

Terumah 2017

1.

Building fund after building is up

“Let them take for Me a portion etc.” (25, 2) "ויקחו לי תרומה." "Oil for illumination etc.” (25, 6) "שמן למאור."

The beginning of the parsha discusses matters pertaining to building the mishkan and donations towards this cause. Why then does the Torah relate the halachos of oil which don't have to do with the actual building of the mishkan? The Ohel Arya quotes Rabbi Moshe Feinstein who says that many people are happy to donate money for a building such as a Yeshiva or a Shul. However, once the building is built they aren't so quick to donate money towards these causes. The Torah is teaching us that just as there is an obligation to donate money to build the Mikdash, so too, everyone must donate money towards the oil. Money must be donated even after the Mikdash is built. There are numerous reasons why people tend to be more willing to donate to money to a building being constructed. But, **just as money must be donated towards the construction of the building, so too, money must be donated afterwards in order to maintain the building and its expenses.**

2.

Who is considered a talmid chacham?

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1) The Mishna in Avos states (perek daled Mishna alef) ‘who is wise? **He who learns from every person.**’ (בן זומא אומר איזהו חכם? הלומד מכל אדם.)

2) The pasuk in Koheles (2, 14) states “the wise man has eyes in his head, whereas a fool walks in darkness.” "החכם עיניו בראשו והכסיל בחשך הולך." What is the explanation of this pasuk? Everyone has eyes in his head, not just the chacham. The Ibn Ezra explains that the chacham has clarity unlike the fool whose vision is impaired and fogged. Shlomo Hamelech obviously knew that everyone has eyes in his head. Shalomo is alluding to the superior vision of the chacham. The Koheles Raba (2, 12) explains that this pasuk refers to the chacham contemplating every action before performing the act. **The chacham considers the repercussions of his act.** The Gemara in mesechas Tamid (32) offers a similar explanation. (Rashi איזהו חכם? הרואה את הנולד.) Rashi explains that the chacham understands in his heart what will happen as a result of his act. He then analyzes the situation and acts accordingly. Targum explains that since the chacham sees the repercussions of his act, he will pray and cancel negative decrees. Our prayers must precede the decrees rather than the opposite. Why does the Gemara say the chacham sees what will be born (רואה את הנולד.) as opposed to that he sees the future (עתיד)? The Chasam Sofer (Nedarim 30) explains that the chacham considers not only what will happen in the future, but also that which already occurred. He then bases his decisions on that. The saying ‘we learn from our mistakes’ shtims with this. Life is similar to a game of chess. Chess requires the most mental skill of all games. The best players see many moves in advance. They then decide where they

will move based on what could potentially result many moves later. The chess masters think way in advance. They train their mind to do this!

This shtims (coincides) with that which we discussed in parshas Mikeitz. “Now let Pharaoh seek out a discerning and wise man and set him over the land of Egypt.” (41, 33)

"ועתה ירא פרעה איש נבון וחכם וישיטהו על ארץ מצרים."

After Yosef interpreted Pharaoh's dream he suggested to select an understanding and wise person to be responsible for gathering food in the years of plenty. The question arises; why is someone smart needed for this task? What is so complicated about gathering food? Seemingly an organized and laborious person would be a much more appropriate candidate for this task. Rabbi Eliyahu Lopian (Yalkut Lekach Tov pages 263-266) answers that if this was a regular gathering then an understanding and wise person wouldn't be necessary. However, since this type of gathering requires a specific understanding, therefore an understanding and wise person is needed. During times of plenty, abundance, and success, many times people tend to belittle food. Many times people who have a lot don't appreciate what they have. Since it was a time of abundance no-one was saving food. However, in a time of famine, food is very precious and is never wasted, there aren't typically leftovers. One who wants to gather food during seven years of plenty needs to have the perception of years of famine. He needs to develop the attitude during the years of plenty as if it was years of famine. Only with this perception will he successfully gather food. A נבון (one who understands) and a chacham, aka someone who sees the future, is needed. He can take a future event, internalize it, and apply it as if it's currently happening. This was Yosef Hatzaddik. This concept can be learnt from the halachos of shaleshudis (third meal on Shabbos). The Shulchan Aruch (siman 291) says that during the winter one needs to be careful not to eat too much at lunch on Shabbos in order that he will be able to eat shaleshudis. The Mishna Berurah (os daled) explains that if one eats achilas gasa (overindulging), then this isn't considered halachically eating. In life we must look at the long run rather than the short run. We must foresee the results of our actions.

The Daf al hadaf (Tamid 32) quotes the Rashbam who says (41, 39) a נבון sees into the future and a chacham gathers wisdom from that which he saw and heard. The Nachalas Yaakov Yehoshua questions this explanation. We just learnt that a chacham is one who sees into the future? The Chasam Sofer (Nedarim 30) explains that a chacham weighs the past well and determines his actions for the future. Meaning, he learns his lessons from the past, and applies them to what will happen in the future and acts accordingly. That's what this chazal is saying. A chacham is one who sees that which will be born. He **looks into that which occurred and he extrapolates lessons and applies them to his current actions, which will determine his future. This is why the Rashbam changes the definition. A נבון understands that the actions he does now will breed certain results in the future and a chacham learns from the past lessons and applies them to the future as well.** Yosef Hatzaddik specialized in this area. He looked into the dreams and then applied them to the future. This is a lesson for all of us to internalize, and apply to our daily decision making process! Perhaps the answers of learning from everyone and seeing the repercussions of our actions are really the same answer. Based on the Chasam Sofer we could suggest that we should learn from others pasts and apply those lessons to our future.

3) The Gemara in Shabbos (114a) quotes Rabbi Yochanan who says **a chacham can answer questions on all areas of the Torah.** (זה ששואלין אותו דבר הלכה בכל מקום ואומר.)

4) Rabbi Harfenes (Yisroel V'oraisa pages 86-87) quotes the Chazon Ish who says **a chacham is able to learn one page of Gemara for forty days and forty pages of Gemara in one day**. The Chazon Ish learnt the first Mishna in Mesechas Mikvaos for three months straight, 15 hours every day.

5) The Gemara in Tanis quotes Rabbi Chanina who says I learnt a lot from my Rabbis, I learnt even more from my friends, and from my students I learnt the most. (אמר רבי חנינא הרבה למדתי (מרבותי ומחבירי יותר מרבותי ומתלמידי יותר מכולן). The Ben Yehoyadah explains that **Torah scholars are called talmiday chachamim because they learn from their students**. (עיקר שלימות חכמתו (הוא מכה התלמיד. The Marsha explains the logic behind Rabbi Chanina's statement. When one learns from his Rabbi, his Rabbi is doing most of the talking. There is more of a give and take/dialogue with one's friend. **The Rabbi who teaches learns the most from his students because all conversation is being directed towards him.** **Let's offer another reason why this is so. A Rabbi who lowers himself and listens to a student's opinion/view, he will merit Torah wisdom. Humility is a prerequisite for Torah knowledge.**

6) The pasuk (25, 18) instructs us to make two Keruvim. The Gemara in Suka (5b) relates that the Keruvim look like children. Why did Hashem choose that the Keruvim look like children? Rabbi Meir Rubmin (Zichron Meir pages 405-408 mamer 116) explains that the Torah is alluding to the importance of chinuch (Jewish education). The Keruvim allude to the importance of constantly learning, regardless of one's age. Children know that they must learn more. **We call Torah scholars talmedai chachamim to allude to the concept that they are chachamim because they always view themselves as talmidim.** The Rabbenu Yona (Avos 4, 1) explains that **one who knows a lot but doesn't love wisdom isn't smart; rather he is foolish. Conversely, one who doesn't know a lot but loves wisdom is called smart.** The pasuk in Malachim (alef 5, 11) relates that Shalomo Hamelech was smarter than everyone else. The Medrash Tehilim (116) relates that he was even smarter than fools. What is the explanation of this? He is obviously smarter than fools. Shalomo learnt from everyone, even fools and everything in the world. The world was like a sefer. This was the greatness of Shalomo's wisdom. This is why the wings of the Keruvim were spread above. This alludes to our striving. We must constantly be growing as stated in Zechariah (3, 7). If we are not ascending then we're descending. Just as we physically change as we get older, so too, we must spiritually change as well.