

SHAILOS L'CHAZARA

Review Questions

Likkutei Sichos Vol. 1

לקוטי שיחות · חלק א

Parshas Terumah

פרשת תרומה

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TEACHER'S EDITION

Answers are printed in italics on the answer lines, with the section (§) of the sicha.

★ easy ★★ medium ★★★ harder

Each sicha has questions, a true chassidishe story, and a lesson for you.

Kabbalas Ol Is the Foundation!

ויקחו לי תרומה

Likkutei Sichos vol. 1, Parshas Terumah, p. 162ff, sections 1-11. From sichos of Shabbos Parshas Mishpatim 5715 and 5718 (1955, 1958).

The point: *There were three terumos: the adanim and the mizbe'ach (an equal half shekel from everyone) and the Mishkan (as each heart wished). The mizbe'ach atoned for the eigel, a sin of the whole people that brought back the zuhama of the Eitz HaDaas, so its fix was communal and equal. The adanim, lowest yet the foundation, are bittul and kabbalas ol. In that everyone is equal, and only there it says "li": Hashem's essence is "taken" through bittul. It comes first ("Modeh Ani"), but after it a person must give all his mind and feelings, and even one "poor" in knowledge should bring the "rich man's offering", pnimiyus haTorah.*

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ What three terumos does the Gemara list? How are they different?

(1) The adanim, a beka (half shekel) per head; (2) the mizbe'ach, a beka per head, for korbanos tzibbur; (3) the Mishkan, a gift from each person. The first two were the same amount from everyone; the Mishkan terumah was as much as each person wanted. Why the difference? (§1)

2. ★★ Why was the terumah for the mizbe'ach equal for everyone?

It was "to atone for your souls", the korbanos atoned for the chet ha'eigel. That sin was a sin of the whole people: it harmed even Shevet Levi, who didn't take part, and even Moshe, who wasn't there ("lech red", go down from your greatness). A general damage needs a general fix, an equal giving from all of Israel. (§2)

3. ★★ How is the chet ha'eigel like the Eitz HaDaas? What did Matan Torah change?

The world was created whole, with the Shechinah below; the Eitz HaDaas brought zuhama, so the world wasn't a vessel for G-dliness. The Avos kept the Torah, but it didn't join with the physical from inside. Matan Torah removed the zuhama, so Torah and mitzvos could enter physical things and make them vessels for G-dliness. The eigel brought the zuhama back partly, in the world as a whole, though Matan Torah's advantage remains. (§3)

4. ★★ How does the half shekel fix it ("zeh yitnu")?

"Zeh" means revelation ("each one pointed and said: zeh Keili"). Through the half shekel and the korbanos, and today through tefillah in place of the korbanos, the zuhama is removed and G-dliness is drawn down again into the world. (§3)

5. ★★ Which two halachos of the half shekel show it was a general matter?

(1) Each person's money became public money, not private and not a partnership. (2) It bought only real korbanos tzibbur (the Rambam lists four kinds); not a korban yachid, not one "like a korban tzibbur", and by halachah not even a korban tzibbur that is like a yachid. (§4)

6. ★★ What two questions remain about the adanim?

(1) Why did the adanim need an equal beka per head? (2) The adanim are part of the Mishkan, so why are they a separate terumah, with a different rule from the Mishkan terumah ("as his heart moves him")? (§5)

7. ★★ Which posuk refers to which terumah (Yerushalmi)? What follows about the word "li"?

"Zos haterumah" (gold, silver, copper...) is the Mishkan; "tikchu es terumasi" ("whose heart moves him") is the mizbe'ach, korbanos, where the heart's thought counts (like tefillah, avodah shebalev); so "veyikchu li terumah" is the adanim. So "li" is written only by the adanim. Really "li" applies to all of Torah and mitzvos ("you are taking Me"), but it is written openly only there, and "wherever 'li' is said, it never moves." (§6)

8. ★★ What are the adanim, kerashim and yerios in a person's inner Mishkan?

"I will dwell in them", in every Jew, so every part of the Mishkan is in him too. The kerashim are the inner powers, intellect and middos (ten amos, like the ten powers of the soul); the yerios are the makifim. The adanim, the lowest part yet the foundation of everything, are shiflus and bittul: "venafshi ke'afar lakol tihyeh", and through that "open my heart to Your Torah." (§§7-8)

9. ★★ Why were the adanim given only in the first year?

Bittul is the beginning and foundation of avodah, needed first; once the foundation is there, the details come. So the day begins with "Modeh Ani" and "Hodu", thanks and bittul, and then come Pesukei d'Zimrah, the brachos of Shema, Shema, and so on. (§9)

10. ★★★ Now explain both differences between the adanim and the rest of the Mishkan.

(1) In the inner avodos (kerashim, yerios) people differ, since each serves with his own powers; but in the bittul of kabbalas ol all are equal, a beka each. (2) Hashem's essence, "li", is taken only through bittul: not in the fire, not in the noise, not in the wind, but in "a still, small voice", "there the King comes". (§10)

11. ★★ Is bittul enough?

No, it is only the foundation. Completeness means giving Hashem the inner powers too, intellect and feeling. There a "half shekel" isn't enough; as with korbanos, "a rich man who brought a poor man's offering hasn't fulfilled his duty": each person must give all his mind and middos. (§11)

12. ★★ What does "a poor man who brought a rich man's offering has fulfilled it" teach?

Not only after the fact but even lechatchilah, with a brachah. One "poor in knowledge", lacking in nigleh and even in hiddur mitzvos, must also learn pnimiyus haTorah, the "rich man's offering", and that itself brings a brachah: "aser bishvil shetisasher", he becomes rich in daas, and also in gashmiyus, children, life and parnassah. (§11)

A CHASSIDISHE STORY

Before or After?

The Alter Rebbe once sent a messenger to two devoted chassidim in the same town: the Rebbe needs funds. "How much?" asked the first. "He didn't say." The chassid searched his house, collected all the money he had, and said: "This is all I have right now. Bring it to the Rebbe, and I'll see what else I can do."

The second chassid asked the same question and got the same answer. "In that case," he decided, "I'll travel to the Rebbe tomorrow, ask him how much he needs, and give whatever he asks."

When the messenger reported back, the Alter Rebbe murmured: "The only question is, will that be before or after the incident?"

The next morning the first chassid hurried to the Rebbe to ask if there was anything else to do. "Leave your town for a new place," the Rebbe told him. He went straight home, sold or gave away most of his things, and set out: "We must obey the Rebbe's instructions."

The second chassid also planned to travel that morning. First he davened, ate breakfast and put together a large sum for the Rebbe. As he was about to board his wagon, a storm broke out, lightning struck a house, and the whole town went up in flames. He barely saved himself and his family.

The Rebbe Maharash, who told the story, explained: both wanted to fulfill the Rebbe's request, but the first listened even without understanding; the second's listening followed his understanding.

Source: Sholom Avtzon, "Saved From Fire" (chabad.org), a story told by the Rebbe Maharash

Think: Which chassid gave like the adanim, "a beka for each head" (§§8-10)? Why is that the foundation?

The first: kabbalas ol before understanding, everything at once. That bittul is the foundation

everything else stands on. The second gave generously too, but only after understanding:

"kerashim" without "adanim".

THE LESSON FOR YOU

Start with kabbalas ol: Modeh Ani first, and doing what Hashem wants even before you understand it. Then give your mind and heart too.

For example: Your mashpia asks you to say Modeh Ani slowly and wash negel vasser right away, and it seems small. Do it first, every morning, and ask to understand it later.

Holy “Craziness”!

עצי שטים עומדים

Likkutei Sichos vol. 1, Parshas Terumah, p. 166ff, sections 12–16. From a sicha of Yud Shvat 5719 (1959).

The point: “*Shittim*” = *turning aside from the middle path of reason: below it, the folly that leads to sin, or above it, holy “craziness”. Since the Eitz HaDaas, only shtus d’kedushah can stand up to the other kind, and someone who has stumbled must go past the middle path. That’s why “ufaratzta”, Yaakov’s portion, is the highest: breaking out of limits, even holy ones. Bochorim must learn past their fixed times, businessmen must give tzedakah past fixed amounts, and that brings the “poretz”, Moshiach.*

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ How does the Friediker Rebbe (Basi L’Gani 5710) explain “atzei shittim”?

“*Shittim*” comes from “*hatayah*”, turning aside. The middle path is the way of reason and

understanding, and turning aside from it is called “shtus”, folly. (§12)

2. ★★ What are the two kinds of “shtus”? What is the work of the Mishkan?

(1) *Turning below reason, the shtus of the other side: “a person sins only if a spirit of folly*

enters him.” (2) Turning above reason, holy shtus: “his folly helped the old man.” The work of the

Mishkan and Mikdash is to turn the shtus of the other side into shtus d’kedushah. (§12)

3. ★★ Why isn’t the middle path enough?

If there were no shtus of the other side in the world, the middle path would be enough. But since

the Eitz HaDaas brought zuhama into the world, the shtus of the other side can only be faced with

shtus d’kedushah. (§13)

4. ★★ How does this apply to each person? What do the Igeres HaTeshuvah and the Rambam say?

Someone who sinned, damaged or strayed, even only one of the three, can’t walk the middle path; he

must go above it. The Igeres HaTeshuvah: where the knot was, it must be doubled and redoubled. The

Rambam: normally walk the middle, but someone who leans too far one way fixes it by going to the

other extreme. (§13)

5. ★★ What does the Gemara call the highest level? What is the question?

“Not like Avraham... not like Yitzchak... but like Yaakov, about whom it says ‘ufaratzta yamah vakedmah’.” What is so great about “ufaratzta” that it beats all the other qualities listed there?

(§14)

6. ★★★ What does “ufaratzta” really mean? Which kind of building is “breached”?

Not just spreading out but removing walls: there’s nothing to breach in an open field, only in a building with a wall. It must be a building of kedushah, because a “building” of the other side is really destruction (“Tzor was filled only from the ruins of Yerushalayim”), and breaking it is really building. (§14)

7. ★★★ So what good is it to break a holy building?

The avodah is shtus d’kedushah, above the middle path. The middle path is straight according to Torah, yet we need “ufaratzta”: going out of all limits, even the limits and fences of kedushah. That is the portion of Yaakov, the choicest of the Avos, above Avraham’s and Yitzchak’s. (§14)

8. ★★ What is the lesson for yeshivah students and those who sit and learn?

Their fixed times for Torah aren’t enough, even the times of the mehadrin and mehadrin min hamehadrin. They need “ufaratzta”, “his folly helped the old man”, above reason, past all fixed times. (§15)

9. ★★ What is the lesson for businessmen?

Their main avodah is mitzvos, especially tzedakah, equal to all the mitzvos. All fixed amounts, even the finest by the poskim, aren’t enough; they need “ufaratzta”, “all that a man has he will give for his soul”. Even those who think they lack nothing still lack in the avodah of yichudim elyonim, which are infinite, so they too must give with “ufaratzta”. (§15)

10. ★★ How does this connect to Moshiach?

Moshiach is called "poretz". So the mitzvah of the hour is Torah and mitzvos, especially tzedakah, with "ufaratzta". Then "roof and floor will be truly one": Torah (the spiritual "roof") and mitzvos in physical things (the "floor") as one, every limit removed, and "the poretz will go up before them". (§16)

A CHASSIDISHE STORY

Moshe the Shepherd

The Baal Shem Tov was once shown from Heaven that a simple man, Moshe the Shepherd, served Hashem better than he did. He traveled with some of his talmidim to see him.

They found the shepherd on a hillside, watering his sheep. He looked up to heaven and called out: "Master of the world, You are so great! I'm a simple man; I was orphaned as a child and raised among gentiles, and I never learned Torah. But I can blow my shepherd's horn like a shofar, with all my strength, and call out, 'Hashem is G-d!'" He blew with all his might until he collapsed, exhausted.

When he got up he said: "I don't know how to daven. The only thing I know is shepherds' songs!" He sang with all his strength until he fell again. Then: "What more can I do?" He stood on his head, waved his feet in the air and did somersaults, one after another, until he collapsed.

Finally he said: "Yesterday the nobleman gave each of us a silver coin. I'm giving it to You as a gift, Hashem, because You feed all Your creatures, including me, Moshe the little shepherd!" And he threw the coin upward.

At that moment the Baal Shem Tov saw a hand reach out from heaven to receive it. "This shepherd," he told his talmidim, "has taught me how to fulfill 'You shall love Hashem with all your heart, with all your soul and with all your might.'"

Source: Yitzhak Buxbaum, *The Light and Fire of the Baal Shem Tov*, "The Shepherd" (chabad.org)

Think: How was the shepherd's avodah "shtus d'kedushah" (§12)? What limits did he "breach"?

It went above reason and every "normal" limit: horn, songs and somersaults, each with all his strength, "bechol me'odecha". He didn't settle for the middle path of what seems sensible, and Heaven accepted it.

THE LESSON FOR YOU

Don't settle for the "normal" amount. In Torah and tzedakah, go past your fixed limits: holy "craziness".

For example: Your seder is one blatt a day. This Yud Shvat week, add a second session on Motzei Shabbos while your friends are playing, and give part of your birthday money to tzedakah, past your usual ma'aser.

Without Looking at the Clock!

ופרצת

Likkutei Sichos vol. 1, Parshas Terumah, p. 169f, Hosafah (an addendum printed to explain §§15–16; no section numbers). From a sicha of Simchas Torah 5719 (1958).

The point: “Ufaratzta” is needed in everything. At the start of the year it begins with Torah: learn freely, without looking at the clock; even a businessman shouldn’t settle for fixed times (“perek echad”: let the One “take him apart”). Then tefillah: long contemplation for those who learn; for businessmen, a limit on the limit, and Hashem gives success in a short time. Then gemilus chassadim: past the fifth, with joy (the Baal Shem Tov’s “mevazbez” = plunder). And teachers in holy institutions shouldn’t count hours. Then Hashem gives each person “ufaratzta” in his own matters, a “nachalah without borders”.

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ Why must “ufaratzta” start with Torah now? What does it mean in practice?

It is the beginning of the year, when the “sedarim” of drawing down from Above begin, so first

comes “ufaratzta” in Torah: learn Torah freely, without looking at the clock. (Hosafah)

2. ★★ What about a businessman? How did a chassid of the Alter Rebbe explain “perek echad shacharis, perek echad arvis”?

He shouldn’t want to be yotzei with set times for Torah as he sees fit; he needs “ufaratzta”. The

chassid explained: the learning should be “perek echad”, the One should “take him apart”

(penetrate and surround him); then “shacharis”, light is made, and “arvis”, sweetness (areivus).

(Hosafah)

3. ★★ What is “ufaratzta” in tefillah, for those who learn and for businessmen?

Those who sit and learn: long contemplation before, during and after davening. Businessmen, whose

contemplation is limited: the limit itself must be limited, so the davening isn’t so fast and

short that there’s no room for a needle. “Open for Me like the eye of a needle, and I’ll open for

you like the opening of a hall.” (Hosafah)

4. ★★ What if a person really has very little time to daven?

Just as in business one moment can sometimes earn more than many hours, so in tefillah: in the

time he has he should work on his davening, and Hashem will give him success so that in a short

time he accomplishes much. (Hosafah)

5. ★★ What is “ufaratzta” in gemilus chassadim?

Ma'aser is an obligation, a chomesh (fifth) is from the takanah of Usha, and the Igeres HaTeshuvah and Igeres HaKodesh explain giving even more than a fifth to fix what needs fixing. All the more so for the sake of another “line” (“tomcheha me’ushar”). (Hosafah)

6. ★★★ What did the Baal Shem Tov answer about “al yevazbez yoser mechomesh”?

He gave more than a fifth, and when asked, said “mevazbez” comes from “bizah”, plunder: the rule is only for someone who doesn’t want to give and has to fight himself, taking the gift as if by force. But one who gives with joy and pleasure? (Why is tzedakah different from other pleasures and needs he spends money on?) (Hosafah)

7. ★★ What if someone says he isn’t on the level of giving with joy yet?

For that comes “ufaratzta”. And once he is sure of the promise “test Me with this”, it adds joy and pleasure. (Hosafah)

8. ★★ What “ufaratzta” is asked of those who work in holy institutions?

Just as the students shouldn’t look at the clock, the rebbeim shouldn’t just “put in their working hours” but be absorbed in it, without calculations. (Hosafah)

9. ★ What does Hashem give in return?

“Ufaratzta” for each person in his own private matters too, up to a “nachalah bli metzarim”, an inheritance without borders. (Hosafah)

10. ★★★ How does this hosafah fill out §§15–16?

§15 spoke of Torah for those who learn and tzedakah for businessmen. The hosafah brings “ufaratzta” into all three pillars, Torah, avodah (tefillah) and gemilus chassadim, for everyone, including teachers, and so it brings the “poretz”. (Hosafah)

A CHASSIDISHE STORY

Dancing All Night

In the early morning hours of Simchas Torah, an elderly chassid walked over to a group of young men who had taken a short break from the nonstop dancing in 770. "Tired, eh?" he said with a smile. Their red faces, limp hands and soaked clothes said it all.

"Let me tell you about one Simchas Torah night in the late 1940s, right here in 770, when the Frierdiker Rebbe was alive. The Rebbe, whom we used to call by his initials, 'the RaMaSh', was dancing all night, from 10 p.m. till 7 a.m., as he always did on Simchas Torah. None of us, not even the most energetic, could keep up with him.

"At one point one of the Frierdiker Rebbe's attendants came down to the shul. The Frierdiker Rebbe's rooms were on the third floor, but the attendant was worried that the noise of the singing and dancing might disturb his rest.

"Someone went over to the Rebbe and whispered the message in his ear. The Rebbe took off his shoes and went on dancing barefoot all night long, singing the niggun softly and saying 'Sha... sha... sha...' instead of the words."

Source: Eli & Malka Touger, "Dancing All Night", To Know and to Care vol. 1 (Sichos in English / chabad.org)

Think: How was the Rebbe's dancing "ufaratzta" without the clock? What does the barefoot dancing add?

He danced nine hours, past what anyone could keep up with: no limits and no watching the time. Yet

even his "ufaratzta" stayed inside kedushah and kabbalas ol: he wouldn't stop, but he made sure

not to disturb the Frierdiker Rebbe.

THE LESSON FOR YOU

Learn and daven without watching the clock, and give with joy, not as if it's being taken from you.

For example: In shiur you keep checking how long until recess. This Friday, sit with a chavrusa with no clock in sight and learn until you finish the piece, not until the bell.