

**Parsha Plug: Parshat Terumah**

Shemot 25:10-16	שמות כה:י"ט
<p><b>8</b> And they shall make Me a sanctuary and I will dwell in their midst <b>9</b> according to all that I show you, the pattern of the Mishkan and the pattern of all its vessels; and so shall you do. <b>10</b> They shall make an aron of acacia wood, two and a half cubits its length, a cubit and a half its width, and a cubit and a half its height. <b>11</b> And you shall overlay it with pure gold; from inside and from outside you shall overlay it, and you shall make upon it a golden crown all around. <b>12</b> And you shall cast four golden rings for it, and you shall place them upon its four corners, two rings on its one side, and two rings on its other side. <b>13</b> And you shall make poles of acacia wood and you shall overlay them with gold. <b>14</b> And you shall bring the poles into the rings on the sides of the aron, to carry the aron with them. <b>15</b> The poles of the aron shall be in the rings; they shall not be removed from it. <b>16</b> And you shall place into the aron the testimony, which I will give you.</p>	<p>(ח) וְעָשׂוּ לִי מִקְדָּשׁ וְשֹׁכְנָתִי בְּתוֹכְכֶם: (ט) כָּל־אֲשֶׁר אֲנִי מֵרְאֶה אוֹתְךָ אֶת תְּבִנֹת הַמִּשְׁכָּן וְאֶת תְּבִנֹת כָּל־כֵּלָיו וְכֵן תַּעֲשׂוּ: (י) וְעָשׂוּ אֲרוֹן עֲצֵי שִׁטִּים אֲמָתִים וְחֹצֵי אַרְכּוֹ וְאֵמָה וְחֹצֵי רֹחְבוֹ וְאֵמָה וְחֹצֵי קַמְתּוֹ: (יא) וְצִפִּיתָ אֹתוֹ זָהָב טְהוֹר מִבֵּית וּמִחוּץ תִּצְפְּנֻהוּ וְעָשִׂיתָ עָלָיו זָר זָהָב סָבִיב: (יב) וַיִּצְקֶתָ לוֹ אַרְבַּע טְבַעֲתֹת זָהָב וְנִתְּתָה עַל אַרְבַּע פְּעֻמָּתָיו וְשְׁתֵּי טְבַעֲתֹת עַל־צִלְעוֹ הָאֶחָת וְשְׁתֵּי טְבַעֲתֹת עַל־צִלְעוֹ הַשְּׁנִייתִ: (יג) וְעָשִׂיתָ בְּדֵי עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב: (יד) וְהִבַּאתָ אֶת־הַבָּדִים בְּטְבַעֲתֹת עַל צִלְעֹת הָאֲרוֹן לְשֵׂאת אֶת־הָאֲרוֹן בָּהֶם: (טו) בְּטְבַעֲתֹת הָאֲרוֹן יִהְיוּ הַבָּדִים לֹא יִסְרוּ מִמֶּנּוּ: (טז) וְנִתְּתָ אֶל־הָאֲרוֹן אֶת הַעֵדוּת אֲשֶׁר אֶתָּן אֵלֶיךָ:</p>

Masechet Yoma 52b-54a	מסכת יומא דף נב:ג
<p><b>52b</b> When the aron was hidden, there was hidden with it the bottle containing the manna, and that containing the sprinkling water, the staff of Aharon with its almonds and blossoms, and the chest which the Philistines had sent as a gift to the God of Israel, as it is said, “And put the jewels of gold which you return to Him for a guilt-offering in a coffer by the side thereof and send it away that it may go”. Who hid it? Yoshiyahu hid it. What was his reason for hiding it? He saw the Scriptural passage, “The Lord will bring you and your king whom you shall set over you”. Therefore he hid it, as it is said, “And he said to the Levites, that taught all Israel, that were holy to the Lord: Put the holy aron into the house which Solomon, the son of David, King of Israel did build. There shall no more be a burden upon your shoulders now. Serve now the Lord your God and His people Israel.”</p> <p><b>53b</b> Rebbe Eliezer said: The aron went into exile to Babylonia, as it was said, “In the following year King Nebuchadnezzar sent and had him brought to Babel together with the precious vessels of the house of the Lord”. Rebbe Shimon bar Yohai said: The aron went into exile to Babylonia, as it was said, “Nothing shall be left, says the Lord,” i.e., the</p>	<p><b>נב:</b> והתניא: משנגנו ארון נגנזה עמו צנצנת המן, וצלוחית שמן המשחה, ומקלו של אהרן ושקדיה ופרחיה, וארגו ששגרו פלשתים דורון לאלקי ישראל, שנאמר וכלי הזהב אשר השבתם לו אשם תשימו בארגו מצדו ושלחתם אתו והלך. ומי גנזו - יאשיהו גנזו. מה ראה שגנזו - ראה שכתוב יולך ה' אתך ואת מלכך אשר תקים עליך עמד וגנזו, שנאמר ויאמר ללויים המבינים לכל ישראל הקדושים לה' תנו את ארון הקדש בבית אשר בנה שלמה בן דויד מלך ישראל אין לכם משא בכתף עתה עבדו את ה' אלקיכם ואת עמו ישראל.</p> <p><b>נג:</b> דתניא, רבי אליעזר אומר: ארון גלה לבבל, שנאמר ולתשובת השנה שלה המלך נבוכדנאצר ויבאהו בבבלה עם כלי חמדת בית ה'. רבי שמעון בן יוחאי אומר: ארון גלה לבבל, שנאמר לא יותר דבר אמר ה' -</p>

Ten Commandments contained therein. Rebbe Yehudah bar Ilai said: The aron was hidden [buried] in its own place, as it was said, "And the staves were so long that the ends of the staves were seen from the holy place, even before the Sanctuary; but they could not be seen without; and there they are unto this day".

**54a** Rebbe Nahman said: It was taught that the aron was hidden away in the Chamber of the wood-shed. Rebbe Nahman bar Yitzchak said: Thus were we also taught: It happened to a certain priest who was whiling away his time that he saw a block of pavement that was different from the others. He came and informed his fellow, but before he could complete his account, his soul departed. Thus they knew definitely that the aron was hidden there. What had he been doing? Rebbe Helbo said: He was playing with his axe. The school of Rebbe Yishmael taught: Two priests, afflicted with a blemish, were sorting the woods when the axe of one of them slipped from his hand and fell on that place, whereupon a flame burst forth and consumed him.

אלו עשרת הדברות שבו. רבי יהודה (בן לקיש) אומר: ארון במקומו נגנו, שנאמר ויראו ראשי הבדים מן הקדש על פני הדביר ולא יראו החוצה ויהיו שם עד היום הזה.

**נד.** אמר רב נחמן, תנא: וחכמים אומרים ארון בלשכת דיר העצים היה גנוז. אמר רב נחמן בר יצחק, אף אנן נמי תנינא: מעשה בכהן אחד שהיה מתעסק, וראה רצפה משונה מחברותיה, ובא והודיע את חבריו, ולא הספיק לגמור את הדבר עד שיצתה נשמתו, וידעו ביחוד ששם ארון גנוז. מאי הוה עביד? אמר רבי חלב: מתעסק בקרדומו היה. תנא דבי רבי ישמעאל: שני כהנים בעלי מומין היו מתליעין בעצים, ונשמטה קרדומו של אחד מהם ונפלה שם, ויצתה אש ואכלתו.

### Rav Shimshon Raphael Hirsch on Shemot 25:10

ארון (from ארה to pick off for eating [Song of Songs 5:2 and Ps. LXXX:13] related to הרה to absorb a seed of life, the root of תורה) designated a container in which that which it receives is accepted there permanently. So in Gen L:26, of a coffin, and Kings II. XII:10 and Chron. II XXIV:8 of boxes for donations for the expenses for the Temple.

### Shemot Rabbah on Parshat Terumah 33:1

God said to Israel, "I have sold you My Torah, and it is as if I was sold with it, as it says, 'Take Me as [instead of for Me] your offering'". A parable: There was a king who had one daughter. Along came another king and took her [in marriage], and he wanted to take her with him to his own land. He [the father] said to him, "My daughter that I have given to you is an only child. To separate from her, I am unable to do. But to tell you not to take her, I cannot do, for she is your wife. Rather, do me this one goodness: Everywhere you go, make for me one small room, so that I may dwell with you, for I am unable to abandon my daughter." So too Hashem says to Israel: "I have given you the Torah. To separate from it, I am unable. To tell

### שמות רבה (וילנא) פרשה לג סימן א

אמר הקדוש ברוך הוא לישראל מכרתי לכם תורת כביכול נמכרתי עמה שנאמר ויקחו לי תרומה, משל למלך שהיה לו בת יחידה בא אחד מן המלכים ונטלה ביקש לילך לו לארצו וליטול לאשתו אמר לו בתי שנתתי לך יחידית היא, לפרוש ממנה איני יכול, לומר לך אל תטלה איני יכול לפי שהיא אשתך אלא זו טובה עשה לי שכל מקום שאתה הולך קיטון אחד עשה לי שאדור אצלכם שאיני יכול להניח את בתי, כך אמר הקדוש ברוך הוא לישראל נתתי לכם את התורה לפרוש הימנה איני יכול, לומר לכם אל תטלוה איני יכול

you not to take it, I am unable. Rather, everywhere you go, make for Me one house where I will dwell, as it says, "Make Me a sanctuary".

אלא בכל מקום שאתם הולכים בית אחד עשו לי שאדור בתוכו שנאמר ועשו לי מקדש.

### Rabbi Yakov Haber, "The Divine Presence: The Hidden and The Revealed"

The Talmud (*Yoma* 54a) relates that the *badim* (poles) were slightly pulled from their position on the sides of the *Aron* to protrude into the *Paroches* which divided between the *Kodesh HaKadashim* (Innermost Chamber) -- where the *Aron* rested -- and the *Heichal* (Outer Chamber). However, neither the *Aron* nor even the *badim* were visible as the *Paroches* prevented their being seen....Perhaps we can explain the symbolic meaning of this partial revelation of the *Aron* as follows...The prophets of old have already noted the inherent paradox concerning G-d's relationship with His world. On the one hand, G-d is apparent everywhere: "*m'lo chol ha'aretz k'vodo*", "the Earth is filled with His Glory!" (*Yeshaya* 6:3). On the other hand, G-d is hidden and remote: "*achein atta keil mistatier*", "Indeed, you are a G-d who hides" (*ibid.* 45:15)...This duality was expressed dramatically by the placement of the *badei ha'aron*. At the same time it was known that the *Aron*, upon whose *k'ruvim* G-d rested his Divine Presence, was just behind the curtain, but yet, no individual could actually witness this splendid sight. The *Gemara* in *Yoma* expresses this by comparing the shape of the *badim* jutting into the *Paroches* to the contours of a human body -- seen but yet not seen through clothing. In our lives, we often catch glimpses of Hashem's hand. We see His majestic Hand in His Creation ("*the heavens bespeak the Glory of G d!*"). We observe His hand in History as the *Tzur Yisrael*, ensuring Israel's protection. We are often awed by His *hashgacha p'ratis*, individual Divine Providence, in our lives ("*shivt'cha umish'ant'cha heima y'nachamuni*", "your rod and support comfort me"). But yet, even with all of this, G-d remains mysterious, transcendent, unseeable and unreachable. Sometimes, this duality leads to doubt or crises in religious faith...The entire period from the month of *Adar* through the month of *Nissan*, traversing through the joyous holidays of *Purim* and *Pesach* and the miraculous redemptions they commemorate -- one more hidden, one more revealed -- serves as an eternal reminder of the times when Hashem's intervention on the world-scene is obvious and apparent. This season of the year and the festivals celebrated within it serve as eternal sources of spiritual confidence and rejuvenation to vaccinate us for those times in our lives when G-d's hand is less than apparent.