

TERUMAH
Rabbi Joseph Radinsky

The portion which we read in shul last Shabbos was Terumah. It deals almost exclusively with detailed instructions on how we were to build the Tabernacle so that G-d may dwell among us. It is very strange to note that when G-d gave His instruction to Moses on how to build the Tabernacle He started with the Ark which contained the Ten Commandments and then described the Tabernacle proper. But when Moses began to build the Tabernacle he first started with the Tabernacle proper and then started on the Ark. Why? Also, it is very interesting to note we learn from the building of the Tabernacle the definition of work, that all acts which were required for the construction of the Tabernacle were considered work while those acts which were not required for the Tabernacle were not considered work. Why? It seems to me that these two things are related. G-d, when He related the instructions to Moses, started with the holiest object and then worked down to objects of less and less holiness. Moses, on the other hand, had the people begin on the less holy objects and then work up. This, I believe, teaches us the important lesson that when we begin to try to morally improve ourselves, we must always have fully in mind what our goal is, that the Ark and the Ten Commandments are the goals we are shooting for, but we must start with the problems and materials on hand, that we must

Man can't start with ideals - Ideas can't satisfy man, they must be translated into action - Nothing will stand which is not translated into action -

No work in which G-d can dwell can be considered work.

Telumah

10/1/76

THE IMPORTANCE OF MAKING DISTINCTIONS
Rabbi Joseph Radinsky

In life we must learn to make distinctions. Many people do not take the trouble to learn how to distinguish things. They are satisfied with broad generalizations. This Torah portion teaches us that this approach is wrong. We have all heard that Judaism is opposed to the visual arts. This, however, is a false statement. There was a statue in the Holy of Holies. We Jews were punished for fashioning the golden calf because the people worshipped the work of their own hands. They created their own gods and worshipped them. Within the Holy of Holies, itself, in the Temple there was a statue of two cherubim with the faces of children locked in an embrace with their wings soaring to heaven. This was allowed because they were not worshipped. They were resting on the Ten Commandments. They were symbols that children must be rooted in the Ten Commandments if Judaism is to continue.

The hallmark of the Jew has always been that he has been able to make distinctions between the Sabbath and the week, between light and darkness, between Israel and the nations, and between the holy and the secular as we say in the Havdallah ceremony every Saturday night. Many people today fail to make distinction between light and darkness. Many people fail to make the distinction between right and wrong. They say anything a person wants to do is o.k., is fine. They refuse to set standards. There is a right and a wrong in the world, and although it is true there are many gray areas, there are many times when it is clear what is right and wrong. Drugs are wrong. Alcoholism is wrong. Wife beating is wrong. Cruelty is wrong, etc. Today many parents do not want to set standards, and many young people give in to peer pressure and do things they should not do.

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There is also a distinction between the holy and the secular, between means and ends. In today's life we teach skills, how to arrive at different goals, but we never define goals. We seem to think that being moral, helping people, and being a Mensch is just something that is a matter of personal preference. Some people like to be a Mensch. Other people would rather not be one. It is like some people like to play the violin and other^s do not. We must teach people that the most important thing is to be a Mensch. Being a lawyer or a doctor or an accountant are just means to a goal. No one is supposed to sacrifice morality or being a Mensch in order to reach these goals.

We also must learn to make distinctions between holy and holy. Not everything has equal value. Sometimes when our family needs help we have to sacrifice learning opportunities, etc. We also have to learn how to make distinctions between the Sabbath and the week, between man the creator and man the meditator. We cannot just spend all our time creating without sitting back and relaxing and enjoying what we have. At the same time, we cannot be passive and not be creative. We also have to make a distinction between Israel and the other peoples. You cannot be a Jew and remain a Jew just because you like lox and bagels. There is no reason to stay a Jew unless you believe that Judaism still has ideas the world still needs. It is important for young people to know about these ideas, otherwise they will not stay Jews.

Learning how to make distinctions is essential in order to become a mature human being. A baby learns by learning how to make distinctions. We cannot make wild generalizations. We have to distinguish between

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the golden calf, which is worshipping the works of our own hands,
and the cherubim, which stressed the vital importance of implementing
Judaism's moral and religious ideas in our youth if Judaism was going
to survive. In life we must learn how to make distinctions, otherwise
we will never mature and never be able to live the just and moral
life.

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In the Torah portion, Trumah, we learn how G-d spoke to Moshe saying "speak to the sons of Israel and they should take from Me Trumah". All the commentators ask why should it say "they should take from Me Trumah"? It should say "and they shall give Trumah". They should give a donation. They are not taking it. Also, the language is different when it enumerates certain objects they give. When it enumerates the blue thread and purple thread, etc. it does not state what they were to be used for, but when it mentions the oil it says that the oil should be for the light, the spices for the oil of anointing, and also spices for sweet incense and the onyx stones for the breastplate. Why does it have to specify its use? We also have a text which says "and they shall make for Me a sanctuary and I shall dwell in them". What is the meaning of that sentence? Life is a difficult proposition. We human beings are limited. We cannot do everything we want. We cannot even do things in the order we want many times. We cannot put on our shoes before our socks. We cannot reverse time. We cannot decide one day to be old and one day to be young. Our minds may soar but we are limited to reality. Unfortunately, in life there are many people who want life to be what they want it to be and not what it is. In life we have to learn how to make distinctions. Unless we learn how to make distinctions we are in trouble. Certain things are right in one context but wrong in another context. It is all right to wear a swimsuit at the beach but you should not come to the Synagogue in one. This lack of realizing that we have to make distinctions in life is what causes the young people to constantly yell hypocrite, but in life we have to learn to make distinctions. At the end of the Sabbath we say a special prayer called Hamavdil. When we make Havdallah we make a special prayer. "Blessed are You our G-d, King of the Universe, Who separates between holy and secular, between light and darkness, between Israel and the nations and between the seventh day and the six working days of creation." Sometimes we also conclude it with a blessing "He who separates between holy and holy". On the Sabbath we learn to be man the appreciator, the meditator as well as man the creator. G-d has given us a special gift by allowing us to be His partner in creation. He has given us the gift of creativity, but we have to learn not to abuse it. G-d separates between

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light and darkness. In Hebrew the word for light also means to beam, to shine, to ventilate, and the word Chosech also means to be restrained. Sometimes in life we have to let it all hang out and other times we should learn to be quiet, to be restrained. Freud is wrong when he said that we always have to always let it all out. Sociologists and psychologists have found out that the happiest marriages are when there is an element of restraint in them. Sometimes we have to learn to shut up as well as to talk. Since we have followed Freud there are more divorces than ever. A person has to know when to talk and when to be quiet otherwise you are always going to be fighting over petty little things. Rabbis, too, have to know when to talk and when to shut up. Sometimes even I get into trouble when I talk when I should have shut up and when I keep quiet instead of talking. The Halacha tells us a Rabbi should not say anything when he knows the people will not listen. We also have to learn how to make distinctions between the holy and the secular. We have to know what are ends and what are means. In America everything is important and nothing is more important than football. We many times have our values screwed up. Not everything is as important as everything else. Values of commitment, of family, of morality, of charity must come first. Unfortunately, in America we have confused flashy cars and fancy houses for real values. We also must learn how to make distinctions between Israel and others. The Jewish people cannot survive unless we believe we have a message to give the world. We cannot say that choosing Judaism is like choosing chocolate ice cream instead of vanilla. It is not a matter of taste. We have a message to give the world. You do not have to be a Jew to be a good American. Abraham Lincoln was not Jewish, George Washington was not Jewish, and Thomas Jefferson was not Jewish, but they were very good Americans. Our young people are drifting away from us because they do not know the message that we have yet to give the world. This does not mean that Jews are superior. It means that we feel as America feels that we have a unique way of life that the world needs. As Abraham Lincoln said, "America is the last best hope of the world". We Jews, too, must feel that Judaism has things the world needs. Unless we teach our children the distinctiveness of Judaism they will leave us. We also must learn how to separate

between holy and holy. Not everything in religion is on the same level. Some people get ahold of a few practices and make them everything. What about being a mensch? What about ethical behavior? What about the saving of human life? These, too, are important. Our religion is not superstition. It is not composed of a few magical acts. We have to teach our children and ourselves how to make proper distinctions. If we do they can be happy and lead a moral and a decent life. We human beings are pulled by many conflicting impulses. If we put them in the right context they will aid and help us. If not, we will be in trouble. Where are our children to learn how to make these distinctions? Only through Jewish education. Unless we have a strong Jewish education we will not be able to make these distinctions. That's why in this Torah portion it says you take the oil for light. You have to learn how to make distinctions between light and darkness, between letting it all hang out and being restrained. It says that you must take spices for the oil of anointing. We have to learn how to make distinctions between secular and holy, the oil of anointing which made the vessels holy in the Temple. We also have to learn how to make distinctions between the oil of anointing and the incense. We have to learn to make distinctions between holy and holy. Also, the onyx stones for the breastplate teach us that we must make distinctions between Israel and the peoples. Only if we do this can we become holy. Holy has the connotation of being able to make distinctions. It says in the beginning of this portion "they shall take from Me Trumah". The Jewish people were commanded to give approximately 2% of their crops to the priests. There were two elements involved. There was Haphrosha and Netina. Before they separated Haphrosha, their crops, they could not use them. After they separated them they could use their crops. The Kohen would then come whenever he wanted to take the crop and he would be given it. In order for us to be holy, to have the traits we all need we must learn to separate, to make distinctions. If we do that then we are sure that we will be able to lead the holy and good life and G-d will dwell in us. That's why it says "you will make for Me a sanctuary and I will dwell in you". You learn how to make distinctions and then G-d will

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dwell in us. We will be able to be holy.

The story about the basketball team whose players were very lax about coming to practice. Finally before the last practice before the big game the coach singled out one of the players and said, "I want to congratulate you. You are the only one who came to practice on time and stayed to the last minute. You are an example to your teammates", at which point the fellow turned and said, "Thanks, coach, that's the least I could do since I can't make the game". Unless we learn to make the proper distinctions and put what is important first we will not be able to live the kind of lives we are all capable of living.

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In this week's Torah portion, Terumah, we learn how the Jewish people were to make a sanctuary for G-d. It says "and they shall make for Me a Mikdosh, a place of holiness and I shall dwell in their midst". What does it mean that they should make a sanctuary for G-d? After all, G-d's glory fills the whole world. G-d is all over. Why should He need a sanctuary and what are we talking about when we talk about a holy place? What is the whole concept of holiness? In Judaism when we talk about holiness we are really talking about separation. When the Jews are called a holy people it means that ~~they~~^{we} are ~~meant~~^{to be} separate from others. When we talk about the Sabbath being a holy day it is a day set aside from other days. When we talk about holiness of kashruth we are talking about separating ourselves from other foods. Holiness has a connotation of separation. In life we need both the holy and the secular. In fact, the Rabbis say that a person who ^{would} make a weekday Shabbos is just as wrong as if he would make his Shabbos a weekday. ^{The pure concept of the Holy} ~~Holy~~ stands for the ideal, ^{Something to which we all aspire but which do not exist fully in the real world.} In life we are to aim for ideals, but we believe we have to live in the real world. We have to make the world come closer to our ideals, but we know that that is a long process and a difficult one. What we say about Shabbos is that it is a taste of ^{Eden} ~~Gan Eden~~, a taste of the world to come, a world which we will eventually create, a world in which everyone ^{will be} ~~is~~ free and equal, a world in which we can concentrate on Torah study and our family exclusively. It is an ideal but it is not the real world. The real world ^{is} ~~is~~ the other days of the week. It is our job to make them come closer to Shabbos. In dealing with ideals there are two ways ^{usable} ~~to~~ handle them. One is to ~~make them~~ ^{things} handle ideals which ~~we~~ ^{we} know can never be realized ^{in the real world} and so ~~to~~ ^{we} give them lip service, ^{only} ~~but~~ ^{we} never try to achieve them. The other way is to pretend that ~~our~~ ^{our} ideals have already been realized in the real world even though we can all see by the injustice and inhumanity in the real world that they have not been achieved. Judaism's ^{deals with ideals in} ~~idea is~~ ^{ways.} neither of these. Judaism says that the ideals are real and we have to spend part of the time learning about them and studying about them and even on Shabbos living them ^{while} ~~and~~ the rest of the week we must try to implement them, to bring them into practice. This means we have to deal with reality. We could be accused of being compromisers because we are living in the real world. However, we are not because we have never given up our ideals. We still return to them time after time and want to

continually implement them. In Judaism we are urged to learn how to differentiate. After Shabbos we make Havdallah. We learn how to differentiate between holy and secular, between Israel and the nations, between the seventh day and the six days of creation. We must learn to differentiate between the ideal and reality, between holiness and the secular. The Temple was meant to teach us the ideals, but we should never become discouraged because in the real world things are not perfect. We have to work slowly to bring them up to the ideal. We should not withdraw in a huff because the world is not perfect. We also must distinguish between light and darkness, between truth and falseness. Many times people play with the truth to give false impressions like the commentator I heard the other day who made the following analogy: "What would you say if President Nixon or John Mitchell were given a Cabinet post right after Watergate? Wouldn't that be a travesty? That's what Israel is doing with Sharon." Of course, the cases are not similar. They were crooks. They broke the law. They were directly responsible. Sharon had no direct responsibility or intent to harm the civilians. He was indirectly responsible. The cases are not at all similar. In life we must learn to make correct distinctions if we are to be able to implement ideals in the real world. We also have to distinguish between Israel and nations. Many Jews are opting out of Judaism because they say there is no reason to stay Jewish. All Judaism has already been implemented. We cannot agree with this. We still have much to teach the world. We must distinguish between the seventh day and the other six days. We must, on Shabbos, learn about our ideals and practice them so that we will be imbued with the enthusiasm necessary to implement them in the real world for the other six days. G-d did not need the sanctuary. We needed it as a separate place in which we could visualize and see His ideals so that we could implement them in practice. That's why many of the symbols refer to Israel, to truth, to holiness. It is important that we separate the world of ideals and the world of reality so that we can bring the world of reality up to our ideals. This reminds me of a story in which a man called a doctor in the middle of the night and said, "Doctor, you have to help me. I am very sick." The doctor said, "Normally I don't make house calls, but if I come tonight I will have to charge you \$50". The man said, "How much do you charge for an office call?" The doctor said,

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"\$20". The man said, "O.K., I'll meet you in your office in ten minutes".

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The story of a Jewish farmer in Eastern Europe who, for the first time in his life, was going to have a bumper crop. All of a sudden the Mashiach came and said, "I'm here. Let's go to Israel." The farmer said, "But I'm having a bumper crop. I don't want to go right now." The Mashiach said, "What happens if a Cossack comes and takes your farm?" The farmer thought a moment and replied, "Why don't you take the Cossack to Israel?" This, of course, illustrates the reluctance of many Jews to go to Israel and also the fact that Israel now is surrounded by Cossacks, by many enemies.

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In the Torah portion Trumah we learn about the construction of the Tabernacle. We learn how the Tabernacle was to be the center religious focus of the Jewish people. It is hard to understand why the Tabernacle was chosen to be the central religious focus of the Jewish people. We Jews have always believed in a closer relationship between G-d and man. We believe we need no intermediaries or interceptors to even go to G-d direct. We feel we have open access to G-d all the time. Of course, this is one of the underlying themes of "Fiddler on the Roof". When Teviah speaks to G-d he is speaking out of the Jewish tradition. G-d is close to us. Yet the Tabernacle we built seems to stress an altogether different concept. It seems to stress limits, that man cannot really approach G-d, that man really has to stay outside. After all, there were certain parts of the Temple man could not enter. The high priest could enter into the Holy of Holies only once a year. The ordinary people could not enter the holy part of the sanctuary. Only the Kohanim could. In fact, people were barred from coming closer than a little distance from the altar. They were not allowed to then enter the inner sanctum of the Temple unless they were ritually pure. If they dealt with the mitzvah of cleansing and preparing the dead for burial, they could not enter into the sanctuary. Why should this be? We Jews have always been a democratic religion, a religion which has always elected its rabbis, etc., one in which we feel close to man and G-d. Why should the Temple have been the focus of Jewish worship, and in our prayers we still long for the Temple and for what it stands for. Even in the Six Day War hardened secular

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soldiers broke down in front of the Western Wall and cried.

People, too, when they go to Jerusalem, to Israel, they visit the Western Wall. Why should the Tabernacle have been the central focus of Jewish worship?

The answer to this, I believe, is that it stresses something we all need to know in life, and that is that we are limited. We all need G-d's help. We cannot do everything in life that we want to do. In spite of the slogan that "nothing is impossible", things are impossible. We cannot know everything individually and even collectively. We are called upon all the time to make decisions upon limited knowledge. The Tabernacle was to teach us what our role was in the world and what was our fitting and right place in the world. We Jews believe that G-d helps those that help themselves. We have to act. We have to come forward. We have to do. Yet, when it comes to decisions we are limited. We are limited by the knowledge we have, and many times we strike out in the dark. We need G-d's help to make sure we made the right decision. That is why Jews pray because we know that many times we make decisions, in fact the most important decisions of our lives, based upon intuition and faith. After all, before we got married we didn't interview 3 billion women to find the right one. We didn't, before choosing an occupation, look at the 700 or 800 listings of occupations at the Department of Labor before intuitively choosing something we thought would be fitting for us. It happens that many times the decisions we make are wrong. We pray to G-d that if we made the wrong decision we will not be harmed at it. How many times have we made a mistake, not stopped at a stop sign or gone through a red light? Thank G-d, we survive and do not have to pay the penalty for our mistakes

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although some people do. Many times in life we make decision,
but we ask G-d that even if we make wrong decisions to let them
come out right and, G-d, let us make the right decisions. We
need help. Even modern science admits now that man is not all-
powerful, because we cannot know everything. By the very
definition, a black hole means that man is limited because light
goes in and nothing ever comes out and we can never know anything
about a black hole except very indirectly. The same thing
applies to scientific laws. There was a big argument between
Nils Boer and Einstein, both Jews, about the theory of light.
Nils Boer said light was both a wave and a particle. Einstein
said it was impossible, and this was when he made his famous
statement that G-d does not play dice with the universe. He
meant we have to understand it is impossible for something to be
both a particle and a wave. Nils Boer told Einstein that is all
we will be able to find out. We are limited. We cannot go
beyond this as far as our comprehension of quantum mechanics of
light. This, of course, is a hard thing to come up against. We
must make decisions in life based only on partial knowledge.
That's why we need G-d's help, and that is why we pray, and that
is what the Tabernacle was to teach us: how to pray. Really,
the essence of all Jewish prayer we find really in three words,
"G-d, help me." That, of course, is what we need. We need the
help of G-d and the help of our fellow human beings. We cannot
do everything alone. When it comes to knowledge, too, man cannot
know everything. He has to rely on others to supplement his
knowledge. When it comes to life, itself, a man cannot live by
himself. He needs a mate. You cannot do everything yourself.
You cannot procreate yourself. You cannot live a happy life
yourself. You cannot be fulfilled by yourself. You need a mate.

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A person needs a family, too. One of the reasons for the skyrocketing divorce rate is that people do not have anyone to turn to. It used to be a family was always there to help you, to give advice, to give financial help, to serve as moral support, to serve even as babysitters. Now families are not around. All the responsibility is thrust on the nuclear family, and the nuclear family explodes because they need help. We all need help. We have to help each other. We need G-d's help. That is what the Tabernacle stood for. It stood for the fact that man has to act. We all have to act and do, but we need help. We cannot do it alone. We need the help of G-d and our families. That, of course, is a very important lesson to learn.

In the Tabernacle, too, you could not enter if you came into contact with the dead. We all know we are limited that way. We all know we are going to die. That was not the kind of limitation the Tabernacle was to teach us. The Tabernacle was to teach us that even in life we cannot do it alone. We need others and have to work with others and always ask G-d's help to make the right decisions, and even if we make the wrong decisions that we should not be penalized because of them.

I am reminded of the story of Mr. Goldberg, who was a pious man and tried to do right and help everyone during his lifetime. He was 80 years old and never asked G-d for anything. He decided this time to ask G-d for one thing. He said, "G-d, let me win the New York lottery." He looked in the paper the next morning and his name was not there. He said, "G-d, I'm going to give you one more chance. Let me win the lottery." Again, he look in the paper and his name wasn't there. He got very mad and said, "G-d,

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why won't you let me win?" He heard a voice say, "Mr. Goldberg,
don't you think you should first buy a ticket?" Yes, we have to
do things. We have to be ambitious and help ourselves, but we
have to realize we can be ambitious and work hard and help and
still fail without G-d's help. We need G-d's help and our
families help and our spouse's help and each other's help, the
help of friends and relatives and community. Let us all hope and
pray that we will always realize this and realize we need each
other's help and G-d's help.

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I recently returned from Israel. I went as a member of the Rabbinic Cabinet of Israel Bonds. There the highest leaders of government all talked to us, from Chaim Herzog, the President, to Yizhak Shamir, the Prime Minister, to Shimon Peres, the Finance Minister, to Binyamin Minyanyahu, the Assistant Foreign Minister, Natan Sharansky, Gidon Patt, Mordechai Gur, etc. The situation in Israel, of course, is serious but it is not dangerous in Israel. In Israel we did not feel any tension at all in the cities. It may be true that if a person would go to the Gaza Strip or some of the West Bank villages that he might encounter difficult situations, but in Tel Avia and Jerusalem there is absolutely no tension at all. There is more tension here in Houston in the 5th ward or even close by here on Stella Link in the Linkwood area than there is in Israel. As was mentioned to us, there has only been one Arab killed in Jerusalem during the past year. The murder rate in Houston is many times the murder rate in Israel or the violence rate in Israel. There is nothing at all to be afraid about to go to Israel.

We were told by the head of El Al that there are already direct flights coming from Warsaw to Tel Aviv and from Budapest to Tel Aviv, and they are negotiating now with Russia to have direct flights from Moscow to Tel Aviv. This, of course, means that there is going to be an influx of Russian immigrants who will be coming to Israel. One of the reasons they called us to Israel was to encourage us to have more Jewish people throughout the United States buy Israel Bonds so that the construction of new homes for Russian immigrants can proceed, that a great investment in the infrastructure of Israel has to be made so that the Russian immigrants can be absorbed, jobs can be found for them, houses built for them, etc. Also, tourism needs to be strengthened in Israel, and they want us to bring back the message that Israel is perfectly safe, and Israel is safe. What's more, those of you who can afford to should up your UJA contributions also, because it will take a lot of money to bring the Russian Jews to either Israel

or the United States. The feeling of the leadership in Israel is that there is going to be a lot of pressure mounted on Israel now. There have been changes in the Middle East, primarily by Russia. It seems that Russia for the last two years has not supplied weapons to Syria, and Russia has sort of pulled the plug out from the PLO. Probably as a result of Russian moves, Yasser Arafat has agreed to recognize Israel and denounce terrorism. Whether he really means it or not is a different story. This is probably why the Libya and Syria have not threatened his life for doing so because the Russians have told them to back off. However, this does not mean that everything is hunky dory in Israel and that everything can be resolved easily, because we all know that the PLO has more demands than just a state on the West Bank in the Gaza Strip. No Palestinian leader has given up on the right to return. That means that even after they would be given a state they would still insist that all those Arabs who originally lived in Tel Aviv and Haifa and Bersheva and all the other cities of Israel should be allowed to go back to the places to which they lived. Of course, that would mean the complete destruction of Israel, ^{Also} ~~that~~ a Palestinian state would be a very dangerous thing for Israel at this time. None of the leaders in Israel want a Palestinian state now, neither the Lichud or the Labor. In fact, I had the honor of chairing the meeting where Mordechai Gur talked, a prominent Labor figure who is the general who captured Jerusalem and was Chief of Staff, and ^{although} ~~all~~ the Labor and ^{Likud} ~~State~~ comes from different points of the spectrum ^{they} ~~but~~ basically agree on what the future should be in Israel. They both agree that Israel is in for a terrible time of pressure, but that Israel can do nothing which will jeopardize her security. First of all, Israel has to remain strong, and second of all, that Israel has to talk to the Arabs to arrive at some sort of accommodation. What exactly the form of that accommodation will be they do not know. Maybe it will be that the Arabs will have ^{guaranteed} a certain number of seats in the Knesset.

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Maybe it will be that certain territory will be ceded to Jordan. Maybe it will be that there will be an exchange between the Arabs living in Israel proper and the settlers on the West Bank. Who knows what the final solution will be? Of course, that is why they have to discuss. As was mentioned to us many times, the main question in Israel is not with whom do you talk, but what do you talk about? A Palestinian state is out. As Binyamin Natiyahu explains, the moment you would have a PLO state the PLO would immediately make pacts and treaties with all the Arab countries and most probably with Russia, too, and then they would continue to launch terrorist activities because their demands are not satisfied by just having a state, just as Egypt's demand was not satisfied when all the Sinai was given back. They still wanted Taba even though Taba on many maps is marked as belonging to Israel. Therefore, this Palestinian state would start terrorist incursions, and Israel could not retaliate, as some people say, and take it back within 24 hours, because once they touched that Palestinian state there would be a general war with all the Arab countries and probably with Russia, too. Israel would find herself in a strategically impossible situation and she would be in great danger. Therefore, nobody wants a Palestinian state. Even those who want to speak with every Arab leader do not want to talk about a Palestinian state. There would be great danger in having a Palestinian state.

The issues in Israel today are very complex. The leadership knows that they are going to have to talk, but they are going to have to talk from strength and make an accommodation with the Arabs who live in Israel now. They are not interested in having the influx of the refugees come from Lebanon and Syria and Saudia Arabia and Jordan, etc. back into Israel. They know that that would sound the death knell of Israel.

In the Torah portion that we read, Terumah, we learn about the building of the Mishnah. We know that there are three different types of Kedusha, of holiness, in Judaism. There is holiness of time. We are all acquainted with it. We all know that the Shabbos is a temple of time. We Jews have been more interested in building temples of time than in building beautiful sanctuaries because we know that those sanctuaries can be taken away from us, and they were. They were burned and turned into places of worship for other religions. The temple of time nobody could take away from us: our holidays, our Shabbos. When we constructed a temple of time it had great meaning for us.

There is a second type of Kedusha in Judaism and that is Kedusha HaGuf, where we are supposed to be transformed into holy people. It says, "You should be a holy people," which means that we should transform ourselves to be kind, compassionate people who learn how to deal with our violent impulses and learn to control them. That we can do by studying Torah and doing mitzvahs, by being actively engaged in the construction of sanctuaries and stretching our hand out to the poor, etc. That is why it says, "You should take from me a Terumah." Why doesn't it say, "You shall give for me a Terumah?" The rabbis explain that when we extend ourselves for others, when we are involved in building a synagogue, then you are taking something. You are taking back holiness.

There is also something else, a third holiness which is Kedushas Ha'Aretz, which is the sanctification of space. This we Jews have not been able to do in the Galut. IN the exile we have been able to celebrate our holidays, and we were able to have Kedusha HaGuf, sanctifying our bodies by performing mitzvahs and transforming ourselves into kind, compassionate, caring people, but the sanctification of space we have not been able to do except within

the confines of our own homes where we Jewish people have prided ourselves on building homes that can withstand the ravages of the hostile environment, where we could have homes in which children could be raised and taught how to live moral and decent lives. We have always prided ourselves on the fact that we could raise good children. However, the holiness of space depends upon us having Eretz Yisrael, the land of Israel, and that is something that we have only recently just been able to acquire. We know that we cannot be like other people. We were told by one of the chief security officers of the West Bank that the army within 6 hours could end the Intifada, but, of course, they would have to take out machine guns and kill 1,000 people at one stretch, just machine gun youngsters. It would stop the Intifada immediately. In fact, when the Intifada broke out in Israel in the Gaza Strip on the same day a similar disturbance broke out across the border, and the Egyptians put them down by just machine gunning the demonstrators. Nothing was ever heard of it, and the press did not even report it, but several hundred were killed in just a few hours. We could do that, too, but that would not be the Jewish solution to the problem. We would be destroying our Kedushas HaGuf, our sanctity as a people and our sanctity as a land.

It is a difficult proposition that Israel faces because they have to be very careful that they do not make any mistakes. We do know that if they make a mistake another Holocaust could ensue, and do not fool yourself. If Israel goes down the tubes we in America are going to have a hard time, too. The Skinheads are already here. We are able to hold our heads up high because we know that there is an Israel, a place we can go, but if the world will destroy Israel then they will turn on the Jews of America, too. So we all know that Israel faces hard decision.

In life most of the decisions that we are called upon to make we make with limited knowledge. We do not interview 2 billion women before we decide who our mate is going to be, or 2 billion men if we are women. We do not investigate 500 occupations before we decide which occupation we are going to choose. This is why we need G-d's help because when it comes to making decisions in life we need to have G-ds help to make sure we choose the right way. It was interesting to note that almost all the speakers invoked G-d's name, ~~that~~ ^TThey know that they need G-d's help in this type of a situation, that when Israel comes to make decisions they cannot make a wrong decision which will endanger Israel's security and make it vulnerable to defeat, but, on the other hand, we cannot continue in a situation where we are continually beating up teenagers. Therefore, some solution has to be found for the problem, and eventually it will, but we have to have patience. We should not be stampeded by the media. The media wants Israel to make all sorts of concessions, but they will not have to live with the results. They will not have to live with the carnage that will ensue if Israel ever loses a battle. We have to be patient. There is hope, but we cannot expect anything to happen soon. The conclusion, I am sure, will turn out to be positive. G-d has not brought the Jewish people this far to let us down now., but we have to be patient and resolute and take it slowly. That is why even Mordechai Gur said, who is on the doves side, that he is very happy that there is a national unity government because although Likud ~~and Labor~~ and Labor come from different sides of the issue, they basically agree that we have to go slow, that we cannot do anything that will endanger Israel's security, and that there has to be a wide national consensus in Israel as to what steps to take. There will be difficult negotiations, but we should not worry about it. We should not panic. We should not be afraid, ~~because~~, unfortunately, many Jews are. It is important to remember

that we Jews have to maintain Kedushas Zisman, our integrity and our holidays and our values, Kedushas HaGuf, the sanctity of our personal actions, and we have to maintain the sanctity of Eretz Yisrael, so we cannot do anything which violates Jewish tradition. On the other hand, we cannot commit suicide either. It is important for us to remember that in Eretz Yisrael our values have to flourish so that we will flourish. All parts of the community are trying to make sure Jewish values flourish to one extent or another, *the religious* the ultra-orthodox and the secular.

I had the opportunity to visit some of our boys who are studying in Israel, too, and I am telling you, too, that if you have an opportunity to do so, send your children to study Torah in Eretz Yisrael so that they can combine the Kedushas ^{the} ~~Oretz~~ _i the sanctity of the land of Israel with *Kedushas HaGuf + Kedushas HaZman*

I am reminded of the story they tell about a general who was terrified before a battle. He picked up a pitcher and rubbed it, and, sure enough, out came a genie. The genie said, "I will give you three wishes. You can wish anything you want, but, remember, your enemy gets double of what you wish." The general wished for 1,000 tanks. Immediately he was given them, but his enemy was given 2,000 tanks. Then he wished for 1,000 planes and was immediately given them, but his enemy was given 2,000 planes. Then he thought for a moment and said, "Scare me half to death." Unfortunately, that seems to be the position of much of American Jewry. They are scared half to death, maybe in hopes that the enemy will be scared completely to death. There is nothing to be scared about. We should view the situation resolutely, with hope, and most certainly we should go to Israel as tourists and support Israel by buying bonds and by giving to the UJA. Let Israel soon know peace. *Amen*

TERUMAH 1990
Rabbi Joseph Radinsky

In the Torah portion Terumah we learn about building the Mishkan, the Tabernacle. We learn how it was to be constructed, in what manner it was to be constructed. It seems strange, though, that the instructions for building the Tabernacle are placed in the Book of Exodus. It is even more strange that over 40% of the Book of Exodus is devoted to building the Mishkan. Why should this be so that almost half of the Book of Exodus is devoted to building the Mishkan? ~~After all, the~~ ^{Book of Shmos} ~~Book of Shmos~~, as it is called in Hebrew, ^{is also called} ~~Sefer HaCeula~~, or the ~~Book of Redemption~~, ~~should deal~~ ^{only} ~~with the exodus of the Jewish people from Egypt?~~ We would think that perhaps the Book of Exodus would be combined with parts of the Book of Numbers and that this 40% or so of the Book of Shmos should be added to the Book of Vayikra, which talks about sacrifices. ~~After all, the sanctuary and the sacrifices go together.~~ Why was it that in this book, which is dedicated to freedom, that the Torah saw fit to combine this story of freedom with the story of the building of the Mishkan? What does the Mishkan have to do with the great message of freedom which the Book of Exodus proclaims?

It seems to me that here in the story of the Mishkan we have a very important lesson. Freedom is something that we all want and we all desire. However, it is more difficult to maintain freedom than it is to gain freedom. We all know ^{how} ~~that~~ many of the newly freed African nations they had freedom, ^{at a} ~~they~~ ^{gained} ~~to~~ ^{to} ~~had~~ ^{to} ~~a~~ ^{had} ~~election~~ ^{lost} ~~them~~ ^{lost} ~~freedom~~ ^{to} ~~to~~ ~~they~~ ^{they} ~~had~~ ^{they} ~~a~~ ^{those} ~~vote~~ ^{people} ~~, but only once, and after~~ they voted once, the people elected, refused to turn over power, and they became dictators for life. We know that the same thing happened ^{has been} in South America ^{for the last} ~~70~~ ^{ever since the} ~~years ago when they~~ ^{countries there} won their independence, and ^{we} know also that in the newly freed countries in eastern Europe there is a great danger that the freedom that ~~the freedom that~~ ^{have} they gained now may be lost quickly, that they may not be able to maintain the

freedom that they ^{we} gained and ~~will elect dictators or see~~ ^{that} their governments ^{are indigen}
^{of being} taken over by ~~army factions or other~~ despots. It is easier to gain
freedom than to maintain freedom. ~~How is it that we are going to be~~
~~able to maintain freedom?~~ What is it that is required in order to
maintain freedom?

The rabbis teach us that the secret of maintaining freedom is actually
found in the Torah portions ~~which deal with giving the~~ Terumah. That
is why it says, "And they shall make for Me a sanctuary and I will
dwell in them." It does not say that G-d is going to dwell in the
sanctuary. After all, the whole world is filled with G-d's glory,
but it means that if we will build a sanctuary we will know how to
maintain freedom, and we will be able to have that freedom which is
necessary in order to serve G-d. G-d says, "And I will dwell in their
midst." Each of us contains a piece of G-d. Each of us has a soul,
and each of us will be able to do those things which cause our freedom
to endure, which cause our soul to be free if we will learn how build
a Mishkan.

In this Torah portion, too, we learn how it says, "Speak to the sons
of Israel and they shall take ~~from~~ ^{or} Me a ~~Terumah~~ ^{donation}." What does it mean
"they should take ~~from~~ ^{the} Me a ~~Terumah~~ ^{Donation}"? It should say they should "give"
a Terumah for me. The reason it says "they shall take from Me a Terumah"
is because in order to maintain freedom you must have holiness. Kedusha
is an absolute necessity for maintaining freedom, and that is why it
says here "they should take from Me a Terumah" because it is ^{we} ~~us~~ who
create holiness in the world, not G-d. We, by setting aside money
for charity, create holiness. We, by making a brocha before we eat,
create holiness. The only thing in the whole Torah that says that

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G-d made holy was the Sabbath, and then we have to resanctify the Sabbath in order for it to be holy. Otherwise the Sabbath, itself, would not be holy. That is why we say in the kiddush where we quote from the first chapter of the Book of Bereishis, where we learn how when G-d creates the Shabbos that G-d says that He rested from all the work which G-d created to do, that G-d blessed the seventh day and sanctified it because He rested from all His work which G-d created to do, which the rabbis interpreted to mean that we have to complete this holiness. We have to complete it by making kiddush Friday night. It is we who create holiness. We must learn that unless we have holiness we will not be able to have freedom. What do we mean by holiness?

Holiness in Judaism means that we set things aside, that things have to be done in their proper time and proper place, that unless we do things in the proper time and place and proper way we will defile ourselves. G-d created everything in the world, and He saw that it was good, but everything is good only if it is done in the right time in the right place. You do not wear a bathing suit to shul, and you do not go swimming in a tuxedo. I am reminded in the 1960's how they used to show pictures of young couples who would get married and immediately after they were married would consummate their marriage right in front of everybody. That, of course, is ridiculous. There is a time and place for everything, but, of course, young people do not understand that and many times you hear them cry "hypocrite, hypocrite". People are not being hypocritical because they are saying that certain things are good and certain things are bad. ^{at certain times} ^{at certain times} It used to be very wrong of much of the sex education in America because it taught that sex was actually wrong. It was only concession to the flesh. Judaism has never believed that sex was wrong.

Sex has its place. It has its place in marriage within certain times of the marriage. Therefore, it is very, very important, but it is good if it is done in the right way. This applies to everything in life. Holiness is knowing how to separate things, how to make distinctions between when you should do things and when you should not do things. People make a very big mistake when they live life without any distinctions. That's why the rabbis say that it is just as wrong to rest on a weekday as it is to work on the Shabbos. Of course, using the word "rest" here means to cease from all creative labors. Man was meant to be creative, and on Shabbos he is meant to be man, the meditator, man, the appreciator.

This applies to what we eat also. We cannot eat everything we want whenever we want it. Even with things that are kosher, you cannot eat meat and milk together. In order to be holy you have to learn how to make distinctions, and that is a great problem that many people have today because they do not know how to make distinctions. The same things goes for freedom. Freedom has limits. You cannot do everything you want when you want to do it otherwise you will not maintain freedom. That's what the dictators in Africa and South America would always say that they want to rule. They want to be elected and they think it is for life. That is what is wrong. You have to limit what you are doing. That, of course, is the main secret of the United States government, which is many times inefficient and many times is very slow moving, but there are many checks and balances. We are not free to do anything we want whenever we want to do it. In order to maintain freedom we have to accept limits. This is very hard to understand, and only because of the analogy of dieting can many people grasp it at all. We all know that if we eat everything we want whenever we

want however we want we are going to get fat, and we are going to actually lose our freedom. We are not going to gain our freedom. We will not be able to move or participate in sports or travel. We will get sick. We will ruin our life. In order to really be free we have to limit our lives. This applies throughout all aspects of life.

This is what the Tabernacle teaches us because the Tabernacle teaches us how sometimes we can go in certain areas and sometimes we cannot go in certain areas. Some people can do some things and other people cannot. It brings to our mind the fact that we are limited. We Jews say that we can drink alcohol. We even take it into the religion. We make kiddush every Friday night. We bring it to the shul, but you cannot drink to excess. You cannot drink to get drunk, and, of course, if you have a genetic predisposition to alcoholism you cannot drink at all. You should just drink grape juice. It just depends who you are and what the circumstances are. In order to maintain our freedom we have to accept limits. We have to be holy, and holy means that you take things out and you separate them, and you know that you can only go this far and not that far. That is, of course, why it says, "And they should take from Me a Terumah", that which is already set aside, that which is already designated for charity. From that they should take and give me Terumah. It should not just be a whim that whenever you feel like it or it strikes you that you give charity. Every day you have to set aside charity in order for you to be holy. The same thing goes for building the Mishkan. When G-d commanded Moshe to build the Mishkan G-d started with the holiest first, with the ark and the table and the menorah, etc., and he went down to the pegs and the boards, etc., but when Moshe built the Temple, when Moshe built the Tabernacle he started from the pegs and the boards and went up