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**Rabbi Mordechai Willig –
The Joy of Adar**

I “Just as we decrease joy in the month of Av, so should we increase joy in the month of Adar” (Ta’anis 29a). The expression “just as” (k’shem) implies a logical connection between the two halves of the statement. What is this connection?

The destruction of Tisha B’ Av was caused by the sin of the spies which took place on the same date in the desert (ibid.). This sin, often understood as an act of cowardice, is explained by the Zohar in a totally different light. The spies, being great leaders, were afraid of spiritual decline in Eretz Yisrael. In the desert, the Jews’ needs were provided by Hashem’s miracles, and they were free to spend day and night studying Torah. Upon crossing the Jordan, they would be required to begin a new lifestyle in which much of their time would be devoted to agriculture and other mundane matters. The spies feared that this change would adversely affect the Jews’ spirituality, and they attempted to prevent it by their report of danger.

If this analysis is correct, why was the spies’ action such a grave sin? The answer is that Hashem wants the Jews to maintain their sanctity despite the challenges of everyday life. The supernatural era of the desert, critical to the development of the Torah nation, was not its ultimate mission. The attempt of the spies to frustrate the fulfillment of the Divine plan, even if sincerely motivated, was an error of tragic and eternal consequence.

The punishment for this sin was the challenge to maintain spirituality and faith despite conditions even more difficult than those in Eretz Yisrael. The only way for the Jews to atone for their sin of trying to avoid the spiritual difficulties of Eretz Yisrael was to overcome even greater difficulties in the galus. Thus the destruction of Tisha B’ Av resulted from the sin of the spies.

The Jews passed this critical test of their faith in galus during the events in Shushan which we commemorate on Purim. They maintained their spirituality despite the threat of total annihilation. This was the atonement for the sin of the spies, and as such, calls for an increase in joy, just as the remembrance of the sin itself and the resulting destruction decreases our joy in Av.

II Amalek came and battled Yisrael in Refidim (Shemos 17:8). Amalek attacked because the hands of Yisrael weakened (Refidim=rafu yedeihem) with respect to Torah (Mechilta).

Hands represent worldly pursuits, commonly performed with one’s hands, as opposed to purely spiritual matter performed with one’s mind and/or mouth. Amalek attacks when we falter in our mission of consecrating otherwise mundane aspects of life, such as earning a livelihood, eating, and the like. When our hands weakened in Refidim, we became vulnerable to our archenemy Amalek’s attack.

Moshe’s hands grew heavy, and Aharon and Chur supported his hands (17:12). Moshe represents purely spiritual life, which enable him to go without food or drink for 40 days and nights when he ascended to receive the Torah (Devarim 9:9), and which required him to abstain from relations with his wife (Rashi Bamidbar 12:8). As a result, his hands were heavy. He could not lift his hands, symbolizing the elevation of worldly pursuits, because he was exceedingly spiritual.

Similarly, Moshe’s mouth and speech were heavy (Shmos 4:10). Speech combines the physical body with the spiritual soul (Onkelos Bereishis 2:7). Moshe’s heavy speech reflects not only an impediment but also a uniquely spiritual personality (Maharal, Gevuros Hashem Chapter 28).

Moshe delegated Yehoshua to fight Amalek (17:9). Yehoshua combined the spiritual and physical and could battle Amalek who attempts to sever the connection. Later, he would be saved from the plot of the spies, who also wished to live a totally spiritual life.

The name Kah combines the spiritual yud with the physical heh. It is this name of Hashem that saves Yehoshua (Kah Yoshiacha) from the spies (Rashi Bamidbar 13:16). And it is this name which is used to express Hashem’s eternal battle against Amalek (Rashi Shmos 17:16).

Aharon was chosen to support Moshe’s hands. As a kohein, Aharon’s role is to sublimate physical objects, such as animals, flour and wine, by offering them and even by eating them to achieve atonement (Pesachim 59b). Moshe’s pure spirituality disqualified him from serving as a kohein, a role which Aharon assumed (see Rashi Shemos 4:14). For the same reason, Moshe could not lead us in Eretz Yisrael, the place which required combining physical and spiritual, a role which Yehoshua assumed (Vayikra Raba 11:6).

III Amalek heard that Aharon had died, and fought against Bnai Yisrael when we came to the way in which the spies went (Rashi Bamidbar 21:1). This second attack of our archenemy was launched at a time that the connection between the physical and the spiritual was weakened by the death of its primary practitioner, Aharon Hakohein. It took place at the location in which the connection had been severed earlier by the spies (Asufas Maarachos by Rabbi C. Y. Goldvicht z”l).

The commandment to destroy Amalek (Devarim 25:19) is followed immediately by the mitzvah of bikkurim (26:1-4). This mitzvah is referred to as “trumas yedchem,” the lifting up of your hand (Rashi 12:6). When we destroy Amalek, we are able to lift our hands, to take the first fruit to the kohein, thereby elevating all of our harvest to a spiritual level.

Every meal is preceded by netilas yadayim, lifting of the hands. We thereby fulfill “lift your hands to sanctity” (Tehillim 134:2). Eating is the ultimate physical activity. Instead of eating like animals, we are to begin our meal by lifting our hands, and consecrate it by reciting proper berachos before and after.

In parshas Terumah, we read about the mizbeach (Shemos 27:1-6). Nowadays, one’s table achieves the atonement that the mizbeach achieved

when the Beis Hamikdash stood (Menachos 97a). This is accomplished by inviting the poor, and by reciting words of Torah (Maharsha, based on Berachos 55a and Avos 3:4). Additionally, the exercise of self-control in leaving over some of the food is a self-sacrifice which achieves atonement (Maharsha Bava Basra 60b) - as well as character refinement (Rambam T'shuva 7:3) and good health.

In the month of Av, when we proved unable to elevate the physical, we limit the joy of eating, culminating in the fast of Tisha B'Av. In the month of Adar, when we defeated Amalek, thereby sublimating the physical, we increase the joy of eating, culminating in the Purim se'uda. This joyous se'uda should include, or be accompanied by, helping the poor (see Rambam Megillah 2:17). It must contain words of Torah. And it must be governed, even on Purim, by appropriate self-restraint. In this way, we can all participate in destroying Amalek by consecrating all aspects of our lives. Copyright © 2009 by The TorahWeb Foundation. All rights reserved.

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from Rabbi Yissocher Frand <ryfrand@torah.org> reply-to
ryfrand@torah.org, genesis@torah.org to ravfrand@torah.org
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Teruma

Rabbi Yissocher Frand

Rabbi Frand on Parshas Teruma These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape #626 The Po'roches. Good Shabbos!

The Third Temple Will Be A Pre-Fabricated Structure

Parshas Terumah deals with the building of the Mishkan in the Wilderness. The Mishkan was a temporary structure, meant to be the forerunner of the Batei Mikdash [Temples] that would later be built in Jerusalem. The first Bais HaMikdash was constructed by King Shlomo (as detailed in this week's Haftorah). Because of our sins, Shlomo's Temple was destroyed and we went into exile in Babylonia. Seventy years later, we returned from exile and the second Bais HaMikdash was built under the leadership of Ezra and Nechemia. This Bais HaMikdash too was ultimately destroyed.

The Naveim [Prophets] promise that a third Bais HaMikdash will be constructed in Messianic times. Our Sages teach that the Third Bais HaMikdash's construction will be different from that of its predecessors. Chazal say that the Almighty Himself will build the Third Temple and "bringing it down miraculously from Heaven." However, even though tradition has it that the Third Bais HaMikdash will be ready-made in Heaven, we are taught that nevertheless Klal Yisrael will attach the doors.

The gates of the First Bais HaMikdash sunk into the ground and were not part of the destruction of that Temple. G-d willing, in the future, we will discover where those doors are buried and we will reattach them to the otherwise completed Third Bais HaMikdash. This will be our portion in the building of that future Bais HaMikdash.

There is a concept in Jewish thought called "na'amah d'kisufa" [literally, bread of embarrassment]. No one wants to be constantly and totally on the take. The nature of humanity is to want to be able to both give and take. Therefore, attaching the doors will allow us to feel that we have made a positive contribution to the building of the third Bais HaMikdash, and remove the third Bais HaMikdash from the realm of "na'amah d'kisufa".

In fact, attaching the doors is a significant component of the entire structure. The Talmud [Bava Basra 53b] cites the case of a convert who died and had no relatives to inherit his property: One person came along and built a house on the convert's field to acquire ownership of the now ownerless field. This person built the entire house except for the doors. A second person completed the structure by adding the doors. The Talmud rules that the second person has acquired the field and the house. In halacha, the person who erects the doors is considered to have put up the entire structure.

For this reason, Chazal explain that G-d will leave the job of erecting the doors of the third Bais HaMikdash for Klal Yisrael.

In the Musaf prayer for Shalosh Regalim [Three Pilgrimage Festivals], we say "Show us its construction and gladden us with its fixing" (Har'enu b'vinyano v'samcheinu b'tikuno). This means -- show us the basic structure, because we are not going to participate in that aspect. Then gladden us with the fact that we will be able to fix it up -- by putting on the doors -- and thereby completing it.

The Crown of The Table Needs a Fence

The Parsha describes the construction of three of the Mishkan's Holy Kaylem [Vessels]: The Aron [Ark], Mizbayach [Altar], and Shulchan [Table]. There is common denominator between all three kaylim -- they all had a golden crown around the top of the vessel (zer zahav saviv). According to Chazal, these crowns represent the three types of crowns that exist within the Jewish people. The Aron represents the Crown of Torah. The Mizbayach represents the Crown of the Priesthood. The Shulchan represents the Crown of Kingship. Rashi [Shmos 25:24] notes that the crown around the Shulchan does not merely represent the crown of monarchy of the Jewish Kings. Monarchy (Malchus) also refers to wealth. People speak of the "Table of Kings" (Shulchan Melachim) as a metaphor for the table of a rich man.

Rav Moshe Feinstein (in Darash Moshe) points out that the Shulchan did not merely require a Crown (zer), but also a little fence (misgeres). After mentioning both the Crown and the fence, the pasuk repeats that the crown should be made on top of the fence. Rav Moshe explains the strange construction. The Crown of Torah and the Crown of Priesthood, he says, have no down side. We do not need to worry about those crowns. The Crown of Wealth, however, comes in two varieties. Everybody respects money. This is the way of the world. However, money can be used for tremendous good or for crazy or evil things. Therefore, the pasuk is teaching that the Crown of Monarchy, i.e. -- the Crown of Wealth -- must be accompanied by a misgeres, a fence. The Crown of Wealth has to be used wisely and therefore needs a boundary to give it direction.

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

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Parshat Teruma

Parshat Teruma

The Shitim Atone for the Shitim

Maran Rosh Hayeshiva Harav C.Y. Goldvicht zt"l

Written and Edited by Rav Yedidya Kahana shlita (Translated by Rav Meir Orlian)

The Midrash Rabbah on Parshat Teruma comments:

"You shall make the planks of the Mishkan of shitim wood." (Shemot 26:15) This is what it says, "The trees of Hashem are sated, the cedars of Lebanon that He has planted." (Tehillim 104:16) [The shitim is a species of cedar.] The world was not worthy of using them [the shitim wood], and they should have been put away, but they were not put away because of G-d's honor.

The obvious question is: Why were the shitim supposed to be put away? If they were supposed to be put away, why was the Mishkan built of them? Could they not have made the Mishkan from other trees?

Another Midrash addresses this:

"Bezalel made the Ark of shitim wood." (37:1) This is what it says: "From your wounds I will heal you" (Yirmiya 30:17) ... A human being ... injures with a knife and heals with a bandage. But G-d heals with what He injures. So, too, Yisrael sinned at Shitim, as it says, "Israel settled in the Shitim, and the people began to commit harlotry with the daughters of Moab" (Bamidbar 25:1), and they were healed with shitim, as it says: "Bezalel made the Ark of shitim wood."

In other words, Chazal identify (without explaining why) that the Shitim signify, on the one hand, a great danger of immorality. Yet, on the other hand, the building of the Mishkan and the Ark with shitim wood atones for this. What is the connection between the lowly lust for immorality and the building of the Mishkan, and, in particular, the Ark, which dwells in the Holy of Holies?

Maran Rosh Hayeshiva zt"l would frequently comment on the Mishna in Avot (4:21), that "jealously, desire and honor remove a person from the world" because these are the three primary evil traits that emanate from the distortion of the three proper traits of the patriarchs - chesed, gevura and tiferet (kindness, willpower, and splendor).

Chesed, when not in proper measure, when not flowing from a true desire to give, turns into a lust for forbidden relations. This lust also includes an aspect of giving, but the giving of adultery brings about immediate pleasure. In essence, the giving and the desire to do good flow from the person's need to receive immediate gratification for his giving. Therefore, the distortion of the trait of giving brings the person to this lowest level.

The world is founded on the trait of chesed, "The world is built of chesed." (Tehillim 89:3) G-d created the world with the simple desire to do good, and had he not embedded in His Creatures the desire to do good, the world could not exist. The Mishkan was built on the principle of generosity, "Everyone whose heart motivates him shall bring it, as the gift for Hashem." (35:5) If so, the Mishkan includes within it the true trait of chesed, which flows from the desire to give, from the submission to the word of Hashem and His love.

This is the significance of the shitim wood of the Ark, in particular, and of the Mishkan, in general.

In contrast to the Mishkan, when Am Yisrael settled in Shitim the trait of giving was weakened and was distorted to the desire for immorality: "The people began to commit harlotry with the daughters of Moab."

This is the parallel between the shitim wood of the Mishkan and the Ark, and the Shitim of Moab. The former expresses the pinnacle of the trait of chesed so that there was need to stop the people from bringing: "The people refrained from bringing," whereas in the latter the trait of chesed reached its absolute distortion, so that the nation began to be drawn after the daughters of Moab. Were it not for the zealousness of Pinchas there would not have been anything left of Israel, Heaven forbid.

There is no way to put away the shitim, the way the leviathan and the light of the first seven days were put away, since the Mishkan must be built on the foundation of chesed. The principle of chesed must appear in the world in its full strength, since the existence of the world is dependent on it, despite the danger embedded in it.

In the future, through the Beit Hamikdash and through the perfection of the trait of chesed to its true completion, this desire will also be corrected, as the Tanchuma mentions on our Parsha:

G-d said: In the future I will heal the shitim, as it says: "It will be on that day ... a spring will come out of the House of G-d and water the valley of shitim"

**From: Adam Shaw
The Mishkan**

Every year when the parshiyos the end of Shmos roll around, I unfortunately tend to lose interest. The long lists of the building plans for the Mishkan and its accoutrements are hard to relate to today, especially since the Mishkan only was in service for a limited time period early in our

history. This troubled and perplexed me, because it is no accident that the Chumesh only deals with certain subjects at great length. If there is such a level of detail about the Mishkan, there must be reasons for it. I am happy to say that this year I was able to arrive at some additional layers of understanding which I wanted to share. First, Sforno to Pekudei says that the Mishkan although a less elaborate structure was greater in certain respects than both Temples because our enemies conquered and destroyed both Temples. The Mishkan, although its whereabouts are unknown, was never defiled.¹

Four implements within the Mishkan (the Aron, the Shulchan, the Mizbeyach HaOlah, and the Mizbeyach HaKetores) had important characteristics in common:

They had to be made of shittim wood;

They had to be plated in gold (other than the Mizbeyach HaOlah, which was plated in copper);

They had to have rings through which removable staves could be inserted for transport;

The staves also had to be made of shittim wood plated with gold (again, the staves for the Mizbeyach HaOlah, were plated in copper); and

The Aron, Shulchan and Mizbeyach HaKetores each had a gold crown.

Two questions came to mind, the significance of shittim wood and the removable staves.

Shittim Wood. Most sources translate Shittim wood as acacia wood. Why did Hashem require the use of acacia wood? The acacia is a fragrant tree that numerous cultures have accorded symbolic and religious status. The wood is strong and fine, and certain species of acacia tree also have uses in manufacture of food, chemicals and medicines. So, it clearly is a chashuv tree, and Hashem may have wanted it to be used for the Mishkan for that reason.

However, certain species of acacia are indigenous to the region including the Sinai Peninsula, specifically the red acacia (*acacia seyal* for any botanist reading this). Hashem may have wanted wood from a special tree to be used, but also made it relatively easy for a newly freed people in a frightening midbar by specifying a tree that was accessible at that time and place. There are other desirable trees – the cedar which was used in the construction of the Bais HaMikdash comes to mind – but they are not native to the Sinai. Now, Hashem could have required us to use the cedar, in which case we would have had to go and get them.² While we must have mesiras nefesh in fulfilling those mitzvos that are difficult to observe, Hashem does not make things unreasonably difficult for us, and gives us the tools to do what we need to do in life if we have the vision to see them.

There is a Rashi to Shmos 26:15 that gets us to a similar result through a different path. It states that Yakov brought the shittim trees (which Rashi renders as cedar trees) to Egypt in readiness for the Jews to take when they were freed.³ The result is similar because Hashem, through Yakov, eased the Jews' way so that they would have the necessary wood to accomplish the mitzvah of building the Mishkan.

The Midrash adds two additional insights into shittim wood. The wood is a remembrance of Avraham's hospitality because he served guests under a tree. Also, the wood atoned for the Jews' foolishness (shluss) concerning the aigel. **Removable Staves.** The Aron, as well as the 2 Mizbeachs and the Shulchan all had removable staves to allow the Leviim to carry them. Since they were removable, one might think that when these vessels were at rest, the staves should have been removed. However, Hashem specifically commanded that at least with respect to the Aron, the removable staves had to remain in place at all times. Why? First, Hashem commanded it, so that should be enough. Nevertheless, there are lessons to derive from the apparent paradox of removable staves that nevertheless had to remain fixed in place.

Rav Hirsch said that the staves symbolize that the Torah is not tied to any one place, and that it accompanies the Jews wherever they go, willingly or otherwise. The Midrash says that the staves represent the supporters of Torah students, who must remain connected to them and supply their

needs. According to the Gemara (Yoma 72A), the staves were thicker at the ends and narrower in the middle to make them harder, but not impossible, to remove. This shows that Hashem not only gives us negative mitzvos, but understands our temptation to substitute our judgment for Hashem's. Consequently, Hashem helps us to avoid violating them.

In closing, Shmos 26:15 states that "You shall make the beams of the Mishkan of shittim wood, *standing erect*. (emphasis added) "Standing" appears to be surplusage. The Gemara (Yom Kippur 72A) indicates that "standing" means that the shittim wood used in the Mishkan never decayed. The commentary to the Stone Chumesh says that the fact that the shittim wood "stands" and remained fresh and strong means that our people will continue to do so.

1/ As far as the Mishkan's whereabouts, Sotah 9A states that it is hidden in tunnels under the Temple Mount.

2/ In Devarim 30:12-13, it states that the Torah is not in the heavens or across the sea, but is accessible to us. However, Rashi says that even if it were in the heavens, we would have to go get it.

3/ Cedar (erez) can refer to a specific tree or a group of trees, including shittim. Rosh Hashanah 23A.

from Jeffrey Gross <jgross@torah.org> reply-to neustadt@torah.org, jgross@torah.org, genesis@torah.org to weekly-halacha@torah.org date Thu, Feb 26, 2009 at 10:05 PM subject Weekly Halacha - Parshas Terumah

Selected Halachos Relating to Parshas Terumah Please note: we have begun sending this class out again on a weekly basis. If you do not wish to receive it, please follow this link:

<http://torah.org/subscribe/unsubscribe.php3> The following is a discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

There he established a decree and an ordinance (14:25) In Mara they were given the rules of civil law... (Rashi)

BUSINESS COMPETITION BETWEEN INDIVIDUALS: WHEN IS IT PROPER?

QUESTION: A person is negotiating the purchase of a house or a car. May another person come and bid for the item? DISCUSSION: Three factors must be determined in order to answer this question: 1) The extent of the negotiations; 2) The availability of other homes or cars of similar [or slightly different] size, location, condition, etc.; 3) The amount of money that the new bidder will save by buying this item and not another one which is available to him. Based on these three factors, the practical halachah breaks down as follows:

If the buyer and seller have agreed [or are very close to agreeing(1)] on a price, and there are similar items available on the market, then it is prohibited for another person to bid for the item(2). Bais din has the right and duty to object to his bidding and to block him from doing so. If he disregards the halachah and places a bid anyway, he may be referred to as a rasha, a wicked person, publicly(3). Even if he has already bought and taken possession of the item, he is still duty bound to return it, lest he be referred to as a rasha(4). Bais din, however, does not have the power to forcibly remove it from his possession once he has already obtained it.

If the buyer and seller agreed [or are close to agreeing] on a price, but there are no similar items available on the market, then it is permitted, according to the basic halachah, for the new bidder to bid for the item(5). A ba'al nefesh, though, should refrain from doing so(6).

If the buyer and seller agreed [or are close to agreeing] on a price, and there are similar items available on the market, but the new bidder will save a big amount of money(7) if his bid is accepted, there are many poskim(8) who allow him to bid on the item while other poskim do not accept this leniency(9). Although bais din cannot get involved in such a case, a ba'al nefesh should refrain from entering into this position.

If the buyer and seller did not agree [or come close to agreeing] on a price, then it is permitted for the new bidder to put in a bid for the item. If, however, the item came up for sale only as a result of the first bidder's effort [e.g., the first bidder convinced the seller to put the item on the market], some poskim hold that a newcomer may not come and place a bid on the item(10).

QUESTION: May a worker offer his services to a prospective employer knowing full well that he will cause another Jew to lose his job by replacing him?

DISCUSSION: It is prohibited for one to offer his services to an employer if he will be taking away another person's job, even if his intention is to replace him only after the current contract has expired. Bais din has the right and duty to object to his behavior and to stop him from doing so. If he disregards the halachah and does so anyway, he may be referred to as a rasha publicly(11). Bais din, however, does not have the power to forcibly terminate the newcomer's employment once he has already obtained it.

In certain well-defined cases, this restriction does not apply. Among them are the following:

If an employer asks him specifically to apply for the job(12);

If it is known that the employer is dissatisfied with his present employee and is looking for an opportunity to replace him(13);

If the present employee was hired initially only for a limited period of time and was never really counting on long-term employment(14);

If he does not directly approach an employer directly but merely advertises his availability, even though his advertisement may result in the present employee losing his job(15).

If, after spending time and effort looking for a job commensurate with his training and experience, he cannot find another job, then it is permitted for him to make himself available to an employer even though a current employee may lose his job(16). A ba'al nefesh, though, should refrain from doing so.

A slightly different set of rules will apply when the current employee is long-term, has established a business relationship with his employer and has a well-founded assumption and expectation that the job is his for as long as he is interested in keeping it. In that case, many poskim(17) maintain that it is prohibited for a newcomer to directly approach an employer to hire him, even if the newcomer cannot find any other job.

But this holds true only if other potential employees will also refrain from offering their services to that particular employer. If, however, this particular job will attract other candidates, then there is no obligation for the observant job-seeker to place himself at a disadvantage and limit his chances, even though the present long-term employee will lose his job.

QUESTION: Is it permitted for an employer to lure another company's employee from his present job?

DISCUSSION: It is prohibited for an employer to lure away an employee from his present job, even if he will not employ him until his current contract has expired - unless he feels that this particular employee is superior to any other available employee on the market.

In a case where an employer and employee have established a long-term business relationship, and the employer has a well-founded assumption and expectation that the employee will remain in his employ indefinitely, many poskim hold that it is prohibited for another employer to lure the employee away. However, this holds true only if other potential employers will not actively recruit this particular employee, as explained earlier.

FOOTNOTES 1. See Pischei Teshuvah 237:3 and Aruch ha-Shulchan 237:1 quoting Perishah, who maintains that as long as the two parties were near agreement on a price, it is considered as if an agreement was reached in regards to this halachah. See Igros Moshe C.M. 1:60 who explains that this is the position of the Rama as well. Shulchan Aruch Harav, however, does not mention this Perishah.

2. C.M. 237:1. Even if the new bidder did not realize that a previous bid was placed on the house, he is still required to withdraw his bid once he finds out about the previous agreement.

3. If the new bidder did not follow the halachah and bid on the item, it is permitted for a third person to bid on the house at this time - Aruch ha-Shulchan 237:2.
4. In the case when his bid was made while yet unaware of the previous agreement, some poskim (Pischei Teshuvah; Aruch ha-Shulchan 237:2) maintain that he cannot be referred to as a rasha if he refuses to return the house once he has obtained it. Other poskim, however, disagree and hold that even in that case he may be referred to as a rasha (Keneses ha-Gedolah, Tur 19; Igros Moshe C.M. 1:60).
5. Rama 237:1; M'harshal 36; Ma'asas Binyamin 27, based on the view of R' Tam who permits this type of bidding. According to the Nesivos 237:3, Shulchan Aruch, too, agrees to this ruling.
6. Shulchan Aruch Harav (Hasogas Gevul 10), Har Tzvi O.C. 2:8 and Igros Moshe E.H. 1:91 based on the view of Rashi who prohibits this type of bid. See also Maharal (Nesivos Olam, Nesiv ha-Tzedek 3) who strongly endorses Rashi's approach to this question.
7. This is defined as being a "real bargain", savings that are undisputedly substantial. When it is unclear if the amount being saved is substantial, a ba'is din must be consulted.
8. Rama C.M. 237:1; Avnei Nezer C.M. 17. [Igros Moshe C.M. 1:60 seems to rule in accordance with this view.]
9. Shach 237:3 based on the view of the Ramban; Aruch ha-Shulchan 237:1.
10. Teshuvos M'Rashdam 259. See, however, Teshuvos Chasam Sofer C.M. 79 who seems to disagree. See also Masa's Binyamin 27, Nachlas Tzvi C.M. 237 and Minchas Yitzchak 5:77.
11. C.M. 237:2 as explained in Shulchan Aruch Harav (Hasogas Gevul 12).
12. Teshuvos Alshich 67.
13. C.M. 237:2.
14. R' Akiva Eiger C.M. 237 quoting Teshuvos M'harshal 36.
15. Pischei Choshen, Sechirus, pg. 161.
16. Shulchan Aruch Harav, ibid.; Igros Moshe C.M. 1:60.
17. See our previous column entitled "Competition between Individuals" for elucidation of this issue.

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פרשת תרומה Inside Out

The last fifteen chapters of the Book of *Shemos* (*Exodus*), from the Torah portion entitled *Teruma* until the end of the Torah portion entitled *Pekudei*, are mostly related to the construction of the *Mishkan*. The *Mishkan*, which is usually translated as Tabernacle, is the Temple that was built by the Jews in the desert after they received the Ten Commandments at Mount Sinai.

One of the most important structures within the *Mishkan* was the *Aron* (Ark), which housed the Ten Commandments. Regarding the *Aron*, the Torah writes
"וַיִּצְפֹּת אֹתוֹ זָהָב פָּהוֹר מִבֵּית וּמִחוּץ" "You shall cover it with pure gold, from within and without..." (*Shemos* 25:11). The *Gemora* in *Yuma* 72b quotes in the name of Rava, who passed away in 352 C.E., that the Ark was the same on the outside as the inside, to teach
"כָּל תַּלְמִיד חָכָם שֶׁאֵין תּוֹכוֹ כְּבָרוֹ אֵינוֹ תַלְמִיד חָכָם"
"Any Torah scholar whose inside is not as his outside, is not a [true] Torah scholar." Rava emphasizes that it is crucial to be completely honest. A person's actions, speech, and attire should match his or her innermost thoughts.

Complete honesty is also emphasized in last week's Torah portion entitled *Mishpatim*, where it is written "מִדְּבַר שֶׁקֶר תִּרְחֹק..." "Distance yourself from a false word..." (*Shemos* 23:7). Both Rabbi Simcha Bunam of Pshis'cha (1762-1827, a prominent Polish Chasidic Rebbe), as quoted in the commentary in the *ArtScroll Stone Chumash*, and his student, the first Gerrer Rebbe, Rabbi Yitzchak Meir Alter (1799-1866), taught that this is the only instance in which the Torah commands us to distance ourselves from a sin. God dislikes falsehood (שֶׁקֶר) so much that He commands us to distance ourselves from it. There is no Biblical command to distance ourselves from any sin, except for falsehood (שֶׁקֶר). The Torah emphasizes in both *Mishpatim* and *Teruma* the great importance of honesty, the need to distance yourself from falsehood, and that a person's outward appearance should be consistent with his or her thoughts.

In English, the words "face" and "facade" emphasize the exterior and exclude the interior. It is amazing that the Hebrew word for "face," פָּנִים, is very similar to the word בְּפָנִים which means inside. In Hebrew, the words for "face" and "inside" are almost identical, perhaps to emphasize the teaching of Rava quoted above, that the outside should be the same as the inside (תּוֹכוֹ כְּבָרוֹ), and that one should be completely honest. (The

similarity between "פנים" "face" and "בפנים" "inside" is pointed out by Dr. Joel M. Berman in *Kol Torah* 2/5/2000).

The importance of complete honesty is also stressed by the *Gemora* in *Sanhedrin* 64a and the *Gemora* in *Shabbos* 55a. Both quote Rabbi Chanina, who teaches that God's seal is "אמת" "Truth." Rabbi Lipman Podolsky, זצ"ל, was born in Bangor, Maine, and became a beloved teacher at Yeshivat HaKotel in Jerusalem. I never met him, yet he made a long-lasting impression upon me with his excellent essays on the weekly Torah portions. Rabbi Podolsky wrote, based entirely on *Gemora Shabbos* 104a:

The letters that comprise אמת (Truth) come from the beginning, middle, and the end of the *Alef-Beis* (Hebrew alphabet), respectively. This provides symbolic stability - an alphabetical tripod. The three letters comprising שקר (falsehood), though, are sequential. It cannot stand. Moreover, each of the letters spelling the word אמת (Truth) has two legs. It stands strong. With שקר (falsehood), each letter has only one leg, with the central ק longer than the others. שקר falters.

שקר is clearly unstable as each letter has only one leg, and the central "ק" that extends below the other letters adds instability (*Internet Parsha Sheet on Mishpatim*, 5760).

There are individuals who don't observe the laws of *Kashruth*, except for the law that teaches not to eat the meat of a pig (*Vayikra* 11:7 & *Devarim* 14:8). Perhaps the pig has become a model of a non-kosher animal because its outside is very different than its inside. The two major requirements for an animal to be kosher are that it chews its cud and has split hooves (*Vayikra* 11:3 & *Devarim* 14:6). The *Gemora* in *Chullin* 59a teaches that the pig is the only animal that externally appears kosher because it has split hooves, but upon closer inspection internally is not kosher because it does not chew its cud. Perhaps the pig has become a model of a non-kosher animal because it reminds us of dishonesty - it looks kosher, but really isn't.

Each of our forefathers was known for excellence in a particular character trait, which he passed on to his descendants. Avraham specialized in "חסד-showing kindness to others" and Yitzchak specialized in "פחד-fear of Heaven," as was exemplified by his behavior when Avraham took Yitzchak to be sacrificed. Our forefather Yaakov specialized in "אמת-truth," as it is written, "תתן אמת לעקב..." "Give truth to Yaakov..." (*Michah* 7:20). Rabbi Eliyahu Eliezer Dessler, זצ"ל, (1892-1953, Director of the *Kollel* in Gateshead, England and later the *Mashgiach* - spiritual guide of the Ponevezh Yeshiva in Israel) provides a magnificent explanation based on the idea that Yaakov's "אמת-truth" is derived from a combination of Avraham's "חסד-kindness" and Yitzchak's "פחד-fear of Heaven." (If desired, please see the first essay on *Parshas Vayishlach*, where this is described in detail.)

Another approach to Yaakov's specialization in "אמת-truth" might relate to Yaakov's complete honesty. The Torah in *Bereishis* 25:27 describes Yaakov as an "איש תם..." "...a wholesome man..." Rashi defines "איש תם" as "...ככלבו בן פיו..." "...as his heart is, so is his mouth..." Rashi emphasizes that Yaakov was completely honest - his outside was the same as his inside (תוכו כבירו).

Rashi, in his commentary on *Bereishis* 37:4, quotes the *Midrash Bereishis Rabbah* that teaches that all of Yosef's brothers were unable to speak kindly to Yosef because אמת דברו אמת בלב..."

"... they did not speak one thing with their mouth and another in their heart." Melissa Raymon, who is an accomplished educator and the original typist of almost all of these essays, pointed out that Yosef's brothers were taught this trait by their father, Yaakov, who as described above was also completely honest, "...ככלבו בן פיו..." "...as his heart is, so is his mouth..."

Eisav, on the other hand, pretended that he was righteous and attempted to deceive his father, Yitzchak, by asking such insincere questions as "How are salt and straw tithed?" even though Eisav knew that tithes are not taken from salt and straw (Rashi on *Bereishis* 25:27, based on the *Midrash*). Eisav, similar to the pig, exemplifies a model of dishonesty - the outside is different than the inside.

Since "מעשי אבות סימן לבנים" "The happenings of the forefathers are a sign for the children" (as discussed in the first essay on *Parshas Lech Lecha*), let us hope that Yaakov's trait, "אמת-truth," will be passed on to all of his descendants. Subsequently, Yaakov's descendants will find it easier to fulfill "מדרב שקר תרחק..." "Distance yourself from a false word..." (*Shemos* 23:7), and the great lesson of the *Aron* (Ark), that one's actions, speech, and attire should be consistent with his or her innermost thoughts (תוכו כבירו).

Jewish Joy

The Torah portion entitled *Teruma* is often read during *Adar*, the twelfth month of the Jewish year. The *Gemora* in *Taanis* 29a teaches, "משיננס אדר מרבים בשמחה..." "...when *Adar* begins we increase happiness." This law is not mentioned at all in most of the major books of Jewish law, including *Mishneh Torah* by Rambam (great scholar, philosopher, and physician who lived from 1135-1204) and *Shulchan Aruch* by Rabbi Yosef Karo (1488-1575), but is codified by Rabbi Shlomo Ganzfried (1804-1880) in the *Kitzur (Abridged) Shulchan Aruch*. The *Gemora* and the *Kitzur (Abridged) Shulchan Aruch* do not explain the details of the obligation to increase happiness during *Adar*. None of these great books explains what we are supposed to do to increase happiness during *Adar*. Does this mean that we should attend parties, or movies, or play more sports during *Adar*? Also, since happiness is an emotion and emotions are not always within human control, why is it fair for the *Gemora* to instruct that happiness should be increased during *Adar*?

The *Gemora* quoted above teaches that a person should increase happiness (שמחה) during *Adar*. שמחה is best defined as happiness or joy, but not as "fun." Happiness seems to be an important concept in Judaism since the Torah commands us on numerous occasions to be happy (for example, *Devarim* 26:11 and 27:7) and re-emphasizes this concept in *Psalms* 100:2 "עבדו את יהוה בשמחה..." "Serve God with happiness...." We are commanded to be happy, but not to have fun. It is fascinating that the concept of fun is so foreign to Judaism that there isn't any word identical to the English word "fun" in the Hebrew language. In the English-Hebrew dictionary, all of the Hebrew words listed for "fun" are not really synonymous.

Rabbi Shmuel Goldin, a communal leader and Torah scholar, writes in an essay published in *The Jewish Standard* (3/2/01):

Fun is superficial, while happiness is deep...Fun is usually a short-lived, temporary experience and happiness can be longer lasting...Fun is a self-centered attempt to achieve immediate gratification, to satisfy a particular desire or need. Happiness, according to the Torah...can be found only when one moves out of the center.

The self-centered process of seeking fun is often doomed to failure because, as Rabbi Goldin explains, "the moment you satisfy one need, another will develop, and you are never happy, you are never satisfied." Perhaps this helps explain some of the unhappiness that "is common in our society even in the face of wealth and luxury." Achieving wealth doesn't necessarily lead to happiness because the moment one need is satisfied, another will develop. Our Sages warned us against self-centered attempts to satisfy desires and needs, when Rabbi Yudan said in the name of Rabbi Aibu, "Nobody departs from this world with half of his

desires satisfied, because a person who has one hundred wants two hundred, and a person who has two hundred wants four hundred" (*Midrash Koheles Rabbah* 1:13).

Rabbi Shmuel Goldin writes that "Happiness (שמחה), according to the Torah...can be found only when one moves out of the center." This is very different than fun, which is a self-centered attempt to satisfy desires and needs. The Torah tells us on three occasions, ושמחת

"ולפני יהוה אלהיך" "And you shall be happy before Hashem, your God" (*Devarim* 12:18, 16:11, & 27:7). The Torah emphasizes that happiness should be based on one's relationship with God, and not on the self-centered immediate gratification of one's desires.

Rabbi Avrohom Chaim Feuer, a contemporary scholar, explains that the word שמחה contains the word מחה, which means "erase." Rabbi Feuer writes on page 40 of his commentary on the *Ramban's Letter to His Son*, "If one truly wishes to rejoice, he must first abandon the conscious desire to place his own needs first." In a sense, he must "erase" himself. Thus, Rabbi Feuer and Rabbi Goldin independently come to the same conclusion - that happiness begins with erasing one's own desires and is one hundred percent different than fun, which is entirely self-centered. Perhaps the word fun doesn't exist in the Hebrew language because a self-centered attempt to satisfy one's desires is not as beneficial as happiness (שמחה), which is derived from attempting to move closer to God, the Jewish people, and Jewish ideals.

Rabbi Goldin explains that true happiness only comes by focusing outside of ourselves, by connecting to something greater than ourselves, "to Jewish history, to Jewish experience, to Jewish thought, to God's will, to God's commandments. Life becomes valuable and breaks the constraints of its own mortality when we become part of that higher good, when we attach ourselves to something greater than ourselves, and when we realize our role and our place within the context of that whole." Happiness comes from "belonging and playing a part and not always taking center stage."

Rabbi Goldin suggests that we should teach our children that the happiness (שמחה) of becoming a Bar or Bat Mitzvah is not a self-centered extravaganza seeking to fulfill the desires of a 12 or 13 year-old-child, and not only an event celebrating who they are, but an event "celebrating who they can become." The happiness of becoming a Bar or Bat Mitzvah marks "their entry into the world of responsibility and belonging. In this way, our children will learn that true happiness can be found only by moving ourselves out of the center, and determining the role that each of us is meant to play in the world."

The Torah writes on two other occasions, ושמחת לפני יהוה אלהיכם "And you shall be happy before Hashem, your God..." (*Vayikra* 23:40 and *Devarim* 12:12). Happiness is achieved by seeking a proper relationship with God and by attaching oneself to Jewish faith and ideals. This leads to happiness (שמחה) because it gives a person true purpose, and helps one not to focus on one's own desires. Just as a blind person suddenly given the ability to see would be incredibly happy, each person should be incredibly happy for even commonplace things, like vision, which are often taken for granted (as is also discussed in an essay on the Torah portion *Ki Savo*, entitled *Happiness*).

The *Gemora* in *Tannis* 29a quoted above teaches that happiness should be increased during *Adar*. This is obviously related to Purim, the monumental event celebrated in the middle of the month of *Adar*, when the Jews were saved from Haman's evil decree calling for their annihilation. Mordechai and Esther were clearly willing to give their lives to save the Jewish nation (*Megillas Esther* 4:16), and this led to the great happiness that is celebrated on Purim (*Megillas Esther* 9:22). Rabbi Goldin explains that Mordechai and Esther demonstrated, by their actions, that happiness is not achieved by a self-centered effort to satisfy one's desires, but by pursuing a proper relationship with God and by attaching oneself to Jewish faith and ideals. This adds purpose and direction to one's life.

The nation of Amalek is infamous for attacking the Jews immediately after God performed great miracles and rescued the Jews from Egypt (*Shemos* 17:8-16 and *Devarim* 25:17-19). Rashi points out in his commentary on *Devarim* 25:18, that Amalek believed that everything happens by chance and that is why they weren't afraid of God and attacked the Jews.

Haman was a descendant of Amalek (*Megillas Esther* 3:1), and also believed that everything happens by chance, and therefore felt that he would succeed in his plan to destroy the Jews. The name Esther (אסתר) is derived from the word סתר, which means "hidden." God's name is not written in *Megillas Esther*! Perhaps this teaches us that even though one might suggest that the Jews were saved from Haman because the King, by chance, fell in love with Queen Esther, the Jewish perspective is that it was God's hidden control of the events that led the King to love a Jewish Queen. Thus, in a hidden, natural fashion, God orchestrated the events that saved the Jews. Because the Jews were saved in a hidden fashion, God's name doesn't appear in the *Megilla*.

Purim teaches us that Amalek and Haman were wrong; nothing happens by chance, and God often operates without obvious miracles, in a hidden, natural fashion. The realization that even though God's control is sometimes hidden, that God still cares, looks after this world, and wants all of humanity to live up to the morals and commandments of the Torah, should be the basis of a person's relationship with God. This realization, and each person's efforts to come closer to Jewish faith and ideals, give purpose to one's life and lead to happiness. The Jews in the era of the *Megilla* understood this and thereby achieved great happiness (*Megillas Esther* 9:22). To commemorate and celebrate the happiness of the Jews in the era of the *Megilla*, we are told by the *Gemora* in *Tannis* 29a that happiness should be increased during *Adar*.

As noted at the beginning of this essay, the Torah portion (*Parsha*) entitled *Teruma* is often read during *Adar*. *Parshas Teruma* describes every Jew's contribution to the building of the *Mishkan* (מִשְׁכָּן), the temple that accompanied the Jews in the desert. The connection between the events and lessons of *Adar* and *Parshas Teruma* is "sweet." Both the events of *Adar* and *Parshas Teruma* demonstrate that happiness is not achieved by a self-centered effort to satisfy one's desires, but by contributing to the well-being of the Jewish people and by attaching oneself to Jewish faith and ideals.

(If desired, see related essays that discuss happiness, which I have written, with God's help, on *Parshas Beshalach*, *Parshas Devarim*, and *Parshas Ki Savo*.)