it has a Hispashtus that is the idea of a small amount spreading to a lot.

Now once I mention this Ramban, I would like to mention a Kasha that Rav Aharon Leib Shteinman asks in Parshas Chukas 20:11 (on page # 142) he asks on the Ramban. There in Parshas Chukas in the Ayeles Hashachar he brings the Ramban with the idea that for Beracha to work in Olam Hazeh it has to be Yeish M'yeish, it has to come from a little bit and spread and that there is no Yeish Mai'ayin. Rav Aharon Leib asks from the Sela which gave forth water, the stone has no water in it from which the Beracha of the Mai Hasela would continue. Rav Aharon Leib asks that that Beracha, the fact that the stone gave forth water in the Midbar seems to contradict the Ramban's rule for miracles.

Rav Aharon Leib remains with a Tzorech Iyun. However, in fact we can say Farkert it is a Raya to the Ramban perhaps. Why? The Mishna in Pirkei Avos 5:5 says (עשרה דברים נבראו בין השמשות-- (פי הארץ, פי הבאר, פי האתון, והקשת, והמן, והמטה, והשמיר, והכתב, והמכתב, והלווחות) that on the Bain Hashmoshos of the 6th day of creation Hashem created (פי הבאר), Hashem created this B'air which would give forth water from a stone. Why did it have to be created during the six days creation any more than the jug by Elisha which gave forth a lot of oil? The answer according to the Ramban is simple. In the miracle of the jug of Elisha it was Yeish Mai'yeish there was something there that spread. Yeish Mai'yeish can exist in Olam Hazeh. The Mayim Misela (the water from the rock) that could not exist in Olam Hazeh unless it was created in the Sheishes Yemai Beraishis where it was the period of time of Yeish Mai'ayin. So it seems Farkert that it turns out to be a beautiful Raya to the Rayon of the Ramban.

3. I would like to end of with a question which I had hoped to answer but we are running out of time so I guess I will leave you wondering. We have in this week's Parsha in 25:8 (וַעֲשׂוּ לִי, מִקֶּדֶשׁ). Rashi says (וַעֲשׂוּ לְשֵׁמִי בֵּית קְדוּשָׁה) that the Bais Hamikdash has to be built Lishma. We find by numerous things that have to be done Lishma, the making of Tzitzis and the baking of Matzos, there are Halachos that requires Lishma like the working out the parchment of a Sefer Torah. So here too the Bais Hamikdash has to be built Lishma. It seems difficult because Hatinach by the Mishkan in the Midbar that was built by Jews, however, when you learn of the building of the Bais Hamikdash in the times of Shlomo Hamelech which is in the beginning of Sefer Melachim Aleph, you see that much of it was done by Goyim besides the general Pele I would think if someone would say we are going to build a Bais Hamikdash Jews would line up to do it why give the job to Chiron Melech Tzor and other Goyim? Nevertheless that is a fact. The fact is that it was farmed out and a lot of it was done by Goyim. If it needs Lishma and we have this concept that we don't trust a Goy to do Lishma or maybe a Goy is Halachically incapable as it says in a Mishna in Maseches Gittin then the question would remain how in the Bais Hamikdash it was done that way.

I wish everyone a Mishenichnas Adar Marbim B'simcha. Klal Yisrael should know more Simchos and IY"H it should be a wonderful period of Adar Rishon and Adar Sheini an extended period of Simcha for one and all. A Good Shabbos!

## Rabbi Reisman - Parshas Terumah 5773

Parsha Terumah of course is the building of the Mishkan and if only we could imagine, we could picture the Mishkan what it looked like, we could have a better appreciation of all of the Pesukim that refer to the Keilim of the Mishkan.

Regarding the Menorah at least, something which we have, not in the sense that we have the Mishkan Menorah but in the sense that we have a Chanukah Menorah, we should be able to try to picture what it looked like, what it was like to have a Menorah in the Mishkan and in that regard I would like to share with you two issues that are a Machlokes Rishonim. A Machlokes Rambam and other Rishonim regarding the placing of the Menorah and these two issues (there are many Machlokesim regarding the Mishkan) but these two issues are unique in that we have a way of picturing it and remembering.

Issue # 1 When you went into the Mishkan (into the building), on which side was the Menorah, was it on the left or on the right? When you went in you were facing Mizrach to Maariv (west) and the Menorah was on which side? Well, in order to know, we just have to remember where we place it in Shul. In Shul we place it on the southern wall (when we are facing Mizrach the south is to the right and we place the Menorah on the southern wall. In the Mishkan, in the Bais Hamikdash similarly, the Menorah was on the southern wall. When you are facing Maariv the southern wall is to your left. That is not an item of dispute. Everyone agrees that the Menorah was on the southern wall. The dispute is how it was placed. Were the (קנים) Kanim which is the seven branches of the Menorah lined from east to west or from south to north? What I mean to say is when you walked in how did you see the Menorah. It was on the southern wall to your left. Was the Menorah flush against the wall so that the Kanim of the Menorah lined up from the entrance to the far wall which would seem to be the most efficient way of positioning it? Indeed most Rishonim learn that is how it was positioned.

The Rambam however holds that it was positioned from Tzofen to Darum, it was positioned along the width of the wall from the left to the right side of the building. So when you walked in you saw facing you the seven Kanim. Again, the question is how is it in Shul so that we can picture it?

Many Shuls have the Sheva Kanim lined from north to south while other Shuls have it from east to west. Indeed the Mishna Brura brings both Minhagim. The reason for the two Minhagim is because there were two opinions. I remember all the years in Torah Vodaath that the Menorah was put at an angle and I imagine that assuming it was done deliberately, it was for a reason similar to the way we angle the Mezuzah. Since it is a Machlokes how to position it we try to angle it to be Yotze both Shittos. Here too we angle it to be Yotze a little bit of each Shitta. Anyway, this is the first Machlokes the Rambam and Rishonim how the Menorah was positioned in the Mishkan.

A second Machlokes is when was the Menorah lit. We all know that every evening as that is when we light the Menorah. Most Rishonim hold that the Menorah was lit every evening and that was that. The Rambam again has a Daas Yachid (a different Shitta). The Rambam holds that it was lit any time that it went out. Tamid, it had to burn constantly literally. When it went out it was lit again. In the morning we say in Korbanos that they were Mativ Es Hanaros which means that they cleaned out the Nairo of the Menorah. According to the opinion of the Rambam every Hatava had

a Hadlaka. Every time they cleaned it they lit it. So that every morning when they cleaned the Menorah they also lit the candles of the Menorah, the lights of the Menorah every morning. Again, I would guess that on Chanukah we sort of do a Peshara because we light every night which is the Ikkur Hadin. The lighting of the Menorah in a Shul though is done again at Shacharis. Why are we lighting it at Shacharis in Shul? I would suppose again that we are trying to make a Pesharah. The Rambam holds that it was lit by day while other Rishonim hold not. Hadlakas Hamenorah therefore, is only done at night. So at a Shul which is similar to the Mishkan we light it by day. These are two fundamental Machlokesim in which manner is the Menorah placed and in the lighting of the Menorah the way it was lit.

In Parshas Terumah Rav Pam often spoke out the following concept regarding giving Tzedakah. I would like to share it with you. Rav Pam would say there are two types of people who give Tzedakah. There are some people who give Tzedakah because they see a poor person or they see a Yeshiva that needs a new building. They see a need and they step in and very nobly fill that need by giving money to the poor family or by giving the Yeshiva that which it needs. Now certainly that is a proper attitude in giving Tzedakah. There is a second attitude with giving Tzedakah, there is an attitude that something important is happening and I want to be part of it. There is a Yeshiva in Eretz Yisrael that has 5,000 Talmidim and I want to have a piece of it, I want to have a little bit of it, I want to be part of it. A person participates not because he sees a need but because he feels he doesn't want others to have the Zechus and he would be left out, C"V. He wants to have a piece of it. There are people that will give some donation to every Yeshiva in their neighborhood. Why do these people do it? They don't want that a Yeshiva in the neighborhood should be running and he doesn't have at least a little piece of it. That is a second way of giving.

Now there is a very big difference between the two. The first person who sees a need and gives is a giver. He is giving. The second person who sees a Davar Shebekidusha and wants to have a piece of it is a Mekabeil, he is receiving. When he gives the money he is actually not giving because he sees a need he is giving because he wants to receive a Cheilek, he wants to be a part of that which is taking place. Certainly, there is a higher level of nobility, of holiness for the second type of person.

This week's Parsha begins in 25:2 (וַיִּקְחוּ-לִי תְרוּמָה), take for me charity, Terumah, donations. Everyone asks why does it say (וַיִּקְחוּ) take if a person is giving and not taking? According to Rav Pam's analysis of the people who give (וַיִּקְחוּ) is absolutely appropriate. Because when it came to the giving by the Mishkan we didn't give because we saw a need, Hashem needs a place to stay? Chas V'shalom. We said there is a Mishkan going up and I want to have a piece of it, I want to be part of it. The donors are actually Mekablin, people who get. (וַיִּקְחוּ לִי תְרוּמָה: לִי לְשִׁמִּי). When someone gives to such a thing because he sees the importance of the institution, that is giving in a noble way, in a way that you feel fortunate to be receiving. When you give you are actually receiving to be a part of it. That is a much more noble way of giving Tzedakah. People today who give Tzedakah for all these silly Segulos that are advertised and people fall for it and give. They are purely giving the Tzedakah for the first type, assuming it is Tzedakah, who knows most of them are Ginaivah. But he is giving because he wants to receive a Segulah. He is not giving because he sees something holy and he wants to have a piece of something holy.

There was a person who told me that they saw this latest ad with the 1,000 Shofaros which is the greatest absurdity, which has nothing to do with the Jewish religion and he gave. How much? They want \$36 a month. I said to him do you give \$36 a month to Lakewood or \$36 a month to the Mir Yerushalayim? How is it that a person for silly Segulos feels like giving and when there is a holy need he doesn't feel the nobility to be part of something great. How can it be that when you come to heaven Hashem will say you didn't see my Yeshivos in Eretz Yisrael and you didn't participate in any of them? You didn't see Yeshivos in your neighborhood and you didn't participate? That is a much more noble way of giving Tzedakah.

Rav Pam would add to answer something else with this idea. The Nesiim said well they are building a Mishkan whatever is needed at the end we will give. They are derided for that. Meforshim ask why are they derided. It is great. Imagine any Tzedakah institution that had a donor that said whatever is needed at the end I will give it. It sounds great. Says Rav Pam it is great if you are from the first type. If you are a donor who is giving because you see a need and your heart goes out and you say there is a need whatever is needed I will fill it in. I will do it. It is true that that is a good way to give Tzedakah. There is a more holy way of giving Tzedakah by saying I want to have a piece of that, I don't want it to go without me. Someone with the attitude that the Mishkan will go up anyway Hashem doesn't have a need for me. I am doing it because I want a piece of it someone like that who wants to be a (וְיִקְחוּ-לִי תְרוּמָה) will not have the attitude of the Nesiim. Indeed what happened to the Nesiim at the end? They had valuable stones fall at their door and they donated it to the Mishkan. As if to teach them (וְיִקְחוּ) when you give to the Mishkan you are receiving. They were the ultimate receivers. They even received the stones which they ultimately donated.

Rav Pam would add that Dovid Hamelech did not build the Bais Hamikdash. Nevertheless he went out and gathered the money that was needed for the building of the Bais Hamikdash. He said I can't do it, let me nevertheless gather the money and he gathered Klal Yisrael and said that our generation will not see the Bais Hamikdash, nevertheless let's donate. It is the ultimate type two Tzedakah. They wanted to have a Cheilek in it. When they finished and the donations were complete Dovid Hamelech said (וְיִבְרַךְ דְּוִיד). That which is Divrei Hayamim 29:10 that we say every day in Davening. He said that (וְיִבְרַךְ) as a Beracha after the people gathered and gave Tzedakah with this holy and noble idea.

Now you know why there is a Minhag Arizal to give Tzedakah deliberately when we say (וְיִבְרַךְ דְּוִיד). Because at the time that we say (וְיִבְרַךְ דְּוִיד) that is a moment, a time that we remember people who gave Tzedakah with this extraordinary motivation. And so, this is Rav Pam's idea in giving of Tzedakah a very Yesodosdika important idea.

Let me end with a couple of questions. The Meshech Chochmo on the beginning of this week's Parsha says on the first word of the Parsha where it says that the donations to the Mishkan were as it says in 25:2 (מֵאֵת כָּל-אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ). Any man who wanted to give. Why does it mention Davka a man who wanted to give? To that the Meshech Chochmo says we have a concept in Halacha that women are not supposed to be giving large amounts of money to Tzedakah without the husband's agreement. Part of the marriage agreement is that the husband is in charge of the expenditures (the wife actually spends them) but the husband has the right to veto expenditures. It says (כָּל-אִישׁ). I had a problem with this. The idea that is brought down in Maseches Gittin 77b of



long time later, Yom Hakippurim that Hakadosh Baruch Hu forgave Klal Yisrael and then began with the Mileches Hamishkan. So that according to Rashi this took place Yamim Rabbim later after the Kapparah of the Cheit Ha'eigel. So that we have here a dispute. This dispute between the Ramban and Rashi is actually a dispute among the Tannaim. The Medrash Rabbah says as the Ramban says that this Parsha took place immediately following Naaseh V'nishma and the Medrash Tanchuma says as Rashi says that it took place after the Cheit Ha'eigel. So this is one dispute.

If you look at the Rashi in Parshas Ki Sisa 31:18 you will see that someone inserted in parenthesis a Tzorech Iyun, a question, and a suggested Peshara between Rashi and the Ramban. But those parentheses are not part of Rashi, they contradict Rashi and as it stands we have a Machlokes between Rashi and the Ramban. That is one Machlokes regarding the timing of this Parsha.

The Sefer Tzion Ti'oriri points out that this Machlokes as we shall see momentarily is a Machlokes in understanding the purpose and reason of the Mishkan. Rashi understands that the Mishkan is a Makom Kappara a place of forgiveness. That is the Shittah of the Medrash Tanchuma. 25:3 ( זָהָב וְנִחֲשֶׁת וְנָכְסֵף, Zahav is Mechapeir Al Haeigel Hazav).

The Ramban on the other hand and the Medrash Rabbah understand that the Mishkan is a place where Hakadosh Baruch Hu shows his love to Klal Yisrael. The Medrash has a Mashul. The Mishkan is like a King who married off his daughter and asked the young couple to build a small room for him so that he could visit whenever he wants. So too Hakadosh Baruch Hu gave the Torah to Klal Yisrael and asked that a Mishkan be built. So that according to Rashi it is for the purpose of Kapparah which is Rashi's Shittah that it took place after Yom Hakippurim. According to the Ramban it is a show of Chibbah a show of love and it took place before the Cheit Ha'eigel and has nothing to do with Kapparah.

There is a second Machlokes between Rashi and the Ramban. In the beginning of Parshas Pekudei, the Mishkan is called Mishkan Ha'eidus (מִשְׁכַּן הָעֵדוּת) in 38:21. Rashi there says what does Eidus mean? It bears witness, testimony for Klal Yisrael that Hakadosh Baruch Hu forgave for the Maiseh Ha'eigel ( שהרי השרה שכינתו ) (ביניהם). This is Rashi L'shitaso that the Mishkan is a place of forgiveness.

The Ramban in the beginning of Parshas Pikudei disagrees. He says Mishkan Ha'eidus, it was the Mishkan that was built to house the Luchos ( אבל משכן העדות כולל הבית בכללו שהוא המשכן הנעשה ללוחות ) (העדות). Again, the dispute is whether the Mishkan's purpose is primarily for Kapparah.

A third Machlokes which is found in Parshas Tetzaveh 29:46. The Posuk reads, ( כִּי אֲנִי יְרַרְרָהּ, אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם, לְשִׁכְנֵי בְּתוֹכָם ) Klal Yisrael should know the Posuk says, that I am Hakadosh Baruch Hu their Hashem who took them out of Mitzrayim to dwell among them.

Rashi says (לשכני בתוכם: על מנת לשכון אני בתוכם) I took them out of Mitzrayim on condition that I be able to dwell among them. The Ramban says (ושימוש הל"ד בתנאי כזה איננו נמצא) that this is not true. The "L" L' never means on condition (Al M'nas as Rashi learns). Therefore, the Ramban says (ואם כן יש בעניין סוד גדול, כי כפי פשט הדבר השכינה בישראל צורך הדיוט ולא צורך גבוה, אבל הוא כעניין שאמר ) (ישיעה מט ג), ואמר יהושע ומה תעשה לשמך הגדול (יהושע ז ט), ופסוקים רבים באו (כן:), איוה למושב לו (תהילים קלב יג), פה אשב כי איויתה (שם יד), וכתוב והארץ אזכור (ויקרא כו מב) that this

Posuk is telling us what he calls a Sod Gadol, a great secret. The secret is that the Mishkan is not for the Tzorech of Klal Yisrael but Kavayochel it is L'tzorech Govoah (for the purpose of Hashem). Hashem desired to dwell among Klal Yisrael. He brings from Tehillim 132:13 (אָנִי, לְמוֹשֶׁב לִי) that Hashem desired to dwell amongst Klal Yisrael. 132:14 (כִּי אָנֹכִי הֵיכָן), here will I dwell for I have desired it. So that the Ramban says that this is a Sod Gadol that the Mishkan is built L'tzorech Govoah, for Hashem's will to dwell among Klal Yisrael. This is L'shittoso that this is a place to show love. Rashi disagrees with that because Rashi holds that the Mishkan is built L'tzorech Hedyot, for the purpose of the Klal Yisrael to achieve Kapparah.

So we have 3 places of disagreement of the fundamental understanding of the Mishkan. 1) If the Mishkan is for the purpose of showing Chibah to Klal Yisrael as the Ramban says, or 2) the primary purpose is Kapparah, a place of forgiveness. This Yesod will obviously have to do with additional disputes between Rashi and the Ramban. But for today this is a longer Vort then I usually say. Suffice it to say that there are two understandings of the purpose of the Mishkan and as we go on to 4 out of the next 5 weeks of reading about the Mishkan it would be good to be identified.

Let us move on to a second topic regarding the Mishkan. In the Mishkan, Korbanos were brought as sacrifices. Tzomeiach, things that grow from the ground were also brought and offered in the Bais Hamikdash or in the Mizbaiach, but limited. Limited to 3 types of things. 1) Tevua - wheat or flour which is brought as part of the Korban Mincha, 2) Shemen - oil which was brought as well as part of the Mincha, 3) Yayin - wine that was poured on the Mizbaiach. Of all the things that grow, these 3 items wheat, wine, and oil are the only ones that are brought as an offering in the Bais Hamikdash. It is interesting to point out that these 3 items wheat, wine, and oil are unique in the long list of areas that have to do with the Mitzvos Hatorah.

For example these 3 items are mentioned in Kriyas Shema in the middle Parsha when we talk about Schar, giving reward for Mitzvos as it says in Devarim 11:14 (וְהָיָה לְךָ שָׂכָר וְתִירְשָׁה וְיַיִן וְזַיִת וְעֵץ זַיִת וְעֵץ זַיִת וְעֵץ זַיִת). These 3 are mentioned specifically, wheat, oil, and wine.

Another example, the Mitzvah D'oraissa to give Terumos and Maasros, to give a portion to the Kohen or Levi, according to the Shittos of Rashi and Tosafos on Berachos 36 the Mitzvah D'oraissa is limited to 3 things. Which 3 things? Wheat, oil, and wine.

Similarly, the idea in the Mitzvos D'rabbanan that we make a Beracha. All Berachos are general Berachos with the exception of the Beracha on Tevua - wheat which is a Borei Minei Mizonos or Hamotzi Lechem Min Ha'aretz, the Beracha on wine where we say Borei Pri Hagofen. What about the Beracha on oil? On oil the Gemara in the beginning of the 6th Perek says really there would have been a separate Beracha except that it is not healthy for a person to consume oil by itself and therefore, Chazal didn't give it its own Beracha. But all 3 would have Midirabbanan this special significance.

In addition, we have Yomim Tovim - holidays that are based primarily on these 3 items. Tevua - wheat of course on Pesach where the main Mitzva of the day is Matza, Shemen - oil of course on Chanuka, and Yayin - wine of course on Purim. So that again, these 3 things that grow from the ground stand out as being very unique.

We also find these 3 items in the teaching of Chazal related to wisdom. We find for example that Shemen Zayis - oil is good for Zikaron according to the Gemara. It is good to help a person improve his memory. I know of an incident with the old Skulener Rebbe Zatzal, he told someone who was becoming senile to take olive oil every day as part of his Refuah. About wine it says in Tehillim 104:15 (וַיִּין, וְשִׁמְחָה לִב־אֲנוּשׁ-- לְהִצְחִיל פְּנִים מִשְׁמֶן; וְלֶחֶם, לִב־אֲנוּשׁ יִסְעֵד). We say that wine brings out a person's innermost thoughts which for a good person brings out Kedusha. Rav Yaakov Kamenetsky said about the word (לִב־) that it refers to the brain the Seichel as opposed to the Leiv which refers to the heart.

The same thing with Tevua, the Gemara says in Maseches Berachos 40a (3 lines from the bottom) (שֶׁאִין הַתִּינוּק יודע לקרות אבא ואמא עד שיטעום טעם דגן). A certain level of understanding comes to a child when he is able to appreciate eating wheat products. So that we find in a vast array of areas, Mitzvos D'oraiisa, Mitzvos D'rabbanan, Schar V'onesh, Chochmo, that these 3 items, wheat, wine, and oil stand out. Why? What is special about these 3? When one thinks about it in depth you know that these 3 items, wheat, wine, and oil achieve their perfection only through the act of a person. It is not like fruits that can be grown, picked and eaten. Or like vegetables which can be picked and at most require cooking to be eaten. Wheat requires a lot of work to make it into bread, to make it edible. Similarly, with oil and wine a lot has to be done in order to make it desirable and special. Here we understand this basic idea that these 3 items, wheat, wine, and oil are special to the Ribbono Shel Olam. Why are they special? Because they require Ameilus, a certain amount of effort and work that is put in by a human being to make them usable. That is Hakadosh Baruch Hu's Midda Kavayochel. To appreciate what a person does with effort, what a person does with Ameilus, what a person does with sacrifice. Kach Hu Midoso and the lesson of the Tevua, Yayin, V'shemen which are unique among all the things that grow and are offered Al Gabai Hamizbaiach. So for this week there are 2 thoughts, one thought regarding Rashi and Ramban's very different opinion in the fundamental Yesod of the Mishkan and the lesson of the Nesachim and Menachos which are brought.

The question of the week is: This coming week will have in it Zayin Adar the 7th day Adar. On the 7th day of Adar Moshe Rabbeinu passed away so it is his Yahrtzeit. Is this a happy day or a sad day for Klal Yisrael. It would seem to be a bit of a Stira. On the one hand on Shabbos we say Tzidkoscha Tzedek, we say Tziduk Hadin because Moshe Rabbeinu passed away. The Shulchan Aruch brings a Minhag Chassidim, a Minhag of Tzaddikim to fast on the 7th day of Adar. On the other hand, there seems to be a custom that on the 7th day of Adar people don't say Tachnun as if it is a Yom Tov. So it seems to be something of a contradiction in the Hanhaga.

We also have my old question regarding the 7th of Adar. The Sfas Emes in Maseches Megillah asks this question. If Moshe Rabbeinu was born on the 7th of Adar and was Niftar on the 7th day of Adar then he did not live 120 years he actually lived 120 years and one day. The 7th of Adar would have been the beginning of the 121st year. The Gemara says that Hashem was Mashlim Shenosav, gives complete years. It would seem that if Moshe Rabbeinu was born on Zayin Adar and passed away on Zayin Adar the years are not complete. This is a Tzorech Iyun, a question regarding the 7th day of Adar.

## **Rabbi Reisman - Parshas Teruma 5771**

Parshas Terumah is about the Nedavos in the building of the Mishkan. Rav Schwab in his extraordinary Sefer on Tefillah, Iyan Tefillah has a Hakdamah to Tefillah which is certainly a very meaningful one and it is certainly connected to this week's Parsha. Davening is Avoda and takes the place of the Beis Hamikdash. Rav Schwab in his Hakdama to Sefer Iyun Tefillah explains that as a person proceeds throughout the Davening he is actually entering in a sense into the Beis Hamikdash all the way to the Kodesh HaKodashim. He gives us a way of imagining it as we Daven. If we think about this it gives a great Chashivus to Davening and it makes the Davening so much more meaningful. I will share with you pieces of the introduction, it is not the entire introduction. Ayin Sham.

Rav Schwab explains that when we say the Berachos in the morning, those are the 15 Birchas Hashachar, those 15 Berachos correspond to the 15 steps that led up to the Shar Hanikanor which were the gates that opened into the great courtyard of the Beis Hamikdash. So as we say the 15 Berachos we picture ourselves going up through the steps, Leviim playing music alongside of us and going up and entering the Beis Hamikdash. Of course when we get into the great courtyard, the next thing in Davening is Korbanos. That is what we would see if we would go inside the Beis Hamikdash, the open area, we would see the Kohanim busy on the Mizbaiach bringing Korbanos. As we say Korbanos we can picture ourselves getting closer to the Kodesh Kodashim as we go through the area on which the Korbanos were brought.

The first building we enter is the Ulam or the opening which led to the Heichal, which led to the great hallway of the Klei Hamikdash. That Ulam as many of you know from the Gemara, had enormous doors in its opening. The Gemara calls it the biggest doors in Tanach. Then an entranceway, then again large doors through which one entered into the room which held the Klei Hamikdash. Those 2 large doors are symbolized by Boruch She'amar and Yishtabach. Boruch She'amar is the entrance to Pesukai D'zimra and Yishtabach through which we exit and move to a higher level.

So when we say Boruch She'amar, Pesukai D'zimra, and Yishtabach we are entering the great entranceway which led into the Heichal, the hall in which the Klei Hamikdash stood. In the Klei Hamikdash from which we entered the Heichal, the Klei Hamikdash that we encounter first are the Shulchan and the Menorah.

Rav Schwab says something beautiful. The Shulchan as many of you know symbolizes the Gashmiyos needs of Klal Yisroel as it is a table. Bread which is Gashmiyos. The Menorah which stood opposite it represents the light of Torah. Limud Hatorah, the Ruchniyosdika needs. As we are entering on our journey towards the Kodesh HaKodashim we pass the Shulchan and Menorah. We say 2 Berachos before Kriyas Shema. The first Beracha is Yotzer Ohr U'vorei Choshech which talks about Hashem's creation, of course it talks about it in lofty ways, however, it still talks about Olam Hazei which represents the Shulchan. Subsequently, we have the second Beracha which is Ahavah Rabbah. This Beracha talks about the love of Torah and that represents the Menorah. As we are saying these 2 Berachos we think about the Shulchan and Menorah.

Then we come to Shema. The last Klei Hamikdash which was before the Kodesh Kodashim was the Mizbaiach HaKetoresh. This was the Mizbaiach on which the Ketoresh was offered a Rai'ach Hani'choach which is a beautiful smell to the Borei Olam. That is Kriyas Shema, Kabbolas Ol Malchus Shamayim which is a Rai'ach Hani'choach to the Ribbono Shel Olam.

So we have gone up the 15 steps of with Berachos, we went through the Mizbaiach area with Korbanos. Pesukai D'zimra leads us through the 2 sets of double doors of the Ulam or the entranceway. In the Heichal we encountered the Shulchan and Menorah, which is the first 2 Berachos of Kriyas Shema. We encountered the Mizbaiach HaKetoresh which is Shema itself. Then the final Beracha which ends with Go'al Yisrael leads us to the Peroches, the great curtain which stood before the Aron. That Peroches is the entranceway into the Kodesh Kodashim. We find that when one says Go'al Yisrael you can't have a Hefsek and you must go into Shemoneh Esrei. When you come to the entranceway you go straight in. I would add (Rav Schwab doesn't mention this) that Rabbeinu Yonah in Berachos compares the Ulam, the Tefillah, the connection between Go'al Yisrael and Shemoneh Esrei to someone who knocks on the door and then enters. The Peroches being the door and then the Kodesh Hakodoshim, when one Daven Shemoneh Esrei a person should imagine himself as if he is in the holiest of all places in Olam Hazeh, the Kodesh Hakodoshim.

The Gemara actually says in Maseches Berachos 28 that when one stands Shemoneh Esrei Yichavein Libo Neged Kodesh Hakodoshim. His heart should be facing the Kodesh Hakodoshim. According to this, he should be picturing himself as the Kohen Gadol who is entering the Kodesh Hakodoshim. So too he in his mind should be entering the Kodesh Kodashim. This is the beauty of the Seder of Davening representative of a person going into the Beis Hamikdash all the way into the Kodesh Hakodoshim.

There is one more Nikuda. In Tehillim 134:1 (שִׁיר, הַמְעֻלּוֹת הַגָּדוֹל בְּרַכּוֹ אֶת-יְרֵדָה, כָּל-עַבְדֵי יְרֵדָה (כל-עבדי ירדה), הַעֹמְדִים בְּבַיִת-יְרֵדָה, בַּלַּיְלוֹת (העומדים בבית-ירדה, בלילות). It talks about people who were in the Beis Hamikdash at night. Why was anyone in the Beis Hamikdash at night? At night the Beis Hamikdash was closed. No business took place. Says Rav Schwab, these were the people who waited there at night waiting eagerly for the opening of the doors of the Beis Hamikdash. Can you imagine the beauty of people waiting to get into the Beis Hamikdash?

Rav Schwab says that they would wait there singing Shiros V'sishbachos, saying Divrei Torah, right outside the Beis Hamikdash. That is represented by Ma Tovu, Adon Olam, and Yigdal. The people who learn before Davening and make Hachanas before Davening. The Hachanah before Davening is this (הַגָּדוֹל בְּרַכּוֹ אֶת-יְרֵדָה, כָּל-עַבְדֵי יְרֵדָה הַעֹמְדִים בְּבַיִת-יְרֵדָה, בַּלַּיְלוֹת). A beautiful thought.

25:11 (וְצִפִּיתָ אֹתוֹ וְהָב טָהוֹר, מִבַּיִת וּמִחוּץ תִּצְפְּנוּ) Rav Mordechai Druk in the Sefer that I have quoted often on page # 246, says a beautiful Raya. He is actually referring to an idea which the Gemara learns from the Aron. The Posuk says that inside and outside the Aron was gold. The Gemara in Maseches Yoma 72b (26 lines from the top) says (מִבַּיִת וּמִחוּץ תִּצְפְּנוּ אָמַר רַבָּא כָּל תַּלְמִיד חָכָם שְׂאִין תּוֹכוֹ) (כברו אינו תלמיד חכם) that a Talmid Chochom has to have his inside at least as pure as his outside. Rav Druk makes the point that great people are greater on the inside than on the outside. They don't reveal their greatness to the world. Here he brings an interesting thought.

The Ponovitcher Rav was once talking to the Brisker Rav and someone asked the Brisker Rav why the Chafetz Chaim was known as a Tzaddik, however, he was not known as a great Lamden and Talmid Chochom which he was. The Brisker Rav responded that the Chofetz Chaim had tremendous Koach Hatefilla. He Davened that the world not recognize that he was such a great Talmid Chochom. Subsequently, the Ponovitcher Rav was thinking if the Chofetz Chaim Davened that the world not know that he was such a great Talmid Chochom because of his Anivus, why didn't he Daven that the world not know that he was such a great Tzaddik?

That troubled him until someone suggested the answer. The Chofetz Chaim knew that he was a great Talmid Chochom, he knew that the Mishna Berura was a Sefer that would mean a lot to Klal Yisrael. However, the Chofetz Chaim didn't know that he was such a great Tzaddik. So he Davened to the Ribbono Shel Olam to not let people know what a great Lamden and great Talmid Chochom he was. It didn't dawn on him to Daven for people to not know that he was such a great Tzaddik because he did not see himself as such a great Tzaddik. This is the answer that the Ponovitcher Rav suggested.

Rav Druk rejects that and says that the Chofetz Chaim knew who he was. He answers an amazing Teretz to the Kasha of why didn't the Chofetz Chaim Daven that the world not know what a great Tzaddik he was?

Rav Druk answers that the Chofetz Chaim did Daven that the world not know what a great Tzaddik he was. Not only that, but his Tefillah was answered. The world doesn't know the great Tzaddik of the Chofetz Chaim. Whatever we know is a small drop in the bucket compared to his greatness. (מבית ומחוץ תצפנו) the inside gold was greater than the outside gold. That is a beautiful Raya.

25:6 The third Vort for today is a combination. Rav Druk added something beautiful to what Rav Schwab has said. Rav Druk is going on the Kasha that others have asked. Why in the list of the 15 donations to the Mishkan is the listing of (שמן, למאור), oil for the Menorah. In the other things it doesn't say what it was for. What is (שמן, למאור), oil for lighting? Furthermore, I would understand that the oil that was donated would be the (שמן המשתה). (שמן, למאור) oil for the day to day Avodah in the Mishkan should not be listed here. It doesn't say anything about bringing animals for Korbanos. It doesn't say anything about bringing flour for bread. So why does it mention (שמן, למאור) the lighting of the Menorah which was a daily routine and not part of the building of the Mishkan.

To answer this, Rav Druk in his Sefer Darash Mordechai on Shemos page # 243 sends us to Parshas Behaloscha and Rav Schwab's Sefer on Chumash Mayan Beis Hashoeva page # 312. In Parshas Behaloscha Rav Schwab asks a Kasha. The Posuk says that Aharon lit the Menorah in 8:2 ( , דָּבַר , אֶל-אַהֲרֹן, וְאָמַרְתָּ, אֵלָיו: בְּהַעֲלֹתָהּ, אֶת-הַנֵּרוֹת, אֶל-מִוֵּל פְּנֵי הַמְּבֹרָה, יָאִירוּ שְׂבַעַת הַנֵּרוֹת וְזֶה מַעֲשֵׂהָ ) 8:4 . Then it says ( וְזֶה מַעֲשֵׂהָ הַמְּבֹרָה , אֶל-אַהֲרֹן, וְאָמַרְתָּ, אֵלָיו: בְּהַעֲלֹתָהּ, אֶת-הַנֵּרוֹת, אֶל-מִוֵּל פְּנֵי הַמְּבֹרָה, יָאִירוּ שְׂבַעַת הַנֵּרוֹת וְזֶה מַעֲשֵׂהָ הַמְּבֹרָה ) 8:4 how the Menorah was built. The way the Menorah was built was the way it looked, all its different parts. It doesn't belong there. The Posuk tells us to bring a Korban Olah on the Mizbaiach it doesn't repeat what the Mizbaiach looks like. Why here when it says that Aharon lit the Menorah does it say ( וְזֶה מַעֲשֵׂהָ הַמְּבֹרָה מִקְשָׁה זָהָב ), it mentions the building of the Mishkan?

Rav Schwab answers beautifully. The Gemara in Maseches Menachos 29a (12 lines from the bottom) says (תנא דבי רבי ישמעאל שלשה דברים היו קשין לו למשה עד שהראה לו הקב"ה באצבעו ואלו הן מנורה וראש חדש ושרצים מנורה דכתיב וזה מעשה המנורה ראש חודש דכתיב החודש הזה לכם ראש חדשים שרצים דכתיב (וזה לכם הטמא ויש אומרים אף הלכות שחיטה שנאמר וזה אשר תעשה על המזבח) that Moshe Rabbeinu didn't understand what the Menorah should look like. The description in words was not adequate to be able to build it. Hakadosh Baruch Hu showed him a vision in which he saw the Menorah. In that vision the Menorah was a lit Menorah. It was a Menorah with oil and flames and lit wicks. The Menorah itself was being used. Therefore when Moshe Rabbeinu built the Mishkan, he had to build a Menorah with oil and wicks in it and it had to be lit. That was all part of the building of the Mishkan. That is why the Posuk here says when Aharon was lighting the Menorah it was not just a daily Mitzvah, he was completing the building of the Menorah. ( וְזֶה מַעֲשֵׂה הַמִּנְרָה מִקִּשְׁהָ זָהָב, עֵד - ) ( וְרָכָה עַד-פְּרֻחָהּ מִקִּשְׁהָ הוּא: כַּמְרָאָה, אֲשֶׁר הָרְאָה יְרֵר אֶת-מִשְׁהָ--כֵּן עָשָׂה, אֶת-הַמִּנְרָה ) Like the vision that Hakadosh Baruch Hu showed Moshe that is the way he built it. Therefore the lighting of the Menorah was part of the building of the Mishkan.

It is doubly beautiful when one looks at what Rav Schwab adds to this. Rashi said on Posuk Beis בהעלתך: למה נסמכה פרשת המנורה לפרשת הנשיאים, לפי שכשראה אהרן חנוכת הנשיאים חלשה דעתו, שלא היה ( עממה בחנוכה, לא הוא ולא שבטו, אמר לו הקב"ה חייך, שלך גדולה משלהם, שאתה מדליק ומטיב את הנרות) that Aharon felt bad because the Nesiim had brought Korbanos to dedicate the Mishkan and Aharon had no part in it. Hakadosh Baruch Hu comforted him by saying you will light the Menorah. One minute, lighting the Menorah is a daily Mitzvah. Dedicating the Beis Hamikdash with Korbanos is part of the consecrating of the Mishkan. How can you compare one to the other? Aharon didn't feel bad about the daily work he wanted to have a part of the building of the Mishkan?

Says Rav Schwab, according to this it is beautiful. The Mishkan was incomplete until the lighting of the Menorah. Ad Kan Divrei Rav Schwab.

Says Rav Druk, if you learn Rav Schwab in Parshas Behaloscha you can come back to Parshas Terumah. It has to say (שָׁמֶן, לְמָאֵר). I would think that the lighting of the Menorah is part of the day to day Mitzvos. I wouldn't think that the lighting of the Menorah would be part of the building of the Mishkan. So the Posuk has to tell us (שָׁמֶן, לְמָאֵר). Even lighting the Menorah is part of the building of the Mishkan. (כַּמְרָאָה, אֲשֶׁר הָרְאָה יְרֵר אֶת-מִשְׁהָ--כֵּן עָשָׂה, אֶת-הַמִּנְרָה).

The question of the week is: There is a famous Gemara in Maseches Yoma that when the enemies entered the Beis Hamikdash when it was destroyed and they opened up the curtain of the Kodosh Hakadoshim they found the Keruvim were embracing each other. That was to show a love from Hahsem to Klal Yisrael. A beautiful Chazal.

There is another Gemara that Yoshiyahu Hamelech whose reign ended 22.5 years before the Churban hid the Aron by putting the Aron in a secret hiding place so that when the enemy comes it should not be captured. What is going on here? If he hid the Aron how were the Keruvim embracing each other when the enemy came in? They should have found an empty Kodosh Hakadoshim?

A hint to find the answer is in Melachim Aleph 6:23 ( וַיַּעַשׂ בְּדָבָר, שְׁנֵי כְרוּבִים עֲצֵי-שָׁמֶן: עֲשָׂר אַמּוֹת, ) (קוּמְתוּ). Anyway for now we will leave it as a Kasha.

## Rabbi Reisman - Parshas Terumah 5770

The Meshech Chochmoh ב דבר אל-בני ישראל, ויקחו-לי תרומה: מאת כל-איש אשר ידבנו לבו, תקחו את-תרומתי 25:2 Chochmoh makes a Halachik Diyuk from the word Ish that an Isha who is a married is not supposed to give a Matana Meruba and a Gabbai Tzedakah is not permitted to take it from her. Therefore, the Posuk said Ish Asher Yidvenu Liboi.

כב ויבאו האנשים, על-הנשים; כל נדיב לב, הביאו חה 35:22 Chizkuni later in Parshas Vayakheil where it says that the men came with the women to make Nedavois. Why does the Pouk point that out? To teach us the lesson that women aren't permitted to give Nedavois.

The difficulty with that is, the Din of Kol Ma Shekana Isha Kana Bai'la that a man is in charge of the money of the house, is actually a Din D'rabanan against the fact that the men are Mechayev Mezoinois and the woman accepts on herself Kol Ma Shekana Isha Kana Bai'la. How can they Teitch Pesukim this way in the Torah.

Furthermore, the woman has the right to say Eini Nizoinois V'eini Oise? In the Midbar where the Mezoinois was free, she certainly could have said that. So it seems as if this Meshech Chochmoh is problematic.

The Meshech Chochmoh י וישו ארון, עצי שטים: אמתים וחצי ארכו, ואמה וחצי רחבו, ואמה וחצי, קמתו 25:10 has another Vort that Rav Yaakov has in Parshas Pekudai. The Rambam counts this as a Mitzvah L'doirois. That whenever an Aron is needed it should be made. The Kasha is why if it is a Mitzvah L'doirois to always have an Aron didn't they build one in the second Bais Hamikdash?

The Meshech Chochmoh says that we find that the Aron was called Aron Ha'eidus or Aron Habris. The Aron was just a housing for the Luchois. So anytime there is no Luchois there is no Mitzvah to have an Aron. Therefore, in the Bayis Sheini when there were no Luchois, there was no Mitzvah to build an Aron.

Rav Yaakov adds a Kneitch. In the Bayis Sheni the Ribboinoi Shel Oilam made it clear that it was not Yemois Hamashiach. People might have thought that it was because the Bais Hamikdash was destroyed and now they came back.

Rav Yaakov writes in Parshas Bo that the reason why the months Nissan, Iyar, Sivan... are not Hebrew words is because we shouldn't think that it is Yemois Hamashiach as well.

The Maaritz Chiyois writes in Maseches Yoma 21, that the reason they didn't build an Aron in the Bayis Sheini is because we know that the Aron didn't take up any space in the Koidesh Hakadashim. Yoishiyahu hid the Aron somewhere in the Makom Hamikdash. So it comes out that since it didn't take up any space that it was in the Bais Hamikdash anyway.

ג וזאת, התרומה, אשר תקחו, מאתם: זָהָב וְכֶסֶף, וְנִחֹשֶׁת ד ויתכלת וארגמן ותולעת שני, ויש ויעזים 25:3 - 25:7 ה וערת אילם מאדמים וערת תחשים, ועצי שטים ו שמן, למאר; בשמים לשמן המשחה, ולקטרת הסמים ז אבני-שהם,

וְלַחֲשׁוֹן וְלְאֶפֶד, וְלַחֲשׁוֹן  
וְאֶבְנֵי מִלֻּיִם, לְאֶפֶד, וְלַחֲשׁוֹן  
The Ohr Gedalyahu brings an Ohr Hachaim Hakadoish that says the Pesukim that list the items that can be brought went in descending order like for example gold, silver, and copper. This all makes sense until we get to the Avnei Shoi'ham and Avnei Miluim which are last, Why? These were more expensive than gold, silver, and copper?

How do you show love? By giving something. The Ribbainoi Shel Oilam doesn't care if I give gold or silver. However, a person who gives up gold shows more love than one who gives up silver because he gives up more. As we go down the list, each item showed less of a commitment to the Mishkan. So Avnei Shoi'ham and Avnei Miluim are at the end because those stones fell miraculously from Shamayim so that it could be used in the Mishkan. So it came out that no one gave up anything in order to give it as they received it only to give it. So even simple flax and wool, they were giving up something and therefore it is Geshmak as the order shows the level of commitment each person had.

וְעֵשִׂיתָ אֶת-הַמִּזְבֵּחַ, עֲצֵי שִׁטִּים: חָמֵשׁ אַמּוֹת אָרְבָּה וְחָמֵשׁ אַמּוֹת רָחֵב, רַבִּוּעַ יְהִיָּה הַמִּזְבֵּחַ, וְשֵׁלֶשׁ אַמּוֹת, קִמְתּוֹ 27:1  
The question of the week is: The outside Mizbaich was 5 Amos in length and 5 Amos in Width. Isn't 5 by 5 a square? A square doesn't have a length or a width? Why is this language of length and width being used here?

### **Rabbi Reisman - Parshas Teruma 5769**

The Koil Eliyahu has a P'shat on the Parsha. The Beis Hamikdash was larger than the Mishkan. Although the Peroiches was 20 x 10 Amos, however, in the Beis Hamikdash it was 40 x 20 which was double the size. The Gemara says Peroiches Orka Arba'im Amah, V'rochba Esrim Amah (40 x 20). In Maseches Tamid Daf Chaf Tes Amud Beis it says, that we would have needed 300 Koihanim had the Paroiches became Tamei to Toivel it. The Gemara asks 300?

That is a Guzma. The Gra says, even Chazals Guzmaois are precise. How so? If the Paroiches is 40 x 20, then the Perimeter is 40, 20, 40, and 20. Which is 120 Amos all around. The Mishnah says in Keilim, that the Amos of the Keilim in the Beis Hamikdash were 5 Tefachim, so it comes out that 120 Amos x 5 Tefachim = 600 Tefachim in the perimeter. So it would take 300 Koihanim holding it with both hands which were 1 Tefach each, which = 600 Tefachim. So it is precise the Guzma of Chazal of 300 Koihanim.

The Yifei Einayim in his Pirush on Maseches Tamid asks, what is the Gra saying that it is = to 600 Tefachim. If it is Takeh true that the Keilim in the Beis Hamikdash was 5 Tefachim for every Amah. Amos of the building is 6 Tefachim. The Paroiches the Gra says, was a Keili. However, it had to fill up the space in the building of the Beis Hamikdash. The building was 20 Amos wide based on Amos Habinyon. How could the Paroiches be 20 Amos wide based on Amos Hakeilim, it would not close off the Koidesh Hakodoshim?

If so, the 20 x 40 is actually Amos Habinyon, which is 120 x 6 Tefachim or 720 Tefachim. The Gra's Cheshbon wouldn't fit? When you Toivel something and you have people carrying it dipping into the Mikvah, you can't hold it on all 4 sides. As you approach the Mikvah the people who are

holding it on one side will fall into the Mikvah. So you can only hold it on a maximum of 3 sides. If so, you have a maximum number of Koihanim holding it on 3 sides which is 40, 20, and 40 which = 100 all around. Now you multiply the 100 \* 6 Tefachim and it = 600 Tefachim, which works with the Amos Habinyon and the Gra's Cheshbon is precise.

It says in 25:2, (ויקחו לי תרומה). Rashi says (ויקחו לי תרומה: לי לשמי). Why does this Mitzvah Davka have to be done Lishmah? Doesn't every Mitvah have to be Lishmah?

Rav Pam said the following. There are two types of givers of Tzedakah. There are people who see others in need and give. Then there is the person who gives because he wants to have a Cheilek in something holy. He doesn't want that something should happen and he shouldn't have a part in it. When he gives he is actually taking (Loikaiach) for himself. He is not giving because the other person has a need. He is giving based on his own needs. This is not a Chisaroin, it is a higher level of giving. He understands that when he gives, he is actually taking for himself a Cheilek of what is going on. By the building of the Mishkan, Hashem didn't need a place to live. There wasn't a need. The whole idea of the donations was, V'yikchu Li Lishmi. A giving in which you were taking. With this simple thought we are Marviach two things. A) The Nesiim said whatever is left over we will give. For that, they lost a Yud in their name. They were derided. A person who says I will give everything that is left to give is giving in a good way. Rav Pam says, that is a good way to give only on the first way of giving of Tzedakah when there is a need. Here where everyone was supposed to have a part in it, V'yikchu Li T'rumah, a person should not be waiting.

Rav Pam also discusses (ויברך דניד) that we say every day in Davening that is found in Divrei Hayamim in Perek Chaf Tes. When did Dovid bless the people? Dovid wanted to build the Beis Hamikdash, he prepared to do it. Hashem said no, because Harbei Dam Shafachta. Nevertheless, Dovid still wanted a Cheilik in the Beis Hamikdash although he knew he wouldn't be able to bring it to completion. He gathered the people and made an appeal, the people happily gave. That donation was also a V'yikchu, as Dovid knew that he would never see the completion of the Beis Hamikdash. He didn't want the Beis Hamikdash to happen without him being a part of it. That is V'yikchu. That level of giving that the people had at that time is a higher level of giving and became a part of our davening.

Rebbi added that the Minhag of the Ari to give Tzedakah in middle of (ויברך דניד) is beautiful because it remembers that higher level of giving from Dovid's time.

Rav Pam explained a third thing as well. In Uva L'tzion Goi'el it says (שמרה-זאת לעולם, לניצר מחשבות; ונהגו לבבכם, אליה; ללב עמך; ונהגו לבבכם, אליה). Meaning, may You safeguard this forever, as the product of thoughts of the heart of Your people, and may You direct their heart to You. This is also found in Divrei Hayamim 29:18. Rav Pam explained the attitude that the people have of giving for their own sake. (שמרה-זאת לעולם), is Dovid's Tefillah, that let that attitude always stay ( לניצר מחשבות לבב עמך; ונהגו לבבכם, אליה). That is Gufa what the Shmira is on. Rav Pam would say, Mi Yoidea that that Tefillah of Dovid was Miskayeim with the great Noidvei Tzedakah of today. Therefore, even if sometimes the amount given is small compared to the amount that is needed, it shouldn't deter us, because we are having a Cheilek in it.

We have to be careful about who we give to as there are many fake Tzedakas. Make sure the ones you give a nice amount to are real and the ones you are unsure about you should still give a small amount, however, in order to have a Cheilek in it.

A Yid was davening by the Kosel and he saw someone who was Davening there stick in a Kvittel with a few hundred dollar bills. He took the money and went to Rav Elyashiv to find out if he could keep it. Rav Elyashiv said what the intent of the person putting it there was is either a) it should go to Tzedakah or b) it should be money used to build the Beis Hamikdash when it will come time to rebuild it.

Based on this Chakirah, Rav Elyashiv Paskened that the man could keep it because he is eligible for Tzedakah. When Mashiach comes and it will be time to rebuild the Beis Hamikdash if the intent of the person was that it should be used for the rebuilding, it would have to be paid back. Rabbi felt that if an American is putting money in the Kosel, that it was a Segulah type of thing. So this makes it an even more interesting Shayla. If the person stuck it in for a Segulah and obviously there is no such Segulah, what is the Halacha. Do we say that we leave it there because that was this person's desire, or do we say it is Stam thrown out money? Rabbi thought that given the traffic at the Kosel, that it is an equivalent to the Gemara's case of Shotfei Nahar. Where the money is in a place that it becomes Hefker. Then anyone can take it, this was Rabbi's Ha'ora.

The next segment was based on Zayin Adar being Moshe Rabbeinu's Yahrtzeit and birthday.

Question 1) For Moshe to have been exactly 120 years old, he should have been Niftar on the 6th of Adar. If he was alive on the 7th of Adar, he already started his 121st year? Maybe a Teretz can be that he lived until the moment before he was born on the 7th of Adar. However, we know he died Bein Hash'moshois on Shabbos of the 7th of Adar? Was he born in the second minute of Bein Hash'moshois and died in the first minute? However, it says that the house lit up when he was born, so it sounds like it was night when he was born.

Question 2) 120 years for Moshe Rabbeinu ended on Zayin Adar. Haman said that is a bad luck day for Klal Yisroel. The Gemara says, Haman didn't know that Zayin Adar was also the day Moshe was born. Meaning it really is a good day for Klal Yisroel. In Shulchan Aruch Siman Taf Kuf Pei, it mentions that one of the days we should fast is Zayin Adar because of the Tzar of that day. It sounds like the Shulchan Aruch Paskens like Haman that it was a bad day for Klal Yisroel.

Question 3) It says in the Posuk that Moshe was 80 years old when he stood before Paroh. This is before the 10 Makkos. The yidden went out of Mitzrayim in Nissan, about 37 days after Moshe's birthday. No one says the Makkos only took 37 days. There are a number of Makkos that says B'feirush that they took 7 days. That being said, when Moshe stood in front of Paroh, it was before Zayin Adar of that year. If he would have been 80, on his next birthday he would be 81. Then the 40 years in the Midbar would make him 121 which we know is not the case. So it is a Davar Peleh that the Cheshboin doesn't really shtim? There is a R' Yaakov Emden that says that the Yidden were in the Midbar for 39 years and that the Torah rounds it off. This is also shver, because the Gemarah goes thru a Cheshbon with the Man showing that it was 40 years.