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# DAF KESHER

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## DVAR TORAH ADAR'S JOY

Two statements appear in the Talmud about the month of Adar: “משנכנס אדר מרבנים בשמחה – When Adar enters we increase joy” (Taanit 29a); and “באחד באדר משמיעין על השקלים – On the first of Adar we publicize about [donating the half] shekalim (Shekalim 1:1).

These two sources seem to relate to different realms. We increase our joy in Adar and Nisan, as Rashi explains, because that period was graced by the miracles of Purim and Pesach. On the other hand, the public announcements about shekalim were scheduled for the beginning of Adar so the nation's shekalim would be ready for funding the Beit Hamikdash treasury at the beginning of Nisan. Terumat halishkah (“lifting up” the coins in a chamber of the Beit Hamikdash) was done three times a year – before Pesach, before Shavuot, and before Sukkot – to ensure there were enough funds for public sacrifices. Adar's joy and Adar's shekalim seem to be two independent tracks that just happen to coincide in Adar.

Harav Yehudah Aryeh Leib Alter, זצ"ל (the Gerrer Rebbe, 1847-1905, Sfat Emet on Parshat Shekalim 5641) suggests that the joy of Adar **is based** on the joy of giving the shekalim.

Rabban Shimon son of Gamliel observes (Shabbat 130a) that every mitzvah the Jews accepted on themselves joyfully (his example is Brit Milah) they continue to observe joyfully. Donating to the building of the Mishkan, says the Sfat Emet, illustrates this principle. The women and men of the Children of Israel were so enthusiastic about giving to the Mishkan that Moshe had to have a public announcement made that they should stop. Similarly, the entire nation joined to build the First Beit Hamikdash in King Shlomoh's time – and enthusiasm about tzedakah and other forms of philanthropy continues to characterize the Jewish People.

Joyful giving – whatever the amount – is an expression of love. In the daily Shema we say, “ואהבת את ה' – אלקיך בכל לבבך ובכל נפשך ובכל מאדך – You should love Hashem your G-d with all of your heart, with all of your soul, and with all of your resources” (Devarim 6:5). According to the Sfat Emet, Israel fulfilled this verse stage-by-stage in their renaissance after the Egyptian exile. They expressed their love through all of their heart when they followed Him into the desert without provisions. Next, at Mount Sinai, Israel said, “נפשי יצאה – בדברך – My soul goes out with your word” (Shir Hashirim 5:6); Hashem needed to revive them after He spoke; and they fulfilled “בכל נפשך,” loving Hashem with all of their soul. During the dedication of the Mishkan they fulfilled “בכל מאדך,” giving of their wealth, resources, and talents out of their love for G-d.

Joyful giving, says the Sfat Emet, is also a strategy for rebounding after a spiritual fall. Our possessions – he quotes the Arizal – are connected with our spirit; they are sparks of our soul. Therefore giving of one's possessions when spiritually down can elevate the total person.

Adar is not only joyous because of miracles; it is joyous because it is a period of giving. According to the Sfat Emet, Machatzit Hashekel, Matanot La'evyonim and Maot Chitim are not only side-shows of this season; they are on the center stage. As Adar enters we announce the shekalim and are filled with joy.

## SOURCE GUIDE: GUARDING WEALTH

What was the significance of the מסגרת – the frame around the שלחן, the Mishkan's Table that held the twelve show-breads? And why did that frame have a crown on it? This source guide builds on the Shem Mishmuel's answers to these questions where he develops the theme of guarding one's wealth.

### A. Frame and Crown

The description of the שלחן, the Table (that holds the twelve show-breads) includes a crown and a frame:

<p><b>1. Shemot 25:23-25</b>                  (23) You should make a table of acacia wood; its length should be two cubits, its width one, and its height one and a half.                  (24) Plate it with pure gold and make for it a gold crown all around it.                  (25) You should make for it a frame of one handbreadth; and make for its frame a gold crown all around.</p>	<p><b>שמות כה: כג- כה</b>                  (כג) וְעָשִׂיתָ שֻׁלְחָן עֲצֵי שִׁטִּים אֲמָתִים אָרְפוּ וְאֲמָה רְחֵבוֹ וְאֲמָה רְחֵצֵי קָמָתוֹ.                  (כד) וְצָפִיתָ אֹתוֹ זָהָב טָהוֹר וְעָשִׂיתָ לוֹ זָרְזָב סָבִיב.                  (כה) וְעָשִׂיתָ לוֹ מִסְגֶּרֶת טַפַּח סָבִיב וְעָשִׂיתָ זָרְזָב לְמִסְגֶּרְתוֹ סָבִיב.</p>
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According to Rashi verses 24 and 25 speak about the same gold crown:

<p><b>2. Rashi's Commentary on Shemot 25:25</b>                  "Make for its frame a gold crown" – This is the crown spoken of above (in the previous verse); and it explains here that it was on the frame.</p>	<p><b>רש"י על שמות כה: כה</b>                  "ועשית זר זהב למסגרתו" – הוא זר האמור למעלה, ופירש לך כאן שעל המסגרת היתה.</p>
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a. What is the function of this frame?

b. Why was the crown attached to the frame?

### B. Guarding Wealth

Harav Shmuel Bornshtein, זצ"ל, the Sochotchover Rebbe, (1855-1926, Poland), in an essay in his Shem Mishmuel on the Chumash and Holidays, offers an explanation. He opens by citing the Ramban, who says that the Table in the Mishkan was Israel's conduit for blessing:

<p><b>3. Ramban on Shemot 25:24</b>                  ... Likewise the Table with its show-bread, upon which the blessing rests, and from there satiation goes to all of Israel. Therefore they said: Any Kohen who would get a bean's size of the show-bread would eat it and be satiated (Yoma 39a).</p>	<p><b>רמב"ן על שמות כה: כד</b>                  ... וכן השולחן בלחם הפנים, בו תחול הברכה, וממנו יבא השובע לכל ישראל. ולכך אמרו: כל כהן שמגיעו כפול אוכל ושבוע (יומא לט.).</p>
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The Table is the vehicle whereby Israel received its blessing, abundance, and wealth. But it needs a frame:

<p><b>4. Shem Mishmuel, Parshat Terumah 5674</b>                  It is possible to explain that this is the goal of the frame, to close off the flow of influence (from above) so that it should not spread too much.</p>	<p><b>שם משמואל פרשת תרומה - שנת תרע"ד</b>                  ויש לפרש שזהו הענין של המסגרת להיות סוגרת בעד ההשפעה שלא תתפשט יותר מדי.</p>
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Why must the flow of wealth and abundance be checked? This is to avoid negative wealth. As we see in the following verse, not all wealth is positive:

<p><b>5. Kohelet 5:12</b>                  There is a sickly evil that I have seen under the sun: wealth kept for its owner for his detriment.</p>	<p><b>קהלת ה: יב</b>                  יש רעה חולה ראיתי תחת השמש עֲשׂוּר שְׁמוֹר לְבַעְלָיו לְרָעָתוֹ.</p>
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An illustration of this verse is Korach's wealth, which brought him to arrogance and brought about his downfall (Pesachim 119a). King Shlomoh speaks of the difficulties brought by both wealth and poverty:

<p><b>6. Mishlei 30:7-9</b>                  (7) Two things I have asked of You; do not withhold them</p>	<p><b>משלי ל: ז-ט</b>                  (ז) שְׁתֵּי דָבָרִים שָׁאַלְתִּי מֵאֲתָךְ אֵל תִּמְנַע מִמֶּנִּי</p>
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<p>from me before I die.  (8) Lying and false speech distance from me. Give me neither poverty nor wealth; provide me with my allotted bread,  (9) Lest I become satiated and deny and say, "Who is G-d?"; and lest I become impoverished and steal and grasp the Name of my G-d (swear falsely).</p>	<p>בְּטָרְם אָמוּת.  (ח) שְׂוֹא וְדָבָר כְּזָב הִרְחַק מִמֶּנִּי רֹאשׁ וְעֹשֶׁר  אֶל תִּתֶּן לִי הִטְרִיפְנִי לְחֵם חֶקִי.  (ט) פֶּן אֲשַׁבֵּעַ וְכַחֲשֵׁי וְאֶמְרֵתִי מִי ה' וּפֶן  אֶגְרֹשׁ וְגִנְבֹתִי וְתִפְשֵׁתִי שֵׁם אֱלֹהֵי.</p>
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He now explains why the Shulchan's golden crown was located on the guard-frame:

<p><b>7. Shem Mishmuel, Parshat Terumah 5674</b>  For the crown on the Table is the crown of royalty. [True royalty means] to be separated and rule over one's spirit, as the Ibn Ezra writes in the Torah's passage about the nazirite (Bamidbar 6:7). This is the strategy to avoid wealth getting spread out in a negative way, as we spoke about above – to be extremely careful to be separated and to stand outside (of wealth). Wealth should be viewed as a deposit in his hands and that will be a shield against misfortune.</p>	<p><b>שם משמואל פרשת תרומה - שנת תרע"ד</b>  כי ענין הזר המורה כתר מלכות הוא להיות נבדל ומושל ברוחו, וכמ"ש א"ע בפרשת נזיר (במדבר ו' ז'). והיינו שזוהי העצה היעוצה לבל תתפשט כנ"ל להשיגה היטב להיות נבדל ועומד מבחוץ, ותהי' העשירות כאילו היא פקדון בידו וזהו כתריס בפני הפורעניות.</p>
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There are three golden crowns in the Mishkan: the crown of Torah around the Ark; the crown of Kehunah (priesthood) around the Incense Altar; and the crown of royalty around the Table. Royalty begins with control over one's self, like the Nazir whose hair forms a crown, symbolizing his self-control. In order for wealth to be protected, its owner must relate to it properly. He must be "separated" and "stand outside" of it, realizing that it is really Hashem's wealth. Ironically, the way for a person to protect his own wealth is to acknowledge that he does not own it. Hashem deposits wealth with people. They, in turn, are to anticipate what Hashem would want done with that wealth.

The following anecdote illustrates this approach, and the blessing that comes in its wake:

<p><b>8. [Condensed from] Yalkut Shimoni Ruth 607</b>  One day a pious man was plowing in the field and met Eliahu, of blessed memory, in the guise of an Arab, who said to him, "You have six good years coming. When do you want them – now or at the end of your days?" He consulted with his wife, and said, "Bring them right away." They immediately found buried treasure in their yard, and enjoyed six years of good fortune. During this entire period, the wife involved herself in acts of kindness; and she asked her young son to keep a record of everything.   At the end of six years, Eliahu, of blessed memory, returned to the man and said, "The time has come to take back what was given you." He asked Eliahu if he could once again consult with his wife. "The elderly man is back to take back what is his," he told her. She said, "Go tell him. 'If you find people more trustworthy than us, give them <b>your deposit.</b>'" G-d accepted their claim, saw all kindness they had done, and continued to bless them with more and more abundance.</p>
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The Shem Mishmuel closes with another explanation to why the Table's gold crown is on its frame:

<p><b>9. Shem Mishmuel, Parshat Terumah 5674</b>  There is an additional hint that is indicated by the crown of the Shulchan being placed on its frame. It teaches that the frame itself should not bring with it stinginess. Instead, he should also, with regards to this, remain separated from it.</p>	<p><b>שם משמואל פרשת תרומה - שנת תרע"ד</b>  ועוד יש בו רמז שעל המסגרת יהי' הזר להורות שהמסגרת עצמה לא תביא עמה מדת הקמצנות, אלא יהי' נבדל גם מזה.</p>
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Protecting and guarding wealth – indicated by the frame around the table – should not go overboard and result in stinginess. It must be modified by the golden crown above that frame, by being above limiting wealth – not just above wealth but above limiting wealth.

## SLEEPING, BUT AWAKE BY RABBI FYVEL SHUSTER

In the opening of our Parshah, after commanding Israel to make the Mishkan, “ועשו לי מקדש – Make for Me a Sanctuary” (Shemot 25:8), Hashem adds, “וכן תעשו – Thus you should do” (Shemot 25:9). What do those two words add?

The Sfas Emes explains those two words in the context of his discussion of a Midrash on the first words of our Parshah. The Midrash opens with the words in Shir Hashirim, “אני ישנה ולבי ער – I am asleep but my heart is awake” (Shir Hashirim 5:2). “I am asleep,” says the Midrash, “because of the Golden Calf, but my heart is awake as He knocks and says, ‘ויקחו לי תרומה – They should take for Me a donation’” (Shemos Rabbah 33:3). In that verse in Shir Hashirim the beloved has started to go to sleep but she is still, in some way, awake; and her beloved knocks on the door.

Israel was similarly sleeping because of the sin of the Golden Calf – they were full of despair, יאוש - yet something about them was still awake. G-d knocked on the door and offered them the opportunity to regain their connection with Him through the Mishkan.

The Sfas Emes describes how, on the personal level, we sleep yet are awake, and how Hashem knocks. When a person sins, his body gets distanced from its soul; and the more he sins the more they move apart. That is sleep. Yet a part of us is always awake. We are always, in some way, tied to our spiritual core – “My heart is awake.” And Hashem is always seeking us out – “It is the sound of my beloved knocking” (Shir Hashirim 5:2).

But even though Hashem seeks us out and our body’s tie with its spiritual core remains intact, it requires a move on our part to actualize the reconnection – “I got up to open the door for my beloved” (Shir Hashirim 5:5). Even a הרהור תשובה – a fleeting thought of repentance – can be that initial move and start the process going. And the power of the הרהור תשובה should not be underestimated. The Gemara says that even if a completely sinful person betrothed a woman, saying, “הרי את מקודשת לי אל מנת שאני צדיק – Be betrothed to me on the condition that I am a tzaddik,” we must treat her as a married woman, “שמה הרהר תשובה בלבו – for perhaps he had thoughts of repentance in his heart” (Kiddushin 49b).

This is the meaning of those two words tacked on to the command to build the Mishkan, “וכן תעשו – and thus you should do.” Just as in the desert after the sin of the Golden Calf, Israel was able to renew their connection with G-d through building the Mishkan, so you should do in all generations. When, through sin, you have caused your body to be distanced from your soul, realize that your heart is still awake and that Hashem is ready for you when you seek Him out. Your powerful longings to reconnect will result in a personal Mishkan.

For us, says the Sfas Emes, it is actually easier to reconnect than it was for Israel in the desert. Because we are already part of a nation that has built a Mishkan and Batei Mikdash, the process of reconnecting is already part of our national heritage. All we have to do is tap into it.

שבת שלום ומבורך

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The following digital Torah resources have been extremely helpful in researching and preparing the Shapell's Daf Keshet:  
DBS – Hataklitor Hatorani, Otzar Hachochmah, the Bar Ilan Responsa Project, and Hebrewbooks.org.

**We pray for a refuah shleimah, a complete healing, for all those wounded in the attacks against our People.**