

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

הדלקת נרות לשבת - 4:54
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צאת / לרביץ תם - 6:25

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שבת קודש פרשת תרומה - ב' דראש חודש אדר א' תשע"ד Shabbos Parshas Terumah - February 1, 2014

לקחי חיים ודברי התעוררות צדדו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

דבר אל בני ישראל ויקחו לי תרומה מאת כל איש אשר ידבנו לבו (כה-ג) - מדוע נאמר 'ויקחו לי תרומה' ולא 'ויתנו לי תרומה' (תב הצדוד המוד', ואמר 'ויקחו לי תרומה', ולא אמר 'ויתנו לי תרומה', להורות לנו על מה שאמר דוד המלך עליו השלום 'כי ממך הכול ומידך נתנו לך' (דברי הימים א' כ"ט י"ד), והיינו, כי ענייני הצדקה והנדבה שאנו נותנים ומתנדבים לבדק הבית ולעניים, אין אנו נותנים, אלא להקים ומקבלים, כי מי הוא זה ואיזה הוא, שיתן מתנה למלך המלכים, אחד שהכול שלו ולה' הארץ ומלואה, והוא בחסדו חונן לאדם טובות העוה"ז ומפקדים אצלו דרך פיקדון, ושיוציא מהן כל מה שירצה להכנת מוונותיו ולכל צרכיו, בתנאי שיוציא הכול לעבודת יוצרו, ובכך יזכה לחיי נצח, ולא יתגאה לומר 'כוחי ועוצם ידי עשה לי את החיל הזה', שאם יחשוב כן יחשוב שהכול שלו, ולא ירצה לעשות צדקה ממנו, כי יאמר, אני טרחתו בו ביום ובלילה, שינה בעיני אינני רואה, ומה לי לחסר ממנוי לתת לאחרים.

ולכן אמרו (אבות ג' א'), 'כל שולחן שלא אמרו עליו דברי תורה, כאילו אכלו מוכחי מתים' (- תקרובת עבודה וזה, דכתיב עליה 'ויצמדו לבעל פעור ויאכלו זבחי מתים'), לפי, שכשאנו עוסק בו בתורה, חושב שהשולחן וכל אשר בו הוא שלו, וזה היה חטא נבל הכרמלי וכו', שחשב שהכול היה שלו, ואמר: איך אקח לחמי וכו', אשר טרחתו בהם, ואתנם לאש אשר אינני מכיר, ובוה היה כופר בהשגחת השם יתברך, ולכן נגפו ה'.

אבל, השולחן שאמרו עליו דברי תורה הוא שולחנו של מקום, שבאמירת דברי תורה עליו, חושב כי יד ה' עשתה זאת, והכול שלו, והוא שולחנו של מקום ולא שלו, ואפתורא דרחמנא סמכינן, וזה השולחן אשר לפני ה' (יחזקאל מ"א כ"ב), ואחר שהשולחן אינו שלי, למה ידע לבבי בתתי מלחמי לדל וכו'.

ולכן אמר רבי אלעזר איש ברתותא (אבות שם ז), 'תן לו משלך, שאתה שלך שלו וכו', וכתב התפארת ישראל שם, ז"ל, דלאו דוקא בשדקה מיירי, אלא ה"ק, אם חננך ה' שום מעלה או כוח, כעושר, גבורה, חכמה, ויכרוך, קול נעים, וכדומה, הקריבירו לה', להשתמש בו בקדוש', וא"כ, למה ידע לבבך בתתך לו וכו'.

ולכן אמר בכאן 'ויקחו לי תרומה', ולא אמר 'ויתנו לי תרומה', כי הם אינם נותנים, אלא מקבלים ולוקחים לעצמם, לפי שכל מה שהאדם עושה בזה העולם חוץ מהתורה והצדקה, הכול עושה לאחרים ולא לו, כאמרו 'זעובו לאחרים חילם' (תהילים מ"ט י"א) וכו', אבל התורה והצדקה הוא לבדו ייעשה לכם, ולכן כתב בתורה במצות הלולב 'ולקחתם לכם', ובמצות ספירת העומר 'זספרתם לכם'-ספירת מצוה, אבל כל שאר המצוות והלקיחות, הם לוקחים ועושים לאחרים וכו', ולכן אמר 'מאת כל איש אשר ידבנו לבו', כי רק מי שלבו נודר, כיון שהוא מבין שבתו נתנו לך, וכתנאבאר, יריגש בנתינתו שהוא 'לוקח' - 'ויקחו' ולא 'נותן' - 'ויתנו', (וכן ביאר **באלישיך** הק' וב'תורת משה' להחת"ס).

רעיונות והתחזקות באמונה ובעבודת הש"ת מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים ע"ה"ק

טיב התבלין

ועשו לי מקדש ושכנתי בתוכם (כה-ה) - מה שבבחד לעשות עשה

א"נה מצויו הקמת המשכן נוכל לראות יסוד גדול בעניני עבודת ה', שהרי יש להבין טעם צויו זה בעוד ישראל עדיין ישרו במדבר ארבעים שנה, ולא ידעו מזה וקציו עדיין לדעת את הארץ מדי, ולא היה להם לצוות צויו זה עד אחר הגזירה, ואז מאחד שנגזר עליהם לשחות ארבעים שנה, יובן ענין הקמת המשכן, כי מאחד שהולכים הם לשחות זמן ממושך במדבר, מן הראוי שיקציעו גם שם מקום להשראת השכינה, אבל כשעדיין התכוונו להכנס לארץ תוך ימים ספורים, היה מן הראוי שימתינו עד בואם לארץ, ושם יבחרו מקום להשראת השכינה, ויבנו שם בית עולמים?

ויש לומר כי רצון השי"ת היה, שיתעסקו ישראל בהקמתה דוקא בהיותם במדבר, כי לאמיתו של דבר לא היו מסוגלים להשלים מלאכת המשכן במדבר מכוח עצמם, כי מלבד היותו מקום הקליפות, שזה בעצמו מהוה גורם חוק למניעות בעבודת ה', גם לא היה להם כל צרכם לצורך השלמתו, כי זקוקים היו להרבה דברים שלא היה שייך להשיגם כי אם במקום ישוב, כגון שמן למאד, ויין לנסכים, וחטים למנחות, וכ"ז עורר בהם רצון להשחות את העבודה לעוד זמן קצר, כשהיו במקום ישוב ויהיה ביכולתם להשיג בנקל כל צרכיהם להקמתו. וכוננת השי"ת היה, שעם כל זאת יתגברו על עצמם, ולא יעשו שום חשבונות, אלא יקיימו בתמימות הציור, ויקיימו המשכן במדבר.

ואכן מאחד שעשו ישראל את מה שהיה לאל ידם, סייע השי"ת בעדם להשלים המלאכה, וכדאיתא (יומא עה) שאבני השרה והמילואים הביאו הענגים עימם, ובהכרח שהיו שם עוד ניסים, אבל מכל זאת לא ידעו ישראל בשעה שנצטוו על הקמת המשכן, ועשו את מה שכן היה ביכולתם לעשות, ואז זכו לניסים מן השמים, והמציא להם הקב"ה כל מה שחסר להם. וענין זה הוא גם הוראה להורות, כי כאז כן עתה, כי כידוע שכשהאדם מתעורר להתעלות בדרכי העבודה, ומקבל עליו קבלות טובות בעבודת ה', מיד מתגבר עליו היצר הרע וחילוליו, וגורמים לו מניעות לאין ספור, וכ"ז כדי להפיר רצונו לעבוד את בוראו. ואז כשרואה האדם את אשר לפניו, עולו הוא ליפול ברוחו, ולהיכנע להמצב בו הוא נמצא, ויאמר בליבו, הנה נעו הוא רצוני לקיים רצון בוראי אך מה אעשה שאין זה ביכולתי, ולהו בא צויו זה להורות לאדם את חובתו בשעה קשה זו. כי אז מוטל על האדם לדעת, שעליו לעשות את המקצת שכן ביכולתו לעשות, וכשהוא יעשה את מה שכן יכול לעשות, יהיה השי"ת בעודו, ויאיד לו הדרך להתעלות בדרכי העבודה, ולהשלים קבלותיו בשלימות.

וזהו מעיקרי העבודה, כי מלבד מה שמחייב האדם לקיים מצוות התורה, מוטל עליו להתגבר על כל הקשיים והמניעות, ובוה גורם נחת רוח גדול במדומים, ולכן ניתן רשות להיצד לנסותו ולהרפות ידיו, כי דוקא כשיתגבר עליו יגרום בזה נחת רוח גדול. ועליו לדעת כי מאחד שהבחינה היא בידו, אין בכוח היצר לבטלו לגמרי מעבודת ה', ורק מנסה הוא בתחבולות שונות להסיר דעתו מהמחשבות הראשונה, ומראה לו פנים כאילו לא שייך לבצע קבלותיו, אבל לאמיתו של דבר יתכן שאין זה אלא חיזיון של דמיון, וכשיעשה את מה שביכולתו יזכה שהקב"ה יסייע בידו להשלים קבלתו.

צמשל: The Jews in the desert had pure intentions: all they wished was for a place where *Hashem* could rest His Divine Presence amongst them. They had so much money from the spoils of Egypt that they gave everything they had willingly

A SERIES IN HALACHA למעשה הלכה LIVING A "TORAH" DAY

Forgotten and Little Known Halachos and Customs (68)
Hilchos Tzitzis: **Hatzalah Vests:** *Hatzalah* workers, emergency medical technicians and *Chaverim* volunteers, sometimes wear a four-cornered vest that hangs down like a *Talis Katan*. These are worn for identification purposes, so others will know who they are, and allow them access to an accident scene or emergency situation, so they can assist and do their important work. They also have reflecting material on them to be able to be seen at night. In order to adjust these vests, they have adjustable clips and straps. The question arises if these vests are obligated in *Tzitzis* and if yes, what can one do to avoid the obligation, such as rounding off one of the corners. However, we first need to analyze if this is required or not.

Two Issues Involved. The breakdown of this question brings us to two questions: **1)** Do the connecting clips and straps join the front and back into one entity removing the four-corner status from the garment or not? **2)** Is a garment worn for the purpose of identification - so that others can clear the way for him - deemed in *halacha* as a regular garment or not?

Connecters that Break the Four-Corner Status. A garment that has four corners at the bottom (because of slits in the garment, it is similar to the *kapotas* - long black coats that many

הוא היה צמר

Gerrer Rebbe, R' Yitzchok Meir Alter ZT"l (Chiddushei HaRim) would say:

“*Any Torah scholar whose inside is not like his outside, is not a Torah scholar.*” (יומא עב:) When Rabban Gamliel (תוכו כבדו). He even was *Nasi* he would not allow any disciple into the Academy if his inside was not like his outside (שומר הפתח) to discern who may enter and who may not. Who was this man, this guard? He must have been exceptionally keen or perhaps had *Ruach Hakodesh* to discern a real *Talmid Chacham* from a faker! In truth, though, there was no human guard screening all attendees. Rather, there was a lock on the door of the *Beis Medrash* and only those individuals who possessed a true love and thirst for *Torah* would figure out a way to get past the lock. By getting inside past the lock that barred them on the outside, they exemplified *Tocho K’baro* - pure on the inside and outside!”

R’ Avraham Hakohen Pam ZT”L (Atara L’Melech) would say:

“In the times of the *Nasi*, Rabban Gamliel, if a person was not consistent in his bearing both internally and externally, he was not let into the *Beis Medrash*. Today, however, it is just the opposite. We frequently find a *ben Torah* who possesses noble character traits and *Yiras Shamayim*, but outwardly he does not manifest *Kavod haTorah* - he may not have a dignified demeanor. Every *yeshivah* student must realize that he is a *ben melech* (prince) and as such, he should behave with ‘royal dignity’ so that his outer behavior will manifest his inner spirituality.”

A Wise Man would say:

“A committee is a group of people who can do nothing individually so they sit down to decide to do nothing all together.”

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התנבז לרגל השלושים ולעניני ר' אברהם עזרי"ר שלמה אליעזר איינהורן ז"ל, נפ"ג שבט תשע"ד תתא צשמתו צדורה בצדור החיים

and with the purest of motives. We must look to our elders who taught us that as important as *Torah* study is, if our desire for money will overshadow our prowess in learning, we will end up with little knowledge and even less money!

מאת מו"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

Rabbanim wear) but not at the top has the following *halacha*. If the split from the bottom is less than half-way up the garment, it is not called a four-cornered garment and does not require *Tzitzis*. If it is more, it is obligated in *Tzitzis*. Similarly, if one were to sew together the sides of his *Talis Katan* from top to bottom, leaving only a small portion unsewn, it would be exempt from *Tzitzis*. However, the **Terumas Hadeshen** ⁽¹⁾ says that only sewing or tying it tightly, so that it must be torn or untied to open it, is considered closed up. Easy to remove clips or straps, like velcro snaps, safety pins, easy to open buttons, etc. are not full-fledged connections, and the garment remains obligated in *Tzitzis*. Since the clips on the *Hatzalah* vests open easily, they cannot be deemed a reason to exempt it from *Tzitzis*.

Undershirt Tzitzis. There is an item for sale in Jewish bookstores known as “Undershirt Tzitzis.” They have splits on the sides going up most of the way and are obligated in *Tzitzis*. I am told that some are made without snaps on the slits for those who want to be strict, and others come with snaps for those who want to be lenient and snap them to feel more like a regular undershirt. According to the above, one may be lenient and use the undershirt with the easy to open snaps to fulfill the *mitzvah*.

The final Psak (decision) will IY”H be explained next week.

⁽¹⁾ תרומת הדשן מובא במגן אברהם י"ב

מעשה אבות... סימן לבנים

דבר אל בני ישראל ויקחו לי תרומה מאת כל איש אשר ידבנו לבו תקחו את תרומתי וגו' (כה-ב)

The following story took place two weeks ago in the city of Los Angeles and if this writer hadn't been there to witness it personally, I would be hard-pressed to believe its veracity. A well known *askan* was celebrating the *bar mitzvah* of his oldest son and on *Shabbos* morning, the *shul* where he davened, and where his son *lained* and said his *pshetl*, was packed to overflow. Close to two hundred people squeezed into the sizable *shul* - many others stood outside - and there was barely an inch of space at the tables between the congregants. *Roshei Yeshivah* from some of the most prestigious *yeshivos*, both in Israel and America, came for the *simcha*; many family members from the other coast flew in and even a group of Chassidic singers, *baalei tefillah* with a choir, came from New York to enhance the festivities. All in all, it was a memorable event!

As one can imagine, davening was long and went on for close to four hours. Some of the congregants in the packed *shul* were becoming fidgety and wondered out loud how much longer davening was going to take. When they were told that before *Mussaf*, the *Rav* was going to introduce the *Bar Mitzvah* boy to say his *pshetl*, to be followed by a *derasha* given by a *Rosh Yeshivah* from Israel, many of them groaned - some good-naturedly, others perhaps less so.

With the conclusion of the *Haftorah*, the *baal simcha* asked one of his family members to daven *Mussaf*, hoping that he could "move things along." Due to the confusion, the huge throng of people and the fact that the chassidic choir stood up and began yet another cantorial rendition, it took some time before *Mussaf* could even get started. Even the *Baal Tefillah* situation was unclear as one family member pointed to another and then another until finally an uncle to the *Bar Mitzvah* boy walked up to the *amud* and began the *tefillah*. At this point, just about everyone in the *shul* was becoming anxious, although they all knew that another lull in the davening was on its way; the *Rav's* speech and *Bar Mitzvah* boy's *pshetl*.

Apparently, one man was more anxious than the others. Turning to the people at his table, he said out loud, "Do we really have to stop for speeches? If this guy doesn't stop and after putting away the *Sefer Torah*, he goes straight into, 'Yisgadal V'Yiskadash Shmei Raba,' I will give him ten thousand dollars!" Everyone at the table laughed.

Although everyone in *shul* seemed to know that speeches were coming, the uncle/*baal tefillah* was perhaps the only one who "didn't get the memo!" Thus, as soon as the *Sefer Torah* was returned to the *Aron Kodesh*, he walked to the *amud*, and innocently sang out in a loud, melodious voice, 'Yisgadal V'Yiskadash Shmei Raba.' He was quickly hushed and told that there was a break in the davening now and speeches were to be conducted. He obediently sat down. But at the table where the anxiety level had caused one man to offer the \$10,000 bounty, a huge wave of laughter rolled over the people. Not only that, but the man's friends were expecting him to pay up. "You said that if he started 'Yisgadal V'Yiskadash Shmei Raba,' you would give him \$10,000 - and that's exactly what he did!" The man who had made the offer tried to explain that his intent was that he should have kept going and not stopped at all for the speeches, but the good-natured ribbing continued, with people all around insisting that he has to pay up, until the *shul* turned silent for the speeches.

After *Shabbos*, the festivities continued at the home of the *Bar Mitzvah* boy and many guests came from all over town to wish him *Mazel Tov*. Just then, the door opened and in walked the man from *shul*. He walked directly over to the uncle who had davened *Mussaf*, and pulled out a wad of one hundred crisp \$100 bills! "I said that I would give you \$10,000 so here it is!" The uncle - as well as everyone else in the room - was flabbergasted and he tried to turn the man down.

"Listen to me," said the man, who had seen his share of misfortune in life, "I have nothing left in my life but my word! I gave you my word so you must take the money!" He pushed it into the other man's hand and walked out!

To everyone's amazement, the uncle shook his head in wonder. "You are not going to believe this," he said, almost in a whisper. "This week, a Russian *Baal Teshuvah* that I have been helping out for almost 16 years became engaged. I decided to take it upon myself to raise money for the wedding. Just this morning, I was saying that I need to raise \$10,000 and just like that, *Hashem* answered my call!"

משל למת הדבר דומת

ועמדיו עשרים ואדניהם עשרים נחשת ווי העמודים וחשקיהם כסף וגו' (כו-ג)
משל: One of the *chassidim* of **R' Shloime Hakohen Rabinowitz ZT"L of Radomsk**, was a tremendous *Torah* scholar who could recite pages of *Gemara* by heart, and knew every halachic principle in the *Shulchan Aruch*, chapter and verse. Unfortunately, this man had a weakness for money and was enamored with rich people. As scholarly as he was, he had a reputation as a "money grubber."

One morning, the *Rebbe* walked into the *Beis Medrash* and was told that this scholar had stayed up the whole night learning. In one single night, he had completed three pages

of *Gemara*, with all the early and later commentators.

The *Rebbe* appeared to be impressed and walked over to the scholar's seat. Many people crowded around to hear the exchange, as R' Shloime looked at the man for a moment and then recited the following *posuk*: "ווי העמודים וחשקיהם כסף" ("hooks of the pillars and their belts of silver"). Nobody knew what the *Rebbe* meant, least of all the scholar, until R' Shloime smiled and explained, "You learned 'ווי העמודים' - 6 sides of the *Gemara* (3 *blatt*), and still 'וחשקיהם כסף' - you have an irrepressible *cheshek* (desire) for money?"

ונתת על השלחן לחם פנים לפני תמיד.
ועשית מגורת זהב מהור וכו' (כה-לא)

"He who desires to become wise should turn to the south; he who desires to become rich should turn to the north. The symbol to remember this is that the Shulchan (symbol of wealth) was to the north of the altar and the Menorah (symbol of wisdom) was to the south." (בבא בתרא כה:)

On the *posuk* in *Shir HaShirim* (ד-ט), "Awake, north wind, and come south wind; blow upon my garden," the *Medrash* comments: "In the future, Hashem will drive the two winds (north and south) together so that both will blow simultaneously." **R' Eliyahu Shick ZT"L (Ein Eliyahu)** interprets this *Medrash* in light of the dictum above. In Messianic times, a debate will ensue between the north and the south winds regarding the question of ultimate redemption. The north - representing wealth - will proclaim the *posuk*, "Zion will be redeemed with justice and tzedakah," (ישעיה א-כז), i.e., through wealth distributed to the needy. The south - representing wisdom - will proclaim that only through *Torah* study will redemption occur. The Almighty will then make peace between them and they will act in unison; both elements will be needed for redemption.

Reb Zalman of Dubravna and Reb Pinchos of Shklov were two *chassidim* of the **Alter Rebbe, R' Schneur Zalman of Liadi ZT"L**. They were both well-known for their *tzedakah* and *chessed*. On Reb Zalman's table sat three boxes of coins; one of gold, silver and copper. When a poor person would come to him and ask for assistance, Reb Zalman would decide which type of coin to give based upon the need. Then, he would scoop up a handful of coins and give it all to the poor person without hesitation.

R' Pinchos saw this and was impressed. He told the Alter Rebbe, "I learned a new way of giving *tzedakah* from Reb Zalman: charity with wisdom. The difference between me and him is that he gives the entire handful to the poor man and does not count how much he scooped up. I, on the other hand, need to look how many coins I scooped up!"

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

קדושה

The *Torah* refers to the wood that came from cedar trees used to build the beams (*krashim*) of the *Mishkan* as "Atzei Shittim." Interestingly, "Shittim" was the place where *Bnei Yisroel* were involved in *znus* (immorality). They attended markets and through being involved in materialistic pursuits they were lured into horrific sins. Why, then, are we commanded to use "Atzei Shittim" if it has such a negative connotation? In fact, the word "Shittim" is the same root as the word "שטיוית" which means nonsense or stupidity. The connection being that their involvement in the material nonsense of this world is what led them to sin in *Shittim*. Our question is therefore compounded: why use "Atzei Shittim" for the holy House of *Hashem*?

The **Chasam Sofer ZT"L** answers that these boards were actually "מצופים זהב" - covered with gold and quite beautiful. But it is clear that there would be no gold if there was no wood! This means that the "Atzei Shittim" which represent the finite and futile material world are very important because its function is to be the underlying base, the foundation that supports the gold.

Of course, the gold represents the *Torah*, and the lesson is that there can be no *Torah* if there is no place for it to go. *Torah* was specifically given to man and not to angels because the purpose of man is to uplift all the mundane and materialistic - the "שטיוית" - that exists in this world. Our eating, sleeping, shopping at the market - EVERYTHING that we do can be mundane or it can be great and holy acts of *kedusha* if we apply the principles of *Torah* to our lives. Indeed, the word KERESH (קרש) stands for "קדושים רוממי ש-ד-ל" - a hint to the lofty levels one can achieve through the message of the "Atzei Shittim."

TORAH GEMS

והיו הכרבים פרשי כנפים למעלה סככים בכנפיהם
על הכפרת ופניהם איש אל אחיו וכו' (כה-ב)

The **Baal HaTurim** learns that the two *Cheruvim* symbolize *Torah* scholars engrossed in the pursuit of *Torah* knowledge. "The two Cheruvim, their faces turned to one another; like two friends discussing words of *Torah* back and forth."

R' Dovid Kviat ZT"L explains, based on the above *posuk*, that there are three essential ingredients to attaining *Torah* wisdom: 1) The *Cheruvim* "stretch out their wings on high" - *Torah* scholars must turn their hearts to Heaven, to *Hashem*, the source of wisdom, knowledge, and understanding. The fear of G-d must be upon them and then the *Shechinah* (Divine Presence) will rest upon them. 2) "Their faces shall turn to one another," in good comradeship and love of one another. They must listen to what the other says and strive to learn from each other. 3) "Toward the covering shall the faces of the Cheruvim be" - they must delve into the *Torah* with the desire to uncover its secrets, not just to find support for their arguments. The motive must be purely to attain a true understanding of the *Torah*, putting into practice that which they have learned, for the sake of the *Torah* itself.

What emerges is that the "Voice of Hashem" that emanated from between the *Cheruvim*, is the voice of *Torah* today, and its influence throughout the world must be channeled through the conduit of the *Torah* scholars of each generation. It does not matter to what absolute level they have attained; they are measured relative to their generation, as our Sages have said, "Yiftach in his generation is like Shmuel in his generation." (ראש השנה כה:). *Torah* and proper conduct for each generation are defined according to the *Torah* scholars of that generation. During times of exile, the power and influence of *Torah* comes through the *Torah* leaders of each generation.

The *Cheruvim* "overspreading the covering with their wings" teaches us: It is the *Talmidei Chachamim* who guard the *Torah* and preserve it through the ages. And it is through them alone that the true intentions of the *Torah* come to light.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOME

ועשו ארון עצי שטים וצפית אתו זהב מהור (כה-יא)