



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 5:19 p.m.

Parshas Teruma 5773

Vol. 9 Issue 16

DVAR TORAH

Foundation of Obligation

By Rabbi Daniel Epstein

Rashi, in the name of Chazal, comments that three *trumos*, donations, were given by *klal yisrael* in the desert, one to supply the *mishkan* with animals for *korbanos* and two – one obligatory and one voluntary - for the building of the *mishkan* itself. The obligatory donation, the *machtzis hashekel*, was used for the construction of the *adanim*, the silver base of the *mishkan*. The voluntary donation is the subject of this week's *parsha*, which specifies that it should be given by each person according to the desire of his heart. What can we learn from this seemingly contradictory fundraising strategy and from the fact that the material for the *adanim*, which were the foundation of the *mishkan*, were funded only from the obligatory *machtzis hashekel*?

Rav Yerucham Olshin, *shlita*, Rosh Yeshiva of Bais Medrash Govoha, cites a *medrash* that states that the donations to the *mishkan* served to atone for the donations that *klal yisrael* had given willingly to build the *egel hazahav*, the golden calf. Accordingly, to gain insight into the *trumos* of the *mishkan*, we would do well to investigate the sin of the *egel hazahav*. What in fact was the sin of the *egel*? The *Bais Halevi* in parshas *Ki Sisa* cites a *medrash* that *b'nei yisrael* glimpsed the chariot of *Hashem* at *Har Sinai* and wanted to replicate it as best they could. The result of their misguided effort was the *egel hazahav*. In other words, *klal yisrael's* original intention in making the *egel* was not to worship *avodah zara* (idolatry), but to have in their midst a physical object in which the *shechinah*, (the Divine presence) would rest.

This presents us with a paradox. The donations for the *egel* and the *trumos* for the *mishkan* were given with virtually identical intentions –to create a resting place for the *shechina*. Why, then, were the results so catastrophic in the first case, while the second time they led to the realization of our ultimate purpose: to have the *shechina* among us? The answer, says the *Bais Halevi*, lies in the one critical factor that was present in the building of the *mishkan* but lacking in the making of the *egel*: Divine commandment. To be sure, there is nothing more precious than the performance of a *mitzvah* out of the desire of one's heart to draw near to *Hashem*. However, there is another kind of *mitzvah* which is equally precious, and that is one that is performed out of a sense of obligation. Each approach by itself is incomplete. An action performed solely out of obligation lacks individual creativity and emo-

tional connection. Conversely, action that is fueled purely by love and spiritual desire, without being grounded in a sense of duty, becomes but another form of egoism. The ideal *avoda* is comprised of both elements. It is an individual expression of a person's longing for connection to *Hashem* which is grounded in an uncompromising sense of duty and responsibility.

In forming the *egel hazahav*, *klal yisrael* acted purely out of love, but *avoda* based only on love is not enough; it must also be rooted in *chiyuv* (obligation). Only when a foundation of *chiyuv* is established, can a person begin to use his or her own creativity to develop it further into *avoda* of spiritual longing and love. This, Rav Olshin explains, is the key to the dual nature of the *trumos hamishkan*. *Hashem* desired that the *mishkan* be built with the materials that *b'nei yisrael* donated out of personal desire and love of *Hashem*. However, this time would be different than the *egel* because the crucial factor of Divine command was present. *Klal yisrael* gave of their possessions for the construction of the *mishkan* not just because they wanted to, but because they were commanded to do so, yet part of that offering was discretionary so that each person had the opportunity to invest creativity and individuality into the *mitzvah*. The *mishkan* itself reflected this dichotomy. Its foundation, the *adanim*, were made of the *shekalim* which each person was commanded to give in precisely the same amount. Upon this foundation, the rest of the *mishkan* was built from donations freely given from the heart.



DVAR HALACHA

Halachos of Purim part 3, Matanos L'Evyonim

By Rabbi Yochanan Eskenazi

Every person is required to give *matanos l'evyonim* to 2 separate *aniyim*, poor people (Shulchan Aruch 694:1). Women are also obligated to give (Rama 695). Many opinions hold that poor people are also obligated to give (Mishneh Berurah 694:1). Two *matanos* are the minimal obligation (Mishneh Berurah 694:3). It is preferable to give more money to the poor than it is to spend on *seudas Purim* and *mishloach manos*, because there is no greater *simcha* than being *me'samach* (gladdening) the hearts of poor people, widows, and orphans, and whoever brings them *simcha* is comparable to the Omnipresence (Mishneh Berurah 694:3 quoting the Rambam).

One is supposed to give a *davar chashuv* (respectable amount) (Mishneh Berurah 694:2). There is a dispute amongst the *Poskim* how much this amount is. Some *Poskim* hold the amount



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should be equivalent of the price to buy a respectable meal [for example, 2 slices of pizza and a drink] (Rabbi Herschel Welcher, *shlit"a*, Adar 5772). According to Reb Shmuel Kamenetsky, *shlit"a* \$1 is considered a *davar chashuv* (Koveitz Halachos 16:2). When Reb Shlomo Zalman Auerbach, *zt"l* was asked how much one is required to give, he would advise to make sure one give a *davar chashuv* for both the giver and receiver (Halichos Shlomo Moadim 2:19:ftnt. 62).

One should give *matanos l'evyonim* on *Purim* day and not at night (Mishneh Berurah 695:22, Be'ur Halachah 694:1 s.v. l'shnei aniyim). One may write a check for *ma'tanos l'evyonim* even if it cannot be cashed that day [for example, if *Purim* falls out on Sunday] (Koveitz Halachos 16:3 & ftnt. 3 quoting Reb Moshe Feinstein *zt"l*). One should not use *maaser* money for *ma'tanos l'evyonim* (Mishneh Berurah 694:3). However, any additional amount of money more than the minimum obligation may come from *maaser* money (Mishneh Berurah 694:3).

The Shulchan Aruch [694:3] rules "anyone who sticks out his hand [for money] you should give him." In other words, on *Purim* anyone who asks you for money should be given [and you do not need to check if he is really poor or not]. This *halachah* only applies to someone who is collecting for himself; if he is collecting for an organization one does not need to give them (Koveitz Halachos 16:1).

Every person is obligated to send 2 food [or drink] items to 1 person, as stated in *Megillas Esther* [9:19] "U'mishalaich Manos Ish Leray'ahu" (Shulchan Aruch 695:4). Both items should be given together at the same time (Koveitz Halachos 17:18 & ftnt. 19 quoting Reb Y.S. Elyashuv, *zt"l*). Whoever does more than this, it is praiseworthy (Shulchan Aruch 695:4). When one gives his friend *mishloach manos*, this causes friendship. (Shu"t Binyan Tzion 44). The 2 foods should be 2 separate types of food, but they do not have to be 2 separate *brachos* (Koveitz Halachos 17:2). It is preferable to send a food item that is useable as is [and will not need to be cooked] (Mishneh Berurah 695:20). Additionally, they should be something that is acceptable to give to a guest that visits [for example, a piece of cake, as opposed to just one candy] (Koveitz Halachos 17:6-12). One has only fulfilled his obligation, if the recipient receives his *mishloach manos* on *Purim* day (Rama 695:4). Therefore, if one sends *mishloach manos* before *Purim*, however the recipient did not receive it until *Purim*, one has fulfilled his obligation.

There is an opinion that one can only be fulfill his *mitzva* of *mishloach manos* if it is delivered via a *shliach* (messenger) (Mishneh Berurah 695:18 quoting Shu"t Binyan Tzion 44). The reason is because the *Posuk* [*Esther* 9:19] says "U'mishloach" implies that it needs to be sent. Therefore, many people are careful to give at least 1 *mishloach manos* via a messenger to try to fulfill one's obligation according to all opinions.

Kollel News

Friday, February 15:

8:20 am –8:40 Rabbi Prupas' chumash shiur

5:19 p.m.: Candle Lighting

5:37 p.m.: Shkiya/Sunset

Shabbos, February 16:

8:15 a.m.: *Shacharis*,

8:57/ 9:33 a.m.: Latest *Krias Shema*

Rabbi Eskenazi's Ramban shiur

Chaburas Chacham Lev

4:58 p.m.: Mincha

5:38 p.m.: Shkiya/ Sunset

6:33 p.m.: Maariv

6:50 p.m.: 72 Minutes

7:15 p.m.: Masmid Program

8:00 p.m.: Rabbi Reisman's *Navi Shiur*

1. This week's Masmid Program is being sponsored by:

The Kupfer Family in memory of אליעזר בן חיים מנחם מענדיל ז"ל

2. Masmid end-of-the year Banquet: As in past years we are planning an end-of-year Masmid celebration on Tuesday evening, the 26th of February. The Philadelphia Community Kollel's Boy's Masmid Program will celebrate another successful winter of father/mentor and son learning. The program, now in its 13th year, has been extraordinarily successful with more than 100 fathers and sons every Motzaei Shabbos. It has become a staple program in our community. Join us on to culminate four incredible months of Torah learning at the Masmid Program

3. Yeshivas Mordechai Hatzaddik:

The Kollel is proud to once again offer the

community a Yeshivas Mordechai HaTzaddik program. All boys who attend the program and learn with their father/mentor for a total of 45 minutes on *Purim* will receive a special Sefer. When: *Purim* afternoon, from 1:00 p.m. to 1:45 p.m. Where: The Kollel, 364 Montgomery Avenue, Merion Station. Rules: In order to be eligible for a prize you must: 1. Bring along an adult. (If you need a chavrusah, please contact the Kollel office at office@phillykollel.org, or 610-668-9557.) 2. Begin learning immediately at 1:00 and learn for 45 minutes. (If you cannot participate in person, you may learn at home and bring a note from a parent saying that you did learn for a period of 45 minutes over *Purim*. This, too, will make you eligible for a special sefer from the Kollel but you will not be eligible for the special raffles.)

3. Community News

Bnos of Bala Cynwyd will iy"H meet this shabbos, Parshas Mishpatim, February 16, from 3 to 4pm at LMS.

Mazel Tov

Rabbi Joel Kessler upon receiving Semicha in Eruvin through the Pirchei Shoshanim Shulchan Aruch Project.

Rabbi Chaim Diamond upon receiving Semicha in Gitin through the Pirchei Shoshanim Shulchan Aruch Project.

Rabbi and Dr. Ephraim and Bracha Goldfein on the birth of twin grandchildren born to their son, **Mr. and Mrs. Avrumi Goldfein!**

Dr. Rachel Hachen on the engagement of her son, **Binyomin Hachen to Rebecca Margulies**

If you would like to receive *Menucha Vesimcha* by weekly email or to sponsor an issue of *Menucha Vesimcha* in someone's honor / memory, please contact the editor at: menuchavesimcha@phillykollel.org

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