

## פרשת תרומה

It might be amusing to test someone who has Torah knowledge, but not the content of the weekly Parsha, regarding this week's Parshas Teruma.

For example, a young Israeli boy or girl might very well answer that 'Teruma is what you give to the Kohen'. And, the amused adult would certainly compliment the child on his or her awareness of *Mitzvos HaTluyous Bo'Oretz*, the agricultural Mitzvos of Eretz Yisroel and then offer a bit of correction.

What would the adult likely say? 'That is a wonderful answer but, in this week's Parshas Teruma, there is an additional type of *teruma*-gift – that which was given to build the Mishkan.

However, upon second thought, we might regret being so quick to respond and to 'correct' the child's error.

We might give a lengthy and apparently learned explanation and say that there are two meanings for *teruma*. The first is that which the child said and the second refers to the gifts given for the building of the Mishkan. The latter is what our Parsha discusses.

Because, before we would respond, we would first need to think as to why the Torah would give the same label to the grains and fruit that we separate from our Israeli crops and give to the Kohen and to the various gifts that were donated by our ancestors to build the Mishkan.

It is a fair question. There is a wide vocabulary in Lashon HaKodesh to express ourselves with clarity and precision. Why should a particular term convey multiple meanings? Why wouldn't the Torah designate individual terminology to discuss these seemingly different types of 'giving'?

Besides their different goals and different objects that are given, the joint usage of *Teruma* for the agricultural Mitzvos and the donations to the Mishkan is certainly problematic for other reasons.

Teruma, regarding grains and fruit, is a Torah obligation.

The individual whose plot of land in Eretz Yisroel produces its harvest is required to separate *Teruma*, as well as other gifts for other recipients, and give it to a Kohen.

On the other hand, the *Teruma* of our Parsha is defined as being quite the opposite of an obligation.

We read at the beginning of our Parsha (Sh'mos Perek 25/Posuk 2):

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי תְרוּמָה מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹתָם וְיִקְחוּ  
אֶת תְּרוּמָתִי:

Speak to B'nei Yisroel and they should take *Teruma* for Me; from every person whose heart motivates him to give, you should take My *Teruma*.

Rashi writes:

ידבנו לבו - לשון נדבה, והוא לשון רצון טוב, פרישנ"ט בלעז:

*Whose heart motivates him to give* – This is an expression of a *nedava* – a give and it implies good intentions. In the foreign language (French) it is *present*<sup>1</sup>.

The divide between the *Teruma* of our Parsha and the *Teruma* of the agricultural Mitzvos is so great, how could the same term be used for both?

However, despite our reservations and our certainty as to the vast gap between these two types of *Teruma*, the *Ba'al HaTurim* on our Parsha does not see these two *Terumos* as being completely disparate and unrelated. Rather, and uniquely, *Ba'al HaTurim* connects the *Teruma* of agricultural Mitzvos and the *Teruma* for building the Mishkan in multiple ways<sup>2</sup>.

We read the commentary of *Ba'al HaTurim* at the very beginning of our Parsha (ibid.):

ויקחו לי תרומה. עשו לי מקום מקדש, אחד מחמשים שבהר הבית כמו תרומה שהוא אחד מחמשים (תרומות ד/ג<sup>3</sup>), שהרי הר הבית היה חמש

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<sup>1</sup> In the *Maor* edition of Mikraos Gedolos that I use, the note translates this word as *nedava*. In the Bar Ilan disk the word is translated as *matanah*.

<sup>2</sup> The following passages require considerable background material. We have chosen to bring the passages first and then explain and provide the requisite information for understanding the multiple references that *Ba'al HaTurim* makes.

<sup>3</sup> The Mishnah reads:

מאות על חמש מאות (מידות ב/א<sup>4</sup>) ומקום החצר היה מאה על חמישים  
שהוא אחד מחמשים של חמש מאות על חמש מאות.

*They shall take Teruma for Me – Make a place for My Sanctuary with the measurement of one-fiftieth of the Temple Mount. That is equivalent to Teruma which is one-fiftieth of the produce.*

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שיעור תרומה עין יפה אחת...מארבעים והבינונית מחמשים והרעה מששים:  
The amount of Teruma that has to be separated: If one separates generously, it is 1/40<sup>th</sup> of the amount. If one separates as an average person, it is 1/50<sup>th</sup> of the total and one who separates it in a stingy fashion it is 1/60<sup>th</sup>.

In order to avoid confusion, note that 1/40<sup>th</sup> is 2.5% and 1/50<sup>th</sup> is 2% and 1/60<sup>th</sup> is approximately 1.67%. That is, the gift of 1/40<sup>th</sup> is larger than the other two amounts and 1/60<sup>th</sup> is the smallest amount that is given to the Kohen, the recipient of the *Teruma*.

The terms of 'generous', 'average' and 'stingy' will be dealt with shortly.

<sup>4</sup> The Mishnah reads:

הר הבית היה חמש מאות אמה על חמש מאות אמה רובו מן הדרום שני לו מן המזרח שלישי לו מן הצפון מיעוטו מן המערב מקום שהיה רוב מדתו שם היה רוב תשמישו:

The Temple Mount was 500 *amos* by 500 *amos*. The majority was to the south, the second largest area was to the east. The third largest area was to the north. The smallest area was to the west.

The area in which the measurement was the largest was the one that had the most use.

Bartenura explains:

הר הבית היה חמש מאות אמה - מוקף חומה סביב:  
רובו מן הדרום שני לו מן המזרח - כלומר, הרוחק שיש מחומת הר הבית לחומת העזרה לצד דרום, יותר מן הרוחק שיש ביניהן מצד מזרח. והרוחק שיש ביניהן מצד מזרח יותר מן הרוחק שיש ביניהן לצד צפון, והצפוני יותר מן המערב:

*The Temple Mount was 500 hundred amos – it was surrounded by a wall.*

*The majority was to the south, the second largest area was to the east – This means to say that the distance from the wall surrounding the Temple Mount to the wall surrounded the *Azarah* was to the south was greater than the distance between the two walls to the east. And that distance was greater than the distance at the north end and *that* was greater than the distance to the western side.*

[The calculation is] that the Temple Mount was 500 *amos* by 500 *amos* and the *Chatzer-Courtyard* was 100 *amos* by 50 *amos*<sup>5</sup> and that is one-fiftieth of 500 *amos* by 500 *amos*.<sup>6</sup>

סמך לילה (לעיל כד/יח<sup>7</sup>) לויקחו לי תרומה רמז זמן אכילת תרומה בלילה, כדתנן (ברכות ב א<sup>8</sup>) משעה שהכהנים נכנסין לאכול בתרומתן, שהוא צאת הכוכבים.

The Torah juxtaposed the word *Lailah*-night (the last word in the previous Parshas Mishpotim) with 'they shall take for Me *teruma* (the first words of this week's Parshas Teruma that follows Mishpotim) to hint that the time to eat *Teruma* [for a Kohanim who has purified himself from *tum'a*) is the night [following his purification] as we learned in the Mishnah, 'from the time that

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<sup>5</sup> This measurement is written explicitly in our Parshas (Perek 27/Posuk 18):

אָרְךָ הַחֲצַר מֵאָה בְּאַמָּה וְרֹחַב הַמְּשִׁים בְּחַמְּשִׁים וְקָמָה חֲמִשׁ אַמּוֹת שֵׁשׁ מְשֻׁזָּר וְאֲדָנֶיהֶם נְחֹשֶׁת:

The length of the *Chatzer-Courtyard* was 100 *amos* and its width was 50 by 50. Its height was five *amos*, intertwined linent and their sockets were copper.

<sup>6</sup> 500 *amos* X 500 *amos* = 250,000 sq. *amos*.

100 *amos* X 50 *amos* = 5000 sq. *amos*.

5000 X 50 = 250,000.

Thus, the courtyard which had an area of 5000 sq. *amos* was one-fiftieth the size of Har HaBayis which had an area of 250,000 sq. *amos*.

<sup>7</sup> The entire verse reads:

וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעָנָן וַיַּעַל אֶל הָהָר וַיְהִי מִשָּׁה בָּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה:

Moshe came into the cloud and he ascended to the mountain; Moshe was on the mountain forty days and forty nights.

<sup>8</sup> The Mishnah reads:

מאימתי קורין את שמע בערבית משעה שהכהנים נכנסים לאכול בתרומתן

From when do we read *Krias Shema* in the evening? From the time that the Kohanim enter to eat their *teruma*.

Bartenura writes:

מאימתי קורין. משעה שהכהנים נכנסין לאכול בתרומתן - כהנים שנטמאו וטבלו אין

יכולים לאכול בתרומה עד שיעריב שמשן דהיינו צאת הכוכבים.

*From when do we read...from the time that the Kohanim enter to eat their teruma* – Kohanim who became impure and then immersed in a Mikveh are not able to eat *teruma* until the sun has passed – and that is *tzeis hakochavim*.

Kohanim enter to eat their *teruma*. That time is night fall, when the stars appear.

ויקחו לי. לי עולה מ'. היינו עין יפה אחד ממ':

*They should take li-for Me -Li* is equivalent to '40' in *gematria*. That is the 1/40<sup>th</sup> of a generous giving of *teruma*.

מאת כל. כל עולה נ'. היינו בינוני א' מנ':

From *kol*-all – *Kol* is equivalent to '50' in *gematria*. That is the amount that the 'average person' gives – 1/50<sup>th</sup>.

מאת כל. ראשי תיבות עולה ס'. היינו עין רעה אחד מס':

*Meis Kol-From all* – the first letters of these words are equivalent to '60' in *gematria*. That is the amount that a stingy person gives – 1/60<sup>th</sup>.

אל בני ישראל ויקחו לי תרומה. בגימטריא אך בני ישראל יהיו תורמין לא הגוים (שם א/א<sup>9</sup>):

*To B'nei Yisroel they should take for Me teruma* – this entire phrase is equivalent in *gematria* to 'But B'nei Yisroel should separate *teruma* and not non-Jews.

One cannot be oblivious to these many connections between the agricultural *teruma* and the *teruma* that was donated to the Beis HaMikdash.

And thus, we have no choice but to pursue the question regarding the commonality that binds these two acts, setting aside agricultural *teruma* and setting aside gifts to build the Mishkan.

It may seem quite unusual that agricultural *teruma* has many *shiurim*, amounts, of that which is required to be given and that a person has a choice as to which amount that he will give.

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<sup>9</sup> The Mishnah reads:

חמשה לא יתרמו ואם תרמו אין תרומתן תרומה החרש והשוטה והקטן והתורם את שאינו שלו עובד כוכבים שתרום את של ישראל אפילו ברשות אין תרומתו תרומה:

Five individuals should not separate *teruma* and if they did so, the separation is invalid [and the grain remains *tevel* and forbidden, as it was before]...A non-Jew who separated *teruma* from the crops of a Jew, even if the Jew authorized him to do so – the separated produce does not have the status of *teruma*.

Do we have another comparable situation where the Halacha allows a person to choose to be considered generous or average or stingy?

If not, then before we can pursue commonality between these two types of *teruma*, we first need some basic information regarding agricultural *teruma*.

Rambam writes in *Hilchos Teruma* (Perek 1/Halacha 1):

כל אוכל אדם הנשמר שגידוליו מן הארץ חייב בתרומה, ומצוה עשה להפריש ממנו ראשית לכהן שנאמר (דברים יח/ג<sup>10</sup>) ראשית דגן תירוש ויצהרך תתן לו, מה דגן תירוש ויצהר מאכל בני אדם וגידוליו מן הארץ ויש לו בעלים שנאמר דגןך אף כל כיוצא בהן חייב בתרומות וכן במעשרות.

All food that is intended for human consumption<sup>11</sup> and that can be stored<sup>12</sup> and that grows from the ground is obligated for *Teruma*. It is a positive commandment to separate the 'first' for the Kohen as it says, 'The first your grain, your wine and your oil, give to him.'

Rambam writes there in Perek 3/Halachos 1-2:

תרומה גדולה אין לה שיעור מן התורה, שנאמר ראשית דגןך כל שהוא אפילו חטה אחת פוטרת הכרי, ולכתחלה לא יפריש אלא כשיעור שנתנו חכמים ובזמן הזה שהיא עומדת לשריפה מפני הטומאה יש לו להפריש כל שהוא לכתחילה.

וכמה הוא שיעורה שנתנו חכמים, עין יפה אחד מארבעים, והבינונית אחד מחמשים, רעה אחד מששים, ולא יפחות מאחד מששים.

The Torah did not fix a specific amount to be separated for *Teruma Gedolah*. This is how it says, 'The first of your grain'. 'First' implies any amount, even the most minimal. Even one grain of wheat will

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<sup>10</sup> The entire verse reads:

ראשית דגןך תירושך ויצהרך וראשית גז צאנך תתן לו:  
The first of your grain, of your wine and of your oil, the first of your sheep, you shall give to him [the Kohen].

<sup>11</sup> Even if the food is *fit* for human consumption, i.e. it is edible, but it is not intended for human consumption, there is no obligation to separate *terumos* and *maasros* from it.

<sup>12</sup> That is, the food does not spoil immediately.

fulfill the Mitzvah of *Teruma* for an entire bushel<sup>13</sup>. However, the proper way is to separate the amount that the Chachamim established [as follows]. Nowadays, since the *teruma* isn't given to a Kohen, rather it is burnt because it is *tomei*-impure, the proper way is to separate the minimum amount.

What is the amount that the Chachamim decided: a generous person gives 1/40<sup>th</sup>; an average gift is 1/50<sup>th</sup> and a stingy gift is 1/60<sup>th</sup>. One should not give less than 1/60<sup>th</sup> [to the Kohen].

Our question regarding these *Halachic* gradations of the various amounts separated gathers strength when we know that each of these amounts, 1/40<sup>th</sup>, 1/50<sup>th</sup> and 1/60<sup>th</sup> are all derived in the *Yerushalmi* Masseches Terumos (Perek 3/Halacha 4) from a Posuk in Sefer Yechezkel (Perek 46/Posuk 14).

That is *Kisvei HaKodesh* validate each of these amounts, including the one that is called עין רעה, the 'stingy' eye, the one who gives but who looks askance, perhaps, at what he is called upon to do.

Now, I can understand that since the Torah does not require any specific amount for *Teruma* that the extra amount that is given is relatively miniscule. I do find it hard to comprehend why a derogatory amount would enter into the discussion.

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<sup>13</sup> In his commentary *Derech Emunah* to the Rambam there, Rav Chaim Kanievsky writes:

אפילו חטה אחת. לאו דוקא דהוא הדין חצי חטה או פחות ואפילו משהו:

*Even one grain of wheat* – This isn't precise because the same would be with a half-piece, even the tiniest bit.

פוטרת הכרי. ואפילו מאה כריים ואפילו מכמה שדות ואפילו כל התבואה של כל ארץ ישראל יכול לפטור בחיטה אחת.

*Exempts the bushel* – It would exempt even 100 bushels from many fields and even all of the grain of Eretz Yisroel would be exempted with 'one grain of wheat' [if it was all owned by one person].

ראשית דגןך כל שהוא. ד'דגןך' משמע אפילו דגן אחד ואפילו אין בו שוה פרוטה:

*The first of your grain – any amount* – the word 'your grain' implies even one piece, even if it is not worth a *peruta*.

If 1/60<sup>th</sup> isn't respectable, don't allow it! If it is acceptable, find a better name – after all the one who gives 1/60<sup>th</sup> is still fulfilling the Mitzvah and doing more than that which the basic Mitzvah of the Torah commands.

And, yet, the Torah offers this choice of the amounts to be given and that is what *Rabbenu Gershom*<sup>14</sup> explains in his commentary to Masseches Bechoros (61 a):

דילפא מדכתיב (במדבר יח/כח<sup>15</sup>) כן תרימו גם אתם לדעתכם משמע כמו שתירצו:

This is learned from the verse, 'So you shall give *Teruma*, also you' – meaning 'according to your opinion, the amount that you wish to give.

It is apparent that we are missing a certain level of understanding.

However, we can find a parallel to our lack of understanding regarding the amount of *Teruma* that one can choose with the way that we relate to the Mishkan and the Beis HaMikdosh.

We saw above that the Divine Command designated the areas for the various sections of the Mishkan as well as allotting more space for certain sections and limiting space for other sections.

The need for this proportional engineering was explained as being a result of practical considerations. The areas used more were given greater space; those that were used less were given less space.

Certainly in terms of flesh and blood calculations those allotments need no justification. The Divine Planner obviously doesn't err.

However, we have a well-known source that teaches that 'this-world' space requirements were not necessarily *de-rigueur* for the Beis HaMikdosh.

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<sup>14</sup> This citation was brought in *Derech Emuna*.

<sup>15</sup> The entire verse reads:

כֵּן תְּרִימוּ גַם אַתֶּם תְּרוּמַת ה' מִכֹּל מַעֲשֵׂרְתֵיכֶם אֲשֶׁר תִּקְחוּ מֵאֵת בְּנֵי יִשְׂרָאֵל וְנָתַתֶּם מִמֶּנּוּ אֶת תְּרוּמַת ה' לְאַהֲרֹן הַכֹּהֵן:

So shall you give the *Teruma*, the *Teruma* of Hashem, also you, from all of your tithings that you shall take from B'nei Yisroel and you shall give them as Hashem's *Teruma* to Aharon the Kohen.

The Mishnah in Ovos (Perek 5/Mishnah 5) teaches:

עשרה נסים נעשו לאבותינו בבית המקדש...עומדים צפופים ומשתחויים  
רווחים:

Ten miracles happened to our ancestors in the Beis HaMikdosh...The people stood crowded and when they prostrated themselves that had ample room.

We understand that people who are standing erect take up less space than those who bend over and prostrate and yet the area that they had when they prostrated themselves before HaKodosh Boruch Hu was more than they had when standing upright.

Bartenura explains there:

ומשתחויים רווחים - בשעת השתחוויה נעשה להם נס ומשתחויים בריוח כל  
אחד רחוק מחברו ארבע אמות

*They prostrated with room* – when they prostrated a miracle occurred to them and they prostrated with ample room, each person was four *amos*<sup>16</sup> distant from the next person.

It is true, as *Bartenura* states, that there was a need for a significant distance between the different individuals:

כדי שלא ישמע את חברו כשהוא מתודה ומזכיר עונותיו:

In order that no one would hear the *viduy*-confession of the other when he is noting his sins.

Nonetheless, Hashem didn't have to make such a miracle. He could have enlarged the space designated for prostration and confession and made it always spacious.

But since He chose not to do so, He was equally capable of making the Mishkan fit perfectly and aesthetically with *Har HaBayis* and those who needed bigger areas would have had them – just like the other were able to bow down expansively.

And there is more to investigate.

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<sup>16</sup> There are many opinions as to the exact length of the *amah*. A standard opinion is that an *amah* is 18 inches and thus four *amos* would be 6 feet!

We are all familiar with the Halacha that teaches us the direction that we are to face when reciting the *Amida*.

We read in Masseches Berachos (Perek 4/Mishnayos 5-6):

היה רוכב על החמור ירד ואם אינו יכול לירד יחזיר את פניו ואם אינו יכול להחזיר את פניו יכוין את לבו כנגד בית קדש הקדשים:

היה יושב בספינה או בקרון או באסדא יכוין את לבו כנגד בית קדש הקדשים:

If one is riding on a donkey [and the time to recite the *Amida* has arrived], he should dismount [and daven]<sup>17</sup>. If he is unable to dismount, he should turn his face towards [the direction of Yerushalayim]. If he cannot turn his face, he should have *kavanah*-intent in his heart towards the Holy of Holies.

If he was sitting on a boat or in a wagon or on a raft, he should have *kavanah*-intent in his heart towards the Holy of Holies.

The Gemara there (30 a) explains, based on the prayers of Shlomo HaMelech at the dedication of Beis HaMikdosh:

תנו רבנן: סומא ומי שאינו יכול לכוין את הרוחות - יכוין לבו כנגד אביו שבשמים, שנאמר (מלכים א ח/מד<sup>18</sup>) והתפללו אל ה'; היה עומד בחוץ לארץ - יכוין את לבו כנגד ארץ ישראל שנאמר: (שם מח<sup>19</sup>) והתפללו אליך

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<sup>17</sup> Bartenura writes:

היה רוכב על החמור ירד - אין הלכה כסתם משנה זו, אלא בין יש לו מי שיאחוז חמורו בין אין לו מי שיאחוז חמורו לא ירד, מפני שאין דעתו מיושבת עליו כשהוא יורד:

*One who was riding on a donkey should dismount* – the Halacha is not like this Mishnah. The Halacha is that whether or not the rider has someone to hold the donkey or not, he doesn't dismount because the rider's mind will be preoccupied if he gets down [that perhaps the donkey will wonder off].

<sup>18</sup> The entire verse reads:

כִּי יֵצֵא עַמְךָ לְמִלְחָמָה עַל אֹיְבֹו בְּדֶרֶךְ אֲשֶׁר תִּשְׁלַחם וְהִתְפַּלְלוּ אֶל ה' דֶּרֶךְ הָעִיר אֲשֶׁר בְּחַרְתָּ בָּהּ וְהַבֵּית אֲשֶׁר בָּנִיתִי לְשִׁמְךָ:

When Your People will go out to war against its enemy on the path that You will send them, they will pray to Hashem by way of the city that You chose and the House that You built for Your Name.

<sup>19</sup> The entire verse reads:

וּשְׁבוּ אֵלַי בְּכָל לְבָבְכֶם וּבְכָל נַפְשְׁכֶם בְּאֶרֶץ אֲבֹתֵיכֶם אֲשֶׁר שָׁבוּ אֵתְּם וְהִתְפַּלְלוּ אֵלַי דֶּרֶךְ אֲרָצְכֶם אֲשֶׁר נָתַתִּי לְאֲבוֹתֵיכֶם הָעִיר אֲשֶׁר בְּחַרְתָּ וְהַבֵּית אֲשֶׁר בָּנִיתִי לְשִׁמְךָ:

דרך ארצם; היה עומד בארץ ישראל - יכוין את לבו כנגד ירושלים, שנאמר: (שם מד) והתפללו אל ה' דרך העיר אשר בחרת; היה עומד בירושלים - יכוין את לבו כנגד בית המקדש, שנאמר: (דברי הימים ב ו/לב<sup>20</sup>) והתפללו אל הבית הזה; היה עומד בבית המקדש - יכוין את לבו כנגד בית קדשי הקדשים, שנאמר: (מלכים א ח/לה<sup>21</sup>) והתפללו אל המקום הזה; היה עומד בבית קדשי הקדשים - יכוין את לבו כנגד בית הכפורת; היה עומד אחורי בית הכפורת - יראה עצמו כאילו לפני הכפורת; נמצא: עומד במזרח - מחזיר פניו למערב, במערב - מחזיר פניו למזרח, בדרום - מחזיר פניו לצפון, בצפון - מחזיר פניו לדרום; נמצאו כל ישראל מכוונים את לבם למקום אחד. אמר רבי אבין ואיתימא רבי אבינא: מאי קראה – (שיר השירים ד/ד<sup>22</sup>) כמגדל דויד צוארך בנוי לתלפיות, תל שכל פיות פונים בו.

The Chachamim learned in a Braisa: a blind person and one is unable to discern the various directions, should direct his heart towards his Father in Heaven, as it says, 'they shall pray to Hashem'. If he was outside of Eretz Yisroel, he should direct his heart towards Eretz Yisroel as it says 'they shall pray to You by way of their land'. If he was standing in Eretz Yisroel, he should direct his heart to Yerushalayim as it says, 'They shall pray to Hashem by way of this

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They will return to You with all their heart and with all their soul in the land of their enemies that capture them; they will pray to You by way of their land that You gave to their fathers; the city that You chose and the House that I Shlomo built for Your Name.

<sup>20</sup> The entire verse reads:

וְגַם אֶל הַנִּכְרִי אֲשֶׁר לֹא מֵעַמְּךָ יִשְׂרָאֵל הוּא וְבָא מְאָרֶץ רְחוֹקָה לְמַעַן שְׁמֶךָ הַגָּדוֹל וְיִדְבַּק הַחֲזָקָה וְזָרוּעַךְ הַנְּטִיָּה וְיָבֹאוּ וְהִתְפַּלְלוּ אֶל הַבַּיִת הַזֶּה:

Also, the non-Jew who is not from Your People Israel and he comes from a distant land for Your Great Name and Your strong hand and Your outstretched arm; they will come and pray to this House.

<sup>21</sup> The entire verse reads:

בְּהֶעָצַר שָׁמַיִם וְלֹא יִהְיֶה מָטָר כִּי יִחַטְּאוּ לָךְ וְהִתְפַּלְלוּ אֶל הַמָּקוֹם הַזֶּה וְהוֹדוּ אֶת שְׁמֶךָ וַיִּמְחַטְּאוּם יָשׁוּבוּן כִּי תַעֲנֵם:

When the heavens are stopped and there will not be rain because they will sin to You and they will pray towards this place and they will give thanks to Your Name and from their sins they will repent because You answered them.

<sup>22</sup> The entire verse reads:

כְּמִגְדַל דָּוִד צֹאֲרֶךְ בְּנוֹי לְתַלְפִּיּוֹת אֶלְף הַמָּגֵן תְּלִי עָלָיו כָּל שְׁלֹטֵי הַגְּבוּרִים:  
Your neck is like the Tower of David, built to heights; the shield of a thousand is hanging on it, all of the arrow housings of the mighty.

city that You have chosen'. If he was standing in the Beis HaMikdosh, he should direct his heart to the *Kodesh Kodoshim* as it says, 'They shall pray towards this place'. If he was standing in the *Kodesh Kodoshim*, he should direct his heart towards the housing of the *Kapores*. If he was standing in back of the housing of the *Kapores*, he should envision himself as if he was standing before the *Kapores*. If he was standing in the east, he should turn his head to the west; in the west, he should turn his head to the east. If he was standing in the south, he should turn his head to the north; in the north, he should turn his head to the south.

The result is that all of Israel are directing their heart to one place.

Rabi Avin, and you may say it was Rabi Avina, said, 'What Posuk is the source for all of Israel directing their heart to one place? 'Your neck is like the tower of David; it is built to *Talpiot*-heights'. *Talpiot* means *tel*-high place where all *pi'yot* – mouths - turn to.

There is a double intent explicitly stated here. We should all direct our hearts as much to Hashem as possible, ideally to the exact same location and that this directing of our hearts should be a product of united Israel.

However, that wonderful and inspiring ideal of an all-encompassing service to Hashem seems to be contradicted by another Gemara.

We read in Masseches Bava Basra (25 b):

אמר רבי יצחק: הרוצה שיחכים - ידרים, ושיעשיר - יצפין, וסימניך: שלחן בצפון ומנורה בדרום; ורבי יהושע בן לוי אמר: לעולם ידרים, שמתוך שמתחכם מתעשר, שנאמר: (משלי ג/טז) אורך ימים בימינה בשמאלה עושר וכבוד...אמר ליה רבי חנינא לרב אשי: כגון אתון דיתביתו בצפונה דארץ ישראל - אדרימו אדרומי.

Rabi Yitzchak said, 'One who wishes to be wise should face south (Rashi-in his prayer). One who wishes to be wealthy should face north. The way to remember this is 'the Shulchan is in the north and the Menorah is in the south.'

Rabi Yehoshua ben Levi said, 'One should always face south because through becoming wise one will become wealthy as it says, "Length of days is at the right, at the left is wealth and honor."

Rabi Chanina said to Rav Ashi, 'For example, you who dwell north of Eretz Yisroel should face south.'

The *Shulchan* was to the right of the entry into the *Heichal*, which was north, and the Menorah was to the left of the entry which was to the south.

The *Shulchan* had upon it the *Lechem HaPonim* – a sign of physical sustenance and satiation – that which wealth brings and the Menorah gave light.

*Beis HaLevi* (Sh'mos 19/5) explains that the reason that the Menorah represents wisdom is implied in the verse in *Koheles* (Perek 8/Posuk 1<sup>23</sup>), 'The wisdom of man enlightens his face'.

The *Shulchan* however, *Beis HaLevi* continues, represents income and food. For that reason, the Menorah stood at the right of the entry into the Heichal because (*Koheles* Perek 10/Posuk 2<sup>24</sup>), 'the heart of the wise is to his right' and the *Shulchan* was at the left!<sup>25</sup>

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<sup>23</sup> The entire verse reads:

מִי כְהִחָכֶם וּמִי יוֹדֵעַ פֶּשֶׁר דְּבַר חֲכָמַת אָדָם תְּאִיר פָּנָיו וְעַז פָּנָיו יִשָּׁנָא:  
Who is like the one who is wise and who knows the explanation of the matter? The wisdom of man enlightens his face and the strength of his face will change.

<sup>24</sup> The entire verse reads:

לֵב חָכָם לְיָמִינוֹ וְלֵב כֹּסֵיל לְשִׁמְאָלוֹ:  
The heart of the wise is to his right; the heart of the fool is to his left.

<sup>25</sup> There certainly appears to be a very apparent contradiction if in fact the *Shulchan* was to the right and the *Menorah* to the left upon entering the Heichal if the right was to be referring to the Menorah and the left to the *Shulchan*.

*Beis HaLevi* explains this glaring difficulty based on the principle espoused in *Masseches Nozir* (23 b):

לְעוֹלָם יִלְמוּד אָדָם שֶׁלֹּא לְשִׁמְהָ שֶׁמִּתּוֹךְ שֶׁלֹּא לְשִׁמְהָ בָּא לְשִׁמְהָ.  
A person should always learn not for its own sake because from learning not for the sake of Torah one comes to learn for the sake of Torah.

*Beis HaLevi* explains that when one is involved in Torah learning which is inherently a *Mitzvah*, it is acceptable to begin on a lower motivational level, one of *שלא לשמה* and then gradually learn Torah for its own sake. [That is what *Ramban* writes in his commentary to Perek Chelek in *Mishnah*

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Sanhedrin that when they begin to learn we give the small children candies and prizes and, as they mature, we wean them from such externals.]

That process is hinted at by having the Menorah at the left upon entry to the Heichal. That is, the relationship to *Chochmas HaTorah* can start ‘on the wrong side’, on the left, because there is a Divine promise that it will eventually be on the right side.

On the other hand, a person who invests in his *parnossoh* must be aware from the very beginning that his income and the wealth that he may accrue are not sought for their own sake. They are sought for the higher purpose to allow one to pursue a life of Torah and Mitzvos.

Regarding *parnossoh*, there is no Divine promise that if one seeks wealth for the wrong purpose that eventually he will seek it for the correct purpose. Therefore, upon entry into the Heichal the Shulchan, the symbol of *parnossoh* and wealth as to perceived ‘on the right’: from the very beginning of a person’s endeavors he must know that *parnossoh* and wealth are not end-goals, in and of themselves.

See the entire passage of the Beis HaLevy for his entire explanation.

See as well the Chasam Sofer in his Drasha for 7 Adar (the *Yarzheit* of Moshe Rabbenu Olov HaShalom which occurs this coming week) who questions why precedence is given to the Shulchan over the Menorah during the travels in the *Midbar*.

We read in Parshas B’midbar (Perek 4/P’sukim 5-10):

וּבֹא אֶהָרֶן וּבְנָיו בְּנֹסַע הַמַּחֲנֶה וְהוֹרְדוּ אֶת פְּרֹכֶת הַמָּסָךְ וְכִסּוּ בָּהּ אֶת אֶרֶן הָעֵדוּת: וְנָתְנוּ  
עָלָיו כֹּסֵי עוֹר תַּחֲשׁ וּפְרָשׁוּ בְּגָד כְּלִיל תְּכֵלֶת מְלֻמְעֵלָה וְשָׂמוּ בְּדָיו: וְעַל שְׁלֹחַן הַפְּנִים  
יִפְרָשׁוּ בְּגָד תְּכֵלֶת וְנָתְנוּ עָלָיו אֶת הַקְּעֻרֹת וְאֶת הַכַּפֹּת וְאֶת הַמִּנְקִיֹּת וְאֶת קִשׁוֹת הַנְּסֹךְ  
וְלֶחֶם הַתְּמִיד עָלָיו יִהְיֶה: וּפְרָשׁוּ עֲלֵיהֶם בְּגָד תּוֹלַעַת שָׁנִי וְכִסּוּ אֹתוֹ בְּמִכְסֵה עוֹר תַּחֲשׁ  
וְשָׂמוּ אֶת בְּדָיו: וְלִקְחוּ בְּגָד תְּכֵלֶת וְכִסּוּ אֶת מְנֹרַת הַמָּאֹר וְאֶת גִּרְתֵּיהָ וְאֶת מְלֻקְחֶיהָ וְאֶת  
מַחְתְּתֶיהָ וְאֶת כָּל כְּלֵי שְׂמֹנֶה אֲשֶׁר יִשְׁרְתוּ לָהּ בָּהֶם: וְנָתְנוּ אֹתָהּ וְאֶת כָּל כְּלֵיהָ אֶל מִכְסֵה  
עוֹר תַּחֲשׁ וְנָתְנוּ עַל הַמוֹט:

Aharon and his sons will come *when the encampment travels* and they will lower the dividing curtain and with it they will cover the Ark of Testimony. They place upon it a covering of *Tachash* skin and they will spread an entirely *techeiles*-colored garment over it and place the poles. *Upon the Shulchan* of the *Lechem HaPonim* they will spread a garment of *techeiles* and place upon it the dishes and the spoons and the cleaning utensils and the pouring utensils; the *Lechem HaPonim* will be upon it. They shall spread upon them a garment of red linen and cover it with a covering of *tachash*-skin and place its poles. *They shall take a techeiles-colored garment and cover the Menorah of light* and its oil holders and its tongs and its cleaning instruments and all its oil vessels that they serve with. They place

However, beyond all of the explanations of why a person should turn one way or the other, this seemingly is not consistent with תל תלפיות – all should be facing exactly the same place when possible.

If I give a choice of facing to the south or to the north, then not everyone will be facing in exactly the same direction, detracting from this noble cause espoused by Shlomo HaMelech when the Beis HaMikdosh was dedicated.

And not only is the noble cause of Shlomo HaMelech being diverted somewhat, there are different values that a person is allowed to choose – wealth or Torah wisdom.

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it and all of its vessels into a covering of *tachash*-skin and they place it on the pole.

Since the Menorah represents wisdom and the Shulchan represents wealth, would we not expect the Menorah to be given preference and that its preparation for travel should precede that of the *Shulchan*?

Chasam Sofer explains that when an army enters a city, the initial force prepare it for the arrival of the central battalion of soldiers. Certainly, the initial force is not the most important corps but there has to be a preparation for the arrival of the most important corps and thus they went first.

As it were, the wealthy are supposed to make their entrance first in order to prepare for the entry of the central and most important corps – those who deal with the wisdom of the Torah.

Based on this approach, Chasam Sofer writes:

וכן הוא גם בעשיר ותלמיד חכם, שהעיקר הוא התלמיד חכם, אבל להעשיר יש לומר  
דין קדימה בזמן, לתור להם מקום ולהכין פרנסתו של הלומדי תורה שיכולו ללמוד  
במנוחה ויישוב הדעת.

And so it is with a wealthy person and a *Talmid Chacham*. The *Talmid Chacham* is the ‘central corps’. However, the wealthy person comes first in the order of things, even though not in objective importance. The task of the wealthy person is to prepare for the *Talmid Chacham*, to prepare the *parnossah* of those who learn Torah so that they can learn without stress and maintain the ability to concentrate on their learning.

It is clear from the other contexts that choosing Torah wisdom is a higher value than choosing wealth and *parnosoh*<sup>26</sup>.

And thus, we have discovered an additional parallel between the agricultural *teruma* and the *teruma* of our Parshas which was for the purpose of building the Mishkan and establishing a foundation for the constructing of the future *Botei Mikdosh*.

This parallel complicates because each of the issues we have presented, why there can be a 'stingy' agricultural *teruma* and why, especially when we are to all have the same focus, can a person be told to face the north and ask for money instead of facing south and seeking wisdom.

Perhaps the answer is as follows:

Both the agricultural *teruma* and the *teruma* for the Mishkan were valuable inherently, they are both Mitzvos, and, at the same time, they come to serve an even higher purpose.

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<sup>26</sup> We read in Sefer Melachim I (Perek/P'sukim 5, 9-14):

בַּגְּבֻעוֹן נִרְאָה ה' אֶל שְׁלֹמֹה בַחֲלוֹם הַלַּיְלָה וַיֹּאמֶר אֵלָיו... לְקִים שְׂאֵל מִה אֲתֵן לָךְ: וְנִתְּתָ לְעַבְדְּךָ לֵב שֹׁמֵעַ לְשֹׁפֵט אֶת עַמְּךָ לְהִבִּין בֵּין טוֹב לְרָע כִּי מִי יוֹכֵל לְשַׁפֵּט אֶת עַמְּךָ הַכֶּבֶד הַזֶּה: וַיִּיטֹב הַדְּבָר בְּעֵינָי אֵל... ד... ג... ו... כִּי שְׂאֵל שְׁלֹמֹה אֶת הַדְּבָר הַזֶּה: וַיֹּאמֶר אֵלָיו... לְקִים אֲלֵיו יְעֹן אֲשֶׁר שְׂאֵלְתָ אֶת הַדְּבָר הַזֶּה וְלֹא שְׂאֵלְתָ לָךְ יָמִים רַבִּים וְלֹא שְׂאֵלְתָ לָךְ עֹשֶׁר וְלֹא שְׂאֵלְתָ נֶפֶשׁ אִיבִיךָ וְשְׂאֵלְתָ לָךְ הַבִּין לְשֹׁמֵעַ מִשְׁפָּט: הִנֵּה עֲשִׂיתִי כַדְבָרֶיךָ הִנֵּה נִתְּתִי לָךְ לֵב חָכָם וְנִבּוֹן אֲשֶׁר כְּמוֹךָ לֹא הָיָה לְפָנֶיךָ וְאַחֲרֶיךָ לֹא יִקּוּם כְּמוֹךָ: וְגַם אֲשֶׁר לֹא שְׂאֵלְתָ נִתְּתִי לָךְ גַּם עֹשֶׁר גַּם כְּבוֹד אֲשֶׁר לֹא הָיָה כְּמוֹךָ אִישׁ בְּמַלְכִים כָּל יְמֵיךָ: וְאַם יִתְּלַךְ בְּדַרְכֵי לְשֹׁמֵר חֻקֵי וּמִצְוֹתַי כַּאֲשֶׁר הִלַּךְ דָּוִד אָבִיךָ וְהֶאֱרַכְתִּי אֶת יְמֵיךָ:

In Giv'on Hashem appeared to Shlomo in a dream at night and G-d said, 'Ask what I should give you'.

[Shlomo said], 'You should give Your servant a hearing heart to judge Your People, to understand between good and bad because who is able to judge Your distinguished People? It was good in the eyes of G-d that Shlomo asked this thing. G-d said to him, 'Because you asked this thing and you did not ask for many days of life and you did not ask for wealth and you did not ask for [the death] of the souls of you enemies, but you asked for understanding and to hear justice. Behold I have done according to your words and behold I am giving you a wise and understanding heart that before you there was no one like you and after you no one will arise like you. Also, that which you did not request I have given to you, also wealth and also honor that has never been like you before you a man among kings, for all of your life. If you will go in My ways to guard My statutes and My Mitzvos like your Father Dovid did – I will lengthen your days.'

The purpose of the מצוות התלויות בארץ, the Mitzvos that only apply to that which grows in Eretz Yisroel, is to recognize the special nature of the Land of Israel, the holiness that HaKodosh Boruch Hu implanted within it.

The purpose of the donations for building the Mishkan was to establish an earthly abode for the Shechinah.

What would happen if the various donors would lose sight of the ultimate purpose of their actions? What would happen if they would give because they were supposed to give but did not understand the overriding purpose, the 'end goal' of their donations?

Of course, these questions are valid for an entire slew of Mitzvos. What if I put on Tefillin correctly but not consider the message of binding my arm and my heart to the Ribbono Shel Olom?

What if I ate Matzah at the Seder and did not think about the dual meaning of לחם עוני, the bread of affliction, and the bread with which we were redeemed?

In all of these cases I am called upon to raise myself up from a lower level of fulfillment, from a lower level of commitment.

And the word for lifting us is *Teruma*.

The Torah presents us with two areas of *Teruma* which are representative of the entire gamut of *Taryag Mitzvos*.

The agricultural Mitzvah of *Teruma* is representative of all of my mundane endeavors. I work and I take my children to the playground and involved in all sorts of activities that we may refer to as 'secular', i.e. without inherent sanctity.

The Mishkan Mitzvah of *Teruma* is representative of all that is sacred. A person has no doubt that building the Mishkan, making Kiddush on Shabbos or learning Torah are all holy endeavors.

By using the same term to indicate both types of pursuits, the Torah is teaching us at the beginning of Parshas *Teruma* of the need to assess our actions and reflect upon them, in both realms, that perceived to be *chol*, void of sanctity and that known to be consecrated.

I may ignore the spiritual value of my activities that I see as having no inherent religious value. I recognize that there are Halachic obligations

that accompany those activities but since I don't see them as being inherently 'religious' I may decide that I should do the minimum.

When I do the minimum, I have certainly met my obligation. But when the Halacha attaches descriptive names to what I choose to do, that is supposed to give me pause for thought.

Do I want to be labeled as a *בינוני*? Am I disturbed if I am described as 'stingy' if the term *עין רעה* is applicable?

It could be that it doesn't bother me and that I continue to go about my business because I have done that which is required of me.

On the other hand, I might not relish the idea that such is my self-imposed reputation and may wish to change, to move up, to have a personal *teruma*.

When it comes to endeavors that are inherently religious, I may think that whatever I do is acceptable because it falls within a rubric of sanctity.

The Shulchan is a sacred object. The Menorah is a sacred object. When I direct my thoughts to them I am honoring that which the Torah honors, revering that which the Torah tells me to revere.

At the same time when I am facing one direction or the other because I am seeking wealth or wisdom, I have taken myself out of the general populace and away from the *תל תלפיות*, that high place to which we are all to turn together *אחד בלב אחד כאיש אחד* and focusing on myself instead of the *Klal*.

In Masseches B'rachos (30 a) Chazal teach us:

לעולם לשתתף איניש בהדי ציבורא

A person should always make himself part of the *Tzibbur*.

That is the reason that our *tefilos* are in the plural. If one is ill, he does not ask G-d to heal him alone. Rather he says *רפאנו*, 'heal us'.

When *Am Yisroel* has a joint endeavor, one should not exclude himself.

We learn in Masseches B'rachos (26 a) an interpretation of a verse (Posuk 18) in the first Perek of Sefer Koheles that reads:

מַעֲוֹת לֹא יוֹכֵל לְתַקֵּן וְחֶסְרוֹן לֹא יוֹכֵל לְהַמְנוֹת:

That which is crooked cannot be fixed; that which is missing cannot be counted.

The Gemara writes:

וחסרון לא יוכל להמנות - זה שנמנו חביריו לדבר מצוה ולא נמנה עמהם!

*That which is missing cannot be counted* – This refers to an instance when one's colleagues join together for a Mitzvah act and he does not join with them.

There is an exclusive power to the prayer of *Am Yisroel*. That prayer will certainly be answered. Again in Masseches Brachos (8 a), we read:

מנין שאין הקדוש ברוך הוא מואס בתפלתן של רבים, שנאמר: (איוב לו/ה) הן א...ל כביר ולא ימאס כביר כח לב:

From where do we know that Hashem does not reject the prayer of the masses? As it says, Behold G-d is mighty; the Mighty One will not reject the power of the heart.

As we know the 'power of the heart' is prayer as it says (D'vorim Perek 11/Posuk 13):

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמַעוּ אֵל מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת ה' אֱלֹהֵיכֶם וְלָעֲבֹדוֹ בְּכָל לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם:

And it will be if you will surely hear My Mitzvos that I command you today to love Hashem your G-d and to serve him will all of your heart and with all of your soul.

The Mechilta (D'vorim 23) writes:

איזו היא עבודה שבלב הוי אומר זו תפלה

What is service of the heart? It is prayer.

Hashem will not reject the 'power of the heart'. That is prayer and specifically that is the prayer that is recited by a *Tzibbur*. The *Tzibbur* concentrates their prayer to one central location.

The one whose prayer causes him to look elsewhere has the opportunity for personal assessment and reflection but he is separating himself and diminishing the exclusive power of the prayer of the *Tzibbur*.

By teaching us of *Teruma* in the realm of sanctity, the Torah is encouraging us to raise ourselves up in that realm as well and not to be unthinkingly satisfied with our Divine service.

At this point in Sefer Sh'mos we have experienced the Exodus, received the Torah and have begun to be taught the specifics of Torah observance.

Teruma of the Mishkan and Teruma of agricultural join together and ask us to open our eyes to ourselves, to our behavior and to our values.

If we find that we are not where we wish to be, the Torah invites us to *teruma*, making ourselves better in the service of G-d.

Shabbat Shalom

Rabbi Pollock