



## A Fantastic Explanation of a Teaching by the Divine Kabbalist the Ramak The Intimate Relationship between the Three “Teivos” that Impacted the History of Mankind Noach’s Ark during the Flood Moshe’s Basket in Mitzrayim and the Aron in the Mishkan

Regarding this week’s parsha, parshas Noach, it is fitting that we present to our royal audience a precious gem from the incredible teachings of the divine kabbalist Rabbi Moshe Cordovero, ztz”l. In his commentary on the Zohar hakadosh, Ohr Yakar, he draws our attention to three “Teivos” (arks or enclosures) that altered human history both materially and spiritually.

The first was “**teivas Noach**”—the ark that saved Noach, his entire family, and the animals that he took with him, from the treacherous, deadly waters of the mabul. As the passuk states in our parsha (Bereishis 6, 13): **”וַיֹּאמֶר אֱלֹקִים לְנֹחַ קֵץ כָּל בָּשָׂר בָּא לִפְנֵי כִי מָלְאָה הָאָרֶץ חֲמוּס מִפְּנֵיהֶם וְהִנְנִי מִשְׁחִיתֶם אֶת הָאָרֶץ, עֲשֵׂה לְךָ תֵּיבָת עֲצֵי גֹפֶר קִינִים תַּעֲשֶׂה אֶת הַתֵּיבָה וְכִפַּרְתָּ אוֹתָהּ מִבֵּית. וְיָחֹזֵץ בְּכֹפֶר.”** **G-d said to Noach, “The end of all flesh has come before Me, for the earth is filled with robbery through them; and behold, I am about to destroy them from the earth. Make yourself an ark of gopher wood; make the ark with compartments and caulk it inside and out with tar.”**

The second was “**teivas Moshe**,” which Yocheved made to save her son’s life in Mitzrayim. As it is written (Shemos 2, 2): **”וַתְּהַר הָאִשָּׁה וַתֵּלֶד בֵּן וַתֵּרָא אוֹתוֹ כִּי טוֹב הוּא וַתְּצַפְנֶהוּ שְׁלֹשָׁה יָרְחִים, וְלֹא יָכֹלָה עוֹד הַצִּפְּנֵנו וַתִּקַּח לוֹ תֵּיבָת גּוֹמָא וַתַּחְמְרָהּ. בַּחֲמֹר וּבִזְבַּת וַתִּשֶׂם בָּהּ אֶת הַיֶּלֶד וַתִּשֶׂם בְּסוּף עַל שֵׁפֶת הַיַּאֲוֵר.”** **The woman conceived and gave birth to a son. She saw that he was good, and she hid him for three months. She could not hide him any longer, so she took for him a wicker basket and smeared it with clay and tar; she placed the child into it and placed it among the reeds at the bank of the river.** Rashi explains that she smeared the basket with tar on the

outside and clay on the inside, **so that that tzaddik (Moshe) would not smell the foul odor of tar.**

The third was “**teivas haAron**” that HKB”H commanded to be fashioned for the Mishkan. It housed the two luchos of the covenant upon which the Aseres HaDibros were inscribed. As it is written (ibid. 25, 10): **”וַעֲשׂוּ אֲרוֹן עֲצֵי שִׁטִּים אֲמֹתַיִם וַחֲצֵי אַרְכּוֹ וְאֲמָה וַחֲצֵי רַחְבּוֹ וְאֲמָה וַחֲצֵי קוֹמָתוֹ, וְצִפִּית אֹתוֹ—זָהָב טָהוֹר מְבִיט וּמְחוּץ תְּצַפְּנוּ וְעָשִׂית עֲלָיו זָרָהָב סָבִיב—**they shall make an Aron of shittim wood, two and a half cubits its length, a cubit and a half its width, and a cubit and a half its height. You shall cover it with pure gold, from inside and from outside you shall cover it; and you shall make on it a golden crown all around.****

The Ramak points out that the three “Teivos” under discussion were covered in significantly different ways. Whereas “teivas Noach” was covered with tar both inside and outside, Moshe’s “teivah” was covered with clay on the inside and tar on the outside. In contrast to both of those “Teivos,” the “teivah” of the Aron was covered both inside and outside with pure gold.

In his unique, sacred way, the Ramak explains the connection between these three “Teivos” based on secrets of the Torah of mysticism. Notwithstanding, as a loyal servant in the presence of his master, I will follow his lead and clarify the matter in terms of the revealed Torah, as well, in a manner that will be relevant to each and every one of us. To understand the amazing connection between these three “Teivos,” we will introduce precious sources from our esteemed Rabbis that will illuminate this fascinating subject for us. May Hashem guide us on the path of “emes”!

## “Teivas Noach” Was a Sort of Beis HaMikdash that Miraculously Housed All of the Creatures

We will begin to shed some light on the subject with the comments of the Ramban. He discusses the fact that the dimensions of Noach’s “teivah” were too small to house Noach, his entire family, myriads of wild and domestic animals, birds, and crawling creatures. As the Torah teaches us, the dimensions of his ark were (Bereishis 6, 15): **“שלוש מאות אמה אורך התיבה, חמישים אמה רחבה, ושלשים אמה קומתה”—three hundred cubits the length of the “teivah”; fifty cubits its width; and thirty cubits its height.** Hence, the Ramban contends that it was supernatural for Noach’s “teivah” to house all of the aforementioned people and creatures.

Let us embellish this idea. How, indeed, did the “teivah” miraculously have enough room for all of the living creatures that survived the mabul? Let us refer to a tremendous chiddush from Chazal. In the Midrash, they refer to **“teivas Noach”** as the **“House of Hashem”** (B.R. 26, 2): **It is written** (Tehillim 92, 14): **“Planted in the House of Hashem, in the courtyards of our G-d, they will flourish.” This refers to Noach, whom HKB”H planted in the “teivah.”**

The Nezer HaKodesh on the Midrash comments: **For he was truly planted in the House of Hashem, since HKB”H planted him in the “teivah,” which is called the House of Hashem, and as the Zohar explains at the beginning of parshas Noach** (page 59b) . . . He is referring to the Zohar that teaches that the **“teivah” refers to the Aron HaBris** (the Ark of the Covenant).

Thus, we learn an incredible chiddush. **“Teivas Noach”** is called the **House of Hashem**, because it possessed a kedushah similar to that of the Beis HaMikdash. And not just any part of the Beis HaMikdash but the Kodesh HaKodashim, where the Aron containing the luchos was located. This is also evident from an additional teaching in the Midrash (ibid. 31, 11): **It** (the “teivah”) **also helped itself to be built.** The Matnos Kehunah explains that it built itself in a similar fashion to what they taught concerning the construction of the Mishkan, the Mikdash and the Menorah.

For, concerning the construction of the Beis HaMikdash, it says (Melachim 1 6, 7): **“הבית בהבנותו”—when the Bayis was being built.** According to the Zohar hakadosh (Noach 74a), the Beis HaMikdash built itself under the

direction of HKB”H. It only appeared as if the craftsmen brought by Shlomo HaMelech were building it. The same was true here. Noach was instructed to build the “teivah,” but in reality, it built itself, since it was the **House of Hashem**, a sort of miniature Mikdash.

This explains the comments of the Ramban very nicely. A miracle transpired in the “teivah”—a relatively small space was able to house a large number of creatures. This was similar to the situation in the Beis HaMikdash, as we have learned in the Mishnah (Avos 5, 5): **“עשרה ניסים—ten miracles were performed for our forefathers in the Beis HaMikdash.** Among the miracles enumerated was: **“עומדים צפופים ומשתחוים רווחים—the people stood crowded together, yet prostrated themselves with ample space.** Additionally: **“ולא אמר—nor did any man say to his fellow, “The space is insufficient for me to stay overnight in Yerushalayim.”**

Furthermore, as mentioned, the Zohar hakadosh associates “teivas Noach” with the Aron HaBris—the Ark of the Covenant; and regarding the Aron, we have learned in the Gemara (Yoma 21b): **“מקום הארון אינו מן—מקום הארון אינו מן—the Aron did not take up any space.** Due to its immense kedushah, it defied the physical laws of nature. In similar fashion, the “teivah,” which was like the Aron, defied the laws of nature. Despite its inadequate size, it housed Noach, his entire family, and all of the creatures brought into the “teivah.”

## Noach Reincarnated into Moshe to Rectify the Fact that He Neglected to Pray on Behalf of the People of His Generation

Continuing our sacred journey, we will now reconcile the surprising fact that HKB”H opted to save Noach and everyone with him in a “teivah” reminiscent of the “Aron HaBris.” Now, we are taught in the Zohar hakadosh (Noach 67b) that even though the Torah attests to the fact that Noach as a consummate tzaddik compared to the rest of his generation, he possessed a major flaw—he neglected to pray on behalf of the people of his generation, to save them from extermination. This is in stark contrast to Moshe Rabeinu, who prayed and beseeched HKB”H to spare Yisrael in the aftermath of the “cheit ha’eigel.” He was so bold and adamant that he said to HKB”H (Shemos 32, 32): **“ועתה אם תשא חטאתם,**

**and now, if You would but bear their sin; but if not, erase me from Your book that You have written.** It is for this reason that the mabul is associated with Noach, as per the passuk in the haftarah (Yeshayah 54, 9): **כי מי נח זאת לי אשר נשבעתי**—**for like the waters of Noach shall this be to Me, as I swore that the waters of Noach would never again pass over the earth.**

Hence, we learn from our mentor, the Arizal, in Likutei Torah (Ki Sisa), that on account of this major character flaw, it was necessary for Noach to reincarnate into Moshe—to make amends for his failure to pray on behalf of his fellow man in the generation of the mabul. This is alluded to in Moshe’s entreaty quoted above. The word **מחני**—**erase me**—is an anagram for **מי נח**—**the waters of Noach**. In other words, Moshe, the reincarnation of Noach, pleaded with Hashem to rectify the flaw that justifies the appellation the **“waters of Noach.”**

We can also suggest another reason that it was necessary for Noach to reincarnate into Moshe. Both the Alshich hakadosh and the Chasam Sofer, zy”a, explain that Noach was also held accountable for failing to rebuke the people of his generation. For this reason, HKB”H did not opt to save Noach in an easier, more comfortable, more pleasant manner. For instance, HKB”H could have sent him to a high mountain peak and instructed the rainclouds not to rain there. Instead, HKB”H saved him by subjecting him to incarceration in the “teivah” for an entire year surrounded by domestic animals and wild beasts. The Midrash Tanchuma (Noach 2) points out how difficult this was for Noach: **During the twelve months in the “teivah,” he did not sleep—not during the day and not during the night—because he was busy taking care of and feeding the creatures that were with him.** This constituted a punishment to atone “midah k’neged midah”—measure for measure—for having secluded himself in his house and refraining from rebuking the people of his generation.

**Noach Reincarnated into Moshe along with the Generation of the Mabul Who Reincarnated into the Neshamos of Yisrael in Mitzrayim**

It is with immense pleasure that we will now explore the wonders of His divine supervision with regards to the

tikun of Noach, necessitating his gilgul (reincarnation) into Moshe. In Sha’ar HaPesukim (Shemos), the Arizal reveals that the generation of the mabul was comprised of holy neshamos that became corrupt. Now, HKB”H wants the world to achieve a state of tikun, as it is written (Shmuel II 14, 14): **והשב מחשבות לבלתי ידח ממנו**—**He ponders thoughts (devises means), so that no one will be banished from Him.** Therefore, He arranged for those corrupted neshamos to reincarnate into the neshamos of Yisrael in Mitzrayim. By means of the suffering they endured in Mitzrayim, they were purified in the “iron crucible.” Subsequently, they departed Mitzrayim, received the Torah and rectified the flaws of the generation of the mabul.

Based on this premise, the Arizal explains the specific sufferings that Bnei Yisrael were subjected to by Pharaoh. For instance (Shemos 1, 22): **כל הבן הילוד היאורה**—**every male child that will be born, you shall throw him into the river.** Just as they were punished for their sins by water during the generation of the mabul; so, too, they were subjected to punishment by water in Mitzrayim. In Mitzrayim, however, a significant percentage achieved tikun through other forms of suffering and by ultimately receiving the Torah. This is the gist of his sacred teaching.

This coincides magnificently with the Arizal’s assertion that Noach himself reincarnated into Moshe in order to correct his own flaws. Therefore, to make amends for not having rebuked the people of his generation in the generation of the mabul, HKB”H arranged for that generation to reincarnate into Yisrael in Mitzrayim. Thus, they would achieve their tikun with the assistance of Noach’s gilgul, Moshe, who would take them out of Mitzrayim, give them the Torah, rebuke them, and guide them in the ways of the Torah.

Additionally, to rectify Noach’s second flaw—his failure to pray for the generation of the mabul and save them from extermination—Moshe jeopardized his own life to save Yisrael—the reincarnations of the generation of the mabul—from annihilation after the “cheit ha’eigel.” Thus, we see how the reunion and tikunim of these two gilgulim—the gilgul of Noach into Moshe and the gilgul of the generation of the mabul into Bnei Yisrael—go hand in hand magnificently.

## It Is You that I Have Deemed to Be a Tzaddik in This Generation

Based on what we have learned, we can begin to comprehend why HKB”H instructed Noach: **“Make yourself a ‘teivah’ of gopher wood; make the ‘teivah’ with compartments and caulk it inside and out with tar.”** Rashi commented: **Regarding Moshe’s “teivah,” because the waters were tranquil, it was sufficient for it to be coated with clay on the inside and tar on the outside. Furthermore, Moshe’s “teivah” did not have tar on the inside, so that that tzaddik would not smell the foul odor of tar. But here, because of the force of the water, he tarred it inside and out.** We will endeavor to explain what prompted Rashi to draw a connection between Noach’s “teivah” and Moshe’s “teivah.”

However, based on what we have discussed, it all makes perfect sense. Since Moshe was a gilgul of Noach, who needed to make amends for neglecting to pray on behalf of the people of his generation, therefore with regards to Noach, it says: **“וכפרת אותה”**—**coat it inside and outside with tar.** (Translator’s note: The Hebrew words **“וכפרת”** and **“כופר”** as they appear in this passuk refer to tar; however, they also mean to atone.) Thus, the passuk hints to the fact that the person inside the “teivah,” namely Noach, also required tikun to atone for his personal flaws and failures. On the other hand, Moshe Rabeinu rectified this flaw by saying **מחניני נא**. Therefore, his mother only coated his “teivah” with tar on the outside but not on the inside. This symbolized the fact that he himself was not flawed, because he sacrificed himself for the sake of the people of his generation. His “teivah” was only coated with tar—**“kofer”**—on the outside symbolizing that it was his sacred duty to atone for Bnei Yisrael located on the outside.

We will not present a fascinating insight apropos this subject found in the sefer Kisfos HaEifod on this week’s parsha related to the passuk (Bereishis 7, 1): **“ויאמר ה' לנח בא—then Hashem said to Noach, “Come to the ‘teivah,’ you and your entire household, for it is you that I have seen to be righteous before Me in this generation.”** We can suggest that HKB”H alluded here to Moshe Rabeinu who

was the seventeenth generation from Noach. Let us refer to the Mishnah (Avos 5, 2): **“עשרה דורות מנח ועד אברהם”**—**there were ten generations from Noach to Avraham.** From Avraham to Moshe, there were seven more generations: **Avraham, Yitzchak, Yaakov, Levi, Kehas, Amram, and Moshe.** All told, there were seventeen generations from Noach to Moshe.

Now, let us interpret the passuk: **“Come to the ‘teivah,’ you and your entire household”**—even though you are guilty of not praying on behalf of your generation; **“it is you that I have seen to be a tzaddik before Me in this generation (בדור הזה).”** This alludes to the generation of Moshe, since the gematria of **הז”ה** is seventeen. In other words, the passuk informs us that Noach’s flaw will be rectified in the seventeenth generation through his reincarnation into Moshe, who will be willing to sacrifice his own life for the sake of Yisrael by saying **מיני ג”ה** to make amends for **מחניני**. We can also add that the gematria of the phrase: **“צדיק לפני”** **בדור הזה”** (603) equals **מש”ה רבני”** (603).

We can use this allusion to provide a very nice interpretation of the following pesukim: **“והרהר האשה ותלד בן ותרא אותו כי טוב הוא ותצפנהו שלשה ירחים, ולא יכלה עוד הצפינו ותקח לו תיבת גומא ותחמרה בחמר ובזפת ותשם בה את הילד ותשם בסוף על שפת היאור.”** **The woman conceived and gave birth to a son. She saw that he was good, and she hid him for three months. She could not hide him any longer, so she took for him a wicker basket and smeared it with clay and pitch; she placed the child into it and placed it among the reeds at the bank of the river.** These pesukim describe the birth of Moshe by Yocheved. Why did she presume that she could save his life specifically by placing him in a “teivah” on the bank of the river?

Based on what we have learned, we can suggest that the text itself provides the answer: **“She saw that he was good”**—**טו”ב**. The gematria of **טו”ב** is seventeen. Yocheved saw that Moshe was the seventeenth generation from Noach; she realized that it was to him that HKB”H alluded when he said to Noach: **“For it is you that I have seen to be a tzaddik before Me in this generation (בדור הזה).”** Thus, she understood that he represented the tikun of Noach; it would be incumbent upon him to pray for his generation. Therefore, via her “ruach hakodesh” and profound wisdom, she perceived that he would be saved in a “teivah.” Just as Noach

was saved in a “teivah” in the waters of the mabul, so, too, his reincarnation, Moshe, would be saved in a “teivah” in the waters of the Nile. Therefore, when she could hide her son no longer: **“She took for him a wicker basket and smeared it with clay and tar.”** In contrast to Noach’s “teivah,” which was covered with tar inside and out, she only covered Moshe’s “teivah” with tar on the outside. For, as explained, Noach was flawed internally—he neglected to pray on behalf of his generation—whereas Moshe was destined to rectify this flaw. Hence, Yocheved only placed tar on the outside of his “teivah,” so that this tzaddik, her son, would not be subjected to the foul odor of the tar.

### The Torah Should Rightfully Have Been Given by Moshe

#### Who Was Noach in the Generation of the Mabul

This provides us with a wonderful understanding of the following assertion brought down in the sefer Yalkut Chadash: **“ראוי היה להינתן התורה על ידי משה בדור המבול אלא שחטא הדור—the Torah should have rightfully been given by Moshe in the generation of the mabul, but the sins of the generation prevented it.** He is teaching us that had Noach been worthy, seeing as he possessed the neshamah of Moshe, it would have been fitting for him to give the Torah to the people of his generation. Yet, since he failed to rebuke them, and they became extremely corrupt, he was not privileged to give them the Torah. Instead, he was compelled to reincarnate into Moshe Rabeinu, who took Yisrael out of Mitzrayim and gave them the Torah at Har Sinai.

Following this line of reasoning, we will now endeavor to reconcile the surprising fact that HKB”H opted to save Noach and everyone with him in the “teivah,” in a form of **“Aron HaBris.”** Let us refer to the commentary of the Ramban on parshas Yisro (Shemos 20, 13). He explains that the two luchos were divided into two distinct sets of commandments. The five “dibrot” on the first tablet concerned mitzvos between man and the Omnipresent—“bein adam laMakom”: **“אנכי ה' אלקיך,”** **“לא יהיה לך אלהים אחרים,”** **“לא תשא את שם ה' אלקיך לשוא,”** **“זכור את יום השבת לקדשו,”** **“כבד את אביך ואת אמך.”** In contrast, the five “dibrot” on the second tablet concerned mitzvos between man and his fellow man—“bein adam l’chaveiro”: **“לא תרצח,”** **“לא תנאף,”** **“לא תגנוב,”** **“לא תענה ברעך עד שקר,”** **“לא תחמוד בית רעך.”**

In Shemiras HaLashon (Part 2, Chapter 27), the esteemed Chafetz applies this fact to interpret that which is written in parshas Ki Sisa (ibid. 31, 18): **“ויתן אל משה ככלותו לדבר אתו בהר סיני שני לוחות העדות לוח אבן כתובים—he gave to Moshe, when He finished speaking with him on Har Sinai, the two Tablets of the Testimony, stone tablets inscribed by the finger of G-d.** Rashi comments: **The plural word “לוחות” is written defectively** (without the letter “vav,” as if it was in the singular), **because both (tablets) were equal.** The source for this comment is the Midrash (S.R. 41, 6): **“לוחות כתיב לא זו גדולה מזו”**—the defective spelling indicates that neither tablet was larger than the other. Additionally, neither set of commandments are more important than the other.

Let us elaborate. There are people who are meticulous regarding the mitzvos of the right tablet. They observe the mitzvos “bein adam laMakom” to an extreme degree. On the other hand, they are lax in their observance of the mitzvos on the left tablet—the mitzvos “bein adam l’chaveiro.” For instance, they are not careful with regards to “lashon hara,” or they are not scrupulous in money matters. Conversely, there are people who are very careful in their observance of mitzvos “bein adam l’chaveiro.” They give tzedakah generously and are always willing to aid anyone in need. Yet, these very same people are careless with regards to their observance of mitzvos “bein adam laMakom.” Therefore, **“לוחות אבן”** is written in the singular indicating that both sets are to be observed equally, without any difference or bias.

Now, if we scrutinize the behavior of the generation of the mabul, it is apparent that they were corrupt with regards to both sets of mitzvos—“bein adam laMakom” and “bein adam l’chaveiro.” Let us review the pertinent pesukim in this week’s parsha (Bereishis 6, 11): **“ותשחת הארץ לפני האלקים ותמלא הארץ חמס... ויאמר אלקים לנח קץ כל בשר בא לפני ה' כי מלאה הארץ חמס מפניהם והנני משחיתם את הארץ.”** **And the earth had become corrupt before G-d . . . G-d said to Noach, “The end of all flesh has come before Me, for the earth is filled with robbery through them; and behold, I am about to destroy them from the earth.”** Rashi comments on the words **“for the earth is filled with robbery”:** **Their sentence was not sealed except on account of robbery.** Thus, we

see that they were “**corrupt before G-d**”—i.e., they transgressed the mitzvos “bein adam laMakom”—and their fate was sealed on account of robbery—i.e., they also transgressed the mitzvos “bein adam l’chaveiro.”

It should now be quite clear why Noach, who was Moshe, was not permitted to give the Torah to his generation. Since the basis of the Torah is the Aseres HaDibros inscribed on the two luchos, and they include all the mitzvos “bein adam laMakom” and “bein adam l’chaveiro,” that generation did not deserve to receive the Torah.

We can now truly appreciate and begin to comprehend the wondrous ways of Hashem. He purposely had Noach and his entire family enter the “teivah.” As the Zohar hakadosh explains, the “**teivah**” was an **Aron HaBris— an Ark of the Covenant**. So, just like the Aron housed the two luchos of the covenant containing all the mitzvos “bein adam laMakom” and “bein adam l’chaveiro,” “teivas Noach” served a similar purpose. It was designed to rectify Noach and his family, the remaining people on earth, to heed and observe both of these aspects of the Torah religiously. Hence, Noach was required to perform a tremendous chesed in the “teivah”—to take care of and feed all the animals and beasts.

We now have cause to rejoice! We have shed some light on the fascinating teaching of the divine kabbalist, the Ramak, zy”a. There have been three monumental “Teivos” in the history of the world. The first was “**teivas Noach**.” As explained, it served a similar purpose to the Aron HaBris; it functioned as a tikun for the mitzvos “bein adam laMakom” and “bein adam l’chaveiro.” This explains why it was coated with tar even on the inside, despite the foul odor. It was meant to punish Noach—even though he is depicted

as a tzaddik—for neglecting to rebuke the people of his generation who were corrupt and remiss regarding these two categories of mitzvos.

The second was “**teivas Moshe**.” As explained, he was a gilgul of Noach tasked with rectifying Noach’s failure to pray on behalf of his generation and rebuke them. Therefore, he was also placed in a vessel surrounded by water. In contrast, since he was a true tzaddik, destined to rectify the flaws of Noach and his entire generation—who reincarnated into the souls of Yisrael in Mitzrayim—Moshe’s “teivah” was not coated inside with tar—so that Moshe, the tzaddik, would not be subjected to its foul odor. On the other hand, it was coated on the outside with tar. This symbolized that all of Yisrael in Mitzrayim, the gilgulim of the generation of the mabul, had become extremely corrupt and required the tikun provided by Moshe Rabeinu.

Alas, the third “teivah” was “**teivas haAron**.” It housed the Aseres HaDibros that encompassed the mitzvos “bein adam laMakom” and “bein adam l’chaveiro.” Moshe, the gilgul of Noach, merited delivering them to Yisrael, who were the neshamos of the generation of the mabul, who had been remiss with regards to these mitzvos. As explained, they had reincarnated into Yisrael in Mitzrayim to be rectified for these shortcomings by Moshe Rabeinu, the gilgul of Noach. Therefore, after achieving their tikun in Mitzrayim, they merited being commanded by Moshe Rabeinu: “**ועשו ארון עצי שיטים**”—**they shall make an Aron of “shittim” wood**. For this reason, this third “teivah” was coated both inside and outside with pure gold: “**וצפית אותה זהב טהור מבית ומחוץ תצפנו**”.

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