



פרשת תרומה
אדר תשפ"ג
שנת הקהל



HAKHEL IN THE PARSHA

Parshas Terumah discusses the command to build a Mishkan. From the verse *ועשו לי מקדש*, we learn that there is a Mitzvah for all generations to build a Beis Hamikdash, where the Jewish people would offer Korbanos and be Oleh Leregel.

In the Torah, the future site of the Beis Hamikdash is identified as "the place that Hashem will choose".

The Torah specifies that it must take place "when the Jewish people come to appear in the place that Hashem will choose". Hakhel had to take place in the courtyard of the Beis Hamikdash.

The commentaries suggest a number of reasons why the Beis Hamikdash was integral to the Mitzvah of Hakhel and its objective.

In the Beis Hamikdash, Hashem's presence was openly revealed, just as it was at the Giving of the Torah at Har Sinai, which Hakhel serves to recreate. It also casts a sense of deep awe of Hashem, which is one of the objectives of Hakhel.

In another connection, Rashi writes that the Sefer Torah that was used by the king for the Hakhel reading, was the Sefer HaAzrah. This refers to the Sefer Torah that was written by Moshe Rabbeinu that was kept in the Aron as taught in our Parsha

ונתת אל הארון את העדות

A collection of Torah
thoughts produced by
Kollel Menachem



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A spiritual heart donation

The primary resting place of the Shechina was not in the Mishkan, but rather in the hearts and souls of the people who gave of themselves to build it.

Whilst the Mishkan was a physical structure in which the Divine presence was manifest, it was a representation of the Mishkan inside of every Jew. The Kabbalistic works, like the Shela^h and Reishis Chochma, derive this from the command to build the Mishkan *ועשו לי מקדש ושכנתי בתוכם*. Literally, the verse translates as "build for Me a sanctuary and I will dwell within them", referring to Bnei Yisroel.

Just as the Mishkan was a place for the service of Hashem, the spiritual inner Mishkan is created through our spiritual service of Hashem.

With this, the Baal Shem Tov explains the verse *מאת כל איש אשר ידבנו לבו תקחו את תרומתי*. Literally this describes how the donations had to be taken from anyone who was generous of heart. The Baal Shem Tov reads the verse as saying, that from each man who donates his heart, you shall take My contribution (for the Mishkan).

What does it mean to donate one's heart and how does this form a contribution for the Mishkan?

The heart is the seat of our emotions and desires. In order to build the spiritual Mishkan of Avodas Hashem, we must take the Middos that our hearts and direct them and utilise them in the service of our Creator.

This does not only include the naturally positive and holy Middos of our Yetzer Tov, but also the negative Middos of our Yetzer Hara. This is the intent of our sages in their interpretation of the Shema, that serving Hashem *לבבך* - with all of your hearts (in plural form), that we must love and serve Hashem with both of our inclinations; the Yetzer Tov and the Yetzer Hara - to dedicate our whole heart.

Even the negative emotions of the Yetzer Hara can be positively channelled. The powerful desire of the Yetzer Hara for worldly matters can be refocused to be a powerful desire and love for Hashem. The dread that the Yetzer Hara feels of coming to lose out or suffer materially, can be elevated to become a fear and awe of Hashem.

The mystics teach that if Esav would have gone in the ways of the Torah, his service would have been even greater than his brother Yaakov. This is because the emotions of the Yetzer Hara are much stronger than those of the Yetzer Tov.

On the sixth day, Hashem saw all of His work and it was very good - *טוב מאד*. Our sages teach that *טוב* (good) refers to the angel of life - the Yetzer Tov. *טוב מאד* (very good) refers to the angel of death, the Yetzer Hara. When the Yetzer Hara is redirected and transformed, it is not just a level of good equal to that of the Yetzer Tov. It is infinitely greater, as alluded to in the words *טוב מאד*.

In Chassidus, this is referred to as the light that shine from the darkness itself.

The gold used in the building of the Mishkan is described as *זהב טהור*, pure gold. The Torah does not refer to it as holy gold, but rather pure. Something becomes pure if it was formally impure (*טמא*). Gold is a metaphor for the emotion of fear. When we redirect the impure emotions of the Yetzer Hara, they become *זהב טהור*.

This, says the Baal Shem Tov, is how we build the Mishkan, by literally giving Him our heart; our entire heart, the good and the not so good. In this pursuit, it is the negative Middos that Hashem has challenged us with, that are our greatest strength and asset, through which we can transform ourselves to become the home and resting place that He desires.

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| 1. See Shemiras Shabbos Kehilchasa chapter 18 | 6. Chayei Adam 56. See also Mishna Berura 301:150 | 9. Orach Chaim 301:49 | offers a slightly different reason. The spare buttons serve their purpose by being in their current position. One wants them to remain there as reserves. |
| 2. Ram"o Orach Chaim 301:23 | 7. 301:32 | 10. 3:67 | |
| 3. Orach Chaim 301:84 | 8. 301:107. See also Badei Hashulchan 115:36 who brings the opinion of the Chayei Adam and then rejects it. | 11. Teshuvos Vehanagos 1:240 | |
| 4. Orach Chaim 301:23 | | 12. As quoted in Teshuvos Rivevos Efraim 4:87 | |
| 5. 301:38 | | 13. As quoted in Shemiras Shabbos Kehilchasa. He | 14. Az Nidberu 2:40 |

The weekly Halacha analysis

Spare buttons and dry-cleaning tags on Shabbos

Rabbi Yonason Johnson

Dress shirts commonly have spare buttons sewn on to the bottom. I told me this past week that the spare buttons sewn on the bottom edge of the shirt. Even though they are firmly affixed to the shirt, they could present a question of carrying on Shabbos.

Some background

Wearing any item of clothing in its usual manner will never be considered an act of carrying. But what about extra things or items attached to our clothing?

Something which is an adornment to one's clothing may be worn on Shabbos as long as it is attached to the garment in some form¹. This would include decorative frills and trimmings.

Things which are not adornments, but serve a useful purpose to the garment, may also be worn on Shabbos. This would include tie-clips, braces and cufflinks. Another example would be the inserts which are used to keep one's collar in shape.

But what about something which does not serve the garment in any manner and is not an adornment? Does attaching such an object to the garment make it permissible to be worn outside on Shabbos?

Something insignificant

The Shulchan Aruch² rules that one may stitch a handkerchief onto their clothing and thereby transport it on Shabbos. The handkerchief does not adorn or serve a use for the garment to which it is attached. So why is this permissible?

The Mishna Berura³ qualifies that attaching such an item to a garment would only work if it is common to be attached in such a manner. If it is not usually worn in this way, attaching it would not help.

However, the Alter Rebbe⁴ rules that even if it is not the usual practice, the handkerchief may be worn in such a manner because it becomes Batel to the garment. Because it is not significant, it becomes incidental to and therefore like an extension of the garment.

The proviso is that it must be something

which is not considered valuable in comparison to the garment. If it does have its own value when compared to the garment, it will not become Batel. Even though it is firmly attached to the garment, it is considered as though it was being carried itself.

Based on the above explanations, one could argue that spare buttons should pose no problem at all. Even though they are not an adornment to the shirt and in their current position serve no purpose to the shirt, they are usually worn in this manner and they do not have any real value in comparison to the shirt.

If they were expensive buttons, for example if they were made of silver, they would not be considered Batel to a shirt or coat and it would be considered carrying if worn outside.

But you're planning to use them

Another background source that is relevant to this discussion is a Halacha concerning Tzitzis on Shabbos⁵. If the Tzitzis are kosher, there is no problem of carrying the strings, even though they are not part of the garment that is worn to cover the body. Even though they are significant (Choshuv) in their own right, they are considered an adornment to the garment.

If the Tzitzis strings were (Biblically) invalid, one is liable for carrying if one wears the garment outside on Shabbos. Once they are no longer kosher, the Tzitzis are not considered an adornment to the garment. Even though they are attached to the garment, since one intends to repair the strings (דעתנו להשלים), they remain significant (Choshuv) and cannot become Batel to the garment.

The Chayei Adam⁶ would place spare buttons in the same category as Tzitzis strings. The fact that one intends on using them in the future, gives them Chashivus and they will not be Batel.

Both Tehillah Ledovid⁷ and the Aruch Hashulchan⁸ reject this comparison. The Chashivus of the strings is not merely because one plans on repairing them. Rather, since one intends to fix the Tzitzis strings, they retain the Chashivus of a Mitzvah and are therefore not Batel. No comparison can be made from Tzitzis to spare buttons which are mundane items and do not have the Chashivus of a Mitzvah.

It appears that this is also the view of the Alter Rebbe⁹, who rules that broken straps or fasteners or any other thing which snaps, may be left attached to the garment, as long as they are insignificant. It appears that this ruling applies even if one was planning on repairing the straps.

The contemporary poskim

Amongst the contemporary Poskim, Be'er Moshe¹⁰ takes the stringent approach of the Chayei Adam and would forbid wearing even simple buttons that are stitched at the bottom of a shirt.

According to this view, if one did not remove the buttons before Shabbos, some suggest that you should resolve to discard the buttons after Shabbos, which renders them completely insignificant as there is no intention to ever use them. Others¹¹ question this solution, since it is not something that would usually be done by the majority of people.

However, Rabbi Moshe Feinstein¹² and Rabbi Shlomo Zalman Auerbach¹³ permit the spare buttons to be worn, since this is the usual manner and they become Batel. This would not apply to fancy or expensive buttons¹⁴. This opinion appears to be fitting with the rulings of the Alter Rebbe.

If the buttons are decorative in their current position, such as on the bottom of fashion shirts which are made to be worn untucked with the buttons displaying, they would be permissible according to all opinions as they are considered a decoration of the garment.

Dry-cleaning tags

It is common practice for drycleaners to affix tags to the inside of a shirt. If one did not remove them before Shabbos, they present a similar issue to that of spare buttons.

Since these tags are certainly not Choshuv at all and will be discarded as was intended when they were put on, they are Batel to the garment and one may wear the shirt on Shabbos.