



To: parsha@groups.io
From: cshulman@gmail.com

BS"D

INTERNET PARSHA SHEET ON TERUMAH - 5780

parsha@groups.io / www.parsha.net - in our 25th year! To receive this parsha sheet, go to <http://www.parsha.net> and click Subscribe or send a blank e-mail to parsha+subscribe@groups.io Please also copy me at cshulman@gmail.com A complete archive of previous issues is now available at <http://www.parsha.net> It is also fully searchable.

Sponsored in memory of
Chaim Yissachar z"l ben Yechiel Zaydel Dov

Dedicated for a refuah shleimah to **Yisrael Yaakov ben Rut**

Sponsored by **Dr. Phil & Leah Kazlow**
in memory of Leah's mother - **Mrs. Moshe Stern**
Matil bas Dovid a"h - whose Yahrzeit is Vav Adar

Sponsored by **Heshie and Nechie Schulhof**
L'zecher Nishmas
Yenta bas Nachum Tzvi a"h (Heshie's mother)

To sponsor a parsha sheet contact cshulman@parsha.net
(proceeds to tzedaka)

from: Rabbi Yissocher Frand <ryfrand@torah.org>

to: ravfrand@torah.org

date: Feb 27, 2020, 12:53 PM

subject: Rav Frand - Keruvim Embracing at the Churban?

Dedicated to the speedy recovery of Mordechai ben Chaya

Rav Frand By Rabbi Yissocher Frand Dedicated to the speedy recovery of Mordechai ben Chaya To Dedicate an Article [click here](#)
Parshas Terumah

Keruvim Embracing at the Churban?

havrusah Tapes on the weekly portion: #1108 Being from the First Ten at Davening. Good Shabbos!

Unlocking the Mystery of the Keruvim That Were Locked in Embrace
Among the various physical components of the Mishkan, there were two Keruvim on top of the Aron (Ark) with child-like faces. One of the Keruvim was male in form and the other was female in form. In the Gemara in Yoma 54, Reish Lakish says that when the Romans came in to destroy the Bais HaMikdash (Holy Temple), they saw the Keruvim embracing one another. The Gemara in fact says that the Romans mocked the Jews for this. They thought the Jews were perverted. "Here in their Holy Temple, they have a statue of a man and a woman embracing!"

The Ramban and Ritva in Tractate Yoma ask a question: The Gemara [Bava Basra 99a] relates that a miraculous phenomenon occurred with the Keruvim in the Bais HaMikdash. During a time when Bnei Yisrael were fulfilling the Will of the Omnipresent, the Keruvim embraced one another; however,

during times when Bnei Yisrael were not fulfilling the Will of the Omnipresent, the Keruvim faced away from each other. The aforementioned Rishonim ask a strong question: The Romans came in to destroy the Bais HaMikdash during terrible years for the Jewish people. Jews were not keeping "the Will of the Omnipresent." They were not doing what they were supposed to be doing.

These Rishonim therefore ask: How was it that the Romans came in and found that the male-female Keruvim were locked in an embrace? There is no greater "time when Bnei Yisrael were not fulfilling the Will of the Omnipresent" than this moment!

They cite an answer in the name of the Ri Migash (Rav Yosef ibn Migash): A miracle was performed at that moment, to cause embarrassment to the Jewish people.

Another answer is said over in the name of several of the great Chassidic leaders, including the Bnei Yissacher [Rav Tzvi Elimelech Spira of Munkatch] and the Ohev Yisrael [Rabbi Avraham Yehoshua Heschel of Apta]. It is a very interesting answer. I will cite the teaching of a Chazal they quote, and then I will try to put this answer into understandable terms.

This is an example of Chayav adam lifkod es ishto kodem she'yeitzei l'derech (A husband is duty-bound to "visit" his wife before setting out on a journey).

The reason the Keruvim were in this embrace at this time was because this was—as it were—a "goodbye embrace." Yes, it was a time when the Jews were not fulfilling the Will of the Almighty. But now, the Ribono shel Olam was going to leave us for what has become 2,000 years. When you are about to leave someone that you love, you kiss them good-bye. Therefore, in spite of the fact that it was a time where "they did not do G-d's Will," nevertheless, they embraced for that final moment. This was that good-bye kiss which the historical moment demanded. Despite the fact that the Jews had reached this very low level, nevertheless—"A husband is duty-bound to "visit" his wife before setting out on a journey."

I saw a third answer to this question in a sefer called Shabbos u'Moadim, which has somewhat of a different take on this situation. The Medrash [Vayikra Rabbah, Parshas Emor] cites a situation where one sees a Jew who is being brought to his death—being stoned. A voice calls out: "Why is this happening to you?" The response: "It is because I circumcised my son." (I am paying for my life for fulfilling the mitzvah at a time when there was a governmental decree against circumcision.) A voice calls out (to another person): "Why are you being burnt at the stake?" The response: "It is because I observed the Sabbath." Again, "Why are you going out to be beheaded?" "It is because I ate matzah." "Why are you being beaten by the whip?" It is because I made a Succah; I took a Lulav, I put on Tefillin, or I wore Techeiles. It is because I fulfilled the Will of Father in Heaven."

Through the centuries and through the millennia, the Jews have had this capacity that even if it cost them their lives, they still felt it necessary to cling to the Almighty and to His mitzvos. They still felt connected to Him. I once heard something which is so mind-boggling to me that it is hard to say over: The Chossid Yavetz (he was part of the expulsions from Spain and Portugal in the late fifteenth century) on Pirkei Avos writes that there was a woman who lost virtually her entire family. She had only one son remaining. She hired a ship to take her and her son away from Portugal. The shipmen took her to an island, killed her son, and left her abandoned there. The woman was heard praying, "Almighty, You are trying to push me away, but I won't give up my love for You."

It is mind-boggling that no matter what has happened to Jews, they still felt this connection to the Ribono shel Olam. If you remember from Succos, the alphabetic Hoshanna of "Om ani chomah" contains for the phrases beginning with the letters hay, vov, zayin, ches, the following expressions: "Ha'Harugah alecha" (murdered for Your sake); V'nechsheves k'tzon tivcha (and regarded like a sheep for slaughter); Zeruya bein mach'iseha (scattered among her provocateurs) but nevertheless—in spite of all of the above—Chavukah u'devukah Bach (she hugs and cleaves to You).

Rav Meir Shapiro says that this is the interpretation (albeit not the simple “pshat”) of the pasuk “Has a people ever heard the voice of G-d speaking from the midst of the fire as you have heard, and survived?” [Devorim 4:33].

Rav Meir Shapiro interprets the pasuk as expressing amazement that Klal Yisrael has heard G-d speak to them from the fires of persecution and oppression by their enemies, and have yet kept their devotion to Him.

This, he says, is what happened over here with the Keruvim. Yes, the Ribono shel Olam was kicking us out. Nevertheless, He was kissing us goodbye. The Keruvim, who were locked in their final embrace, symbolized this.

Mah Inyan WSJ Aitzel Parshas Terumah? I would like to share an observation from an atypical source. It is from an article in this week’s (January 28, 2011) Wall Street Journal. What does the Wall Street Journal have to do with Parshas Terumah? I do not read the WSJ on a regular basis, but there is a Rebbe in Lakewood—Rav Asher Dicker—who called me up and said, “This is an article that you can use.”

The name of the article is, “The Fate of The Kilo Weighs Heavily on the Minds of the Metrologists.”

In a vault beneath the 17th century pavilion on the outskirts of Paris sits a platinum cylinder known as “Le Grande K.” From 1889 until 2019, the Le Grande K was the international prototype for the kilogram, the standard against which all other kilos are measured.

The article explained that this was “the kilogram.” We need to know the exact value of a kilogram, and there is a vault in Paris that has a platinum cylinder that weighs exactly one kilo. Le Grande K was so well protected, that there were three people in the world with the three different keys to the vault. The vault could only be opened with all three people present. It was “the kilo.” However, there was a crisis. Over the years, scientists noticed a problem. The “Grande K” was losing weight. Weigh-ins at the International Bureau of Weights and Measures showed that the bar had shed approximately 50 micrograms, which is the equivalent of one grain of sand.

To you and me, it does not make a great deal of difference that the “Grande K” is off by one grain of sand. However, this was a crisis in the scientific community. “It is a scandal that we have this kilogram hanging around and changing its mass and therefore changing the mass of everything else in the universe,” Bill Phillips, a Nobel Prize winning physicist, exclaimed at a scientific summit in London this week. “No one knows for sure what went wrong with ‘Le Grande K’ but some theorize it lost weight from being cleaned.”

What does this have to do with Parshas Teruma?

My friends, the Torah says about the Aron HaKodesh (Ark of the Testimony) in the Beis HaMikdash, “You shall place in the Ark the ‘Testimony’ that I shall give to you.” [Shemos 25:16] The Luchos (Tablets of the Covenant) and the Master Sefer Torah were in the Aron. When did they use that Sefer Torah? The answer is, “Never!” When did they see that Sefer Torah? “Never!” Who went into the Kodesh Kadashim (Holy of Holies)? Only the Kohen Gadol (High Priest). He did not open up the Aron and look at the Sefer Torah.

If someone has a Sefer Torah that no one is going to learn out of and no one is even going to see, then what purpose does that Sefer Torah have? The answer is, le’havdil, it is like “Le Grande K.” If there will ever be a person that will get a notion – I want to change the Sefer Torah – I want to take something out – I want to add something, who is going to know? I will start small – my neighborhood, then the city, then the country, and then the world. I will change the world!

The answer is – No! There is a Sefer Torah by which all other Sifrei Torah are measured. Therefore, you can never falsify the Sefer Torah because there is a master copy that is in the Aron HaKodesh that was from the Ribono shel Olam, Himself.

This is the interpretation of the Medrash: “When Moshe found out that he was going to die that very day – what did he do? Rav Yannai said he wrote 13 copies of the Sefer Torah – twelve copies he distributed to the twelve

Tribes, and one copy he placed in the Aron HaKodesh. Why? Lest anyone think that he can change anything in the Sefer Torah – he needs to know that it will be validated against the Sefer Torah that Moshe himself wrote. Every Tribe will be able to look at the alleged text of the falsified Torah and say “No. This is wrong! That is not what the Sefer Torah says.” This is why we need a Sefer Torah in the Aron.

This insight was said over by Rav Zalman Sorotzkin, zt”l, [1881-1966] in the eulogy he gave for the Brisker Rav, zt”l [R. Yitzchok Zev Soloveitchik, 1886-1959]. The Brisker Rav was, l’havdil, “Le Grande K.” When he represented Da’as Torah, he was not going to let anything be changed that was against Torah. If it was, he stood up and he fought for it. Everyone feared him, because he would not stand for any nonsense.

Rav Zalman Sorotzkin said the Brisker Rav was the master copy of the Sefer Torah to his generation, the Sefer Torah in the Aron, by which to measure all things. If anybody got some bright idea about changing things, he would know that he would have to answer to the Brisker Rav.

This is what every generation needs. Every generation needs someone who people recognize will stand up for what is right and will not let anything false pass him by. When Rav Weinberg, zichrono l’Vracha, was niftar, Rav Heinemann eulogized him and called him (rightly so) “Gavra d’mistafeena me-nay” (the individual who I feared). He was the person in town from whom one had trepidation. One understood that if he was going to try to change anything, Rav Weinberg was going to let him have it, in no uncertain terms. He was fearless and peerless, and he did not take any garbage.

Every generation needs that and every town needs that. They need the “Gavra d’mistafeena me-nay” they need that “Sefer Torah in the Aron.” We do not even need to use it. We do not even need to see it. Maybe it is never looked at in a person’s lifetime. However, we know it is there, and because of that, the Torah can never be falsified.

Transcribed by David Twersky; Jerusalem DavidATwersky@gmail.com
Technical Assistance by Dovid Hoffman; Baltimore, MD
dhoffman@torah.org

This week’s write-up is adapted from the hashkafa portion of Rabbi Yissochar Frand’s Commuter Chavrusah Series on the weekly Torah portion. Rav Frand © 2019 by Torah.org. Torah.org: The Judaism Site Project Genesis, Inc. 2833 Smith Ave., Suite 225 Baltimore, MD 21209
<http://www.torah.org/learn@torah.org> (410) 602-1350 FAX: (410) 602-1351

fw from hamelaket@gmail.com from: Torah in Action /Shema Yisrael <parsha@torahinaction.com> subject: Peninim on the Torah by Rabbi A. Leib Scheinbaum

Shema Yisrael Torah Network Peninim on the Torah - Parshas Terumah פרשת תרומה תשפ"א

And let them take for Me a portion from every man whose heart motivates him you shall take My portion. (25:2) Horav Gamliel Rabinowitz, Shlita, interprets this pasuk homiletically, employing it to establish the guideline for *tzedakah*, charitable giving. *Ish asher yidvenu libo*; a man whose heart compels him to give, who gives sincerely, has attained a lofty achievement. We all give, because we can, because Hashem has commanded us to give. Do we give out of shame, afraid of what our friends will say? Do we give out of a sense of guilt? How does one reach the plateau of honest, heartfelt giving? He must believe that it is not his money that he is giving to the poor man, but *Terumasi*; it is Hashem’s money. You are taking the portion that you are giving from Hashem’s treasury, a portion of which happens to be in your possession. Everything belongs to Hashem, and He has deposited it with you for the purpose of “spreading the wealth.” Thus, the ritual of giving *tzedakah* is actually the process of taking Heavenly funds and giving them to *tzedakah*. Until one achieves the point that he realizes and acknowledges the Source of the funds in his possession, he cannot achieve *yidvenu libo*. As

long as one considers the funds to be his own, he will never achieve the level of *yidvenu libo*. The *Satmar Rav, zl*, was an extraordinary *baal tzedakah*, serving as the address for every hard-luck story, every Jew who required financial assistance. He once asked a wealthy Jew to increase his annual stipend. The man replied, “*Rebbe*, with my ten fingers (he raised both hands), I slaved to make my fortune.” The *Rebbe* replied, “By us (in our Torah circles), these “ten fingers” are referred to as *siyata diShmaya*, Heavenly assistance. Nothing – absolutely nothing – is achieved without Hashem’s will that it succeed. Without Hashem, one is unable to accomplish anything. While most of us know this, we sustain this awareness only until we “make it.” Once the achievement occurs, we soon forget what we have believed and acknowledged all the time. Now it is all our own expertise, acumen, etc. that catalyzed our growth and success. Hashem is conveniently replaced with *kochi v’otzem yadi*, “My power and the might of my hand” (*Devarim* 8:17). *Rav Gamliel* explains that this was the role which the *gizbarim*, treasurers, played in the *Mishkan*. They oversaw the collection and appropriation of the funds used for the construction of the sanctuary in the wilderness. They understood the true motives behind the contributions. Deeply righteous men, who were Divinely inspired to peer deep into the souls of those who stood before them with their contributions, these men were not swayed by a person’s station in life, lineage, or material assets. They looked for one thing: Money that people gave out of purity of heart and faith. The Jew who fully understands that whatever he possesses is from Hashem, is worthy of contributing to the *Mishkan*. *Rav Gamliel* remembers years earlier when he would often attend the *melave malkah* gathering at the *Baal HaTanya shul* in Meah Shearim. Many of the *chassidei Chabad* who lived in the area would attend this festive celebration of escorting out the *Shabbos* Queen. The tables were decked with food galore for everyone to partake. One man, named *Rav Yehudah Levin* prepared and sponsored the weekly event. It was apparent from his extreme devotion to this endeavor that it held lofty spiritual significance to him. When asked why this *melave malkah* was so special to him, *Rav Yehudah* explained that, years earlier, he had visited the *Lubavitcher Rebbe, zl*, who asked him, “Who sponsors *melave malkah* at the shul?” *Rav Yehudah* replied, “I do.” “You are mistaken,” the *Rebbe* countered. “You are not the one who gives. Hashem gives! Hashem gives everything!” These words penetrated *Rav Yehudah*’s heart. He believed *be’emunah sheleimah*, with complete faith, that everything is “sponsored by” Hashem. If this is the case, why not spend more and prepare a lavish *melave malkah* for all to enjoy? He would “bill” it to Hashem’s “account.” This is the meaning of *tikchu es Terumasi*, “You shall take My portion. You shall be aware that when you are giving, you are actually *taking* from My portion which I have deposited with you for your surrogate spending.”

from: **Ohr Somayach** <ohr@ohr.edu>

date: Feb 27, 2020, 6:30 AM

subject: **Torah Weekly - Parshat Teruma**

Parshat Teruma

by Rabbi Yaakov Asher Sinclair - www.seasonsofthemoon.com

PARSHA OVERVIEW

Hashem commands Moshe to build a *Mishkan* (Sanctuary) and supplies him with detailed instructions. The Bnei Yisrael are asked to contribute precious metals and stones, fabrics, skins, oil and spices. In the *Mishkan*’s outer courtyard is an altar for the burnt offerings and a laver for washing. The Tent of Meeting is divided by a curtain into two chambers. The outer chamber is accessible only to the Kohanim, the descendants of Aharon. This contains the table of showbreads, the menorah, and the golden altar for incense. The innermost chamber, the Holy of Holies, may be entered only by the Kohen Gadol, and only once a year, on Yom Kippur. Here is the ark that held the Ten Commandments inscribed on the two tablets of stone which Hashem

gave to the Jewish nation on Mount Sinai. All of the utensils and vessels, as well as the construction of the *Mishkan*, are described in great detail.

PARSHA INSIGHTS

Being a Mensch

"And let them take for Me a portion, from every man whose heart motivates him, you shall take My portion." (25:2)

"Being a mensch" is one of those untranslatable Yiddish phrases which define what it means to be Jewish.

A few years ago an El Al flight to London was carrying a young child in need of an urgent and critical operation. Apart from the child’s medical problem, there was another problem: money. The parents had barely enough to cover the cost of the flight to London, which involved the purchase of a whole row of seats to accommodate the stricken child and his medical support systems.

During the flight, a religious Jew who was traveling in first class came to the back of the plane to pray with a minyan. On his way back to his seat he went over to the father of the child and asked how the child was doing. In the course of the conversation the father mentioned he had no idea how he was going to be able to cover the cost of the operation. He was already way over his head in debt with the medical expenses that he had already incurred. He would need nothing short of a small miracle.

Without further ado the man took his leave, walked back to the first class cabin, pulled out his hat, and proceeded to tour the aisles of the first-class cabin collecting for the operation. In approximately ten minutes his hat contained checks to the value of some \$100,000, sufficient for both the operation and the flights and all the medical expenses to date.

If Jews excel at anything, it’s *tzedaka* — charity.

"Charity," however, really doesn’t translate the word *tzedaka*. *Tzedaka* means "righteousness." Unfortunately, as we live in a largely selfish and unrighteous world, the

word righteousness usually finds itself being used with the reflexive pronoun "self" as in "self-righteous." However, "righteousness" is no more than "rightness," doing what is right. A Jew gives *tzedaka* not because it’s charity, not because he is charitable, but because that’s what’s right. The definition of what is right is what G-d wants. Thus, ultimately we give *tzedaka* not because our hearts reach out to the plight of others but because that’s what G-d wants from us.

"And let them take for Me a portion, from every man whose heart motivates him, you shall take My portion."

There are three kinds of *tzedaka*, and they are all hinted at in this verse.

The highest level is "let them take for Me a portion." Here the giving is "for Me" — because that’s what G-d wants us to do. The second level is when we give *tzedaka* out of the kindness of our hearts because we cannot bear to see the suffering of the poor — "From every man whose heart motivates him." Noble as it is, this is not the highest level of giving.

And the third level is the person who would really prefer not to give at all, but he is too embarrassed to say no. About him the verse says, "You shall take My portion."

No one will ever know from which of these groups were the passengers in that first-class El Al cabin, but one thing is clear: whatever a Jew’s motives, he knows what it means to be a mensch.

Source: *Nachalat Chamisha* in *Iturei Torah*

from: **Rabbi Sacks** <info@rabbisacks.org>

date: Feb 26, 2020, 2:37 PM

What Do We Receive When We Give?

(Terumah 5780) (Exodus 25:1-27:19)

by Rabbi Lord Jonathan Sacks

Attaining dignity through giving.

The Lord spoke to Moses, saying, "Tell the Israelites to take an offering for Me; take My offering from all whose heart moves them to give" (Ex. 25:1-2).

Our parsha marks a turning point in the relationship between the Israelites and God. Ostensibly what was new was the product: the Sanctuary, the travelling home for the Divine Presence as the people journeyed through the wilderness.

But a case could be made for saying that even more than the product was the process, summed up in the word that gives our parsha its name, Terumah, meaning, a gift, a contribution, an offering. The parsha is telling us something very profound. Giving confers dignity. Receiving does not.

Until that moment, the Israelites had been recipients. Virtually everything they had experienced had been God-given. He had redeemed them from Egypt, liberated them from slavery, led them through the wilderness, and created a path for them through the sea. When they were hungry, He gave them food. When they were thirsty, He gave them water. Apart from the battle against the Amalekites, they had done almost nothing for themselves.

Though at every physical level this was an unparalleled deliverance, the psychological effects were not good. The Israelites became dependent, expectant, irresponsible and immature. The Torah chronicles their repeated complaints. Reading them, we feel that they were an ungrateful, querulous, petulant people.

Yet, what else were they to do? They couldn't have crossed the sea by themselves. They couldn't have found food or water in the wilderness. What produced results was complaining. The people complained to Moshe. Moshe turned to God. God performed a miracle. The result was that, from the people's perspective, complaining worked.

Now, however, God gave them something else entirely. It had nothing to do with physical need and everything to do with psychological, moral and spiritual need. God gave them the opportunity to give.

One of my memories, still blazing through the mists of forgotten time, goes back to when I was a child, perhaps six or seven years old. I was blessed by very caring, and also very protective, parents. Life had not given them many chances, and they were determined that we, their four sons, should have some of the opportunities they were denied. My late father of blessed memory took immense pride in me, his firstborn son.

It seemed to me very important to show him my gratitude. But what could I possibly give him? Whatever I had, I had received from my mother and him. It was a completely asymmetrical relationship.

Eventually, in some shop I found a plastic model of a silver trophy. Underneath it was a plaque that read, "To the best father in the world." Today, all these years later, I cringe at the memory of that object. It was cheap, banal, almost comically absurd. What was unforgettable, though, was what he did after I had given it to him.

I can't remember what he said, or whether he even smiled. What I do remember is that he placed it on his bedside table, where it remained - humble, trite - for all the years that I was living at home.

He allowed me to give him something, and then showed that the gift mattered to him. In that act, he gave me dignity. He let me see that I could give even to someone who had given me all I had.

There is a strange provision of Jewish law that embodies this idea. "Even a poor person who is dependent on tzedakah (charity) is obligated to give tzedakah to another person." [1] On the face of it, this makes no sense at all. Why should a person who depends on charity be obligated to give charity? The principle of tzedakah is surely that one who has more than he or she needs should give to one who has less than he or she needs. By definition, someone who is dependent on tzedakah does not have more than they need.

The truth is, however, that tzedakah is not only directed to people's physical needs but also their psychological situation. To need and receive tzedakah is, according to one of Judaism's most profound insights, inherently humiliating. As we say in Birkat ha-Mazon, "Please, O Lord our God, do not make us dependent on the gifts or loans of other people, but only on Your full, open, holy and generous hand so that we may suffer neither shame nor humiliation for ever and for all time."

Many of the laws of tzedakah reflect this fact, such that it is preferable that the giver does not know to whom they give, and the recipient does not know from whom they receive. According to a famous ruling of Maimonides the highest of all levels of tzedakah is, "to fortify a fellow Jew and give him a gift, a loan, form with him a partnership, or find work for him, until he is strong enough so that he does not need to ask others [for sustenance]." [1] This is not charity at all in the conventional sense. It is finding someone employment or helping them start a business. Why then should it be the highest form of tzedakah? Because it is giving someone back their dignity.

Someone who is dependent on tzedakah has physical needs, and these must be met by other people or by community as a whole. But he or she also has psychological needs. That is why Jewish law rules that they must give to others. Giving confers dignity, and no one should be deprived of it.

The entire account of the construction of the Mishkan, the Sanctuary, is very strange indeed. King Solomon said in his address on the dedication of the Temple in Jerusalem, "But will God really dwell on earth? Even the heavens to their uttermost reaches cannot contain You, how much less this House that I have built!" (1 Kings 8:27). If that applied to the Temple in all its glory, how much more so of the Mishkan, a tiny, portable shrine made of beams and hangings that could be dismantled every time the people journeyed and reassembled every time they encamped. How could that possibly be a home for the God who created the universe, brought empires to their knees, performed miracles and wonders, and whose presence was almost unbearable in its intensity?

Yet, in its small but human way, I think what my father did when he put my cheap plastic gift by his bedside all those years ago was perhaps the most generous thing he did for me. And, lehavdil, meaning no comparison, what God did when he allowed the Israelites to present him with offerings, and out of them to make a kind of home for the Divine Presence, was an act of immense if paradoxical generosity.

It also tells us something very profound about Judaism. God wants us to have dignity. We are not tainted by original sin. We are not incapable of good without Divine grace. Faith is not mere submission. We are God's image, His children, His ambassadors, His partners, His emissaries. He wants us not merely to receive but also to give. And He is willing to live in the home we build for Him, however humble, however small.

This is hinted in the word that gives our parsha its name: Terumah. This is usually translated as an offering, a contribution. It really means something we lift. The paradox of giving is that when we lift something to give to another, it is we ourselves who are lifted.

I believe that what elevates us in life is not what we receive but what we give. The more of ourselves that we give, the greater we become.

Shabbat shalom.

NOTES 1. Rambam, Mishneh Torah, Hilchot Mattenot Aniyim 7:5. 2. Ibid., 10:7.

from: Project Genesis <genesis@torah.org>

to: weekly-halacha@torah.org

date: Feb 26, 2020, 4:14 PM

by **Rabbi Doniel Neustadt** (dneustadt@cordetroit.com)

subject: **Weekly Halacha - Mishloach Manos: The Basic Mitzvah**

Dedicated to the speedy recovery of Mordechai ben Chaya

Parshas Terumah Mishloach Manos: The Basic Mitzvah A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

Mordechai and Esther, with the approval of the Rabbis of the time, introduced a mitzvas assei(1) which obligates every person to send two different kinds of foods to one friend on Purim. Two basic reasons are given for this mitzvah:

There are impoverished people who are too embarrassed to collect tzedakah for themselves and will therefore not have food for the seudas Purim. By

establishing a system whereby everyone receives packages of food on Purim, the rabbis ensured that even the most reticent of individuals will have food for the Purim seudah(2).

Sending food to a friend or an acquaintance is an expression of goodwill and fraternity. On Purim we wish to instill and perpetuate these feelings(3).

The goals of both of these reasons must be met in order to fulfill the mitzvah properly. For instance: One who sends clothing for mishloach manos does not fulfill the mitzvah(4) since he did nothing for his friend's Purim meal. Similarly, one who sends mishloach manos anonymously does not fulfill the mitzvah(5) since no friendship or goodwill is generated between him and the recipient.

Nowadays, we are witness to a marked proliferation of mishloach manos. Although mishloach manos is a relatively easy mitzvah to fulfill, if one is unaware of the halachos, he could send dozens of mishloach manos and still not properly fulfill the mitzvah. In addition, a clear distinction must be drawn between the minimum requirements for fulfilling the mitzvah, and the hiddur mitzvah, the more exacting form of fulfilling the mitzvah. There are also some little known halachos which are important for those who wish to fulfill the mitzvah according to the views of all the poskim. We have thus split the halachos into two parts – the first part discusses the basic rules, and the second part discusses chumros and hiddurim for those who wish to embellish upon this once-a-year mitzvah.

MISHLOACH MANOS: THE BASIC RULES

1. Who should send: Men and women are personally obligated in this mitzvah(6). Married women are obligated in their own right and are not exempted by their husband's mishloach manos(7). It is sufficient, however, for husband and wife to send mishloach manos together, as if it is coming from both of them – and the recipient recognizing that it is coming from both(8).

Some poskim hold that children over 13 – even those who are being supported by their parents – are obligated(9), while others exempt them since they do not own anything in their own right(10).

Parents should educate their children in the mitzvah of mishloach manos as they do with every mitzvah(11).

2. What to send: Any combination of two kinds of food(12), or one food and one drink(13), or two kinds of drink(14), is sufficient. Two pieces of the same food are considered as one food(15). Some poskim(16) specify that the foods be ready to eat and require no further cooking, while others(17) allow even uncooked foods to be sent.

3. To whom to send: To any Jewish(18) adult(19), wealthy or poor, with whom you are acquainted or to whom you are related. Although men should send to men only and women to women only(20), families may send to each other(21).

Mishloach manos should not be sent to a mourner(22) during the year of mourning for his parents, or during the thirty days of mourning for other relatives(23). A mourner who receives mishloach manos need not return them, and the sender fulfills his mitzvah by sending those mishloach manos(24). It is permitted for a woman to send to the wife of a mourner(25).

A mourner must send mishloach manos – even if he is in the middle of shivah. A mourner should refrain from sending “items of simchah” (items that elicit laughter and merriment)(26).

4. When to send: Mishloach Manos should be sent and received on Purim day(27). If it is received at night or on the days before or after Purim, the sender does not fulfill the mitzvah(28). If it is sent before Purim but is received on Purim, some poskim hold that the mitzvah is fulfilled(29) while others hold that it is not(30).

5. How to send: The sender himself may deliver the mishloach manos directly to the recipient(31). Some poskim(32) hold that it is preferable to send it via a messenger. The messenger may be a minor or a non-Jew(33). When sending with a messenger, it is proper to verify that the mishloach manos was indeed delivered(34), especially if the messenger is a minor or a non-Jew(35).

MISHLOACH MANOS: CHUMROS and HIDDURIM(36)

1. What to send: One should send foods which will be eaten at the seudas Purim(37).

A wealthy person who sends inexpensive items of food does not fulfill the mitzvah. In order for his mishloach manos to be considered as an expression of friendship, its cost must be relative to the sender's wealth(38).

One who sends inexpensive food items to a wealthy person does not fulfill the mitzvah, since such items are meaningless and unappreciated by him(39).

The minimum amount of mishloach manos is a meal's worth, about 6-7 fl. oz. of food(40). Other poskim require that one send no less of a meal [in volume] than one would normally serve a guest(41).

It is better to send two kinds of food than one food and one drink⁴² or two kinds of drink(43).

Two different kinds of fruit are considered as one food(44).

Two different kinds of wine, e.g., red wine and white wine, are considered as one kind of drink(45).

It is better not to send an item which the sender himself would not eat because of kashrus considerations(46).

To whom to send: One who sends mishloach manos as acknowledgment of a favor rendered to the sender does not fulfill the mitzvah(47).

One who sends mishloach manos to his enemy(48) or to a complete stranger(49) does not fulfill the mitzvah.

It is questionable if mishloach manos can be sent to one who is too drunk to be aware of having received them(50).

2. When to send: The mishloach manos should be sent as early as possible, but not before the reading of the megillah on Purim morning(51).

One who is traveling and will not be home must still send mishloach manos and cannot rely on a messenger or his family in another city to fulfill his obligation(52). If, however, he specifically appoints another person to send it for him, that is sufficient(53).

3. How to send: The two kinds of food or drink should not be placed in one utensil (plate or bowl), since the utensil combines them into one kind(54).

FOOTNOTES:

1 The poskim (see Achiezer 3:73) refer to this mitzvah as a mitzvah mi-divrei kabbalah, a rabbinical mitzvah which is incorporated into the written text (Esther 9:22). Accordingly, we do not say safek d'Rabbanan l'kulah in regard to the mitzvos of Purim (Tzafnas Panei'ach to Rambam Megillah 1:1).

2 Terumas ha-Deshen 111.

3 R' Shlomo Alkavatz in Manos ha-Levi quoted in Teshuvos Chasam Sofer O.C. 196.

4 Mishnah Berurah 695:20.

5 Kesav Sofer O.C. 141.

6 Rama O.C. 695:4.

7 Magen Avraham 695:12; Chayei Adam 155:33; Kitzur Shulchan Aruch 142:4; Mishnah Berurah 695:25; Aruch ha-Shulchan 695:18.

8 Harav S.Z. Auerbach (written responsum quoted in Halichos Bas Yisrael, pg. 303 and oral ruling quoted in Halichos Beisah, pg. 354). Accordingly, the amount sent should be double the minimum amount of mishloach manos.

9 Aruch ha-Shulchan 694:2 (concerning matanos la-evyonim); Orchos Chayim 695:2 quoting Me'orei Ohr.

10 Responsa Kinyan Torah 1:132. It follows that if the children have their own possessions, then they are obligated like any adult.

11 Pri Megadim 695:14; Eishel Avraham 695; Kaf ha-Chayim 695:57. This means that parents should give their children food or money so that they can fulfill the mitzvah ??Chanoch l'Na'ar, pg. 66. See, however, Kinyan Torah 1:132 who holds that it is sufficient chinuch to allow the children to deliver the mishloach manos.

12 O.C. 695:4.

13 Mishnah Berurah 695:20.

14 Aruch ha-Shulchan 695:14.

15 Ibid. See Tzitz Eliezer 14:65; 15:31.

16 Magen Avraham 695:11; Ma'asei Rav 249; Chayei Adam 135:31; Kitzur Shulchan Aruch 142:2; Aruch ha-Shulchan 695:15.

17 Pri Chadash O.C. 695; Ha'amek Sh'eilah 67:9; Shevet Sofer O.C. 23; Yechaveh Da'as 6:45. Mishnah Berurah 695:20 quotes both views without rendering a decision.

18 Responsa Beis Yitzchak (Y.D. 2:142).

19 Aruch ha-Shulchan 695:18 rules that one fulfills the mitzvah by sending to a minor, but many poskim (Ya'avetz 1:121, Yad Sofer 24; Kaf ha-Chayim 694:12; Birur Halachah, pg. 405) rule that one does not fulfill the mitzvah in that manner.
 20 Rama 695:4.
 21 Harav S.Z. Auerbach (oral ruling quoted in Halichos Beisah, pg. 354).
 22 Unless he is the rav of the city ?? Divrei Malkiel 5:237.
 23 Rama O.C. 696:6.
 24 Kesav Sofer O.C. 139.
 25 Harav S.Y. Elyashiv (oral ruling quoted in Penei Baruch, pg. 322).
 26 Mishnah Berurah 696:18.
 27 Rama 695:4.
 28 Aruch ha-Shulchan 695:16.
 29 Be'er Heitev 695:7 quoting Yad Aharon; Responsa Beis She'arim O.C. 381; Chelkas Ya'akov 1:102.
 30 Aruch ha-Shulchan 695:17; Levushei Mordechai O.C. 108.
 31 Yehudah Ya'aleh O.C. 207; Eishel Avraham 695; Kaf ha-Chayim 695:41; Tzitz Eliezer 9:33.
 32 Mekor Chayim 694; Binyan Tziyon 44 quoted by Mishnah Berurah 695:18; Chasam Sofer (Gitin 22b).
 33 Chasam Sofer (Gitin 22b); R' Shlomo Kluger (Sefer ha-Chayim 695); Da'as Torah 695:4; Chelkas Ya'akov 1:103.
 34 Achiezer 3:73.
 35 Chelkas Ya'akov 1:104.
 36 The following is a list of hiddurim that, if possible, one should follow for at least one set of mishloach manos so that he fulfills the mitzvah in accordance with all views. See note 1.
 37 This is because the main purpose of mishloach manos is so that everyone will have a proper Purim meal, see Ma'asei Rav 249.
 38 Yad Dovid (Megillah 7a); Sdei Chemed, Purim 6.
 39 Beur Halachah 695:4 based on Ritva and Chayei Adam.
 40 Sha'arei Teshuvah 694:1 quoting Zera Yaakov 11 concerning matanos la-evyonim. See Zera Ya'akov who rules the same way concerning mishloach manos.
 41 Rosh Yosef, Megillah 7b; Eishel Avraham (Butchatch) 695; Aruch ha-Shulchan 695:15.
 42 Nitei Gavriel, pg. 106 quoting several poskim based on R' Chananel (Megillah 7a).
 43 Beis Yitzchak (Megillah 7b) based on the words of the Shelah.
 44 See Rosh Yosef (Megillah 7a, quoted in Nitei Gavriel, pg. 107) who does not clearly decide this issue.
 45 Orchos Chayim 695 quoting Tikkun Moshe.
 46 See Chochmas Shelomo 695:4 and Maharam Shick O.C. 341.
 47 Tzfnas Panei'ach (Rambam Hilchos Megillah 2:15).
 48 Orchos Chayim 695:4 quoted in Nitei Gavriel, pg. 109. See, however, Pele Yoetz (Purim) who recommends sending mishloach manos as a way of settling disputes between people.
 49 Harav M. Feinstein (oral ruling quoted in Ohalei Yeshurun, pg. 58).
 50 See Nitei Gavriel, pg. 114.
 51 Based on Mishnah Berurah 692:1 who says that the shehechyanu recited at the daytime reading of the megillah applies to mishloach manos as well. Additionally, there is a view that holds that one who sends mishloach manos before the megillah does not fulfill his obligation altogether (Nitei Gavriel, pg. 125 quoting Tikkun Moshe, pg. 92).
 52 Aruch ha-Shulchan 696:3; Mikra'ei Kodesh 39.
 53 Aruch ha-Shulchan 695:16.
 54 Ben Ish Chai, Tetzaveh 16 and in Torah Lishmah 189. Most poskim are not concerned with this.
 Weekly-Halacha, Copyright © 2001 by Rabbi Neustadt, Dr. Jeffrey Gross and Project Genesis, Inc.
 Rabbi Neustadt is the principal of Yavne Teachers' College in Cleveland, Ohio. He is also the Magid Shiur of a daily Mishna Berurah class at Congregation Shomre Shabbos. The Weekly-Halacha Series is distributed L'zchus Hayaed Doniel Meir ben Hinda. Weekly sponsorships are available—please send email to the moderator, Dr. Jeffrey Gross jgross@torah.org.
 The series is distributed by the Harbotzas Torah Division of Congregation Shomre Shabbos, 1801 South Taylor Road, Cleveland Heights, Ohio 44118—HaRav Yisroel Grumer, Marah D'Asra

rom: Aish.com <newsletterserver@aish.com> via em.secureserver.net
 date: Feb 27, 2020, 8:59 AM

Coronavirus and the Biblical Quarantine
Rabbi Benjamin Blech

Public health officials around the world are desperately trying to cope with the spread of the coronavirus. There is growing fear that a global pandemic may be impossible to stop. So far, this respiratory illness has infected more than 75,000 people and killed at least 2000 to the best of our knowledge. Cruise ships, unwitting tourists, travelers and others are slowly transmitting this angel of death to destinations far from its Chinese source.

Modern medicine, with all of its miracles, is stymied. There is no cure. The best and only solution for now is quarantine. Those suspected of being carriers need to be isolated. Contact with the infected is simply too dangerous.

There is a biblical parallel of quarantine that Jewish scholars viewed from a moral perspective.

The book of Leviticus describes the metzora, a person afflicted with tzara'at, a disease commonly mistranslated as leprosy. In fact, the disease is a spiritual malady, primarily caused by speaking slander about others. The metzora is someone who was, in Hebrew, motzi ra - an originator of evil talk, and he was to be quarantined, sent outside of the camp, sparing the community from his ability to infect others with his destructive gossip.

Thus, the biblical quarantine was intended not to isolate a carrier of physical disease but rather of moral turpitude.

While we hope to find a cure for the coronavirus, let us derive an ethical lesson from the ongoing misfortune. Everyone acknowledges the obvious: we dare not allow the healthy to be exposed to those who can harm them. Isn't this the most fundamental truth about human relationships?

Friends are assuredly good for you. In recent years, scientific research has suggested that people who have strong friendships experience less stress, they recover more quickly from heart attacks and they are likely to live longer than the friendless. They are even less susceptible to the common cold, studies show.

But not all friends have such a salutary effect. Some lie, insult and betray. Some are overly needy. Some give too much advice. Psychologists and sociologists are now calling attention to the negative health effects of bad friends.

Do not underestimate the warning of King Solomon in his book of Proverbs: "He that walks with wise men shall be wise: but a companion of fools shall be destroyed" (Proverbs 13:20).

 ['Screaming Mary' VP from US hostage crisis has ...nypost.com >
 2020/02/27 > irans-screaming-mary-vp-from-1979-us-... 14 hours ago -
 Masoumeh Ebtekar, an Iranian vice president who is better known as the infamous "**Screaming Mary**" during the 1979 US hostage crisis, has been diagnosed with the coronavirus, according to reports...]

from: Chabad.org <learntorah@chabad.org>
 date: Feb 26, 2020, 12:17 PM
 subject: TORAH STUDIES: Parshat Terumah
 Terumah

Adapted by Rabbi Jonathan Sacks; From the teachings of the Lubavitcher Rebbe

The Jew faces a paradox when he considers himself: In the eyes of G-d all Jews are equal: They each have a soul whose source is from G-d ("And he breathed into his nostrils the breath of life; and the man became a living soul"); but the Jew is an embodied soul in his attributes—intelligence, temperament and strength of will—each is different. Clearly the Jew is called to exercise his individuality to the full; and yet he is supposed constantly to be animated by the life of the soul through which he comes into relation with G-d and in which he stands as no more and no less than any other Jew. How are we to reconcile these two aspects? Where do man's sameness and his distinctness fit into the life of Torah? These are the questions explored in this Sicha.

1. The Three Kinds of Terumah

Terumah means a contribution for sacred purposes, something which the Israelites gave for the building and maintenance of the Sanctuary; and our Sidra, in detailing the plans for its construction, describes the form that these contributions should take. There were three kinds of Terumah:1

(i) Shekalim: The annual contribution of half-a-shekel that was to pay for the sacrifices;

(ii) The once-only payment of a half-a-shekel to provide for the sockets (Adanim) of the sanctuary;

(iii) The provision of the materials and the coverings of the Sanctuary, which again was a once-only contribution, ceasing once it was built.

The first, in other words, was a perpetual offering, persisting all the while the Sanctuary and the Temple existed,2 and still commemorated today, in the donation of half of the common unit of currency, before Purim.3 The second and third, however, were limited in time to the actual period of construction.

What interest, then, can they have for us today? The answer is that the Torah is eternal, meaning that its every detail has some relevant implication for all Jews at all times. And especially so for the details of the Sanctuary, for we read of it, “And they shall make Me a Sanctuary, and I shall dwell in them,”4 whose meaning is that G-d’s presence will rest not only in the Sanctuary itself but also in the heart of each Jew. So that even if the physical building is destroyed, a Jew can construct his own sanctuary of the soul, as an inward correlate of the once-external place. And each detail of its construction will mirror the precise practical directives contained in this and the subsequent Sidrot.

2. The Foundation and the Building of the Sanctuary

The terumat ha-adanim (the offering for the sockets) was obligatory, everyone had to give an equal amount (half-a-shekel), and was for the foundation of the sanctuary. The terumat ha-mishkan (provision of materials) was voluntary, of diverse kinds, and was for the structure itself, and its coverings.

If we are to find their analogues in the inner life of the Jew, the adanim must be the original act of kabalat ol—the gesture of submission to G-d’s will, when one foregoes one’s independent existence and becomes a vehicle through which the Torah flows. For this act is one in which all men are equal—it does not depend on the particularized capacities of intellect or emotion; it is not the exercise of a power but a state of receptivity. And it is the foundation of all true service, for without it a man is always distant from G-d. If his thoughts and desires form a closed circle, there is no gap through which revelation can enter.

The Mishkan, on the other hand, is that which is built on the foundation. It is the articulation of one’s faith and its suffusion through one’s mind and heart. In this each man is different, because intellectual powers and temperament are not evenly distributed, and the extent to which he can grasp in thought, or allow his emotions to be refashioned by, the awareness of G-d which he has achieved through kabalat ol, will depend on his particular capacities.

3. Inward Forms

What are the forms in which these inner activities are expressed? The adanim correspond to prayer, for prayer is the foundation and initiation of a man’s daily service. The Mishkan, however, belongs to the realm of learning and action. Through learning, the molten energies aroused in prayer are shaped into thought and action, to be finally enacted in the practical world. Learning and action are the structure and outer covering of which prayer is the support and the animating spirit.

4. A Paradox

But in both the adanim and the Mishkan we can unearth a paradox, one that finds its way correspondingly into prayer on the one hand and learning and action on the other.

The fact that the terumat ha-adanim had to be brought in equal amounts by everyone suggests at a deeper level that the inner powers which it summoned forth were equal amongst men, and this is what was suggested by relating it to kabalat ol, the gesture of submission which each man can make in the

same way. If so, why was it that it was commanded only of men;5 why did it exclude women and children who were no less able to make the gesture? Similarly why is regular prayer commanded only to men,6 while in prayer all are equal, for each reads the same words?

On the other hand the provision for the Mishkan could be offered by anyone,7 women and children included. Yet the Mishkan stands for learning and action, precisely those areas where individual differences count and where, if anywhere, we would expect to find discrimination as to who may or may not participate. And similarly, we find that learning and action themselves are demanded of all, albeit suited to the particular individual: Some men are required to spend more time learning, some less, according to their situation;8 women learn those laws which are applicable to their situation;9 men must perform all of the Mitzvot; while women are released from positive commands which are bound up with a specific time.

5. The Foundation of Prayer and Action

The answer is that kabalat ol lies even deeper than prayer. Its place is in the simple words of recognition and thanks that every Jew must say when he wakes in the morning, the Modeh Ani (“I make acknowledgment before You, living and enduring King, who has restored to me my soul in mercy great is Your faithfulness”). We say this even before washing our hands, which is necessary before all other prayer, because it comes from so deeply-embedded a recognition that however unprepared we may be for prayer in general, we are always in a position to utter these words.

When we turn later to prayer, we are transmitting this nascent awareness into something we can understand and feel. And because our intellectual and emotional capacities are finite, we must put it into a form of words. But because we pray in the aftermath of the act of kabalat ol, we still stand as equals in submission, so each must use the same words. We are now using our particular powers, but in the light of the equality of souls.

So likewise does the paradox resolve itself in the case of the Mishkan, which is for us the symbol of learning and action. In action, unlike prayer, there is no limitation of finitude: We must seek to enact G-d’s will everywhere. Hence it must devolve on all. But each in his own way. The scope of any individual’s involvement in the world is bounded by his capacities and his situation. So neither the offering for the Mishkan nor the parallel acts of learning and Mitzvot, have set limits, even though they are asked of everyone.

6. Building an Inner Sanctuary

So we can see that an apparent anachronism—the terumat of the adanim and the Mishkan—which has no physical application today, in fact describes the precise manner in which a man must seek to build his own sanctuary within himself, and thus create a space for G-d’s presence.

First, he must lay the foundation by the act of accepting G-d’s will as his own, which he does in the Modeh Ani with his first waking words; Second, he must articulate this foundation into thought and feeling, in the fixed forms of prayer (the adanim);

Third, he must realize its implication for his actions, by learning, which is the discrimination between acts which are in accord with G-d’s will and those which are not;

Lastly, he must emerge into the world of action and embody there what has been transmitted to him in the prior stages of service (Mishkan).

These are the foundations, the walls and the coverings, of his personal sanctuary, ever recreated day by day, evolving as they do from what is most universal to what is most particular in his nature; and in this way he is able to admit G-d into the very depths of his being.

(Source: Likkutei Sichot, Vol. XI pp. 109-122 (adapted))

FOOTNOTES 1. Jerusalem Talmud, Shekalim, 1:1. 2. Rambam, beg. Hilchot Shekalim. 3. Shulchan Aruch, Orach Chaim, ch. 694. 4. Shemot 25:8. 5. Ibid., 38:26-7. 6. Berachot, 20a; Rambam, Hilchot Kriat Shema, 4:1; Shulchan Aruch, Orach Chaim, ch. 70. 7. Cf. Shemot 35:22. 8. Shulchan Aruch Harav, Hilchot Talmud Torah, 3:5. 9. Ibid., end ch. 1.

Adapted by Rabbi Jonathan Sacks; From the teachings of the Lubavitcher Rebbe

fw from hamelaket@gmail.com
from: **Rabbi Yirmiyohu Kaganoff** <ymkaganoff@gmail.com>
to: kaganoff-a@googlegroups.com

When May I Ask a Non-Jew for Help on Shabbos?

Rabbi Yirmiyohu Kaganoff

Each of the following questions is an actual situation about which I was asked:

Question #1: My car needs repair work, and the most convenient time to drop it off at Angelo's Service Station is Friday afternoon. May I bring Angelo the car then, knowing that he is going to repair it on Shabbos?

Question #2: A gala Shabbos sheva brachos is being held at an apartment several flights of stairs below street level, a very common situation in hilly Yerushalayim. The kallah's elderly grandmother arrived before Shabbos by elevator, intending to return home by using the Shabbos elevator (a subject I hope to discuss at a different time iy'H). Indeed, the building's elevator actually has a Shabbos setting, but we discover on Shabbos that the Shabbos setting is not working. How does Bubby get home?

Question #3: My friend lives in a neighborhood that does not have an eruv. She arranges before Shabbos for a non-Jew to push the baby carriage on Shabbos. May she do this?

Question #4: "If this contract does not arrive at its destination ASAP, I could suffer huge losses. May I mail it as an express mail package on Friday?"

Question #5: "If a registered letter arrives on Shabbos, may I ask the letter carrier to sign for me?"

Many people are under the mistaken impression that one may ask a non-Jew to do any prohibited activity on Shabbos. This is not accurate. I know of many instances in which someone asked a non-Jew to do work in situations in which making such a request is prohibited. Our Sages prohibited asking a non-Jew to work for us on Shabbos out of concern that this diminishes our sensitivity to doing melacha ourselves (Rambam, Hilchos Shabbos 6:1). Also, Chazal considered the non-Jew to be my agent -- thus, if he works for me on Shabbos, it is considered that I worked on Shabbos through a hired agent (Rashi, Shabbos 153a s.v. mai taama). By the way, the halachos of amira lenochri, asking a non-Jew to perform a prohibited activity, are not restricted to the laws of Shabbos, but apply to all mitzvos of the Torah. Thus, it is prohibited to have a non-Jew muzzle your animal while it works (see Bava Metzia 90a; Shulchan Aruch Choshen Mishpat 338:6), ask him to graft fruit trees, nor ask a non-Jew to do prohibited work on Chol Hamoed (Moed Katan 12a).

There are many complicated details governing when I may ask a non-Jew to do something on Shabbos and when I may not. These are some of the factors that one must consider: A. Is the non-Jew my employee or is he an "independent contractor"? B. What type of benefit do I receive from his work? C. Did I ask the non-Jew directly or indirectly? D. If a Jew were to perform the work, would it be prohibited min haTorah or only midrabbanan? E. Why do I want him to do this work? F. Could I do the work myself, albeit in a different way from how the non-Jew is likely to do it?

To show how these details affect a practical case, I will analyze the halachic issues involved in each of our cases mentioned above, starting with our first case -- leaving the car over Shabbos at a non-Jewish mechanic. The important detail here is that I did not ask the non-Jew to do the work on Shabbos -- it is prohibited to do so. Instead, I brought him the car and allowed him to decide whether to do the work on Shabbos. Is he now my agent if he works on Shabbos?

AGENT VERSUS CONTRACTOR

There is a halachic difference whether the non-Jew is working as my agent (or employee) or whether he is an independent contractor who makes his own decisions. If he is my agent, I may not allow him to do prohibited activity on Shabbos. However, if he is an independent contractor, under

certain circumstances, I am not responsible if he actually does the work on Shabbos.

When is the non-Jew considered a contractor? If the non-Jew decides on his own when to do the work and I hired him by the job, he is a contractor. In these cases, I may give him work that he might decide to perform on Shabbos, provided that he could do the work on a different day and that he does the work on his own premises. (Under certain circumstances, the last condition is waived.)

What are examples of contractors? The mailman, the repairman who repairs items on his own premises, and the dry cleaner are all contractors. On the other hand, a regular employee whom I ask to do work on Shabbos is not a contractor unless I pay him extra for this job.

Thus, I may drop off my car at the auto mechanic before Shabbos and leave it over Shabbos, provided I allow him time to do the work when it is not Shabbos, either on Friday afternoon or Motza'ei Shabbos. Even though I know that the non-Jewish mechanic will not be working Saturday night and will actually do the work on Shabbos, I need not be concerned, since he could choose to do the work after Shabbos.

However, dropping off my car before Shabbos is permitted only when: (1) He does the work on his own premises. (2) He is paid a fee for the completed job. (3) He decides whether or not he does the work on Shabbos. (It should be noted that some poskim prohibit doing this when the mechanic is closed Motza'ei Shabbos. Since I know that he is closed Motza'ei Shabbos, they consider it asking him to do the work on Shabbos, which is prohibited.) In a similar way, I could bring dry cleaning in on Friday afternoon expecting to pick up the cleaned clothes Saturday night, provided enough time exists to clean the clothes before or after Shabbos. We will now explore our second question: An elderly woman cannot ascend the several flights of stairs necessary to get to street level. The building has a Shabbos elevator, but we discover on Shabbos that the Shabbos setting is not working. How does Bubby get home? Can we have a non-Jew operate the elevator to get her home? Before answering this question, I want to share with you another story:

A DARK SIMCHAS TORAH SHABBOS

The following story occurred on a Simchas Torah in Yerushalayim that fell on Shabbos. (Although Simchas Torah outside Eretz Yisroel cannot occur on Shabbos, Shmini Atzeres, which can fall on Shabbos, is observed in Eretz Yisroel as Simchas Torah.) Just as the hakafof were beginning, the power in the shul went out, plunging the entire shul into darkness. The shul's emergency lights went on, leaving the shul dimly lit -- sufficient for people to exit safely and to dance in honor of Simchas Torah, but certainly making it more difficult to observe the usual Simchas Torah celebrations. The rav of the shul ruled that they could not ask a non-Jew to turn on the lights. If any element of danger had been involved, one could certainly have asked a non-Jew to turn on the lights. But the rav felt that the situation was not dangerous, and therefore maintained that one may not ask a non-Jew to turn on the lights. One of the congregants suggested a way to illuminate the shul. The same idea could get Bubby home! Before presenting his idea, I need to explain two concepts:

BENEFITING FROM A NON-JEW'S ACTION

If a non-Jew does melacha on Shabbos for his own benefit, a Jew may use the results. For example, if a non-Jew builds a ramp to disembark from a boat on Shabbos, a Jew may now exit the boat via the same ramp, since the non-Jew did no additional work in order to benefit the Jew. Similarly, if a non-Jew kindled a light so that he can read, a Jew may now use the light. One may use the light even if the non-Jew and the Jew know one another (Mishnah Shabbos 122a; Rambam 6:2; Shulchan Aruch Orach Chayim 325:11). However, if the non-Jew gathered grass to feed his animals, the Jew cannot let his animals eat the leftover grass if the two people know one another. This is so that the non-Jew will not in the future come to do melacha for the sake of the Jew (Shabbos 122a).

WHAT IS THE DIFFERENCE BETWEEN THE RAMP AND THE GRASS?

Why are these cases halachically different? Why may the Jew use the light or the ramp, but may not allow his animal to eat the grass? In the first cases, no additional work is necessary for the non-Jew to provide a ramp or light for the Jew. Once the non-Jew has built the ramp or kindled the light, any number of people can benefit from them without any additional melacha. However, cutting each blade of grass is a separate melacha activity. Thus, allowing one's animal to eat this grass might tempt the non-Jew to cut additional grass for the Jew's animal, which we must avoid.

So far, we have calculated that if we can figure out how to get the non-Jew to turn on the light for his own benefit, one may use the light. Thus, we might be able to turn lights on in the shul for Shabbos, or have a non-Jew ride the elevator up to the main floor and hopefully have Bubby in the elevator at the same time. However, how does one get the non-Jew to turn on the light or the elevator for his own benefit when one may not ask him to do any work on Shabbos?

HINTING

May I hint to a non-Jew that I would like him to perform a prohibited activity on Shabbos? The poskim dispute this issue. Some rule that this is prohibited (Tur Orach Chayim 307), whereas others permit it (Bach, Orach Chayim 307 s.v. *uma shekasav rabbeinu*). Thus, according to the second opinion, one may ask a non-Jew on Shabbos, "Why didn't you accompany Bubby on the elevator last Shabbos?" even though he clearly understands that you are asking him to take the elevator with her today. According to the first opinion, one may not do this, nor may one ask a non-Jew to clean up something in a dark room, since to do so he must turn on the light. However, the majority of poskim accept an intermediate position, contending that, although one may not hint to a non-Jew on Shabbos, one may hint to him on a weekday (Smag). Thus one may ask him on Friday, "Why didn't you do this last Shabbos? but one may not ask him this on Shabbos (Shulchan Aruch Orach Chayim 307:2; Rema Orach Chayim 307:22). According to this last ruling, one could tell the non-Jew during the week, "Why did you leave Bubby downstairs without taking her up in the elevator?" but one could not mention this to him on Shabbos.

PERMITTED HINTING VERSUS PROHIBITED HINTING

However, the poskim agree that one may tell a non-Jewish mailman on Shabbos, "I cannot read this letter until it is open." What is the difference between the two types of hinting?

The difference is that the forbidden type of hinting implies either a command or a rebuke, whereas the permitted type does not (Magen Avraham 307:31). Telling a non-Jew to clean something up in a dark room on Shabbos is, in essence, commanding him to perform a prohibited activity -- turning on the light. Similarly, when you rebuke him for not doing something last Shabbos, you are basically commanding him to do it the next Shabbos. However, one may make a statement of fact that is neither a command nor a rebuke. Therefore telling the non-Jew, "I cannot read this letter unless it is open" does not command him to do anything, and for this reason it is permitted. However, if the non-Jew then asks me, "Would you like me to open the letter for you?" I may not answer "Yes," since this is itself a command. (It is as if you said, "Yes, I would like you to open the letter for me.") I may tell him, "That's not a bad idea," or "I have no objections to your opening the letter," which does not directly ask him. I may even say, "I am not permitted to ask you to open it on my Sabbath."

How does this discussion affect our dark Simchas Torah or getting Bubby home?

The congregant suggested the following: One could create a situation whereby turning on the light is beneficial for the non-Jew, and then hint to him that if he wants to, he could benefit by turning the light on. One may do this because the non-Jew is turning on the light for his own use, and the Jew did not ask him directly to turn on the light. Thus, if you placed a bottle of whiskey or a gift of chocolate in the shul, and then notified the non-Jew that

the bottle or chocolate is waiting for him there, you can show him how to turn on the lights so that he can find his present. This is permitted because the non-Jew is turning on the lights for his own benefit, and you did not ask him, nor even hint to him that you want him to turn on the lights. You simply notified him that if he wants to put on the lights, he could find himself a very nice present.

The same solution may help Bubby return home. Someone may invite a non-Jew to the sheva brachos, and then told him that a present awaits him in the building's entrance foyer. Does it bother him if Bubby shares the elevator with him while he goes to retrieve his present?

A word of caution: If one uses this approach, one must be careful that the non-Jew is indeed doing the melacha for his own purposes, such as to get the present as mentioned above. However, one may not ask the non-Jew to accompany you on a tour of the dark shul, and then he turns on the light to see his way. This is prohibited because the non-Jew is interested in the light only in order to accompany you on the walk, not because he gains anything (see Shulchan Aruch 276:3). We will continue this topic next week...

As I mentioned above, the Rambam explains the reason that Chazal prohibited asking a non-Jew to do work on Shabbos is so that we do not diminish sensitivity to doing melacha ourselves. Refraining from having even a non-Jew work for me on Shabbos shows even deeper testimony to my conviction that Hashem created the world.

www.halachafortoday.com From ben@halachafortoday.com

1) Each Motzaei Shabbos during Havdalah, we light a candle [of at least 2 wicks] and recite the Bracha of "Baruch Ata Hashem... Borei Me'Orei Ha'Eish". (Shulchan Aruch Siman 298:1 and 2). The reason for this is to commemorate the fact that Hashem created fire [i.e. gave Adam HaRishon the knowledge to rub two stones together to produce fire] on Motzaei Shabbos. (See Mishna Berura Siman 298:1 quoting the Talmud Pesachim 54)

It is customary to gaze at the palm of the hand and at the nails near the light of the Havdalah candle. The fingers should be bent inwards into the palm and cover the thumb, so that the four remaining nails and the palm can be gazed at simultaneously. (Rama Siman 298:3 and Mishna Berura S"K 10)

There are three reasons for looking at the fingernails and the palm:

- The light needs to be bright enough to enable one to discern between 2 coins, thus if one can differentiate between nail and skin, it shows that the flame is adequate.
- The nails are a symbol of Bracha, blessing, as they continuously grow and thus we want to start the week with an omen of blessing.
- The palm of the hand has in it creases which contain within them symbols of Bracha. (See Mishna Berura Siman 298:9)

2) The cup of wine should be held in the left hand when the Bracha is recited and the nails and palm of the right hand should be gazed at and then the cup switched back to the right hand for the remainder of Havdalah. (Rama ibid. and Kaf HaChaim 298:21. See also Mishna Berura Siman 296:31)

May people have the custom after gazing at the nails of the right hand to then repeat the procedure and gaze at the nails and palm of the left hand. This Minhag doesn't really have a basis in Halacha, and in fact according to kabalistic sources it is an ominous sign to gaze at the left hand as doing so may cause spiritual harm. (See Aruch HaShulchan Siman 298:8, Sefer Minhag Yisroel Torah Siman 298:1 and Likutei MaHarich, Havdalah. There are some sources who do justify this Minhag, and each individual should follow their custom or consult a Rav.) Left handed people follow the same procedure and gaze at the nails and palm of the right hand. (If their custom is to gaze at both hands, the right hand still goes first) (See Darchei Moshe Siman 298)

3) On Pesach, at the Seder, there is a Mitzvah to eat while leaning (B'Heseiva) to demonstrate Cheirus, freedom. (Shulchan Aruch Siman 472:2)

The leaning should not be forward, backward or to the right side, rather it must be done on the left side. (Shulchan Aruch Siman 472:3). The reason for not leaning forward or backward is that doing so is not considered the way of Cheirus, freedom. (Mishna Berura 472:9) There are two reasons for not leaning to the right side. One reason is that doing so will prevent the person from eating comfortably with his right hand. (Mishna Berura ibid. S"K 10) According to this first reason alone, we may think that a left handed person would need to lean to the right side.

However, there is another [and more important] reason for leaning to the left, because a person's food pipe (esophagus) is to the right and the air canal (trachea) is to the left, and when leaning to the right there is a chance that the cover of the air canal will open

and the food may get lodged in the wrong pipe and cause choking Chas V'Shalom. (Mishna Berura ibid.)

Therefore, there is no difference between lefties and righties and both need to lean to the left. (Shulchan Aruch Siman 472:3 and Mishna Berura S"K 11) 4) If a left handed person leaned to the right, B'dieved he has satisfied his obligation. (Mishna Berura ibid.). If a right handed person leans to the right, according to some Poskim it is acceptable B'dieved, and according to others even B'dieved he has not satisfied his obligation. (Mishna Berura ibid. See also Kaf HaChaim Siman 472:23 and 48. See also Shu"t Hisorerus Teshuva Vol. 2 Siman 49)

from: **Naaleh** Torah Online <contact@naaleh.com>

date: Feb 27, 2020, 12:02 PM

subject: Parshat Teruma: Fundamental Foundations
Parshat Teruma Pivotal Planks

Based on a Naaleh.com shiur by **Mrs. Shira Smiles**

Summary by Channie Koplowitz Stein

Hashem informs Moshe of the position of the various beams of the Tabernacle and the materials to be used for their composition. Hashem concludes with, "You shall build the Tabernacle according to this manner, as you will have been shown on the mountain." Why repeat this last detail when we are already told that Bnei Yisroel did all exactly as Moshe had instructed them according to the command of Hashem?

The Tiv Hatorah explains that since Hashem had already told us that He desires a Sanctuary so that He may dwell within us, (veshochanti betocham), we are to understand that the Temple we build within ourselves must also be built according to His will. In other words, as the Yalkut Lekach Tov explains, your actions dedicated to Hashem's command should be the model upon which the physical structure is to be built. We must lead our lives according to His will so that it befits His presence within us and within our homes.

The Slonimer Rebbe points out that the Sanctuary had three distinct areas which corresponds to human physiology. The Holy of Holies, seat of the Ark and the Tablets of the Law, corresponds to the brain. As such, our thoughts and intentions in all our interactions must always be directed by Heaven, focusing on what He would want of us. The inner chamber where the Table of Showbread and the Menorah were placed corresponds to the heart, the seat of our emotions and hopes. These too should be focused toward Hashem. Finally, the outer chamber where the altar for sacrificial animals was located and which always had a fire burning corresponds to the kidneys, the seat of our physical desires and passions.

Rabbi Beyfus notes that the way to ensure that we dwell in the house of Hashem is to bring our passions and desires in alignment with Hashem's desires. Our entire orientation, must be a Torah orientation. We're here to build, to do, and to create that Sanctuary within ourselves so that it reflects the sanctity of the Holy Temple, so that we become a place where Hashem feels at home.

The Tiv Hatorah deduces from the ordered structure of the Mishkan that we too must create order in our service to Hashem. We should have a designated place where we daven, as the Sifsei Chaim points out, the Torah alludes to Yitzchak's going daily to Be'er Lachai Roee for his afternoon prayers, for this was a place already infused with holiness when an angel appeared there to Hagar. And, as Rav Dessler points out, a place from which previous prayers emanated would escort current prayers upward to God's throne. So too when we designate a particular area as our "prayer nook," we infuse it with the holiness of our cumulative prayers.

Letitcha Elyon cites Rabbi Reuvain Grozovsky who notes that creating a designated place refers not only to a physical area but also a mental, spiritual and emotional place where one can feel grounded, where the vicissitudes of life won't affect the basic structure. Therefore, one will be asked at the end of his life, "Did you designate times for Torah study," rather than, "Did you study Torah?" As Rabbi Pincus writes, we are not always in the mood to learn or to do acts of kindness, but if we designate specific times for these activities, these times for prayer, for learning and for doing acts of chessed become inviolate. Just as the entire world runs on structure or else chaos will result, so too must we invest our lives with structure, adds Rabbi Wolbe in Aleh Shor.

The Mishchat Shemen notes however, that the priests rotated their duties in the service in the Beit Hamikdash. If order was so important, why deviate on this point? This was a means of dispelling rote performance and maintaining an element of spontaneity and enthusiasm even within the strict structure. So too must we try to recreate our original enthusiasm for each mitzvah on a daily basis.

We emulate Hashem by creating order and structure in the edifices of our lives, in the performance of mitzvot that form the daily fabric of our lives, because we recognize that Hashem is always guarding us, keeping us from harm. But we also know that Hashem's chessed is constant and ubiquitous, and we can emulate Hashem by also looking for spontaneous and constant opportunities to perform acts of loving kindness.

Rabbi M. Drucker quotes the observation of the Baal Haturim that the phrase "Ata horaita - you have been shown," is used only when Moshe reviews the Sinai experience, and here when Moshe instructs Bnei Yisroel in building the Sanctuary. Rabbi Drucker explains that you cannot build a structure of service to Hashem without faith. Whether you are building a physical sanctuary of wood and stone or the sanctuary within ourselves, you must be able to share and give of what you have, for Hashem is the One Who gives us everything. When you recognize that truth, you can imbue your life and all your actions with that belief and build a structure of commitment to Hashem that will withstand any threat.

from: **Rabbi Berel Wein** <genesis@torah.org>

to: rabbiwein@torah.org

date: Feb 26, 2020, 3:47 PM

subject: Rabbi Wein - The Wealth Challenge

Dedicated to the speedy recovery of Mordechai ben Chaya

Parshas Terumah

The Wealth Challenge

One of the greatest problems that has dogged religious life throughout the centuries is the place of material wealth and money in the structure of religious life. It is obvious to all that wealth corrupts and sullies noble programs and plans., The question boils down to the eternal issue as to whether the noble ends – Jewish education, synagogue worship, social charitable endeavors — justify the means, as the process often borders on the unethical procurement of money.

Monetary scandals have plagued all religious projects and ambitions from time immemorial. The fact that the goal trying to be achieved is so noble and morally necessary, makes the temptation to deviate from correct probity and proper behavior in fund raising and monetary conduct all the more tempting. Unfortunately, the history of religion is littered with monetary scandals driven by poor decisions.

The prophets of Israel decried this situation during First Temple times, but apparently to little avail. Religion sadly has a tendency to transform itself into a business, a commercial enterprise. And this always leads to the desecration of God's name and catastrophic disasters. Many commentaries and scholars have stated that this monetary corruption was the real basis for the destruction of the Temples themselves, and the continued cessation of Temple service even until our very day. Even buildings and programs conceived in holiness and founded by the most righteous of people are susceptible, over time, to fall into the trap of monetary scandal. I need not and will not enumerate specific examples of this weakness, but all of us are aware of their existence and sad influence.

Yet, despite all of this, these dangers are almost inevitable. This week's Torah reading combines the ideas of holy service to God with the necessity of fund raising and material wealth. The Torah apparently is of the opinion that the benefits of channeling and using money for noble good outweighs the dangers inherent in combining religion with wealth and money. In fact, this is the pattern of the Torah in all matters of everyday life, events and society.

Judaism does not allow for excess ascetism or hermit-like lifestyles. We are always somehow to be engaged in this world, tawdry and flawed as it may be. Yet the challenge is to somehow remain a holy people, a kingdom of priests, while dealing with these challenges that mark our daily lives and society. The holy tabernacle/mishkan is to be constructed through heartfelt donations of material wealth and personal volunteerism. Though religion and faith are corrupted by monetary issues, wealth applied correctly and through a generous hand can enhance and even ennoble religion.

Moshe was shown a coin of fire in Heaven. It could burn and destroy, but it could also warm and light the way. The word Terumah itself, in its literal sense, means to uplift and raise. Wealth properly used and applied can be the engine that propels all holy endeavors forward. As it was in the time of Moshe, so, too, does it remain one of the greatest challenges in Jewish life. Shabbat shalom Rabbi Berel Wein