



BEIT MIDRASH ZICHRON DOV

TORONTO TORAH

PARASHAT TERUMA

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DVAR TORAH TERUMA RABBI YEHUDA MANN, ROSH BEIT MIDRASH

The Poles of the Ark

In our parasha, we learn about the construction of the Tabernacle and its vessels. Since the Tabernacle was built in the desert and Bnei Yisrael wandered from place to place for forty years, they had to move the Tabernacle and its vessels from one place to the other. The means of transportation used to move the Ark, the Table, and the altars was through poles inserted into rings, which were carried by appointed bearers.

It is interesting to note that while they travelled from place to place, it was possible to remove the poles through which they moved the Table and the altars. However, one vessel, the Ark, required the rings and poles to remain constantly attached, as it is written, "The poles are to remain in the rings of the ark; they are not to be removed from it" (Shemot 25:15). This commandment is one of the 613 commandments. The question that many biblical commentators ask is: Why were they required to leave the poles on the Ark? Is it respectful that the Ark always appears as if it is in transit and not stable in its current location?

A number of answers have been given:

1. *Sefer HaChinuch* [Commandment 96] suggests that since there were times when they needed to move quickly from place to place, there was a concern that perhaps the holy Ark, which contained the

Torah, would not connect well to its poles. Therefore, it was always attached to prevent the Ark from falling.

2. The Chizkuni explains another technical reason. Since the Ark was located in the *Kodesh Hakodashim*, where people rarely entered, leaving the Ark attached to its poles did not bother anyone, whereas with the Table and the altars, people were around them, so it would be bothersome if the poles were always attached.

3. Maimonides in *The Guide for the Perplexed* brings another reason: since the Ark is so holy, if they were to insert and remove the poles constantly, the Ark would be damaged due to the repeated insertion and removal of its poles, and they did not want to damage such an important and holy vessel.

4. In my opinion, the most beautiful and meaningful answer is the one given by Rabbi Shimson Raphael Hirsch, that the poles attached to the Ark teach an important and meaningful lesson. Rabbi Hirsch says that if the Torah within the Ark had been fixed in one place without the poles, we might have thought that the Torah is only suitable for a certain time and place—for the time of Moshe in the desert, and therefore it stands stable and

fixed in this period and place. But over the years, one might think that the Torah inside the Ark no longer suits different times and places. Perhaps the Torah is relevant and meaningful in the desert in the time of Moshe, but not suitable for Germany, the United States, or Canada in the 19th, 20th, or 21st century. The Torah comes and teaches us that the poles of the Ark, the means of transportation of the Ark, are always attached to the Ark. It teaches us that the ancient Torah we received in the time of Moshe in the desert goes with the Jewish people from place to place and from one time to another. The Torah is always relevant, refreshing, and inspiring even in the 21st century. The Torah has significant messages everywhere—even in the United States, Canada, and the State of Israel.

Our sages say [Sotah 35] that the Ark carried its bearers. The Ark miraculously held those who held it. Perhaps we can add to the words of Rabbi Hirsch that the Ark was always with the poles because it was the vessel that held the Jewish people from one exile to another, from one period to another, always carrying within it strong and meaningful messages, and always holding the Jewish people together. May we all merit to hold onto the Ark, as it continues to lead us through many good and long years.



Yirmiyahu 10

Superficially, Chapter 10 of Yirmiyahu seems similar to the criticism of idol worship we've seen before. But two elements stand out: an Aramaic passage in the middle, and a well-known cry at the end.

The chapter begins with a warning not to mimic the idolatry of our non-Jewish neighbours. Idols are cut from the forest, decorated with silver and gold and reinforced with nails, but they neither speak nor walk and they can neither help nor harm. On the other hand, Hashem is great and mighty! And yet the nations around us are drawn in as one by frippery—by imported silver and gold, the work of the craftsman and the smith, and the ornate garb clothing the idols—while Hashem is G-d of Truth. (10:1-10)

But then Yirmiyahu speaks one sentence in Aramaic, "So shall you tell them: The

gods that did not make the heavens and the earth will be destroyed from the land and from beneath these heavens." Rashi and Radak explain that this was a message sent to the Jews who had been exiled to Bavel. They were being pressured to wor-

Pour out Thy wrath

ship idols; Yirmiyahu sent them a message in the tongue of the Babylonians, to use in defending themselves.

Yirmiyahu then continues his contrast between Hashem and idols. Hashem creates the earth and the heavens, and controls the clouds, rain, wind and lightning. How could these man made idols compare? And in the subsequent two sentences, as explained

by Radak, Hashem warns the nations that they will suffer and go into exile (10:12-18).

Yirmiyahu then complains of the suffering of the Jewish people. Our homes are destroyed and we are sent into exile, and yet we foolishly fail to seek Hashem. Therefore punishment comes upon us from the north (10:19-22).

Finally, as explained by Radak, Yirmiyahu takes on the voice of an individual Jew beseeching Hashem: Punish me as I deserve, but with justice rather than boundless wrath. If You must wield wrath, then "Pour out Your wrath upon the nations who have not known you, the clans who do not call out in your name." This is the well-known passage we read in the Haggadah. In its original context, it is the cry of a Jew looking to deflect Hashem's punishment from us, to those whose sins are worse than ours (10:23-25).



Week 4: How Did the Rambam Choose the *Ikkarim*?

Last week we noted two central problems in the Rambam's *ikkarim*. The first is that it is not clear why these principles are unique when denial of any part of the Torah is heretical. Many thinkers indeed ruled this way and denied the uniqueness of these principles. Radbaz (*Shut Radbaz* 1:344) denies all attempts to write *ikkarim* and says that the entire Torah is *ikkar*. Abarbanel says the same (*Rosh Emunah*).

The second problem is that even if we accept the existence of *ikkarim*, several of the principles seem to overlap.

Rabbi Chaim Soloveitchik is cited by many (most famously by Rabbi Elchanan Wasserman) that these are indeed unique. By all other mitzvot, one who is not responsible for his lack of belief (such as one not raised with exposure to Judaism) would not be considered a heretic. However, if one denies these thirteen principles, *nebach apikores*, a poor (blameless) heretic is still a heretic. Rabbi Baruch Gigi (see his article in *Mah Ahavti Toratecha*) notes that this is either because of the uniqueness of these

principles, or perhaps (building on *Mirkevet HaMishna*) because one is held responsible for not studying and researching until these principles became clear. This explains how these principles are unique, but not why.

Professor Haym Soloveitchik, on the other hand, has argued that these principles were more educational than fundamental. Rambam wanted to provide a succinct statement of faith, especially for those issues of faith under attack in his generation. Thus, while logically some principles are related, they are singled out to make a point. Thus, as Christianity believes that the Torah was replaced, the impossibility of that happening is made an *ikkar*. As Islam takes as a central belief that Mohammed is the greatest prophet, the *ikkarim* give that status to Moshe. As such, while these beliefs are obviously important, their specific enumeration has primarily educational/polemical purposes. This approach negates the need to explain why these principles are intrinsically unique.



What MUST You Eat at Kiddush?

Question: Last week we learned the halacha that we need to make Kiddush and eat a meal in the same room, because "*Ein Kiddush Ela Bemakom Seudah*." What needs to be eaten at Kiddush to be considered a meal?

Answer: Regarding the question of what is defined as a meal in order to fulfill the halacha "*Ein Kiddush Ela Bemakom Seudah*" we find several opinions. The most stringent to the most lenient approaches are as follows:

1. Bread—The *Shulchan Aruch* in Orach Chayim 273:5 states that the meal should include bread, the *Mishnah Berurah* clarifies that it should be of at least a "*kezayit*" size (27-34 cc), and in the Biur Halacha section he brings the position of the Vilna Gaon who specifically insisted on eating bread in the location of the Kiddush.
2. Mezonot Foods—The *Mishnah Berurah* says that *mezonot* foods like cakes,

cookies and pasta etc. are considered a better option than other possibilities if bread is not available.

3. Wine—The *Shulchan Aruch* suggests that a quantity of a "*revi'it*" (86-150 ml) of wine can be considered a meal. The *Mishnah Berurah* states that this applies only to wine and not to other beverages such as beer and whiskey. Some argue that the "*revi'it*" should be consumed in addition to the regular cup of wine or grape juice. In practice, many authorities believe that wine is not effective, so it should only be relied on in dire circumstances.
4. Fruits—The *Shulchan Aruch* says that fruits are not effective for considering it to be a meal, but the *Mishnah Berurah* does bring the opinion of the *Shiltei Giborim* that fruits are indeed considered a meal, and one should rely on this only

in pressing circumstances and only for the daytime Kiddush, not the nighttime Kiddush which is more significant.

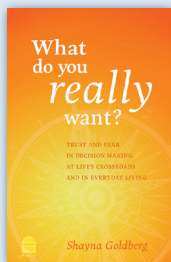
In practice, bread and *mezonot* foods are certainly considered a "meal." In urgent situations, one can rely on the opinion that wine is considered a meal, and in more significantly pressing situations and for the daytime Kiddush, one can rely on the opinion that fruits are considered a meal.

Many authorities note the custom that although one can fulfill the obligation of "Kiddush in the location of a meal" with varieties of foods, nonetheless, it is advised that before the Shabbat meal one should make Kiddush again to also fulfill the opinion that Kiddush should be in the location of a bread meal (*Teshuvot VeHanhagot* 1-264, *Shulchan Shlomo* footnote 9).

Have a halachic question? Share it with Rabbi Mann at ymann@torontotorah.com.



Week 2: Don't Scare Yourself



What Do You Really Want?
By Shayna Goldberg
Maggid Press, 2021

"Before we can discuss how to trust ourselves and what elements might contribute to good decisions, we need to first examine some of our most common fears and explore how they can often get in the way of making the best possible decisions..." (What Do You Really Want, pages 3-4)

The number one challenge we face when making difficult decisions, Goldberg explains, is fear.

But how do we overcome fear? Last week, Goldberg invoked the words of Rebbe Nachman of Breslov: "The whole wide world is a very narrow bridge, and

the main thing is to have no fear at all." This, however, is impossible to achieve. No mortal has lived without fear! It is built into our human psyche. If the world is, indeed, a very narrow bridge, then how can Rebbe Nachman expect us to have no fears at all?

The answer is that Rebbe Nachman never said this line. In Likutei

Moharan, Part II, 48:2, we find the actual quotation:

ודע. ש'האדם צריך לעבר על גשר צר מאד מאד, והכלל והעקר - שלא יתפחד כלל:

Know that a person must cross a very, very narrow bridge. The main rule and the foundation is: Do not **make yourself afraid** at all (emphasis mine)

It is impossible to live without fear. Rebbe Nachman encourages us, however, not to allow the fear to take over. Sivan Rahav-Meir explains as follows (tinyurl.com/srmeir): "It's okay to be afraid... But it makes no sense to make ourselves afraid, to exaggerate and blow things out of proportion. Rebbe Nachman calls upon us to stop making ourselves needlessly anxious and fearful, and to simply move forward and cross the bridge."

As we walk across the narrow bridge of life, may we not allow ourselves to become overrun by our fears. In doing so, we allow ourselves the space to make the best decisions.

What Do You Really Want? can be purchased from Koren Publishers at tinyurl.com/KorenBMZD. Use the code *TorontoTorah* for a 10% discount on this or any other book on their website.



TABLE TALK RABBI NOAH SONENBERG, DEAN

Source: Avot d'Rabbi Natan 11

Rabbi Tarfon said, work is great since even Hashem didn't rest His Divine Presence on the Jewish people until they did work, as it says "And they shall make for me a Sanctuary and I will dwell in their midst"

Questions to Discuss

- Why do you think it is ideal for people to work?

- Why was it necessary for the Jewish people to work in order to receive the gift of Hashem's Divine Presence residing with them?
- What work is necessary for you to do in order to have Hashem's presence more strongly in your life?

After Shabbat, please share your family's answers with us at nsonenberg@torontotorah.com to enter our raffle for a \$15 voucher for Tova's Bakery!

WEEKLY SCHEDULE

Shabbat	Halacha from the Parasha	Clanton Park	After Hashkama Minyan	Rabbi Mann
	Gemara	BAYT	Between Mincha & Maariv	Rabbi Gutenberg
Sunday	Tzurba M'Rabanan – Halacha	Yeshivat Or Chaim	8:30 AM	Rabbi Shor
	Men's Semichat Chaver: Hilchot Smachot	Clanton Park	9:00 AM	Rabbi Spitz & Rabbi Mann
	Shiur b'Ivrit	BAYT (Milevsky/Mizrachi)	9:00 AM	Rabbi Mann & Rabbi Lax
	Sefer Shemot	Yeshivat Or Chaim	Resumes February 25th	David Koschitzky
Monday	The Torah: A Psychic Turn. Psychological Theories in the Eyes of Tanach	Zoom: tiny.cc/idanrak	2:00 PM	R' Rakovsky
	Men's Halacha	Shomrai Shabbos	8:30 PM	Rabbi Mann
	University Women's Beit Midrash	Yeshivat Or Chaim	7:45 PM	Rabbi Anstandig
	Introduction to Gemara: Learn how to learn	Yeshivat Or Chaim	Cancelled this week	Rabbi Sonenberg
Tuesday	Then and Now: Returning to the Land of Israel – a Study in Tanach	Zoom	1:30 PM	Rabbi Horovitz
	Women's Gemara Shiur	Yeshivat Or Chaim	8:00 PM	Rabbi Anstandig
	Women's Contemporary Halacha Shiur	Clanton Park	8:15 PM	Rabbi Mann
Wednesday	Exploring the Characters in Megillat Esther	Zoom	Coming February 28th	Rabbi Sonenberg
	Men's Contemporary Halacha	Clanton Park	8:00 PM	Rabbi Mann
	Men's Gemara Bekiut	Yeshivat Or Chaim	8:00 PM	Rabbi Sonenberg
	Eliyahu HaNavi: A Prophet of Fire & Water	Shaarei Tefillah	8:00 PM	R' Rakovsky
Thursday	Tanach: Sefer Shmuel	Zoom: tiny.cc/BMZDtanach	1:30 PM	Rabbi Horovitz
	Men's Tzurba M'Rabanan	Yeshivat Or Chaim	8:00 PM	Rabbi Turtel
	Men's Gemara Iyun	BAYT (Milevsky/Mizrachi)	8:00 PM	R' Diena
Sun-Thu	Men's Community Night Seder	Yeshivat Or Chaim Clanton Park	Sun-Mon, Wed-Thurs: 8:00–9:00 PM Tues: 8:00–9:00 PM	
	Pre-Maariv Shiur	Yeshivat Or Chaim	New Time 8:45–9:00 PM	Rabbi Sonenberg

UPCOMING PROGRAMS

Legal Ethics: Binding Arbitration for Religious Jewish Clients	Rabbi Mann	Zoom	February 26, 2024	7:00–8:30 PM
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YOUR BEIT MIDRASH

Rosh Beit Midrash

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