



# שמע קולנו

“יתגבר כארי לעמוד בבוקר לעבודת בוראו”



## Parshas Terumah

## פרשת תרומה

### TABLE OF CONTENTS:

|   |    |
|---|----|
| Touching Tumah Vs. Touching Taharah-                |    |
| Avraham Freidenberg ('22) .....                     | 1  |
| A Short Vort .....                                  | 2  |
| Unlocking Doors - Chaim Davidowitz ('21).....       | 2  |
| Giving Is Living - Emmanuel Izrailov ('22).....     | 2  |
| To Give And Not To Take - Shneur Agronin ('21)..... | 3  |
| 5 Minute Lomdus .....                               | 4  |
| Parents On the Parsha - Mr. Charles Hochman .....   | 5  |
| Gedolim Glimpse: The Aderet .....                   | 6  |
| Echoes In Tanach .....                              | 6  |
| Midrash Minutes.....                                | 7  |
| Mussar Moments.....                                 | 8  |
| From The Editor's Desk .....                        | 8  |
| Halacha Hashavuah .....                             | 10 |
| The Elephant in the Room .....                      | 11 |
| Parsha Puzzlers .....                               | 11 |

### Touching Tumah Vs. Touching Taharah

*Avraham Freidenberg ('22)*

In this week's *parsha*, the *Torah* describes the donating of the necessary tools and resources for the *Mishkan*. Many people assume that if they were able to donate some of their possessions to the construction of the *mishkan*, it would make themselves into a holier and better person. However, this may not be as simple as it seems.

In *Sefer Chagai* in *Trei Asar*, before the second *Beis Hamikdash* was built, the *Bnei Yisroel* put all of the necessary tools and resources together for the construction process. Chagai Hanavi gathers everyone together and asks them two simple, yet powerful questions. The first question he asked was, if someone comes into contact with someone *tamei*, do they become *tamei*? The answer to this question is yes. Then he asked, if someone *tamei* comes into contact with someone *tahor*, do they become *tahor*? The answer to this question is no.

If we think about this for a moment, it's quite interesting that *tumah* and *taharah* seem to be opposites, yet the way one becomes *tamei* is through touching *tumah*, unlike *taharah*, which is not transferred through touching something *tahor*.

Chagai's message to them was as follows; it is exceedingly easy to absorb *tumah*, and become *tamei*, simply by the slightest exposure to it. On the other hand, in regards to *kedushah*, it's not enough to be in contact with it, to become *tahor*. Rather, it takes work and effort to get to a level of *kedushah*. Chagai was telling the *Bnei Yisroel* that they should not think that by building the *Beis Hamikdash* and placing items into their correct places, they will become holier. Much more must be done than that.

In our daily lives, if we surround ourselves with unhealthy and impure people whose torah standards and commitment are below ours, we will be affected by them. Even if one says that "I'm different" or "I won't get affected", it is not true, because we all get affected by the slightest exposure to it. However, if we surround ourselves with *taharah*, we won't be able to become *tahor*, unless we participate behaviorally, emotionally and spiritually. Sitting in shul, watching others learn or holding a *siddur* in our hands will only make us into holier *bnei Torah*, if we actively participate.

If we touch *tumah*, we become *tamei*. If we touch *taharah*, it's not enough to become *tahor*.

### Unlocking Doors

*Chaim Davidowitz ('21)*

In this week's *parsha*, *Parshas Terumah*, we are taught about the various structures that were inside the *Mishkan* and what they were made of. By the *Aron Kodesh* we are told that there are three boxes. The outer box should be gold, the middle should be wood, and the inner box should also be gold. The *Gemara* in *Yoma* 72a relates that based off the fact that the *Aron* has an outside of gold and an inside of gold, it represents what the *Talmid Chacham* is, and that the *Talmid Chacham* has to be how he is on the inside, just as he is on the outside. Meaning, that many times in life, we project an image on the outside that is a façade and is not what we are truly feeling on the inside. Rava continues on in the *Gemara* to relate that a *Talmid Chacham* who isn't like the outside in his inside, is not really a *Talmid Chacham*. We have to be like the *Aron* and be gold on both the inside and the

outside.

What does it really mean to be gold on the outside and the inside? The Chassidische Masters relate the *Gemara* in *Berachos* where it relates that when Rabban Gamliel was the head of the main *beis medrash*, he had guards only let in people who were on the inside just like the image they projected to the outside. So the obvious question is, how can a guard be able to tell who is genuine on the inside? The Rebbe of Sadigura says that not only were there guards at the doors, but the doors were also completely sealed shut, and those who were really *Talmidei Chachamim* would find any possible way to get in. The people who were dejected by seeing the locked doors were not really *Talmidei Chachamim*. We all know the story of Hillel sitting on top of the roof to get to listen to anything he could possibly hear.

This is a very practical lesson to us. Many times, we want to be able to do something and we are all excited to do something and then when it's time, the doors are locked, and we walk away feeling angry and sad. What the Rebbe of Sadigura is trying to teach us is that we need to find a way to get in. The ones who really want something, are the ones who will find any way in.

### Giving Is Living

*Emmanuel Tzrailov ('22)*

In this week's *parsha*, *Bnei Yisroel* are asked to build the *Mishkan* - the Tabernacle that housed the 10 commandments- as an atonement for the sin of the Golden Calf.

## A SHORT VORT

*Akiva Kra ('21)*

וַעֲשׂוּ אֲרוֹן עֲצֵי שִׁטִּים אֲמֻתָּיִם וְחָצִי אַרְכּוֹ וְחָצִי רָחְבוֹ וְחָצִי וְחָצִי קִמְתּוֹ: ""

"They shall make an ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high."

The *Kli Yakar* asks why all the measurements of the *Aron* include fractions. Why can't the *Aron* be proportioned in whole, non fractional units?

He answers that the *Aron*, which contained the *Luchos*, represents *Torah* study. The measurements teach that people who learn *Torah* must always bear in mind that regardless of how much they learn, they do not master it all. The extent of their knowledge is only a fraction of the vast teachings and depth of the *Torah*.

The smartest individuals and the greatest athletes all know that there is always more to be learnt and always more ways to improve. Hence, in the introduction to the *Mesilas Yesharim*, it says to constantly review even the ideas which are obvious to us. One may know something, but they can always get better - even at something they already know. May we all be able to realize that there is always more to accomplish and continue to improve.

Surprisingly, however, *Hashem* commanded Moshe to take charity only from “every heart-inspired person” (those who wanted to give) and not make everyone give a certain amount; what is the reason for *Hashem* giving the Jews an option?

A possible answer to the question raised above can be because *Hashem* wanted *Bnei Yisroel* to experience real freedom. A free person is able to exercise his right of giving his money to charity, unlike a slave whose nature is not to be a decision maker. *Hashem* also wanted *Bnei Yisroel* to see that happiness doesn’t stem from materialistic items, but in fulfilling the *mitzvos* and becoming closer to Him. By giving *tzedakah*, *Bnei Yisrael* also displayed their *emunah* in *Hashem*, in that they believed that *Hashem* would still sustain them even though it seemed like they were losing out at first. We can all apply this mindset to our lives by not only *tzedakah*, but all the *mitzvos*! Just like a person doesn’t lose out by doing the *mitzvah* of *tzedakah*, we should learn that we can never lose out by doing the will of *Hashem*. May we all merit to increase our *emunah* in *Hashem* and gain true happiness by fulfilling His *mitzvos*!

### To Give and Not To Take

*Shneur Agronin (21)*

The very second *possuk* of *Parshas Terumah* contains an instruction phrased quite perplexingly. *Hashem* commands Moshe to “speak to the *Bnei Yisroel* [so that] they should take for me a donation (*terumah*) - from every man whose heart so inclines him [to give] shall you take my *terumah*” (*Shemos* 25:2). Why exactly does *Hashem* find it logical to specify first that the entire *Bnei Yisroel* are responsible for donating to the construction of the *Mishkan*, then limiting the donor pool to just people “whose heart so inclines him?” From whom exactly does *Hashem* desire a *terumah*?

The *Bechor Shor* clarifies that this is not actually the proper way to read the *possuk*. What the *Torah* means to convey is that *Hashem* only ever requested *terumos* from those desiring to donate. Only to such people did the beginning of the *possuk* refer to, de-

spite sounding rather general in scope. Yet, upon solving this dilemma for myself, I thought further - why did *Hashem* only seek out donations from those who wished to give? Why did He not command the entire nation to give of their resources, effectively taxing them? Surely this would not only result in a significantly richer supply of materials for the *Mishkan*, but also involve the entire nation’s cooperation from the outset. For what reason did *Hashem* instead place no universal requirement to donate in spite of the theorized benefits?

While thinking about this, I came to understand that this same concept - *Hashem*’s preference for willing and enthusiastic generosity - finds expression as well in the *mitzvah* of giving *tzedakah* to those in need of it. The Rambam (*Hilchos Matanos l’Aniyim* 10:14) enumerates the eight gradations of *tzedakah*, each subsequent one listed as a “lower” and less whole fulfillment of the *mitzvah*. The final and least ideal level of giving *tzedakah* is found in one who performs the action of giving money to someone in need, but begrudgingly and as if the recipient exists solely to burden the one giving. While still technically a fulfillment of this *Mitzvah*, only the bare minimum has the giver truly performed - the critically essential warmth, care, and selflessness which giving *tzedakah* should entail are simply missing. Such a person has taken substantially more than they have given to someone in need.

Noting that *Hashem* desires specifically giving of oneself out of true desire to do so, and that anything less does not truly constitute a pure act of giving, *Hashem*’s instruction to Moshe takes on a new meaning. *Hashem* does not seem to want *terumos* to be taken from unwilling parties - funds obtained in such a manner do not belong within the very structure of *Hashem*’s dwelling place. Instead, He desires that the *Mishkan* be constructed from not just materials, but from a willing and loving commitment on behalf of the *Bnei Yisroel* to welcome His Presence into their midst.

## 5 Minute Lomdus

Shimi Kaufman (21)

ועשו לי מקדש ושכנתי בתוכם:

"And make for Me a sanctuary, and I will dwell in it" (Shemos 25:8)

**Q.** The Rambam (*Hilchos Beis Habechirah* 1:1) quotes this *possuk* as the Biblical source for the commandment to build a *Beis Hamikdash*. Later in the *perek* (1:12), the Rambam learns from a different *possuk* (*Bamidbar* 9:15) that the *Beis Hamikdash* may not be built at night. Instead, the Rambam explicitly says that the *Beis Hamikdash* should be built from *alos hashachar* (sunrise) until *tzeis hakochovim* (nightfall). However, the Rambam elsewhere (*Hilchos Shabbos* 5:4) rules that the time from *shkiah* (the beginning of sunset) until *tzeis hakochovim* falls into a special category known as "*bein hashmashos*" (twilight). This time period is neither day nor night, and the Rambam therefore rules that we must act stringently in regards to *Torah* obligations during that time period; that is to say, we assume whichever option is more stringent, following the general rule of *safek dioraisa litchumrah*. If this is the case, however, why does the Rambam say that we continue building that *Beis Hamikdash* until *tzeis* - we should stop building at *shkiah*, to be as stringent as possible on the *dioraisa* prohibition against building the *Beis Hamikdash* at night! (We cannot answer that the Rambam is simply being stringent the other way, on the positive commandment to build the *Beis Hamikdash* at daytime, since the *Minchas Chinuch* brings down that a *Beis Hamikdash* built at night would be invalid according to some opinions - certainly then, the stringency here would be to assume *bein hashmashos* is night, in order to ensure a valid *Beis Hamikdash*). Why does the Rambam tell us to build the *Beis Hamikdash* until *tzeis*?

**A.** The *Talmud Yerushalmi* (*Shabbos* 90a) discusses the case of a boy who is born at *bein hashmashos*. In such a case, the *halachah* is that we perform the *bris* on the 9th day, since we have a *safek* whether *bein hashmashos* is considered a new day, and it is preferable to do the *bris* after the eighth day than before it. The *Gemara* quotes that a man named Yaakov Ish Kfar Nivorya asked Rabi Chagai why we do not simply perform the *milah* at *bein hashmashos* exactly eight days later - that way, whether *bein hashmashos* is day or night, the *milah* would be eight days from the birth of the child! Rabi Chagai answered that ideally this would be done, but that it would be too difficult to institute on a mass scale (due to people's unfamiliarity with timing). The Ponovizher Rav *zt"l* asks: why did Rabi Chagai agree to Yaakov Ish Kfar Nivorya in principle, but only disagree in terms of practical implementation? There is a perfectly reasonable explanation for why we cannot perform the *milah* at *bein hashmashos* - *milah* cannot be done at night, and *bein hashmashos* is considered a *safek* between day and night! Why did Rabi Chagai not answer that this was why *milah* could not be performed eight days after the birth during *bein hashmashos* in this case? The Ponovizher Rav answers that the only *safek* of *bein hashmashos* is whether that time period can be considered the next day, which begins at night. However, all agree that in regards to laws dependent on the daytime, *bein hashmashos* is still daytime. In other words, Sunday *bein hashmashos* is a *safek* if it is Sunday or Monday, but it is still called daytime regardless. Thus, Yaakov Ish Kfar Nivorya's suggestion was actually a practical one, as *bris milah* can be performed during *bein hashmashos*. Based on this *yesod*, we can answer our question as well - the Rambam in *Hilchos Shabbos* says we must be stringent about *bein hashmashos* because that is a question of whether the next day, *Shabbos*, has begun, bringing with it all the *mitzvos* and restrictions of the day. But, in regards to building the *Beis Hamikdash*, the only mitigating factor is whether or not it is nighttime. Since *bein hashmashos* is considered daytime, the Rambam rules that we must build the *Beis Hamikdash* from *alos* until *tzeis*.

# PARENTS ON THE PARSHA

## A Give and Take

*Charles Hochman*

*Parshas Terumah* starts with unusual wording and continues to use strange wording throughout its first few *pesukim*. The lesson we learn from the choice of words in the *Torah* is valuable to students and adults alike.

The *Parshah* starts with *Hashem* telling Moshe that the people should give *tzedakah* for building the *Mishkan*. In the *Talmud Yerushalmi* (*Shekalim* 1:1), the *Gemara* clarifies that the word *terumah* is used three times here, for three separate donations of *tzedakah*; a half shekel to make silver sockets, a half shekel toward *korbanim* for the community, and any voluntary contributions. However, while these are all gifts to the *Mishkan*, gifts imply something given. However, the *parsha* uses the word *vayikchu*, and they shall take. How did taking become giving?

Additionally, in a later *possuk* (25:10), the *Torah* says “THEY should make the *Aron*, and then YOU shall make the additional accessories for the *Mishkan* (*Menorah* for example)”. In *Devarim* 10:1 when recounting the instructions to build the *Mishkan*, it says Moshe was told YOU should build the *Aron*. One of these things is not like the others; but understanding why it is different may help us understand the mystery of when taking becomes giving.

Ramban explains that “THEY” refers to the *Bnei Yisroel*. “YOU” refers to Moshe in his capacity as a representative of the *Bnei Yisroel*. Ramban states that the *Aron* was the first item mentioned because it housed the *Torah*, and everything else in the *Mishkan*, including the *Mishkan* itself, were there to support and enhance the *Aron*. Rav Eliyahu Monk explains that Ramban is saying that the building of the *Aron* required the participation of every Jew in the Midbar, because each person must accept the *Torah* on themselves. Whether that participation was a direct donation of supplies, or thoughts and intentions to keep the *Torah*, THEY must help build the *Aron*. It is in this manner that each individual and the whole community all have a piece of the *Aron*.

In contrast, the other items in the *Mishkan*, and later the *Aron* itself, must be built by YOU, Moshe Rabbeinu, our teacher who can use those tools to guide the *Bnei Yisroel* and support the *Aron* further. The *Torah* makes it clear in these instructions to Moshe that *Torah* scholars need to help the *Bnei Yisroel* grow their *Torah*, and the *Bnei Yisroel* need to build their *Torah* up. Moshe is instructed to build the *Aron* himself because he will need to build the *Torah* for the nation as our first teacher.

Rav Shimshon Refael Hirsch says that the word *vayikchu* is used because the *Bnei Yisroel* were not giving *tzedakah*, rather they were taking *tzedakah* from a pool of money and items they previously set aside for the purpose of *tzedakah*. In showing that every member of *Bnei Yisroel* had to build the *Aron*, and the *Aron* would be supported by the works of their teacher, it seems to me that *Hashem* was showing us that we should learn from our *Rebbeim* so we have a pool of *Torah*, that we can then take from and give toward the building of our own *Aron*. Whether we are in High School, *Beis Medrash*, trying to keep up with *Daf Yomi*, or trying to stay awake during a *Shabbos* morning *drasha*, each of us has the responsibility to learn from our *Rebbeim*, and our *Rebbeim* have a responsibility to continue to teach us.

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## GEDOLIM GLIMPSE: THE ADERET

*Meir Morell (22)*

Rabbi Eliyahu Dovid Rabinowitz-Teomim (1845—1905) was born in the town of Pikeln, Lithuania. At the age of five his mother died and from then on, his father, Rabbi Binyamin Rabinowitz, who was rabbi of Zamosc and later of Wilkomierz, raised him and his twin brother, Tzvi Yehudah, alone. His being a twin is why he added the last name "Teomim". He studied *Gemara* and *halachah* under the tutelage of his father. Rav Rabinowitz-Teomim was married to Feige Minna, with whom he had seven children.



In 1874 he was chosen rabbi of the community of Ponevezh. In 1893 he was appointed rabbi of Mir which, though smaller than Ponevezh, was renowned for its large *yeshivah*. His decision to move to Mir started a controversy, and the leaders of Ponevezh sent "an open letter" to Mir asking that their rabbi be "freed," but the appeal was ignored.

In 1899 a new period of his life commenced. When Rav Shmuel Salant reached an advanced age and asked for a successor to be appointed chief rabbi of Jerusalem, extended negotiations with rabbis outside of Israel began. At the recommendation of Rav Chaim Ozer Grodzinski of Vilna, Rav Rabinowitz-Teomim was officially appointed in 1901. He succeeded in uniting the Jerusalem community, which was split into various *kolelim* and suffered from inner dissension between the *perushim* (the non-chasidic Ashkenazi community) and the *Chassidim*, and in forming a single organization for *shechitah*. The most famous of his sons-in-law, Rav Avraham Yitzchak HaKohen Kook

(for more on Rav Kook, see Shema Koleinu Vol. 24, Issue 36), published a special brochure entitled *Eder Hayakar* describing his father-in-law's personality and quoting his will, which shows the extraordinary humility and modesty of its author, and 20 of his letters.

Rav Rabinowitz-Teomim was a prolific writer and penned over 120 books. His work includes original insights on Rambam's *Mishneh Torah*, as well as on Shas in his works, such as "*Hatevunah*," "*Kevod HaLevanon*," "*Hatzofeh*," "*Hamaggid*," and "*Ittur Soferim*,". Much of his work has also been disseminated alongside the works of others to whom he gave his *haskamah*. Recently, several publishing houses have decided to print his works, thereby spurring renewed interest in his thought. Some of these texts include "*Seder Eliyahu*", an autobiography, "*Teffilas Dovid*", an explication of the meaning of the *Siddur*, "*Cheshbonos Shel Mitzvah*", an exposition on the 613 mitzvos, "*Seder Parshios*", a commentary on the weekly *parsha*, "*Zecher Lemikdash*", a work concerning *hilchos zecher lechurban*, and many others.

He died on 3 Adar 5665. He is buried on *Har Hazeisim*.

## ECHOES IN TANACH

*Arveh Klein (22) & Avidan Loike (22)*

כָּכָר זָהָב טָהוֹר יַעֲשֶׂה אֶתהָ אֶת כָּל־הַכֵּלִים הָאֵלֶּה:

"It shall be made, with all these furnishings, out of a talent of pure gold." - *Vayikra* 25:39

וְהִשְׁקוֹת בְּכֵלֵי זָהָב וְכֵלִים מִכֵּלִים שׁוֹנִים וְיֵין מַלְכוּת רַב כֵּד הַמֶּלֶךְ: - *Esther* 1:7

In this week's *parsha*, *Parshas Terumah*, the *Torah* extensively details the building steps for the mishkan. In addition, the *Torah* mentions many necessary accessories. One of these accessories is the *klei hazahav* (the golden vessels). These golden vessels are again mentioned, in *Megillas Esther*, at Achashverosh's party. The words *keilim shonim* (as the *Gemara* in *Megillah* explains) connotes the idea that Achashverosh used the *keilim* from the *Beis Hamikdash* at his party. What is the significance of the use of the *keilim* from *Terumah* and in *Megillas Esther* at Achashverosh's party?



It is stated in the *Torah* that the *Mishkan* is a dwelling place for *Hashem*. When an entity dwells somewhere, their existence is that much harder to deny. In this week's *parsha*, God's existence is so difficult to deny, as his relationship with the Jewish people through Moshe is so intimate. To contrast this, in *Megillas Esther*, God is hidden. In *Megillas Esther*, Achashverosh's use of the *keilim*, according to most poskim, was to insult the Jewish People. This insult was Achashverosh teasing the Jewish people, that he, a non-*kohen* (not even Jewish), was using the same vessels that were used in the *Beis Hamikdash*, now that the Temple was destroyed. In addition, this party was celebrating that the *nevuah* saying the *Beis Hamikdash* would be rebuilt was wrong (Achashverosh had miscalculated the years, and the *Beis Hamikdash* was eventually rebuilt). What the Jewish People possibly could have learned from the use of the *keilim* is a message of hope. The *keilim* could've been a reminder to the Jewish People to think back to this week's *parsha*; where God was dwelling in the *Mishkan*. Instead of learning a message of hope, the Jewish People enjoyed the party and celebrated. The Jewish People should have tried to see any positives they could, but instead they gave up hope and acted terribly at the party. May we all learn to see the good in life, and not fall to sin.

## MIDRASH MINUTES

*Eitan Rochwarger (23)*

### Terumah- They Shall Take To Me A Portion?

In the second *possuk* of *Parshas Terumah*, *Hashem* tells Moshe to tell *Bnei Yisroel* that "they shall take to Me a portion". Why would *Hashem* use the words "to me", seeing as *Hashem* created the world and owns everything within it? The *Midrash Tanchuma* brings up a fascinating story in the name of Rav Shimon ben Lakish to explain this question: There were two men walking together, one holding some silk, and the other holding some pepper. Suddenly, they decide they want to trade. When they do so, each one does not own what he owned before. But this rule does not apply when learning *Torah*, since when learning *Torah*, if two men each learned separate material, they can exchange what they have learned and not lose anything from what they previously learned.

The *Midrash Rabbah* also shows another approach to the question with another story: there was a king with only one daughter and another king came to marry her. The father/king explains to him how he hates having to give up his only daughter. So, he asks for him to do a favor for him, for wherever he goes there should be a room for him (the father) too as if he was living with you too. So too, *Hashem* owns all materials in this world, and we are only there to watch over them. Even so, *Hashem* is always there watching us to see that we can give up these possessions to achieve much greater achievements as learning *Torah*.

## MUSSAR MOMENTS

*Max Korenman ('22) and Avidan Loike ('22)*

In this week's *Parsha*, *Parshas Terumah*, the Jews are instructed to build the *Mishkan*. The *pesukim* go through the various measurements, materials, and structures needed to complete the task successfully. While the *Mishkan* would serve as one of the focal structures in Jewish history, it ultimately was the precursor to the much larger *Beis Hamikdash*. The *Heichal* in the *Beis Hamikdash* is compared to the structure of a man. The Maharal MiPrag explains that this similarity is seen from a *Gemara* in *Maseches Sanhedrin*, which uses the height of Adam Hareishon to depict the measurements of the *Heichal*. This connection is imperative, as the Maharal MiPrag explains, since just like the *Beis Hamikdash* is on a higher level of spirituality than any other place on earth, so too humans, as a whole, are holier than other creations in the world. The reason for this is that we have a soul: a "piece" of our body that gives us our spiritual identity. The Maharal ends with the statement that people who properly take themselves to a higher level are as if they were alive during the time of the *Beis Hamikdash*. So as we go into *Shabbos* and *Kriyas HaTorah*, we should realize the weight of taking ourselves, spiritually, to a higher level, and we should all strive to be better people and be *zoche* to be alive when the *Beis Hamikdash* is being rebuilt.

## FROM THE EDITOR'S DESK

*Shimi Kaufman ('21)*

### About Face

This week's *parsha* speaks of the *Keruvim*, the two figurines resembling angels that were placed atop the *Mishkan*. Regarding them, the *posuk* says "*The cherubim shall have their wings spread out above, shielding the cover with their wings. They shall confront each other, the faces of the cherubim being turned toward the cover. (Shemos 25:19)*". The *meforshim* tell us that the *Keruvim* represented love - their wings formed a protective canopy over the *Aron*, similar to the canopy that is used by a bride and groom, and the two statues looked at each other with great longing, similar to the way that husband and wife look at each other. In addition, the *Keruvim* represented the relationship between *Hakadosh Boruch Hu* and his chosen people, *Am Yisroel*. While both of the *Keruvim* are looking at each other, part of their gaze was always diverted towards the *Aron*, which contained the *Luchos*. The key to *Bnei Yisroel's* relationship with *Hashem* is the *Torah*, as the *Ramchal* writes "*Yisroel, Torah, and Hakadosh Boruch Hu are one*".



The image of the *Keruvim* facing each other was multifaceted and symbolic in many different ways. But in *Divrei Hayamim*, Shlomo Hamelech is described as having changed this image, as the *Keruvim* are described in the *Beis Hamikdash* as facing away from each other, towards the walls of the room. The *Gemara* (*Bava Basra 99a*) suggests a solution to this problem, stating that the *Keruvim* turned to face each other “when *Bnei Yisroel* acted according to *Hashem’s* will. The Rashbam explains that the turning of the *Keruvim* was miraculous, and that it depended upon the *kedushah* of the Jewish nation. However, this seems to be difficult. The *possuk* seems to say that even initially, the *Keruvim* in the *Beis Hamikdash* were placed facing away from each other. Shlomo certainly made every aspect of the *Beis Hamikdash* according to *Hashem’s* command, so why were the *Keruvim* placed in this way?

The Netziv instead suggests, contrary to the Rashbam, that the *Gemara* was not implying anything miraculous with its statement. He says that the determining factor with regards to which way the *Keruvim* faced was not the spiritual qualities of the nation, but rather, the specific time period that they were currently in. In other words, the direction that the *Keruvim* faced did not depend on the actual qualities of the nation, but rather, the current epoch in Jewish history. To explain this point, the Netziv gives a *mashal* of a king who has different types of people working for him. For some of his workers, sustenance depends on working hard in the king’s fields, toiling day in and day out to get a profit. For these people, success is not only based on their work, but also a certain amount of luck - will the weather be good, will the crops grow, and so on. But for a different group of workers, things are very different. The king’s soldiers are well provided for every day, and never have to worry about receiving their next meal. While the king may think it beneath his dignity to talk to a lowly farmer, he has no qualms about engaging with a member of his army. The reason for this disparity, of course, is because the soldiers are engaged in defending the king from anyone who would seek to do him harm. The same thing applies to the Jewish nation. There are some who seek their sustenance by virtue of *avodah* or *tefillah*, and while this is admirable, the quality of the person’s return on this *avodah* still depends on his effort and exertion. However, for the select group who fight the *Milchemes Hashem*, learning *Torah*, *Hashem* provides their needs for them, and automatically establishes a loving relationship with them.

This, the Netziv explains, was the disparity between the generation of the *Mishkan*, during which the *Keruvim* faced each other, and the generation of the *Beis Hamikdash*, during which the *Keruvim* turned away from each other. In the *midbar*, the Jews were exclusively involved in learning *Torah*, as all of their food was provided for them in the form of the *mann*. Therefore, the *Keruvim* faced each other, as a symbol of *Hashem’s* mutual love for his people. However, in the times of Shlomo Hamelech, this changed. The people began to rely on their *korbanos* as their main source of sustenance and as such, were less involved in learning and *Torah*. While they were still well versed in practical *halachos*, compared to the generations who had spent all of their time engaged in *Torah* study, they were not as connected to *Hashem*. Shlomo understood that the mindset of his generation was not the same as the generation of the *midbar*, and as such, he placed the *Keruvim* facing away from each other. This is what the *Gemara* means when it says that the positioning of the *Keruvim* depended on whether or not the Jews “followed the will of *Hashem*”. While the Jews in Shlomo’s time were still much holier than us, relative to the *kedoshim* who spent all of their time engaged in *Torah* study, they were not considered to be following the will of *Hashem*. Despite their constant *avodah*, they lacked the closeness of soldier and king, and as such the *Keruvim* were placed facing away from each other.

We can learn an important lesson from this. If one is able to fight in the *Milchemes Hashem* and learn *Torah*, but chooses not to, he is considered to not be following the will of *Hashem*, even if he is still a good person. Just as a king does not demand that all serve in his army, *Hashem* does not demand that we all learn *Torah* constantly. However, it is incumbent on everyone to make time to

learn as much as they can, even if they are already involved with other worthy pursuits. If we do this, we will merit to see the *Keruvim* face each other once more in the Third *Beis Hamikdash*, soon in our days.

## HALACHA HASHAVUAH

*Josef Weiner ('23)*

### Women's Obligation in Parshas Zachor

The *Sefer Hachinuch* writes that the *mitzvah* to hear *Parshas Zachor* does not apply to women but rather only to men, because women are not obligated in the *mitzvah* of *mechias Amalek*, destruction of amalek, as they don't go to war, and thus they are also not obligated in *zechiras Amalek*, the remembrance of Amalek (603). However, the *Minchas Chinuch* counters that women are obligated in *mechias Amalek*, as it is a *milchemes mitzvah*, a war of a *mitzvah*, in which women are involved as well. Thus, since there is no time limit to the *mitzvah* (*mitzvas aseih she'ein hazman grama*), women are obligated like every other *mitzvah*. On the other hand, the *Avnei Neizer* disputes the notion that the *mitzvah* to destroy Amalek is not a *mitzvas aseih shehazman grama*. He argues that since one may not desecrate *Shabbos* in order to destroy Amalek, there is a time-bound aspect to the *mitzvah*, and it would emerge that women are exempt from both *mechias Amalek* and *zechiras Amalek*.

The *Binyan Tzion* rules that women are obligated to hear *Parshas Zachor* and records that Rav Nosson Adler would instruct his maid that she needed to go hear *Parshas Zachor*. He argues that the *mitzvah* to remember Amalek is an independent commandment from the *mitzvah* to destroy them, and therefore even if women are exempt from the *mitzvah* to destroy Amalek, they are still obligated in the remembrance of Amalek (*Siman 8*). The *Kaf Hachayim* writes that women are not obligated to hear *Parshas Zachor*, but are obligated to remember what Amalek did (685:30). Rav Moshe Shternbuch writes that while it is a nice practice for women to go to *shul* to hear *Parshas Zachor*, they can also fulfill their obligation by reading the *pesukim* themselves. He points out that Rav Nosson Adler may have instructed his maid to go to *shul* to hear *Parshas Zachor* because she did not know how to read the *pesukim* herself. Additionally, he writes that a woman can simply have in mind to fulfill her obligation with the reading of the *Megillah* on *Purim*, as Haman's downfall is also a story about the destruction of Amalek (*Teshuvos Vehanhagos Vol. 2 344*).

# THE ELEPHANT IN THE ROOM: ANIMALS IN THE PARSHA

*Yisroel David Rosenberg ('23)*

## Hide and Seek

One of the materials that *Hashem* tells Moshe to collect from the generous for the construction of the *Mishkan* is “skins of the *tachash*” (*Shemos* 25:5). The question is: What is the *tachash*?

If you were to ask “where is the *tachash* now”, Rashi would be the first to answer “nowhere”, as he explains based on a *Gemara* (*Shabbos* 28b) that the *tachash* is a creature that existed only during the time that the *Mishkan* was being constructed. It was some sort of colorful creature which is why the *targum* for the word is “*sasgona*”; it was happy (*sas*) with all its colors (*gevanim*).

The *Chanukas Hatorah* discusses the name of the *tachash* and Rashi’s interpretation, wondering why the *targum* is not simply the same as the Hebrew word. Given that the names for animals originated from *Adam Harishon* and only changed during the *Dor Haflagah*, how is there any Aramaic word at all for this creature that only existed during the time of the building of the *Mishkan*? So, explains the *Chanukas Hatorah*, the word “*sasgona*” is not really the aramaic word for the animal, but a description of it, as Rashi explains.

The *Gur Aryeh* mentions the fact that the *tachash* must have been a *tahor* animal because only *tahor* animals could be used for service of *Hashem* and the building of the *Mishkan*. He wonders why the *tachash* was not listed among the other *chayos* in the *Torah*, but concludes that because the creature only existed during the construction of the *mishkan*, it was unnecessary to list it as a *kosher* animal.

The *Bechor Shor* explains based on a *possuk* in *Yechezkel* (16:10) that mentions “shoes of *tachash*” that this creature’s hide was very nice, and was therefore used to make dress shoes for officials.

The *Gur Aryeh* also argues that the *tachash* was used for shoes. He says that *Hashem* provided shoes of *tachash* for *Bnei Yisrael* in the *midbar* and that the animal must therefore have been plentiful at the time, hunted to need, which was not particularly extensive as the clothing of *Bnei Yisrael* in the *midbar* did not wear out.

And this is only some of that which is discussed in the *meforshim* when it comes to this mysterious creature.

## **PARSHA PUZZLERS**

Submit your answers to [shemakoleinu@yuhsb.org](mailto:shemakoleinu@yuhsb.org) along with your name and cell phone number to be entered into a raffle at the end of the sefer! 1 answer = 1 entry!

(Hint: Use the commentaries in the Mekraos Gedolos Chumashim, along with the Toldos Aharon on the side to find relevant Gemaras and Midrashim)

1. What kind of trees did Yaakov plant in Egypt?
2. Describe two uses of: a) oil; b) spices; c) jewels.
3. The *aron* was made with three boxes, one inside the other. Exactly how tall was the outer box?

## PARSHA SUMMARY

*Hashem* asks the Jews to prepare certain items to be donated to the *Beis Hamikdash*. On top of *Har Sinai* Moshe is giving specific instructions about making the *Mishkan* mobile so the Jews can travel with it in the desert. The *Torah* describes several parts of the vessels in the *Mishkan*. The *Aron* which housed the first set of *Luchos* was golden and topped with angels. The *Menorah* and *Shulchan* were stored in the *kodesh*. The *Torah* then describes dimensions and materials of the walls and the roof of the *Mishkan*. Outside the *Heichal* is the *mizbeach* where the *Kohanim* brought *Korbanos* on a daily basis.

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