

# Zera Shimshon

Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmeni zy"א, author of Sefer Zera Shimshon on Chumash and Toldos Shimshon on Pirkei Avos, who promised that all who study his words will be blessed with an abundance of good, wealth and honor, and will merit to see children and grandchildren thriving around their table.



תרומה תש"פ Terumah • Zera Shimshon - the Limud that brings Yeshuos • גליון 77

## The Distinct Difference Between the Contributions of The Men and Women to The Mishkan

דָּבַר אֶל בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ לִי תְרוּמָה מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לָבוֹת תִּקְחוּ אֶת תְּרוּמָתִי: (שמות כ"ה ב')

*Speak to the Children of Israel and they shall take for Me a portion, from every man whose heart will motivate him you shall take My portion.*

There is much that needs to be understood in this Passuk. Firstly, when the Passuk says *they shall take for Me*, it cannot be understood to mean that the contribution should be given to Hashem in the sense that He didn't own it previously, for Hashem possesses the entire universe. Rather, as Rashi explains, it is implying that when contributing to the Mishkan, the Jews should do so with the sole and exclusive intent to fulfill Hashem's commandment. But we need to understand why the Torah would feel it necessary to mention this notion by this specific Mitzvah, when it is a rule in the observance of every Mitzvah that it should be done with the exclusive intent to fulfill Hashem's commandment.

Furthermore, why does the Passuk specifically direct this commandment to the men when it says, *from every man whose heart will motivate him*; as it cannot be implying that only a man, and not a woman, can contribute to the cause, for the Passuk (שמות ל"ה כ"ב) clearly says, *The men, as well as the women, came; everyone whose heart motivated him brought armbands, nose-rings, finger-rings...*

And lastly, why does the Torah repeat the concept of contribution, and say, *and they shall take for Me a portion, from every man whose heart will motivate him you shall take My portion?*



We can clearly understand all that the Torah is implying in this Passuk, in view of the following two principles.

The first principle is mentioned in the Gemara Gittin (ע"ג) that says, *Anything that a woman acquires, is automatically acquired by her husband as well*. In other words, a woman cannot acquire anything to her exclusive proprietorship, for anything she acquires is inevitably owned by her husband, as well.

The second one is mentioned in the Gemara Kiddushin (לא ע"א) that says, *Greater is one who performs a Mitzvah having been commanded to do so, than one who performs a Mitzvah without having been commanded to do so*. There are a couple of reasons given as to why this is so, but we

can give another reason. When one is commanded to do a Mitzvah, he can actually do it with the exclusive intent to fulfill Hashem's commandment, but one who is only doing the Mitzvah out of his own free will, but wasn't actually commanded to do it, cannot have the exclusive intention to fulfill Hashem's commandment, for Hashem has never commanded him to do the Mitzvah.



Because of the principle that anything that belongs to a woman actually belongs to her husband as well, the Torah was unable to command the women to contribute to the cause, for nothing belongs exclusively to them, and therefore she cannot contribute anything on her own. Rather, the Torah directed the commandment solely to the men, *from every man*. However, with their husbands permission, the women did indeed contribute, although they were not commanded to do so, as the Passuk clearly tells us, *The men, as well as the women, came; everyone whose heart motivated him brought armbands, nose-rings, finger-rings...*

Nevertheless, in view of the principle that *Greater is one who performs a Mitzvah having been commanded to do so, than one who performs a Mitzvah without having been commanded to do so*, the contribution of the men who were commanded to contribute, was of greater merit than that of the women, who contributed without having been commanded to do so. Therefore the Torah says, *The men, as well as the women, came; everyone whose heart motivated him brought armbands, nose-rings, finger-rings...*, which purports that the men coming to contribute, was primary in merit.

Accordingly, we can understand why the Torah says, *and they shall take for Me a portion*, which Rashi explains to mean that the Jews should contribute with the sole and exclusive intent to fulfill Hashem's commandment. For although every Mitzvah should be done entirely dedicated to Hashem, nevertheless, because only one who is commanded to do the Mitzvah can do it entirely dedicated to Hashem. Therefore the Torah says, *and they shall take for Me a portion from every man*, alluding to the fact that only the Men, and not the women, can contribute with the exclusive intent to fulfill Hashem's commandment, for only they were specifically commanded to contribute.

With this we can also explain why the Torah repeats itself, mentioning the contribution twice. For after commanding the Men on this great Mitzvah, the Torah infers that, with their husband's consent, the women can also contribute out of their own free will.

רע שמשון פרשתנו אות ה

## The Criteria to Be Able to Donate Personal Property to the Mishkan

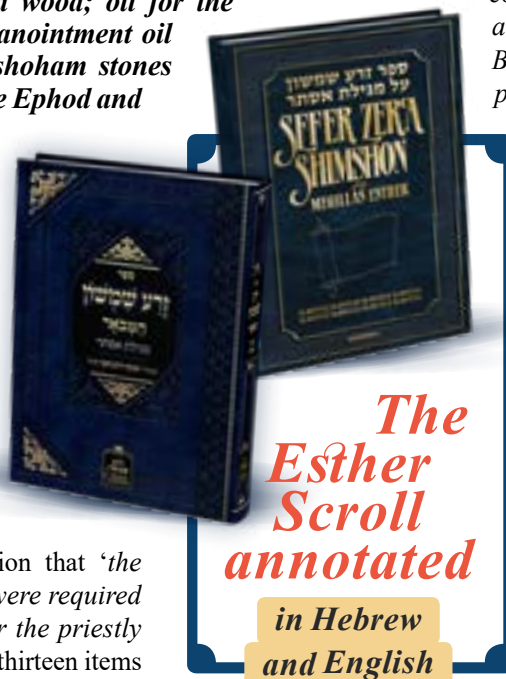
דָּבָר אֶל בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ לִי תְרוּמָה מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְכָּנוּ לָבוֹ תִּקְחוּ אֶת תְּרוּמָתִי וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֵתָם זֶה בְּ וַכֶּסֶף וְנְחֹשֶׁת וְגו' (כה ב - ז)

*Speak to the Children of Israel and they shall take to me a portion... This is the portion that you shall take from them: gold, silver and copper; turquoise wool, purple wool and scarlet wool; linen, and goat hair; red-dyed ram skins, tachash skins and acacia wood; oil for the illumination and spices for the anointment oil and for the aromatic incense; shoham stones and stones for the settings, for the Ephod and the Breastplate:*

Rashi points out the following: נדבת כל אחד ואחד, שהתנדבו שלשה עשר דברים האמורים בענין, כולם הצרכו למלאכת המשכן או *The contributions of each individual, who contributed the thirteen items that are mentioned in this Passuk, were all required for the work of the Mishkan or for the priestly garments, when you examine them carefully.* Why did

Rashi need to preface his revelation that 'the thirteen items that are mentioned were required for the work of the Mishkan or for the priestly garments', by explaining that these thirteen items were 'the contribution of each individual'?

Furthermore, what is Rashi referring to when he ends off by saying 'when you examine them carefully'; what careful 'examination' is needed to understand Rashi's statement? And most of all, we need to resolve the discrepancy that all the commentaries mention regarding Rashi's count of thirteen items, when the Torah clearly mentions sixteen.



The Mishnah in Shekalim (פ"ד מ"א) says as follows; *Those who would watch the after-growths of the shemittah year [to prevent animals from treading on the crop that was needed for the Omer and the Two Loaves] would receive their wages from the Temple treasury. R' Yosi said: One can also volunteer as an unpaid watchman. The Sages said to R' Yosi: You, too, admit that the Omer and the Two Loaves must come from public funds.* The Sages, who argued with R' Yosi, were concerned that the watchman might take possession of the crop in order to prevent any animals from treading on it and would then transfer it to the Temple treasury, which would thus invalidate the crop from being used for the Omer

and the Two Breads, as they must come from public funds and not from personal property. Therefore, the Sages felt that we must pay the watchman, so that if he were to take possession of the crop, he would be doing so as an agent of his employer and, consequentially, the crop would become property of his employer; the Temple Treasury.

The Yerushalmi in Shekalim understands the dispute between R' Yosi and the Sages to be whether transferring individually owned possessions to the public renders them fit to be used for communal offerings. The Yerushalmi goes on to say that 'they argue only concerning the item that is actually sacrificed; the animal or grain that is itself brought as the offering. But concerning those objects which are just preliminaries to the offering, such as the priestly garments and the wood that burns on the altar beneath the sacrifice, all admit that they may be transferred from private property to be used in a public offering'.

When Hashem requested; 'Speak to the Children of Israel and they shall take to me a portion' and then went on to mention sixteen items, we have no choice but to say that although all sixteen items were indeed needed for the Mishkan, the request for contributions was in fact only for thirteen of them. The reason being, because according to the Sages who argue with R' Yosi, any individually owned possession that was transferred to the public fund is unfit to be used as a communal offering, and can only be used as a preliminary of an offering. Therefore, the 'oil for the illumination' and the 'spices for the aromatic incense', which were the actual offering in itself, were not able to be donated from privately owned materials. The 'silver', too, although it was indeed only a 'preliminary', nevertheless it also wasn't part of the general appeal for contributions, because it came equally from all the Jews, half a shekel each, as Rashi himself explains later on. Consequently, of the sixteen listed items, only thirteen of them - which 'were required for the work of the Mishkan or for the priestly garments' and were thus only 'preliminaries' - were included in the request that 'they shall take to me a portion', while the other three items, although they were definitely needed, nevertheless, Hashem did not request of the Jews to donate them.

We can now accurately explain the words of Rashi to mean as follows. Since 'the contributions were of each individual', we must say that 'they only contributed the items which were required for the work of the Mishkan or for the priestly garments', which you will realize to be thirteen when 'you examine the sixteen items carefully'.

זרע שמשון פרשתנו אות 1

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