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Rabbi Mordechai Willig
Happy with our Portion

The Rama concludes Shulchan Aruch Orach Chaim (697:1) with a discussion of our obligation to increase drinking and joy on Purim Katan, the 14th day of Adar Rishon. He rules that there is no obligation to do so, but one should add a bit to his meal. The Rama's final words are: "A good-hearted person feasts perpetually" (Mishlei 15:15). This implies that the requirement to increase joy "from when Adar enters" (Ta'anis 29a) applies to Adar Rishon as well, and the Gemara (29b) further states that one enjoys good luck and should adjudicate any outstanding cases with non-Jews in their courts at that time (Mishna Berurah 686:8). The increase in joy is left undefined, however, and requires explanation.

The Vilna Gaon contrasts the above phrase in Mishlei with the first half of the pasuk: "All the days of a poor man are bad." Chazal teach us that, "Who is wealthy? One who is happy with his portion" (Avos 4:1). The poor man referred to is one who is never happy because he has a greedy soul and always covets more (see Avos 5:23, 4:28), and therefore

all his days are bad; even when successful, he desires more and is therefore unhappy. By contrast, one who is satisfied with what he has is always happy. One who drinks is happy only while he is intoxicated, but not after the effects of alcohol wear off. One who is good-hearted is always as happy as the one who drinks is at the time of drinking. A good heart is the most important attribute (Avos 2:13, Vilan Gaon), and enables a person to always be happy.

Why is Adar a time to increase joy? Rashi (29a) explains "From when Adar enters" as follows: "Purim and Pesach were days of miracles for Yisroel". On a simple level, Rashi is saying that one's joy increases upon remembering that Am Yisroel experienced miracles in Adar and Nissan many years ago. However, the cause of the joy goes beyond merely remembering the past. True joy occurs when one is happy with his portion. Remembering the miracles Hashem performed for Am Yisroel during these months reminds us that Am Yisroel is Hashem's portion (Devarim 32:9). This enables us to be happy despite whatever problems we face. Moreover, the juxtaposition of Purim and Pesach, which is the reason we celebrate Purim in Adar Sheni (Megilla 6b), represents a critical lesson. Just as the open miracles of Pesach are clearly divinely ordained, so too is the hidden miracle of Purim.

"From the great and open miracles one acknowledges the hidden miracles which are fundamentals of the entire Torah. We have no portion (chelek) in the Torah of Moshe Rabeinu until we believe that all our matters and occurrences are all miracles. None are nature and the way of the world, neither those of the community nor those of the individual" (Ramban Shemos 13:16). Joy increases in Adar when we internalize this crucial lesson. We exalt in our being Hashem's portion, which began, as a nation, with the events recalled on Pesach. We begin our joy in Adar, when we celebrate the hidden miracle of Purim and focus on the Ramban's idea that all of our personal matters are ordained by Hashem.

We can be happy with our lot if we recognize that it is controlled from Above. On Purim, the festival of lots, this recognition reaches its peak, and the month of Adar leads up to the peak with increasing joy.

The absence of Purim in Adar Rishon is due to the need to have Purim and Pesach in adjacent months. This reminds us that hidden miracles, and all of our matters, are the result of Divine Providence. We thereby increase joy from the beginning of Adar Rishon, and on Purim Katan we reach the level of "A good-hearted person feasts perpetually." By contrast, we reduce joy from when Av enters (Ta'anis 29a).

On a simple level the sadness of Tisha B'Av comes from our recalling the destruction of the Temples and other tragedies. However, the original sin of Tisha B'Av was caused by a failure to recognize the universal nature of Divine Providence. "The people wept on that night" (Bamidbar 14:1), they cried on Tisha B'Av after hearing the report of the spies detailing the power of the enemy forces in Eretz Yisroel. "They are too strong for us" (13:31), and even, as it were, for Him (Rashi). Hashem responded: "How long will they not have faith in Me, despite all the miracles I have performed in their midst?" (14:11). Am Yisroel indeed saw the open miracles in Egypt and beyond, but they knew that in Eretz Yisroel they would lead a natural life and they did not realize that Divine Providence extends beyond supernatural events into the hidden miracles of every day. This failure caused them to cry notwithstanding the great miracles of the Exodus and the ongoing blessings they experienced in the desert. All the days of the poor are bad, even successful ones, if he does not recognize that the blessings are from Hashem. We reduce joy from the beginning of Av because in that month the secret of joy, the belief that our portion and our fate is always in Hashem's hands, was forgotten.

Rejoicing in our portion results from our having a portion in the Torah of Moshe Rabeinu and realizing that our portion is determined by Hashem. Every Shabbos we pray for our unique portion in Hashem's Torah. On this Shabbos, Rosh Chodesh Adar Rishon, we begin to increase joy by reinforcing our faith in hashgacha pratit upon Am Yisroel and each individual, from the events of Purim and Pesach until

this very day.

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Fragments of Memory

Britain's Former Chief Rabbi Lord Jonathan Sacks

"We will never forget you, we will never cease to mourn you, we will not let you down."

At the end of the book of Genesis, Joseph makes one deeply poignant request. Though I die in exile, God will bring you back to the land, and when he does so, vahaalitem et atzmotai mizeh, "Carry my bones" with you.

When Moses ascended Mount Sinai, and there was a catastrophe, and he smashed the tablets, and together with God made new ones, ever afterward luchot veshivrei luchot munachim be-aron, the Israelites carried with them in the Ark the new tablets and the fragments of the old.

And so it has been throughout Jewish history. We carry with us all the fragments of our people's past, the broken lives, the anguished deaths. For we refuse to let their deaths be in vain. They, our past, live on in us as we continue the Jewish journey to the future, to hope, and to life.

And so it is with the victims of the Shoah, the lost lives, the broken communities, synagogues desecrated and set on fire, the sacred scrolls burned and turned to ash, the children, a million and a half of them, an entire murdered generation. What our enemies killed we keep alive in the only way we can, in our minds, our memories and our memorial prayers.

There are cultures that forget the past and there are cultures that are held captive by the past. We do neither. We carry the past with us as we will carry the memory of the Shoah with us for as long as the Jewish people exists, as Moses carried the bones of Joseph, and as the Levites carried the fragments of the shattered tablets of stone.

Those fragments of memory help make us who we are. We live for what they died for, when we walk tall as Jews, showing we are not afraid, refusing to be intimidated by the anti-Semitism that has returned to Europe, or by the sustained assault on Israel, the one place on earth where Jews have ever been able to defend themselves instead of relying on friends who stayed silent, passive, when our ancestors needed them most.

Friends let us be in no two minds. The new anti-Semitism, different from the old merely in focusing not on Jews as individuals but on Jews as a nation in their own land, is as vicious as the old, as potentially murderous as the old, and the fact that it is being given protected space on our university campuses and in some of our media simply go to show that what we learn from history is that people who do not study history fail to learn from history and reproduce all its failings and its hates.

But this time is different. We have the state of Israel. We have Jewish children at Jewish schools. We have good and decent friends. And we have Jerusalem.

If you examine carefully the walls of Jerusalem, you will see a curious phenomenon. Jerusalem was destroyed many times. But each time, its walls were rebuilt from the stones of the ruins of the earlier wars walls. Out of the ruins of the past, Jerusalem has been rebuilt, and out of the fragments of the memories of the past, the Jewish people have been reborn.

So today we say to the souls of those our people lost in Europe's dark night: we will never forget you, we will never cease to mourn you, we will not let you down, until Jews can walk the world without fear, witnesses against those who choose death, to the God of life who told us: "Choose life."

The text above was a speech delivered by Rabbi Sacks at the National

Holocaust Memorial Commemoration Ceremony in Hyde Park, London in May 2011.

Rabbi Lord Jonathan Sacks is a global religious leader, philosopher, the author of more than 25 books, and moral voice for our time. Until 1st September 2013 he served as Chief Rabbi of the United Hebrew Congregations of the Commonwealth, having held the position for 22 years. To read more from Rabbi Sacks or to subscribe to his mailing list, please visit www.rabbisacks.org.

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Rabbi Frand on Parshas Terumah

Rabbi Yissocher Frand

Parshas Terumah

These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: CD #846 A Pasul Sefer Torah - Where Should It Be Kept? Good Shabbos!

When Something Is Free It Does Not Last: Easy Come, Easy Go

Parshas Teruma discusses the various contributions of money and materials by the Jews towards the construction of the Mishkan and its utensils.

The Chayei Adam has a section [Rule 68] entitled "Conditions which one must be careful about in connection with each and every mitzvah". The Chayei Adam enumerates a whole set of general laws and parameters relating to how a person should go about performing mitzvos. For example, he lists there the concept of "zerizin makdimin l'mitzvos" [the diligent perform mitzvos at the first available opportunity].

In Paragraph 16 of Rule 68, the Chayei Adam writes that a person should not perform mitzvos that come to him "for free", but he should rather pay for the performance of the mitzva at its full "value" (schar shalem), as it is written (when David HaMelech was purchasing the site of the future Beis HaMikdash from Aravna the Yevusi): "No. I will purchase from you (the field) at a price and I will not offer burnt offerings to Hashem, my G-d, for nothing..." [Samuel II 24:24].

The Chayei Adam extrapolates from this pasuk the following rule: If one has an opportunity to obtain a mitzvah "free" or to do the mitzva by paying for it, he should always choose the latter option. In practice, this would mean that if someone is offered a Lulav and Esrog at no charge before Succos or if he is offered free Shmura Matza before Pessach -- according to the Chayei Adam -- the person should refuse the offer and should rather pay for his own Lulav and Esrog and his own Shmura Matza!

The Chayei Adam quotes a Zohar which is very strict regarding this concept of doing mitzvos "for free". The Zohar speaks a lot about "klipos" (shells or peels) which are impure elements in the metaphysical world that attach themselves to holy and pure things. The Zohar says that when a person performs a mitzva without "paying for it", that mitzvah has a "klipa" upon it. Somehow, the mitzva performance is im proper or at least incomplete. The "klipa" diminishes the sheen and the luster that a mitzva potentially has.

As an analogy that may be helpful in understanding the Zohar's comment about "peels" (klipahs) that exist on mitzvos one performs without any monetary expenditure on his part, consider the little piece of plastic that usually covers the screen when you purchase a cellphone. The little piece of plastic over the screen can distort the screen's image. The plastic is removable and is meant to be peeled off before one begins using the phone, otherwise the screen will not be clear.

The Munkatcher Rebbe, in his commentary on Maseches Brochos (Maggid Ta'Aluma), says the following thought: There is a widespread

custom in many Jewish communities that after someone gets an Aliyah on Shabbos or Yom Tov, he receives a "Mi SheBerach" blessing from the person who calls up the individuals receiving Aliyahs. Traditionally, the person receiving the "Mi SheBerach" donates something to the synagogue or some other charitable cause in exchange for having received the Aliyah. Who came up with that idea?

The Munkatcher Rebbe writes that this is exactly the Chayei Adam's idea. A person has just performed a mitzva by being called up to the Torah and receiving an Aliyah. We do not want him to have obtained a mitzva for "free". He receives a Mi SheBerach so that he should have the opportunity to pay for his Aliyah and pay for the mitzva he has just performed, thereby removing its "klipah".

What is the logic behind this concept? The logic can be summed up in four words: "Easy come; Easy go." This trite comment is actually a very profound statement: That which a person obtains easily does not penetrate. It is not fully appreciated and does not become part of the person. On the other hand, if a person must pay for a mitzva or trouble himself to accomplish a mitzvah, he will have a totally different relationship with that mitzva.

Many Jews personally bake their own matzahs before Pessach. People travel from Baltimore to New York to go to the Matzah bakeries to personally take part in the baking of the matzahs that they will eat at their Seder in fulfillment of the Biblical mitzvah of eating Matzah the first night of Pessach. They do this so that the mitzva does not come to them for "free". Not only do they want to pay the \$16 a pound for the matzah, they want the mitzvah to include their personal labor and sweat in the baking process.

Anything in this world that has value does not come easily. If a person wants to acquire something that will become a part of him and have an effect on him, he must sacrifice for it – be it monetarily or be it with toil and effort -- so that it does not fall into the category of "easy come; easy go."

Rabbi Yisroel Reissman once related an incident involving the Kotzker Rebbe. When Rav Menachem Mendel was looking for a location to establish his branch of the Chassidic movement (before he became the "Kotzker Rebbe") he went from place to place looking for an appropriate venue. Whenever he came to a town and was greeted enthusiastically by the local residents who told him that it would be an honor to have him and his Chassidim move to their town, he rejected the location and concluded "this is not the place for us." Finally, when he came to Kotzk the townspeople told him, "Get out of here. We do not want you. We do not want your Chassidim. We do not want any part of this." He turned to his Chassidim and said, "Kotzk is the place for us!"

Why? It is not because he was a contrarian. Rather, he in effect was saying that he wanted to create a following of people that had deep convictions about their beliefs. He did not want wishy-washy people who came along for an easy-ride and a good time. When he saw people who were so committed to their convictions that they wanted to run him out of town, he recognized that the inhabitants of Kotzk were passionate people. These were the type of people he was interested in to form the core of followers for his branch of Chassidism.

In the same vein, the Kotzker explains that when Avraham Avinu wanted to find a match for his son Yitzchak, he told his servant Eliezer "Go to my home town. Do not take a wife for my son from the daughters of the Canaanites that I am dwelling in their midst."

The Kotzker explained Avraham's rationale: When I talked about monotheism to the people of my home town, they threw me into a pit of fire! Those people are committed to their belief system. They are passionate people. The local people, Avraham said, were his followers but their commitment was based on the free meals that he and Sara were offering in his tent. What is left of the "souls they made in Charan"? For them, religion was easy come, easy go! This is not the type of person Avraham was interested in for a future daughter-in-law. He was

interested in the type of people who could give someone a run for their money – passionate and committed individuals!

Introducing The Concept of "Striving For The Next Level of Sanctity"

I recently listened to a tape of a lecture given in 1956 by Rav Yosef Dov HaLevi Soloveitchik, zt"l, which is most appropriate to Parshas Terumah and the building of the Sanctuary.

The Pesikta D'Rav Kahanah says that at the time the Jews were told "And they shall make for Me a Sanctuary and I will dwell in their midst" [Shmos 25:8], Moshe questioned the Almighty: "All the Heavens cannot encompass Your Presence and now You say 'Let them make a Sanctuary for me'? What good will a little hut do to hold Your infinite Divine Presence?" The Almighty responded, "Moshe, it is not as you are thinking. There will be 20 boards in the north and 20 boards in the south and 8 boards in the west and I will descend and contract my Divine Presence before your eyes below."

Rav Soloveitchik asks "Why was there a need for this 'tzimtzum' [contraction]? Why did the Almighty need to contract His Presence? Was not the question of Moshe Rabbeinu a valid one? – The whole world is G-d's Sanctuary!"

To answer this question, Rav Soloveitchik quoted the Mishna at the beginning of Tractate Kelim, enumerating the 10 levels of holiness in the world: The Land of Israel is more holy than all other lands; within the Land of Israel, cities surrounded by walls have higher sanctity than other places; Jerusalem is more holy than other cities with walls. Within Jerusalem itself there are varying degrees of sanctity: Cheil; Ezras Nashim; Ezras Yisrael; Ezras Kohanim. Finally, there is the Sanctuary itself and within the Sanctuary there is the Holy of Holies which is at the top of this pyramid of increasing levels of sanctity in the world.

The reason for this extensive hierarchy is so that regardless of where a person is in this world, whatever level he is at – there is always a level above that! If there was one level of sanctity throughout the entire world, a person could claim "I am it! I have reached the apex. I do not need to go any farther."

Given the hierarchy spelled out in the Mishna, this problem is removed. A person can think "I live in a holy place. I reside in the Land of Israel." No. There is still Jerusalem which is holier. "I am living in Jerusalem – I am at the center of holiness in the world." No. There is still the Temple Mount. One could go to the Temple Mount and think, "Aha! This is it!" No. There are different gradations. Even if someone is a Kohen who could go into the Bais HaMikdash itself and place the Lechem HaPanim [Show Bread] on the Shulchon [Table] in the Sanctuary, he still needs to be aware that there is yet another level of sanctity beyond – the Kodosh HaKodoshim [Holy of Holies]! Even the Kohen Gadol [High Priest] who entered the Kodosh HaKodoshim on Yom Kippur was aware that the attic on top of the Kodosh HaKodoshim had additional sanctity and even the Kohen Gadol was not allowed to go there.

The lesson is that one is never "At 'it'". One is never finished in the process of spiritual growth. One has never 'arrived'. If one has the attitude that he has 'arrived,' he will never grow.

The reason the Almighty contracted his Divine Presence to 'limit himself' to the confines of the Bais HaMikdash was to introduce to mankind the concept that there are places that are holier than the next. Sure, G-d's Presence fills the world. But people would not strive if they felt that G-d's Presence was equally present in all places. When they know that "there is another level above where you are currently holding" then there is what to live for and what to grow for. The Almighty descended and made a place in this world holier than the next, so that we know there is always a next level for which to strive.

This write-up was adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Torah Tape series on the weekly Torah portion. Tapes, CDs, MP3s 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

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Parshas Terumah**

Let's Not Get Carried Away
Rabbi Yosef Levinson

The Torah admonishes us to insert the badim, poles, into the rings of the Aron (Ark) and to never remove them. The poles of the other keilim, utensils, of the Mishkan however, were only inserted when they were required to transport the keilim. This halacha is listed as one of the 613 mitzvos, and although this mitzva may hold no practical relevance today, nevertheless its lessons are eternal and apply very much in our times as well as in past generations.

The Sefer Hachinuch writes (Mitzva 96) that the Ark housed the Torah, which is the foundation of our people. Therefore the Ark must always be ready for travel. Perhaps we might unexpectedly be forced to leave in a hurry and in our haste we will fail to check if the badim are sturdy enough to transport the Aron. This might cause, Heaven Forbid, the Aron's bearers to drop it, which is beneath its honour. However now that the Torah demands that the poles be permanently attached, we will make them very sturdy and durable, averting tragedy in this way.

The late Rabbi Avigdor Miller zt'l adds that the Aron's constant readiness for travel reminded the Bnei Yisrael that they too might be asked to leave their encampment at a moment's notice. Due to this lack of permanence, the Jewish people never became attached to their material surroundings and were able to focus solely on the study of Torah. This is an important lesson for us as well. If we are to succeed in limud HaTorah, we must first recognise the transitory nature of this world. One must consider Torah study to be his main occupation and work, as the means to achieve that goal (Brachos 35b). This does not depend so much on the amount of time one devotes to learning as it does on one's attitude towards learning. One who anticipates the moment that his work will be finished so that he can go learn, and whose every spare moment, is devoted to Torah study demonstrates that this is his main focus. On the other hand, if one learns many hours a day but is preoccupied with what he will do after his learning seder (session), and he rushes home when he is done, then he shows that Torah learning is not as important as it should be.

Rabbi S.R. Hirsch writes that the badim teach us another lesson. Their constant presence on the Aron demonstrates that Torah never comes to a resting-place, for the Torah is not dependent on any place. Similarly, the Netziv writes that we are commanded to insert the staves into its rings when we make the Aron. In contrast, the poles of the Shulchan (table) and the Mizbeach Hazavah (golden Altar) were not to be placed in them until these keilim needed to be transported. This teaches us that we must take the Torah with us no matter where we go and that Torah learning will flourish no matter where we are exiled. However the monarchy, represented by the Shulchan and Kehuna, represented by the Mizbeach Hazavah can only prosper in Eretz Yisrael, when the Beis Hamikdash is standing.

The badim of the Aron also have another significance. Rabbeinu Bachya writes that since the purpose of the badim is to lift the Aron, therefore the badim are representative of the supporters of Torah. It is

through its supporters' assistance that Torah can thrive. The Meshech Chachma writes that it is for this reason that we may not remove the Aron's badim. Just as the poles are a permanent fixture on the Aron, so too a community should view themselves as always bound to the talmidei chachamim of their city and their support for Torah should remain constant.

Conversely, although the staves were only required for transporting the Aron, nevertheless by assisting the Aron, they became permanently united with the Aron, even when they no longer provided any benefit. Thus, writes the Chafetz Chaim, the benefactors of Torah scholars join their beneficiaries forever in the next world. Although at that time they do not provide the talmidei chachamim with any assistance, they enjoy the eternal fruits of Torah study with them.

Rashi, in his commentary to the passuk, "They shall not be removed from it", writes: forever. Apparently Rashi follows the opinions that this is a command not to remove the poles. Rashi states this explicitly in his commentary on next week's Parsha (28:32). However why didn't Rashi write that this is one of the negative commandments as he does there, why did he write that they are not to be removed forever. All the negative precepts are forbidden forever. Yet Rashi does not say that one can not eat non-kosher meat forever, so why does Rashi do so here?

Perhaps Rashi means to add that when they were building the Aron, they were to build it with this in mind, that the poles were to be permanently attached to the Aron, and again it was to be inserted with this intention. Perhaps this symbolizes that when one studies Torah, besides fulfilling a mitzva, he is also affected by his learning. The Torah becomes a permanent part of him, impacting on the rest of his life. Similarly one who supports a young scholar should know that he not only reaps the benefits for the expenses he covered - the advantage accrues for years to come. Should this budding talmid chacham rise to prominence, then all those who assisted him prior to his reaching renown, have a share in the making of a Gadol. For it was through the Torah of his youth that he became what he is. It is forever part of him.

When Rabbi Moshe Blau, head of Agudas Yisrael in Eretz Yisrael visited Vilna, Rabbi Chaim Ozer Grodzenski zt'l appointed a guide to show R' Blau the attractions and sights of Vilna. The guide took R' Blau to the Vilna cemetery where both the Gra and the Ger Tzedek, Avraham Ben Avraham were interred. He also showed him the Strushin library and other points of Jewish interest of the city. After his tour, R' Chaim Ozer enquired of the guide if he showed his guest "The attraction of Vilna?" The guide did not understand what R' Chaim was referring to, until finally R' Chaim said: "Did you take our guest to see R' Avraham Yeshaya". R' Avraham Yeshaya was none other than R' Avraham Yeshaya Karelitz, better known as the Chazon Ish. The Chazon Ish would soon rise to prominence when he emigrated to Eretz Yisrael. He was to become the leader of orthodoxy in one of the most trying times of our people. His opinion was sought far and wide. But in those days he shied away from the limelight, learning in privacy. However a few perceptive individuals, including R' Chaim Ozer were well aware of his brilliance and piety. Any visitor to Vilna seeking an audience with a Torah giant would surely run to see R' Chaim Ozer. However R' Chaim was already a gadol, from his many years of toiling in Torah. If one wanted to see a gadol in the making, R' Chaim Ozer pointed out that the correct address to visit was that of R' Avraham Yeshaya.

(The Meshech Chachma makes a brilliant point. Although there was a mitzva for the Levim to carry the Aron, it only appeared as if they were carrying it. In fact, the Aron transported itself. More than this, it lifted the bearers of the Aron with it. Therefore we were forbidden to ever remove the staves from the Aron, to show that just as the poles were not required for carrying the Aron when it was in the Kodesh Kodashim, so too when the Bnei Yisrael travelled, the poles were not meant to carry the Aron.)

Let us not get carried away with our work - we should have set times for learning. Let us remember the lessons of the badim and constantly seek to connect to the Torah.

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PARASHAT TERUMA

SICHA OF HARAV BARUCH GIGI SHLIT"A

"I Shall Build a Mishkan in My Heart"

Adapted by Immanuel Meier

Translated by Kaeren Fish Rashi and Ramban disagree as to the role of the Mishkan and the sacrifices. Their respective views appeared earlier in the midrash on this week's parasha. "The Holy One, blessed be He, said to Israel: I have given over My Torah to you; it is as though I Myself have been given over together with it, as it is written, 'Let them take Me a contribution...'. This may be compared to a king who had an only daughter. A foreign monarch came and asked her hand in marriage. When he sought to return to his own country, taking his wife with him, the king said to him: My daughter, whom I have given to you, is my only one. I cannot part from her; at the same time, I cannot tell you not to take her, for she is your wife. Do me this favor, then: wherever you go, make a small cabin for me, that I may live with you, for I cannot surrender my daughter. In the same way, the Holy One, blessed be He, said to Israel: I have given you the Torah. I cannot part from it, nor can I tell you not to take it. So wherever you go, make Me a house, that I may dwell in it – as it is written, 'Let them make Me a Mikdash...'" (Shemot Rabba, Teruma, parasha 33.) According to this view, the Mishkan serves a positive purpose: God seeks a place where He can cause His Name to rest, somewhere close to the Torah and Am Yisrael. Ramban, who maintains that the parashot here follow the chronological order, likewise understands the command concerning the Mishkan as having followed directly after the giving of the Torah and the "covenant of the basins," as recorded in the parashot of Yitro and Mishpatim. Assuming this perspective, what are we to make of God's command to construct a Mishkan at this particular point in time? The answer would seem to lie in the profound transition that came about at the Revelation at Sinai. Prior to that point, God had appeared in the clearest and most manifest way, in the miracles of the ten plagues and the splitting of the Reed Sea. At Sinai, however, the relationship between God and Israel moves to a different level. The bond becomes more personal, more intimate, and as such God's revelation accordingly shifts to a more private, concealed place. Rashi adopts a different view. He maintains that the parashot do not record the events in their chronological order, and that the entire issue of the Mishkan arose only after the sin of the golden calf, and as a direct result of it. Had it not been for that sin, it is quite possible that there never would have been a Mishkan at all. Its entire essence and purpose, according to Rashi, is an atonement for the golden calf. Rashi's view, too, has its roots in the midrash cited above, which continues as follows: "A different opinion:... 'Even from the rebellious ones' (Tehillim 68:19) – the Holy One, blessed be He, said to Moshe: Concerning that which the idolaters claim – that I will not return to be with Bnei Yisrael because they worshipped idolatry, as it is written (Devarim 9), 'They have turned away quickly... ' – even though they are rebellious, I will not abandon them, and I will dwell with them, as it is written, 'Even the rebellious ones, that the Lord God might dwell

[there].'"[1] This does not depict the Mishkan as "lekhat'chila" – i.e., the original ideal; rather, the situation is altogether "bedi'avad" – an "after the fact" acceptance of reality. This midrash suggests that God would have preferred for there to be no Mishkan; we might even say that the Mishkan was not part of His original plan. The sins of Bnei Yisrael brought about a certain reality, with a need for "tikkun" (repair) that included also a Mishkan. Personal expression in the service of God

Ramban's interpretation seems simpler and more likely. Beyond the logic indicating that the Mishkan is indeed what God wants, his view also sits better with the plain reading of the text, with no need to rearrange the parashot. Why, then, does Rashi adopt his own view? Why does he feel the need to interpret the situation in a way that does not conform with the plain reading, and thereby to turn the entire phenomenon of the Mishkan into an accommodation of reality rather than an ideal? Like Rashi, the Ramban in his Moreh Nevukhim argues that the sacrifices are commanded as a result of the sin of the golden calf. His view is based on the gap between the ideal reality and the real world. The original, supreme aim had been that Bnei Yisrael would attain faith in God through purely spiritual means and activity. This is what the Revelation at Sinai should have brought about. But in the real world it became apparent that the nation needed some tangible, material guideposts. This need caused them to create the golden calf – the same calf that returns in the form of the molten image of Mikha, and in the two golden statues set up by Yerav'am. This gap between the original spiritual ideal and the actual need for physicality, produced a sort of compromise: Divine service in the form of sacrifice. The Mishkan is a tangible expression of God, in accordance with His command. However, it would seem that this is not what Rashi means. Even Rashi agrees that the verses at the end of parashat Yitro, concerning the altar of stones, were uttered immediately after the giving of the Torah, prior to the sin of the golden calf: "God said to Moshe, So shall you say to Bnei Yisrael: You have seen that I have talked with you from heaven. You shall not make with Me gods of silver, neither shall you make for yourselves gods of gold. An altar of earth shall you make for Me, and you shall sacrifice on it your burnt offerings, your sheep and your oxen, in all places where I cause My Name to be pronounced, I will come to you and I will bless you. And if you make Me an altar of stone, you shall not build it of hewn stone, for it you lift up your sword over it, you have defiled it. Neither shall you go up by steps to My altar, so that your nakedness shall not be exposed on it." (Shemot 20:19-22) This prompts the question: if the altar and sacrifices were commanded already prior to the sin of the golden calf, then what changed as a result of that episode, necessitating a Mishkan which (in Rashi's view) had not been necessary previously? To answer this question we must take a closer look at the above verses, from the end of parashat Yitro, which are formulated in the singular. In Rashi's view, the ideal reality is one where individuals build 'bamot' – private altars, built wherever and however a person chooses. Each individual would be free to express himself freely in his Divine service, building altars of any shape and size and in any location, and offering sacrifices in accordance with his own desire. It is this sort of reality that is described by the prophet Malakhi, with regard to the relationship of the other nations to God: "For from the rising of the sun until it goes down, My Name is great among the nations, and in every place incense is burned to My Name and pure offerings, for My Name is great among the nations, says the Lord of Hosts." (Malakhi 1:11) This was meant to be the reality amongst Bnei Yisrael, too, until the sin of the golden calf. This sin showed that personal expression may lead to sin – bordering even on idolatry. Hence it became necessary to unify all the bamot and focus Divine service in one central location, with a fixed schedule of clearly-defined public sacrifices, and detailed laws concerning private offerings. Although the personal style of expression in Divine service was for all practical purposes set aside, there is still importance to self-expression and there are still

commandments in which this aspect is manifest. Perhaps the clearest example is the mitzva of the sukka. The Gemara (Sukka 9a) discusses the sanctity of the wood of the sukka. Other than Torah scrolls, tefillin, and mezuzot, this is the only other mitzva I know of where the object has its own intrinsic sanctity. And yet the form of the sukka, and the amount one uses it, are decided upon by each individual. Every person has his own experiences, different from those of his fellow, and in the mitzva of sukka this individuality has a chance to be expressed in the strongest possible way. Prayer is another area in which there is personal expression. Reviewing the prayer text one is struck by how the words of Chazal, formulated so many generations ago, remain so vitally relevant. Nevertheless, there are elements that are relevant specifically to our times, and a person may mention these in his personal prayers. I once heard a rabbi talking about expressing personally relevant aspects of the various blessings in one's Amida prayer. His suggestion was that all such personal additions be inserted together, right at the end of the Amida, just before the concluding "yehi ratzon," so as not to interrupt or change in any way the prayer formula as set forth by Chazal. This troubled me. From his words it would seem that one's prayer consists of two parts: an antiquated, no-longer-relevant section which, out of excessive conservatism, we leave printed in the prayer book and part of our service; and a contemporary prayer, relevant to our lives here and now, where a person means every word that he says. This cannot be. The entire tefilla must be relevant to us and connected to our lives. In each and every blessing we must voice those aspects of it that resound within us. Each of us has personal issues that occupy us: when we reach the blessing of wisdom, we are thinking about an exam in which we hope to succeed; when we recite the blessing of healing, we mention those we know who are ill, etc. Our own lives and our reality must be part of each blessing. There is also another level – the communal or national level. I heard recently that Rav Medan adds, in his blessing for redemption, a prayer for deliverance from the Iranian threat. This is a personal prayer for a public good, or a public outcome. This represents a continuation of the Mishkan through prayer, as the verse teaches, "In my heart I shall build a Mishkan...." The Midrash describes Moshe questioning how God can confine Himself within the four walls of the Mishkan. God replies that He will look to the world, and to man, for the model. The world, and man himself, express the confinement of God. God confines himself within physical dimensions – the human body, the size of the universe. This is the whole basis of Kabbala. Another midrash talks about the parallel between the basic elements of the Mishkan – including the dyed threads of tekhelet and argaman, and the goat skins – and the human body. God constricts himself within the Mishkan, and within man. Similarly, Nechama Leibowitz offers a fascinating analysis of the precise parallel between the order of the building of the Mishkan, and the order of the creation of the world. What emerges from these parallels is that God's Name finds its place in the Mishkan, in the world, and in man. The Divine Name that rests within man should find expression in the sukka, in prayer, and in every commandment that we perform. (This sicha was delivered at seuda shelishit, Shabbat parashat Terumah 5772 [2012].)

[1] The same message is conveyed in other midrashim, some even more explicit in this regard. This particular midrash is cited here because of its juxtaposition to the one cited above.

from: Rabbi Ephraim Z. Buchwald ezbuchwald@njop.org reply-to: ezbuchwald@njop.org to: internetparshasheet@gmail.com date: Mon, Jan 27, 2014 at 6:14 PM subject: Weekly Torah Message from Rabbi Ephraim Z. Buchwald Terumah 5774-2013

**"The Shulchan-Much More Than Just a Table"
by Rabbi Ephraim Z. Buchwald**

In this week's parasha, parashat Terumah, the Children of Israel are asked to donate the necessary materials to be used for building the Mishkan, the Tabernacle,

that was to be situated in the midst of the camp of Israel.

In Exodus 25:8, The Al-mighty tells Moses to inform Israel, וְעָשׂוּ לִי מִקְדָּשׁ, וְשָׁכַנְתִּי בְּתוֹכָם and they shall make for Me a sanctuary that I may dwell among them.

There were six basic furnishings of the Tabernacle: the אֲרוֹן הָעֵדוּת –the Ark of Testimony, the שֻׁלְחָן –the Table of Showbread, the מְנֹרֶה –the seven-branched Candelabra, the מִזְבֵּחַ הַזָּהָב –the Golden Altar for incense, the מִזְבֵּחַ הַנְּחוּשֶׁת –the Brass Altar for sacrifice and the כִּיּוֹר –the Basin for washing the priests' hands and feet.

In Exodus 25:23, G-d instructs Moses, וְעָשִׂיתָ שֻׁלְחָן עֲצֵי אַצְיָא You shall make a table of acacia wood. The Torah then records the specific dimensions of the table: two cubits its length, a cubit its width, and a cubit and a half its height. The wooden table is to be covered with pure gold and a golden crown is to be placed around the frame. The table had shelves affixed to its sides to accommodate twelve special loaves of bread. The loaves, known as לֶחֶם הַפָּנִים –Showbread, looked very much like matzah that were turned up on either side like a face.

The twelve loaves of לֶחֶם הַפָּנִים were baked fresh every Friday. Every Shabbat, the new loaves replaced the previous week's loaves that were eaten immediately by the Kohanim—the priests. The לֶחֶם הַפָּנִים were stacked, six loaves each on either side of the table. A space was left for air to flow through when the loaves were stacked on the shelves, to ensure that the bread would not spoil. Although the Midrash cited by Rabbi Eliyahu Kitov states that the breads miraculously remained fresh for an entire week and that the old breads were always as warm and as fresh as the new breads. Nevertheless, the practice was not to rely on miracles.

The Table of Showbread in the Tabernacle and in the Temple represented the economic well being of the people of Israel. Only at the time of creation, did the Al-mighty create ex nihilo, something out of nothing. After creation, creatio ex nihilo ceased. Therefore, it became necessary for people to work to earn a living. But, the original source of economic blessing always emanated from the Shulchan in the Tabernacle. It was for this reason that the Showbread was placed on the Table, serving as a symbol of G-d's beneficence and bestowing an economic blessing upon all humanity.

The Torah, in Leviticus 24:5-9, describes how the Showbread is made, and is to be exchanged with fresh loaves every Shabbat. The Talmud, Menachot 99b, states that after the fresh Showbread was stacked on the Table, the old loaves were distributed among the priests who served on that particular rotation. The Midrash (again cited by Rabbi Eliyahu KiTov) maintains that even if a priest received a minuscule amount, a crumb the size of a bean, the priest was always, miraculously, satisfied. And when the priests are satisfied, the entire nation is blessed, and with them the entire world.

Rabbi KiTov notes, that Tradition asserts, that every home is capable of recreating the experience of the Tabernacle and the Temple. In every home and at every table where people gather to eat, an elevated sense of satisfaction and pleasure can be achieved, if those present at the meal discuss Torah, bless G-d for His generosity and make an effort to provide for the poor and the needy. Such a table is worthy of being called a table of G-d and a table of kings. Such a table becomes tantamount to an altar of forgiveness, and the bread is regarded as equivalent to a sacrifice on the ancient altar.

Rabbeinu Bachya writes that it was the custom of the righteous people in France to be buried in a coffin made from the wood taken from their home table, to demonstrate that a person cannot carry anything with him when he leaves the world. Only one's acts of charity, performed during one's lifetime, and acts of kindness that benefitted others at one's table, accompany a person on his/her final journey.

That is why the Talmud (Brachot 54b) maintains that one who prolongs his meals at his table is blessed with a prolonged life, because such a person provides an opportunity for one's guests to benefit from his table. Such a person surely merits long life in this world and eternal life in the World to Come.

May you be blessed.

from: Office of **Rabbi Berel Wein** info@jewishdestiny.com reply-to: info@jewishdestiny.com to: internetparshasheet@gmail.com date: Wed, Jan 29, 2014 at 4:01 AM subject: Parshat Tetzaveh 5774

Home In My Opinion
Rabbi Wein's Weekly Blog
RABBIS AND SAVANTS

There was a long and critical article that appeared this past week in one of the Hebrew newspapers here in Israel concerning the role of rabbis in society. There is no question that the role of most rabbis in the United States is far different than what is currently the case in Israeli society. In the United States the rabbi is a far more personal figure. He is a teacher, speaker and confidant. He is also expected to be somewhat of a social worker, psychologist and counselor. His main

task is to care for his flock, which in most cases is limited to his immediate congregation and in certain instances does expand to include the entire Jewish community where he is located. He also has important executive and administrative duties as well as being a fundraiser. This is certainly not the classical job description of rabbis over the past centuries in Europe, the Levant and early American Jewry. While holy men and kabbalists abounded over all of these centuries, those rabbis were not expected to be a dispenser of blessings, an advisor as to business matters or a political guru. His realm of expertise was limited to studying and teaching Torah, writing books, debating halachic issues and being a role model in his community. This type of rabbi in the main did not take hold in American soil. In America the congregational rabbi described earlier in this paragraph came into being and to a great extent still exists today in American Jewish life. It is interesting, if not even distressing, to note that there is a great disconnect between the yeshiva education given to potential rabbis in the United States and the real skills needed when they actually enter the field. This disconnect has caused many personal and communal difficulties and disappointments. In Israel, in most cases, the congregational rabbi as he exists in the United States is absent here. There are neighborhood rabbis, city rabbis, court judge rabbis, chief rabbis, army rabbis, but almost all of them have very little contact with the people or society that they are meant to serve. In Israel the matter is further complicated by the fact that the community that they are meant to serve is not a homogeneous one.

The congregational rabbi in the Diaspora may have a diversity of people in his congregation but basically he is serving a particular section of the Jewish society. Here in Israel the rabbi is serving a society that is at one and the same time secular and religious, believing and denying and of a very different social and economic strata. The concept of a congregational rabbi has made some headway here in Israel over the past few years, especially in areas that have absorbed immigrants from English-speaking countries. Nevertheless, the great disconnect between the Israeli rabbinate and the Israeli public is felt in all areas of Israeli life and is a vexing and disturbing issue. In Israel certainly, again with relatively few exceptions, the disconnect between the yeshiva education, the formal exams given for rabbinic ordination and the entire mindset of the educational system with the general society, is glaring and troublesome. Israel needs rabbis desperately but also desperately needs rabbis that can somehow connect to the average Israeli without a demeaning attitude and an always critical eye. In both the United States and Israel the Hasidic rebbe and the rosh yeshiva have both supplanted the roles and authority traditionally ascribed to the rabbi. But these positions have currently expanded so that the rebbe and the rosh yeshiva are not only rabbis but are savants as well. All personal, domestic, social and economic questions are addressed to them for divinely inspired answers. They are all active in politics with all of the baggage that that brings with it. They are somehow to be invested with prophetic powers that can decide life-and-death issues for individuals, institutions and for the State of Israel itself. Over the last few decades this has been shown to be a very slippery slope that bordered on dangerous consequences for many. Great caution should be exercised in appealing to those who proclaim themselves to be all-knowing. Great and wise men should certainly be consulted on issues of importance, and their opinions, if rendered, should be taken into consideration. Nevertheless in the long run of life it is only we that are responsible for our actions and for our behavior and policies. Both rabbis and savants need to be connected to and part of the general society in order to be effective and productive. All of Jewish history bears out this contention. One would hope to see progress in narrowing the disconnects and enhancing the roles of rabbis and savants as well.

Shabbat shalom Berel Wein

Weekly Parsha TERUMAH Rabbi Wein's Weekly Blog TERUMAH

The main moral thrust of this week's parsha is the challenge to take the mundane and ordinary and make of it something spiritual, holy and eternal. To our sorrow, we are well aware of how the supposedly holy can be made tawdry, cheap and negative. Thus the challenge of the opposite is truly a daunting one. Dealing with money, gold and silver, workers, artisans and the like usually inhibits any sense of holiness and eternity. The material always seems to corrupt the spiritual. It is not for naught that there is strong rabbinic opinion that the Third Temple will not be man-made but rather will descend from Heaven completely formed. It is destined to be eternal while the Tabernacle/Mishkan in the desert and both the First and Second Temples were the products of human endeavor and earthly building materials. All three of these great projects and physical institutions were destroyed and taken from us. Apparently we had failed in the goal of converting the earthly and temporary into the heavenly and eternal. So, if in fact this is the case then why does the Torah spend so much space and employ so many words to describe the physical construction of what, after all, remained only a

temporary structure subject to conquest and destruction? This is a question, which has nagged the brains of all biblical commentators for many centuries. It also poses the problem of this enormous challenge of the spiritual having to deal with the physical and in fact being dependent upon the physical in order to achieve its stated spiritual goal. Part of the answer to this ongoing problem lies in the attitude of human beings towards the physical wealth that all of us pursue during our lifetime. The Torah wished to teach us that wealth, material goods, human talents and artistic abilities are all only means to an end and not the end itself. One of the great pitfalls of life is elevating the means to be the end. Thus wealth for the sake of wealth, money for the sake of money, power and influence for the sake of power and influence becomes the norm in much of human society. This by its very nature prevents the transformation of the physical into the holy, the fleeting temporary into the unending eternal. The true purpose of gold and silver, architectural talent and building skill is to create a place of holiness and a constant reminder of the relationship between the Creator and the created. Therefore this week's parsha emphasizes the importance of donative intent. The Tabernacle/Mishkan was not to be built from funds gathered by taxation and coercion. Without proper donative intent there is no hope to convert the physical into the spiritual. Halacha raises the question why we do not recite a blessing before giving one's donation to charity or the support of Torah. Many answers, almost all of them technical, are advanced to solve this question. I am struck by the question itself. For the basis of its being asked is that somehow one must inject holiness into an otherwise ordinary act of money being transferred. How difficult this is if it is not preceded by the recitation of a blessing. Holy intent creates holiness and can transform the material into the spiritual. Shabbat shalom. Rabbi Berel Wein

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date: Sun, Jan 26, 2014 at 12:59 PM subject: "vehu Rachum is attached

The Significance of Vehu Rachum By Rabbi Yirmiyohu Kaganoff

Question #1: "I was once told that there are places in the long Vehu Rachum prayer where one should stop and wait to hear keriyas haTorah. What are they, and why?"

Question #2: "Why is the prayer Vehu Rachum recited only on Monday and Thursday?"

Question #3: "In some shullen that I attend, there is often a bang on a shtender with an announcement that today is the yahrzeit of some great rebbe, and therefore we will skip Tachanun. What is the source of this practice?"

Answer: This week, since we begin reading about the Mishkan, the forerunner of the Beis Hamikdash, of which it says ki beisi beis tefillah yi'karei, I am sending an article about the special prayer that we say on Mondays and Thursdays that begins with the words Vehu Rachum. The original article was written many years ago for parshas Shemos, and I am including the original introduction.

Our parsha mentions that when the king of Mitzrayim died, vaye'anchu bnei Yisrael min ha'avodah, vayiz'aku, vataal shav'asam el haElokim, that the Jewish people sighed and cried out, and that their cry for help (shav'a) rose to Hashem. Three different terms for prayer are mentioned in this verse. Indeed, the Hebrew language has almost twenty words to describe different types of prayer. This week is a good time to study a special prayer of ours – one that represents a different type of prayer.

What is the significance of the special prayer that begins with the words Vehu Rachum? Vehu Rachum is the lengthy prayer recited on Monday and Thursday mornings on days when we say Tachanun (Shulchan Aruch, Orach Chayim 134:1). There is a very moving story concerning the origin of this prayer. After the destruction of the Second Beis HaMikdash, a boatload of fleeing Jews was captured by a cruel, anti-Semitic ruler. Discovering that they were Jews, he decreed that he would throw them into a fiery furnace, just as Nevuchadnezzar had cast Chananyah, Misha'el, and Azaryah into a fiery furnace for refusing to worship idols.

The unfortunate Jews requested thirty days to prepare themselves for their fate. During those days, one of the older Jews dreamt of a pasuk that mentions the word "ki" twice and the word "lo" three times, but he could not remember it. A wise elder realized that the pasuk was Ki sa'avur bamayim itcha ani, uvaneharos lo yishtefucha. Ki seileich bemo eish lo sikaveh, velehavah lo siv'ar boch, "I will be with you when you pass through water; the rivers will not overcome you. When you pass through fire, you will not be singed, and flame will not burn you" (Yeshayah 43:2). The elder declared that this was clearly a sign from Hashem that just as they

had been saved from the sea, so they would be saved from the conflagration.

After thirty days, the wicked ruler ordered that a huge fire be lit, and the old man entered it first. The fire separated into three sections, and three tzaddikim appeared. The first began to recite a prayer to Hashem beginning with the words Vehu Rachum, ending with the words melech chanun verachum attah. (In most printed editions that I have seen, these are the first three paragraphs of the prayer.) The second tzaddik added an additional prayer, beginning with the words Anna melech, chanun verachum, again ending with the words melech chanun verachum attah. (In the siddurim, these are the next two paragraphs of the prayer.) The third tzaddik completed the prayer. The fire remained split in three and no Jews were harmed. The prayers recited by all these three tzaddikim is the Vehu Rachum prayer that we recite on Mondays and Thursdays (Kolbo #18).

We can now answer one of the questions asked above: "I was once told that there are places in the long Vehu Rachum prayer that one should stop and wait to hear keriyas haTorah. What are they, and why?" Presumably, it is preferable to stop, if possible, at a place which is the end of one of the original three tefillos.

Why is this prayer recited on Mondays and Thursdays? What sets apart these days from the rest of the week?

Moshe Rabbeinu ascended Mount Sinai to receive the second set of luchos on a Thursday, and returned with them forty days later on a Monday. Hashem's decision to give Moshe these luchos clearly implied that the Jewish people were forgiven for the sin of the Golden Calf. As a result, Monday and Thursday became etched into the calendar as days of repentance and divine favor for the Jewish people. This is why these days are chosen for fasting and special prayers in times of need, such as during a drought or during Bahab, the three fast days observed a few weeks after Pesach and Sukkos.

What is the order after Shemoneh Esrei? Ashkenazim recite Chapter 6 of Tehillim while "falling Tachanun." After this, they say the prayer Shomer Yisrael, while still sitting, and then they begin the prayer Va'anachnu lo neida. The first three words, Va'anachnu lo neida, are recited sitting, after which one stands up to recite the rest of the prayer. On Monday and Thursday mornings, Vehu Rachum is recited while standing before Tachanun is begun.

According to Sefardic (Edot HaMizrach) custom, Shemoneh Esrei is followed by Viduy (confession) and then by the Thirteen Attributes of Hashem's mercy (Hashem, Hashem, Keil, Rachum...). These are both said standing, and then one sits down to recite Chapter 25 of Tehillim, which is the primary part of Tachanun. On Monday and Thursday mornings, the Vehu Rachum prayer is recited after the Tachanun.

In nusach Sefard (the custom of those descended from Eastern European Jewry based on Hassidic influence), Shemoneh Esrei is followed by Viduy and by the Thirteen Attributes of Hashem's mercy. These are both said standing, after which one sits down to recite Chapter 6 of Tehillim while "falling Tachanun." This is followed by the prayer Shomer Yisrael, which is said while still sitting, and then by the prayer Va'anachnu lo neida. On Monday and Thursday mornings, the Vehu Rachum is recited between the Thirteen Attributes and Tachanun.

Is it more important to say Vehu Rachum or to say Tachanun? What happens if there is insufficient time to recite both Vehu Rachum and the rest of the Tachanun together with the tzibur?

It seems that one should recite Tachanun with the tzibur and "Vehu Rachum" after davening.

It should be noted that the commentaries dispute what is included in the takanah of reciting Vehu Rachum. Some contend that the takanah is to say Vehu Rachum, and to say it while standing (Shulchan Aruch, Orach Chayim 134:1), whereas others explain that the takanah included only reciting Vehu Rachum, but did not require one to stand (Levush). (They all agree, however, that one should recite Vehu Rachum while standing.)

Vehu Rachum should be treated with the kedusha of the Shemoneh Esrei (Magen Avraham). Therefore, there are those who contend that it should be said quietly (Rama 134:1). However, the Beis Yosef rules that one may say Vehu Rachum aloud, as is the custom of many people.

When do we omit saying Vehu Rachum? Vehu Rachum is omitted on days that we do not say Tachanun, which include Yomim Tovim and minor festivals.

The Gemara mentions that Tachanun is not recited on Rosh Chodesh (Bava Metzia 59b), because it is considered a minor Yom Tov (see Shibbolei HaLeKet).

Why is Tachanun omitted on Yomim Tovim and minor festivals?

Apparently, since Tachanun is a very serious prayer, and a person may become overcome with emotion while reciting it, it was felt that reciting it on these occasions would detract from the day's celebration.

Numerous customs are recorded concerning when Tachanun is omitted. Records of this topic go back over a thousand years. In the time of the Geonim, Rav Amram Gaon's yeshivah recited Tachanun even on Chanukah and Purim, whereas in Rav

Hai Gaon's yeshivah, they did not (Shu't Rivash #412). There were places in Bavel where the custom was to recite Tachanun on Rosh Hashanah, Yom Kippur and Shabbos Shuvah (Shu't Rivash #412), something that we would find extremely unusual. Every community should follow its custom.

We omit Tachanun between Yom Kippur and Sukkos because the Beis HaMikdash was completed during these days, and there was great celebration (Beis Yosef, quoting Shibbolei HaLeKet).

Some communities have adopted the practice of omitting Tachanun on the yearzeit of a great tzaddik. However, virtually all poskim frown on this practice (Shu't Shoel Umeishiv 5:39; Shu't Yabia Omer 3:11; see Chayei Moshe 131:4:4, quoting the Rebbes of Ger, Satmar and Munkach).

It is an accepted practice not to say Tachanun when a chosson is in attendance during the entire week after his wedding. The Magen Avraham (131:12) rules that we omit Tachanun until exactly a week after the moment of the wedding. Some contend that the chosson should not deprive people from saying Tachanun, and therefore rule that a chosson should not come to shul the entire sheva berachos week (Taz 131:10)! This is the way the Mishnah Berurah rules (131:26).

There is also a dispute as to whether we recite Tachanun when a chosson is present on the day of his wedding. The Magen Avraham contends that Tachanun is not said, while the Taz holds that it is. Each community should follow its custom or the psak of its rav.

There are many other dates or special occasions when the accepted practice is to omit Tachanun. However, space does not allow us to explain the reasons for each of these customs.

Conclusion Now that we are aware of the origin of the tefillah Vehu Rachum, we can recite the words with far deeper and greater feeling, knowing how grateful we must be for not having to contend with such intense and trying tests. Let us use the spiritual steps that those tzaddikim built for us to make an effort to internalize the message.

from: Chanan Morrison ravkooklist@gmail.com reply-to: rav-kook-list+owners@googlegroups.com to: Rav Kook List <Rav-Kook-List@googlegroups.com> date: Wed, Jan 29, 2014 at 3:53 AM subject: **[Rav Kook List] Terumah: Betzalel's Wisdom**

Terumah: Betzalel's Wisdom The Torah reading of Terumah begins the section dealing with building the Mishkan (Tabernacle) and making the priestly clothes. These chapters are among the few in which the Torah places great emphasis on external beauty - art, craftsmanship, and aesthetics.

Of particular interest is the protagonist of this unique construction: the master craftsman, Betzalel. The Midrash weaves many stories about Betzalel's wisdom and skill. In particular, the Sages noted the significance of his name, which means "in God's shadow":

"Betzalel's name reflected his wisdom. God told Moses, 'Tell Betzalel to make the tabernacle, the ark, and the vessels.' When Moses relayed the message to Betzalel, however, Moses changed the order, mentioning first the ark, then the vessels, and lastly, the tabernacle. "Betzalel turned to Moses. 'Moses, our teacher, usually one first builds the house, and then places the furniture inside. Yet you said to make the vessels and then the tabernacle. These vessels that I will make - where shall I put them? Perhaps God told you, "tabernacle, ark and vessels"?' Moses replied in amazement, 'You must have been in God's shadow and overheard!' (Berachot 55a)

Betzalel was certainly sharp to be able to reconstruct the original divine message. Why did Moses change the order that God had told him?

The Scholar and the Artist

One way in which we can distinguish between the scribbles of a five-year-old and a masterpiece by Rembrandt is the degree to which the work of art reflects reality. A true artist is acutely sensitive to the finest details of nature. He must be an expert in shading, color, texture, and composition. A great artist will be disturbed by the smallest deviations, just as a great musician is perturbed by a note that is not exactly right in pitch, length, and emphasis.

There is a difference between the natural order of the world as perceived through the trained eye of an artist, and the proper order as understood through the wisdom of a scholar. The artist always compares the subject at hand to reality. The scholar, on the other hand, organizes topics according to their ethical and spiritual significance.

When Moses heard God command that Betzalel build the "tabernacle, ark, and vessels," he did not know whether the order was significant. Since the tabernacle was in effect just the outer building containing the ark and the other vessels, Moses knew that the ark and vessels were holier. Therefore, when relaying the command to Betzalel, he mentioned them in order of importance, starting with the most sacred.

Why then did God put the tabernacle first? Moses decided that the original command started with the general description - the Tabernacle, the overall goal - and then continued with the details, the ark and vessels.

Betzalel, an artist with a finely tuned sensitivity to physical reality, noticed the slight discrepancy in Moses' description. He realized that the word 'tabernacle' did not refer to the overall construction, but to the outer building. As such, it should have come first, just as in the building of any home. The order was not from the general to the detailed, nor from the less holy to the holier, but from the outside to the inside.

Moses then comprehended the significance of Betzalel's name, "in God's shade." Why 'shade'? Wisdom may be compared to light, while artistic talent is like shade. Light is certainly greater and brighter than shade; but if we want to perceive an object completely, we need to see all of its aspects, both light and shade. In order that the Tabernacle could achieve its purpose, it required the special artistic insight of Betzalel.

(Gold from the Land of Israel, pp. 144-146. Adapted from Ein Eyah vol. II, p. 262.)

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**Peninim on the Torah
by Rabbi A. Leib Scheinbaum
- Parshas Terumah**

And let them take for Me a portion, from every man whose heart motivates him you shall take My portion. (25:2) The Yerushalmi Terumos 1:5:5 states that five individuals are excluded from giving Terumah, the designated tithe of grain given to the Kohen. They are a: cheresh, deaf - who speaks but does not hear; shoteh-imbecile; katan - young child; toreim es she'eino shelo - one who contributes from funds that are not his; oveid kochavim - idol worshipper/gentile, even if he is giving money which belongs to a Jew. I was perusing through some old seforim and came across a volume of drashos, homilies, from rabbanim written some fifty years ago. From a homiletic perspective, they were quite good. One lesson that I learned from them was that the problems confronting the American Jewish community have not changed. They have just become more "state of the art." The issues are the same; the terms of description have changed. There was a homiletic rendering of the above Yerushalmi that was informative and inspiring. I take the liberty of citing it here, adding my own embellishment.

Chazal's statement *Lo yitromu*, "these five should not give Terumah," in the literal sense means that these individuals should not set aside their tithe of grain for the Kohen. It can also indicate a foreboding concerning the potential of a certain breed of individual whose contribution to the Jewish community we can do without.

Let us begin with the cheresh, someone who has great difficulty controlling his oral expression, but, for some reason, hears nothing that anyone says. Always prepared to present his ideas for the improvement of the community, he has no problem articulating his disdain for present policies and procedures. In other words, he questions the validity of hallowed rituals and customs, impugns the character and ability of those in present leadership positions, but adamantly - and with extreme indifference - ignores any rebuttal or deference. He talks, but refuses to listen.

There is, of course, a clear difference between the cheresh whom Chazal disallow from giving Terumah and the cheresh who plagues every community - large or small. Chazal address a cheresh who is a victim of circumstances, whom Heaven has incapacitated. He would give anything to listen, but, sadly, he cannot. Our cheresh refuses to listen. Regardless who makes the attempt to reach him, to get his attention, to calm him down - he deliberately, maliciously and obstinately rejects any appeal to common sensical listening. Such a person should be neither expected - nor allowed - to contribute to the community.

According to Chazal, the shoteh is an individual who squanders that with which he has been entrusted. He is a frightened person, overly insecure, and ever self-conscious. His self-esteem is obviously at an all-time low. He will, therefore, do anything for attention - regardless how much a fool he makes of himself. He cannot be trusted, because he would even turn his back on his best friend if he thinks that it would advance his own prestige. Pride is a word that is foreign to his lexicon, and loyalty is equally so. In order to garner attention and acceptance, he attempts to usurp tradition, while simultaneously claiming his allegiance to the Mesorah. While declaring his fidelity to Halachah, he distorts and denigrates individuals who stand at Klal Yisrael's helm, as well as their decisions. He, too, is another individual

whose Terumah is unacceptable.

The Talmudic katan is, physically, a child. We can apply the childish characteristics to those adults who manifest infantile tendencies. A child thinks small; likewise, the katan of our community is small-minded, maintaining a bucolic, narrow-minded, unsophisticated perspective - just to be different. He is often a hypocrite whose personal lifestyle is self-serving, reflecting opulence and modernity; he feels that his shul, yeshivah and the lifestyles of those who devote their lives to the spiritual and physical maintenance of both of these institutions should be supported according to the welfare scale.

Chazal refer to the katan as someone who is *samuch al shulchan aviv*, perpetually relying on his father's support. Our katan is quite similar, in that whenever it comes to communal forward and upward growth, and especially when it demands serious contributions on his part, he responds, "What was good for my father is good for me!" He certainly neither drives a car nor lives in a house like his father did. He sees nothing wrong with maintaining the old ghetto lifestyle for others, but never for him. Indeed, can we ever expect a contribution from this katan?

The last two types of individual whose contribution to the Jewish community are eschewed began to rear their ugly heads fifty years ago, as the Orthodox Jewish community was picking up steam. There were those who feared an insular lifestyle. They feared being cut off from the newfound friendships they had made and their acceptance into American society. Rather than take pride in their heritage, they began to incorporate *she'eino shelo*, that which was not theirs, into their celebrations and social affairs. Contemporary music became the sound track for the "lyrics" which David Hamelech used for *Sefer Tehillim*. Observances included gentile flavor and anything that would convey the message: "We are not the old-fashioned Jews from Europe. We are like you. We are Americans." Yes, this Jew seeks to inject *she'eino shelo*, that which is not his, into what Hashem wants to be only ours.

Akum she'toram, the gentile who seeks to contribute, represents the external forces that have pervaded the Jewish mindset. The illness of "keeping up with the Joneses" used to be an intra-Jewish-community issue. Now, we see that this scourge has spread, as Jews try to impress their non-Jewish neighbors. Our buildings must compete with theirs; our general studies curricula must contend with that of private schools; our shuls must be modern basilicas; our demands of our spiritual leaders are that they be politically correct, secular-minded intellectuals whose proficiency in the non-Jewish disciplines exceeds their Torah erudition.

Chazal saw that *akum she'toram* can present serious issues for the Jewish community. We neither have a need to impress anyone, nor should we judge ourselves and our success based upon the values and morals of the outside world. If this renders us as being insular, then we have something else of which to be proud.

And the Keruvim... and their faces toward one another (25:20)

The Talmud *Bava Basra* 99a debates how the Keruvim stood. What position toward one another did they maintain? One opinion posits that they stood with their faces toward one another, while the other opinion is that they faced toward the House, i.e., eastward towards the Holy. The question raised from the *pasuk* which states: *u'pneihem laBayis*, "With their faces toward the House," is resolved by Chazal, who distinguish between: *b'zman she'Yisrael osin retzono shel Makom*, "when the nation does the will of Hashem," when the Keruvim faced one another; and when the nation did not perform the will of Hashem, which was indicated by their facing the House.

The Keruvim that stood above the Aron HaKodesh in the *Kodshei Kodoshim*, Holy of Holies, manifested varied situations which served as the barometer of the people's relationship *vis-?-vis* Hashem. When the Keruvim stood side by side, facing the House, it was not a good sign. It indicated that Klal Yisrael's service to Hashem was lacking; their behavior was deficient. When they looked at one another, it projected an image of love, symbolizing the love that prevailed between Hashem and His People. When the nation strayed, the Keruvim turned toward the House to remind the people that something was amiss; they were not fulfilling their obligations (to the House).

What is the meaning of *panim el panim*, "facing toward one another"? Obviously, it has a deeper meaning than a mere positional encounter towards one to another. *Horav Shimshon Pincus*, zl, offers the following analogy: A man enters his home, his hands filled with packages of all sizes and weight. He calls out to his wife, "I picked up everything that was on the list." His wife replies tersely, "Thanks," and instructs him where to put the groceries that he bought. In other words, the husband has just returned from a shopping expedition, worn out and tired. His wife barely acknowledges his return, probably taking it for granted that this is the way it should be. After all - it is only groceries. Let us change the scenario a bit and imagine the husband arriving home with a bouquet of flowers for his wife. Then, she will not simply instruct him to place them in a certain vase. She will stop to look at them,

smell them, appreciate them. This is the meaning of "face to face" - a reflection of love, of caring.

When a Jew performs a mitzvah, he must demonstrate his care for the mitzvah and his love for its Author - Hashem. He must "face" Hashem, panim el panim. A Jew arises in the morning and begins his day with Modeh Ani - "I thank (You, Hashem)"; lefanecha - "I stand before You in praise and gratitude." He must place emphasis on the lefanecha, before You. He washes his hands and recites the brachah, blessing, Baruch Ata Hashem. Does he underscore in his mind to Whom he is speaking - before Whom he is standing? This is how one should go through his day, reflecting the acute awareness that he stands before Hashem. Let us stop for a moment and view ourselves through the perspective of reality. We walk/drive to shul while reading our text and email messages. Then, of course, we must respond. One does not want to be rude. We enter the sanctuary of the shul, but do not put the phone away. It is placed right next to our Siddur - just in case something that requires our attention comes up during davening. We "rarely" answer the phone during Shemoneh Esrai - the rest of davening is not as fortunate. Now, is this panim el panim?

Hashem calls out to us: "I want to see you face to face." Sadly, we do not hear Him, because we are too busy responding to our most recent text! How do we understand this concept of panim el panim in the context of the Churban Bais Hamikdash? When the gentile attackers entered the Holy of Holies, they saw that the Keruvim were looking at one another. Obviously, this was not a good time for the Jews. This was a period of anger. Hashem was expressing His displeasure with us. Perhaps the Keruvim should not have been positioned toward one another. The commentators offer explanations for this anomaly, of which I will quote two.

When the Keruvim were found to be facing one another during the destruction of the Temple, this was interpreted as Hashem's "goodbye kiss" to Klal Yisrael prior to their leaving the land to go into exile. We have yet to return from the exile, but we will always remember Hashem's "good bye." The kiss reflected love and yearning for the day when we could ultimately return.

Rav Shimshon Pincus suggests that the panim el panim of the Keruvim was a sort of "last will and testament" to Klal Yisrael. As long as the nation was comfortably ensconced in Eretz Yisrael, it might have been possible to maintain the lesser, "side by side" relationship with Hashem. When the nation was exiled and they no longer had the good fortune of the protective barrier of the Bais Hamikdash, they were in a serious predicament. When the path to Gehinom, Purgatory, was glaring at them, about to swallow them up at the slightest wrong move on their part, they were literally on shaky ground. They must have known that the path to spiritual survival is always open to those who maintain a panim el panim relationship with Hashem. Otherwise, without the "love," we cannot make it. We may not have the Bais Hamikdash in our midst - but we will always have Hashem.

You shall make the planks of the Mishkan of Shittim wood, standing erect. (26:15)

Chazal teach that the Kerashim, Planks, of the Mishkan were from a tree, she'eino oseh peiros, that was non fruit-bearing. One would think that the edifice from which such holiness emanated would have had walls that symbolized the future. What could be more symbolic of the future than bearing fruit? Yet, this is exactly what the Torah does not want. Dayan Moshe Swift, zl, explains that when the walls are comprised of fruit-bearing wood, there is always the fear that one might begin to think that it is the edifice that generates holiness, that the building itself is the primary component. We do not believe there is a difference between a small shul in a basement and a large arena with all of the modern innovations. It is what takes place within the environs of the building that determines the future. It is not the building - it is what goes on inside.

Alternatively, the Chachmei Ha'Mussar, Ethicists, derive from here that one does not build a shul, yeshivah, or any organization at the expense of others. As long as the tree bears fruit - it should continue to bear fruit. Why stunt its potential, simply because we need wood for a shul? It is so easy to take the shirt off of someone else's back - and use it for our own purposes. How often do we take the liberty to contribute someone else's time and money for a project for which we personally have no time or interest? This is why we use a tree that does not bear fruit - so that we do not deprive it of its continued potential to provide fruit.

We might suggest another idea. Every person has his or her own potential function in life. Sadly, there are those who do not appreciate their G-d-given function and desire that which belongs to others. This causes them to lose out doubly. First, they are not achieving what they could do best; and they are also often preventing the realization of the success of a project, because they insist on a position for which they are not qualified.

The "tree" that was created to bear fruit should continue doing so, for it has a vital life-sustaining function. It is when individuals are dissatisfied with

themselves, or are envious of others, that problems surface. If Hashem has designated a specific purpose to an individual, it should become his life's focus.

The middle bar inside the planks shall extend from end to end. (26:28)

The Briach HaTichon was an amazing component of the Mishkan. It basically kept the walls together, thus stabilizing the Mishkan structure. The Targum Yonasan ben Uziel explains how this pillar functioned. Avraham Avinu planted a tree in Beer Sheva. When Klal Yisrael walked through the miraculously split Red Sea, the angels uprooted the tree and flung it into the sea. The tree floated on top of the water. At that point, an angel proclaimed, "This tree was originally planted by the Patriarch Avraham; it was at this tree that the Patriarch would pray and call out to others in the Name of Hashem." The nation immediately grabbed hold of the tree and eventually appropriated it for the Mishkan, where it served as the Briach HaTichon. It was seventy amos, cubits, long, and when it was placed into the center hole of a beam, it wound itself around the corners and connected all the beams. When the Mishkan was disassembled, it returned to its original straight position. The questions are obvious: Why did it require a miracle? Why could they not use any other piece of lumber? Why did it require a historic origin i.e., Avraham Avinu? Apparently, nothing else in the Mishkan had such an "illustrious lineage" as the Briach HaTichon.

In his Kaayal Taarog, Horav Ronen Abitul, Shlita, offers a meaningful explanation. Chazal teach that the world stands on three things: Torah, avodah and gemillus chasadim, the study of Torah, the service of G-d through prayer, and performing acts of lovingkindness (Pirkei Avos 1:2). At first glance, we see that the Mishkan was the amalgam of two of these requisites. Moshe Rabbeinu erected the Mishkan. It was only through his input that the Mishkan stood. He was the symbol of Torah; he was its lawgiver, the one for whom the Torah is called - Toras Moshe. Aharon and his sons, the Kohanim, performed the avodah, service, in the Mishkan. So we now have Torah and avodah. In order for this microcosm of the world to endure, it must have some aspect of gemillus chasadim must be connected to it.

This is where the Briach HaTichon enters the picture. Hashem specifically selected the tree which was planted by Avraham the Amud HaChesed, Pillar of lovingkindness. Our Patriarch wrote the book on chesed - both from a material/physical standpoint and from a spiritual perspective. He devoted his entire life to saving the world from the scourge of paganism. He initially reached out to the pagans with material kindness, and then, once he had their attention, he taught them the monotheistic dogma. The Mishkan with its Briach HaTichon imparts a valuable lesson: Torah and avodah are necessary; they are wonderful - but they are insufficient if one seeks enduring reality. Gemillus chasadim must be added to the equation, as it was included in the structure of the Mishkan. Then it will last.

This was the scenario during the Bayis Sheni, The Second Temple era. There was Torah study and the service was being carried out in the Bais Hamikdash, but there was sinas chinam, unwarranted hatred between Jews. This - more than any other factor - brought down the Bais Hamikdash. There was no chance. How could there be - if people did not get along with one another?

It is impossible to touch upon the subject of chesed without immediately referring to the tzaddik of Yerushalayim, Horav Aryeh Levin, zl, an individual who not only truly understood the meaning of chesed, but lived it with his every breath. After all is said and done, carrying out acts of kindness to our fellow man generates a good feeling within a person - even when one does not receive a thank you. The mere knowledge that one is doing a good thing, that one is helping someone, should engender an internal sense of satisfaction. We observe an even more elevated level of chesed: when one acts not only because it is a "good" thing, but because it is the "right" thing to do. When one empathizes with the other, when one feels his pain, when it does not make a difference if the subject is observant or not, ethical or even a criminal - that is chesed. This was Rav Aryeh Levin.

He gave help to the underground fighter - the Israeli soldier before the State was established. He also found the means and spirit to extend his hand in encouragement to the thief that had befouled his life. He did not care if one was a hero who might have had little or no respect for Jewish observance or one who was down and out, willing to steal and cheat as a means of self-support. At times, he could go in the morning to give courage and infuse faith in the condemned prisoner who was on his way to the gallows, and in the evening, he was at the prisoner's home giving solace and comfort to the woman who that day became the prisoner's widow. With Rav Aryeh there was no "before" and "after," no sense of what must come first and what could be put aside for later. It was all one seamless life of chesed.

Rav Aryeh had no rating system concerning acts of chesed. He loved all Jews alike and he felt their pain equally. For him, every human being was an entire world, and the entire world, in turn, was one unity. The feelings were reciprocated. People who came into his presence simply felt better. They wanted to better themselves, their lives, their religious observance. They were drawn to him because

they knew that he loved them all. Who taught him such compassion? Where did he learn such sensitivity, such empathy and love for another human being?

In his memoirs, Rav Aryeh wrote: "I remember arriving in the Holy Land in 1905 and visiting Jaffa. I went to visit the Rav, Horav Avraham Yitzchak HaKohen Kook, zl, who received me with good cheer, as was his holy way to receive all who came to him. After chatting a while, we davened Minchah, and then went out for a stroll in the fields. He did this often to collect his thoughts. Along the way, I plucked some branch or flower. My rebbe was taken aback, and then he gently said to me, 'Believe me: in all my days I have taken care never to pluck a blade of grass or flower needlessly, when it still had the ability to grow or blossom. Chazal teach (Bereishis Rabbah 10:6) that there is not a single blade of grass here on earth that does not have a Heavenly force Above telling it - grow! Every sprout, every leaf of grass says something, conveys some message. Every stone whispers some inner, hidden message in the silence. Every creation utters its unique song to Hashem.'

"These words, spoken from a pure and holy heart, engraved themselves deeply on my heart. From that time, I began to feel a strong sense of compassion for everything."

As mentioned earlier, performing chesed often generates a warm feeling within a person. This, for many, is the ultimate reward - knowing that one is doing something to help another Jew - even if there is no audible gratitude. Chesed shel emes, kindness of truth, is the ultimate chesed, because one receives no reward. Even this form of chesed, however, has varied levels. One can perform kindness towards someone who is so sick that he is unaware that someone is even present. One can address the spiritual and emotional needs of those who are incarcerated in prison, as did Rav Aryeh, or he can assist in the preparation of the deceased for burial. Various levels structure the performance of this mitzvah. The following is an eyewitness testimony of an act of chesed shel emes that is truly emes.

In his Yesupar L'Dor, Rav Yona Emanuel writes concerning his experiences in the Westerbork Concentration Camp, outside of Bergen Belsen, Germany. Officially, Westerbork was not classified by the Nazis as an extermination camp. Still, prisoners who are not fed, and beaten mercilessly inevitably die. The prisoners who died in Westerbork were not buried, but rather, they were taken to the crematorium to be burned.

It was a gruesome sight: Jews bringing sacks filled with bodies of babies to the crematorium, Jews loading the bodies of their brothers and sisters into the ovens. Rav Emanuel writes that he asked the Jewish kapo in charge of the detail if he could enter the crematorium to see what was being done there. He agreed, but stipulated that it would be a brief "visit."

The following are his words describing the sight. "The silence of death surrounded me when I entered. I was shaking from head to foot and choked with emotion. Suddenly, I heard voices, and I shuddered as the thought entered my head, 'Are the dead speaking to one another?' I walked on nevertheless, and now I heard the voices with greater clarity. Somewhere, people were praying!

"The voices were coming from over to the right. I walked that way and discovered a small room in which a group of Jews were sitting and reciting Tehillim with a tone of sad melancholy.

"I do not know if they saw me, but I saw them. Their clothes, like mine, sported the yellow patch. These were the men of the chevra kaddisha, Sacred Burial Society, who were responsible to carry the bodies to the ovens. They recited Tehillim in memory of the dead after carrying each sack of bodies. Later on, I discovered that before any bodies were burned, these men made every effort to prepare them as if for burial, in accordance with Jewish custom."

Perhaps, the next time one feels that he has properly executed an act of chesed to his self-satisfaction - he should think about what these holy people were doing, and he will have some idea concerning the meaning of chesed.

In Memory of Florence Goldberg Levine Beloved Mother, Grandmother and Great Grandmother Monmouth County, New Jersey
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