



Divrei Torah



Parshat Terumah

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Weekly Dvar Torah

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Heed the Call, Build an Ark

Rabbi Benjamin Geiger

Associate Member, Young Israel Council of Rabbis

The meeting is going poorly, at least from your perspective. Every time your boss says "Let's move on to the next thing needing to be done," your heart palpitates as you think of the growing mound of work he keeps piling up on you. A dozen employees are in the room, yet you are the one he keeps turning to in order to get it done. At first you thought this was a sign of his confidence in your abilities. Now you are not sure if it is your skills, everyone else's incompetence, or your inability to say no. After all, just last week these new projects were introduced as team-building opportunities. No one was to be able to slack off. "Everyone needs to tow the line!"

When the Torah first introduces the Holy Ark, HaShem deviates from the normative second person singular form to the third person plural. "And they should make an ark of acacia wood..." Then, in mid sentence, the Torah returns to the formation of a command used throughout the transmission of the details of the Mishkan, "and you should plate it with gold and you should make a golden *zer* (crown) [perek 25, pasuk 11] around it." The issues only multiply when we look at the next command to fabricate an Ark. Following the sin of the Golden Calf, and the breaking of the first Tablets, Moshe is instructed to make another Ark as he chisels out the form of a new set of Tablets. In this case, the entire exchange is second person singular. Only Moshe is involved. What happened to the other people? The initial deviation is clarified by Ramban to teach a beautiful lesson in Jewish identity and mitzvah observance. The Mishkan is a road map to the creation, or recreation, of our person. In every fine detail, it teaches us how to perfect ourselves, to reach our potential, to prioritize our lives and so much more.

(See Rambam, Ramban and many other early commentaries.)

What is the lesson in the need for plurality in the *Aron*? The *Aron* represents the foundation of all life. The *Aron* is the revelation of Torah, it is the soul of our very being, the connection between body and soul, physical and spiritual worlds. The first core lesson is that our very essence requires effort, requires a "buy-in" – it is not sufficient to simply send a messenger to learn for me, to wait for the rabbi to teach it to me, to assume that since the institutions exist and were created without my input, they can continue to do so. I must be involved, I must donate, and I must work at laying the foundation for my entire being.

The plurality teaches us that each Jew had to have a part in the creation of the center of our identity, but it also teaches a more fundamental lesson in that role. The lasting, permanent nature of such devotional effort is only lasting when it is done in a selfless manner; when the goal and rationale for the giving and striving for excellence is done for the "Greater Good." Whether for the benefit of the Divine or the benefit of the community, such actions create a heart and soul that cannot be destroyed. With such depth and meaning at the core when involving the entire community in this effort, why leave them out when they are most vulnerable; when they are most in need of a loving embrace? After the sin of the Golden Calf, the Jewish people were desperate and in despair. Now, more than ever, they needed reassurance that if they only made the effort, they could rebuild and find atonement and forgiveness. Yet, HaShem tells Moshe to go it alone. To this, Rabbi Chaim Kramer (Rayanos Chayim, Centerville, Iowa, 1939) addresses his essay. Before the sin of the Golden Calf, it was a time of hope, of endless possibilities. As a people, we were moving up. Mitzrayim had been destroyed – we had received the Torah and were heading to Israel to reap the blessings promised to our family since the time of Avraham. For more than four centuries we had hoped, struggled and dreamed. Those dreams were now palpable. At this time, we were open to hearing instructions of involvement and effort. We were open to any opportunity to grow and to be connected. The horizon was golden, the sky was blue and spring was in the air.

After the horrific events of the Golden Calf, everyone but Moshe had given up hope. Moshe Rabbeinu never stopped believing in our potential. He fought with HaShem to save us, he fought with us to redirect us and give us hope. There were no other willing participants. In response to such reality, HaShem gives the wherewithal to those who stand prepared to care for his beloved, crying, frightened children. HaShem tells Moshe to make the *Aron* himself and to bring Torah back to His people. Moshe is told to single-handedly reconnect the community to its purpose. In times of bleak and pessimistic outlooks, HaShem pours out the fulfillment of His blessings to those who never waiver in their trust, fortitude and determination to make life right. We simply need to stand up and heed the call. Shabbat Shalom.

The Weekly Sidra "The Inability to Give"

Rabbi Moshe Greebel Z"L

*"Speak to the B'nai Yisroel, that they take for Me an offering; from every man that gives it willingly with his heart, you shall take My offering."
(Sh'mos 25:2)*

So begins this week's Sidra. Now then, many M'forshim (Torah commentaries) pose the question of why did the Torah utilize the verb 'take' when in reality, the Mitzvah was to 'give' a donation for the construction of the Mishkan (Tabernacle)?

Of the ample amount of answers to this question by our Rabbanim of blessed memory, we shall examine two. We begin with the text *Nachalei D'vash* by the celebrated Admur (Chassidic master) Rav Nachman of Breslov (1772- 1819) of blessed memory, who cites the words of Dovid HaMelech:

"Who am I, and what is my people, that we should be able thus to offer so willingly? For all things come from You, and of Your own have we given You." (Divrei HaYamim I 29:14)

Basically, instructed Rav Nachman, the true significance of the expression "And of Your own have we given You" can be clearly understood in a situation when one man receives a monetary gift, even a very generous one, from another. Now, if the giver has a change of heart, and requests that part of the gift be returned to him, it is very possible that the recipient may refuse to do so. After all, the recipient has the money in hand.

However, continues Rav Nachman, it is also possible that the giver, after committing himself to giving the monetary gift he still holds in hand, will request of the recipient that less be given to him. Not having anything in hand at the moment and the possible loss of everything if he does not comply, it is most probable that the recipient will agree to take less.

Now then, instructs Rav Nachman, even though HaKadosh Baruch Hu may have given us some degree of gold and silver, it must be realized that that wealth is truly in the hands of HaKadosh Baruch Hu, Who has the ability to take that wealth away from us whether we like it or not, even though we may presently hold it in hand. This is precisely what Dovid meant when he stated, "For all things come from You." That is, in truth, we give HaKadosh Baruch Hu nothing, for, "Of Your own have we given You."

This is why, concludes Rav Nachman, this week's Sidra utilizes the words "That they take for Me an offering," to illustrate that we are incapable of giving of our own. And, all we can give, is what we take from HaKadosh Baruch Hu.

Another very informative reason why the Torah makes use of the term 'take'

instead of 'give,' is given to us by the *Alshich* (Rav Moshe Alshich 1508-1593) of blessed memory. Some background information from the Gemarah of *Kiddushin 7a* at this point is necessary. When it comes to engagement (*Kiddushin*) from the Torah, it is necessary that the man gives either money or the value thereof to the intended woman. But, what if it is the woman who gives the man the money or the value thereof? The Gemarah has this to say on the subject:

"Rava propounded, 'What (if a woman declares,) 'Here is a Manah (monetary amount), and I will become betrothed unto you?'" Mar Zutra ruled in Rav Papa's name, 'She is betrothed.....'"

At first, it would seem that based on the opinion of Mar Zutra, the process works in reverse as well. But, skipping to the conclusion of the Gemarah, as per Mar Zutra, we find the following:

"..... 'Here the reference is to an important personage, in return for the pleasure (she derives) from his accepting a gift from her, she completely cedes herself.'"

In other words, as per Mar Zutra, a woman declaring, "Here is a Manah, and I will become betrothed unto you," does not always result in her being betrothed, unless it is a prominent and great man to whom she makes this statement and gives money. For, her deriving pleasure from such a man accepting her gift has a monetary market value, which is not so if an ordinary man accepts it. She, the giver, in the end becomes the recipient.

This same contrasting process is true, concludes the *Alshich*, when HaKadosh Baruch Hu accepts from us. For, we the givers then transcend into the takers. And, for this reason, the Torah uses the expression "Take for Me an offering."

The Gemarah in *B'rachos 60b* informs us of the following:

"Whatever the All-Merciful does is for the good (of Yisroel)."

It is through the inordinate benevolence of HaKadosh Baruch Hu that all His actions are ultimately for the good of Yisroel His nation. That is why when we give in His cause, we ultimately transform into the recipients of His abundance of blessings upon us.

May we soon see the G'ulah Sh'laimah in its complete resplendence-speedily, and in our times. Good Shabbos.

What Can We Give to HaShem?

Rabbi Dovid Sochet

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The Medrash (Tanna Dibay Eliyahu chapter 17) brings a Pasuk from the beginning of this week's parsha that reads: "Bisha'a She'amru Yisrael Naase Vinishma Miyad Amar Hakadosh Baruch Hu Viyikchu Li Terumah (Shemos 25:2)" "When Bnei Yisrael said 'We shall do and we shall hear' Hashem immediately responded saying, 'Take for me Terumah (a tithing)' ". The message conveyed by this Aggadic Medrash seems somewhat obscure and should be explained. How is Hashem's declaration "Take for me a tithing", responsive to the proclamation of Bnei Yisroel, "We shall do and we shall hear"?

To discern the meaning of the above Medrash, we must first raise the question: What did Hashem mean when He commanded the Bnei Yisroel to take for "His" sake a terumah? Does not the pasuk (Chagai 2:8) say "Li HaKesef Li HaZahav Ni'um Hashem", "All silver and gold belong to Me", so says Hashem? If so how can one take for Hashem silver and gold donations when they are His to begin with? Likewise another pasuk (Iyov 41:3) clearly states "Mi heekdeemani v'ashalem" -Who has preceded Me, that I must repay him?" Medrashic sources take this to mean that Hashem is asserting that all mitzvahs can be performed only after Hashem has provided man with the means to fulfill the commandments and therefore Mankind has no legitimate claim for reward. How then can we be commanded "take 'for me' a terumah", if whatever is it to be gathered is already His?

In answer allow me to introduce some concepts which are to be found in the books of our Sages. The secular world and society are predicated upon the idea that the choices we make in our lives ought to be based on the anticipated results of those choices. People expect practical action to yield tangible, predictable and often immediate rewards. Paradoxically, popular opinion posits that indulgence in pointless, unreasonable behavior will result in positive consequences. Directly in opposition to these thoughts, as committed Jews our steadfast performance and observance of Hashem's holy Torah and mitzvos often earns us the contempt and disdain from society at large. What they fail to understand is two underlying aspects of the nature of heeding Hashem's directives:

1. The primary reward for mitzvah performance is not found in this temporal, finite world, but rather, in the eternal World to Come, as stated in the Gemarah (Tractate Kiddushin 39B) in the name of Rabbi Yakov that, "There is no reward for a mitzvah in this world [i.e., all reward is reserved for the World to Come]."
2. Torah and Mitzvos are Hashem's directions of our way of life and will, in fact, provide tangible benefit in this world.

These concepts are highly profound and their complete explication is beyond the scope of this essay. We will therefore limit this article to what we can say about the first point in the allotted space. The Rabbinical commentators explain that the reason why reward for mitzvah observance cannot be in this world is that since the physical, fleeting world is fundamentally flawed, it therefore lacks the means to adequately reward the righteous. Such a

person's reward is reserved, instead, for the world to come. How pathetically inadequate is any reward in this world. Rav Eliyahu Dessler (1892 -1953, he was known as mashgiach ruchani of the Ponevezh yeshiva in Israel) declares that if all the happiness and pleasure of a lifetime, coupled with the joy of every person in every city and country who have ever lived, were able to be concentrated into one moment, say for example if we could concentrate all that into one pill, it still could not provide adequate reward even for the smallest mitzvah compared to the delight man will experience in connecting with Hashem in the world to come (Michtav MiEliyahu I, p 4-5)

Yet we do exist in the physical world and pragmatically we need physical amenities for productive functioning. The great rabbis have therefore suggested that the above notwithstanding a reward for mitzvah observance is given here and now in this world in order that the mitzvah might be enhanced in its performance both quantitatively and qualitatively.

A quantitative enhancement is achieved by spending more time focusing on the mitzvah before its performance. This is what may be called a "hachana to a mitzvah" - preparation for a mitzvah. The quantity of the mitzvah increase by the additional time devoted to its performance. For example, one might complete Mincha prayers in five minutes, while a quantitative expansion of the mitzvah might involve setting aside some time in meditation regarding the prayers about to be recited.

A qualitative increase is determined by the level of "hiddur mitzvah" - beautification of the mitzvah - one brings to the mitzvah performance. Although a kosher mezuzah might be procured at a reasonable cost, one might subject oneself to some financial strain to obtain a mezuzah written with a more exquisite penmanship.

A hachana to perform a mitzvah and a hidur mitzvah are both things that one adds and does on his accord; not something that was demanded of him. He therefore can receive abundance in this world, not as a reward per se, but as providing the means with which to enhance the mitzvahs both quantitatively and qualitatively as described above.

By saying "we will do and we will hear" - we will do prior to our hearing, the Bnei Yisroel implied they will "do", meaning will prepare to perform mitzvahs even before they hear the mitzvah, meaning the actual fulfillment of the mitzvah.

But the statement of "Naaseh V'Nishmah is not just a commitment to engage in careful preparation to perform the mitzvah; it is also the acceptance of the obligation to beautify the performance of the mitzvah. As our Rabbis (Tractate Shabbos 88A) taught us, when Bnei Yisrael put 'Na'aseh' before 'Nishma', a Bas Kol (a Divine voice resounding from Heaven) said "Who revealed to My children this secret that the angels use?" Performing a mitzvah on the level of heavenly angels certainly qualifies as a true hiddur mitzvah.

There is yet a third way in which to attain reward for mitzvah in this

world. As the Maharsha (Rabbi Shmuel Eidels (1555 – 1631) was a renowned rabbi and Talmudist famous for his commentary on the Talmud, Chiddushei Halachos. He is known as Maharsha which is the acronym of his name) suggests that Rabbi Yaakov's claim mentioned in the Talmud cited above, that reward is reserved exclusively for the World to Come refers only to reward given to an individual for his good deeds. When the community as a whole is deserving, however, the reward is, indeed, manifest in this world. The Maharsha adds that all the Biblical promises for worldly good represent reward for the community, rather than the individual.

The pasuk relating to naaseh venishma reads "And they said, 'Everything that Hashem has said, we will do and we will listen". The 'they' is plural, insinuating that the entire assembly of Jews at that time proclaimed " we will do and we will hear".

The Bnei Yisroel were at that time worthy of receiving rewards for their actions even in this physical world, firstly by what they meant by the words "na'aseh venishma" and secondly, by how they said it, "biyachad" in unison.

We can now understand Hashem's request of "Vayikch li terumah", take for me a terumah, in response to the Bnei Yisroel proclaiming "Naaseh v'Nishmah". Since they offered to do more than the basic Mitzvahs, they were obligating themselves to give something of themselves, something more than what they were endowed by Hashem, namely the "hachana" , preparation, and the "hiddur mitzvah" , the embellishment of the mitzvah. Hashem's response was therefore to ask that they further "give" of themselves in contributing to the building of his Sanctuary.

**Parshas Terumah: The More We Donate To Our
Synagogue The More We Receive**
**Мошиаха Трума: Чем больше мы пожертвовать
синагоги Чем больше мы Получать**
Rabbi Yisroel Yitzchok Silberberg
Associate Member, Young Israel Council of Rabbis

На этой неделе паршу является Мошиаха Teruma. Буквальное объяснение Teruma чтобы пожертвовать деньги или что-то ценное для достойной причины. Как стих гласит "И возьми для меня Teruma", еврей люди жертвовали свои деньги на строительство храма. Тем не менее, простая интерпретация этого стиха трудно понять. Почему бы Тора обратиться к нам "взять" пожертвование для Аль-могучий ??

Не следует человек жертвуя дар дать пожертвование и не получить его ?? Кроме того, зачем это нужно, чтобы написать, что Пожертвование для Аль-могучей ради ?? Все заповеди, мы совершаем в идеале должны быть сделано с чистыми намерениями и без скрытый мотивы.

Тора утверждает, что главная цель храма был для Наличие Аль-сильный, чтобы отдохнуть среди нас. Как стиха государств "и они

должны построить Храм и буду обитать среди них ". Тем не менее, Концепция Аль-могучий ограничивая себя в одной маленькой области интеллектуально довольно сложной задачей. Мы все понимаем, что Б-га присутствие во всем мире, как говорит пророк в этой неделе Хафтара "небеса мой стул и земля место для меня ноги удобно ". Как это возможно для Аль-сильный, чтобы ограничить его святое Наличие в физическом определенной области и почему это надо ??

Зоар учит нас, что нам, смертным, не может оценить и опыт слава Аль-могучий в его нормальном мощного государства. Таким образом, Аль-могучий необходимо ограничить свое присутствие в этом мире, как можно так выразиться его присутствие сжимается таким образом, чтобы можно связать с. Здесь аналогично вс Когда солнце находится в полной силе это невозможно для нас, чтобы смотреть на солнце без вреда наше зрение. Когда солнце скрывается и сжимается свою силу, то мы можем оценить красота и тепло от солнца. После Бнай Исраэль грешили золотой теленок, и их духовный уровень был снижен Аль-могучий необходимо ограничить его присутствие для нас для подключения к Аль-могучий. Есть благочестивые евреи в каждом поколении, восприимчивая и подключения к Аль-могучий, где они находятся, поскольку они не должны чувствовать себя Аль-могучий в ограниченном состоянии.

Тора использует термин "Teruma" от корня תרם, так как при дать о себе, чтобы Аль-могучий на самом деле мы подъемные себя и возможность подключения к Аль-сильный в его ограниченном состоянии. больше мы отдаем, тем больше мы, в сущности, принимая, как мы ценим Аль-сильный в более изложенной духовной сфере. Зоар Аналогичной точки, как это говорится, что мы должны принять наши заповеди со всеми наша сила и платить за заповеди большие деньги, а не получать их по сниженной ставке или бесплатно. Когда мы выполняем заповеди с самопожертвования мы тогда подъемные наши души и дистанцирование себя от нечистых сил.

Нахманид пишет, что слава Аль-могучий, что спустился на Храм был же присутствие с горы Синай. Сила Храма пришел от власти Торы. Поэтому пожертвования должно быть сделано с чистым намерением, как мы эквайринга Аль-могучий с Торой и деньги, которые мы пожертвовать фактически создает комната для Аль-сильный, чтобы отдохнуть с нами. Как Мидраш рассказывает нам, что Аль-могучий не может дать нам Тору, также не давая себя в Бней-Исраэль. Как царю, что женится на свою дочь, но остается в маленькой комнате с парой, так как он так привязан к его дочь.

Наша синагога Храм и, жертвуя физически и духовно в синагогу мы подъемные себя и соединения с Аль-сильный в более изложенной государства. Зоар говорит, что способ знаете, если Аль-могучий среди нас, чтобы увидеть, как мы относимся к нашим заповеди. Больше страсти, мы выставиться духовное более Аль-могучий с нами. Пусть всем нам прийти в синагогу с сильным страсть и иметь привилегию

иметь Аль-могучий жить с нами в Наиболее возвышенное состояние. Хорошие Шаббат. Good Shabbos!

The Purpose of the Mishkan

Rabbi Rodney Weiss

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The Midrash Tanchuma records a conversation between Moshe and HaShem after the sin of the Golden Calf, in which Moshe implored HaShem to forgive the Jewish people. Then, after he achieved success, Moshe asked: "How will it be apparent to the nations of the world that You have actually forgiven them?" HaShem replied: "Let Klal Yisrael construct a Mishkan where they can offer *korbanot* (sacrifices) which I will accept as a sign of My renewed love for Am Yisrael." The Midrash further explains that the sin of the Golden Calf forced the *shechina* (G-d's spirit) to recede to the heavens and the Mishkan was the force in the world which caused its return to Earth.

There was a particular moment in time where the entire universe felt G-d's presence – the time of the giving of the Torah at Mt. Sinai (*kabalat haTorah*). As we say on Rosh HaShana, "You were revealed in Your cloud of glory." At that moment in time the world stood in awe, for never before was G-d's presence felt on that level. Unfortunately, as aforementioned, it was short-lived; 40 days later, the Golden Calf was built and the *Shechina* seemed to have disappeared from Earth.

This remained a reality until Rosh Chodesh Nissan of the second year from the Exodus from Egypt. The dedication of the Mishkan represented the return of the *shechina* to the world, as the Torah says: "The cloud covered the Tent of Meeting and the Glory of HaShem filled the Mishkan" (Shmot 40:34). In fact, the Ramban writes that the purpose of the Mishkan was to recreate the glory of *kabalat haTorah*, on a daily basis. According to the Ramban, the Mishkan is a daily reminder to Am Yisrael of our commitment to the Torah that we accepted at Har Sinai and the reward for unyielding dedication is G-d's eternal presence resting with the Jewish people.

The Sefer Hachinuch writes that the purpose of the Mishkan is to raise our hearts to a higher level of avodat HaShem (service to G-d). This is accomplished by pure thoughts and arduous work which is required for constructing a proper home in which G-d will dwell. What we see, according to the Ramban and the Chinuch, is that the Mishkan is a place where holiness has a profound effect on the Jewish people, whether as a reminder of our responsibilities or as a method to enhance our form of worship.

In our times, when there is no Mishkan or Beit HaMikdash, we have two temporary substitutes in which to achieve these goals. The first one is our Batei Knesset – our shuls. As my Rebbe, Harav Mordechai Willig, *shlita*, taught us, our shuls must be filled with *kedusha* (holiness). He emphasized that, in shuls, Torah study must take place, *tefillah* (prayers) must be appropriate and other activities must be in line with the sanctity of the

building. After these are accomplished, then our synagogues will become places that are catalysts for achieving higher levels of worship.

The second one would be in our homes – places around which entire foundations must be built around Talmud Torah and Torah values. Even our secular activities must be guided based on these standards. As a Rebbe in a Day School, I have always taught the children that, at home on off days, what we learn in school must be practiced there as well. But this can only be accomplished in a home structured in a way that is worthy of G-d's presence.

Today, the moral standards necessary for such kedusha are often lacking. We can no longer depend on world leaders to be our proper role models. However, we are commanded to build a Mishkan in order to create a place worthy of a resting place for the *shechina*. So, until Mashiach comes, we must maintain high standards in our homes and synagogues to enable people to continue to grow in avodat HaShem. Shabbat Shalom.

Meafar Kumi

Rabbi Ronen Shaharabany

Graduate, NCYI Rabbinic Training Program

ל (תנא דבי אליהו רבא, פרשה יז): כיון שקיבלו ישראל מלכות שמים בשמחה "אמרו חז
כל אשר דבר", ואמרו
דבר אל בני ישראל ויקחו לי "ה למשה שמות כד, ז), מיד אמר הקב"ה נעשה ונשמע
כ"ע, "תרומה
וקשה, מה הקשר בין הדברים. ועוד, איתא במדרשים (שמות רבה לג, ובמדרשי פליאה):
ויקחו לי תרומה, זה
תורה "ויקחו לי תרומה, זה שכתוב ".עלית למרום שבית שבי לקחת מתנות באדם" שכתוב
צוה לנו
כי לקח טוב נתתי לכם תורתי אל"ויקחו לי תרומה, זה שכתוב ".משה מורשה קהלת יעקב
ויקחו לי תרומה, זה. "שמע ישראל ה' אלקינו ה' אחד" ויקחו לי תרומה, זה שכתוב ".תעזבו
ולכאורה כל זה צריך ביאור, מה הקשר בין פסוקים אלו. "אהבתי אתכם אמר ה' שכתוב
ויקחו לי"
וצריך ביאור כוונתו, "לי לשמי"י. "פירש רש, "ויקחו לי תרומה", ועוד. "תרומה
ד כר: איתא בגמרא (שבת פח:) בשעה שעלה משה למרום אמרו "נראה לי לפרש בס
מלאכי השרת לפני
ה, רבונו של עולם מה לילוד אשה ביננו. אמר להם לקבל תורה בא. אמרו לפניו, אתה "הקב
מבקש
מה אנוש כי תזכרנו וכן אדם כי תפקדנו, ה' אדוננו מה אדיר שמך בכל " ?ליתנה לבשר ודם
הארץ
א בכסא דוד דרוש ד' לשבת "ש. כתבו המפרשים (החיד"ע, "אשר תנה הודך על השמים
כלה, בני יששכר מאמרי חודש
ח, ועוד), טענת מלאכי השרת "סיון מאמר ב - ימי הגבלה, שפת אמת פרשת יתרו תרנ
שתינתן להם התורה ולא לישראל
פירוש, אדם שמכר את שדהו, יש לשכן שלו זכות לקחת את ("ב ר מ צ ר א" היא מדינת ד
השדה מהקונה). התורה בשמים
המלאכים בשמים, ולכן טענו שזכותם לקבלת התורה קודמת לישראל היושבים בארץ
ף "א (ועוד), פסק הרי"ב יאר החיד " ?"בר מצרא"מדוע לא ניתנה התורה למלאכים מדינת ד
(הובא בשיטה
ך חושן משפט "ה כתב הרב רבינו יצחק אלפסי. ועיין עוד בש"מקובצת בבא מציעא קח. ד

הוא "בר מצרא" ק(ל), הדין ד"סימן קעה ס
זה שייך כל זמן שהמוכר מוכר את הנכס לאדם זר, אך אם. "ועשית הישר והטוב" משום
הוא רוצה
שאז הדרך הטובה והישרה היא להשאיר, "בר מצרא" למכור את הנכס לבנו, לא חל דינא ד
את הקרקע
ש. מכאן, הישר והטוב הוא לתת את התורה לבני "ביד הבנים שזוכים בו מצד אביהם, ע
ישראל,
מאחר שהם בנים למקום
אבל עדיין תיתכן בעיה: בני ישראל יקבלו את התורה, וזכותם בכך, שהרי קרויים בנים. אבל
עצם
נתינת התורה היא רק כשמשה ירד ויתן להם אותה. ואם בין הזמן שסיכמו לקבל את
התורה, לבין
ממילא יאבדו את זכותם לקבלת, "בנים" נתינת התורה, יחטאו, אולי בזה יאבדו תואר
התורה.
והמלאכים, המצרנים, זכותם לדרוש את התורה בחזרה אליהם. וכך היה, ישראל חטאו
ועשו את העגל
קודם שקיבלו את התורה (ודע, משה שיבר את הלוחות כדי שישאל ידונו כפנויה ולא
כאשת איש (עיין שמות רבה מג, א. שמות
(רבה מו, א), הרי שעדיין לא ניתנה להם התורה אף שהסכימה לקבלה
א בפני דוד פרשת ראה, ובבני יששכר מאמרי "הקשו בספרים הקדושים (עיין למרן החיד
(חודש סיון מאמר ב - ימי הגבלה, ועוד
ה הוא מלך, ומלך שמחל על כבודו אין "איך שייך לעשות תשובה על עבירות, הלא הקב
כבודו מחול
ה הוא אבינו, ואנו בניו, ואב שמחל על כבודו, כבודו מחול. אם כן, ממצוות "ותירצו, כי הקב
התשובה
מוכח שבני ישראל קרויים בנים
עבדו ישראל לעבודת כוכבים, הרי הם חייבים כליה. " (ל (ספרי, פרשת דברים "ואיתא בחז
יבא זהב
ש. הרי נתינת זהב למשכן היא התשובה לנתינת זהב "ע, "המשכן ויכפר על זהב העגל
לעגל. נמצא
היא הוכחה שישאל קרויים בנים, כי אם לא, לא היה ניתן לשוב, "ויקחו לי תרומה"
בתשובה על
חטא העגל
עתה ניתן לבאר את דברי התנא דבי אליהו. כתוב בגמרא (שבת פט:): בשעה שישאל
נעשה "אמרו
ש. ומכאן זכות משה לקבל את התורה ולא המלאכים. אבל קשה, "ע, "בנים" נקראו "ונשמע
אולי
והמלאכים יטלו את התורה. לכן בשעה שישאל אמרו, "בנים" יחטאו בעגל, יאבדו שם
נעשה"
ללמד שאפילו. "ויקחו לי תרומה" למשה "מיד אמר הקב – "בנים" ובזה נקראו – "ונשמע
אם יחטאו
בעגל, מוכנה להם דרך תשובה (על ידי נתינת זהב למשכן), ולא איבדו שם בנים, ועדיין
זכותם לקבלת
התורה.
ויקחו לי תרומה, זה שכתוב "ל" באור מתוק. אמרו חז"ל עתה יאירו דברי המדרשים הנ
עלית"
התשובה לחטא העגל – – "ויקחו לי תרומה" כי מ, "למרום שבית שבי לקחת מתנות באדם
מוכח
שישראל לעולם בנים, וממילא משה זכה לעלות למרום וליטול את התורה שהייתה בשבי
אצל
". תורה צוה לנו משה מורשה קהלת יעקב" ויקחו לי תרומה, זה שכתוב "המלאכים. וממילא
דהיינו
". ויקחו לי תרומה" תורה צוה לנו – ולא למלאכים – מאחר שלעולם אנו בנים, כמו שנלמד מ

וממילא
דהיינו לקח טוב. "כי לקח טוב נתתי לכם תורתִי אל תעזבו" ויקחו לי תרומה, זה שכתוב "נתתי לכם – ולא למלאכים – מאחר שלעולם אתם בניִים. וממילא תורתִי אל תעזבו, כי לעולם יש דרך תשובה לאחוז בעץ החיים. ואם לישראל שחטאו בעגל, ה' המציא דרך תשובה, קל וחומר לנו. איתא בגמרא. "שמע ישראל ה' אלקינו ה' אחד" ויקחו לי תרומה, זה שכתוב "זה שאמרו (חולין) ה' יותר ממלאכי השרת, שישראל מזכירין את השם אחר "צא": חביבין ישראל לפני הקב"ה, שתי תיבות ומלאכי השרת אין מזכירין את השם אלא לאחר, "שמע ישראל ה' אלקינו ה' אחד" שנאמר ג', תיבות ש. ויש לאמר שחביבות זו היא מצד שישראל "ע", "קדוש קדוש קדוש ה' צבאות" כדכתיב – "בניִים" (ושב). "חביבין ישראל שנקראו בניִים למקום" בבחינת – "ויקחו לי תרומה" כמו שנלמד מראיתי שכיונתי עמ' ריז, שכתב שחביבות זו של ישראל יותר ממלאכי השרת "מעשה אבות" בזה לספר שמזכירין את השם אחר שתי תיבות, היא מפאת שאנו (בניִים למקום) א"א (נחל קדומים, בשם הזרע ברך. הובא בתורת החיד"י. כתב החיד"ע עתה יאירו דברי רש"ה "תרומה אות ג): שם הוי ויקחו "מורה שיש לישראל דין בניִים, ושם אדנות מורה שיש לישראל דין עבדים. וזה שכתוב לי כתשובה לחטא העגל, בבחינת יבא זהב המשכן ויכפר על זהב העגל. ואם – "תרומה תקשה, איך אפשר לשוב בתשובה, הלא ישראל עבדים, ומלך שמחל על כבודו, כבודו אינו מחול. לזה י"אמר רש"ה, המורה שישראל בניִים למקום, ויכולים לעשות תשובה לחטא "שהוא שם הוי – "לי לשמי" העגל. אפשר שפסוק זה בא לפרש. "ה'אהבתי אתכם אמר הוי" ויקחו לי תרומה, זה שכתוב "ולכן שאהבתו יתברך לישראל אינה תלויה בדבר, כגון עשיית רצונו. אלא היא אהבת אב לבן (ושב ראיתי שכן) שפסוק זה בא לאמר שאהבת ה' לישראל היא אהבת אב, "שם עולם" כתב בפירוש בספר לבנו, ואינה תלויה שמעשים). וזה שאמר ה' דייקא, המורה שאנו בניִים למקום, כי מזה נובע "שם הוי", "ה'אהבתי אתכם אמר הוי" אהבתו ויקחו לי תרומה" יתברך אלינו, וכמו שלומדים מהפסוק

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