

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

(Monsey, NY)

הדלקת נרות שבת - 5:13

זמן קריאת שמע/מ"א - 8:54

זמן קריאת שמע/הגד"א - 9:30

סוף זמן תפילה/הגד"א - 10:23

שקיעת החמה ליום השבת - 5:32

מוצש"ק צאצ"ב / מעריב - 6:22

צאצ"ב / לרבינו תם - 6:44

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שבת קודש פרשת תרומה - ז' אדר תשע"ג Shabbos Parshas Terumah - February 16, 2013

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

מאצרותיו של המגיד

ועשו ארון עצי שמים אמתיים וחצי ארכו וגו' וצפית אותו וגו', ועשית עליו וגו' (כה-י"א) - בעניין 'שקול משה כנגד כל ישראל' ש' להבין, מדוע פתח הכתוב בלשון רבים - 'ועשו', וסיים בלשון יחיד - 'וצפית' 'ועשית' לעולם הרמב"ן מפרש, כי 'ועשו' מתפרש על כלל ישראל, ואילו 'ועשית' מתפרש על משה רבינו השקול כנגד כל ישראל, וכלשונו '**ועשו** - בלשון רבים' ארון, יחזור אל בני ישראל הנזכרים למעלה, ואחרי כן, וצפית אותו וגו', בלשון יחיד, כי משה הוא כנגד כל ישראל'.

אלא שמעתי יש להבין, מדוע דבר זה נרמז אצל עשיית הארון? ויש ליישב, על פי מה דמצינו בלשון המכילתא על הכתוב בריש פרשת יתרו דכת' שם, 'וישמע יתרו כהן מדין חתן משה, את כל אשר עשה אלוקים למשה ול ישראל עמו וגו'', שהם המקור לדברי הרמב"ן, וז"ל 'שקל משה כ ישראל וכו', שקל רב כתלמיד וכו'. והיינו, ש'משה רבינו הוא כנגד כל ישראל', משום שהוא רבם והם תלמידיו.

ובזה מתיישבת קושייתנו, כי הארון הוא המקום שהושמו בתוכו לוחות הברית שניתנו לבני ישראל בקבלת התורה, שלכן פרטיו ופרטי עשייתו מרמזים אודות עניי התורה ולומדיה, וכמו שכתב רש"י (שמות כ"ה י"א) אודות ידיו של הארון, ש"הוא סימן לכתר תורה", וכן איתא בגמרא (יומא ע"ב), "שלשה זדים הן וכו', של ארון - 'היינו, כתר תורה, עדין מונח הוא, כל הרוצה ליקח יבוא ויקח וכו', רבי יוחנן רמי, כתיב **ועשית לך ארון עץ**, וכתב **ועשו ארון עצי שטים**, מכאן לתלמיד חכם שבני עירו מצווין לעשות לו מלאכתו - 'שהארון, בתחילה הטיל הכתוב המלאכה על משה, ואחר כך הטילו על הציבור' (רש"י שם), מבית ומוחוץ תצפנו, אמר רבא, כל תלמיד חכם שאין תוכו כבוד אינו תלמיד חכם וכו', ולכן גם נרמז בו ש'משה שקול כנגד כל ישראל', שהוא משום שלימום תורה - 'שקל רב כתלמיד וכו'.

אלא שעדיין יש להבין, מדוע 'שקל רב כתלמיד'? ויש לבאר, ע"פ דברי **המהד"ל בספרו 'גור אריה'** (שמות י"ח א', ריש אות ז'), בהסבר מה ש'שקול משה כנגד כל ישראל', "הטעם, מפרשים, כי משה היה משלים את ישראל וכו', ודבר המשלים שקול נגד הכול, בעבור שהוא משלים הכול, ואם לא היה משה משלים את ישראל וכו', לא היו נחשבים לעם ישראל, ולפיכך היה משה נחשב ככל ישראל וכו'".

ולפ"ז יש לבאר מדוע 'שקל רב כתלמיד', כי משלימו בחכמה, ואף במה שמביאו עי"ז לחיי עולם הבא, כמבואר במשנה (מסכת בבא מציעא, פרק ב', משנה י"א), "אבדת אביו ואבידת רבו, של רבו קודמת, שאביו הביאו לחיי עולם הזה, ורבו שלימום חכמה, מביאו לחיי העולם הבא - 'תחיתו המתים'", ויש לבאר זאת, ע"פ דברי הגמרא (כתובות ק"א), "כי טל אורות טליך וכו', כל המשתמש באור תורה, אור תורה מחייו וכו'.

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טיב התבלין

מאת כל איש אשר יבנו לבו תקחו את תרומת: וזאת התרומה אשר תקחו מאתם זהב וכסף ונחשת (כה-ג.) - אחד המרכבה ואחד הממעיט אן ידוע מש"כ בספה"ק שכל מה שנאמר בכלל ישנו גם כן אותו הדבר בפרט ולעניינו, שכל האמור כאן בפרשת המשכן ואופן בנינו יש בזה משום הוראת דרך לכל אחד ואחד בצורת בנין משכנו הפרטי, וכידוע מה דאיתא בספה"ק על הפסוק '**ועשו לי מקדש ושכנתי בתוכם**' ה' בתוכו לא נאמר אלא בתוכם, בתוך כל אחד ואחד'. לא סוד הדבר כי הדבה ודובה אנשים המתרפקים על דלתות בית השם ומבקשים לעלות בסולם העולה בית א-ל ואף מתאמצים ביגיעות אין ספור בתורה ובעבודת השם, אך למרבה הצער דרי המה נכשלים וגופלים, מי בתחלת הדרך ומי באמצעו, ובהתבוננות קימעה נוכל לבוא לידי המסקנא שרוב הנפילות והירידות שורשם נעוץ בקנאות סופרים שלא היה בצורה הנכונה, כאשר בא האדם להשתוות עם חבריו שכפי הנראה לעין זוכה להתעלות בעשר קדושות ורואה ברכה בלימודו וכן הלאה, ואילו הוא עומד ומודחל על קיד ישר, וכל כמה שהוא מנסה לעלות והנה הוא נופל שוב, ואשר על כן הוא מדמה לעצמו מה בצע בכל עבודתי ויגיעתי, הרי ממילא אין שום חשיבות בכל מעשי ופעולתי! ואותו הדבר גם במי שלא חננו ה' שיוכה להיות מבין היהושבים בין כותלי בית המדרש, או מי שמפאט ההכרח הוא מבלה את רוב ימיו ושנותיו במקומות כאלו אשר כל אחד היה מעדיף שלא לדרוך על סף דלתם, והרי הוא חושב לעצמו שממילא הוא כבר אבוד, ומה יתן ומה יוסיף עבודתו הפעוטה והפחותה לעומת חבריו וידידיו אשר זכו לטעום מנועם זו ה', הם המה שיש בכוחם להביא נחת רוח לפני אדון כל ולחברות השראת שכנתו יתברך בתחתונים, אך מה לי ולהם, וכי במצבי הנזכר אוכל אף אני להימנות עם חברי לדרב מצות, להיות אף אני שותף בהקמת המשכן לחברות השראת שכנתו בישראל.

לואת בא הכתוב שלפנינו ומגלה לפנינו את אופן בנין המשכן אשר על ידה יש לו להקב"ה דירה בתחתונים, כי המשכן צריך שיהא מורכב מכל הסוגים והמינים, הן הורב שהוא משובח מכל, והן הכסף שהוא פחות מן הזהב, ואף בואת אף די אלא צריך להביא גם מן הנחושת שהוא בדרגה פחותה ביותר, ולו יצויר אם היו כל ישראל מהדרים בחיבבות המצוה ומביאים כמויות אדירות של זהב טהור דדי לא היה מציאות של בנין המשכן, כי גם הכסף והנחושת המה הכרחיים לבנייתו. להורות, שהקב"ה עומד ומצפה לעבודת כאו"א באשר הוא, הן מי שהוא בבחינת זהב, והן מי שהוא בבחינת כסף או נחושת, כ"א יעבוד את ה' כפי כשריו ויכולותיו הוא, אך העיקר שימצה את כל כוחותיו ולא יתעצל כלל. ויש לכ"א ליקח חיווק מבנין המשכן שגם שם נטלו עצי שטים לצורך בנין הארון, והיו מצפים אותם זהב טהור מבית ומחוץ ואותו הארון היה משמש לקדוש הקדשים להכניס בתוכו את לוחות העדות.

וזהו להתקדש הנדע מן האדם, שכל עת ובכל מצב, דיאה לנצל את כל כוחותיו העומדים לפניו לעבוד את הש"ת, ואל יעלה שום עצב בלבו בראותו עד כמה עבודתו מועטת בכמות ואף באיכות, כי כן רצה הש"ת שיעבדו באלו האמצעים שיש בידו.

צמשל: Just as the *Menorah* in the *Mishkan* was required to be formed from one solid piece of gold, and not from various metal fused together into one vessel, similarly, the light of *Torah*, which is represented by the *Menorah*, must be

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

Forgotten and Little Known Halachos and Customs (19)
Saying the Name of Hashem (cont.): Last week we discussed the *halacha* regarding what a person must concentrate on as he says the various Names of *Hashem* during davening and reciting *berachos*. Let us delve deeper into understanding this concept. **Importance of Having the Right Kavana.** We can see the importance of this *halacha* from a different *halacha* ⁽¹⁾ which states that on *Chag HaSukkos*, one must shake his *lulav* and the other three *minim* in different directions when he says the words "וחדו לה..." and "אמן ה..." in *Hallel*. The **Mishna Berura** adds ⁽²⁾ that when he says the Name of *Hashem* in both *posukim*, he should not shake the *Arba Minim* at all and explains the reason ⁽³⁾ because while he is uttering the Names of *Hashem*, he must focus his concentration fully, which one cannot do correctly if he has to think about shaking the *minim*. **Differing Opinions.** Each of the different Names of *Hashem* contain their own individual intentions and *kavanos*, as we enumerated last week. It is understood from many of the *Rishonim*, including **Rashi** ⁽⁴⁾, **Rabbeinu Yonah** ⁽⁵⁾ and the **Shulchan Aruch** ⁽⁶⁾, that a person should have these special *kavanos* in mind while he is saying the Name, although **Rabbeinu Bachya** (as mentioned last week) ⁽⁷⁾ says that one should have the special *kavana* right before saying the Name.

הוא היה צמר ...

R' Moshe Feinstein ZT" L (Darash Moshe) would say:

“The entire area of the *Kodesh Hakadoshim* - Holy of Holies, was only twenty *amos* by twenty *amos*. Since the wings of the *Cheruvim* alone occupied twenty *amos*, there was no room left for their bodies. Hence, *Chazal* tell us (*The Cheruvim stood by a miracle.* ‘*The Cheruvim stood by a miracle.*’ Similarly, in order to be successful in *Torah* study and *mitzvah* observance, one must relinquish luxury items and clearly decide that his body will not rule over his mind. The body must not possess any ‘visible’ area, but rather the mind and its proper development must be stressed.”

R' Yitzchok Eizik of Komarno ZT" L (Notzer Chessed) would say:

“*“He who does not study is deserving of death.” (Avos 1:13)* This is a warning against foolish piety. One must study *Torah* for its own sake (לשמה) so as to be in a state of attachment to *Hashem*. But such is on a most elevated plane and it is impossible for a man to arrive all at once to the stage of ‘*Torah for its own sake.*’ Thus, one may study *Torah* out of ulterior motives at first, until his character has been sufficiently refined to enable him to take delight in the *Torah*. But the foolish try all at once to seize hold of this inner light, and since they are unworthy of it, they give up *Torah* study entirely.”

A Wise Man would say:

“A person with true *Emunah* will understand that when *Hashem* solves your problems, you have faith in His abilities; when *Hashem* does not solve your problems, He has faith in your abilities.”

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attained from a pure and holy source, and not from various intellectual sources. Even the holy words of *Torah* may be “tainted” if they emanate from a sordid foundation and we must be careful not to expose ourselves to these sources.

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

Text of the Prayer of the Eishel Avrohom. To have the exact correct intention every time one says a Name of *Hashem*, is a daunting task. One should work on this slowly by doing one *kavana* each time per *tefillah* and keep working on it from there. With time, it becomes easier and faster. The **Eishel Avrohom** composed a daily declaration which is printed in certain *siddurim* that helps one achieve this goal and alleviates the situation somewhat. It reads (in loose translation with another elevating point at the beginning of the declaration) as follows:

“I am now stating my intention until tomorrow at this time, that each detail of my deeds, words and thoughts, should be for the sake of Hashem and a merit for myself, the Jewish people and the entire world. I am also stating (my intention) that until tomorrow at this time, whenever I say the name הויה-ה it shall mean the written connotation - ‘He was, is and will be,’ plus the connotation of the pronounced Name - ‘The Master of All.’ When I will say the name א-ל-ה-ים it shall mean ‘The strong G-d, Master of all the Powers, the Cause of Everything.’”

The *Siddurim* that bring this *tefillah* also say that it does not work for the first *posuk* of *Krias Shema*, since one must have *kavana* when he says the words. **R’ Shlomo Zalman Auerbach ZT”L** adds ⁽⁸⁾ that the same is true for the first blessing of *Shemona Esrei* where having *kavana* is essential.

- (1) או"ח תרנ"א (2) ס"ק ל"ו (3) שער הציון מ"ח (4) ברכות יג (5) ספר היראה (6) או"ח הא (7) ויקרא יכד (8) הלכות שלמה אד

Mazel Tov to Eli and Hadas Gelb on the marriage of their daughter Tamar to Yoel Hutman. May they be a source of much joy and bring much nachas always

מעשה אבות... סימן לבנים

במבטות הארון יהיו הבדים לא יסרו ממנו וגו' (כה-טז)

Many years ago, the ten-year-old son of one of the wealthiest Arabs in Egypt ran away from home and severed all ties with his family. His two brothers remained at home with their father, and upon his death they inherited his wealth.

Some time later, a charming man came along claiming to be the missing son. He had been wandering for thirty years around the globe, and when he heard of his parents' passing he decided to come and claim his portion of the inheritance.

The brothers subjected him to a detailed interrogation, and he told them exact details about their parents, relatives, their home, and events that he recalled from his childhood. The brothers were still suspicious and refused to give him any money.

A lawsuit ensued, and the case reached as high as the royal court. The Grand Viceroy looked at the claimant and asked curiously, "Where were you these last thirty years? Why did you never write home?" The man explained that he had been taken captive in India. He was given no opportunity to contact the outside world until he managed to flee miraculously.

The Viceroy was a man familiar with the bible and proclaimed, "I see that the story of Pharaoh is repeating itself!"

He explained that when Pharaoh and his magicians encountered difficulty interpreting the king's dream, they called upon a young Hebrew for assistance. The Viceroy then ordered his servants to go find the first Jew they see and bring him to the palace.

In those days there lived in Egypt a Jewish goldsmith named Aharon Pardo. He was remarkably modest and unassuming. He spent half the day involved in his work and the other half he devoted to *Torah* study. One night, Aharon Pardo dreamt that he stood in a large grand synagogue in Cairo, that was decorated like a royal palace. The *Sefer Torah* was taken out of the ark and Aharon was called upon to read from the scroll. As he stood there, he read from the words in *Parshas Terumah*: "בטבעות יהיו הבדים" - *"In the rings of the Aron shall be the poles."* But instead of saying "Aron," (ark) he said "Aharon" - his own name! The people corrected him, but time and again he read the words "*the rings of Aharon.*" Then, he awoke from his dream befuddled and confused. All night and the following day, he could not stop thinking about his odd dream.

As he worked the next day in his gold shop, an Arab woman walked in and was browsing about. She was not a regular customer, and based on her mode of dress, did not look like she was a woman of means. And yet, she specifically eyed the diamond rings and other expensive jewelry. "Do you have money?" Aharon Pardo asked suspiciously, hoping not to have his time wasted. "Well, not at this moment," she answered slowly, "but very soon, my son will have the money. He is currently involved in a court case against several wealthy people, and he assured me that the judge will rule in his favor."

She proceeded to ramble on about her son and how smart he was, and his promise to take her away from her miserable little village and provide for her a life of wealth and fortune. Aharon Pardo did not know what to make of this woman, and when she left, he walked outside for a bit just to clear his head. He still could not get the unusual dream of the previous night out of his mind. As he crossed a main thoroughfare, he was suddenly accosted by a platoon of royal guards, who grabbed him roughly and hurried him off to the royal palace, upon orders of the Grand Viceroy to bring before him the first Jew they see.

Aharon Pardo was led up the marble staircase of the palace frightened and terror-stricken. He walked through an enormous courtyard with giant pillars, and suddenly his feet stood in the center palace ... which looked identical to the synagogue he saw in his dream. With one exception: in the place where the *bimah* stood in his dream, now lay the breathtaking royal throne.

The Viceroy began to explain the entire incident and why he had him brought to the palace. Aharon Pardo stood frozen to his spot, when he suddenly remembered his dream, and realized its significance. "Hey, aren't you from the nearby village?" he asked the man claiming to be the brother. The man's face turned white. Aharon continued, "Yes, I know who you are. You are the village boy, the son of a woman named" The liar was exposed and trembling with fright, he confessed to all his lies.

How had he known? Well, said Aharon, the words in his dream gave it away. He had said, "בטבעות אהרן יהיו הבדים," - *"In the rings of Aharon, will be (he will find) the liars* (בדאים)," so he knew that this man was the son of the woman who was looking at his rings!

משל למת הדבר דומה

ועשת מנורת זהב מהור מקשה תיעשה המנורה ורבה וקנה גביעיה כפתוריה ופרחיה ממנה יהיו וגו' (כה-לא)

משל: One of the most infamous *Maskilim*, a man who caused immeasurable damage to the institutions of *Torah* and G-d-fearing Jews, was Chaim Bialik. Although he had grown up religious and even studied in the famed *Volozhiner Yeshivah*, he rejected traditional Jewish values and urged other Jews to do the same.

Bialik was informed of the incredible genius and intellectual prowess of the **Rogatchover Gaon, R' Yosef Rosen ZT"l**. He couldn't believe all the accolades that people were saying and he felt that since he, too, knew how

to learn *Torah*, how much smarter could this man be?

The next time he was in the city of Dvinsk, he made it his business to engage the Rogatchover in conversation for no less than ten minutes. When he walked away, Bialik shook his head in wonderment. "What an amazing mind!" he said. "With a brain like that, one can make two Einsteins!"

When the Rogatchover was informed about the man he was talking to, and the compliment he had been given, he was unimpressed. "And with whatever sedimentary particles are left over, one can make ten Bialiks!"

ועדת אילם מאדמים ועדת תחשים ועצי שמים וגו' (כה-ה)

The animal known as the "*Tachash*" was a beautiful multi-colored beast (מץ חיה), whose hide was used to cover the *Mishkan*. Rashi quotes the *gemara* (שבת כח.) that the *Tachash* was an animal that only existed at that period in time when it was needed for the purpose of the *Mishkan*, and it immediately became extinct thereafter. However, this explanation does not seem to be consistent with the words of *Shlomo Hamelech* that "אין כל חדש תחת השמש" - *"There is nothing (created) new under the sun."* (קהלת א-ט) This means that there could not have been a brand new creature such as the *Tachash* created specifically at the time of the construction of the *Mishkan*, for anything that is in existence was created at the time of the creation of the world. It must be then, that this particular wild animal was created earlier but remained hidden until it was "called into service" when the Jewish people found themselves in the wilderness, and only then was it captured and its hide used as a covering.

R' Aharon Leib Shteinman Shlit'a, however, sees a problem with this way of thinking, based on the **Medrash Tanchuma**: "*Rabbi Nechemia said, (the Tachash) was a Divine miracle (מעשה נס); it was created at that time and (after it was skinned) it was hidden away at that time. Since the posuk states, 'The length of one curtain was thirty amos (cubits),' where can one find a curtain that was thirty amos long? It must have been through this miracle, and it was created and hidden away at that specific time.*" The *Medrash* is implicit that the *Tachash* was created at that exact time, and not earlier at the advent of Creation. How then, do we understand it in conjunction with the words of *Koheles*?

R' Shteinman answers that perhaps this special animal was not created in the beginning, however, there was a condition (תנאי) put into place at that time, that when the Jews will be in the desert, and the *Mishkan* will require special hides, the *Tachash* will then be created for this purpose.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ... דרגת יציצה שמחה

Chazal teach us: "משנכנס אדר מרבים בשמחה" - When one enters the month of *Adar*, his level of joy is expanded. This is a given. The month of *Adar* simply brings happiness with it. The word "*Adar*" stands for: "אלופו של עולם **דר**" - the Chief and Master of the World lives. This signifies that the *Ribono shel Olam* comes down **בביכול**, to dwell among us during this month. There is now a greater closeness to *Hashem*, which is why we feel more *simcha*. Where does all this closeness and joy emanate from? It is achieved through the *mitzvah* of destroying Amalek. Amalek was a physical person and a nation as well, but that was once upon a time. Nowadays, Amalek is a power that exists in the world and has a terrible effect on us. Amalek is the idea of "מקרה" (coincidence); that everything happens by chance, that there is only cause and effect and no Divine intervention in the world. Basically, Amalek takes *Hashem* out of the picture and puts doubt into our minds. In fact, the numerical value of "עמלק" (240) equals that of "ספק" (doubt) for that is what it represents; its ultimate goal being to sever our bond of love with *Hashem*.

In *Parshas Terumah* we are commanded: "*Make for Me a Sanctuary and I will dwell among them.*" Is this referring to the Holy Temple in Jerusalem or the *Mishkan* in the desert? The answer is, this *mitzvah* is for ALL Jews at ALL times to make room in their hearts for *Hashem* to live. It means to think about *Hashem*; to feel His closeness and love Him with all our heart. In *Adar*. when we remove Amalek from our lives - we make room for *Hashem*! "אין שמחה כהרתר ספקות" - there is no greater joy than removing doubt from one's mind. Thus, the month of *Adar* is filled with the joy of living with *Hashem* and feeling His love.

ההבריה התיכון בתוך הקרשים מבריה מן הקצה אל הקצה וגו' (כו-כט)

The layout of the *Mishkan* hints at the holy customs of the Jewish people. Even the short bars (ברייחים) and long middle bar have much to teach us. **R' Zalman Sorotzkin ZT"l (Oznaim L'Torah)** gives us a fascinating perspective. It is a historical fact, he says, that the *Avos*, our early ancestors, were the last of the nations to form an independent monarchy. This was due to the divisive nature of the progeny of Avraham, Yitzchok and even Yaakov, who were split up into the sons of Leah, Rachel, and the maidservants. Indeed, Yaakov in his blessings, compared Yehudah to a lion, Binyamin to a wolf, Dan to a snake, and so on. Each son had a different nature, and it wasn't their inner attributes that united them. Rather, in his last moments, Yaakov discovered that *Emunah*, faith in the G-d of Heaven and Earth was capable of uniting them, and they all cried out before him, "*Shema Yisroel ... Hashem is our G-d, Hashem is One.*"

Similarly, all of *Bnei Yisroel's* desert experience was strife-ridden until they received the *Torah* at *Har Sinai*. Then, "*Yisroel encamped there*" - and *Chazal* add: "*With one heart, of one mind.*" The *Mishkan*, as well, which united the Jewish people under the banner of faith in the Almighty, was built from cedars planted by Yaakov, who was so concerned over the unity of his sons and the creation of the Jewish people. Yaakov found that *Emunah* was the innermost essence of the Jewish soul, and was the only factor that could unite them as one nation.

It is a given that every nation has common attributes and practices which bind them together. These existed for Yaakov's children as well, but they could only serve as "*bars for half the wall.*" It was only the belief which was deep in their hearts that transformed them into a nation. As **Rabbeinu Saadia Gaon ZT"l** said, "*Our nation is a nation only through the Torah.*" Only the "בריה התיכון" - "*middle bar*" could bolster us from one end to the other.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

ועשו לי מקדש ושכנתי בתוכם (כה-ה)