

B'S'D'
INTERNET PARSHA SHEET
ON TERUMA - ZACHOR - 5761

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From: RABBI YISSOCHER FRAND ryfrand@torah.org Subject: Rabbi Frand on Parshas Terumah

"RavFrand" List - Rabbi Frand on Parshas Terumah -
Dedicated This Year Le'eluy Nishmas Chaya Bracha Bas R.
Yissocher Dov - In memory of Mrs. Adele Frand

Why Was A Special Collection Needed for the Sockets?

Our reading begins with, "[And G-d spoke to Moshe, saying,] Speak to the children of Israel and they shall take for me an offering..." [Shmos 25:1-2]. Rashi cites a teaching of the Rabbis to the effect that the pasuk [verse] is alluding to 3 different offerings. The first collection was called the "Collection for the Sockets," which raised funds for the receptacles into which the boards of the Mishkan, the Tabernacle, were placed.

The second collection was a collection for the altar and its associated needs. Today we would call that an "operating budget". Money was required to run the Mishkan: they needed to buy animals and flour for sacrifices, and to purchase various accompanying libations -- all of which required money.

The third collection is the "Terumah" that we all associate with Parshas Terumah -- the collection to pay for the construction of the Mishkan. This is what we would call a "capital building campaign."

The latter two out of these three collections are readily understandable. But why was it necessary to have a special collection for the Adanim [Sockets]? Why weren't the Adanim included like any another item within the overall building campaign? The Adanim were not even a particularly glorious item within the Mishkan -- perhaps we could understand a special campaign for those who wanted to earmark funds for the Ark or the Menorah. However, there were probably not a lot of people who would want to have a special plaque, as it were, for their contribution to the lowly Adanim.

The Beis Av writes that the Torah is delivering a very important message. It is a message that bears repeating even if we are familiar with it.

Building the Mishkan required the highest level of intent and motivation. If we want a place where the Divine Presence of G-d will dwell, it must be proper and holy and pure from the word 'Go.' We are dealing with nothing less than G-d Himself showing His Presence in that building. That is why the Adanim needed a special collection. The Adanim were the foundation of the entire structure, crucial to its vitality and viability. No matter how magnificent or glorious a structure a person can erect, if the foundation is rotten or weak -- the structure will collapse.

The Torah is hinting at the fact that the fund collection for the Adanim had to be done in a most fitting and appropriate manner, even though they were one of the least glorious and exotic of the Mishkan's components. The foundation of a structure must be built properly!

The rule that no building is stronger than its foundation is a particularly important lesson to remember when we are trying to raise children. We hope that our children will grow up properly and go on to erect their own buildings, so to speak. We must realize that if the way we raise them is not correct, we will have a detrimental effect not only on

their lives, but also on the lives of future generations.

Our Sages tell us that Doeg HaAdomi was a great man and a wise scholar. But if we read Tanach, we see that he was an evil, plotting, and very sinister person. Despite his scholarship, he had very imperfect character traits (Midos). He was a jealous person. He was a hateful person. His foundations were not good. Consequently, as glorious as the building of his scholarship became -- such that he was the premier Talmid Chochom [scholar] of his generation -- it nevertheless all collapsed. The sockets were not right.

If the foundation is not good, the whole building is not good.

Torah Is The Foundation of Everything

The Torah gives us a general charge to build the Mishkan [Shmos 25:8-9]. Then the Torah specifies the details of the components. The first component that is mentioned is the Ark. The Medrash comments that the reason why the Ark is first is because the Ark represents the Torah - the Two Tablets of the Covenant. Torah must precede everything else.

The Medrash comments further that we see a similar phenomenon in Creation. The first thing created was Light. Light also symbolically represents Torah, and on that basis it preceded everything else.

Look at the history of Jews in Exile. The very first time that we as a people went into Exile (in Egypt), the Patriarch Yaakov sent his son Yehudah ahead of the rest of the family. The Medrash comments that the purpose of Yehudah going ahead was to prepare a house of learning before the arrival of the rest of the family. The institutions of Torah had to precede the Jewish people going into Exile. Without such institutions, there would have been no survival.

Likewise, when the Jews were exiled to Babylonia, our Sages tell us that 11 years prior, there was an earlier relocation of the elite members of the community. They set up Torah institutions in the Babylonian communities where the Jews would ultimately reside.

Throughout our history, our survival in Exile has been conditioned on Torah preceding us in Exile. Torah must be there as a foundation.

There has been one notable exception to this rule: The 'Galus of America'. When the first significant waves of immigration came over from Europe in the 1890s and early 1900s, there was no prior arrival of Torah. The entire city of New York had only one Yeshiva. Bigger Yeshivos did not exist until the 1920s or even the 40s. The first generation of immigrants were not greeted by a pre-existing infrastructure of Torah institutions.

We lost that generation. The people who came over and had no place to send their children to receive a Torah education -- for the most part -- 'lost' their children. If Klal Yisroel [the Jewish People] do not prepare the proper foundation, we cannot survive in Exile. This is the lesson of history. It is the lesson of the Mishkan -- that the Ark comes first, and that the sockets must be set in place correctly.

It was only in the 20s and 30s and 40s when, with tremendous self-sacrifice, people built Torah institutions on these shores and a new beginning was made, fortifying and guaranteeing the survival of the future generations of the American exile.

Transcribed by David Twersky; Seattle, Washington twerskyd@aol.com Technical Assistance by Dovid Hoffman; Baltimore, MD dhoffman@torah.org These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape #272: Chazakah B'Mitzvos: Is This Maftir Yonah Mine? Good Shabbos! Tapes or a complete catalogue can be ordered from the Yad Yechiel Institute, PO Box 511, Owings Mills MD 21117-0511. Call (410) 358-0416 or e-mail tapes@yadyechiel.org or visit <http://www.yadyechiel.org/> for further information. Torah.org: The Judaism Site <http://www.torah.org/> 17 Warren Road, Suite 2B learn@torah.org Baltimore, MD 21208 (410) 602-1350 FAX: 510-1053

From: Young Israel Divrei
Torah[SMTP: yitorah-owner@listbot.com] Subject: Parshat Truma
(Shabbat Zachor)

Young Israel Divrei Torah - <http://www.youngisrael.org>
8 Adar 5761 March 3, 2001 Daf Yomi: Gittin 24
Guest Rabbi:

RABBI MARC PENNER Young Israel of Holliswood, NY

Shabbat Zachor is a funny time to talk about lulavim and etrogim. However, the Talmud (Sukka 45b) learns a very important detail of hilchot daled minim (four species used in the mitzva of lulav and etrog) from this week's parsha of Truma. The Chumash tells us that the walls of the Mishkan were made from atzei shittim omdim. "upright [beams of] acacia wood." Chazal learn from this phrase that the beams needed to be erected "kederech gedilatam" in same way in which they grew. They must be standing up and down and in the same direction in which they grew from the ground. In fact, all mitzvot, says the Gemara, are to be done "kederech gedilatam," including the mitzva of daled minim. The lulav and etrog must be held in the same way in which they grew.

Tosafot in Masechet Sukka use this fact to resolve a famous difficulty with the bracha on the lulav. Birchot HaMitzva are to be said before fulfilling a mitzva, but in very close proximity to that fulfillment. Usually that is accomplished by holding the object of the mitzva before using it to perform the mitzva. By lulav, however, merely holding the daled minim is the fulfillment of the mitzva! How then can the bracha be said at an appropriate time? One of the suggestions of the Tosafists is to hold the daled minim at the time of the bracha, but to hold the etrog upside down. Only after the bracha is said is the etrog held in its proper position and the mitzva accomplished.

(Many wonder why the correct way to hold the etrog is with the pitom up. After all, doesn't the pitom hang down on the etrog tree?! It would seem that we are all holding our etrogim upside down. The truth is that as the etrog fruit begins to emerge from the flowers of the etrog tree, it is in fact facing upwards. Only later, when the fruit gets heavier, does the etrog droop down on the tree with its pitom down.)

Rabbi Ben Zion Firer (Panim Chadashot BaTorah) suggests an interesting rationale for this halacha of "kederech gedilatam". He explains that this halacha reinforces a central concept of the Mishkan: That a Jew can and therefore must do tshuva for his sins.

He explains as follows. The Midrash (on Parshat VaYeira) struggles to understand how Hagar could have chosen an Egyptian wife for her son Yishmael. After all, hadn't she learned anything in the house of Avraham? Egypt was the capital of immorality! Why would she specifically look there to find a girl? Rav Ami in the Midrash answers with a maxim: "Throw a stick into the air and it will land on its base." The Etz Yosef explains Rav Ami as saying that a stick will land "kederech gedilato" for everything eventually returns to its source. So too Hagar, though she had spent so many years with Avraham and Sarah, she reverted to her past as an Egyptian to find a wife for her son. She returned to her impure source - kederech gedilata - at this critical moment for her family.

Every day we say "neshama shenatata bi tshuva hi." We were born with a pure neshama. That is our source. And the message of kederech gedilatam is that everything can and will return to its source. It may take years. The person might look very different. But ultimately a Jew can return to his source.

At the heart of the Mishkan and its korbanot lies the concept of tshuva. The Ramban explains that a korban is a vicarious death experience where I see what should have been the punishment for my behavior. The Ramban tells us in the beginning of Hilchot Tshuva, the korbanot only serve to atone for the sinner if he has done tshuva. How appropriate, then, that the very walls of the Mishkan remind the sinner that tshuva is possible! Everything and everyone can stand "kederech

gedilatam."

This idea of tshuva also lies at the heart of the daled minim. Rabbeinu Bachya explains that the daled minim represent different types of Jews with different levels of knowledge and observance. When the arava - which has neither scent nor taste - is taken with the other three minim it represents the rasha's ability to do tshuva. Additionally, the four species, taken as a sign of our victory in judgment on Yom Kippur, stand as a testament to our ability to change and turn back the clock of our lives. Perhaps this is why these species must also be taken kederech gedilatam.

Shabbat Shalom.

<http://www.artscroll.com/parashah.html>

Parashah Talk

Parashas Terumah

Excerpt from Darash Moshe, by RABBI MOSHE FEINSTEIN, zt"l
You shall place in the Ark the Testimonial-tablets that I shall give you (Exodus 25:16).

The Sages (Yoma 21a) relate that the Ark was not included in the measurements of the Beis HaMikdash; because of its spiritual nature, it did not occupy physical space. Now if this miracle was done for the Ark, which functioned solely as a repository for the Torah and the Tablets, we would think that the Torah and the Tablets themselves, with their much greater degree of sanctity, should have been all the more worthy of such a miracle. Yet the Sages say (Bava Basra 14a) that the Torah and the Tablets filled the Ark to capacity, calculating their measurements in detail to establish exactly how the space in the Ark was totally occupied. Why, then, was this miracle done only for the Ark but not for the Torah and the Tablets?

However, we see in this a lesson that applies to all of us: Each Jew must endeavor to make himself like the Holy Ark and to fill himself completely with Torah. Therefore if he does not learn to the utmost of his capability, he will leave an empty space in his personal "Ark," which should have contained the entire Torah. Once he has learned to his capacity, however, he must strive to make himself humble as if he does not occupy any space in the world, and he should realize that since his essence is entirely spiritual and therefore has no connection with the dimensions of the physical world.

From: RABBI JONATHAN SCHWARTZ jschwrtz@ymail.yu.edu
To: chaburah@hotmail.com Subject: Internet chaburah-- Parshas
Terumah/Zachor

Prologue: Sometimes good thoughts do make the action.

Moshe commanded the Jewish nation to begin donating funds for the purpose of the Mishkan. The Torah records the request: V'Yikchu Lee Terumah. Rashi pounces upon this demand and comments that the purpose of giving was "L'Shmee" for the name of God. What does he add with the comment? Also, it seems as if there was to be some sort of intention involved in giving the donations, as if the giving had to be for the sake of God without any other motive and with this specific intention. Since when does an intention make an action?

Frankly, the word V'Yikchu seems out of place in this context. Keecha denotes some form of taking whereas at the end of the Possuk, the Torah informs us that the contributions were to be from donations. Where was any taking (See Prologue Terumah, 5760)?

HaGaon HaRav Nissan Alpert ztl. Noted that there is a strong difference between the transaction that takes place between men and those that take place between man and God. Men who conduct business always have a Kinyan between one who gives and the other who takes.

The giver surrenders control at the point of donation and the taker assumes it. The switch in ownership is clear in the transference. Kinyan L'Hashem works differently. There is no transfer of ownership, only a removal of guardianship by the donor because all belongs to God in the first place. When one makes such a donation to God, he demonstrates that he is giving from himself by removing his control over a Godly item. Taking Lee is as much MeeSheli (from God) as it is for him. This idea is completely dependent on a mindset as a Kinyan is impossible. Rav Yaakov Moshe Charlop (Mei Marom V) ztl. Adds that this is the intention of the word "L'Shemee." By donating, one increases his awareness of God's sovereignty. God does not actually need the donated item nor is it more in his control now than before. However, through the selfless action of the donor, the name of God has been glorified. That is the intention of the donation.

This week's Chaburah examines what happens when other names are involved in donations. It is entitled:

Trading places?: A fundraising folly?

Our synagogues, Yeshivos and Jewish day schools are exploding with enormous growth. Enter any Jewish community today and you will likely find a more expansive, vibrant community than ever before. People worldwide are becoming more connected and involved in Torah and its associations. Whereas this explosion has served us well in the spiritual department, the scramble to house this explosion in religious relatedness has led synagogues and Yeshivos to massive expansion plans and with it larger financial burdens to fund those building plans. One great fundraising idea is the division of donations among members. Thus one who wants to dedicate a certain item (Mezuzah, bench, Ark etc.) to the synagogue pays a certain price for that right. Upon expansion, can the synagogue choose to change the donor's names or must things remain in the name of the person who originally paid for the right to donate a particular item to a shul?

The Talmud (Erachin 6a) notes that when a person who donates a Menorah or a Ner Tamid to a Shul, the donation cannot be exchanged. Rav Chiya notes that this rule applies whether the exchange is for a Mitzva purpose or a non-religious reason, either way there are to be no exchanges. Rav Yochanan argues that if a switch need be made in order to perform a Mitzva it would be permissible to exchange the donation.

The Rambam (Hil. Matnos Aniyyim 8:6) decides that the Halacha follows the opinion of Rav Yochanan that even if the names of the original donors are not recorded and forgotten one may not remove the name of a donor from an item he donated to the Shul without cause. However, the Rambam adds that if the names of the donors ARE forgotten then the donated items may be re-donated and exchange even for a non-Mitzva purchase. Thus, the donation without an inscription on the donation could open a Shul's Board of Directors up to the possibility that in the future, the name of the specific donor be forgotten and the right to re-dedicate the item be revisited.

The Michaber (Yoreh Deah 259:3) cites the Rambam L'Halacha. The Rema adds that all really depends on the Minhag of the city. If there is a Minhag so then everything is fine and no one can change that Minhag unless the donor specifically conditions his donation to go against the accepted practice of the city. That can only be done at the time of donation. Thus, according to the Rema, a city can force the change of the name of a donor so long as that was the Minhag of the city at the time of the donation and the donor does not make a specific condition prohibiting the removal of his name from the donation at the time of the gift.

The Maharik (Shut Maharik, Shoresh 5) also notes that this was the Minhag in Yirushalayim, to donate charity funds on the basis of the decision of the Gabayim. However, the Rosh (Shut Harosh Klal 13 +14) argues that one can change the donations ONLY when raising the item in status of Kedusha. One can change the Ner Tamid only when going

from a Shul to a Beis HaMedrash. But merely to change something for the sake of the money, who says that such a practice is Mutar? Additionally, the Rosh questions who has a right to make that decision of what is a rise in Kedusha (See Piskei Din Rabbaneyim VII:p. 212).

L'Halacha, Rav Moshe Feinstein (Iggros Moshe Orach Chaim III:26) holds that to change the donor of a smaller item when that small item does not have the name of the donor on it, but rather the name is on a plaque of donors, is Mutar. Rav Moshe considers this not to be a loss of the name of the original donor and sees the need as a Devar Mitzva like the opinion of the Michaber and Rambam cited above. However, the donation of a bigger item like the Aron Kodesh should not be removed. In cases of additional funding that might be necessary, Rav Moshe suggests adding names and sharing the opportunity to donate.

Battala News

Mazal Tov to Maran HaGaon Harav Aharon Halevi Soloveitchik Shlita and family upon the engagement of RABBI MEIR SOLOVEITCHIK (of the West Side) and LAYAALIEZA KLEIN.

From: Yeshivat Har Etzion's Israel Koschitzky Virtual Beit Midrash [SMTP:yhe@vbm-torah.org] To: yhe-sichot@vbm-torah.org
Student Summaries of Sichot of the Roshei Yeshiva

Dedicated in loving memory of Matt Eisenfeld z"l, Sara Duker z"l, and the other victims of the Bus #18 bombing, on their fifth yearzeit.
Yehi zikhram barukh. Parashat Teruma SICHA OF HARAV YEHUDA AMITAL SHLIT" A

THE 21st ANNUAL DINNER OF THE ETZION FOUNDATION of Yeshivat Har Etzion will take place Tuesday, March 20, 2001 at the Grand Hyatt Hotel, NY Guests of Honor: RABBI ADAM MINTZ of New York City

Alumnus of the Year: ELI '81 and ELKA WEBER of Teaneck, NJ
We would like you to show your gratitude and hakarat hatov to DR. MEYER BRAYER, Director of the yeshiva for over 30 years, by attending the Dinner and placing an ad in the Journal in his honor. This year we will also be celebrating the 20th Anniversary of the 1980 Machzor and will have a special pre-dinner reception for them and their families. We look forward to seeing you there! For reservations, please contact the NY office: 212-732-4874 or email gush@panix.com

Performing Mitzvot Naturally

Summarized by Matan Glidai Translated by Kaeren Fish

When describing the components of the mishkan, our parasha notes that the planks should be made of acacia wood, standing upright (Shemot 26:15). From here, the gemara derives an interesting rule:

"Chizkiya said in the name of R. Yirmiya, quoting Rabbi Shimon bar Yochai: A person does not properly fulfill any of the mitzvot unless he does so in the way in which they grow, as it is written, 'acacia planks, upright.'" (Sukka 45b)

The gemara is teaching us here that the lulav, etrog, etc., should be held in the way in which they grow (not upside down or sideways), but the significance of this concept extends to all of our service of God in general. The mitzvot should be performed in a natural way. Some people think that someone who is truly God-fearing should be nervous and fearful all the time, lest he neglect to fulfill some precept properly, and that natural behavior does not reflect fear of heaven. This gemara teaches us that one should fulfill the mitzvot in a natural manner; the idea is not always to seek a way to escape from the sense of naturalness and to act in an artificial way.

Rabbi Elimelekh of Lizhensk used to say that after he died, when he would ascend to heaven, if he was asked why he was not a Rambam or a Ba'al Shem Tov, he would have a good answer: he was born just himself, and lacked the conditions to become a Rambam or a Ba'al Shem Tov. But there was one question for which he would have no answer: why he was not an Elimelekh? A person must be what he

is; he should not try to be someone else.

Obviously, one cannot deviate even slightly from the 613 mitzvot and from the Shulchan Arukh, but concerning anything beyond that, a person need not imitate others or force himself to do things with which he cannot identify; he should be himself. The Gemara (Berakhot 35b) teaches that many people tried to imitate Rabbi Shimon bar Yochai, but were not successful. The Chassidic masters comment on this gemara that they were unsuccessful BECAUSE they imitated him, rather than being what they were.

In previous times, people used to recount stories about the Chazon Ish, the Brisker Rav and others, who were particularly stringent in certain matters. Today, any stringency that these tzaddikim took upon themselves is imitated by everyone. The gemara (Chullin 105) quotes Mar Ukva, who called himself "vinegar, the son of wine" concerning the fact that his father would not eat meat and cheese on the same day, while he himself would wait only from one meal until the next. Why was he not as strict in this regard as his father was? Because his father was his father, and he was himself, and not everything that was suitable for his father was suitable for him.

The same gemara continues and teaches that the amora Shemuel was also "vinegar, the son of wine" concerning his father's custom of checking on his fields twice every day, while he himself would go walking through the fields only once a day. Is the intention of the gemara here to teach us something about agriculture? Obviously not it is simply demonstrating that not everything that a father does should necessarily be done by his son.

Rabbi Menachem Mendel of Vitebsk used to teach that alien thoughts enter a person's mind during his prayers because he is trying to attain levels of prayer that are beyond him. Proof of this is the fact that when a person speaks to his friend, strange thoughts never interrupt his conversation because his speech is natural, and therefore he is able to concentrate properly. When a person addresses his Creator and tries to reach levels that are more elevated than his own, then his speech is no longer natural and cannot be fluent, and therefore strange thoughts come and disturb him.

"And you shall eat before the Lord your God at the place which He will choose to make His name rest there, the tithes of your corn, of your wine and of your oil, and the firstborn of your cattle and sheep, that you may learn to fear the Lord your God always" (Devarim 14:23). It is not always books of mussar and philosophy that are needed in order to help one attain fear of God; the natural joy that comes from "eating before God" can also bring one to fear Him. Of course, one must strive to fulfill every mitzva in all its details, and must study Halakha seriously in order to know these details; but, in fulfilling these mitzvot, it is preferable to act out of genuine, natural joy, rather than out of perpetual fear that some or other mitzva has not been fulfilled precisely enough.

"And you shall be holy PEOPLE unto Me" (Shemot 22:30). The Kotzker Rebbe had a famous comment on this verse: God has plenty of angels; what He wants of us is not to be angels, but rather to be people. We must not lose our human senses. Some people try to ignore feelings of sorrow; even when faced, for example, with the loss of a dear one, they try to find some benefit in their loss and to say that Am Yisrael has somehow gained something, etc. Such behavior is simply not legitimate. The Torah does not require that we suppress our natural feelings, but rather that we be "holy PEOPLE."

(This sicha was delivered at seuda shelishit, Shabbat Parashat Teruma 5757 [1997].) To Subscribe Send E-mail to Lists@vbm-torah.org With the Following Message: Subscribe Yhe-sichot Yeshivat Har Etzion Israel Koschitzky Virtual Beit Midrash Alon Shevut, Gush Etzion 90433 E-mail: Yhe@vbm-torah.org or Office@etzion.org.il

http://www.torahweb.org/torah/2000/parsha/rsob_terumah.html

[From last year]

RABBI ZVI SOBOLOFSKY

The Culmination of Yetziat Mitzrayim

Three major events occur in Sefer Shmot. The first is yetziat Mitzrayim, followed by matan torah, and finally, the construction of the mishkan. As the events of Sefer Shmot unfold, the bond between Benei Yisrael and Hashem grows and develops. This relationship undergoes three specific stages of development, as the above the three events occur.

Rambam in Hilchot Teshuvah in describing the epitome of ahavat Hashem states that it is as powerful as the love between a husband and wife. The theme of Shir HaShirim, which appears to be a love song, is actually the highest expression of ahavat Hashem. Using marriage as a model we can understand the development of the events in Sefer Shmot.

The Jewish process of marrying is comprised of three distinct stages. The first stage, known as kiddushin or erusin is the legal symbolic act of commitment that declares the couple "married" even though at this point the husband and wife are not permitted to one another. From here each one returns to his and her parents home awaiting the culmination of the marriage ceremony. (Due to technical reasons, contemporary practice is to combine this first stage of kiddushin accomplished today by giving a ring- with the completion of the marriage ceremony. Yet in halachah kiddushin and nissuin are distinct events.)

The second halachic stage of marriage is nissuin. There is a dispute whether this is accomplished by standing under the chupah or being together in the yichud room. It is after nissuin that the husband and wife become permitted to one another and at this point the mutual marital obligations set in.

Following nissuin the third stage begins in the form of the week of Sheva Berachot the joyful formal beginning of the couple's married life.

The three stages of development that took place as Benei Yisrael became Am Hashem correspond to the processes by which a man and woman are transformed into a happy married couple. Yetziat Mitzrayim is described by Yirmiyahu as the time of "ahavat kelulotayich" the love of a bride. Yetziat Mitzrayim was the kiddushin between Hashem and Benei Yisrael, the initial commitment in the process of becoming am Hashem. This commitment was finalized by kabbalat hatorah the moment of nissuin at which point Benei Yisrael became obligated to fulfill Hashem's will, and in turn, Hashem "obligated" Himself to His nation. This parallels the way in which a husband and wife become responsible for one another at the moment of nissuin.

Following kabbalat hatorah, is the building of the mishkan, a dwelling for the shechinah. The Ramban on the parshah explains that the primary purpose of the mishkan was to insure that the maamad Har Sinai experience would be everlasting. For this reason the central feature of the mishkan is the aron containing the luchot. A couple becomes one at nissuin, under the chupah or through yichud - symbolic temporary homes. These temporary dwellings become permanent during the week of Sheva Berachot as the couple begins life together in a permanent setting.

This development of our relationship with Hashem was not merely an event of the past. Every year as we celebrate the shalosh regalim we relive these experiences. We are chosen by Hashem to be His bride during the yom tov of Pesach. We eagerly await our wedding which takes place on Shavuot. Finally, we celebrate our week of sheva berachot during Succot as we recreate the mishkan and the Clouds of Glory.

Each of the yomim tovim has a central theme. The essence of Succot is joy. Although there is a mitzvah of simcha on the other regalim, only Succot is defined as zeman simchatenu. On Pesach our joy is not complete because we have been chosen by Hashem but have not

experienced dwelling with Him. On Shavuot we join Hashem at our "wedding", but the chupah of Har Sinai is only temporary. On Succot we celebrate life after the wedding. The true joy of marriage follows the wedding and is felt as the couple lives and grows together. The Binyan HaMishkan of old and the annual Succot are the true times of joy. It is only at these points that our relationship with Hashem has become permanent and this is our ultimate reason for rejoicing. May we merit to soon see the Binyan Beit HaMikdash, the culmination of our eternal relationship with Hashem.

From: RABBI BEREL WEIN rbwein@torah.org To: rabbiwein@torah.org Subject: Rabbi Wein - Parshas Terumah - Zachor

The ability to part with one's wealth and possessions for a philanthropic purpose is not easily attained and is also not easily maintained when attained. The "normal" attitude towards wealth and possessions is characterized by the great rabbis of the Book of Avot as being: "What is mine is mine and what is yours is yours." The desire to have more wealth and possessions is so intense that the Talmud sadly comments that "most people are guilty of stealing from others." Since the drive to have more material wealth and keep and conserve what is mine is apparently so ingrained in our human nature, the Torah goes to great lengths to uproot that characteristic - selfishness and miserliness - from our nature and to turn us in the direction of selflessness and generosity. The Torah therefore made the construction of the Mishkan, the tabernacle in the desert, a human project rather than a Godly one. The Jewish people were requested to donate from their own personal wealth substantial contributions of materials in order to complete that structure. After centuries of slavery in Egypt, after suffering impoverishment and want, it would be only natural to expect that there would be a hesitance among the newly-freed slaves to part with their only-recently-acquired goods and possessions. The Torah boldly moves to counter that weakness of character and demands immediately that the generation that only just left Egyptian poverty and bondage become a nation of sharing and philanthropy.

The Torah however does not measure donations and giving by purely objective standards. It is not merely the amount, important as that figure is, that is being given that ultimately counts. It is also and perhaps even more importantly in a spiritual and psychological sense than the amount of the gift, the spirit and donative intent of the giver that determines the true value of the gift and donation. The Torah records that the contributions for the Mishkan were to be taken "from every person whose heart prompted him to donate" to the holy project. And that, my friends, is a very subjective standard, known perhaps only to the Creator of us all. When we donate money, time, talent, effort to a good cause, there are usually a wide variety of forces and influences that motivate us to do so. If we can examine our motives and impulses to give to charitable causes and "improve" on those motives to raise them to a more selfless and less complicated level of our being, the gifts that we give will have far deeper meaning and effect upon our inner character, even if the amounts of the gifts basically remain constant.

The great Rabbi Chaim of Volozhin, the founder of the "mother" of all later Lithuanian yeshivot, the yeshiva of Volozhin, employed fund-raisers to travel in Eastern Europe to collect donations for the support of the yeshiva. A wealthy donor to the yeshiva once complained to Rabbi Chaim that he wanted his donation to go directly to the study of Torah and not be consumed in the expenses of the fund-raising projects and employees. Rabbi Chaim coolly answered him: "When Jews contributed gold to the building of the Mishkan all of them undoubtedly wished that their particular piece of gold be used in the creation of the Holy Ark itself and not dispensed for other purposes connected with the expenses of that construction. Bezalel, the builder of the Mishkan, possessed Divine inspiration and therefore he was able to discern which gold was given with the purest and most selfless of

motives and which gold was donated because of other causes and influences. The "pure" gold, given selflessly, without hesitation and in fulfillment of God's commandment, found its way into the construction of the Holy Ark, which housed the tablets of stone of Sinai. The other gold, containing the dross of conflicting and varying motives for its donation, was used for the other tasks necessary for the creation of the Mishkan. So too is the matter regarding the donations to the yeshiva of Volozhin. The purer the intent of the donor to only do God's will and to truly support the study of His Torah, the more likely it is that his donation will be used directly for the study of Torah itself and not be subsumed in the expenses of the fund-raising operations of the yeshiva. So, it is the donor himself, not I nor my staff, that will make the eventual determination as to how and where the monies donated will be allocated and spent."

The Shabat that precedes Purim is Shabat Zachor. It is on this Shabat that we commemorate the commandment of "remembering Amalek" by reading a special portion of the Torah that describes that commandment of remembrance. In our time it has not been difficult to remember Amalek, for he, wearing different uniforms and guises, has ravaged us and destroyed Jews in the millions. Yet, the commandment, and perhaps even more importantly, its necessity and moral message has escaped the notice of many Jews. Jews live in a just and fair world, according to God's view of things. We, with our finite eyes and minds, on the other hand, perceive this world to be in the main unfair and unjust. We therefore ignore Amalek and always assign him the role of being the aberration in world society, the exception to the rule, the mad murderer whose presence and behavior is always unforeseen and unavoidable. However, the Torah does not quite agree with this description of Amalek's presence in our midst. Amalek, and its evil, thrive on the shortcomings of good society, so to speak. The Rabbis mention and Rashi quotes the concept that Jews cheating on weights and measures allow Amalek to spawn and grow and eventually appear in its destructive force. If a good people, a good society, tolerates wrongdoing, corruption, cheating, dishonesty and shameful behavior, then the bacteria of Amalek has a fertile feeding ground from which its evil capacities will be nurtured.

In our time, the major killers belonging to Amalek - Hitler, Stalin, Mao, Pol Pot -all were allowed or even encouraged, to continue to practice their barbarities because of the tolerance, the "appeasement" extended to them by well-meaning good people. If honest people wink at cheating, simply because they mistakenly believe that it does not affect them directly, Amalek certainly feels justified in cheating. If human life is not held dear in good societies, and is subject to newly invented rights (right to my own body, right to die when and as I wish, etc.) then Amalek on a frighteningly grand scale will view human life as cheap and certainly secondary to political and national concerns. The Rabbis taught us that the city of Sodom was destroyed, not because of its millions of bad people but rather due to the absence of ten good people in its midst. Good people would have spoken up, would have been an example to others, would have introduced a different moral climate into that city, and therefore they would have saved Sodom from destruction. Amalek can be prevented and combated by the presence of uncompromising good in society. It is the vacuum of the absence of good that allows Amalek to arrive on the scene and flourish.

Shabat Shalom.

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From: Rabbi Riskin's Shabbat Shalom
List[SMTP:parsha@ohrtorahstone.org.il] Subject: Shabbat Shalom:
Parshat Terumah by RABBI SHLOMO RISKIN

Shabbat Shalom: Parshat Terumah (Exodus 25:1-27:19)
by Shlomo Riskin

Efrat, Israel- What is the most crucial institution or vehicle - for the proper transmission of our Jewish faith and traditions? Is it the Synagogue, the Study Hall, the Jewish Community Center, the Charitable organizations like UJA - or none of the above? Let us study together the details of two of the major accoutrements of the Desert Sanctuary - the menorah and the holy ark, two sacred objects which are to be found in Synagogues even today - and perhaps we will discover the answer to our question.

The Menorah is not only one of the most decorative and universally displayed objects of traditional Jewish art, but it is the official seal of the modern State of Israel. The Sanctuary menorah as described in this week's Torah reading, had the shape of a golden tree, whose trunk extended into six branches, three on each side, replete with stems and flowers. (Exodus 25:31 - 40) It was a tree, which shed light.

The ark was the repository for the tablets of stone, which contained the Ten Commandments. A golden cover (Kaporet or Parokhet) was placed over and above the ark, from which two cherubs were hammered out on either side. The cherubs were formed to be looking at each other, and the Almighty communicated with Moses from between the two cherubs. (Exodus 25: 10-30) Rashi cites the Midrash: "They had the form of the face of a young child." (B.T. Sukkah 5b)

The Sages of the Talmud continued to describe the special qualities of these cherubs, as well as the manner in which our Gentile captors viewed these particular images: Rav Katina said, "when the Israelites would ascend to Jerusalem during the three Pilgrim Festivals, the (Temple custodians) would show them the cherubs, who were embracing each other. They would say to the pilgrims, See how your love before the Almighty should be as the love of a man for a woman" Said Resh Lakish, "when the destruction (of the Temple) came about, the Gentiles entered (the sacred shrine) and said: These Jews, whose blessing is a blessing and whose curse is a curse, are involved in such a sculpture? They derided the Israelites, citing the verse All who (formerly) respected her, came to mock her, because they saw her nakedness'. And what was her nakedness? The cherubs, embracing each other!" (B.T. Yoma 54a)

What is the symbolism, which lies behind these sacred objects and how are we to understand their significance? Why feature sculptures like the cherubs-in-embrace, which allow the Romans to revile Israel as worshipping their G-d through pornography?

We have seen that the menorah is a golden tree, symbolically reminiscent of the Tree of Life in the Garden of Eden. You will remember that the first couple had been banished from the primordial Garden of Perfection, and humanity had been prevented from eating of the tree of eternal life, because Adam and Eve had sinned by partaking of the fruit of knowledge of good and evil. Our major commentary Rashi suggests that the forbidden fruit injected within the human personality what Sigmund Freud would call the libid, substituting lust for love, illicit passion for sexual purity. That is original sin. The ultimate goal of Torah - also referred to as a tree of life in the Biblical Book of Proverbs as well as in our liturgy - is to re-fashion our imperfect world into the Garden of Eden, to enable a perfected humanity to finally eat the fruit of the tree of eternal life. From the perspective of Rashi's interpretation, this ultimate feat can only be achieved when sexual purity will be restored, when familial love rather than extra marital lust will be normative human behavior. Then we will have righted the wrong, done penance for the sin, which caused our existential exile in the first place.

Apparently, therefore, the Roman conquerors missed the whole point

of the cherub symbolism. Our Sages insist that "they had the form of the face of a young child." A young child symbolizes purity, innocence, whole-heartedness. The physical embrace of such male-female winged beings -with the pure faces of children - express love without lust, sexual unity which enhances family rather than sexual depravity which destroys family.

Undoubtedly, the family - that which has such powerful potential for creative supportiveness and spiritual continuity - can tragically degenerate into crippling destructiveness and pathological dysfunction. I heard it said in the name of the great Hassidic sage Rav Aharon Karliner, that it is difficult to see the compassion (hesed) with which G-d created the world - unless you take into account the fact that Adam and Eve were born without parents. Nevertheless, our religious tradition holds great store in the importance and ultimate potential of family as the matrix from which a perfected society will one day emerge - and therefore Sabbath, festival, life-cycle and family purity rituals laws and customs, all aim to protect, strengthen and deepen the most positive family ties and relationships.

The nation of Israel was created from the family of Abraham and Sarah; the Festival of torah revelation (Shavuot) emerges from the festival of family celebration (Passover - a lamb for each family). After all, from the second day of Passover we begin to count 49 days to Shavuot. Dysfunctional family - Adam and Eve blaming each other for their own weaknesses - produces the first murder (Cain and Abel); unified family, - when the hearts of the parents turn to the children, and the hearts of the children to the parents - will herald national and world redemption. Family depraved banished humanity from Eden; family redeemed will return us to Eden and the tree of life. The sacred objects of the desert Sanctuary teach us that the most important vehicle for the transmission of our tradition is the institution of family. This is the message of the menorah and the holy ark cover, the golden tree and the cherubs. Only by nurturing family purity and unity will we succeed in protecting Torah and properly utilizing it to perfect all of society.

Shabbat Shalom.

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From: Nehemiah Klein[SMTP:ndk@hakotel.edu] To: sicha list Subject:
Parshat Trumah (Zachor) 5761

WEEKLY SICHA OF HARAV NEBENZAHL - PARSHAT TRUMAH
(ZACHOR) 5761

The following is a translation of the sicha delivered by HaGaon HaRav Avigdor Nebenzahl every Monday night in the Beit Midrash of Yeshivat Hakotel. ...Shabbat Shalom, Nehemiah D. Klein

We would like to express our gratitude to Adam Smith & Company which has so generously donated and maintains the computer center at the Yeshiva in memory of HaRav Aryeh Bina zt"l, founder of Yeshivat Hakotel. This enables us to communicate this sicha to you each week - "lehaagdil Torah ulehaadira".

Please say a tefilla for refuah shelema for Baruch Yoseph ben Adina Batya he is the twelve year old son of one of our alumni who is in great need of "rachamei Shamayim".

PARSHAT TRUMAH (ZACHOR)

"They Shall Make for Me a Sanctuary"

Our Parsha beings with Hashem telling Moshe: "they shall make for Me a Sanctuary" [1] (Shmot 25:8). Rashi comments that "to Me" means "for My Name" [2]. The Torah is telling us that the construction of the Mikdash must be "lishma" for the sake of Hashem. If one were to build a house and at some later point elect to convert it into a Mikdash, this would not be a valid Mikdash. Furthermore, even the quarrying of the stones must be for the sake of the Mikdash, a stone that is quarried without the Sanctuary in mind may not be used for construction of the Mikdash. The Rambam (Hilchot Beit HaBechira 1:20) tells us to what extent this halacha applies, even a stone which was quarried for construction of a Shule may not be used for the Mikdash. (What is not clear is whether one can make this

"kavana" conditional - if the Temple requires this stone, then it will be dedicated for that use, if not it will not be). The construction of the Mikdash, as we see, must be purely "lishma".

Hashem disqualified David Hamelech from constructing the Beit Hamikdash, claiming: "You have shed much blood and have made great wars; you shall not build a Temple for My Name's sake, for you have shed much blood upon the ground before Me" [3] (Divrei Hayamim I 22:8). Why should the fact that David fought battles render him ineligible to build the Beit Hamikdash? At first glance it would appear that bloodshed and the Beit Hamikdash do not go together. We can derive this from the verse: "and when you will make an Altar of stones for Me, do not build them hewn, lest you wave your sword over it and defile it" [4] (Shmot 20:22). Why should this disqualify the Altar? "Because the Altar was created to lengthen man's life, and iron was created to shorten man's life, it is not right that what shortens should be waved over what lengthens" [5] (Rashi *ibid.*). The hammer used to quarry the stone was never used for the taking of any life and will probably not do so in the future. Despite this, given that the material the hammer is made of is associated with the spillage of blood it cannot be used for construction of the Altar, for "it is not right that what shortens should be waved over what lengthens". This halacha goes one step further, that not only may iron not be used for the Altar's construction but if any stone even came in contact with iron it is disqualified (see Mishna Midot 3:4, and Rambam Hilchot Beit HaBechira 1:15). We can now explain that although David's wars were fought for the sake of the A-lmighty, this unavoidably involved bloodshed and thus it would be improper for him to construct the House of Hashem.

The Zohar (Section 3, 124:1) tells us that not only did his involvement with bloodshed disqualify David from constructing the Beit Hamikdash, but Kohanim serving in the Beit Hamikdash should not be involved in taking lives. The halacha is that a non-Kohen may perform the Shchita for Korbanot (see Zevachim 31b). The Zohar adds that not only may it be done so, but it is the preferable way of carrying out the Mitzvah. The role of a Kohen is imbued with chesed, it is therefore improper for him to spill blood even if it is only the blood of an animal. On Yom Kippur there is no choice, for the Kohen Gadol performs all the tasks. Rashi (Yevamot 33b "shchita") adds that on Shabbat a Kohen must do the slaughtering as well (it is not clear whether the Zohar would concur with this view). The Zohar is of the opinion, that whenever possible a non-Kohen should slaughter the animal.

The Zohar, in addition, comments on the pasuk: "The name of the slain Israelite man who was slain with the Midianite woman was Zimri son of Salu" [6] (Bamidbar 25:14). He asks why the Torah speaks in amorphous terms, do we not know that it was Pinchas who slew Zimri? The pasuk should have stated: "the name of the Israelite man slain by Pinchas ...". The Zohar answers that it was precisely this incident involving Zimri that merited Pinchas the Kehuna, from now on it would be improper to mention his priesthood in the same breath as that involving bloodshed. The killing of Zimri was in fact a holy mission that saved the Jewish nation from destruction, as the Torah testifies: "Pinchas son of Elazar son of Aharon the Kohen, turned back My wrath from upon the Children of Israel, when he zealously avenged My vengeance among them, so I did not consume the Children of Israel in My vengeance" [7] (Bamidbar 25:11). As holy a cause as this may have been, it is not fitting to mention bloodshed together with the Kehuna. The Zohar points out that this same ambiguity is used when describing Cozbi: "and the name of the slain Midianite woman was Cozbi daughter of Tzur" [8] (*ibid.* 15). Once Pinchas became a Kohen, his name should not be used even in connection with the slaying of a non-Jewish woman. This can explain Hashem's telling David: "you shall not build a Temple for My Name's sake, for you have shed much blood upon the ground before Me". The spilling of blood does not go together with the building of the Beit Hamikdash, however holy and lofty the reason for it is.

My Rebbe HaGaon HaRav Chaim Shmuelevitz zt"l offered another reason why David's was disqualified him from constructing the Beit Hamikdash. He explained that in a state of war it is very difficult to construct a Beit Hamikdash "lishma". The merit of having a Beit Hamikdash serves to protect the Jewish nation from its enemies, as we find: "I shall yet establish a place for My people, for Israel; I shall plant it there and it shall dwell in its place so that it shall be disturbed no more; iniquitous people will no longer afflict it as in early times" [9] (Shmuel II 7:10), during times of war one cannot help but have this protection in mind. This intent would detract from the "lishma" required in the construction. Even if the motivation for construction of the Beit Hamikdash is a sincere one - desire to have the Shchina reside there, the additional intention of protection from the enemy makes it is no longer pure "lishma".

Hashem tells David that only his son would merit to build the Beit Hamikdash, for he "will be a man of rest, and I shall grant him rest from all his enemies all around. His name will be Shlomo and I will bestow peace and tranquility upon

Israel in his days. He will build a Temple for My Name's sake" [10] (Divrei Hayamim 22:9-10). It is much easier to have the proper intent during an era of peace and tranquility, for while we may be aware that the Temple will offer us protection from our enemies, it is not foremost on our minds. The "lishma" for construction of the Mikdash must be so pure that even a minute amount of other intentions invalidates the construction. We do not find such a high level of "lishma" required for any other Mitzvot (see Sichot Mussar 5731:9).

There is a well known dispute in the Gemara regarding the purity of "lishma" required to perform the Mitzvah of "yibbum" (if a man should die childless, his brother performs "yibbum" and marries the widow): "Abba Shaul said, 'if a yavam (the brother-in-law) marries his sister-in-law on account of her beauty or in order to gratify his sexual desires or with any other ulterior motive, it is as if he has infringed the law of incest; and I am even inclined to think that the child of such a union is a mamzer', but the Chachamim said: 'her husband's brother shall go in unto her' (Devarim 25:5), whatever the motive" [11] (Yevamot 39b). We see that the Chachamim permit yibbum even should the brother-in-law desire her rendering his motives not purely for the sake of fulfilling the Mitzvah. The Ashkenazic authorities in deference to the opinion of Abba Shaul and as a result only permitted yibbum on rare occasions (see Rama Even HaEzer 165:1). There is a dispute among the commentaries regarding how to interpret Abba Shaul's ruling. Was his intention that the brother-in-law must have no other motive save for fulfillment of the Mitzvah, thus if he were drawn by her beauty marrying her would be considered as "infringing the law of incest", or does he permit yibbum in a case where there is "lishma" as well as desire for the woman. Far be it for me to take sides in such a dispute involving these commentaries, but there is an inherent difficulty in the view that Abba Shaul would permit performing the Mitzvah with good intentions as well as the desire for personal gratification. Strictly speaking we are told that "the Mitzvah of yibbum comes prior to the Mitzvah of chalitzah (a ceremony performed for one who does not wish to perform yibbum)" [12] (Bechorot 13a), if so what were the Ashkenazic authorities so concerned about? Is it so unlikely that even one who desires this woman, will also have in mind some element of performance of the Mitzvah? Is this sufficient reason to practically uproot a Mitzvah from the Torah? Thank G-d, from the days of our youth we are taught to wear tzitzit and tefillin and to recite Kriat Shma with the intent of fulfilling the Mitzvah. Is it therefore so impossible for this yavam to have kavana to fulfill the Mitzvah? This would seem to prove that Abba Shaul does in fact demand pure kavana. Given that such a level is nearly impossible to reach, the Ashkenazic authorities rarely permitted yibbum.

In fact there is a general dispute regarding all Mitzvot as to whether or not they require kavana. The authorities differ on the final ruling, with the Shulchan Aruch (Orach Chaim 60:4) claiming that kavana is necessary. This dispute, of course, is only regarding whether one has fulfilled his obligation in the event that he did not have proper kavana, all are in agreement that having kavana is the preferred way to fulfill the Mitzvah, for the Torah commands us "to serve Him with all your heart" [13] (Devarim 10:12). If the source for kavana is that we must serve Hashem with all our heart, this would imply that with any other kavana involved it can no longer be classified as using all our heart.

Chazal teach that we should not overeat on Erev Pesach in order that we have an appetite for the Matzah. If one were to ask me, I would have said the contrary - to eat on Erev Pesach in order that one be close to being satiated when partaking of his Matzah. In this way, the Matzah is eaten purely "leshem Shamayim" with no other intentions. Chazal, however, require the opposite. It would seem that Chazal decreed that having an appetite is an intrinsic of the Mitzvah and thus it does not detract from performance with "all your heart". Similarly we have a weekly Mitzvah of "oneg Shabbat" - delighting in the Shabbat. We do not have a requirement to eat food that we do not like, on the contrary to properly delight in the Shabbat we must eat food which we enjoy. The Mitzvah of eating Matzah, therefore, involves having an appetite for it.

The Sefer HaChinuch writes that even had we not been commanded to serve Hashem "with all our heart", we would have another source for requiring us to do so. He explains that the Mitzvah of "You shall love Hashem, your G-d, with all your heart, with all your soul" [14] (Devarim 6:5), requires that man not love anything else. A person is required to constantly keep in mind his love for Hashem, and even should he be blessed in this world with wealth, children, and honor, his love for those things cannot compare to his love for Hashem. A waking moment must not be passed whether day or night in which he does not remember to love his Master with all his heart. One whose thoughts are not on G-d but on the materialistic pursuits of this world for his own pleasures has violated a positive commandment of the Torah and will be subject to severe punishment. Man's love of his fellow Jew must be for the sake of fulfilling Hashem's commandment of "ve-ahavta lere-acha kamocho" "you shall love your fellow as yourself". His love

for Torah must also be because Hashem wishes that we love the Torah. A person must engage in physical activities because that is the desire of our Creator - we should eat in order to have sufficient strength to serve Him. This would require us to like what we eat, otherwise we would be unable to eat. According to the Chinuch, eating in order to gratify our own desires and not in order to have more energy to serve Hashem is a violation of the positive commandment to love G-d.. These words of the Chinuch, although very difficult to fulfill make perfect sense, after all if we are commanded to serve him with all our heart then our hearts must be filled with love for Hashem leaving no room for any love that is not "leshem Shamayim". Many fool themselves into believing that all their actions are "leshem Shamayim". With each piece of bread they eat they announce that this eating is "leshem Shamayim". Is this truly their intent or these simply words they have accustomed themselves to utter?

The Kotzker Rebbe asked why the Mishna states: "Let ALL your deeds be for the sake of Heaven" [15] (Pirke Avot 2:17), what is the word "all" coming to emphasize? He responds that even your acts that are for heaven's sake must be for heaven's sake! Such a degree of kavana in our actions is extremely difficult to attain. In spite of the words of the Chinuch and in spite of the ruling mentioned above that Mitzvot require kavana, in most cases performance of a Mitzvah "shelo lishma" "without proper intent" is also valid. In fact we know that Chazal tell us "One should always be involved with Torah and Mitzvot even if not for the proper intent, for doing it without proper intent will lead to doing with proper intent" [16] (Pesachim 50b). Obviously this does not apply to the Mitzvot of yibbum and construction of the Mikdash, but for the majority of Mitzvot one should perform them even if "shelo lishma", for that will eventually lead to performing them "lishma". Better that one learns even without the proper intent than to not learn at all because he has difficulty doing so "lishma".

The following discussion appears in the Gemara: "what is preferable, reproof with honest purpose, or false modesty?" [17] (Erchin 16b). The Gemara's response is that it appears from the way the question was phrased (see the Gemara) that true modesty is preferable to true reproof. If so, then false modesty must necessarily be preferable to reproof with an honest person, because "shelo lishma" is only slightly below "lishma", and we know that "doing it without proper intent will lead to doing it with proper intent". We see from here that we cannot always say that only pure "lishma" is required, for at times "shelo lishma" is also acceptable.

This week we will fulfill the Mitzvah of "zechirat Amalek" remembering what Amalek did and wiping them out. It would seem to me that one must always perform this Mitzvah "lishma". We cannot hate Amalek for the sake of pure hatred, as man's natural tendency would incline him to hate a person who did bad things to him. The hatred must purely be "leshem Shamayim", any other type of hatred is nothing more than a negative character trait. The same may be said regarding revenge - if it is not carried out for heaven's sake then it too is nothing more than a negative characteristic. Many wish to derive from the words of the Rambam (Hilchot Melachim 5:4-5) that "any nation who arises in order to destroy the Assembly of Israel, has the halachic status of Amalek" (see Kol Dodi Dofek, page 49 note 23 in the name of R' Moshe Soloveichik z"l). It is my humble opinion that they are mistaken. The Mitzvah to wipe out Amalek only applies to those who are direct descendants. Just as not anyone who "loves peace and pursues peace" [18] (Pirke Avot 1:12) is necessarily fit to be a Kohen, he has to be a direct descendant of Aharon, so too, not all haters of the Jewish people can be classified as Amalek. Amalek by definition can have no counterpart, as the Torah describes him "Amalek is the first among nations" [19] (Bamidbar 24:20). Amalek's uniqueness is in being "the first among nations" - the entire world feared the Jewish people: "Peoples heard - they were agitated; terror gripped the dwellers of Plishtim. Then the chieftains of Edom (Amalek's grandfather) were confounded, trembling gripped the powers of Moav, all the dwellers of Canaan dissolved" [200] (Shmot 15:14-15). Had the Canaanites been the first to fight against the Jewish nation, one could possibly have justified this for they knew that the Jewish nation was destined to destroy them and ultimately inherit their land. Even they trembled, but Amalek did not, because "he did not fear G-d" [21] (Devarim 2:18) and thus did not fear attacking the Jewish people. There can only be one "first among nations". It is certainly bad when any nation attacks us and they surely will be punished, but they will never be labeled the first. (Pharaoh may have preceded Amalek, but he has was before the splitting of the sea and it was precisely then when all the nations of the world were in such awe of us).

I would like to add that perhaps this is the reason Moshe specifically chose the victory over Amalek as the time to construct an altar in remembrance of the miracle (see Shmot 17:15 and Rashi ibid.), whereas he did not choose to erect such a memorial for the splitting of the sea. We can explain this based on the Rambam (Moreh Nebuchim 3, chapter 32) who tells us that the ultimate purpose of sacrifices is to distance our hearts from Avoda Zara. At the time the sea was split there was

no need to distance the Jewish people from Avoda Zara, for "Peoples heard - they were agitated; terror gripped the people of Plishtim" - the entire world feared the Jewish people and thus Avoda Zara had no lure that would require distancing from.

It was only after Amalek came that he managed to "cool off" this great fear and belief and Hashem. As Chazal describe it: "This can be compared to a boiling hot bath into which no person could descend, one scoundrel came, he jumped and went down into it. Although he was scalded, he cooled it off for others" [22] (Rashi Devarim 25:18). It was precisely at this point that all the nations returned to their idolatrous ways and thus there was now a need to construct an altar and offer sacrifices as a means of distancing ourselves from it. Not only did Amalek not fear Hashem but he dragged the other nations along with him to make them not fear Him. It is for this reason that Amalek is destined to suffer: "its end will be eternal destruction" [23] (Bamidbar 24:20). It is for this reason that we are commanded to hate him because "he did not fear Hashem" and not because of any actions perpetrated against us.

The Chazon Ish (Yoreh Deah 4:16) tells us that it is well known that the halacha of "cast in and not brought up" [24] (Avoda Zara 26b) (an evil person may be thrown into a pit and need not be saved if already in one) no longer applies. He claims that this only applies at such times when Divine Providence is clear to all as it was during previous generations which experienced miracles and heavenly voices. It was then that we could feel the special providence given to the righteous, and the motives of any deniers were purely based on personal desires and temptations. Although being a heretic today is equally terrible, the halacha of "cast in and not brought up" does not apply. Similarly, when a non-Jew harms a Jew, although he will be punished for his crime, he cannot be classified as Amalek, for he is not the first of the nations, rather he was simply "following the way of the world" by oppressing Jews. I am not, G-d forbid, trying to justify oppression of the Jewish people, I am only stating that they are not Amalek, there can only be one "first" - only one Amalek who had the audacity to fight the Jewish nation when the rest of the world stood trembling. It is the fact that they did not fear Hashem that is the main claim against Amalek and this is what we must remember and this is why they must be eradicated.

Hashem commanded Moshe to wage war against Midian: "take vengeance for the children of Israel against the Midianites" [25] (Bamidbar 31:2). How does Moshe relay this Mitzvah to the Jewish people? "Arm men from among yourselves for the legion that they may be against Midian to inflict Hashem's vengeance against Midian" [26] (ibid. 3). Moshe does not refer to the war as the vengeance of the Children of Israel rather the vengeance of Hashem. In spite of all the harm that Midian inflicted upon us, in spite of all the lost Jewish lives they were directly responsible for, the primary goal of this war was for Hashem's vengeance. We must view our war against Amalek in the same vain. Amalek harmed us in a terrible way, and we are commanded "remember what Amalek did to you" [27] (Devarim 25:17), yet what was so bad about them? The fact that they "did not fear Hashem".

With this in mind we can now understand why the Rambam rules that we are permitted to accept converts from Amalek (contrary to the opinion of R' Eliezer as quoted in the Mechilta on Parshat B'Shalach). It appears from the Rambam that we are even commanded regarding Amalekites who accept upon themselves the seven Noachide laws and attain the status of "ger toshav". If the Torah's reason for commanding us to destroy Amalek was because "he did not fear Hashem", it follows that if he has demonstrated that he has left that path then he no longer needs to be wiped out. The Torah was not interested in our destroying the physical Amalek as much as what they represent. In the event that this Amalekite will not observe the Mitzvot he has accepted upon himself then he will be judged in Beit Din. Acceptance of these Mitzvot, takes him out of the category of "he did not fear Hashem". In other words, the Amalek within him has ceased to exist and there is thus no longer any Mitzvah to physically destroy him.

The days of Purim are observed on the fourteenth and fifteenth of the month of Adar (this year there is sixteenth as well but that is simply observance of the fifteenth that was postponed). Why were two separate days decreed? Because the people in Shushan rested from their enemies on the fifteenth while the relief for the remainder of the world occurred on the fourteenth. The celebration, in other words, is on "the days on which the Jews gained relief from their enemies" [28] (Esther 9:22). The Chatam Sofer poses the following question: why was Purim established on two different days such that "the time for one is not the time for the other" [29] (Megilla 2a), would it not have been more appropriate to establish it on the thirteenth of Adar, the day described by the Gemara as "the time when all assembled" [30] (Megilla 2a). This was the day in which the Jewish people fought against the enemy and this was the main miracle. Would it not have been more appropriate for the entire nation to observe the same day (perhaps the walled cities would have added an additional day because the fighting in Shushan went on for

one more day, but the thirteenth would have been fitting for all to observe)? The Chatam Sofer answers that had the entire world observed Purim on one day, the entire world would have simultaneously been in a condition of "ad delo yada": "One is obligated to become intoxicated on Purim until one does not know the difference between cursed is Haman and blessed is Mordechai" [31] (Megillah 7b) and there would not have been anyone to learn Torah. Given that our survival and that of all the worlds is dependent on our learning Torah, we cannot afford even a moment in which Torah is not learned. This lack of Torah learning would have resulted in the world returning to a state of nothingness (see Nefesh Hahayim shaar 1, chapter 16). The only solution to the problem was that Purim be observed over a two day period, when one group drinks the other learns and when the first one is learning, the second one is drinking.

Based on what we have said, we can offer an additional answer to that of the Chatam Sofer's. Chazal wished for Purim to be established on the days in which they rested from the enemies. By so doing they expressed that although the miracle of Purim was primarily physical (see Bach on Tur Orach Chaim 670), we thank Hashem for the spiritual salvation it brought about - "they accepted the Torah again in the days of Achashverosh" [32] (Shabbat 88a). The only way the Jewish people could accept the Torah out of their own free will was on "the days on which the Jews gained relief from their enemies", not on a day of war. Just as David could not have constructed the Beit Hamikdash "lishma" when he was constantly in a state of war, so too "they accepted the Torah again" out of love (see Rashi ibid.) and purely "lishma" can only be achieved during days of peace and tranquility. The main message of Purim is that the Jewish people reaffirmed their faith and even when there was no longer any danger of annihilation at the hands of their enemy they were able to accept the Torah. It is for this that we thank Hashem, for if, G-d forbid, we do not accept the Torah we would have no reason to live. Accepting the Torah after this evil person's decree was nullified is also a form of wiping out Amalek.

Chazal tell us that "a prophecy that was needed for future generations was recorded, and one that was not needed was not recorded" [33] (Megilla 14a). If so, why is the Tanach filled with prophecies regarding the people of Amon, Moav, and other nations who have long ceased to exist? The explanation is that each person is a microcosm world and within each and every one of us (if we do not manage to mend our ways) exists an element of Amon, Moav, Edom, etc. These prophecies are necessary as a means of preventing us from following in their ways. We can include Amalek in this list. Each and every one of us has some degree of Amalek within us, an element of "he did not fear Hashem". Our Mitzvah to wipe out Amalek also refers to the Amalek that is within us. It is unclear whether or not descendants of Amalek still exist, and even if they do we certainly do not know who they are. We do not even know "who is a Jew", how can we be expected to know who Amalek is! The story goes that R' Chaim M'Volozhin zt"l killed an Amalekite, but there is no one today who is sure of who they are. The tradition in Yerushalayim is that the Armenians descend from Amalek. I would not have the audacity to kill an Armenian based on this tradition which does not have a strong enough basis, only Eliyahu HaNavi will be able to tell us if there are still descendants of Amalek in this world. Until then, although we cannot fulfill the Mitzvah of physically destroying them, we are obligated to wipe out the Amalek that is in our hearts - our own manifestation of "he did not fear Hashem".

We must also give as much Mishloach Manot and Matanot L'Evyonim as we can, for the message they carry is also a negating of Amalek. Amalek did not exactly bring us gifts when we were "faint and exhausted" [34] (Devarim 25:18). By accepting the Torah with love we will destroy the Amalek that is within us "as the days on which the Jews gained relief from their enemies". We need to accept the Torah with love and not out of coercion as when Hashem "covered them with the mountain as a vat" [35] (Shabbat 88a). A true and sincere acceptance of the Torah with love can fulfill the Mitzvah of destroying Amalek and may we merit speedily in our day "and saviors will ascend Mount Zion to judge the Mountain of Esav and the kingdom will be Hashem's" [36] (Ovadiah 1:21).

APPENDIX (TRANSLITERATIONS OF SOURCES) [1] "ve-asu li Mikdash" [2] "li - lishmi" [3] "dam larov shafachta umilchamot gedolot asita lo tivne bayit lishmi ki damim rabim shafachta artza lefanai" [4] "im mizbach avanim taase li, lo tivne et-hen gazit ki charbecha shenafata aleha vatechaleleha" [5] "shehamizbe-ach nivra lehaarich yamav shel adam, vehabarzel nivra lekatzer yamav shel adam, ein zeh bedin sheynaf hamekatzer al hamaarich" [6] "veshem ish Yisrael hamukeh asher hukah et haMidianit Zimri ben Salu" [7] "Pinchas ben Elazar ben Aharon HaKohen, heshiv et chamati me-al Bnei Yisrael bekano et kinati betocham velo kiliti et Bnei Yisrael bekinati" [8] "veshem haisha hamukah haMidianit Cozbi bat Ztur" [9] "vesamti makom le-ami leYisrael, unetziv veshachan tachtav velo yirgaz od, velo yosifu bnei avla le-anoto kaasher barishona" [10] "hu yihye ish menucha vahanichoti lo mikol oyvav misaviv, ki Shlomo yihye

shmo veshalom vasheket eten al Yisrael beyamav. Hu yivne bayit lishmi" [11] "Abba Shaul omer: 'hakones et yevimto leshem noi, uleshum ishut, uleshum davar acher - keilu poge-a baerva, vekarov ani be-einai lihyot havlad mamzer', vachachamim omrim 'yevama yavo aleha' - mikol makom" [12] "Mitzvat yibbum kodemet lemitzvat chalitzat" [13] "ule-avdo bechol levavchem" [14] "ve-ahavta et Hashem Elokecha, bechol levavcha uvchol nafshecha" [15] "vechol maasecha yihyu leshem Shamayim" [16] "leolam yaasok adam beTorah uveMitzvot afilu shelo lishma, shemitch shelo lishma ba lishma" [17] "tochecha lishma vaanava shelo lishma, hey minaihu adifa" [18] "ohev sholom verodef sholom" [19] "reshit goyim Amalek" [20] "shamu amim yirgazu chil achaz yoshvei plashet, az nivhalu alufei Edom eilei Moav yochazeimo raad namogu kol yoshvei Canaan" [21] "velo yarei Elokim" [22] "mashal le-ambati rotachat she-ein kol birya yechola leired betocha, ba ben bliyaal ehad kafatz veyarad letocha, af al pi shenichve hikra ota bifnei acherim" [23] "ve-acharito adei oved" [24] "moridin velo maalin" [25] "nekom nikmat B'nei Yisrael meeit hamidyanim" [26] "heichaltzu meitchem anashim latzava veyihyu al Midian latet nikmat Hashem beMidian" [27] "zachor et asher asa lecha Amalek" [28] "kayamim asher nachu bahem haYehudim meoyeiheim" [29] "zmano shel zeh lo kizmano shel zeh" [30] "zman kehilla lakol" [31] "michayav inish lebesumei bePuriah ad delo yada bein arur Haman leBaruch Mordechai" [32] "hadur kibluha bimei Achashverosh" [33] "nevuah shehutzrecha ledorot nichteva, veshelo hutzrecha lo nichteva" [34] "ayef veyage-a" [35] "kafa aleihem har kegigit" [36] "Vealu moshim beHar Tzion lishpot et Har Esav vehayata laHashem hamelucha"

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* TORAH WEEKLY * Highlights of the Weekly Torah Portion
Parshat Terumah & Shabbat Zachor For the week ending 8 Adar 5761 /
March 2 & 3, 2001

ON THE ROAD

"Remember what Amalek did to you, on the road when you were leaving Egypt..." (Devarim 25:17-18)

Learning Modern Hebrew is a daunting task for many a new immigrant, but there is one Hebrew phrase that can be picked up as soon as you get off the plane. It requires no glottal stops or verbal contortions. In fact you don't even have to use your mouth or your lips to form this expression at all -- because you say it with your fingertips.

Israeli sign-language for "Rega!" ("Wait!") consists of lightly clapping the upward-pointing fingertips together with the thumb and pulling the hand downward a little. This is repeated several times. It helps to communicate your insistence that the other party wait if you also angle your chin down and look at him through narrowed, upturned eyes.

We live in an impatient world.

This Shabbat is a special Shabbat, Shabbat Zachor. Zachor means remember. Shabbat Zachor is about remembering something which strikes at the very center of our existence, at our fundamental view of the world.

"Remember what Amalek did to you, on the road when you were leaving Egypt..."

When the Jewish People were leaving Egypt, there was a nation who came out and attacked them. That nation knew of all the miracles that

G-d had done for the Jewish People in Egypt but it didn't faze them. They still attacked. Their name is Amalek. They are the incarnation of atheism in the world. They are the scoffer who says nothing is important. Nothing is real. There is no law. No Judge. No judgment. Nothing. The world stood in awe as the sea divided for the Jewish People. But Amalek merely smirks. One good sneer can banish a million miracles.

Amalek attacked the Jewish People when they were "on the road." What is the significance of the road? A road connects. There is no road in the world which leads nowhere. Every road connects here with there. Amalek waits in ambush beside the road from the head to the heart. Deep inside every Jew there is a primordial sense-memory of standing at Sinai. We are believers who are the children of believers. Why is it then, that so many of us feel so far from G-d? Why is it that so many of us wonder if there is a G-d? Enter the clown. Amalek stops that sense-memory on the highway from the head to the heart. His very name spells out his mission. The gematria (numerical equivalent) of Amalek is 240. The gematria of safek -- "doubt" -- is also 240. Amalek is the power of doubt in the world that tries to sever the Jewish heart from its Source.

But there's another road on which Amalek awaits in ambush. A road symbolizes purpose. And where there is purpose, there is hope. This world is a road, sometimes a dark and lonely road, but it leads to a great palace of light. Amalek says there is no road. There are only moments. There is only this moment.

In the United States, psychologists have identified a frightening new phenomenon they call road rage. Road rage is when someone is driving too slowly in front of the Road Rager. So he puts his foot on the gas, overtakes the "rage-ee" and deliberately tries to kill the person who's driving too slowly, either by forcing him over the side of a precipice, or if there's no convenient precipice, he'll make the innocent victim pull off the road, take out a gun and pump him full of bullets.

We live in a world where impatience has reached homicidal proportions. Why? Because there is nothing more than the moment. That is my life. If you steal this moment, you are stealing my life; in other words -- you are killing me. Therefore you deserve to die.

Bilaam prophesied (Bamidbar 24:20) "Reishit goyim Amalek" -- "Amalek is the first among nations." If you take the first letters of each of these three words, "reish," "gimmel" and "ayin," they spell rega -- which means "moment." Amalek's message is that the moment, the rega, is all there is. All I have is the moment. Quick! I must cram my life with moments. For there is nothing else. There is no purpose. No road. No destination. Just the moment. And then extinction.

On this Shabbat, Shabbat Zachor, the Torah gives the Jewish People a mitzvah to remember what Amalek did to us during the Exodus and to eradicate the name of Amalek. Why is it that we fulfill this mitzvah specifically on Shabbat?

Shabbat is referred to as "last in action; in thought, the first." When G-d created the world, His ultimate purpose was Shabbat. Shabbat shows us that this world is not just a machine which runs for no purpose other than to continue running. Shabbat is the most distant whisper of a world beyond. A world where we harvest everything we have sown in this world. Shabbat is the ultimate expression of purpose. It stands in ultimate opposition to a world which is obsessed by the moment.

HAFTARAH PARSHAT ZACHOR: Shmuel I 15:1-34 THE LAST OF THE AMALEKI

Parshat Zachor is always read the week before Purim, because on Purim we celebrate our deliverance from Amalek's most notorious descendent -- Haman.

The haftara of Parshat Zachor depicts another encounter with the descendants of Amalek: King Shaul was commanded to annihilate Amalek, but he failed to kill their king Agag. While in captivity, the last of the Amaleki, Agag, managed to sire a child, and it was from this child that Haman was descended.

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