

Zera Shimshon

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Published Mantua 1778*

Chapter XIX: Terumah (Ex. 25:1–27:19)

Essay 6. Donations for the Tabernacle

פסוק "תקחו את־תרומתי" פרש רש"י, אמר רבותינו שלש תרומות אמורות כאן, האחת תרומת נכו' ואחת תרומת . . . כל אֶחָד וְאֶחָד מֵהַשְּׁהִתְנַדְּבוּ, י"ג דְּבָרִים הָאֲמֹרִים בְּעֵנֶן כָּלֵם הוֹצֵרְכוּ לְמִלְאֶכֶת הַמִּשְׁכָּן אוּ לְבִגְדֵי כְהוֹנֵה לְכַשְׁתְּדַקְדַּק בָּהֶם עכ"ל. כֵּל הַמְּפָרְשִׁים תְּמַהוּ עָלָיו, דְּהָא בִקְרָא כְּתִיב ט"ז דְּבָרִים, כָּלֵם דְּחֻוּקִים בְּתִירוּצֵיהֶם. וְנִרְאֶה לִיתָן מִירוּץ מְבוֹרָר וּמוֹכַח שְׁהוּא הָאֲמֵת בְּעֵצְמוֹ, וְבוּ יוֹבֵן שְׁפִיר הָאֲרִיכוֹת לְשׁוֹן שֶׁל רִש"י ז"ל, כָּלֵם הוֹצֵרְכוּ וְכו' כְּשֶׁתְּדַקְדַּק בָּהֶם, דְּלִכְאוּרָה אִין שְׁיִידָּ כָּאן כֵּל כָּד דְּקִדּוּק גְּדוּל, וְעוּד יוֹבֵן הַקָּשֶׁר שֶׁל רִש"י דְּאֶחָר שְׁאֲמַר תְּרֹמַת כָּל אֶחָד וְאֶחָד מֵהַשְּׁהִתְנַדְּבוּ, כְּתִיב י"ג דְּבָרִים וְכו' כָּלֵם הוֹצֵרְכוּ וְכו', וּמָה עֵנֶן זֶה לָזֶה.

There are **verse[s]**: “Speak unto the children of Israel, that they take for Me an offering; of every man whose heart makes him willing, **you shall take My offering**. And this is the offering that you shall accept from them: gold, silver, and copper; blue, purple, and crimson yarns, fine linen, goats’ hair; tanned ram skins, dolphin skins, and acacia wood; oil for lighting, spices for the anointing oil and for the aromatic incense; lapis lazuli and other stones for setting, for the ephod and for the breastpiece.”¹

Rashi explained:

Our Rabbis said: three [mentions of] offerings are here. The [first] one is the offering of a *beka* [half a shekel] a head, and of which the sockets were made, as is set forth in [parashat] Pekudei; **and one is the offering** for the altar, a *beka* a head for the [communal] basket from which to purchase the communal sacrifices; and one is the offering for the Tabernacle which was a free-will gift from each individual.² **Thirteen articles that are mentioned in this section were all required either for the work of the Tabernacle, or for the priests’ garments, as you will find when you look closely into the matter.**

- Rashi on Ex. 25:2

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¹ Ex. 25:2–7.

² Jerusalem Talmud, Shekalim 1:1.

All of the commentators were stunned by this, for here in the Scripture are written 16 things,³ and all were pressed in making their explanations. It seems we can give a clear and proven explanation that it is the truth itself, and in which can be understood very well the length of the language of Rashi of blessed memory: “were all required either for the work of the Tabernacle, or for the priests’ garments, as you will find when you look closely into the matter.” For apparently there is no relevance here for such great precision, and we can understand the connection of Rashi that after he said, “which was a free-will gift from each individual,” he wrote “Thirteen articles that are mentioned in this section were all required,” etc., and what is the relevance of this voluntary donation to that concept that 13 items were needed.

ונקדים מאי דתנו ריש פרק ד' דשקלים שומרי ספיהים בשביעית, נוטלין שקרון מתרומת הלשפה. ר' יוסי אומר אף הרופה מתנדב שומר חנם. ובגמרא ירושלמי התם פריד על משנה זו מדתנו זמן עצי פהנים והעם, ואם כן היחידים היו מתנדבים העצים ומוסרים לצבור, ותריץ דתנא קמא ורבי יוסי לא פליגי אלא בגופו של קרבן, אבל במקשירין של קרבן כלי עלמא מודו דמשתנה מקרבן יחיד לקרבן צבור עכ"ל. אם כן מה שהוא גופו של קרבן לתנא קמא אינו יכול לבא מנדבת יחיד, אלא דוקא מתרומת הלשפה שיד כל אחד שנה בו, אבל מה שהוא מקשירין של קרבן יכול לבא אף מנדבת יחיד, ובהא לא חיישינו שמה לא ימסור יפה יפה לצבר.

We will advance what was taught by the Tanna at the beginning of the 4th chapter of Shekalim:

Guards of *sefichin* [grain that grew without being purposely planted] **during the Sabbatical Year** [made sure that no one took this ownerless grain. It was used for the *omer* and the offering of the two loaves]. **They collect their wages from the donation of the [Temple treasury] chamber.** [As such, the produce they obtain for communal offerings is paid for by the community. This is important, because the first Tanna is concerned that one donating a communal offering from his own funds may not be giving it wholeheartedly, in which case the offering is not valid.]

Rabbi Yosei says: One who so desires may even volunteer [his services and guard the grain as] **an unpaid bailee.** [He may then donate the produce for communal offerings. Thus, Rabbi Yosei is not as concerned as the first Tanna that someone is not wholeheartedly donating a communal offering.]

- Mishnah Shekalim 4:1

In the Gemara of the Jerusalem Talmud there (Shekalim 10a), we learn from there the times of the wood [offering] of priests and the people. It is so that individuals were donating the wood to be used to burn the sacrifice and delivering them to the public. [The Gemara] explained that the first Tanna and Rabbi Yosei only disagreed regarding the actual sacrifice, such as grain or an animal, where the first Tanna would be concerned it wasn't given

³ “[1] Gold, [2] silver, and [3] copper; [4] blue, [5] purple, and [6] crimson yarns, [7] fine linen, [8] goats’ hair; [9] tanned ram skins, [10] dolphin skins, and [11] acacia wood; [12] oil for lighting, [13] spices for the anointing oil and [14] for the aromatic incense; [15] lapis lazuli and [16] other stones for setting.”

wholeheartedly, while Rabbi Yosei did not have that concern. **But in the facilitation of the sacrifice** by supplying the wood, which is only ancillary to the actual offering, the first Tanna and Rabbi Yosei and **the entire world acknowledge that it has changed from a sacrifice of an individual to a sacrifice of the community.**

If so, per the first Tanna, the actual sacrifice cannot come from the contribution of an individual, lest he not give it wholeheartedly, but rather must come from the donation of the Temple treasury chamber, since everyone has an equal hand in it. But the facilitation of a sacrifice can also come from a single donor, and we don't worry that it might not be delivered properly to the community.

ומעתה לאחר שקמב רש"י שאילו הדברים היא התרומה שכל אחד הביא מה שהתנדב, על פרוץ צריף לומר שאינם אלא י"ג דברים אותם שבאו בנדבת כל אחד ואחד לפי נדבת לבו, דהיינו אותם שנגזרו דוקא למלאכת המשכן ולבגדי קהונה, שהם מכשירין של קרבן, אבל מה שהוא קרבן עצמו אי אפשר לו לבא אלא מתרומת הלשכה שיד כלם שנה בה. והשמן למאור והבשמים של קטורת הסמים שאילו הם קרבן ממש לא שייכי בתרומה זו ואינם במנין י"ג, ואף הכסף אינו במנין י"ג, שהרי זה הכסף הבא בנדבה לא הוצרך כלל למלאכת המשכן, אלא עשו ממנו כלי שרת אבל לא היה מהם צורך והכרת.

Now after Rashi wrote that these things are the offering that each person brought what he volunteered, it is necessary to say that these 13 things are what each person donated according to the donation of his heart. That is, these are things especially needed for the work of the Tabernacle or the priests' garments, which are a facilitation of the sacrifice. But as far as the sacrifice itself, it's only possible for it to come from the donation of the Temple treasury chamber in which everyone has an equal hand. Thus, the oil for lighting, and the spices for the aromatic incense, which are literally a sacrifice, are not relevant to this offering and are not in the count of 13. Even the silver given voluntarily, beyond the mandatory half-shekels,⁴ is not in the count of 13, for this silver which came as a donation was not needed at all for the work of the Tabernacle. Rather, they made extra sacrificial vessels from it, but this was not necessary and required. Thus, excluding these three items from the total of 16, we get to Rashi's number of 13.

ונזהו שפרש רש"י כלם באו בנדבה איש מה שנדבו לבו חוץ מן הכסף הבא בשנה וכו', דכלם משמע כל הי"ג דברים שאמרנו, ואף על פי שהכסף הם מכשירים של קרבן והיה יכול לבא בנדבת איש ואיש, עם כל זה לא הוצרך, כלומר לא היה בו ציווי וצורך והכרת, ומה שהביאו עשאוהו לכלי שרת מיותרים.

This is what Rashi interpreted: all of [the donated things] came through donation, from each person what his heart had him donate, except for the silver that came equally. Thirteen articles that "were all" required means all the 13 things that we have said, excluding the oil for lighting, the spices for the aromatic incense, and the excess silver. Even though the excess silver is a facilitation of the sacrifice and it is able to come as a donation from each person, nevertheless it is not required, as it is said that there is no command and requirement and need for it, and what was brought was made into additional sacrificial vessels.

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⁴ One for the sockets, and one for the communal offerings.