

# **PERPETUAL "MATAN" TORAH**

## **Parshas Trumah**

**By Rabbi Menachem Rokeach**

The commentators elaborate on each of the components of the Mishkan, the subject of this Parsha. The very concept of building a Tabernacle, which symbolizes Hashem dwelling among us - "They shall make a Sanctuary for Me, so that I may dwell among them" (25:8) is wonder of wonders. King Solomon built the Beth Hamikdosh in Jerusalem, four hundred seventy nine years later, on a far superior sophisticated level, yet he marveled in utter amazement, "Behold, the heavens and the heavens of heavens cannot contain Thee; how much less, then, this house that I have built" (Melochim 8:27).

While remaining astounded, the Midrash offers a beautiful parable to this phenomenal divine request to build Him a sanctuary. It's a metaphor of a king whose daughter, an only child, was about to be married by a prince of another country. Said he to the groom, "I cannot keep her from you as you leave to your country, but I cannot live without her; kindly build me an abode near you, so I will visit you often."

So says Hashem: I have given you the Torah, I cannot separate from her, neither can I take it back from you. Build for Me a Mikdosh where I can reside with you" (Shemos Raba 33:1). Rabeinu Ephraim is quick to point out that the passage does not read "and I shall dwell in that home", but I shall dwell "among them", i.e. among the Israelites.

The above profoundly enlightens us in a basic principle of Matan Torah on Sinai. While we DID receive the Torah on that

foremost day on the sixth of Sivan, the receiving of Torah did not cease on that day. The receiving of Torah is continuous, endlessly.

Birchas HaTorah, recited every morning, concludes "Blessed art Thou Hashem 'Nosain' haTorah, Who gives the Torah (gives in present tense)". The hundreds of volumes on Torah our own generation is ZOCHEH (merits) to publish annually by contemporary scholars are felicitous testimony to the fact of an incessant Matan Torah.

The Talmud teaches (Menochos 23b), When Moshe ascended Heaven to receive the Torah, he found Hashem still writing Tagim (crowns) on the letters of the Torah. "What is the purpose," Moshe inquired, "of these additions to what You have already written?" (see Rashi). Hashem replied: "Many generations later, Reb Akiva will arise and interpret these Tagim, deriving therefrom numerous Halochos and insights."

The emphasis in the reply, that "many generations later" Reb Akiva will expound the meaning of the Tagim, reveals the ceaseless character, the endless wisdom, of the Torah. However, in addition, the fact that these crowns were added while Moshe has already ascended, instead of completing it all in advance of Moshe's ascending, demonstrates that Hashem is the CONTINUOUS Writer and Giver.

It is more understandable, thus, that all the laws of the Torah are received every day with freshness and renewal. "...On this day they arrived at Midbar Sinai" (Shmos 19:1) Bayom HazeH (this day) comes to emphasize that the Torah should be received every day with the excitement and enthusiasm as it were given "today" (Rashi, from Midrash).

This limitless wisdom in Hashem's Torah given daily to Israel is further manifest in the hundreds of seforim published annually by scholarly authors, on Chumash, Talmud and the codes. It is told of the Rishon L'Tzion, Reb Ovadya Joseph zt"l, when he received a new sefer on Torah, he spent time learning in it with passion. Having a vast Torah library, he relished it, saying "witness to Hashem's endless wisdom of Torah." This is in line with the literal meaning of Koheleth, Ecclesiastes (12:12) "...the making of many books "Ain Kaitz" endlessly.

Recently, a new sefer appeared in the Beth Hamedrash on SHEMOS by the prominent scholar-businessman Reb Zev Zicherman, discussing in the introduction, the appropriateness of reciting a SHECHEYONU upon publishing one's Sefer. Quoting the Minchas Elozor, Munkatcher Rav z.t.l., it is comparable to completing writing a Sefer Torah, for which a Shecheyonu is deemed appropriate.

In a sense, the Shecheyonu could be recited by all (without pronouncing the Shem) upon witnessing the abundance of published Torah seforim annually. It is a clear sign of blessed growth in Torah, through the scholar's share in the endlessness of Torah.

It is also a marveloud SEGULAH (spiritual remedy), one ventures to suggest, for the speedy rebuilding of the (MISHKAN) Beth Hamikdosh. This explains the juxtaposition in Jehuda ben Taima's prayer (Avos 5:24) "Sheyibonah - May the Beth Hamikdosh soon be rebuilt, **and** grant us our share in (the endlessness of) Thy Torah". With this **double** prayer we conclude the Shemona Esrei thrice daily.

